

Pages 60 - 62.

The Precious Treasury of Elegant Sayings [1270 AD].

Attributed to the Grand Lama of Saskya Pandita.

Recognized by Khubilai Khan as the head of the Lamaist Church.

Stanza 20

'A hen, when at rest, produceth much fruit;
A peacock, when it remaineth still, hath a handsome tail;
A gentle horse hath a swift pace;
The quiescence of a holy man is the sign of his being a
sage.'

Stanza 29

'Not to be cheered by praise,
Not to be grieved by blame,
But to know thoroughly one's own virtues or powers
Are the characteristics of an excellent man.'

Stanza 33

'In the same place where the Great Lord [Buddha] is present
Who would acknowledge any other man?
When the Sun hath arisen, though there be many bright
stars in the sky,
Not one of them is visible.'

Stanza 58

'A foolish man proclaimeth his qualifications;
A wise man keepeth them secret within himself;
A straw floateth on the surface of the water,
But a precious gem placed upon it sinketh.'

Stanza 59

'It is only narrow-minded men that make such distinctions
As "This is our friend, this our enemy";
A liberal-minded man showeth affection for all.
For it is uncertain who may yet be of aid to one.'

Stanza 74

'An excellent man, like precious metal,
Is in every way invariable;
A villain, like the beams of a balance,
Is always varying, upwards and downwards.'

Stanza 118

'Much talking is a source of danger;
Silence is the means of avoiding misfortune:
The talkative parrot is shut up in a cage;
Other birds, which cannot talk, fly about freely.'

Stanza 134

'The greatest wealth consisteth in being charitable,
And the greatest happiness in having tranquility of mind.
Experience is the most beautiful adornment;
And the best comrade is one that hath no desires.'

Stanza 173

'Men of little ability, too,
By depending upon the great, may prosper;
A drop of water is a little thing,
But when will it dry away if united to a lake?'

Stanza 182

'Hurtful expressions should never be used,
Not even against an enemy;
For inevitably they will return to one,
Like an echo from a rock.'

Stanza 208

'When about to perform any great work,
Endeavour to have a trustworthy associate;
If one would burn down a forest,
The aid of a wind is, of course, needed.'

Stanza 228

'Meditation without Knowledge, [1] though giving results for awhile
Will, in the end, be devoid of true success;
One may melt gold and silver completely,
But once the fire be gone they grow hard again.'
[1] Or without the guiding teachings of a guru.

Pages 62 - 63.

The Staff of Wisdom [2nd or 3rd century AD].

Attributed to Nagarjuna.

Recognized as the author of the first systematic exoteric
exposition of the Doctrine of the Voidness.

Folio 5

'To him who knoweth the True Nature of things,
What need is there of a teacher?
To him who hath recovered from illness,
What need is there of a physician?
To him who has crossed the river,
What need is there of a boat?'

Folio 7

'An astronomer calculations and divinations concerning
the motion of the Moon and the stars,
But he doth not divine that in his own household his own
womenfolk, being a variance, are misbehaving.'

Folio 8

'In eating, sleeping, fearing, and copulating, men and beasts
are alike;
Man excelleth the beast by engaging in religious practices.
So why should a man, if he be without religion, not be
equal to the beast?'

Folio 13

'Time is fleeting, learning is vast; no one knoweth the
duration of one's life:
Therefore use the swan's art of extracting milk from water,
And devote thyself to the Most Precious [Path].'
Although many stars shine, and that ornament of the Earth,
the Moon also shineth,
Yet when the Sun setteth, it becometh night.'

Folio 15

'The science which teacheth arts and handicrafts
Is merely science for the gaining of a living;
But the science which teacheth deliverance from worldly
existence,
Is not that the true science?'

Folio 20

'That which one desireth not for oneself,
Do not do unto others.'

Folio 22

'The foolish are like ripples on water,
For whatsoever they do is quickly effaced;
But the righteous are like carvings upon stone,
For their smallest act is durable.'

Folio 23

'With the wise and gentle, the contented and the truthful,
Companionship, even in prison, is better than sovereignty
with the unruly.'

Pages 63 - 66.

The Ocean of Delight for the Wise.

Verses 25-8

'The Supreme Path of Altruism is a short-cut,
Leading to the Realm of the Conquerors,--
A track more speedy than that of a racing horse;
The selfish, however, know naught of it.'

Verses 29-34

'Charity produceth the harvest in the next birth,
Chastity is the parents of human happiness.
Patience is an adornment becoming to all.
Industry is the conductor of every personal accomplishment.
Dhyana is the clarifier of a beclouded mind.
Intellect is the weapon which overcometh every enemy.'

Verses 41-2

'Gloat not even though death and misfortune overwhelm
thine enemies;
Boast not, even though thou equal Indra [in greatness].'

Verses 51-2

'Some there are who turn inside out their whole interior
By means of over-talkativeness.'

Verses 66-7

'Be humble and meek if thou would be exalted;
Praise every one's good qualities if thou would have friends.'

Verses 69-72

'Argue not with the self-conceited;
Vie not with the fortunate;
Disparage not the vengeful;
Have no grudge with the powerful.'

Verses 73-6

'Relinquish an evil custom even though it be of thy fathers

and ancestors;
Adopt a good custom even though it be established among
thine enemies:
Poison is not to be taken even though offered by one's mother;
But gold is acceptable even from one who is inimical.'

Verses 77-80

'Be not too quick to express the desire of thy heart.
Be not short-tempered when engaged in a great work.
Be not jealous of a devotee who is truly religious and pious.
Consult not him who is habituated and hardened to evil-doing.'

Verses 112-13

'Rogues there are even in religious orders;
Poisonous plants grow even on hills of medicinal herbs.'

Verses 120-1

'Some there are who marvel not at others removing mountains,
But who considers it a heavy task when obliged to carry a
bit of fleece.'

Verses 140-3

'He who is ever ready to take the credit for any action when
it hath proved successful
And is equally ready to throw the blame on others when it
goeth wrong in the least,
And who is ever looking for faults in those who are learned
and righteous,
Possesseth the nature of a crow.'

Verse 146

'Preaching religious truths to an unbeliever is like feeding a
venomous serpent with milk.'

Verses 159-61

'Although a cloth be washed a hundred times,
How can it be rendered clean and pure
If it be washed in water which is dirty?'

Verse 181

'The unreasoning zeal and narrow-mindedness of an ignoramus
merely serveth to lower one's esteem of the person
he trieth to praise.'

Verses 186-8

'The greatest fault to be avoided is Ignorance.
To overcome the enemy Ignorance, one requireth Wisdom.
The best method of acquiring Wisdom is unfaltering
endeavour.'

Verses 193-4

'He who knoweth the Precepts by heart, but faileth to practise
them,
Is like unto one who lighteth a lamp and then shutteth his
eyes.'

Verses 204

'Who can say with certainty that one will live to see the
morrow?'

Verse 214

'How can it be just to kill helpless and inoffensive creatures?'

Page 66.

From 'THE VOICE OF THE SILENCE'.

Attributed to Kargyutpa Sages.

'Give up thy life, if thou would'st live.

* * *

The Wise Ones tarry not in the pleasure-grounds of senses.

The Wise Ones heed not the sweet-tongued voices of illusion.

* * *

If through the Hall of Wisdom, thou would'st reach the Vale of Bliss, Discipline, close fast thy senses against the great dire heresy of Separateness that weaneth thee from the rest.

* * *

The Pupil must regain the child state he hath lost ere the first sound can fall upon his ears.

* * *

To live to benefit mankind is the first step. To practise the six glorious virtues is the second.

* * *

If Sun thou canst not be, then be the humble planet.

Be humble, if thou would'st attain to Wisdom. Be humbler still, when Wisdom thou hast mastered.

* * *

The Teacher can but point the way. The Path is one for all; the means to reach the Goal must vary with the Pilgrims.

* * *

Hast thou attuned thy being to Humanity's great pain, O candidate for light?

* * *

Compassion speaketh and saith: "Can there be bliss when all that live must suffer? Shalt thou be saved and hear the whole world cry?" '

Page 67-100 [1150 AD].

[THE SUPREME PATH OF DISCIPLESHIP: THE PRECEPTS OF THE GURUS]

Attributed to the Great Guru Gampopa.

Recognized as the founder of the Monastery of Ts'ur-lka, which is now the principal seat of the Kargyutpa Order.

Let him who desireth deliverance from the fearful and difficult -to-traverse Sea of Successive Existences, by means of the precepts taught the inspired Kargyutpa Sages, render due homage to these Teachers, whose glory is immaculate, whose virtues are as inexhaustible as the ocean, and whose infinite benevolence embraceth all beings, past, present, and future, throughout the Universe.

For the use of those who share in the quest for Divine Wisdom there follow, recorded in writing, the most highly esteemed precepts, called 'The Supreme Path, the Rosary of Precious Gems', transmitted to Gampopa, either directly or indirectly, through that Inspired Dynasty of Gurus, out of their love for him.

[THE TWENTY-EIGHT CATEGORIES OF YOGIC PRECEPTS]

I. THE TEN CAUSES OF REGRET

The devotee seeking Liberation and the Omniscience of Buddhahood should first meditate upon these ten things which are causes of regret:

(1) Having obtained the difficult-to-obtain, free, and endowed human body, it would be a cause of regret to fritter life away.

