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Seine Heiligkeit der Dalai Lama His Holiness the Dalai Lama

Zürich 2018

Nāgārjuna

Juwelenkette
Precious Garland

Kamalaśīla

Stufen der Meditation
Stages of Meditation

Thokme Sangpo

37 Übungen der Bodhisattvas
37 Practices of Bodhisattvas

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50 YEARS | 2018

**TIBET INSTITUTE RIKON
WITH H.H. THE DALAI LAMA**

Preface

Since long, it has been our wish to avail ourselves of the fiftieth anniversary of the Tibet Institute Rikon (Switzerland) and to offer a special present to all those who are close to us: the many friends of Tibet, who are interested in Buddhism and in Tibetan culture, and especially the Tibetans themselves. Now, our wish comes true, because His Holiness the Fourteenth Dalai Lama, with great insight and sympathy, has consented to a request of the Tibetan Community in Switzerland & Liechtenstein and of the Tibet Institute Rikon; he agreed to offer – on September 23, 2018 in the Hallenstadion Zürich – his comments and teachings on the following three Buddhist texts:

- *Precious Garland of Advice for a King* by Nāgārjuna
- *The Second Volume of the Stages of Meditation* by Kamalaśīla
- *The 37 Practices of Bodhisattvas* by Thokme Sangpo

With great reverence and joy we thank His Holiness for this most auspicious opportunity to receive, directly from Him, teachings with regard to these three texts. We wish His Holiness continuing excellent health. May all his wishes be fulfilled completely, and may his commitment to serve the benefits of all beings bear fruit.

Zurich, June 16, 2018

Tibetan Community in Switzerland & Liechtenstein
and
Tibet Institute Rikon

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Precious Garland of Advice for a King

Ratnāvalī by Nāgārjuna¹

Chapter 1: High Status and Definite Goodness

Homage to all Buddhas and Bodhisattvas.

1. I bow down to the Omniscient, freed from all defects, adorned with all good qualities, the sole friend of all beings.
2. O King, I will explain practices solely virtuous to generate in you the doctrine, for the practices will be established in a vessel of the excellent doctrine.
3. In one who first practices high status definite goodness arises later, for having attained high status, one comes gradually to definite goodness.
4. High status is considered to be happiness, definite goodness is liberation. The quintessence of their means is briefly faith and wisdom.
5. Due to having faith one relies on the practices, due to having wisdom one truly knows. Of these two wisdom is the chief, faith is its prerequisite.
6. One who does not neglect the practices through desire, hatred, fear, or bewilderment is known as one of faith, a superior vessel for definite goodness.
7. Having analyzed well all deeds of body, speech, and mind, those who realize what benefit self and others and always perform these are wise.
8. Not killing, not stealing, forsaking the mates of others, refraining completely from false, divisive, harsh, and senseless speech,

¹ Translation from the Tibetan by Jeffrey Hopkins. Originally published in: *Buddhist Advice For Living & Liberation. Nāgārjuna's Precious Garland*. Analyzed, translated, and edited by Jeffrey Hopkins. Snow Lion Publications, Ithaca, N.Y. 1998. Extracted and printed with the kind permission of Shambala Publications, Boulder CO.

9. Thoroughly forsaking covetousness, harmful intent, and the views of Nihilists? These are the ten gleaming paths of action; their opposites are dark.

10. Not drinking intoxicants, a good livelihood, non-harming, respectful giving, honoring the honorable, and love? Practice in brief is that.

11. Practice is not done by just mortifying the body, for one has not forsaken injuring others and is not helping others.

12. Those not esteeming the great path of excellent doctrine bright with giving, ethics, and patience, afflict their bodies, taking an aberrant path like a cow path [deceiving oneself and those following].

13. Their bodies embraced by the vicious snakes of the afflictive emotions, they enter for a long time the dreadful jungle of cyclic existence among the trees of endless beings.

14. A short life comes through killing. Much suffering comes through harming. Poor resources, through stealing. Enemies, through adultery.

15. From lying arises slander. From divisiveness, a parting of friends. From harshness, hearing the unpleasant. From senselessness, one's speech is not respected.

16. Covetousness destroys one's wishes, harmful intent yields fright, wrong views lead to bad views, and drink to confusion of the mind.

17. Through not giving comes poverty, through wrong livelihood, deception, through arrogance, a bad lineage, through jealousy, little beauty.

18. A bad complexion comes through anger, stupidity, from not questioning the wise. These are effects for humans, but prior to all is a bad transmigration.

19. Opposite to the well-known fruits of these non-virtues is the arising of effects caused by all the virtues.

20. Desire, hatred, ignorance, and the actions they generate are non-virtues. Non-desire, non-hatred, non-ignorance, and the actions they generate are virtues.

21. From non-virtues come all sufferings and likewise all bad transmigrations, from virtues, all happy transmigrations and the pleasures of all lives.

22. Desisting from all non-virtues and always engaging in virtues with body, speech, and mind? These are called the three forms of practice.
23. Through these practices one is freed from becoming a hell-being, hungry ghost, or animal. Reborn as a human or god one gains extensive happiness, fortune, and dominion.
24. Through the concentrations, immeasurables, and formlessnesses one experiences the bliss of Brahma and so forth. Thus in brief are the practices for high status and their fruits.
25. The doctrines of definite goodness are said by the Conquerors to be deep, subtle, and frightening to the childish, who are not learned.
26. "I am not, I will not be. I have not, I will not have," that frightens all the childish and extinguishes fear in the wise.
27. By him who speaks only to help beings, it was said that all beings have arisen from the conception of I and are enveloped with the conception of mine.
28. "The I exists, the mine exists." These are wrong as ultimates, for the two are not [established] by a thorough consciousness of reality just as it is.
29. The mental and physical aggregates arise from the conception of I which is false in fact. How could what is grown from a false seed be true?
30. Having seen thus the aggregates as untrue, the conception of I is abandoned, and due to abandoning the conception of I the aggregates arise no more.
31. Just as it is said that an image of one's face is seen depending on a mirror but does not really exist [as a face],
32. So the conception of I exists dependent on the aggregates, but like the image of one's face the I does not at all really exist.
33. Just as without depending on a mirror the image of one's face is not seen, so too the conception of I does not exist without depending on the aggregates.
34. When the Superior Ananda heard what this means, he attained the eye of doctrine and repeatedly spoke of it to monastics.

35. As long as the aggregates are conceived, so long thereby does the conception of I exist. Further, when the conception of I exists, there is action, and from it there also is birth.

36. With these three pathways mutually causing each other without a beginning, a middle, or an end, this wheel of cyclic existence turns like the wheel of a firebrand.

37. Because this wheel is not obtained from self, other, or from both, in the past, the present, or the future, the conception of I is overcome and thereby action and rebirth.

38. One who sees how cause and effect are produced and destroyed does not regard the world as really existent or really non-existent.

39. One who has heard thus the doctrine extinguishing all suffering, but does not examine it and fears the fearless state trembles due to ignorance.

40. That all these will not exist in nirvana does not frighten you. Why does their non-existence explained here cause you fright?

41. "In liberation there is no self and are no aggregates." if liberation is asserted thus, Why is the removal here of the self and of the aggregates not liked by you?

42. If nirvana is not a non-thing, just how could it have thingness? The extinction of the misconception of things and non-things is called nirvana.

43. In brief the view of nihilism is that effects of actions do not exist. Without merit and leading to a bad state, it is regarded as a "wrong view."

44. In brief the view of existence is that effects of actions exist. Meritorious and conducive to happy transmigrations it is regarded as a "right view."

45. Because existence and non-existence are extinguished by wisdom, there is a passage beyond meritorious and ill deeds. This, say the excellent, is liberation from bad transmigrations and happy transmigrations.

46. Seeing production as caused one passes beyond non-existence. Seeing cessation as caused one also does not assert existence.

47. Previously produced and simultaneously produced [causes] are non-causes; [thus] there are no causes in fact, because [such] production is not confirmed at all as [existing] conventionally or in reality.

48. When this is, that arises, like short when there is long. Due to the production of this, that is produced, like light from the production of a flame.
49. When there is long, there is short. They do not exist through their own nature, just as due to the non-production of a flame, light also does not arise.
50. Having thus seen that effects arise from causes, one asserts what appears in the conventions of the world and does not accept nihilism.
51. One who asserts, just as it is, cessation that does not arise from conventions does not pass into [a view of] existence. Thereby one not relying on duality is liberated.
52. A form seen from a distance is seen clearly by those nearby. If a mirage were water, why is water not seen by those nearby?
53. The way this world is seen as real by those afar is not so seen by those nearby for whom it is signless like a mirage.
54. Just as a mirage is seemingly water but not water and does not in fact exist [as water], so the aggregates are seemingly a self but not a self and do not exist in fact.
55. Having thought a mirage to be water and then having gone there, someone would just be stupid to surmise, “that water does not exist.”
56. One who conceives of the mirage-like world that it does or does not exist is consequently ignorant. When there is ignorance, one is not liberated.
57. A follower (believer) of non-existence goes to bad transmigrations, and a follower (believer) of existence goes to happy transmigrations. Through correct and true knowledge one does not rely on dualism and becomes liberated.
58. If through correct and true knowledge [such wise persons] do not assert existence and non-existence and thereby [you think] that they follow non-existence, why should they not be followers (believers) of existence?
59. If from refuting existence non-existence would accrue to them, why from refuting non-existence would existence not accrue to them?

60. They implicitly have no nihilistic thesis and also have no nihilistic behavior and due to relying on [the path to] enlightenment have no nihilistic thought. Hence how can they be regarded as nihilists?

61. Ask the Samkhyas, the followers of Kanada, Nirgranthas, and the worldly proponents of a person and aggregates, whether they propound what passes beyond “is” and “is not.”

62. Thereby know that the ambrosia of the Buddhas’ teaching is called profound, an exclusive doctrine passing far beyond “is” and “is not.”

63. How could the world exist in fact, with a nature passed beyond the three times, not going when disintegrating, not coming, and not staying even for an instant?

64. Because the coming, going, and staying of the world and nirvana do not exist as [their own] reality, what difference is there in fact between the two?

65. If, due to the non-existence of staying, production and cessation do not exist as [their own] reality, how could production, staying, and ceasing exist in fact?

66. If always changing, how are things non-momentary? If not changing, How can they be altered in fact?

67. Do they become momentary through partial or complete disintegration? Because an inequality is not apprehended, this momentariness cannot be admitted either way.

68. If momentary, then it becomes entirely non-existent; hence how could it be old? Also if non-momentary, it is constant; hence how could it be old?

69. Just as a moment has an end, so a beginning and a middle must be considered. Thus due to this triple nature of a moment, there is no momentary abiding of the world.

70. Also the beginning, middle, and end are to be analyzed like a moment. Therefore beginning, middle, and end are also not [produced] from self or other.

71. Due to having many parts there is no unity, there is not anything without parts. Further, without one, there is not many. Also, without existence there is no non-existence.
72. If it is thought that through disintegration or an antidote an existent becomes non-existent, then how without an existent could there be disintegration or an antidote?
73. Hence, in fact there is no disappearance of the world through nirvana. Asked whether the world has an end the Conqueror remained silent.
74. Because he did not teach this profound doctrine to worldly beings who were not receptacles, the All-Knowing is therefore known by the wise to be omniscient.
75. Thus the doctrine of definite goodness was taught by the perfect Buddhas, the seers of reality, as profound, unapprehendable, and baseless.
76. Frightened by this baseless doctrine, delighting in a base, not passing beyond existence and non-existence, unintelligent beings ruin themselves.
77. Afraid of the fearless abode, ruined, they ruin others. O King, act in such a way that the ruined do not ruin you.
78. O King, lest you be ruined I will explain through the scriptures the mode of the supramundane, just as it is, the reality not partaking of dualism.
79. This profundity endowed with meanings drawn [from scriptures] and beyond ill-deeds and meritorious deeds has not been tasted by those who fear the baseless? The others – the Forders – and even by our own.
80. A person is not earth, not water, not fire, not wind, not space, not consciousness, and not all of them. What person is there other than these?
81. Just as a person is not real due to being a composite of six constituents, so each of the constituents also is not real due to being a composite.
82. The aggregates are not the self, they are not in it, it is not in them, without them it is not, it is not mixed with the aggregates like fire and fuel. Therefore how could the self exist?

83. The three elements are not earth, they are not in it, it is not in them, without them it is not; since this also applies to each, the elements, like the self, are false.

84. Earth, water, fire, and wind individually also do not inherently exist. When any three are absent, an individual one does not exist. When one is absent, the three also do not exist.

85. If when three are absent, an individual one does not exist and if when one is absent, the three also do not exist, then each itself does not exist. How could a composite be produced?

86. Otherwise, if each itself exists, why without fuel is there no fire? Likewise why is there no water, wind, or earth without motility, obstructiveness, or cohesion?

87. If [it is answered that] fire is well known [not to exist without fuel but the other three elements exist by way of their own entities], how could your three exist in themselves without the others? It is impossible for the three not to accord with dependent-arising.

88. How could those – that themselves exist individually – be mutually dependent? How could those – that do not themselves exist individually – be mutually dependent?

89. If it is the case that they do not themselves exist individually, but where there is one, the other three exist, then if unmixed, they are not in one place, and if mixed, they do not themselves exist individually.

90. The elements do not themselves exist individually, so how could their own individual characters exist? What do not themselves individually exist cannot predominate. Their characters are regarded as conventionalities.

91. This mode [of refutation] is also to be applied to colors, odors, tastes, and objects of touch; eye, consciousness, and form; ignorance, action, and birth;

92. Agent, object, and action, number, possession, cause and effect, time, short and long, and so forth, name and name-bearer as well.

93. Earth, water, fire, and wind, long and short, subtle and coarse, as well as virtue and so forth are said by the Subduer to be ceased in the consciousness [of reality].

94. Earth, water, fire, and wind do not have a chance in the face of that undemonstrable consciousness complete lord over the limitless.
95. Here long and short, subtle and coarse, virtue and non-virtue, and here names and forms all are ceased.
96. All those that earlier appeared to consciousness because of not knowing that [reality] will later cease for consciousness in that way because of knowing that [reality].
97. All these phenomena of beings are seen as fuel for the fire of consciousness. They are pacified through being burned by the light of true discrimination.
98. The reality is later ascertained of what was formerly imputed by ignorance. When a thing is not found, how can there be a non-thing?
99. Because the phenomena of forms are only names, space too is only a name. Without the elements how could forms exist? Therefore even name-only does not exist.
100. Feelings, discriminations, compositional factors, and consciousnesses are to be considered like the elements and the self. Thereby the six constituents are selfless.

The first chapter of the *Precious Garland*, An Indication of High Status and Definite Goodness, is finished.

Chapter 2: The Interwoven

101. Just as when a banana tree with all its parts is torn apart, there is nothing, so when a person having the [six] constituents is divided, it is the same.
102. Therefore the Conquerors said, “all phenomena are selfless.” Since this is so, all six constituents have been delineated as selfless for you.
103. Thus neither self nor non-self are to be apprehended as real. Therefore the Great Subduer rejected views of self and of non-self.
104. Sights, sounds, and so forth were said by the Subduer not to be true and not to be false. If from one position its opposite arises, both do not exist in fact.

105. Thus ultimately this world is beyond truth and falsity. Therefore the Subduer does not assert that it really exists or does not.