(2) Having obtained this pure and difficult-to-obtain, free, and endowed human body, it would be a cause of regret to die an irreligious and worldly man.

(3) This human life in the Kali-Yuga [or Age of Darkness] being so brief and uncertain, it would be a cause of regret to spend it in worldly aims and pursuits.

(4) One's own mind being of the nature of the Dharma-Kaya, uncreated, it would be a cause of regret to let it be swallowed up in the morass of the world's illusions.

(5) The holy guru being the guide on the Path, it would be a cause of regret to be separated from him before attaining Enlightenment.

(6) Religious faith and vows being the vessel which conveyeth one to Emancipation, it would be a cause of regret were they to be shattered by the force of uncontrolled passions.

(7) The perfect Wisdom having been found within oneself in virtue of the guru's grace, it would be a cause of regret to dissipate it amidst the jungle of worldliness.

(8) To sell like so much merchandise the Sublime Doctrine of the Sages would be a cause of regret.

(9) Inasmuch as all beings are our kindly parents, [1] it would be a cause of regret to have aversion for and thus disown or abandon any of them.

[1] In the Buddhist, as in the Hindu view, so interminably during inconceivable aeons have evolution and transition and rebirth been going on that all sentient beings have been our parents. Reference should here be made to a parallel passage and its commentary in "Tibet's Great Yogi Milarepa", p. 203.

(10) The prime of youth being the period of development of the body, speech, and mind, it would be a cause of regret to waste it in vulgar indifference.

These are The Ten Causes of Regret.

II. THE TEN REQUIREMENTS COME NEXT

(1) Having estimated one's own capabilities, one requireth a sure line of action.

(2) To carry out the commands of a religious preceptor, one requireth confidence and diligence.

(3) To avoid error in choosing a guru, the disciple requireth knowledge of his own faults and virtues.

(4) Keeness of intellect and unwavering faith are required to tune in with the mind of the spiritual preceptor.

(5) Unceasing watchfulness and mental alertness, graced with humility, are required to keep the body, speech, and mind unsullied by evil.

(6) Spiritual armour and strength of intellect are required for the fulfillment of one's heart's vows.

(7) Habitual freedom from desire and attachment is necessary if one would be free from bondage.

(8) To acquire the Twofold Merit, [1] born of right motives, right actions, and the altruistic dedication of their results, there is need of unceasing effort.

[1] The Twofold Merit is expounded in XXVII. (7) {p. 97[2]}

(9) The mind, imbued with love and compassion in thought and deed, ought ever to be directed to the service of all sentient beings.

(10) Through hearing, understanding, and wisdom, one should so comprehend the nature of all things as not to fall into the error of regarding matter and phenomena as real.

These are The Ten Requirements.

III. THE TEN THINGS TO BE DONE

(1) Attach thyself to a religious preceptor endowed with spiritual power and complete knowledge.

(2) Seek a delightful solitude endowed with psychic influences as a hermitage.

(3) Seek friends who have beliefs and habits like thine own and in whom thou canst place thy trust.

(4) Keeping in mind the evils of gluttony, use just enough food to keep thee fit during the period of thy retreat.

(5) Study the teachings of the Great Sages of all sects impartially.

(6) Study the beneficent sciences of medicine and astrology, and the profound art of omens.

(7) Adopt such regimen and manner of living as will keep thee in good health.

(8) Adopt such devotional practices as will conduce to thy spiritual development.

(9) Retain such disciples as are firm in faith, meek in spirit, and who appear to be favoured by karma in their quest for Divine Wisdom.

(10) Constantly maintain alertness of consciousness in walking, in sitting, in eating, and in sleeping.

These are The Ten Things To Be Done.

IV. THE TEN THINGS TO BE AVOIDED

(1) Avoid a guru whose heart is set on acquiring worldly fame and possessions.

(2) Avoid friends and followers who are detrimental to thy peace of mind and spiritual growth.

(3) Avoid hermitages and places of abode where there happen to be many persons who annoy and distract thee.

(4) Avoid gaining thy livelihood by means of deceit and theft.

(5) Avoid such actions as harm thy mind and impede thy spiritual development.

(6) Avoid such acts of levity and thoughtlessness as lower thee in another esteem.

(7) Avoid useless conduct and actions.

(8) Avoid concealing thine own faults and speaking loudly of those of others.

(9) Avoid such food and habits as disagree with thy health.

(10) Avoid such attachments as are inspired by avarice.

These are The Things To Be Avoided.

V. THE TEN THINGS NOT TO BE AVOIDED

(1) Ideas, being the radiance of the mind, are not to be avoided.

(2) Thought-forms, being the revelry of Reality, are not to be avoided.

(3) Obscuring passions, being the means of reminding one of Divine Wisdom [which giveth deliverance from them], are not to be avoided [if rightly used to enable one to taste life to the full and thereby reach disillusionment].

(4) Affluence, being the manure and water for spiritual growth, is not to be avoided.

(5) Illness and tribulations, being teachers of piety, are not to be avoided.

(6) Enemies and misfortune, being the means of inclining one to a religious career, are not to be avoided.

(7) That which cometh of itself, being a divine gift, is not to

be avoided.

(8) Reason, being in every action the best friend, is not to be avoided.

(9) Such devotional exercises of body and mind as one is capable of performing are not to be avoided.

(10) The thought of helping others, however limited one's ability to help others may be, is not to be avoided.

These are The Ten Things Not To Be Avoided.

VI. THE TEN THINGS ONE MUST KNOW

(1) One must know that all visible phenomena, being illusory, are unreal.

(2) One must know that the mind, being without independent existence [apart from the One Mind], is impermanent.

(3) One must know that ideas arise from a concatenation of causes.

(4) One must know that the body and speech, being compounded of the four elements, are transitory.

(5) One must know that the effects of past actions, whence cometh all sorrow, are inevitable.

(6) One must know that sorrow, being the means of convincing one of the need of the religious life, is a guru.

(7) One must know that attachment to worldly things maketh material prosperity inimical to spiritual progress.

(8) One must know that misfortune, being the means of leading one to the Doctrine, is also a guru.

(9) One must know that no existing thing has an independent existence.

(10) One must know that all things are interdependent.

These are The Ten Things One Must Know.

VII. THE TEN THINGS TO BE PRACTISED

(1) One should acquire practical knowledge of the Path by treading it, and not be as are the multitude [who profess, but do not practise, religion].

(2) By quitting one's own country and dwelling in foreign lands one should acquire practical knowledge of non-attachment. [1]
[1] This implies non-attachment to all worldly possessions, to home and kin, as to the tyranny of social intercourse and custom, which commonly causes the attached to fritter life away in what Milarepa so wisely teaches, 'All worldly pursuits have but the one unavoidable and inevitable end, which is sorrow: acquisitions end in dispersion;

buildings, in destruction; meetings, in separation; births, in death.' (See Tibet's Great Yogi Milarepa, p. 259.) All the Great Sages, in every land and generation, have traversed the Garden of Human Existence, have plucked and eaten of the glamorous varicoloured fruits of the Tree of Life growing in the midst thereof, and, as a result, have attained world-disillusionment, whereby man first sees that Divine Vision which alone can give to him imperishable contentment both now and in the hour of death. Ecclesiastes, the Jewish Sage, who was once 'king over Israel in Jerusalem', in language very much like that of Milarepa, tells us, 'I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit.' (Ecclesiastes i. 14.)

(3) Having chosen a religious preceptor, separate thyself from egotism and follow his teachings implicitly.

(4) Having acquired mental discipline by hearing and meditating upon religious teachings, boast not of thine attainment, but apply it to the realization of Truth.

(5) Spiritual knowledge having dawned in oneself, neglect it not through slothfulness, but cultivate it with ceaseless vigilance.

(6) Once having experienced spiritual illumination, commune with it in solitude, relinquishing the worldly activities of the multitude.

(7) Having acquired practical knowledge of spiritual things and made the Great Renunciation, permit not the body, speech, or mind to become unruly, but observe the three vows, of poverty, chastity, and obedience.

(8) Having resolved to attain the Highest Goal, abandon selfishness and devote thyself to the service of others.

(9) Having entered upon the mystic Mantrayanic Pathway, permit not the body, the speech, or mind to remain unsanctified, but practise the threefold mandala. [1]

[1] A mandala is a symbolical geometrical diagram wherein deities are invoked. (See Tibet's Great Yogi Milarepa, p. 132.) The threefold mandala is dedicated to the spiritual forces (often personified as Tantric deities) presiding over, or manifesting through, the body, the speech, and the mind of man, as in Kundalini Yoga.

(10) During the period of youth, frequent not those who cannot direct thee spiritually, but acquire practical knowledge painstakingly at the feet of a learned and pious guru.

These are The Ten Things To Be Practised.

VIII. THE TEN THINGS TO BE PERSEVERED IN

(1) Novices should persevere in listening to, and meditating upon, religious teachings.

(2) Having had spiritual experience, persevere in meditation and mental concentration.

(3) Persevere in solitude until the mind hath been yogically disciplined.

(4) Should thought-processes be difficult to control, persevere in thine efforts to dominate them.

(5) Should there be great drowsiness, persevere in thine efforts to invigorate the intellect [or to control the mind].

(6) Persevere in meditation until thou attainest the imperturbable mental tranquility of samadhi.