106. [Knowing that] these in all ways do not exist, how could the All-Knower say they have limits or no limits, or have both or neither?

107. “Innumerable Buddhas have come, and likewise will come and are here at present. There are zillions of sentient beings, and in addition the Buddhas intend to abide in the three times.

108. “The extinguishing of the world in the three times does not cause it to increase, then why was the All-Knower silent about the limits of the world?”

109. That which is secret for a common being is the profound doctrine, the world as like an illusion, the ambrosia of the Buddhas’ teaching.

110. Just as the production and disintegration of an illusory elephant are seen, but the production and disintegration do not really exist,

111. so the production and disintegration of the illusion-like world are seen, but the production and disintegration do not ultimately exist.

112. Just as an illusory elephant, being only a bewildering of consciousness, does not come from anywhere, nor go anywhere, nor really stay,

113. so the illusion-like world, being only a bewildering of consciousness, does not come from anywhere, nor go anywhere, nor really stay.

114. Thus it has a nature beyond the three times. Other than as the imputation of a convention what world is there in fact which would exist or not?

115. For this reason the Buddha, except for keeping silent, said nothing about the fourfold format: having or not having a limit, both, or neither.

116. When the body, which is unclean, coarse, and an object of the senses, does not stay in the mind [as having a nature of uncleanness and pain] although it is continually in view,

117. Then how could this doctrine which is most subtle, profound, baseless, and not manifest, easily appear to the mind?

118. Realizing that because of its profundity this doctrine is difficult for beings to understand, the Subduer, having become enlightened [at first] turned away from teaching doctrine.

119. This doctrine wrongly understood causes the unwise to be ruined because they sink into the uncleanness of nihilistic views.

120. Further, the stupid who fancy themselves wise, having a nature ruined by rejecting [emptiness], go headfirst to a terrible hell due to their wrong understanding.

121. Just as one comes to ruin through wrong eating but obtains long life, freedom from disease, strength, and pleasures through right eating,

122. so one comes to ruin through wrong understanding but obtains bliss and highest enlightenment through right understanding.

123. Therefore having forsaken with respect to this [doctrine of emptiness] nihilistic views and rejection, be supremely intent on correct understanding for the sake of achieving all aims.

124. If this doctrine is not understood thoroughly, the conception of an I prevails, hence come virtuous and non-virtuous actions which give rise to good and bad rebirths.

125. Therefore, as long as the doctrine removing the conception of I is not known, take heed of the practices of giving, ethics, and patience.

126. A Lord of the Earth who performs actions with their prior, intermediary, and final practices is not harmed here or in the future.

127. Through the practices there are fame and happiness here, there is no fear now or at the point of death, in the next life happiness flourishes, therefore always observe the practices.

128. The practices are the best policy, it is through them that the world is pleased; neither here nor in the future is one cheated by a world that has been pleased.

129. The world is displeased by the policies of non-practice. Due to the displeasure of the world one is not pleased here or in the future.

130. How could those with senseless deviant minds on a path to bad transmigrations, wretched, intent on deceiving others, have understood what is meaningful?

131. How could those intent on deceiving others be persons of policy? Through it they themselves will be cheated in many thousands of births.

132. Even if you seek to harm an enemy, you should remove your own defects and cultivate good qualities. Through that you will help yourself, and the enemy will be displeased.

133. You should cause the assembling of the religious and the worldly through giving, speaking pleasantly, purposeful behavior, and concordant behavior.

134. Just as by themselves the true words of kings generate firm trust, so their false words are the best means to create distrust.

135. What is not deceitful is the truth; it is not an intentional fabrication. What is solely helpful to others is the truth. The opposite is falsehood since it does not help.

136. Just as a single splendid charity conceals the faults of kings, so avarice destroys all their wealth.

137. In peace there is profundity. From profundity the highest respect arises, from respect come influence and command, therefore observe peace.

138. From wisdom one has a mind unshakable, non-reliance on others, firmness, and is not deceived. Therefore, o King, be intent on wisdom.

139. A lord of humanity having the four goodnesses? truth, generosity, peace, and wisdom? Is praised by gods and humans as are the four good practices themselves.

140. Wisdom and practice always grow for one who keeps company with those who speak advisedly, who are pure, and who have unstained wisdom and compassion.

141. Rare are helpful speakers, listeners are very rare, but rarer still are those who act at once on words that though unpleasant are beneficial.

142. Therefore having realized that though unpleasant it is helpful, act on it quickly, just as to cure an illness one drinks dreadful medicine from one who cares.
143. Always considering the impermanence of life, health, and dominion, you thereby will make intense effort solely at the practices.
144. Seeing that death is certain and that, having died, you suffer from ill deeds, you should not commit ill deeds though there might be temporary pleasure.
145. Sometimes no horror is seen and sometimes it is. If there is comfort in one, why do you have no fear for the other?
146. Intoxicants lead to worldly scorn, your affairs are ruined, wealth is wasted, the unsuitable is done from delusion, therefore always avoid intoxicants.
147. Gambling causes avarice, unpleasantness, hatred, deception, cheating, wildness, lying, senseless talk, and harsh speech, therefore always avoid gambling.
148. Lust for a woman mostly comes from thinking that her body is clean, but there is nothing clean in a woman's body in fact.
149. The mouth is a vessel of foul saliva and scum between the teeth, the nose a vessel of snot, slime, and mucus, the eyes are vessels of tears and other excretions.
150. The abdomen and chest is a vessel of feces, urine, lungs, liver, and so forth. Those who through obscuration do not see a woman this way, lust for her body.
151. Just as some fools desire an ornamented pot filled with what is unclean, so ignorant, obscured worldly beings desire women.
152. If the world is greatly attached even to this ever-so-smelly body which should cause loss of attachment, how can it be led to freedom from desire?
153. Just as pigs are greatly attached to a site of excrement, urine, and vomit, so some lustful ones desire a site of excrement, urine, and vomit.
154. This city of a body with protruding holes from which impurities emerge is called an object of pleasure by beings who are stupid.

155. Once you yourself have seen the impurities of excrement, urine, and so forth, how could you be attracted to a body composed of those?

156. Why should you lust desirously for this while recognizing it as an unclean form produced by a seed whose essence is impure, a mixture of blood and semen?

157. One who lies on this impure mass covered by skin moistened with those fluids, merely lies on top of a woman's bladder.

158. If whether beautiful or ugly, whether old or young, all female bodies are unclean, from what attribute does your lust arise?

159. Just as it is not fit to desire filth although it has a good color, is very fresh, and has a nice shape, so is it with a woman's body.

160. How could the nature of this putrid corpse, a rotten mass covered outside by skin, not be seen when it looks so very horrible?

161. "The skin is not foul, it is like a garment." Like a hide over a mass of impurities how could it be clean?

162. A pot though beautiful outside, is reviled when filled with impurities. Why is the body, filled with impurities and foul by nature, not reviled?

163. If you revile against impurities, why not against this body which befouls clean scents, garlands, food, and drink?

164. Just as one's own or others' impurities are reviled, why not revile against one's own and others' unclean bodies?

165. Since your own body is as unclean as a woman's, is it not suitable to part from desire for self and other?

166. If you yourself wash this body dripping from the nine wounds and still do not think it unclean, what use is [religious] instruction for you?

167. Whoever composes poetry with metaphors elevating this body? O how shameless! O how stupid! How embarrassing before [wise] beings!

168. Moreover, these sentient beings? Obscured by the darkness of ignorance? Quarrel most over what they desire, like dogs for the sake of some dirty thing.

169. There is pleasure when a sore is scratched, but to be without sores is more pleasurable still. Just so, there are pleasures in worldly desires, but to be without desires is more pleasurable still.

170. If you analyze thus, even though you do not achieve freedom from desire, because your desire has lessened you will not lust for women.

171. To hunt game is a horrible cause of short life, fear, suffering, and hell, therefore always steadfastly keep from killing.

172. Those who frighten embodied beings when they encounter them are malevolent like a snake spitting poison, its body completely stained with impurity.

173. Just as farmers are gladdened when a great rain-cloud gathers, so those who gladden embodied beings when encountering them are beneficent.

174. Thus observe the practices incessantly and abandon those counter to them. If you and the world wish to attain unparalleled enlightenment,

175. Its roots are the altruistic aspiration to enlightenment firm like the monarch of mountains, compassion reaching to all quarters, and wisdom not relying on duality.

176. O great King, listen to how your body will be adorned with the thirty-two signs of a great being.

177. Through proper honoring of stupas, honorable beings, Superiors, and the elderly you will become a Universal Monarch, your glorious hands and feet marked with [a design of] wheels.

178. O King, always maintain firmly what you have vowed about the practices, you will then become a Bodhisattva with feet that are very level.

179. Through giving, speaking pleasantly, purposeful behavior, and concordant behavior you will have hands with glorious fingers joined by webs [of light],

180. Through abundant giving of the best food and drink your glorious hands and feet will be soft; your hands, feet, shoulder blades, and the nape of your neck will broaden, so your body will be large and those seven areas broad.

181. Through never doing harm and freeing the condemned your body will be beautiful, straight, and large, very tall with long fingers and broad backs of the heels.

182. Through spreading the vowed practices you will have glory, a good color, your ankles will not be prominent, your body hairs will stand upwards.

183. Through your zest for knowledge, the arts, and so forth, and through imparting them you will have the calves of an antelope, a sharp mind, and great wisdom.

184. If others seek your wealth and possessions, through the discipline of immediate giving you will have broad arms and a pleasant appearance and will become a leader of the world.

185. Through reconciling well friends who have become divided you will become the best of those whose glorious secret organ retracts inside.

186. Through giving good houses and nice comfortable carpets your color will be very soft like refined stainless gold.

187. Through giving the highest powers and following a teacher properly you will be adorned by each and every hair and by a spiraling hair between the eyebrows.

188. Through speech that is pleasant and pleasing and by acting upon the good speech [of others] you will have curving shoulders and a lion-like upper body.

189. Through nursing and curing the sick, the area between your shoulders will be broad, you will live in a natural state, and all tastes will be the best.

190. Through initiating activities concordant with the practices, your crown protrusion will stand out well, and [your body] will be symmetrical like a banana tree.

191. Through speaking true and soft words over a long time, O lord of humanity, your tongue will be long and your voice that of Brahma.

192. Through speaking true words always and continuously you will have cheeks like a lion, be glorious, and hard to overcome.

193. Through showing great respect, serving others, and doing what is fitting, your teeth will be very white, shining, and even.
194. Through using true and non-divisive speech over a long time you will have forty glorious teeth that are set evenly and are wondrous.
195. Through viewing beings with love and without desire, hatred, or delusion your eyes will be bright and blue with eyelashes like a bull.
196. Thus in brief know well these thirty-two signs of a great lion of beings together with their causes.
197. The eighty beautiful features arise from a concordant cause of love. Fearing this text would be too long, I will not, O King, explain them.
198. All Universal Emperors are regarded as having these, but their purity, beauty, and luster cannot match even a little those of a Buddha.
199. The auspicious signs and beautiful features of a Universal Emperor are said to arise [even] from the single cause of faith in the King of Subduers.
200. But such virtue accumulated one-pointedly for a hundred times ten million eons cannot produce even one of the hair-pores of a Buddha.
- 200a. Just as the brilliance of suns is slightly like that of fireflies, so the signs of a Buddha are slightly like those of a Universal Emperor.
- The second chapter of the Precious Garland, The Interwoven, is finished.

Chapter 3: Collections for Enlightenment

201. Great king, hear from the great scriptures of the Great Vehicle how the marks of a Buddha arise from inconceivable merit.
202. The merit giving rise to all solitary Realizers, to Learners, and Non-Learners, and all the merit of the transient world is measureless like the universe itself.
203. Through such merit ten times extended one hair-pore of a Buddha is achieved. All the hair-pores of a Buddha arise in just the same way.
204. Through multiplying by a hundred the merit which produces all the hair-pores of a Buddha one auspicious beauty is acquired.

205. O King, as much merit as is required for one auspicious beautiful feature, so much also is required for each up to the eightieth.

206. Through multiplying a hundred-fold the collection of merit which achieves the eighty auspicious beautiful features one mark of a great being arises.

207. Through multiplying a thousand-fold the extensive merit that is the cause of achieving the thirty signs the hair-treasure like a full moon arises.

208. Through multiplying a hundred thousand-fold the merit for the hair-treasure a Protector's crown-protrusion is produced, imperceptible as it actually is. Through increasing ten million times a hundred thousand the merit for the crown-protrusion there comes the excellence producing the euphony of a Buddha's speech and its sixty qualities.

209. Though such merit is measureless, it is said for brevity to have a measure, just as [the merit of] the world is said for brevity to be included in the ten directions.

210. When the causes of even the Form Body of a Buddha are as immeasurable as the world, how then could the causes of the Truth Body be measured?

211. If the causes of all things are small but they produce extensive effects, the thought that the measureless causes of Buddhahood have measurable effects should be eliminated.

212. The Form Body of a Buddha arises from the collections of merit. The Truth Body in brief, O King, arises from the collections of wisdom.

213. Thus these two collections are the causes of attaining Buddhahood, so in sum always rely upon merit and wisdom.

214. Do not feel inadequate about this [accumulation] of merit to achieve enlightenment, since reasoning and scripture can restore one's spirits.

215. Just as in all directions space, earth, water, fire, and wind are without limit, so suffering sentient beings are limitless.

216. Through their compassion bodhisattvas are determined to lead these limitless sentient beings out of suffering and establish them in Buddhahood.

217. [Hence] whether sleeping or not sleeping, after thoroughly assuming [such compassion] those who remain steadfast? Even though they might not be meticulous?

218. Always accumulate merit as limitless as all sentient beings since sentient beings are limitless. Know then that since [the causes] are limitless, limitless Buddhahood is not hard to attain.

219. [Bodhisattvas] stay for a limitless time [in the world]; for limitless embodied beings they seek the limitless [good qualities of] enlightenment and perform limitless virtuous actions.

220. Hence though enlightenment is limitless, how could they not attain it with these four limitless collections without being delayed for long?

221. The limitless collection of merit and the limitless collection of wisdom eradicate just quickly physical and mental sufferings.

222. The physical sufferings of bad transmigrations such as hunger and thirst arise from ill deeds; bodhisattvas do not commit ill deeds, and due to meritorious deeds do not have physical suffering in other lives.

223. The mental sufferings of desire, hatred, fear, lust, and so forth arise from obscuration. Through knowing them to be baseless they just quickly forsake mental suffering.

224. Since thus they are not greatly harmed by physical and mental suffering, why should they be discouraged though they lead beings in all worlds?

225. It is hard to bear suffering even for a little, what need is there to speak of doing so for long! What could bring harm even over limitless time to happy beings who have no suffering?

226. They have no physical suffering; how could they have mental suffering? Through their compassion they feel pain for the world and so stay in it long.

227. Hence do not feel inadequate thinking, “buddhahood is far away.” Always strive at these [collections] to remove defects and attain good qualities.

228. Realizing that desire, hatred, and obscurations are defects, forsake them completely. Realizing that non-desire, non-hatred, and non-obscurations are good qualities, inculcate them with vigor.

229. Through desire one goes into a hungry ghost transmigration, through hatred one is impelled into a hell, through obscurations one mostly goes into an animal transmigration. Through stopping these one becomes a god or a human.