(7) Having attained this state of samadhi, persevere in prolonging its duration and in causing its recurrence at will.

(8) Should various misfortunes assail thee, persevere in patience of body, speech, and mind.

(9) Should there be great attachment, hankering, or mental weakness, persevere in an effort to eradicate it as soon as it manifesteth itself.

(10) Should benevolence and pity be weak within thee, persevere in directing the mind towards Perfection.

These are The Ten Things To Be Persevered In.

XI. THE TEN INCENTIVES

(1) By reflecting upon the difficulty of obtaining an endowed and free human body, mayest thou be incited to adopt the religious career.

(2) By reflecting upon death and the impermanence of life, mayest thou be incited to live piously.

(3) By reflecting upon the irrevocable nature of the results which inevitably arise from actions, mayest thou be incited to avoid impiety and evil.

(4) By reflecting upon the evils of life in the round of successive existences, mayest thou be incited to seek Emancipation.

(5) By reflecting upon the miseries which all sentient beings suffer, mayest thou be incited to attain deliverance therefrom by enlightenment of mind.

(6) By reflecting upon the perversity and illusory nature of the mind of all sentient beings, mayest thou be incited to listen to, and meditate upon, the Doctrine.

(7) By reflecting upon the difficulty of eradicating erroneous concepts, mayest thou be constant meditation [which overcometh them].

(8) By reflecting upon the predominance of evil propensities in this Kali-Yuga [or Age of Darkness], mayest thou be incited to seek their antidote [in the Doctrine].

(9) By reflecting upon the multiplicity of misfortunes in this Age of Darkness, mayest thou be incited to perseverance [in the quest for Emancipation].

(10) By reflecting upon the uselessness of aimlessly frittering

away thy life, mayest thou be incited to diligence [in the treading of the Path].

These are The Ten Incentives.

X. THE TEN ERRORS

(1) Weakness of faith combined with strength of intellect are apt to lead to the error of talkativeness.

(2) Strength of faith combined with weakness of intellect are apt to lead to the error of narrow-minded dogmatism.

(3) Great zeal without adequate religious instruction is apt to lead to the error of going to erroneous extremes {or following misleading paths}.

(4) Meditation without sufficient preparation through having heard and pondered the Doctrine is apt to lead to the error of losing oneself in the darkness of unconsciousness. [1]

[1] This refers to that mental chaos or delusion which is the antithesis of the mental discipline acquired by right practice of yoga under a wise guru's guidance.

(5) Without practical and adequate understanding of the Doctrine, one is apt to lead to the error of religious self-conceit.

(6) Unless the mind be trained to selflessness and infinite compassion, one is apt to lead to the error of seeking liberation for self alone.

(7) Unless the mind be disciplined by knowledge of its own immaterial nature, one is apt to lead to the error of diverting all activities along the path of worldliness.

(8) Unless all worldly ambitions be eradicated, one is apt to fall into the error of allowing oneself to be dominated by worldly motives.

(9) By permitting credulous and vulgar admirers to congregate about thee, there is liability of falling into the error of becoming puffed up with worldly pride.

(10) By boasting of one's occult learning and powers, one is liable to fall into the error of proudly exhibiting proficiency in worldly rites. [1]

[1] No true master of the occult sciences ever allows himself to boast or make public exhibition of his yogic powers. It is only in secret initiations of disciples, as was the case with Marpa, that they are shown, if at all. (See Milarepa, pp. 132-3, 154-5, 163.)

These are The Ten Errors.

XI. THE TEN RESEMBLANCES WHEREIN ONE MAY ERR

(1) Desire may be taken for faith.

(2) Attachment may be mistaken for benevolence and compassion.

(3) Cessation of thought-processes may be mistaken for the quiescence of infinite mind, which is the true goal.

(4) Sense perceptions [or phenomena] may be mistaken for revelations [or glimpses] of Reality.

(5) A mere glimpse of Reality may be mistaken for complete realization.

(6) Those who outwardly profess, but do not practise, religion may be mistaken for true devotees.

(7) Slaves of passion may be mistaken for masters of yoga who have liberated themselves from all conventional laws.

(8) Actions performed in the interest of self may be mistakenly regarded as being altruistic.

(9) Deceptive methods may be mistakenly regarded as being prudent.

(10) Charlatans may be mistaken for Sages.

These are The Ten Resemblances Wherein One May Err.

XII. THE TEN THINGS WHEREIN ONE ERRETH NOT

(1) In being free from attachment to all objects, and being ordained a bhikshu [1] into the Holy Order, forsaking home and entering upon the homeless state, one doth not err.

[1] Bhikshu (Skt.) = Bhikkhu (Pali): a member of the Sangha, the Buddhist Order of those vowed to the Path of World Renunciation.

(2) In revering one's spiritual preceptor one doth not err.

(3) In thoroughly studying the Doctrine, hearing discourses thereon, and reflecting and meditating upon it, one doth not err.

(4) In nourishing lofty aspirations and a lowly demeanour one doth not err.

(5) In entertaining liberal views [as to religion] and yet being firm in observing [formal religious] vows one doth not err.

(6) In having greatness of intellect and smallness of pride one doth not err.

(7) In being wealthy in religious doctrines and diligent in meditating upon them one doth not err.

(8) In having profound religious learning, combined with knowledge of things spiritual and absence of pride, one doth not err.

(9) By passing one's whole life in solitude [and meditation] one doth not err.

(10) In being unselfishly devoted to doing good to others,

by means of wise methods, one doth not err.

These are The Ten Things Wherein One Erreth Not.

XIII. THE THIRTEEN GRIEVOUS FAILURES

(1) If, after having been born a human being, one give no heed to the Holy Doctrine, one resembleth a man who returneth empty-handed from a land rich in precious gems; and this is a grievous failure.

(2) If, after having entered the door of the Holy Order, one return to the life of the householder, one resembleth a moth plunging into the flame of a lamp; and this is a grievous failure.

(3) To dwell with a sage and remain in ignorance is to be like a man dying of thirst on the shore of a lake; and this is a grievous failure.

(4) To know the moral precepts and not apply them to the cure of obscuring passions is to be like a diseased man carrying a bag of medicine which he never useth; and this is a grievous failure.

(5) To preach religion and not practise it is to be like a parrot saying a prayer; and this is a grievous failure.

(6) The giving in alms and charity of things obtained by theft, robbery, or deceit, is like lightning striking the surface of water; and this is a grievous failure. [1]

[1] According to this simile, lightning in striking water fails of its true purpose, which is to set afire some inflammable object, even as does the giving in alms and charity of things dishonestly acquired.

(7) The offering to the dieties of meat obtained by killing animate beings is like offering a mother the flesh of her own child; [1] and this is a grievous failure.

[1] All living things are inseparably parts of One Whole, so that any injury or suffering inflicted upon the microcosm affects the macrocosm. See {pp. 11 and 90} XXIII(10) [1]. Herein the Kargyupta Sages prove themselves to be true to the great compassionate doctrine of ahimsa (or 'not hurting') which is stressed by Hinduism, Buddhism, Jainism, Taoism, and Sufism.

(8) To exercise patience for merely selfish ends rather than for doing good to others is to be like a cat exercising patience in order to kill a rat; and this is a grievous failure.

(9) Performing meritorious actions in order merely to attain fame and praise in this world is like bartering the mystic wish-granting gem [1] for a pellet of goat's dung; and this is a grievous failure.

[1] The wish-granting gem of oriental myth, known in Sanskrit as the Cintamani, like Aladdin's magic lamp, grants any desire which its possessor formulates.

(10) If, after having heard much of the Doctrine, one's nature still be unattuned, one is like a physician with a chronic disease; and this is a grievous failure.

(11) To be clever concerning precepts yet ignorant of the spiritual experiences which come from applying them is to be like a rich man who hath lost the key of his treasury; and this is a grievous failure.

(12) To attempt to explain to others doctrines which one hath not completely mastered oneself is to be like a blind man leading the blind; and this is a grievous failure.

(13) To hold the experiences resulting from the first stage of meditation to be those of the final stage is to be like a man who mistaketh brass for gold; and this is a grievous failure.

These are The Thirteen Grievous Failures.

XIV. THE FIFTEEN WEAKNESSES

(1) A religious devotee showeth weakness if he allow his mind to be obsessed with worldly thoughts while dwelling in solitude.

(2) A religious devotee who is the head of a monastery showeth weakness if he seek his own interests [rather than those of the brotherhood].

(3) A religious devotee showeth weakness if he be careful in the observance of moral discipline and lacking in moral restraint.

(4) It showeth weakness in one who hath entered upon the Righteous Path to cling to worldly feelings of attraction and repulsion.

(5) It showeth weakness in one who hath renounced worldliness and entered the Holy Order to hanker after acquiring merit.

(6) It showeth weakness in one who hath caught a glimpse of Reality to fail to persevere in sadhana [or yogic meditation] till the dawning of Full Enlightenment.

(7) It showeth weakness in one who is a religious devotee to enter upon the Path and then be unable to tread it.

(8) It showeth weakness in one who hath no other occupation than religious devotion to be unable to eradicate from himself unworthy actions.

(9) It showeth weakness in one who hath chosen the religious career to have hesitancy in entering into close retreat while knowing full well that the food and everything needed would be provided unasked.