230. Eliminating defects and acquiring good qualities are the practices of those seeking high status. Thoroughly extinguishing conceptions through consciousness [of reality] is the practice of those seeking definite goodness.

231. You should respectfully and extensively construct images of Buddha, monuments, and temples and provide residences, abundant riches, and so forth.

232. Please construct from all precious substances images of Buddha with fine proportions, well designed and sitting on lotuses, adorned with all precious substances.

233. You should sustain with all endeavor the excellent doctrine and the communities of monastics, and decorate monuments with gold and jeweled friezes.

234. Revere the monuments with gold and silver flowers, diamonds, corals, pearls, emeralds, cat's eye gems, and sapphires.

235. To revere propounders of doctrine is to do what pleases them? [Offering] goods and services and relying firmly on the doctrine.

236. Listen to teachers with homage and respect, serve, and pray to them. Always respectfully revere the [other] Bodhisattvas.

237. You should not respect, revere, or do homage to others, the Forders, because through that the ignorant would become enamored of the faulty.

238. You should make donations of pages and books of the word of the King of Subduers and of the treatises they gave rise to, along with their prerequisites, pens and ink.

239. As ways to increase wisdom, wherever there is a school in the land provide for the livelihood of teachers and give lands to them [for their provision].
240. In order to alleviate the suffering of sentient beings – the old, young, and infirm? You should establish through the estates [that you control] doctors and barbers throughout your country.
241. O One of Good Wisdom, please provide hostels, parks, dikes, ponds, rest-houses, water-vessels, beds, food, hay, and wood.
242. Please establish rest-houses in all towns, at temples, and in all cities and provide water-vessels on all arid roadways.
243. Always care compassionately for the sick, the unprotected, those stricken with suffering, the lowly, and the poor and take special care to nourish them.
244. Until you have given to monastics and beggars seasonally-appropriate food and drink, as well as produce, grain, and fruit, you should not partake of them.
245. At the sites of the water-vessels place shoes, umbrellas, water-filters, tweezers for removing thorns, needles, thread, and fans.
246. Within vessels place the three medicinal fruits, the three fever medicines: butter, honey, eye medicines, and antidotes to poison, and write out mantras and prescriptions.
247. At the sites of the vessels place salves for the body, feet, and head, as well as wool, stools, gruel, jars [for getting water], cooking pots, axes, and so forth.
248. Please have small containers in the shade filled with sesame, rice, grains, foods, molasses, and suitable water.
249. At the openings of ant-hills please have trustworthy persons always put food, water, sugar, and piles of grain.
250. Before and after taking food always appropriately offer fare to hungry ghosts, dogs, ants, birds, and so forth.
251. Provide extensive care for the persecuted, the victims of crop failure, the stricken, those suffering contagion, and for beings in conquered areas.

252. Provide stricken farmers with seeds and sustenance. Eliminate high taxes [levied by the previous monarch]. reduce the tax rate [on harvests].
253. Protect [the poor] from the pain of wanting [your wealth]. Set up no [new] tolls and reduce those [that are heavy]. Also free [traders from other areas] from the afflictions that come from waiting at your door.
254. Eliminate robbers and thieves in your own and others' countries. Please set prices fairly and keep profits level [even during scarcity].
255. You should know full well [the counsel] that your ministers offer, and should always enact it if it nurses the world.
256. Just as you are intent on thinking of what could be done to help yourself, so you should be intent on thinking of what could be done to help others.
257. If only for a moment make yourself available for the use of others just as earth, water, fire, wind, medicine, and forests [are available to all].
258. Even during their seventh step merit measureless as the sky is generated in Bodhisattvas whose attitude is to give all wealth away.
259. If you give to those so seeking girls of beauty well adorned, you will thereby attain thorough retention of the excellent doctrine.
260. Formerly the Subduer provided along with every need and so forth eighty thousand girls with all adornments.
261. Lovingly give to beggars various and glittering clothes, adornments, perfumes, garlands, and enjoyments.
262. If you provide [facilities] for those most deprived who lack the means [to study] the doctrine, there is no greater gift than that.
263. Even give poison to those whom it will help, but do not give even the best food to those whom it will not help.
264. Just as it is said that it will help to cut off a finger bitten by a snake, so the Subduer says that if it helps others, one should even bring [temporary] discomfort.
265. You should respect most highly the excellent doctrine and its proponents. You should listen reverently to the doctrine and also impart it to others.

266. Take no pleasure in worldly talk; take delight in what passes beyond the world. Cause good qualities to grow in others in the same way [you wish them] for yourself.
267. Please do not be satisfied with doctrine heard, but retain and discriminate meanings. Please always be intent on offering presents to teachers.
268. Do not recite [the books of] worldly Nihilists, and so forth. Forsake debating in the interest of pride. Do not praise your own good qualities. Speak of the good qualities even of your foes.
269. [When debating] do not attack to the quick. Do not talk about others with bad intent. Individually analyze your own mistakes yourself.
270. You should root out completely from yourself the faults the wise decry in others, and through your influence also cause others to do the same.
271. Considering the harm others do to you as created by your former deeds, do not anger. Act such that further suffering will not be created and your own faults will disappear.
272. Without hope of reward provide help to others. Bear suffering alone, and share your pleasures with beggars.
273. Do not be inflated even by the prosperity of gods. Do not be depressed even by the poverty of hungry ghosts.
274. For your sake always speak the truth. Even should it cause your death or ruin your governance, do not speak in any other way.
275. Always observe the discipline of actions just as it has been explained. In that way, O glorious one, you will become the best of authoritative beings upon the earth.
276. You should always analyze well everything before you act, and through seeing things correctly as they are do not put full reliance on others.
277. (1) Through these practices your realm will be happy, (2) A broad canopy of fame will rise in all directions, and (3) your officials will respect you fully.
278. The causes of death are many, those of staying alive are few, these too can become causes of death, therefore always perform the practices.

279. If you always perform thus the practices, the mental happiness which arises in the world and in yourself is most favorable.

280. (4) Through the practices you will sleep happily and will awaken happily. (5) Because your inner nature will be without defect, even your dreams will be happy.

281. (1) Intent on serving your parents, respectful to the principals of your lineage, using your resources well, patient, generous, with kindly speech, without divisiveness, and truthful,

282. Through performing such discipline for one lifetime you will become a monarch of gods whereupon even more so you will be a monarch of gods. Therefore observe such practices.

283. (2) Even three times a day to offer three hundred cooking pots of food does not match a portion of the merit in one instant of love.

284. Though [through love] you are not liberated you will attain the eight good qualities of love? Gods and humans will be friendly, even [non-humans] will protect you,

285. You will have mental pleasures and many [physical] pleasures, poison and weapons will not harm you, without striving you will attain your aims, and be reborn in the world of Brahma.

286. (3) If you cause sentient beings to generate the altruistic aspiration to enlightenment and make it firm, you will always attain an altruistic aspiration to enlightenment firm like the monarch of mountains.

287. (4) Through faith you will not be without leisure, (5) Through good ethics you will move in good transmigrations, (6) Through becoming familiar with emptiness you will attain detachment from all phenomena.

288. (7) Through not wavering you will attain mindfulness, (8) Through thinking you will attain intelligence, (9) Through respect you will be endowed with realization of meaning, (10) Through guarding the doctrine you will become wise.

289. (11) Through making the hearing and the giving of the doctrine be unobstructed you will company with Buddhas and will quickly attain your wishes.

290. (12) Through non-attachment you will achieve the meaning [of doctrines], (13) Through not being miserly your resources will increase, (14) Through not being proud you will become chief [of those respected], (15) Through enduring the doctrine you will attain retention.

291. (16) Through giving the five essentials as well as non-fright to the frightened you will not be harmed by any demons and will become the best of the mighty.

292. (17) Through offering series of lamps at monuments and through offering lamps in dark places as well as the oil for them you will attain the divine eye.

293. (18) Through offering musical instruments and bells for the worship of monuments and through offering drums and trumpets you will attain the divine ear.

294. (19) Through not mentioning others' mistakes and not talking of others' defective limbs but protecting their minds you will attain knowledge of others' minds.

295. (20) Through giving shoes and conveyances, through serving the feeble, and through providing teachers with transport you will attain the skill to create magical emanations.

296. (21) Through acting for the doctrine, remembering books of doctrine and their meaning, and through stainless giving of the doctrine you will attain memory of your continuum of lives.

297. (22) Through knowing thoroughly, correctly, and truly that all phenomena lack inherent existence, you will attain the sixth clairvoyance? The excellent extinction of all contamination.

298. (23) Through meditatively cultivating the wisdom of reality which is the same [for all phenomena] and is moistened with compassion for the sake of liberating all sentient beings, you will become a Conqueror endowed with all supreme aspects.

299. (24) Through multitudes of pure wishes your Buddha Land will be purified. (25) Through offering gems to the Kings of Subduers you will emit infinite light.

300. Therefore knowing the concordance of actions and their effects, always help beings in fact. Just that will help yourself.

The third chapter of the Precious Garland, A Compendium of the Collections for Enlightenment, is finished.

Chapter 4: Royal Policy

301. Monarchs who do what is against the practices and senseless are mostly praised by their citizens, for it is hard to know what will or will not be tolerated. Hence it is hard to know what is useful or not [to say] .

302. If useful but unpleasant words are hard to speak to anyone else, what could I, a monk, say to you, a King who is a lord of the great earth?

303. But because of my affection for you and from compassion for all beings, i tell you without hesitation that which is useful but unpleasant.

304. The Supramundane Victor said that students are to be told the truth – gentle, meaningful, and salutary? At the proper time and from compassion. That is why you are being told all this.

305. O Steadfast One, when true words are spoken without belligerence, they should be taken as fit to be heard, like water fit for bathing.

306. Realize that I am telling you what is useful here and otherwise. Act on it so as to help yourself and also others.

307. If you do not make contributions of the wealth obtained from former giving to the needy, through your ingratitude and attachment you will not obtain wealth in the future.

308. Here in the world workers do not carry provisions for a journey unpaid, but lowly beggars, without payment, carry to your future life [what you give them] multiplied a hundred times.

309. Always be of exalted mind and take delight in exalted deeds. From exalted actions arise all effects that are exalted.

310. Create foundations of doctrine, abodes of the Three Jewels – fraught with glory and fame? That lowly kings have not even conceived in their minds.

311. O King, it is preferable not to create foundations of doctrine that do not stir the hairs of wealthy kings because [those centers] will not become famous even after your death.
312. Through your great exaltation, use even all your wealth such that the exalted become free from pride, [the equal] become delighted, and the inclinations of the lowly are reversed.
313. Having let go of all possessions, [at death] powerless you must go elsewhere, but all that has been used for the doctrine precedes you [as good karma],
314. When all the possessions of a previous monarch come under the control of the successor, of what use are they then to the former monarch for practice, happiness, or fame?
315. Through using wealth there is happiness here in this life, through giving there is happiness in the future, from wasting it without using or giving it away, there is only misery. How could there be happiness?
316. Because of lack of power while dying, you will be unable to make donations by way of your ministers who will shamelessly lose affection for you and will seek to please the new monarch.
317. Hence while in good health create foundations of doctrine immediately with all your wealth, for you are living amidst the causes of death like a lamp standing in a breeze.
318. Also you should maintain other centers of doctrine established by the previous kings? All the temples and so forth? As they were before.
319. Please have them attended by those who are not harmful, are virtuous, keep their vows, are kind to visitors, truthful, patient, non-combative, and always diligent.
320. Cause the blind, the sick, the lowly, the protectorless, the destitute, and the crippled equally to obtain food and drink without interruption.
321. Provide all types of support for practitioners who do not seek it and even for those living in the countries of other monarchs.
322. At all centers of the doctrine appoint attendants who are not negligent, not greedy, skillful, religious, and not harmful to anyone.

323. Appoint ministers who know good policy, who practice the doctrine, are civil, pure, harmonious, undaunted, of good lineage, of excellent ethics, and grateful.

324. Appoint generals who are generous, without attachments, brave, kindly, who use [the treasury] properly, are steadfast, always conscientious, and practice the doctrine.

325. As administrators appoint elders of religious disposition, pure, and able, who know what should be done, are skilled in the [royal] treatises, understand good policy, are unbiased, and are kindly.

326. Every month you should hear from them about all the income and expenses, and having heard, you yourself should tell them all that should be done for the centers of doctrine and so forth.

327. If your realm exists for the doctrine and not for fame or desire, then it will be extremely fruitful. If not, its fruit will be misfortune.

328. O Lord of Humans, since in this world nowadays most are prone to wreak havoc on each other, listen to how your governance and your practice should be.

329. Let there always be around you many persons old in experience, of good lineage, knowing good policy, who shrink from ill deeds, are agreeable, and know what should be done.

330. Even to those whom they have rightfully fined, bound, punished, and so forth, you, being moistened with compassion, should always be caring.

331. O King, through compassion you should always generate just an attitude of altruism even for all those embodied beings who have committed awful ill deeds.

332. Especially generate compassion for those whose ill deeds are horrible, the murderers. Those of fallen nature are receptacles of compassion from those whose nature is magnanimous.

333. Free the weaker prisoners after a day or five days. Do not think the others are not to be freed under any conditions.

334. For each one whom you do not think to free you will lose the [layperson's] vow. Due to having lost the vow, faults will constantly be amassed.

335. As long as prisoners are not freed, they should be made comfortable with barbers, baths, food, drink, medicine, and clothing.
336. Just as deficient children are punished out of a wish to make them competent, so punishment should be carried out with compassion, not through hatred nor desire for wealth.
337. Once you have analyzed and thoroughly recognized the angry murderers, have them banished without killing or tormenting them.
338. In order to maintain control, oversee all the country through the eyes of agents. Always conscientious and mindful, do what accords with the practices.
339. Continually honor in an exalted way those who are foundations of good qualities with gifts, respect, and service, and likewise honor all the rest.
340. The birds of the populace will alight upon the royal tree providing the shade of patience, flourishing flowers of respect, and large fruits of resplendent giving.
341. Monarchs whose nature is generosity are liked if they are strong, like a sweet hardened outside with cardamom and pepper.
342. If you analyze with reason thus, your governance will not degenerate. It will not be without principle nor become unreligious but be religious.
343. You did not bring your dominion with you from your former life nor will you take it to the next. Since it was gained through religious practice, you would be wrong to act against the practices.
344. O King, exert yourself to avert a sequence of miserable supplies for the realm through [misuse of] royal resources.
345. O King, exert yourself to increase the succession of the dominion's resources through [proper use of] royal resources.
346. Although Universal Monarchs rule over the four continents, their pleasures are regarded as only two? The physical and the mental.
347. Physical feelings of pleasure are only a lessening of pain. Mental pleasures are made of thought, created only by conceptuality.

348. All the wealth of worldly pleasures are just a lessening of suffering, or are only [creations of] thought, hence they are in fact not meaningful.

349. Just one by one there is enjoyment of continents, countries, towns, homes, conveyances, seats, clothing, beds, food, drink, elephants, horses, and women.

350. When the mind has any [one of these as its object], due to it there is said to be pleasure, but since at that time no attention is paid to the others, the others are not then in fact meaningful [causes of pleasure].

351. When [all] five senses, eye and so forth, [simultaneously] apprehend their objects, a thought [of pleasure] does not refer [to all of them], therefore at that time they do not [all] give pleasure.