(10) A religious devotee who exhibiteth occult powers when practising exorcism or in driving away diseases showeth weakness.

(11) A religious devotee showeth weakness if he barter sacred truths for food and money.

(12) One who is vowed to the religious life showeth weakness if he cunningly praise himself while disparaging others.

(13) A man of religion who preacheth loftily to others and doth not live loftily himself showeth weakness.

(14) One who professeth religion and is unable to live in solitude in his own company and yet knoweth not how to make himself agreeable in the company of others showeth weakness.

(15) The religious devotee showeth weakness if he be not indifferent to comfort and to hardship.

These are The Fifteen Weaknesses.

XV. THE TWELVE INDISPENSABLE THINGS

(1) It is indispensable to have an intellect endowed with the power of comprehending and applying the Doctrine to one's own needs.

(2) At the very beginning [of one's religious career] it is indispensably necessary to have the most profound aversion for the interminable sequence of repeated deaths and births.

(3) A guru capable of guiding thee on the Path of Emancipation is also indispensable.

(4) Diligence combined with fortitude and invulnerability to temptation are indispensable.

(5) Unceasing perseverance in neutralizing the results of evil deeds, by the performance of good deeds, and the fulfilling of the threefold vows, to maintain chastity of body, purity of mind, and control of speech, are indispensable.

(6) A philosophy comprehensive enough to embrace the whole of knowledge is indispensable.

(7) A system of meditation which will produce the power of concentrating the mind upon anything whatsoever is indispensable.

(8) An art of living which will enable one to utilize each activity [of body, speech, and mind] as an aid on the Path is indispensable.

(9) A method of practising the select teachings which will make them more than mere words is indispensable.

(10) Special instructions [by a wise guru] which will enable one to avoid misleading paths, temptations, pitfalls, and dangers are indispensable.

(11) Indomitable faith combined with supreme serenity of mind are indispensable at the moment of death.

(12) As a result of having practically applied the select teachings, the attainment of spiritual powers capable of transmuting the body, the speech, and the mind into their divine

essences is indispensable. [1]

[1] As a direct result of practically applying the Doctrine, the devotee should attain that spiritual yogic power whereby the gross physical body is transmuted into the radiant body of glory, elsewhere in our texts called the 'rainbow body' {see pp. 170, 183, 318, 346}; and the erring human speech into the infallible divine speech, and the unenlightened human mind into the supramundane mind, of a Buddha.

These are The Twelve Indispensable Things.

XVI. THE TEN SIGNS OF A SUPERIOR MAN

(1) To have but little pride and envy is the sign of a superior man.

(2) To have but few desires and satisfaction with simple things is the sign of a superior man.

(3) To be lacking in hypocrisy and deceit is the sign of a superior man.

(4) To regulate one's conduct in accordance with the law of cause and effect as carefully as one guardeth the pupils of one's eyes is the sign of a superior man.

(5) To be faithful to one's engagements and obligations is the sign of a superior man.

(6) To be able to keep alive friendships while one [at the same time] regardeth all beings with impartiality is the sign of a superior man.

(7) To look with pity and without anger upon those who live evilly is the sign of a superior man.

(8) To allow unto others the victory, taking unto oneself the defeat, is the sign of a superior man.

(9) To differ from the multitude in every thought and action is the sign of a superior man.

(10) To observe faithfully and without pride one's vows of chastity and piety is the sign of a superior man.

These are The Ten Signs Of A Superior Man. Their opposites are The Ten Signs Of An Inferior Man.

XVII. THE TEN USELESS THINGS [1]

[1] They are useless in the sense meant by Milarepa when he came to realize that human life ought never to be frittered away in the spiritually profitless doings of this world. {See Tibet's Great Yogi Milarepa, pp. 176-7, 179-80.} The tenth aphorism of this series having been unintentionally omitted from our Tibetan manuscript by the scribe, we have substituted for it an adaptation of our own, based upon the doctrine of the worthlessness of worldly actions, as thus enunciated by Milarepa, and upon which this category of 'The Ten Useless Things' is based.

(1) Our body being illusory and transitory, it is useless to give over-much attention to it.

(2) Seeing that when we die we must depart empty-handed and on the morrow after our death our corpse is expelled from our own house, it is useless to labour and to suffer privation in order to make for oneself a home in this world.

(3) Seeing that when we die our descendants [if spiritually unenlightened] are unable to render us the least assistance, it is useless for us to bequeath to them worldly [rather than spiritual] riches, even out of love. [1]

[1] To fritter away the precious moments of life in heaping up the perishable goods of this world, thinking thereby to benefit oneself and one's family, is unwise. One's time on Earth ought to be given to the winning of those riches which are imperishable and capable of assisting one both in living, and in dying. It is the science of accumulating riches of this character which parents should bequeath to their children and not worldly riches merely intensify and prolong their possessors' slavery to sangsaric existence. This precept is emphasized by the fifth and sixth precepts which follow.

(4) Seeing that when we die we must go on our way alone and with kinsfolk or friends, it is useless to have devoted time [which ought to have been dedicated to the winning of Enlightenment] to their humoring and obliging, or in showering loving affection upon them. [1]

[1] Time when devoted to kinsfolk and friends should be employed not merely for the sake of showing them proper courtesy and loving affection, but chiefly for the purpose of setting them upon the Path of the Great Deliverance, whereby each living being is realized to be one's relative. All conventional social relationships on the human plane being illusory, it is useless for a yogin to dissipate the precious moments of this incarnate existence solely on their account.

(5) Seeing that our descendants themselves are subject to death and that whatever worldly goods we may bequeath to them are certain to be lost eventually, it is useless to make bequeaths of the things of this world.

(6) Seeing that when death cometh one must relinquish even one's own home, it is useless to devote life to the acquisition of worldly things.

(7) Seeing that unfaithfulness to the religious vows will result in one's going to the miserable states of existence, it is useless to have entered the Order if one live not a holy life.

(8) To have heard and thought about the Doctrine and not practised it and acquired spiritual powers to assist thee at the moments of death is useless.

(9) It is useless to have lived, even for a very long time, with a spiritual preceptor if one be lacking in humility and devotion and thus be unable to develop spiritually.

(10) Seeing that all existing and apparent phenomena are ever transient, changing, and unstable, and more especially that the worldly life affordeth neither reality nor permanent gain, it is useless to have devoted oneself to the profitless doings of this world rather than to the seeking of Divine Wisdom.

XVIII. THE TEN SELF-IMPOSED TROUBLES

(1) To enter the state of the householder without means of sustenance produceth self-imposed trouble as doth an idiot eating aconite. [Aconite is a poisonous plant.]

(2) To live a thoroughly evil life and disregard the Doctrine produceth self-imposed trouble as doth an insane person jumping over a precipice.

(3) To live hypocritically produceth self-imposed trouble as doth a person who puteth poison in his own food.

(4) To be lacking in firmness of mind and yet attempt to act as the head of a monastery produceth self-imposed trouble as doth a feeble old woman who attempteth to herd cattle.

(5) To devote oneself wholly to selfish ambitions and not to strive for the good of others produceth self-imposed trouble as doth a blind man who alloweth himself to become lost in a desert.

(6) To undertake difficult tasks and not have the ability to perform them produceth self-imposed trouble as doth a man without strength who trieth to carry a heavy load.

(7) To transgress the commandments of the Buddha or of the holy guru through pride and self-conceit produceth self-imposed trouble as doth a king who followeth a perverted policy.

(8) To waste one's time loitering about towns and villages instead of devoting it to meditation produceth self-imposed trouble as doth a deer that descendeth to the valley instead of keeping to the fastnesses of the mountains.

(9) To be absorbed in the pursuit of worldly things rather than in nourishing the growth of Divine Wisdom produceth self-imposed trouble as doth an eagle when it breaketh its wing.

(10) Shamelessly to misappropriate offerings which have been dedicated to the guru or to the Trinity [1] produceth self-imposed trouble as doth a child swallowing live coals. [2]

[1] The Buddhist Trinity is the Buddha, the Dharma (or scriptures), and the Sangha (or Priesthood). Neither gurus nor priests in a Buddhist or Hindu community have the right to demand any form of payment in return for their performance of religious duties. Their disciples or laymen, however, being in duty bound to provide for their maintenance, make voluntary offerings to them, chiefly in the form of food and clothing, and sometimes in the form of property endowments to their ashramas, monasteries, or temples. According to the rule of buddhist monasticism, no member of the Sangha should touch money, but nowadays this rule is not usually observed; and the offerings commonly include money, often for expenditure in some pious work, such as building a stupa, making manuscript copies of the Scriptures, restoring an image, or to help in the building or repair of a shrine.

[2] The evil karma resulting from the act of impiety is for the devotee as painful spiritually as the swallowing of live coals is for the child physically.

These are The Ten Self-Imposed Troubles.

XIX. THE TEN THINGS WHEREIN ONE DOETH GOOD TO ONESELF

(1) One doeth good to oneself by abandoning worldly conventions and devoting oneself to the Holy Dharma.

(2) One doeth good to oneself by departing from home and kindred and attaching oneself to a guru of saintly character.

(3) One doeth good to oneself by relinquishing worldly activities and devoting oneself to the three religious activities,--hearing, reflecting, and meditating [upon the chosen teachings].

(4) One doeth good to oneself by giving up social intercourse and dwelling alone in solitude.