352. Whenever any of the [five] objects is known [as pleasurable] by one of the [five] senses, then the remaining [objects] are not so known by the remaining [senses] since they then are not meaningful [causes of pleasure].

353. The mind apprehends an image of a past object which has been apprehended by the senses and imagines and fancies it to be pleasurable.

354. Also the one sense which here [in the world is said to] know one object is meaningless without an object, and the object also is meaningless without it.

355. Just as a child is said to be born in dependence on a father and a mother, so a [visual] consciousness is said to arise in dependence on an eye sense and on a form.

356. Past and future objects and the senses are meaningless, so too are present objects since they are not distinct from these two.

357. Just as due to error the eye perceives a whirling firebrand as a wheel, so the senses apprehend present objects [as if real].

358. The senses and their objects are regarded as being composed of the elements. Since the elements are meaningless individually, these also are meaningless in fact.

359. If the elements are each different, it follows that there could be fire without fuel. If mixed, they would be characterless. Such is also to be ascertained about the other elements.

360. Because the elements are thus meaningless in both these ways, so too is a composite. Because a composite is meaningless so too are forms meaningless in fact.
361. Also because consciousnesses, feelings, discriminations, and compositional factors altogether and individually are without essential factuality, [pleasures] are not ultimately meaningful.
362. Just as lessening of pain is fancied to be pleasure in fact, so destruction of pleasure is also fancied to be pain.
363. Thus attachment to meeting with pleasure and attachment to separating from pain are to be abandoned because they do not inherently exist. Thereby those who see thus are liberated.
364. What sees [reality] ? Conventionally it is said to be the mind [for] without mental factors there is no mind [and hence minds and mental factors] are meaningless, due to which it is not asserted that they are simultaneous.
365. Knowing thus correctly, just as it is, that transmigrating beings do not exist in fact, one passes [from suffering] not subject [to rebirth and hence] without appropriating [rebirth], like a fire without its cause.
366. Bodhisattvas also who have seen it thus, seek perfect enlightenment with certainty. They make the connection between lives until enlightenment only through their compassion.
367. Since the collections [of merit and wisdom] of Bodhisattvas were taught by the One Gone Thus in the Great Vehicle, those who are bewildered [about the full extent of the paths and fruits of the Great Vehicle] deride them out of antagonism.
368. Either through not knowing the good qualities [of altruism] and the defects [of mere self-concern], or identifying good qualities as defects, or through despising good qualities, they deride the Great Vehicle.
369. Those who deride the Great Vehicle? Knowing that to harm others is defective and that to help others is a good quality? Are said to despise good qualities.

370. Those who despise the Great Vehicle, source of all good qualities in that [it teaches] taking delight solely in the aims of others due to not looking to one's own, consequently burn themselves [in bad transmigrations],

371. one type with faith [in emptiness forsakes it] through misconception [of it as denying cause and effect]. Others who are angry [forsake emptiness] through despising it. If even the faithful type is said [in sutra] to be burned, what can be said about those who turn their backs on it through despising it!

372. Just as it is explained in medicine that poison can be removed by poison, what contradiction is there in saying that what is injurious [in the future] can be removed by suffering?

373. It is renowned [in Great Vehicle scriptures] that motivation determines practices and that the mind is most important. Hence how could even suffering not be helpful for one who gives help with an altruistic motivation?

374. If even [in ordinary life] pain can bring future benefit, what need is there to say that [accepting suffering] beneficial for one's own and others' happiness will help! This practice is known as the policy of the ancients.

375. If through relinquishing small pleasures there is extensive happiness later, seeing the greater happiness the resolute should relinquish small pleasures.

376. If such things cannot be borne, then doctors giving distasteful medicines would disappear. It is not [reasonable] to forsake [great pleasure for the small].

377. Sometimes what is thought harmful is regarded as helpful by the wise. General rules and their exceptions are commended in all treatises.

378. Who with intelligence would deride the explanation in the Great Vehicle of deeds motivated by compassion and of stainless wisdom!

379. Feeling inadequate about its great extent and profound depth untrained beings – foes of themselves and others? Nowadays deride the Great Vehicle because of bewilderment.

380. The Great Vehicle has a nature of giving, ethics, patience, effort, concentration, wisdom, and compassion. Hence how could there be any bad explanations in it?

381. Others' aims are [achieved] through giving and ethics. one's own are [achieved] through patience and effort. Concentration and wisdom are causes of liberation. These epitomize the sense of the Great Vehicle.

382. The aims of benefiting oneself and others and the meaning of liberation as briefly taught by the Buddha [in the Hearers' Vehicle] are contained in the six perfections. Therefore these [scriptures of the Great Vehicle] are the word of Buddha.

383. Those blind with ignorance cannot stand this Great Vehicle where Buddhas taught the great path of enlightenment consisting of merit and wisdom.

384. Conquerors are said to have inconceivable good qualities because the [causal] good qualities are inconceivable like the sky. Therefore let this great nature of a Buddha explained in the Great Vehicle be allowed.

385. Even [Buddha's] ethics were beyond the scope of Shariputra. So why is the inconceivable great nature of a Buddha not accepted?

386. The absence of production taught in the Great Vehicle and the extinction of the others are in fact the same emptiness [since they indicate] the non-existence of [inherently existent] production and the extinction [of inherent existence]. Therefore let [the Great Vehicle] be allowed [as Buddha's word].

387. If emptiness and the great nature of a Buddha are viewed in this way with reason, how could what is taught in the Great Vehicle and the other be unequal for the wise?

388. What the One Gone Thus taught with a special intention is not easy to understand. Therefore since he taught one as well as three vehicles, you should protect yourself through neutrality.

389. There is no fault with neutrality, but there is fault from despising it. How could there be virtue? Therefore those who seek good for themselves should not despise the Great Vehicle.

390. Bodhisattvas' aspirational wishes, deeds, and dedications [of merit] were not described in the Hearers' Vehicle. Therefore how could one become a Bodhisattva through it?

391. [In the Hearers' Vehicle] Buddha did not explain the foundations for a Bodhisattva's enlightenment. What greater authority for this subject is there other than the Victor?

392. How could the fruit of Buddhahood be superior [if achieved] through the path common to Hearers which has the foundations [of the Hearer enlightenment], the meanings of the four noble truths, and the harmonies with enlightenment?

393. The subjects concerned with the Bodhisattva deeds were not mentioned in the [Hearers' Vehicle] sutras but were explained in the Great Vehicle. Hence the wise should accept it [as Buddha's word].

394. Just as a grammarian [first] has students read a model of the alphabet, so Buddha taught trainees the doctrines that they could bear.

395. To some he taught doctrines to turn them away from ill-deeds; to some, for the sake of achieving merit; to some, doctrines based on duality;

396. To some, doctrines based on non-duality; to some what is profound and frightening to the fearful? Having an essence of emptiness and compassion? The means of achieving [unsurpassed] enlightenment.

397. Therefore the wise should extinguish any belligerence toward the Great Vehicle and generate special faith for the sake of achieving perfect enlightenment.

398. Through faith in the Great Vehicle and through practicing what is explained in it the highest enlightenment is attained and, along the way, even all [worldly] pleasures.

399. At that time [when you are a ruler] you should internalize firmly the practices of giving, ethics, and patience, which were especially taught for householders and which have an essence of compassion.

400. However, if from the unrighteousness of the world it is difficult to rule religiously, then it is right for you to become a monastic for the sake of practice and grandeur.

The fourth chapter of the Precious Garland, An Indication of Royal Policy, is finished.

Chapter 5: Bodhisattva Deeds

401. Then having become a monastic you should first be intent on the training [in ethics]. You should endeavor at the discipline of individual liberation, at hearing frequently, and delineating their meaning.

402. Then, you should forsake these which are called assorted faults. With vigor you should definitely realize those renowned as the fifty-seven.

403. (1) Belligerence is a disturbance of mind. (2) Enmity is a [tight] hanging onto that. (3) Concealment is a hiding of ill-deeds [when confronted]. (4) Malevolence is to cling to ill-deeds.

404. (5) Dissimulation is deceptiveness. (6) Deceit is crookedness of mind. (7) Jealousy is to be bothered by others' good qualities. (8) Miserliness is a fear of giving.

405. (9) Non-shame and (10) non-embarrassment are insensibility concerning oneself and others [respectively]. (11) Inflatedness is not to pay respect. (12) Faulty exertion is to be polluted by belligerence.

406. (13) Arrogance is haughtiness [due to wealth, and so forth]. (14) Non-conscientiousness is non-application at virtues. (15) Pride has seven forms each of which I will explain.

407. Fancying that one is lower than the lowly, or equal with the equal, or greater than or equal to the lowly? All are called the pride of selfhood.

408. Boasting that one is equal to those who by some good quality are superior to oneself is called exceeding pride. Fancying that one is superior to the superior,

409. Thinking that one is higher than the very high, is pride beyond pride; like sores on an abscess it is very vicious.

410. Conceiving an I through obscuration in the five empty [aggregates] which are called the appropriation is said to be the pride of thinking I.

411. Thinking one has won fruits [of the spiritual path] not yet attained is the pride of conceit. Praising oneself for faulty deeds is known by the wise as erroneous pride.

412. Deriding oneself, thinking “i am useless,” is called the pride of inferiority. Such is a brief description of the seven prides.

413. (16) Hypocrisy is to control the senses for the sake of goods and respect. (17) Flattery is to speak pleasant phrases for the sake of goods and respect.

414. (18) Indirect acquisition is to praise another’s wealth in order to acquire it. (19) Pressured acquisition is manifest derision of others in order to acquire goods.

415. (20) Desiring profit from profit is to praise previous acquisitions. (21) Repeating faults is to recite again and again the mistakes made by others.

416. (22) Non-collectedness is inconsiderate irritation arisen from illness. (23) Clinging is the attachment of the lazy to their bad possessions.

417. (24) Discrimination of differences is discrimination impeded by desire, hatred, or obscuration. (25) Not looking into the mind is explained as not applying it to anything.

418. (26) Degeneration of respect and reverence for deeds concordant with the practices occurs through laziness. (27) A bad person is regarded as being a spiritual guide [pretending] to have the ways of the supramundane Victor.

419. (28) Yearning is a small entanglement arising from lustful desire. (29) Obsession, a great entanglement arising from desire.

420. (30) Avarice is an attitude of clinging to one’s own property, (31) Inopportune avarice is attachment to the property of others.

421. (32) Irreligious lust is desirous praise of women who ought to be avoided. (32) Hypocrisy is to pretend that one possesses good qualities that one lacks, while desiring ill deeds.

422. (34) Great desire is extreme greed gone beyond the fortune of knowing satisfaction. (35) Desire for advantage is to want to be known by whatever way as having superior good qualities.

423. (36) Non-endurance is an inability to bear injury and suffering. (37) Impropropriety is not to respect the activities of a teacher or spiritual guide.
424. (38) Not heeding advice is to not respect counsel concordant with practice. (39) Intention to meet with relatives is sentimental attachment to one's kin.
425. (40) Attachment to objects is to relate their good qualities in order to acquire them. (41) Fancying immortality is to be unaffected by concern over death.
426. (42) Conceptuality concerned with approbation is the thought that – no matter what? Others will take one as a spiritual guide due to possessing good qualities.
427. (43,44) Conceptuality concerned with attachment to others is an intention to help or not help others due to being affected by desire or an intent to harm.
428. (45) Dislike is a mind that is unsteady. (46) Desiring union is a dirtied mind. (47) Indifference is a laziness with a sense of inadequacy coming from a listless body.
429. (48) Distortion is for the afflictive emotions to influence body and color. (49) Not wishing for food is explained as physical sluggishness due to over-eating.
430. (50) A very dejected mind is taught to be fearful faintheartedness. (51) Longing for desires is to desire and seek after the five attributes.
431. (52) Harmful intent arises from nine causes of intending to injure others? Having senseless qualms concerning oneself, friends, and foes in the past, present, and future.
432. (53) Sluggishness is non-activity due to heaviness of mind and body. (54) Drowsiness is sleepiness. (55) Excitement is strong disquiet of body and mind.
433. (56) Contrition is regret for bad deeds which arises afterwards from grief about them. (57) Doubt is to be of two minds about the [four] truths, the Three Jewels, and so forth.

434. [Householder] Bodhisattvas abandon those. Those diligent in [monastic] vows abandon more. Freed from these defects good qualities are easily observed.

435. Briefly the good qualities observed by Bodhisattvas are giving, ethics, patience, effort, concentration, wisdom, compassion, and so forth.

436. Giving is to give away one's wealth. Ethics is to help others. Patience is to have forsaken anger. Effort is enthusiasm for virtues.

437. Concentration is unafflicted one-pointedness. Wisdom is ascertainment of the meaning of the truths. Compassion is a mind having the one savor of mercy for all sentient beings.

438. From giving there arises wealth, from ethics happiness, from patience a good appearance, from [effort in] virtue brilliance, from concentration peace, from wisdom liberation, from compassion all aims are achieved.

439. From the simultaneous perfection of all those seven is attained the sphere of inconceivable wisdom, the protectorship of the world.

440. Just as eight grounds of Hearers are described in the Hearers' Vehicle, so ten grounds of Bodhisattvas are described in the Great Vehicle.

441. The first of these is the Very Joyful because those Bodhisattvas are rejoicing from having forsaken the three entwinements and being born into the lineage of Ones Gone Thus.

442. Through the maturation of those [good qualities] the perfection of giving becomes supreme. They vibrate a hundred worlds and become Great Lords of Jambudvīpa.

443. The second is called the Stainless because all ten [virtuous] actions of body, speech, and mind are stainless and they naturally abide in those [deeds of ethics].

444. Through the maturation of those [good qualities] the perfection of ethics becomes supreme. They become Universal Monarchs helping beings, masters of the glorious [four continents] and of the seven precious objects.

445. The third ground is called the Luminous because the pacifying light of wisdom arises. The concentrations and clairvoyances are generated, and desire and hatred are completely extinguished.
446. Through the maturation of those [good qualities] they practice supreme the deeds of patience and become a great wise monarch of the gods. They put an end to desire.
447. The fourth is called the Radiant because the light of true wisdom arises. They cultivate supremely all the harmonies with enlightenment.
448. Through the maturation of those [good qualities] they become monarchs of the gods in [the heaven] Without Combat. They are skilled in quelling the arising of the view that the transitory collection [is inherently existent I and mine].
449. The fifth is called the Extremely Difficult to Overcome because all evil ones find it extremely hard to conquer them. They become skilled in knowing the subtle meanings of the noble truths and so forth.
450. Through the maturation of those [good qualities] they become monarchs of the gods abiding in the Joyous Land, they overcome the foundations of all Borders afflictive emotions and views.
451. The sixth is called the Approaching because they are approaching the good qualities of a Buddha. Through familiarity with calm abiding and special insight they attain cessation and hence are advanced [in wisdom].
452. Through the maturation of those [good qualities] they become monarchs of the gods [in the land] of Liking Emanation. Hearers cannot surpass them. they pacify those with the pride of superiority.
453. The seventh is the Gone Afar because the number [of good qualities] has increased. moment by moment they [can] enter the equipoise of cessation.
454. Through the maturation of those [good qualities] they become masters of the gods [in the land] of Control over Others' Emanations. They become great leaders of teachers who know direct realization of the [four] noble truths.