(5) One doeth good to oneself renouncing desire for luxury and ease and enduring hardship.

(6) One doeth good to oneself by being contented with simple things and free from craving for worldly possessions.

(7) One doeth good to oneself by making and firmly adhering to the resolution not to take advantage of others.

(8) One doeth good to oneself by attaining freedom from hankering after the transitory pleasures of this life and devoting oneself to the realization of the eternal bliss of Nirvana.

(9) One doeth good to oneself by abandoning attachment to visible material things [which are transitory and unreal] and attaining knowledge of Reality.

(10) One doeth good to oneself by preventing the three doors to knowledge [the body, the speech, and the mind] from remaining spiritually undisciplined and by acquiring, through right use of them, the Twofold Merit.

These are The Ten Things Wherein One Doeth Good To Oneself.

XX. THE TEN BEST THINGS

(1) For one of little intellect, the best thing is to have faith in the law of cause and effect.

(2) For one of ordinary intellect, the best thing is to recognize, both within and without oneself, the workings of the law of opposites. [1]

[1] Another rendering, more literal, but rather unintelligible to the reader unaccustomed to the profound thought of Tibetan metaphysicians, might be phrased as follows: 'For one of ordinary intellect [or

spiritual insight] the best thing is to recognize the external and internal phenomena [as these are seen] in the four aspects [or unions] of phenomena and noumena'. Such recognition is to be arrived at through yogic analysis of phenomena, manifested in or through the cosmos. Such analysis must be based upon the realization that all phenomena, visible and invisible, have their noumenal source in the Cosmic Mind, the origin of all existing things. 'The four aspects [or unions] of phenomena and noumena' are: (1) Phenomena and Voidness (Skt. Shunyata); (2) Clearness and Voidness; (3) Bliss and Voidness; (4) Consciousness and Voidness. Upon each of these 'unions' a vast treatise could be written. Here we may briefly state that Phenomena, Clearness, Bliss, and Consciousness represent four aspects of phenomena in opposition to their corresponding noumena, voidnesses. The Shunyata (Tib. Stong-pa-nyid), the Voidness, the Ultimate Source of all phenomena, being without attributes, or qualities, is humanly inconceivable. In the Mahayana philosophy it symbolizes the Absolute, the Thatness of the Vedantists, the One Reality, which is Mind.

(3) For one of superior intellect, the best thing is to have thorough comprehension of the inseparableness of the knower, the object of knowledge, and the act of knowing. [1]

[1] It is usual for the guru, somewhat after the manner of the Zen gurus of Japan, to put the problem before the shishya (or disciple) in the form of a series of interdependent questions such as the following: Is the knower other than the object of knowledge? Is the object of knowledge other than the act of knowing? Is the act of knowing other than the knowledge? Similar series of questions are set forth in The Epitome of the Great Symbol, pp. 78, 80, 98, 102.

(4) For one of little intellect, the best meditation is complete concentration of mind upon a single object.

(5) For one of ordinary intellect, the best meditation is unbroken concentration of mind upon the two dualistic concepts [of phenomena and noumena, and consciousness and mind].

(6) For one of superior intellect, the best meditation is remain in mental quiescence, the mind devoid of all thought-processes, knowing that the mediator, the object of meditation, and the act of meditating constitute an inseparable unity.

(7) For one of little intellect, the best religious practise is to live in strict conformity with the law of cause and effect.

(8) For one of ordinary intellect, the best religious practise is to regard all objective things as though they were images seen in a dream or produced by magic.

(9) For one of superior intellect, the best religious practise is to abstain from all worldly desires and actions, [1] [regarding all sangsaric things as though they were non-existent].

(10) For those of all three grades of intellect, the best indication of spiritual progress is the gradual diminution of obscuring passions and selfishness.

These are the Ten Best Things.

(1) For a religious devotee to follow a hypocritical charlatan instead of a guru who sincerely practiseth the Doctrine is a grievous mistake.

(2) For a religious devotee to apply himself to vain worldly sciences rather than to seeking the chosen secret teachings of the Great Sages is a grievous mistake.

(3) For a religious devotee to make far-reaching plans as though he were going to establish permanent residence [in this world] instead of living as though each day were the last he had to live is a grievous mistake.

(4) For a religious devotee to preach the Doctrine to the multitude [err having realized it to be true] instead of meditating upon it [and testing its truth] in solitude is a grievous mistake.

(5) For a religious devotee to be like a miser and hoard up riches instead of dedicating them to religion and charity is a grievous mistake.

(6) For a religious devotee to give way in body, speech, and mind to the shamelessness of debauchery instead of observing carefully the vows [of purity and chastity] is a grievous mistake.

(7) For a religious devotee to spend his life between worldly hopes and fears instead of gaining understanding of Reality is a grievous mistake.

(8) For a religious devotee to try to reform others instead of reforming himself is a grievous mistake.

(9) For a religious devotee to strive after worldly powers instead of cultivating his own innate spiritual powers is a grievous mistake.

(10) For a religious devotee to be idle and indifferent instead of persevering when all the circumstances favourable for spiritual advancement are present is a grievous mistake.

These are The Ten Grievous Mistakes.

XXII. THE TEN NECESSARY THINGS

(1) At the very outset [of one's religious career] one should have so profound an aversion for the continuous succession of deaths and births [to which all who have not attained Enlightenment are subject] that one will wish to flee from it even as a stag fleeth from captivity.

(2) The next necessary thing is perseverance so great that one regretteth not the losing of one's life [in the quest for Enlightenment], like that of the husbandman who tilleth his fields and regretteth no the tilling even though he die on the morrow.

(3) The third necessary thing is joyfulness of mind like that of a man who hath accomplished a great deed of far-reaching influence.

(4) Again, one should comprehend that, as with a man dangerously wounded by an arrow, there is not a moment of time to be wasted.

(5) One needeth ability to fix the mind on a single thought even as doth a mother who hath lost her only son.

(6) Another necessary thing is to understand that there is no need of doing anything, [1] even as a cowherd whose cattle have been driven off by enemies understandeth that he can do nothing to recover them.

[1] The yogin's goal is complete quiescence of body, speech, and mind, in accordance with the ancient yogic precept, 'Be quiescent, and know that thou art That'. The Hebrew Scriptures echo the same teaching in the well-known aphorism, 'Be still, and know that I am God' (Psalms xlvi. 10).

(7) It is primarily requisite for one to hunger after the Doctrine even as a hungry man hugereth after good food.

(8) One needeth to be as confident of one's mental ability as doth a strong man of his physical ability to hold fast to a precious gem which he hath found.

(9) One must expose the fallacy of dualism as one doth the falsity of a liar.

(10) One must have confidence in the Thatness [as being the Sole Refuge] even as an exhausted crow far from land hath confidence in the mast of the ship upon which it resteth.

These are The Necessary Things.

XXIII. THE TEN UNNECESSARY THINGS

(1) If the empty nature of the mind be realized, no longer is it necessary to listen to or to meditate upon religious teachings. [1]

[1] Realization of the empty nature of the mind is attained through yogic mastery of the Doctrine of the Voidness, which shows that Mind, the Sole Reality, is the noumenal source of all phenomena; and, that being non-sangsaric (ie. not dependent for its existence upon objective appearances, nor even upon thought-forms or thought-processes), it is in the Qualityless, the Attributeless, and, therefore, the Vacuous. Once having arrived at this realization, the yogin no longer needs to listen to or to meditate upon religious teachings, for these are merely guides to the great goal of yoga which he has reached.

(2) If the unsulliable nature of the intellect be realized, no longer is it necessary to seek absolution of one's sins. [1]

[1] According to The Awakening of Faith by Ashvaghosha, one of the illustrious exponents of the Mahayana, 'The mind from the beginning is of a pure nature, but since there is the finite aspect of it which is sullied by finite views, there is the sullied aspect of it. Although there is this defilement, yet the original pure nature is eternally unchanged.' As Ashvaghosha adds, it is only an Enlightened One, Who has realized the unsulliable nature of primordial mind (or intellect), that understands this mystery. (Cf. Timothy Richard's translation of The Awakening of Faith, Shanghai, 1907,

p. 13; also the translation made by Professor Teitaro Suzuki, published in Chicago in 1900, pp. 79-80.) So for him who knows that the defilements of the world are, like the world, without any reality, being a part of the Great Illusion, or Maya, what need is there for absolution of sin? Likewise, as the next aphorism teaches, 'for who abideth in the State of Mental Quiescence', which is the State of Enlightenment, all such illusory concepts of the finite mind as sin and absolution vanish as morning mists do when the Sun has arisen.

(3) Nor is absolution necessary for one who abideth in the State of Mental Quiescence.

(4) For him who hath attained the State of Unalloyed Purity there is no need to meditate upon the Path or upon the methods of treading it, [for he hath arrived at the Goal].

(5) If the unreal [or illusory] nature of cognitions be realized, no need is there to meditate upon the state of non-cognition. [1]

[1] Here, again, reference to the Doctrine of the Voidness [of mind] is essential to right understanding of this aphorism. The State of Non-Cognition, otherwise called the True State [of mind], is a state of unmodified consciousness, comparable to a calm and infinite ocean. In the modified state of consciousness, inseparable from mind in its microcosmic or finite aspect, this ocean illusorily appears to be ruffled with waves, which are the illusory concepts born of sangsaric existence. As Ashvaghosha also tells us in The Awakening of Faith (Richard's translation, p. 12), 'We should know that all phenomena are created by the imperfect notions in the finite mind; therefore all existence is like a reflection in a mirror, without substance, only a phantom of the mind. When the finite mind acts, then all kinds of things arise; when the finite mind ceases to act, then all kinds of things cease.' Concomitantly with realization of the True State, wherein mind is quiescent and devoid of the thought-processes and concepts of finite mind, the yogin realizes the unreal nature of cognitions, and no longer need he meditate upon the State of Non-Cognition.

(6) If the non-reality [or illusory nature] of obscuring passions be realized, no need is there to seek their antidote.

(7) If all phenomena be known to be illusory, no need is there to seek or to reject anything. [1]

[1] For according to the Doctrine of Maya (or illusion) nothing which has illusory (or phenomenal) existence is real.

(8) If sorrow and misfortune be recognized to be blessings, no need is there to seek happiness.

(9) If the unborn [or uncreated] nature of one's own consciousness be realized, no need is there to practise transference of consciousness. [1]

[1] Consciousness, or mind, being primordially of the Unborn, Uncreated, cannot really be transferred. It is only to consciousness in its finite or microcosmic aspect, as manifested in the Sangsara, or Realm of Illusion, that one may apply the term transference. To the Unborn, in the True State, wherein the Sangsara is transcended, time and space, which belong wholly to the Realm of Illusion, have no existence. How then can the Unborn be transferred, since there is no whence or whither to which it can be related? Having realized this, that the noumenal cannot be treated as the

phenomenal, there is no need to practise the transference of consciousness. {Book IV, which follows, being devoted wholly to an exposition of the Doctrine of Consciousness-Transference, affords further commentary on this aphorism.}

(10) If only the good of others be sought in all that one doeth, no need is there to seek benefit for oneself. [1]

[1] Humanity being a unified organism, through which the One Mind finds highest expression on Earth, whatsoever one member of it does to another member of it, be the action good or evil, inevitably affects all members of it. Therefore, in the Christian sense as well, the doing of good to others is the doing of good to oneself.

These are The Ten Unnecessary Things.

XXIV. THE TEN MORE PRECIOUS THINGS

(1) One free and well-endowed human life is more precious than myriads of non-human lives in any of the six states of existence. [1]

[1] The six states or regions, of sangsaric existence are (1) the deva-worlds, (2) the asura-(or titan)world, (3) the human world, (4) the brute-world, (5) the preta(or unhappy ghost)world, and (6) the hell-worlds.

(2) One sage is more precious than multitudes of irreligious and worldly-minded persons.

(3) One esoteric truth is more precious than innumerable exoteric doctrines.

(4) One momentary glimpse of Divine Wisdom, born of meditation, is more precious than any amount of knowledge derived from merely listening to and thinking about religious teachings.

(5) The smallest amount of merit dedicated to the good of others is more precious than any amount of merit devoted to one's own good.

(6) To experience but momentarily the samadhi wherein all thought-processes are quiescent is more precious than to experience uninterruptedly the samadhi wherein thought-processes are still present. [1]

[1] As explained on {p. 329}, there are four states of dhyana, or samadhi (profound meditation). The highest of these states is one wherein the yogin experiences that ecstatic bliss which is attained by realization of the unmodified condition of primordial mind. This state is designated as the True State, being vacuous of all the sangsaric thought-forming processes of the mind in its modified or finite aspect. In the lowest, or first of samadhi, wherein complete cessation of these thought-forming processes has not been reached, the yogin experiences an incomparably inferior sort of ecstasy, which novices are warned not to mistake for the highest state.

(7) To enjoy a single moments of Nirvanic bliss is more precious than to enjoy any amount of sensual bliss.

(8) The smallest good deed done unselfishly is more precious than innumerable good deeds done selfishly.

(9) The renunciation of every worldly thing [home, family, friends, property, fame, duration of life, and even health] is more precious than the giving of inconcievably vast worldly wealth in charity.

(10) One lifetime spent in the quest for Enlightenment is more precious than all the lifetimes during an aeon spent in worldly pursuits.

These are The Ten More Precious Things.

XXV. THE TEN EQUAL THINGS

(1) For him who is sincerely devoted to the religious life, it is the same whether he refrain from worldly activities or not. [1]

[1] That is to say, as the Bhagavad Gita teaches, for one who is sincerely devoted to the religious life and is wholly free from attachment to the fruits of his actions in the world, it is the same whether he refrain from worldly activities or not, inasmuch as such disintrestedness produces no karmic results.

(2) For him who hath realized the transcendental nature of mind, it is the same whether he meditate or not. [1]

[1] The goal of yogic meditation is to realize that only mind is real, and that the true (or primordial) state of mind is that state of mental quiescence, devoid of all thought-processes, which is experienced in the highest samadhi; and, once this goal is attained, meditation has fulfilled its purpose and is no longer necessary.

(3) For him who is freed from attachment to worldly luxuries, it is the same whether he practise asceticism or not.

(4) For him who hath realized Reality, it is the same whether he dwell on an isolated hill-top in solitude or wander hither and thither [as a bhikshu].

(5) For him who hath attained the mastery of his mind, it is the same whether he partake of the pleasures of the world or not.

(6) For him who is endowed with the fullness of compassion, it is the same whether he practise meditation in solitude or work for the good of others in the midst of society.

(7) For him whose humility and faith [with respect to his guru] are unshakable, it is the same whether he dwell with his guru or not.

(8) For him who understandeth thoroughly the teachings which he hath received, it is the same whether he meet with good fortune or with bad fortune.

(9) For him who hath given up the worldly life and taken to the practise of the Spiritual Truth, it is the same whether he observe conventional codes of conduct or not. [1]

[1] In all his relationships with human society, the yogin is free to follow conventional usages or not. What the multitude consider moral he may consider immoral, and vice versa. (See Milarepa's song concerning what is shameful and what is not, pp. 226-7, of Tibet's Great Yogi Milarepa.)

(10) For him who hath attained the Sublime Wisdom, it is the same whether he be able to exercise miraculous powers or not.

These are The Ten Equal Things.

XXVI. THE TEN VIRTUES OF THE HOLY DHARMA (OR DOCTRINE) [1]

[1] According to the Southern School, the Dharma (Pali : Dhamma) implies not merely the Scriptures, but also the study and practise of them for the purpose of attaining Nirvana (Pali : Nibbana).

(1) The fact that there have been made known amongst men the Ten Pious Acts, [1] the Six Paramita, [2] the various teachings concerning Reality and Perfection, the Four Noble Truths, [3] the Four States of Dhyana, [4] the Four States of Formless Existence, [5] and the Two Mystic Paths [6] of spiritual unfoldment and emancipation, showeth the virtue of the Holy Dharma.

[1] These are the opposite of the Ten Impious Acts. Three are acts of the body, namely, Saving Life, Chastity, and Charity. Four are acts of speech, namely, Truth-telling, Peace-making, Politeness of speech, and Religious discourse. Three are acts of the mind, namely, Benevolence, Good Wishes, and Meekness combined with Faith.

[2] The Six Paramita (or 'Six Boundless Virtues') are Boundless Charity, Morality, Patience, Industry, Meditation, Wisdom. In the Pali canon ten Paramita are mentioned: Charity, Morality, Renunciation, Wisdom, Energy (or Industry), Tolerance, Truthfulness, Good-Will, Love, and Equanimity.

[3] The Four Noble Truths taught by the Buddha may be stated as follows : (1) Existence in the Sangsara (the transitory and phenomenal universe) is inseparable from Suffering, or Sorrow. (2) The Cause of Suffering is Desire and Lust for Existence in the Sangsara. (3) The Cessation of Suffering is attained by conquering and eradicating Desire and Lust for Existence in the Sangsara. (4) The Path to the Cessation of Suffering is the Noble Eightfold Path. {See p. 13.}

[4] {See p. 329 [1].}

[5] Literally, 'the Four Arapa (Formless) Unions'. To be born in any of these worlds, wherein existence is bodiless or formless, is to be united with them. These worlds are the four highest heavens under the sway of the God Brahma, known as the Higher Brahmaloaka ('Realms of Brahma'). Their names are: (1) Akashanantayatana (Realm wherein consciousness exists in infinite space); (2) Vijnananantyanatana (Realm wherein consciousness exists in the infinite state of consciousness); (3) Akincanyayatana (Realm wherein consciousness exists free from the infinite state of consciousness); (4) Naivasamjnana Samjnayatana (Realm wherein there is neither perception nor non-perception). These four realms represent four progressive stages in the higher evolutionary process of emptying consciousness of its most subtle sangsaric objects, through yogic meditation, and thereby attaining higher conditions of sangsaric existence preparatory to the attainment of Nirvava. In the first state, consciousness has no object upon which to centre itself save infinite space. In the second, consciousness transcends infinite space as its object. In the third, consciousness transcends the second stage and thus becomes free from all thinking or process of thought; and this is one of the great goals of yoga. In the fourth state, consciousness exists of itself and by itself, without exercising either perception or non-perception, in profoundest samadhic quiescence. These four states of consciousness, which are among the highest attainable within the Sangsara, are reached in yogic trance induced by deep meditation.