455. The eighth is the Immovable, the youthful ground. Through non-conceptuality they are immovable, and the spheres of activity of their body, speech, and mind are inconceivable.

456. Through the maturation of those [good qualities] they become a Brahma, master of a thousand worlds. Foe Destroyers, Solitary Realizers, and so forth cannot surpass them in positing the meaning [of doctrines].

457. The ninth ground is called Excellent Intelligence. Like a regent they have attained correct individual realization and therefore have good intelligence.

458. Through the maturation of those [good qualities] they become a Brahma, master of a million worlds. Foe Destroyers and so forth cannot surpass them in [responding to] questions in the thoughts of sentient beings.

459. The tenth is the Cloud of Doctrine because the rain of holy doctrine falls. The Bodhisattva is bestowed empowerment with light rays by the Buddhas.

460. Through the maturation of those [good qualities] they become master of the gods of Pure Abode. They are supreme great lords, master of the sphere of infinite wisdom.

461. Thus those ten grounds are renowned as the ten Bodhisattva grounds. The ground of Buddhahood is different. Being in all ways inconceivable,

462. Its great extent is merely said to be endowed with the ten powers. Each power is immeasurable too like [the limitless number of] all transmitters.

463. The limitlessness of a Buddha's [good qualities] is said to be like the limitlessness of space, earth, water, fire, and wind in all directions.

464. If the causes are [reduced] to a mere [measure] and not seen to be limitless, one will not believe the limitlessness [of the good qualities] of the Buddhas.

465. Therefore in the presence of an image or monument or something else say these twenty stanzas three times every day:

466. Going for refuge with all forms of respect to the Buddhas, excellent Doctrine, supreme Community, and Bodhisattvas, I bow down to all that are worthy of honor.

467. I will turn away from all ill deeds and thoroughly take up all meritorious actions. I will admire all the merits of all embodied beings.

468. With bowed head and joined palms I petition the perfect Buddhas to turn the wheel of doctrine and remain as long as transmigrating beings remain.

469. Through the merit of having done thus and through the merit that I did earlier and will do may all sentient beings aspire to the highest enlightenment.

470. May all sentient beings have all the stainless faculties, release from all conditions of non-leisure, freedom of action, and endowment with good livelihood.

471. Also may all embodied beings have jewels in their hands, and may all the limitless necessities of life remain unconsumed as long as there is cyclic existence.

472. May all women at all times become supreme persons. May all embodied beings have the intelligence [of wisdom] and the legs [of ethics].

473. May embodied beings have a pleasant complexion, good physique, great splendor, a pleasing appearance, freedom from disease, strength, and long life.

474. May all be skilled in the means [to extinguish suffering] and have liberation from all suffering, inclination to the Three Jewels, and the great wealth of Buddha's doctrine.

475. May they be adorned with love, compassion, joy, even-mindedness [devoid of] the afflictive emotions, giving, ethics, patience, effort, concentration, and wisdom.

476. Completing the two collections [of merit and wisdom], may they have the brilliant marks and beautiful features [even while on the path], and may they cross without interruption the ten inconceivable grounds.

477. May I also be adorned completely with those and all other good qualities, be freed from all defects, and have superior love for all sentient beings.

478. May I perfect all the virtues for which all sentient beings hope, and may I always relieve the sufferings of all embodied beings.

479. May those beings in all worlds who are distressed through fear become entirely fearless even through merely hearing my name.

480. Through seeing or thinking of me or only hearing my name may beings attain great joy, naturalness free from error, definiteness toward complete enlightenment,

481. And the five clairvoyances throughout their continuum of lives. May I always in all ways bring help and happiness to all sentient beings.

482. May I always without harm simultaneously stop all beings in all worlds who wish to commit ill deeds.

483. May I always be an object of enjoyment for all sentient beings according to their wish and without interference, as are the earth, water, fire, wind, herbs, and wild forests.

484. May I be as dear to sentient beings as their own life, and may they be even more dear to me. May their ill deeds fructify for me, and all my virtues fructify for them.

485. As long as any sentient being anywhere has not been liberated, may I remain [in the world] for the sake of that being though I have attained highest enlightenment.

486. If the merit of saying this had form, it would never fit into realms of worlds as numerous as the sand grains of the Ganges.

487. The Supramundane Victor said so, and the reasoning is this: [the limitlessness of the merit of] wishing to help limitless realms of sentient beings is like [the limitlessness of those beings].

488. These practices that I have explained briefly to you in this way should be as dear to you as your body always is.

489. Those who feel a dearness for the practices have in fact a dearness for their body. If dearness [for the body] helps it, the practices will do just that.

490. Therefore pay heed to the practices as you do to yourself. Pay heed to achievement as you do to the practices. Pay heed to wisdom as you do to achievement. Pay heed to the wise as you do to wisdom.
491. Those who have qualms that it would be bad for themselves [if they relied] on one who has purity, love, and intelligence as well as helpful and appropriate speech, cause their own interests to be destroyed.
492. You should know in brief the qualifications of spiritual guides. If you are taught by those knowing contentment and having compassion and ethics,
493. As well as wisdom that can drive out your afflictive emotions, you should realize [what they teach] and respect them. You will attain the supreme achievement by following this excellent system:
494. Speak the truth, speak gently to sentient beings. Be of pleasant nature, compelling. Be polite, do not wish to defame, be independent, and speak well.
495. Be well-disciplined, contained, generous, magnificent, of peaceful mind, not excitable, not procrastinating, not deceitful, but amiable.
496. Be gentle like a full moon. Be lustrous like the sun in autumn. Be deep like the ocean. Be firm like Mount Meru.
497. Freed from all defects and adorned with all good qualities, become a sustenance for all sentient beings and become omniscient.
498. These doctrines were not just taught only for monarchs but were taught with a wish to help other sentient beings as befits them.
499. O King, it would be right for you each day to think about this advice so that you and others may achieve complete and perfect enlightenment.
500. For the sake of enlightenment aspirants should always apply themselves to ethics, supreme respect for teachers, patience, non-jealousy, non-miserliness, endowment with the wealth of altruism without hope for reward, helping the destitute, remaining with supreme people, leaving the non-supreme, and thoroughly maintaining the doctrine.

The fifth chapter of the Precious Garland, An Indication of the Bodhisattva Deeds, is finished.

Here ends the Precious Garland of Advice for a King by the great master, the Superior Nāgārjuna.

Translated by the Indian professor Vidyākaraṣa and the Tibetan translator and monastic Bel-dzek. Consulting three Sanskrit editions, the Indian professor Kanakavarman and the Tibetan monastic Ba-tsap Nyi-ma-drak corrected translations and other points that did not accord with the unique thought of the Superior [Nāgārjuna] and his spiritual son [Āryadeva]. It was printed at the great publishing house below [the Potala in Hla-sa].)

The Second Volume of the Stages of Meditation

Bhāvanākrama by Ācārya Kamalaśīla¹

In the Indian language, *Bhāvanākrama*; and in the Tibetan language, Gom-pai Rimpa.

Homage to the youthful Mañjusrī.

I shall briefly explain the stages of meditation for those who follow the system of Mahāyāna sūtras. The intelligent, who wish to actualize omniscience extremely quickly, should make deliberate effort to fulfill its causes and conditions.

What is the mind?

It is not possible for omniscience to be produced without causes, because if it were everything could always be omniscient. If things were produced without reliance on something else, they could exist without constraint—there would be no reason why everything could not be omniscient.

Therefore, since all functional things arise only occasionally, they depend strictly on their causes. Omniscience too is rare because it does not occur at all times and in all places, and everything cannot become omniscient. Therefore, it definitely depends on causes and conditions.

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Training the mind

Also from among these causes and conditions, you should cultivate correct and complete causes. If you put the wrong causes into practice, even if you work hard for a long time, the desired goal cannot be achieved. It will be like milking a [cow's] horn. Likewise, the result will not be produced when all the causes are not put into effect. For example, if the seed or any other cause is missing, then the result, a sprout, and so forth, will not be produced. Therefore, those who desire a particular result should cultivate its complete and unmistakable causes and conditions.

If you ask, “What are the causes and conditions of the final fruit of omniscience?” I, who am like a blind man, may not be in a position to explain [by myself], but I shall employ the Buddha’s own words just as he spoke them to his disciples after his enlightenment. He said, “Vajrapāṇi, Lord of Secrets, the transcendental wisdom (*jñāna*) of omniscience has its root in compassion, and arises from a cause – the altruistic thought, the awakening mind of bodhicitta, and the perfection of skillful means (*upāya*).” Therefore, if you are interested in achieving omniscience, you need to practice these three: compassion, the awakening mind of bodhicitta, and skillful means.

Compassion

Moved by compassion, Bodhisattvas take the vow to liberate all sentient beings.

Then, by overcoming their self-centered outlook, they engage eagerly and continuously in the very difficult practices of accumulating merit and insight. Having entered into this practice, they will certainly complete the collection of merit and insight. Accomplishing the accumulation of merit and insight is like having omniscience itself in the palm of your hand. Therefore, since compassion is the only root of omniscience, you should become familiar with this practice from the very beginning.

The *Compendium of Perfect Dharma* reads, “O Buddha, a Bodhisattva should not train in many practices. If a Bodhisattva properly holds to one

Dharma and learns it perfectly, he has all the Buddha's qualities in the palm of his hand. And, if you ask what that one Dharma is, it is great compassion (*mahākaruṇā*).”

The Buddhas have already achieved all their own goals, but remain in the cycle of existence for as long as there are sentient beings. This is because they possess great compassion. They also do not enter the immensely blissful abode of nirvāna like the Hearers. Considering the interests of sentient beings first, they abandon the peaceful abode of nirvāna as if it were a burning iron house. Therefore, great compassion alone is the unavoidable cause of the non-abiding nirvāna of the Buddha.

Developing equanimity, the root of loving-kindness

The way to meditate on compassion will be taught from the outset. Begin the practice by meditating on equanimity. Try to actualize impartiality toward all sentient beings by eliminating attachment and hatred. All sentient beings desire happiness and do not desire misery. Think deeply about how, in this beginningless cycle of existence, there is not one sentient being who has not been my friend and relative hundreds of times. Therefore, since there is no ground for being attached to some and hating others, I shall develop a mind of equanimity toward all sentient beings.

Begin the meditation on equanimity by thinking of a neutral person, and then consider people who are friends and foes.

After the mind has developed equanimity toward all sentient beings, meditate on loving-kindness. Moisten the mental continuum with the water of loving-kindness and prepare it as you would a piece of fertile ground. When the seed of compassion is planted in such a mind, germination will be swift, proper, and complete. Once you have irrigated the mindstream with loving-kindness, meditate on compassion.

Identifying the nature of suffering

The compassionate mind has the nature of wishing all suffering beings to be free from suffering. Meditate on compassion for all sentient beings,

because the beings in the three realms of existence are intensely tortured by the three types of sufferings in various forms. The Buddha has said that heat and other types of pain constantly torture beings in the hells for a very long time. He has also said that hungry ghosts are scorched by hunger and thirst and experience immense physical suffering. We can also see animals suffering in many miserable ways: they eat each other, become angry, and are hurt and killed.

We can see that human beings, too, experience various acute kinds of pain. Not able to find what they want, they are resentful and harm each other. They suffer the pain of losing the beautiful things they want and confronting the ugly things they do not want, as well as the pain of poverty.

There are those whose minds are bound by various fetters of disturbing emotions like craving desire. Others are in turmoil with different types of wrong views. These are all causes of misery; therefore they are always painful, like being on a precipice.

Gods suffer the misery of change. For example, signs of impending death and their fall to unfortunate states constantly oppress the minds of gods of the desire realm. How can they live in peace?

Pervasive misery is what arises under the power of causes characterized by actions and disturbing emotions. It has the nature and characteristics of momentary disintegration and pervades all wandering beings.

Therefore, see all wandering beings as immersed in a great fire of misery. Think that they are all like you in not desiring misery at all: “Alas! All my beloved sentient beings are in such pain. What can I do to set them free?” and make their sufferings your own.

Whether you are engaged in one-pointed meditation or pursuing your ordinary activities, meditate on compassion at all times, focusing on all sentient beings and wishing that they all be free from suffering. Begin by meditating on your friends and relatives. Recognize how they experience the various sufferings that have been explained.

Then, having seen all sentient beings as equal, with no difference between them, you should meditate on sentient beings to whom you are indifferent. When the compassion you feel toward them is the same as the compassion

you feel toward your friends and relatives, meditate on compassion for all sentient beings throughout the ten directions of the universe.

Just as a mother responds to her small, beloved, and suffering child, when you develop a spontaneous and equal sense of compassion toward all sentient beings, you have perfected the practice of compassion. And this is known as great compassion.

Meditation on loving-kindness begins with friends and people you are fond of. It has the nature of wishing that they meet with happiness. Gradually extend the meditation to include strangers and even your enemies. Habituating yourself to compassion, you will gradually generate a spontaneous wish to liberate all sentient beings. Therefore, having familiarized yourself with compassion as the basis, meditate on the awakening mind of bodhicitta.

Bodhicitta is of two types: conventional and ultimate. Conventional bodhicitta is the cultivation of the initial thought that aspires to attain unsurpassable and perfectly consummated Buddhahood in order to benefit all wandering sentient beings, after having taken the vow out of compassion to release all of them from suffering. That conventional bodhicitta should be cultivated in a process similar to that described in the chapter on moral ethics in the Bodhisattvabhūmi, generating this mind by taking the Bodhisattva vow before a master who abides by the Bodhisattva precepts.

After generating the conventional awakening mind of bodhicitta, endeavour to cultivate the ultimate awakening mind of bodhicitta. The ultimate bodhicitta is transcendental and free from all elaborations. It is extremely clear, the object of the ultimate, stainless, unwavering, like a butter lamp undisturbed by the wind.

This is achieved through constant and respectful familiarity with the yoga of calm abiding meditation (*śamatha*) and special insight (*vipāśyanā*) over a long period of time. The *Unravelling of the Thought (Saṃdhibinirmocana) Sūtra* says: “O Maitreya, you must know that all the virtuous dharmas of Hearers, Bodhisattvas, or Tathāgatas, whether worldly or transcendental, are the fruits of calm abiding meditation and special insight.”

Since all kinds of concentrations (*samādhi*) can be included in these two, all yogis must at all times seek calm abiding meditation and special insight. Again the *Unravelling of the Thought Sūtra* says: “The Buddha has said it must be known that the teachings of various types of concentrations sought by his Hearers, Bodhisattvas, and Tathāgatas are all contained in calm abiding meditation and special insight.”

Yogis cannot eliminate mental obscurations merely by familiarizing themselves with calm abiding meditation alone. It will only suppress the disturbing emotions (*kleśa*) and delusions temporarily. Without the light of wisdom (*prajñā*), the latent potential of the disturbing emotions cannot be thoroughly destroyed, and therefore their complete destruction will not be possible. For this reason the *Unravelling of the Thought Sūtra* says, “Concentration (*dhyaṇa*) can suppress the disturbing emotions properly, and wisdom can thoroughly destroy their latent potential.”

The *King of Concentration (Samādhirāja) Sūtra* also says: Even if you meditate with single-pointed concentration, You will not destroy the misconception of the self And your disturbing emotions will disturb you again; This is like Udraka’s single-pointed meditation.