So transcendent are they that the unwisely directed yogin is apt to mistake the realization of them for the realization of Nirvana. (See p. 329 {1}.) The Prince Gautama, ere attaining Buddhahood, studied and practised the yoga pertaining to the Four States of Formless Existence under two gurus, Arlara and Uddaka, and relinquished it because he discovered that such yoga fails to lead to Nirvana. (Cf. the Aryaparyesana, or 'Holy Research', Sutta, Majjhima Nikaya, i. 164-6.)

[6] According to the Mahayana, there is the lower path, leading to the Four States of Formless Existence, and to other heaven worlds, such as that of Sukhavati, the Western Paradise of the Dhyani Buddha Amitabha; and the higher path, leading to Nirvana, whereby the Sangsara is transcended.

(2) The fact that there have been evolved in the Sangsara spiritually enlightened princes and Brahmins [1] amongst men, and the Four Great Guardians, [2] the six orders of devas of the sensuous paradises, [3] the seventeen orders of gods of the worlds of form, [4] and the four orders of gods of the worlds without form [5] showeth the virtue of the Holy Dharma.

[1] Most of the religious teachers of India have been either of royal descent, like Gautama the Buddha, or of Brahmanical or priestly origin, like Ashvaghosa, Nagarjuna, Tilopa and many others who were eminent Buddhists. Buddhism holds that the historical Buddha, Gauatama, is but One of a long succession of Buddhas, and that Gautama merely handed on teachings which have existed since beginningless time. Accordingly, it is directly due to beings in past aeons having practised these venerable teachings, based as they are upon realizable truths, that there have been evolved enlightened men and gods; and this fact proves the virtue of these teachings, recorded in the Buddhist Scriptures known as the Dharma.

[2] These are the four celestial kings who guard the four quarters of the Universe from the destructive forces of evil, the Four Great Guardians of the Dharma and of Humanity. Dhritarshthra guards the East, and to him is assigned the symbolic colour white. Virudhaka guards the South, and his symbolic colour is green. The red guardian of the West is Virupaksha, and the yellow guardian of the North is Vaishravana.

[3] The six sensuous paradises, together with the Earth, constitute the Region of Sensuousness (Skt. Kamadhatu), the lowest of the Three Regions (Skt. Trailokya) into which the Buddhists divide the cosmos.

[4] These are the deities inhabiting the seventeen heavens of Brahma which constitute the Region of Form (Skt. Rupadhatu), the second of the Three Regions, wherein existence and form are free from sensuousness.

[5] These are the deities inhabiting the four highest Brahma heavens, wherein existence is not only non-sensuous, but is also formless. These heavens (named above) together with the Akanishtha (Tib. 'Og-min) Heaven, the highest sangsaric state {see p. 250 [2]} constitute the Region of Formlessness (Skt. Arupadhatu), the third of the Three Regions. Beyond this is the supra-cosmic state, beyond all heavens, hells, and worlds of sangsaric existence,--the Unborn, Unmade Nirvana. The Stupa (Tib. Ch'orten) esoterically symbolizes the Way to Nirvana through the Three Regions. (See Tibet's Great Yogi Milarepa, opposite p. 269.)

(3) The fact fact that there have arisen in the world those who have entered the Stream, those who will return to birth but once more, those who have passed beyond the need of further birth, {1} and Arhants, and Self-enlightened Buddhas and Omniscient Buddhas, [2] showeth the virtue of the Holy Dharma.

[1] These three gradations of human beings correspond to three steps

to Arhantship (or Saintship in the Buddhist sense), preparatory to the Full Enlightenment of Buddhahood. 'Entering the Stream' (Skt. Srotaapatti), which implies acceptance of the Doctrine of the Buddha, is the first step of the neophyte on the Path to Nirvana. 'One who receives birth once more' (Skt. Sakridagamin) has taken the second step. 'One who will not come back [to birth]' (Skt. Anagamin), being one who has taken the third step and attained to the state of the Arhant, normally would pass on to Nirvana. If, however, he takes the vow not to accept Nirvana till every sentient being is safely set upon the same Supreme Path that he has trodden, and thus becomes a Bodhisattva (or 'Enlightenment Being'), he will consciously reassume fleshly embodiment as a Divine Incarnation, a Nirmanakaya. As a Bodhisattva, he may remain within the Sangsara for unknown aeons and so give added strength to the 'Guardian Wall [of Spiritual Power]' which protects all living things and makes possible their Final Emancipation. According to the Pali canon, one who is a Srota-apatti will be reborn at least once, but not more than seven times, in any of the seven states of the Kamadhatu. A Sakridagamin will assume birth only once more, in one of the Kamadhatu. And an Anagamin will not be reborn in any of them.

[2] Self-Enlightened (Skt. Pratyeka) Buddhas do not teach the Doctrine publicly, but merely do good to those who come into personal contact with Them, whereas Omniscient Buddhas, of Whom was the Buddha Gautama, preach the Doctrine widely, both to gods and to men.

(4) The fact that there are Those who have attained Bodhic Enlightenment and are able to return to the world as Divine Incarnations and work for the deliverance of mankind and of all living things till the time of the dissolution of the physical universe showeth the virtue of the Holy Dharma. [1]

[1] It is the Holy Dharma alone which has revealed to mankind the Bodhic Pathway and the supreme teaching that Those who have won the right to freedom from further worldly existence should renounce the right and continue to reincarnate in order that their Divine Wisdom and Experience shall not be lost to the world, but employed to the sublime end of leading all unenlightened beings to the same State of Emancipation.

(5) The fact that there existeth, as an outcome of the all-embracing benevolence of the Bodhisattvas, protective spiritual influences which make possible the deliverance of men and of all beings showeth the virtue of the Holy Dharma. [1]

[1] In having chosen the Path of Infinite Benevolence, the Bodhisattvas have projected into the worlds of sangsarc existence subtle vibratory influences which protect all living beings and make possible their spiritual progress and ultimate enlightenment, as otherwise explained above. Were there no such inspiring and elevating influences in the world, mankind would be without spiritual guidance and remain enslaved by sensuous delusions and mental darkness.

(6) The fact that one experienceth even in the unhappy worlds of existence moments of happiness as a direct outcome of having performed little deeds of mercy while in the human world showeth the virtue of the Holy Dharma. [1]

[1] The Buddhist teaching that the beneficial results of deeds of mercy done in this life assist one even in the unhappy after-death states is proved by experience and so shows the virtue of the Holy Dharma.

(7) The fact that men after having lived evilly should have renounced the worldly life and become saints worthy of the veneration of the world showeth the virtue of the Holy Dharma.

(8) The fact that men whose heavy evil karma would have condemned them to almost endless suffering after death should have turned to the religious life and attained Nirvana showeth the virtue of the Holy Dharma.

(9) The fact that by merely having faith in or meditating upon the Doctrine, or by merely donning the robe of the bhikshu, one becometh worthy of respect and veneration showeth the virtue of the Holy Dharma.

(10) The fact that one, even after having abandoned all worldly possessions and embraced the religious life and given up the state of the householder and hidden himself in a most secluded hermitage, should still be sought for and supplied with all the necessities of life showeth the virtue of the Holy Dharma.

These are The Ten Virtues of The Holy Dharma.

XXVII. THE TEN FIGURATIVE EXPRESSIONS [1]

[1] This category of negations concerning Truth is probably inspired by the canonical Prajna-Paramita, upon which the seventh Book of our present volume is based.

(1) As the Foundation Truth cannot be described [but must be realized in samadhi], the expression 'Foundation Truth' is merely figurative. [1]

[1] The Foundation Truth, which is synonymous with the Dharma Kaya (or 'Divine Body of Truth'), is the All-Truth, in its primordial or unmodified aspect. Yoga, the Science of Mind (or Truth), consists of three divisions, namely, the Foundation Truth, the Path (or method of attaining realization), and the fruit (or the realization itself).

(2) As there is neither any traversing nor any traverser of the Path, the expression 'Path' is merely figurative. [1]

[1] 'Path' is merely a metaphor descriptive of the method of realizing spiritual growth or progress.

(3) As there is neither any seeing nor any seer of the True State, the expression 'True State' is merely figurative. [1]

[1] The True State, realizable in the highest samadhi, is in its microcosmic reflex, a state wherein the mind, unmodified by the process of thought, resembles in its quiescence an ocean unruffled by the least movement of air, as has been similarly stated above. All doors of perception are closed. There is complete oblivion of the material universe of phenomena. The microcosmic mind becomes attuned to the Macrocosmic Mind. Thereby is attained the knowledge that in the True State there are no seeing or seer, that all finite concepts are really non-existent, that all dualities become unities, that there is but the One Reality Primordial Cosmic Mind.

(4) As there is neither any meditation nor any meditator of the Pure State, the expression 'Pure State' is merely figurative. [1]

[1] The Pure State is an intensified aspect of the True State, wherein mind, in its primordial condition, exists unsullied by any predication. In the realizing of it, in the samadhic condition, the act of meditating, the meditator, and the thing meditated upon are indistinguishably one.

(5) As there is neither any enjoying nor any enjoyer of the Natural Mood, the expression 'Natural Mood' is merely figurative. [1]

[1] The Natural Mood refers to a state of mind, likewise reached in the highest samadhi, concomitant with the True State and the Pure State. Therein there is realized that there are really no enjoying or enjoyer, no actions or doer of actions, that all objective things are as unreal as dreams; and that, therefore, rather than live as the multitude in the pursuit of illusions, one should choose the Path of the Bodhisattvas, the Lords of Compassion, and be a worker for the emancipation of beings karmically bound to the Wheel of Ignorance.

(6) As there is neither any vow-keeping nor any vow-keeper, these expressions are merely figurative.

(7) As there is neither any accumulating nor any accumulator of merits, the expression 'Twofold Merit' [1] is merely figurative.

[1] This is: Casual Merit, which is the fruit of charitable deeds, and otherwise known as temporal merit; and Resultant Merit, which arises from super-abundance of Casual Merit, and otherwise called spiritual merit. {Cf. p. 314 [3]}

(8) As there is neither any performing nor any performer of actions, the expression 'Twofold Obscuration' [1] is merely figurative.

[1] That is: Obscurations of intellect resulting from evil passions; and Obscurations of intellect resulting from wrong belief, such as the belief that there is an immortal personal self, or soul, or the belief that phenomenal appearances are real. {Cf. p. 314 [3].}

(9) As there is neither any renunciation nor any renouncer [of worldly existence], the expression 'worldly existence' is merely figurative.

(10) As there is neither any obtaining nor any obtainer [of results of actions], the expression 'result of actions' is merely figurative.

These are The Ten Figurative Expressions. [1]

[1] All these aphorisms of negation rest upon the Bodhic doctrine that personality is transitory, that personal (or soul) immortality is inconceivable to one who has attained to Right Knowledge. The microcosmic mind, a reflex of the Macrocosmic Mind (which alone is eternal), ceases to be microcosmic, or limited, when immersed in the ecstasy induced by the highest samadhi. There is then no personality, no obtainer, no renouncer, no performer of actions, no accumulator of merits, no vow-keeper, no enjoyer of the Natural Mood, no meditator of the Pure State, no seer of the True State, no traverser of the Path: and the whole conceptual or illusory state of mind is obliterated. Human language is essentially a means of enabling man to communicate with man in terms based upon experiences common to all men existing in a sensuous universe; and the employment of it to describe supersensuous experiences can never anything more than figurative.

XXVIII. THE TEN GREAT JOYFUL REALIZATIONS

(1) It is great joy to realize that the mind of all sentient beings is inseparable from the All-Mind. [1]

[1] Or the Dharma-Kaya, the 'Divine Body of Truth', viewed as the All-Mind.

(2) It is great joy to realize that the Fundamental Reality is qualityless. [1]

[1] Qualities are purely sangsaric, ie. of the phenomenal universe. To the Fundamental Reality, to the Thatness, no characteristics can be applied. In It all sangsaric things, all qualities, all conditions, all dualities, merge in transcendent at-one-ness.

(3) It is great joy to realize that in the infinite, thought-transcending Knowledge of Reality all sangsaric differentiations are non-existent. [1]

[1] In the Knowledge (or Realization) of Reality all partial or relative truths are recognized as parts of the One Truth, and no differentiations such as lead to the establishing of opposing religions and sects, each perhaps pragmatically in possession of some partial truth, is possible.

(4) It is great joy to realize that in the state of primordial [or uncreated] mind there existeth no disturbing thought-process. [1]

[1] {Cf. pp. 89 [1], 153 [2].}

(5) It is great joy to realize that in the Dharma-Kaya wherein mind and matter are inseparable, there existeth neither any holder of theories nor any support of theories. [1]

[1] To the truth-seeker, whether in the realm of physical or of spiritual science, theories are essential; but once any truth, or fact, has been ascertained, all theories concerning it are useless. Accordingly, in the Dharma-Kaya, or State of the Fundamental Truth, no theory is necessary or conceivable; it is the State of Perfect Enlightenment, of the Buddhas in Nirvana.

(6) It is great joy to realize that in the self-emanated compassionate Sambhoga-Kaya there existeth no birth, death, transition, or any change. [1]

[1] The Sambhoga-Kaya, or 'Divine Body of Perfect Endowment', symbolizes the state of spiritual communion in which all Bodhisattvas exist when not incarnate on Earth, similar to that implied by the communion of saints. Like the Dharma-Kaya, of which it is the self-emanated primary reflex, the Sambhoga-Kaya is a state wherein birth, death, transitions, and change are transcended.

(7) It is great joy to realize that in the self-emanated, divine Nirmana-Kaya there existeth no feeling of duality. [1]

[1] The Nirmana-Kaya, or 'Divine Body of Incarnation', the secondary reflex of the Dharma-Kaya, is the Body, or Spiritual State, in which abide all Great Teachers, or Bodhisattvas, incarnate on earth. The Dharma-Kaya, being beyond the realm of sangsaric sense perceptions, cannot be sensuously perceived. Hence the mind of the yogin when realizing It ceases to exist as finite mind, as something apart from It. In other words, in the state of transcendent samadhic ecstasy wherein the Dharma-Kaya is realized, finite mind attains to at-one-ment with its Source, the Dharma-Kaya. Likewise, in the state of the Nirmana-Kaya, the Divine and the Sentient, Mind and Matter, Noumena and Phenomena, and all the dualities, blend in at-one-ment. And this the Bodhisattvas, when in the fleshly body, intuitively feels; he knows that neither he himself, nor any sensuous or objective thing, has a separate or independent existence apart from the Dharma-Kaya. For a more detailed exposition of this fundamental Mahayanic doctrine of the 'Three Divine Bodies' (Skt. Tri-Kaya) the student is referred to The Tibetan Book

(8) It is great joy to realize that in the Dharma-Chakra there existeth no support for the soul doctrine. [1]

[1] The truths proclaimed by the Buddha are symbolized by the Dharma-Chakra (the 'Wheel of Truth') which He set in motion when He first preached the truths to his disciples, in the Deer Park, near Benares. In the time of the Enlightened One, and long before then, the animistic belief in a permanent ego, or self, in an unchanging soul (Skt. atma), ie. in personal immortality, was as widespread in India and the Far East as it is in Europe and America now. He denied the validity of this doctrine; and nowhere in the Buddhist Scriptures, or Dharma, of either Southern or Northern Buddhism, is there any support for it.

(9) It is great joy to realize that in the Divine, Boundless Compassion [of the Bodhisattvas] there existeth neither any shortcoming nor any showing of partiality.

(10) It is great joy to realize that the Path to Freedom which all the Buddhas have trodden is ever-existent, ever unchanged, and ever open to those who are ready to enter upon it.

These are The Ten Great Joyful Realizations.

[THE CONCLUSION]

Herein above, is contained the essence of the immaculate words of the Great Gurus, who were endowed with Divine Wisdom; and of the Goddess Tara and other divinities. Among these Great Teachers were the glorious Dipankara, [1] the spiritual father and his successors, who were divinely appointed for the spreading of the Doctrine in this Northern Land of Snow; and the Gracious Gurus of the Kahdampa School. There were also that King of Yogins, Milarepa, to whom was bequeathed the learning of the Sage Marpa of Lhobrak and of others; and the illustrious Saints, Naropa and Maitripa, of the noble land of India, whose splendour equalled that of the Sun and Moon; and the disciples of all these.

[1] Dipankara [Shri-jnanal], as given in our text, is the Indian name of Atisha, the first of the Great Reformers of Lamaism, who was born in Bengal, of the royal family of Gaur, in AD. 980, and arrived in Tibet in 1038. Having been a professor of philosophy in the Vikramanshila Monastery, of Magadha, he brought with him to Tibet much fresh learning, chiefly relating to Yoga and Tantricism. His chief work, as a reformer, was by enforcing celibacy and a higher priestly morality. Atisha associated himself with the sect called the Kahdampas, or 'Those Bound by the Ordinances'. Three hundred and fifty years later, under the second of the Great Reformers, Tsong-Khapa, a territorial title meaning 'Native of the Onion Country', the district of his birth, in Amdo Province, in North-East Tibet near the Chinese frontier, the Kahdampas became the Gelugpas, or 'Followers of the Virtuous Order', who now constitute the Established Church of Tibet.

Here endeth The Supreme Path, the Rosary of Precious Gems.

[THE COLOPHON]

This treatise was put into manuscript form by Digom Sonam Rinchen, [1] who possessed thorough knowledge of the teachings of the Kahdampas and of the Chagchenpas. [2]

[1] Text: Hbri-sgom Bsod-nams Rin-chen (pronounced Di-gom

So-nam Rin-chen), meaning, 'Meditating One of Precious Merit, of the Cave of the Cow-Yak'.

[2] These are the followers of the yogic teachings contained in the Chag-chen Philosophy, the essence of which forms the subject-matter of Book II of this volume.

It is commonly believed that the Great Guru Gampopa, [otherwise known as Dvagpo-Lharjel], compiled this work, and that he handed it on with this injunction: 'I entreat those devotees of generations yet unborn, who will honour my memory and regret not having met me in person, to study this, The Supreme Path, the Rosary of Precious Gems, and, also, The Precious Ornament of Liberation, along with other religious treatises. The result will be equivalent to that of an actual meeting with me myself.'

May this Book radiate divine virtue; and may it prove to be auspicious.

Mangalam. [1]

[1] The Tibetan-Sanskrit of the text, literally meaning, 'Blessing' or 'Happiness'; or, in reference to this Book, 'May blessing be upon it'.

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