When the selflessness of phenomena is examined specifically, And meditations are performed on the basis of that analysis, That is the cause of the resultant liberation (*nirvāṇa*); No other cause can bring peace (*śānti*).

Also the *Bodhisattva Section (Bodhisattvapīṭaka) Sūtra* says: “Those who haven’t heard these various teachings of the Bodhisattva Collection and have also not heard the implemented teaching on Monastic Discipline (*vinaya*), who think that singlepointed concentration alone is enough, will fall into the pit of arrogance due to pride. As such, they cannot gain complete release from rebirth, old age, sickness, death, misery, lamentation, suffering, mental unhappiness, and disturbances. Neither do they gain complete liberation from the cycle of the six states of existence, nor from the heaps of suffering mental and physical aggregates. Keeping this in mind, the Tathāgata has said that hearing the teachings will help you gain liberation from old age and death.”

For these reasons, those who wish to attain the thoroughly purified transcendent wisdom by eliminating all obscurations should meditate on wisdom while remaining in calm abiding meditation.

Wisdom

The *Heap of Jewels (Ratnakūta) Sūtra* says: “Single-pointed concentration is achieved by adhering to moral ethics (*sīla*). With the achievement of single-pointed concentration, you meditate on wisdom. Wisdom helps you to attain a pure pristine awareness (*jñāna*). Through pure pristine awareness your moral conduct is perfected.”

The *Meditation on Faith in the Mahāyāna (Mahāyānaśraddhābhāvanā) Sūtra* says: “O child of noble family, if you do not abide by wisdom, I cannot say how you will have faith in the Mahāyāna of the Bodhisattvas, or how you will set forth in the Mahāyāna.”

“O child of noble family, you should know that this is because Bodhisattvas’ faith in the Mahāyāna and setting forth in the Mahāyāna occurs as a result of contemplating the perfect Dharma and reality with a mind free of distraction.”

A yogi’s mind will be distracted to various objects if he cultivates only special insight without developing a calmly abiding mind. It will be unstable, like a butter lamp in wind. Since clarity of pristine awareness will be absent, these two [special insight and a calmly abiding mind] should be cultivated equally.

Therefore, the *Sūtra of the Great and Complete Transcendence of Suffering (Mahāparinirvāṇa-sūtra)* says: “Hearers cannot see Buddha-nature because their single-pointed absorption is stronger and wisdom is weaker.”

“Bodhisattvas can see it, but not clearly, because their wisdom is stronger and their single-pointed concentration is weaker. Whereas, Tathāgatas can see all, because they possess a calmly abiding mind and special insight to an equal degree.”

Due to the power of calm abiding meditation, the mind will not be disturbed by the wind of conceptual thoughts, like a butter lamp undisturbed

by the breeze. Special insight eliminates every stain of wrong views, thus you will not be affected by [the views of] others. The *Moon Lamp Sūtra* says: “By the force of calm abiding meditation, the mind will become unwavering, and with special insight it will become like a mountain. Therefore, maintain a yogic practice of them both.”

Common prerequisites for meditating on calm-abiding and special insight

Initially the yogi should seek the prerequisites that can assist him in actualizing calm abiding meditation and special insight quickly and easily.

The prerequisites necessary for the development of calm abiding meditation are: to live in a conducive environment; to limit your desires and practice contentment; to not be involved in too many activities; to maintain pure moral ethics; and to fully eliminate attachment and all other kinds of conceptual thoughts.

A conducive environment should be known by five characteristics: providing easy access to food and clothes; being free of evil beings and enemies; being free from disease; containing good friends who maintain moral ethics and who share similar views; and being visited by few people in the daytime and with little noise at night.

Limiting your desires refers to not being excessively attached to many or good clothes, such as religious robes, and so forth. The practice of contentment means always being satisfied with any little thing, like inferior religious robes, and so forth. Not being involved in many activities refers to giving up ordinary activities like business, avoiding too close association with householders and monks, and totally abandoning the practice of medicine and astrology.

What is pure discipline (*śīla*)? It is not to contravene the foundation of the training – the two vows together with the avoidance of misdeeds whether natural or proscribed; and whenever you fail through lack of carefulness, to regret that lapse swiftly, and to repair it according to the teachings. Even in the case of the statement that a transgression of the Hearers’ vows

cannot be restored, if there is regret and an awareness of the intention not to repeat it, and an awareness of the lack of a true identity of the mind that performed the action, or familiarity with the lack of a true identity of all phenomena, that person's morality can be said to be pure. This should be understood from the *Sūtra on the Elimination of Ajātasatru's Regret* (*Ajātasatrukaukrṭtyavinodana-sūtra*). You should overcome your regret and make special effort in meditation (*bhāvanā*).

Being mindful of the various defects of attachment in this life and future lives helps eliminate misconceptions in this regard. Some common features of both beautiful and ugly things in the cycle of existence are that they are all unstable and subject to disintegration. It is beyond doubt that you will be separated from all of these things without delay. So, meditate on why you should be so excessively attached to these things and then discard all misconceptions.

What are the prerequisites of special insight? They are: to rely on holy persons; to seek seriously extensive instruction; and to contemplate properly.

What type of holy person should you rely upon? One who has heard many [teachings], who expresses himself clearly, who is endowed with compassion, and able to withstand hardship.

What is meant by seriously seeking extensive instruction? This is to listen seriously with respect to the definitive and interpretable meaning of the twelve branches of the Buddha's teachings. The *Unravelling of the Thought Sūtra* says: "Not listening to superior beings' teachings as you wish is an obstacle to special insight." The same sūtra says, "Special insight arises from its cause, correct view, which in turn arises from listening and contemplation."

The *Questions of Nārāyaṇa* (*Nārāyaṇapariṣcchā*) says, "Through the experience of listening [to teachings] you gain wisdom, and with wisdom disturbing emotions are thoroughly pacified."

What is meant by proper contemplation? It is properly establishing the definitive and interpretable sūtras. When Bodhisattvas are free of doubt, they can meditate singlepointedly. Otherwise, if doubt and indecision beset

them, they will be like a man at a crossroads uncertain of which path to follow.

Yogis should at all times avoid fish, meat, and so forth, should eat with moderation, and avoid foods that are not conducive to health.

Thus, Bodhisattvas who have assembled all the prerequisites for calm abiding meditation and special insight should enter into meditation.

When meditating, the yogi should first complete all the preparatory practices. He should go to the toilet and in a pleasant location free of disturbing noise he should think, 'I will deliver all sentient beings to the state of enlightenment.' Then he should manifest great compassion, the thought wishing to liberate all sentient beings, and pay homage to all the Buddhas and Bodhisattvas in the ten directions by touching the five limbs of his body to the ground.

He should place an image of the Buddhas and Bodhisattvas, such as a painting, in front of him or in some other place. He should make as many offerings and praises as he can. He should confess his misdeeds and rejoice in the merit of all other beings.

Then, he should sit in the full lotus posture of Vairocana, or the half lotus posture, on a comfortable cushion. The eyes should not be too widely opened or too tightly closed. Let them focus on the tip of the nose. The body should not be bent forward or backward. Keep it straight and turn the attention inwards. The shoulders should rest in their natural position and the head should not lean back, forward, or to either side. The nose should be in line with the navel. The teeth and lips should rest in their natural state with the tongue touching the upper palate. Breathe very gently and softly without causing any noise, without labouring, and without unevenness. Inhale and exhale naturally, slowly, and unnoticeably.

The practice of calm-abiding

Calm abiding meditation should be achieved first. Calm abiding is that mind which has overcome distraction to external objects, and which spon-

taneously and continuously turns toward the object of meditation with bliss and pliancy.

That which properly examines suchness from within a state of calm abiding is special insight. The *Cloud of Jewels (Ratnamegha) Sūtra* reads, “Calm abiding meditation is a single-pointed mind; special insight makes specific analysis of the ultimate.”

Also, from the Unravelling of the Thought Sūtra: “Maitreya asked, ‘O Buddha, how should [people] thoroughly search for calm abiding meditation and gain expertise in special insight?’ The Buddha answered, ‘Maitreya, I have given the following teachings to Bodhisattvas: Sūtras, Melodious Praises, Prophetic teachings, Verses, Specific Instructions, Advice from Specific Experiences, Expressions of Realization, Legends, Birth Tales, Extensive Teachings, Established Doctrine, and Instructions.

‘Bodhisattvas should properly listen to these teachings, remember their contents, train in verbal recitation, and thoroughly examine them mentally. With perfect comprehension, they should go alone to remote areas and reflect on these teachings and continue to focus their minds upon them. They should focus mentally only on those topics that they have reflected about and maintain this continuously. That is called mental engagement.

‘When the mind has been repeatedly engaged in this way and physical and mental pliancy have been achieved, that mind is called calm abiding. This is how Bodhisattvas properly seek the calmly abiding mind.

‘When the Bodhisattva has achieved physical and mental pliancy and abides only in them, he eliminates mental distraction. The phenomenon that has been contemplated as the object of inner single-pointed concentration should be analysed and regarded as like a reflection. This reflection or image, which is the object of single-pointed concentration, should be thoroughly discerned as an object of knowledge. It should be completely investigated and thoroughly examined. Practice patience and take delight in it. With proper analysis, observe and understand it. This is what is known as special insight. Thus, Bodhisattvas are skilled in the ways of special insight.”

The yogis who are interested in actualizing a calmly abiding mind should initially concentrate closely on the fact that the twelve sets of scriptures – with sections for Sūtras, Melodious Praises, and so forth – can be summarized as all leading to suchness (*tathatā*), that they will lead to suchness, and that they have led to suchness.

One way of doing this meditation is to set the mind closely on the mental and physical aggregates (*skandha*), as an object that includes all phenomena (*dharmā*). Another way is to place the mind on an image of the Buddha. The *King of Meditative Stabilization Sūtra* says:

“With his body gold in colour, The lord of the universe is extremely beautiful. The Bodhisattva who places his mind on this object, Is referred to as one in meditative absorption.”

In this way place the mind on the object of your choice and, having done so, repeatedly and continuously place the mind. Having placed the mind in this way, examine it and check whether it is properly focused on the object. Also check for dullness and see whether the mind is being distracted to external objects.

If the mind is found to be dull due to sleepiness and mental torpor or if you fear that dullness is approaching, then the mind should attend to a supremely delightful object such as an image of the Buddha, or a notion of light. In this process, having dispelled dullness the mind should try to see the object very clearly.

You should recognize the presence of dullness when the mind cannot see the object very clearly, when you feel as if you are blind or in a dark place or that you have closed your eyes. If, while you are in meditation, your mind chases after qualities of external objects such as form, or turns its attention to other phenomena, or is distracted by desire for an object you have previously experienced, or if you suspect distraction is approaching, reflect that all composite phenomena are impermanent. Think about suffering and so forth, topics that will temper the mind.

In this process, distraction should be eliminated and with the rope of mindfulness and alertness the elephant-like mind should be fastened to the tree

of the object of meditation. When you find that the mind is free of dullness and excitement and that it naturally abides on the object, you should relax your effort and remain neutral as long as it continues thus.

You should understand that calm abiding is actualized when you enjoy physical and mental pliancy through prolonged familiarity with the meditation, and the mind gains the power to engage the object as it chooses.

Actualizing special insight

After realizing calm abiding, meditate on special insight, thinking as follows: ‘All the teachings of the Buddha are perfect teachings, and they directly or indirectly reveal and lead to suchness with utmost clarity. If you understand suchness, you will be free of all the nets of wrong views, just as darkness is dispelled when light appears. Mere calm abiding meditation cannot purify pristine awareness, nor can it eliminate the darkness of obscurations.

When I meditate properly on suchness with wisdom, pristine awareness will be purified. Only with wisdom can I realize suchness. Only with wisdom can I effectively eradicate obscurations. Therefore, engaging in calm abiding meditation I shall search for suchness with wisdom. And I shall not remain content with calm abiding alone.’

What is suchness (*tattva*, *tathatā*) like? It is the nature of all phenomena that ultimately they are empty of the self of persons and the self of phenomena. This is realized through the perfection of wisdom (*prajñāpāramitā*) and not otherwise. The *Unravelling of the Thought Sūtra* reads: “‘O Tathāgata, by which perfection do Bodhisattvas apprehend the identitylessness of phenomena?’ ‘Avalokiteśvara, it is apprehended by the perfection of wisdom.’” Therefore, meditate on wisdom while engaging in calm abiding.

Yogis should analyse in the following manner: a person is not observed as separate from the mental and physical aggregates, the elements (*dhātu*) and sense powers. Nor is a person of the nature of the aggregates and so forth, because the aggregates and so forth have the entity of being many and impermanent. Others have imputed the person as permanent and single. The person as a phenomenon cannot exist except as one or many, because

there is no other way of existing. Therefore, we must conclude that the assertion of the worldly “I” and “mine” is wholly mistaken.

Meditation on the selflessness of phenomena should also be done in the following manner: phenomena, in short, are included under the five aggregates, the twelve sources of perception (*āyatana*), and the eighteen elements. The physical aspects of the aggregates, sources of perception, and elements are, in the ultimate sense, nothing other than aspects of the mind. This is because when they are broken into subtle particles and the nature of the parts of these subtle particles is individually examined, no definite identity (*svabhāva*) can be found.

Therefore, due to grasping tightly and incorrectly at such things as form and so forth over beginningless time, the mind itself appears to ordinary people as form and so forth, separate and external, just like the appearance of form and so forth that are perceived in a dream. That in the ultimate sense form and so forth do not exist separately from being an aspect of mind should be analysed. But, he who has the thought that the realms are just mind, having understood that everything that is designated as phenomena is only mind, comes to think, when this mind is analysed specifically, that it is an analysis of the nature of all phenomena. Thus, he would specifically analyse the nature of mind. Such a person analyses in this way. In the ultimate sense, the mind too cannot be real. How can the mind that apprehends only the false nature of physical form and so forth, and appears in various aspects, be real? Just as physical forms and so forth are false, since the mind does not exist separately from physical forms and so forth, which are false, it too is false. Just as physical forms and so forth possess various aspects, and their identities are neither one nor many, similarly, since the mind is not different from them, its identity too is neither one nor many. Therefore, the mind by nature is like an illusion (*māyā*).

Analyse that, just like the mind, the nature of all phenomena, too, is like an illusion. In this way, when the identity of the mind is specifically examined by wisdom, in the ultimate sense it is perceived neither within nor without. It is also not perceived in the absence of both. Neither the mind of the past, nor that of the future, nor that of the present, is perceived.

When the mind is born, it comes from nowhere, and when it ceases it goes nowhere because it is inapprehensible, indemonstrable, and non-physical. If you ask, ‘What is the entity of that which is inapprehensible, indemonstrable, and nonphysical?’, the *Heap of Jewels (Ratnakūta)* states: “O Kāśyapa, when the mind is thoroughly sought, it cannot be found. What is not found cannot be perceived. And what is not perceived is neither past nor future nor present.”

Through such analysis, the beginning of the mind is ultimately not seen, the end of the mind is ultimately not seen, and the middle of the mind is ultimately not seen.

All phenomena should be understood as lacking an end and a middle, just as the mind does not have an end or a middle. With the knowledge that the mind is without an end or a middle, no identity of the mind is perceived. What is thoroughly realized by the mind, too, is realized as being empty.

By realizing that, the very identity, which is established as the aspect of the mind, like the identity of physical form, and so forth, is also ultimately not perceived.

In this way, when the person does not ultimately see the identity of all phenomena through wisdom, he will not analyse whether physical form (*rūpa*) is permanent or impermanent, empty or not empty, contaminated or not contaminated, produced or nonproduced, and existent or non-existent.

Just as physical form is not examined, similarly feeling, recognition, compositional factors, and consciousness are not examined. When the object does not exist, its characteristics also cannot exist. So how can they be examined?

In this way, when the person does not firmly apprehend the entity of a thing as ultimately existing, having investigated it with wisdom, the practitioner engages in non-conceptual singlepointed concentration. And thus the identitylessness of all phenomena is realized.

Those who do not meditate with wisdom by analysing the entity of things specifically, but merely meditate on the elimination of mental activity, cannot avert conceptual thoughts and also cannot realize identitylessness because they lack the light of wisdom.

If the fire of consciousness knowing phenomena as they are is produced from individual analysis of suchness, then like the fire produced by rubbing wood it will burn the wood of conceptual thought. The Buddha has spoken in this way.

The *Cloud of Jewels* (*Ratnamegha*) also states:

“One skilled in discerning the faults engages in the yoga of meditation on emptiness in order to get rid of all conceptual elaborations. Such a person, due to his repeated meditation on emptiness (*sūnyatā*), when he thoroughly searches for the object and the identity of the object, which delights the mind and distracts it, realizes them to be empty. When that very mind is also examined, it is realized to be empty. When the identity of what is realized by this mind is thoroughly sought, this too is realized as empty. Realizing in this way one enters into the yoga of signlessness.”

This shows that only those who have engaged in complete analysis can enter into the yoga of signlessness. It has been explained very clearly that through mere elimination of mental activity, without examining the identity of things with wisdom, it is not possible to engage in non-conceptual meditation.

Thus, concentration is done after the actual identity of things like physical form and so forth has been perfectly analysed with wisdom, and not by concentrating on physical form and so forth. Concentration is also not done by abiding between this world and the world beyond, because physical forms and so forth are not perceived. It is thus called the non-abiding concentration.

[Such a practitioner] is then called a meditator of supreme wisdom, because by specifically examining the identity of all things with wisdom he has perceived nothing. This is as stated in the *Sūtra of the Dialogue with Gaganagañja* (*Gaganagañjapariprcchā*) and the *Jewel in the Crown Sūtra* (*Ratnacūda*), and so forth.

In this way, by entering into the suchness of the selflessness of persons and phenomena, you are free from concepts and analysis because there is nothing to be thoroughly examined and observed. You are free from expression, and with single-pointed mental engagement you automatically

enter into meditation without exertion. Thus, you very clearly meditate on suchness and abide in it.

While abiding in that meditation, the continuity of the mind should not be distracted. When the mind is distracted to external objects due to attachment, and so forth, such distraction should be noted. Quickly pacify the distraction by meditating on the repulsive aspect of such objects and swiftly replace the mind on suchness.

If the mind appears to be disinclined to do that, reflecting on the advantages of single-pointed concentration, meditate with delight. The disinclination should be pacified by also seeing the defects of distraction.

If the function of the mind becomes unclear and starts sinking, or when there is a risk of it sinking due to being overpowered by mental torpor or sleep, then as before quickly attempt to overcome such dullness by focusing the mind on supremely delightful things. Then the object, suchness, should be held in very tight focus.

At times when the mind is observed to be excited or tempted to become distracted by the memory of past events of laughter and play, then as in the earlier cases, pacify the distraction by reflecting on such things as impermanence, and so forth, which will help subdue the mind. Then, again endeavour to engage the mind on suchness without applying counter forces. If and when the mind spontaneously engages in meditation on suchness, free of sinking and mental agitation, it should be left naturally and your efforts should be relaxed. If effort is applied when the mind is in meditative equipoise, it will distract the mind. But if effort is not applied when the mind becomes dull, it will become like a blind man due to extreme dullness and you will not achieve special insight.

So, when the mind becomes dull, apply effort, and when in absorption, effort should be relaxed. When, by meditating on special insight, excessive wisdom is generated and calm abiding is weak, the mind will waver like a butter lamp in the wind and you will not perceive suchness very clearly. Therefore, at that time meditate on calm abiding. When calm abiding meditation becomes excessive, meditate on wisdom.

Unifying method and wisdom

When both are equally engaged, keep still, effortlessly, so long as there is no physical or mental discomfort. If physical or mental discomfort arises, see the whole world like an illusion, a mirage, a dream, a reflection of the moon in water, and an apparition. And think: ‘These sentient beings are very troubled in the cycle of existence due to their not understanding such profound knowledge.’ Then generate great compassion and the awakening mind of bodhicitta, thinking: ‘I shall earnestly endeavour to help them understand suchness.’ Take rest. Again, in the same way, engage in a single-pointed concentration on the non-appearance of all phenomena. If the mind is discouraged, then similarly take rest. This is the path of engaging in a union of calm abiding meditation and special insight. It focuses on the image conceptually and nonconceptually.

Thus, through this progress, a yogi should meditate on suchness for an hour, or half a session in the night, or one full session, or for as long as is comfortable. This is the meditative stabilization thoroughly discerning the ultimate as taught in the *Descent into Lanka (Laṅkāvatāra) Sūtra*.

Then, if you wish to arise from the concentration, while your legs are still crossed think as follows: ‘Although ultimately all these phenomena lack identity, conventionally they definitely exist. If this were not the case, how would the relationship between cause and effect, and so forth, prevail?’ The Buddha has also said,

“Things are produced conventionally, but ultimately they lack intrinsic identity.”

‘Sentient beings with a childish attitude exaggerate phenomena, thinking of them as having an intrinsic identity when they lack it. Thus attributing intrinsic existence to those things that lack it confuses their minds, and they wander in the cycle of existence for a long time. For these reasons, I shall endeavour without fail to achieve the omniscient state by accomplishing the unsurpassable accumulations of merit and insight in order to help them realize suchness.’

Then slowly arise from the crosslegged position and make prostrations to the Buddhas and Bodhisattvas of the ten directions. Make them offerings

and sing their praises. And make vast prayers by reciting the Prayer of Noble Conduct, and so forth. Thereafter, engage in conscious efforts to actualize the accumulations of merit and insight by practicing generosity and so forth, which are endowed with the essence of emptiness and great compassion.

If you act thus, your meditative stabilization will actualize that emptiness that possesses the best of all qualities. The Jewel in the *Crown Sūtra* (*Ratnacūda*) states: “Donning the armour of lovingkindness, while abiding in the state of great compassion, practice meditative stabilization that actualizes the emptiness possessing the best of all qualities.

What is the emptiness possessing the best of all qualities? It is that which is not divorced from generosity, from ethics, from patience, from effort, from meditative stabilization, from wisdom, nor divorced from skillful means.”

Bodhisattvas must rely on virtuous practices like generosity as means to thoroughly ripen all sentient beings and in order to perfect the place, body, and manifold retinue. If it were not so, what would be the causes of these fields, the field of Buddhas and so forth that the Buddha spoke about? The omniscient wisdom possessing the best of all qualities can be accomplished through generosity and other skillful means. Therefore, the Buddha has said that omniscient wisdom is perfected by skillful means.

Therefore, Bodhisattvas should also cultivate generosity and other skillful means and not only emptiness.

The *Extensive Collection of All Qualities Sūtra* also says:

“O Maitreya, Bodhisattvas thoroughly accomplish the six perfections in order to attain the final fruit of Buddhahood. But to this the foolish respond: “Bodhisattvas should train only in the perfection of wisdom. What is the need for the rest of the perfections?” They repudiate the other perfections. Maitreya, what do you think of this: when the king of Kāsi offered his flesh to the hawk for the sake of a pigeon was it a corruption of wisdom?” Maitreya replied, ‘This is not so.’

The Buddha said, ‘Maitreya, Bodhisattvas accumulated roots of merit through their deeds in conjunction with the six perfections. Are these roots of merit harmful?’ Maitreya replied, ‘O Buddha, this is not so.’ The

Buddha further spoke, ‘Maitreya, you have also correctly practiced the perfection of generosity for sixty aeons, the perfection of ethics for sixty aeons, the perfection of patience for sixty aeons, the perfection of enthusiastic perseverance for sixty aeons, the perfection of meditative stabilization for sixty aeons, and the perfection of wisdom for sixty aeons. To this the foolish respond: “There is only one way to attain Buddhahood, and that is the way of emptiness.” Their practice is completely mistaken.”

A Bodhisattva possessing wisdom but not skilful means would be like the Hearers, who are unable to engage in the deeds of Buddhas. But they can do so when supported by skilful means. As the *Heap of Jewels* says, “Kāśyapa, it is like this. For instance, kings who are supported by ministers can accomplish all their purposes. Similarly, [when] the wisdom of a Bodhisattva is thoroughly supported by skilful means, such a Bodhisattva also performs all the activities of a Buddha.”

The philosophical view of the path of Bodhisattvas is different and the philosophical paths of the non-Buddhists and Hearers are also different. For example, since the philosophical view of the path of non-Buddhists perversely observes a [truly existent] self, and so forth, such a path is completely and always divorced from wisdom. Therefore, they cannot attain liberation.

The Hearers are separated from great compassion and devoid of skilful means. Therefore, they single-mindedly endeavour to achieve nirvāna. In their path, Bodhisattvas enshrine wisdom and skilful means, so they endeavour to achieve the non-abiding nirvāna.

The Bodhisattva path consists of wisdom and skilful means and, therefore, [they] attain the non-abiding nirvāna. Because of the power of wisdom, [they] do not fall into the cycle of existence; due to the power of skilful means, [they] do not fall to nirvāna.

The *Hill of Gaya Head (Gāyāśīrṣa) Sūtra* says, “The Bodhisattva path, in short, is twofold. The two are skillful means and wisdom.” The *First Among the Supreme and Glorious (Śrīparamādi)* also says, “The perfection of wisdom is the mother and expertise in skillful means is the father.”

The *Sūtra of the Teaching of Vimalakīrti (Vimalakīrti-nirdeśa)* also says:

“What is bondage for Bodhisattvas and what is liberation? Upholding a life in the cycle of existence devoid of skillful means is bondage for Bodhisattvas. [But] to lead a life in the cycle of existence with skillful means is liberation. Upholding a life in the cycle of existence devoid of wisdom is bondage for Bodhisattvas. [But] to lead a life in the cycle of existence with wisdom is liberation. Wisdom not conjoined with skillful means is bondage, [but] wisdom conjoined with skillful means is liberation. Skillful means not conjoined with wisdom is bondage, [but] skillful means conjoined with wisdom is liberation.”

If Bodhisattvas cultivate mere wisdom, [they] fall to the nirvāna desired by Hearers. Thus, it is like bondage. And [they] cannot achieve non-abiding nirvāna.

So wisdom separated from skillful means is bondage for Bodhisattvas. Therefore, just as a person chilled by the wind seeks the comfort of fire, so Bodhisattvas cultivate the wisdom of emptiness along with skillful means to eliminate the wind of wrong view. [But they] do not [endeavour] to actualize it as the Hearers do. The *Ten Qualities (Daśadharmaka) Sūtra* says: “O child of good family, it is like this. For instance, a person who is thoroughly devoted to fire, who respects it and regards it as guru, will not think: ‘Because I respect, honour, and venerate fire, I should hold it in both hands.’ This is because he realizes that to do so would give him physical pain and cause mental discomfort. Similarly, Bodhisattvas also are aware of nirvāna, but also do not try to actualize it. This is because [Bodhisattvas] realize that by doing so one would be turning away from enlightenment.”

If they rely merely on skillful means, Bodhisattvas will not transcend the ordinary level and thus there will only be bondage. Therefore, [they] cultivate skillful means along with wisdom. By the power of wisdom, Bodhisattvas can transform even the disturbing emotions into nectar, like poison under a tantric spell. There is no need to express [the goodness] of generosity, and so forth, which leads to naturally elevated states of existence. The *Heap of Jewels* states: “Kaoeyapa, it is like this. Due to the power of mantra and medicine, a poison may not cause death. Similarly, since the disturbing emotions of Bodhisattvas are under the power of wisdom, they cannot

cause them downfalls. “Therefore, due to the power of skilful means Bodhisattvas do not abandon the cycle of existence; they do not fall to nirvāna. Due to the power of wisdom, [they] eliminate all objects [misconceived as truly existent] and therefore [they] do not fall into the cycle of existence. Thus, they attain the non-abiding nirvāna of Buddhahood alone.”

The *Space Treasure (Gaganagañja) Sūtra* also says, “Because of the knowledge of wisdom, Bodhisattvas eliminate all disturbing emotions, and due to their knowledge of skilful means they do not abandon sentient beings.”

The *Unravelling of the Thought Sūtra* also says, “I have not taught that someone who is not concerned for the welfare of sentient beings and who is not inclined to realize the nature of all composite phenomena will achieve unsurpassable and perfectly accomplished Buddhahood.” Therefore, those interested in Buddhahood must cultivate both wisdom and skillful means.

While you are meditating on transcendental wisdom or while you are in a deep meditative absorption, you cannot engage in skillful means such as practicing generosity. But skillful means can be cultivated along with wisdom during the preparatory and post-meditative periods. That is the way to engage in wisdom and skillful means simultaneously.

Moreover, this is the path of Bodhisattvas in which they engage in an integrated practice of wisdom and skillful means. This is cultivating the transcendental path that is thoroughly imbued with great compassion focusing on all sentient beings. And while practicing skilful means, after arising from meditative absorption, you practice generosity and other skillful means without misconception, like a magician.

The *Teaching of Akṣayamati (Akṣayamati-nirdeśa) Sūtra* says: “What are a Bodhisattva’s skillful means and what wisdom is actualized? The Bodhisattva’s skillful means are thinking and placing the mind closely on sentient beings with great compassion while in meditative absorption. And engaging in meditative equipoise with peace and extreme peace is wisdom.”

There are many more such references. The *Chapter on Controlling Evil Forces* also says:

“Furthermore, the perfect activities of Bodhisattvas refer to conscious efforts by the mind of wisdom and the collection of all meritorious Dharma

by the mind of skillful means. The mind of wisdom also leads to selflessness, the non-existence of [inherently existent] sentient beings, and of life, sustenance, and the person. And the mind of skillful means leads to thoroughly ripening all sentient beings.”

The *Extensive Collection of All Qualities Sūtra* also states:

“Just as a magician endeavours To let his creation go, Since he already knows the [nature of his] creation, He has no attachment to it. Similarly, the three worlds are like an illusion, Which the wise Buddha knew about Long before he knew the sentient beings in these worlds And had undertaken efforts to help them.”

It is because of the Bodhisattva’s practice of wisdom and skillful means that it is said: In their activities they remain in the cycle of existence, but in their thoughts they abide in nirvāna.

In this way, become familiar with generosity and other skillful means that are dedicated to unsurpassable and perfectly accomplished enlightenment, having the essence of emptiness and great compassion. In order to generate the ultimate awakening mind of bodhicitta, as was done earlier, practice calm abiding meditation and special insight as much as you can in regular sessions. As it was taught in the Pure Field of Engagement Sūtra, always familiarize yourself with skilful means by closely placing mindfulness on the good qualities of Bodhisattvas who work for the welfare of sentient beings at all times. Those who become familiar with compassion, skilful means, and the awakening mind of bodhicitta in this way will undoubtedly excel in this life. Buddhas and Bodhisattvas will always be seen in dreams, and other pleasant dreams will also occur, and appreciative gods will protect you. There will be immense accumulation of merit and insight at every moment. Disturbing emotions and other bad states of existence will be purified. You will enjoy much happiness and mental peace at all times and a great many beings will cherish you. Physically, too, you will be free of disease. You will attain supreme mental facility, and thus you will achieve special qualities like clairvoyance.

Then you will travel by miraculous power to innumerable worlds, make offerings to the Buddhas and listen to teachings from them.

At the time of death, too, you will undoubtedly see Buddhas and Bodhisattvas. In future lives you will be reborn in special families and places, where you will not be separated from Buddhas and Bodhisattvas. Thus, you will effortlessly accomplish all accumulations of merit and insight. You will have great wealth, a large following, and many attendants. Possessing a sharp intelligence, you will be able to ripen the mindstreams of many beings. In all lives such a person will be able to recall past lives. Try to understand such immeasurable advantages that are also described in other sūtras.

In this way, if you meditate on compassion, skilful means, and the awakening mind of bodhicitta for a long time with great admiration, the mindstream will gradually become thoroughly purified and ripened. Then, like producing fire by rubbing together pieces of wood, you will accomplish your meditation on the perfect reality. You will thus achieve an extremely clear knowledge of the sphere of phenomena (*dharmadhātu*) free from conceptual elaborations, the transcendental wisdom free of the impeding nets of conceptual thought. This wisdom of ultimate bodhicitta is stainless like an unwavering butter-lamp undisturbed by the wind. Thus, such a mind in the entity of ultimate bodhicitta is included within the path of seeing, which apprehends the selfless nature of all phenomena.

Through this achievement you enter into the path focusing on the reality of things and you are then born in the family of Tathāgatas; you enter the stainless state of a Bodhisattva, turn away from all wandering births, abide in the suchness of Bodhisattvas, and attain the first Bodhisattva level. You can find more details of these advantages in other texts such as the *Ten Spiritual Levels (Daśabhūmika)*.

This is how meditative stabilization focusing on suchness is taught in the Descent into Lanka Sūtra. This is how Bodhisattvas enter into the non-conceptual meditation free from elaborations.

The texts emphasize that, at the aspirational level of practice, it is by the power of aspiration that one engages with that state, not by fabricating it. It is when that wisdom arises that one will have truly entered it.

In this way, a person who has entered the first level, later, on the path of meditation, familiarizes himself with the two wisdoms of the transcendental state and the subsequent wisdom and skilful means. In this way he gradually purifies the subtlest accumulation of obscurations that are the object of purification of the path of meditation. And in order to achieve higher qualities he thoroughly purifies the lower spiritual levels. All purposes and objectives are completely fulfilled by entering the transcendental wisdom of the Tathāgatas and by entering the ocean of omniscience.

In this way, by gradual practice, the mindstream is thoroughly purified. The *Descent into Laṅkā* explains this. The *Unravelling of the Thought*, too, reads, “In order to achieve those higher levels, the mind should be purified just as you refine gold, until you realize the unsurpassable and perfectly consummated Buddhahood.”

Entering the ocean of omniscience, you possess impeccable jewel-like qualities to sustain sentient beings, and these fulfil your previous positive prayers. The individual then becomes the embodiment of compassion, possessing various skilful means that function spontaneously and work in various emanations in the interest of all wandering beings. In addition, all marvellous attributes are perfected with total elimination of all defilements and their latent potential. All Buddhas abide to help every sentient being. Through such realization, generate faith in the Buddhas, the source of all wonderful knowledge and qualities. Everyone should endeavour to actualize these qualities.

The Buddha thus said. “The omniscient transcendental wisdom is produced with compassion as its root, the awakening mind of bodhicitta as its cause, and is perfected by skilful means.”

The wise distance themselves from jealousy and other stains; Their thirst for knowledge is unquenchable like an ocean. They retain only what is proper through discrimination, Just like swans extracting milk from water. Thus, scholars should distance themselves From divisive attitudes and bigotry. Even from a child Good words are received.

Whatever merit I derive From the exposition of this Middle Path, I dedicate for all beings To actualize the Middle Path.

The Second Volume of the Stages of Meditation by Acharya Kamalashila is here completed.

Translated and edited in Tibetan by the Indian abbot Prajna Verma and the monk Yeshe De.

The 37 Practices of Bodhisattvas

Laglen-Sodünma by Thogmed Sangpo¹

Homage

Homage to Lokeshvara.

I prostrate always respectfully, through my three gateways,
To the supreme gurus and the Guardian Avalokiteshvara who,
Seeing that all phenomena have no coming or going,
Make efforts singly for the benefit of wandering beings.

Fully enlightened Buddhas, the sources of benefit and happiness,
Have come about from (their) having actualized the hallowed Dharma.
Moreover, since that depended on (their) having known what its
practices are,
I shall explain a bodhisattva's practice.

¹ Thogs-med-bzang-po (1295-1369), *rGyal sras lag len so dbun ma*. translated by Alexander Berzin, *Thirty-seven Bodhisattva Practices (rGyal-sras lag-len so-bdun-ma) by Togmey-zangpo (Thogs-med bzang-po)* (Literal Translation). March 2006. Original version published in His Holiness the 14th Dalai Lama, *Four Essential Buddhist Commentaries*. Library of Tibetan Works & Archives, Dharamsala, India 1983. Printed by courtesy of Alexander Berzin and the Berzin Archives, <http://www.BerzinArchives.com>

The 37 Practices

Precious Human Life

(1) A bodhisattva's practice is, at this time when we have obtained
The great ship (of a human rebirth) with respites and enrichments,
difficult to find,
To listen, think, and meditate unwaveringly, day and night,
In order to free ourselves and others from the ocean of uncontrollably
recurring samsara.

The Circumstances Most Conducive for Taking Advantage of a Precious Human Life

(2) A bodhisattva's practice is to leave our homelands,
Where attachment to the side of friends tosses us like water;
Anger toward the side of enemies burns us like fire;
And naivety so that we forget what's to be adopted and abandoned cloaks
us in darkness.

(3) A bodhisattva's practice is to rely on seclusion where,
By having rid ourselves of detrimental objects, our disturbing emotions
and attitudes gradually become stymied;
By lacking distractions, our constructive practices naturally increase;
And by clearing our awareness, our certainty grows in the Dharma.

Death and Impermanence

(4) A bodhisattva's practice is to give up concern being totally with this
lifetime,
In which friends and relations a long time together must part their own
ways;
Wealth and possessions gathered with effort must be left behind;
And our consciousness, the guest, must depart from our bodies, its guest
house.

The Importance of Having Proper Friends

(5) A bodhisattva's practice is to rid ourselves of bad friends
With whom, when we associate, our three poisonous emotions come to
increase;

Our actions of listening, thinking, and meditating come to decrease;
And our love and compassion turn to nil.

(6) A bodhisattva's practice is to cherish more than our bodies
Our hallowed spiritual mentors, to whom,
By entrusting ourselves, our faults come to deplete
And our good qualities come to expand like the waxing moon.

Safe Direction (Refuge)

(7) A bodhisattva's practice is to take safe direction from the Supreme
Gems,

By seeking protection from whom we are never deceived -
Since whom can worldly gods protect
When they themselves are still bound in the prison of samsara?

Refraining from Destructive Behavior

(8) A bodhisattva's practice is never to commit any negative actions,
Even at the cost of our lives, because the Able Sage has declared
That the extremely difficult to endure sufferings of the worse states of
rebirth

Are the results of negative actions.

Working for Liberation

(9) A bodhisattva's practice is to take keen interest
In the supreme never-changing state of liberation,
As the pleasures of the three planes of compulsive existence
Are phenomena that perish in a mere instant, like dew on the tips of
grass.

Developing a Bodhichitta Aim

(10) A bodhisattva's practice is to develop a bodhichitta aim to liberate
limitless beings,
Because, if our mothers, who have been kind to us
From beginningless time, are suffering,
What can we do with (just) our own happiness?

Exchanging Self with Others

(11) A bodhisattva's practice is to purely exchange our personal happiness
for the suffering of others,
Because (all) our sufferings, without an exception,
Come from desiring our personal happiness,
While a fully enlightened Buddha is born from the attitude of wishing
others well.

Bodhisattva Behavior: Dealing with Harms

(12) A bodhisattva's practice is,
Even if someone under the power of great desire
Steals or causes others to steal all our wealth,
To dedicate to him our bodies, resources, and constructive actions of the
three times.

(13) A bodhisattva's practice is,
Even if while we haven't the slightest fault ourselves,
Someone were to chop off our heads,
To accept on ourselves his negative consequences, through the power of
compassion.

(14) A bodhisattva's practice is,
Even if someone were to publicize throughout the thousand, million,
billion worlds
All kinds of unpleasant things about us,
To speak in return about his good qualities, with an attitude of love.

(15) A bodhisattva's practice is,
Even if someone exposes our faults or says foul words (about us)
In the midst of a gathering of many wandering beings,
To bow to him respectfully, distinguishing that (he's our) spiritual
teacher.

(16) A bodhisattva's practice is, even if a person
Whom we've taken care of, cherishing him like our own child,
Were to regard us as his enemy, to have special affection for him,
Like a mother toward her child stricken with an illness.

(17) A bodhisattva's practice is,
Even if an individual, our equal or inferior,
Were to treat (us) insultingly out of the power of his arrogance,
To receive him on the crown of our heads respectfully, like a guru.

Two Critical Situations Requiring Dharma Practice

(18) A bodhisattva's practice is,
Even if we are destitute in livelihood and always insulted by people,
Or sick with terrible diseases, or afflicted by ghosts,
To accept on ourselves, in return, the negative forces and sufferings of all
wandering beings and not be discouraged.

(19) A bodhisattva's practice is, even if we are sweetly praised,
Bowed to with their heads by many wandering beings,
Or have obtained (riches) comparable to the fortune of Vaishravana (the
Guardian of Wealth),
Never to be conceited, by seeing that worldly prosperity has no essence.

Overcoming Hostility and Attachment

(20) A bodhisattva's practice is to tame our mental continuums
With the armed forces of love and compassion,
Because, if we haven't subdued the enemy which is our own hostility,
Then even if we have subdued an external enemy, more will come.

(21) A bodhisattva's practice is immediately to abandon
Any objects that cause our clinging and attachment to increase,
For objects of desire are like salt water:
The more we have indulged (in them, our) thirst (for them) increases (in
turn).

Developing Deepest Bodhichitta, the Realization of Voidness

(22) A bodhisattva's practice is not to take to mind
Inherent features of objects taken and minds that take them, by realizing
just how things are.
No matter how things appear, they are from our own minds;
And mind-itself is, from the beginning, parted from the extremes of
mental fabrication.

(23) A bodhisattva's practice is,
When meeting with pleasing objects, not to regard them as truly existent,
Even though they appear beautifully, like a summer's rainbow,
And (thus) to rid ourselves of clinging and attachment.

(24) A bodhisattva's practice is,
At the time when meeting with adverse conditions, to see them as
deceptive,
For various sufferings are like the death of our child in a dream
And to take (such) deceptive appearances to be true is a tiresome waste.

The Six Far-Reaching Attitudes

(25) A bodhisattva's practice is to give generously
Without hope for anything in return and something karmic to ripen,
Because, if those who would wish enlightenment must give away even
their bodies,
What need to mention external possessions?

(26) A bodhisattva's practice is
To safeguard ethical self-discipline without worldly intents,
Because, if we can't fulfill our own purposes without ethical discipline,
The wish to fulfill the purposes of others is a joke.

(27) A bodhisattva's practice is to build up as a habit patience,
 Without hostility or repulsion toward anyone,
 Because, for a bodhisattva wishing for a wealth of positive force,
 All who cause harm are equal to treasures of gems.

(28) A bodhisattva's practice is to exert joyful perseverance, the source of
 good qualities for the purposes of all wandering beings,
 Since we can see that even shravakas and pratyekabuddhas,
 Who would accomplish only their own purposes, have such perseverance
 That they would turn from a fire that has broken out on their heads.

(29) A bodhisattva's practice is to build up as a habit
 A mental stability that purely surpasses the four formless (absorptions),
 By realizing that an exceptionally perceptive state of mind, fully endowed
 with a stilled and settled state,
 Can totally vanquish the disturbing emotions and attitudes.

(30) A bodhisattva's practice is to build up as a habit
 The discriminating awareness that's together with methods and which
 has no conceptions about the three circles,
 Because without discriminating awareness, the five far-reaching attitudes
 Cannot bring about the attainment of complete enlightenment.

A Bodhisattva's Daily Practice

(31) A bodhisattva's practice is continually to examine our self-deception
 and then rid ourselves of it,
 Because, if we do not examine our self-deception ourselves,
 It's possible that with a Dharmic (external) form
 We can commit something non-Dharmic.

(32) A bodhisattva's practice is not to speak about the faults of a person
 who has entered Mahayana,
 Because, if under the power of disturbing emotions and attitudes,
 We talk about the faults of others who are bodhisattvas,
 We ourselves will degenerate.

(33) A bodhisattva's practice is to rid ourselves of attachment
To homes of relatives and friends and homes of patrons,
Because, under the power of (wanting) gain and respect,
We will quarrel with each other and our activities of listening, thinking,
and meditating will decline.

(34) A bodhisattva's practice is to rid ourselves of harsh language
Displeasing to the minds of others,
Because harsh words disturb others' minds
And cause our bodhisattva ways of behavior to decline.

(35) A bodhisattva's practice is to have the servicemen of mindfulness and
alertness hold the opponent weapons
And forcefully to destroy disturbing emotions and attitudes, like
attachment and so forth, as soon as they first arise,
Because, when we are habituated to disturbing emotions and attitudes,
It is difficult for opponents to make them retreat.

(36) In short, a bodhisattva's practice is (to work) to fulfill the purposes
of others
By continually possessing mindfulness and alertness to know,
No matter where or what course of behavior we're following,
How is the condition of our minds.

(37) A bodhisattva's practice is, with the discriminating awareness
Of the complete purity of the three circles,
To dedicate for enlightenment the constructive forces realized by efforts
like these,
In order to eliminate the sufferings of limitless wandering beings.

Conclusion

Having followed the words of the hallowed beings
And the meaning of what has been declared in the sutras, tantras, and
treatises,
I have arranged (these) practices of bodhisattvas, thirty and seven,
For the purposes of those who wish to train in the bodhisattva path.

Because my intelligence is feeble and my education meager,
They may not be in poetic meter that would please the erudite.
But, because I've relied on the sutras and the words of the hallowed ones,
I think that (these) bodhisattva practices are not deceived.

Nevertheless, since it is difficult for someone dull-witted like myself
To fathom the depth of the great waves of bodhisattva behavior,
I request the hallowed ones to be patient with my mass of faults,
Such as contradictions, lack of connection, and the likes.

By the constructive force coming from this, may all wandering beings,
Through supreme deepest and conventional bodhichittas,
Become equals to the Guardian Avalokiteshvara,
Who never abides in the extremes of compulsive samsaric existence or
nirvanic complacency.

This has been composed in Rinchen cave in Ngulchu by the disciplined monk
Togmey, a teacher of scripture and logic, for the sake of his own and others'
benefit.



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