

༄༅། །ལུགས་ཀྱི་བསྟན་བཅོས་ལྷ་དང་དཔལ་འདུ་བའི་ཞོར་བུ་ཞེས་བྱ་བ་བཞུགས་སོ། །

HEREIN RESIDES

THE TREATISE ON THE MODES OF BEING:
“THE JEWEL THAT GATHERS FORTH
DIVINITIES AND GLORY”

MIPHAM JAMYANG NAMGYAL GYATSO

translated by
the Ari Bhöd Translation Committee

Introduction

The Ari Bhöd translation committee is pleased to provide to you an English translation of **Treatise on the Modes of Being: “The Jewel that Gathers Forth Divinities and Glory,”** (*lugs kyi bstan bcos lha dang dpal ‘du ba’i nor bu*) written by the renowned Tibetan scholar-saint, Mipham Jamyang Namgyal Gyatso (Mipham Rinpoche, 1846-1912). The subject matter of this work is that of the *lugs gnyis*, the two traditions or modes of being: the worldly and the spiritual. In this text Mipham Rinpoche teaches both worldly ethics and spiritual ethics in a manner relevant to both householders and renunciates. The teachings translated here, if followed, have the potential to bring worldly respect, happiness, and the fulfillment of one’s aims to householders; yet can also be understood as a foundation for the accomplishment of pure and genuine spiritual practice for the renunciate.

In this text, the two modes of being—the worldly mode of being and the spiritual mode of being, relating respectively to worldly ethics and spiritual ethics—reflect aspects of Tibetan culture, where worldly ethics are exemplified by particular codes of conduct. For example, an individual who is younger should respect and take advice from his or her elders, and hierarchically lower individuals should act in a similar manner toward their superiors. At the same time, one should serve one’s subordinates, and act with kindness and compassion toward them. To those who are one’s equals, one should be honest, straightforward and patient. In this way worldly ethics show people how to lead a harmonious worldly life. Spiritual ethics are subsumed within the three vows of Pratimoksha, Bodhisattva, and Tantra, yet teachings on the two modes of being generally do not include teachings on the three vows. Thus, even though teachings on the two modes of being claim to relate to worldly and spiritual ethics,



they are often considered to be teachings geared towards householders or lay-people who cannot undertake a path fully dedicated to Buddhist practice. In a sense this is true and “**The Jewel that Gathers Forth Divinities and Glory**” is indeed a teaching on how to live in the world. It seems to be worldly rather than spiritual advice. Yet Mipham Rinpoche quickly assures us that the text is also relevant to renunciates when he says:

*Having basic human ethics is the root of Dharma.
If one does not have even worldly level morality,
It is absolutely impossible to ever uphold
The way of Dharma.*

We should understand therefore that the practice of Dharma is rooted in humanitarian ethics and that the view of worldly ethics is also the view of the Dharma. In this way the text brings together two otherwise distinct worlds and is relevant to all.

Thus, in the spirit of the text translated here, The Ari Bhöd Translation Committee would like to extend our sincere respect and gratitude to Khenpo Thrinley Dorje Rinpoche, Senior Khenpo of Dodrupchen Monastery in Gangtok, Sikkim (Chorten Gonpa). Khenpo Thrinley not only suggested that we translate this text for its far reaching benefit for all beings, but also graciously bestowed commentarial teachings on this text and the subject matter of the two modes of being—which is the source of much of the introductory material written above and some of the footnotes the reader will find below—upon members of the Ari Bhöd translation committee. We would also like to thank the Venerable Professor Nyichang Rinpoche who has also bestowed commentarial teachings related to this text upon the Ari Bhöd Translation Committee and the general public at Ari Bhöd’s retreat land, Pema Drawa, on two separate occasions in the summers of 2012 and 2013. We must also extend our gratitude to the Most Venerable Tulku Thondup Rinpoche, who with the gentle care of



a loving parent continues to encourage and shepherd many of our translation efforts. Lastly, as always, we extend our immeasurable gratitude to our late lama and Ari Bhöd's founder, the Venerable Lama Chödak Gyatso Nubpa Rinpoche (1951-2009) who lived this life working ceaselessly to maintain the ancient Vajrayana teachings from both the practice and academic perspective. Lama Chödak Gyatso Nubpa's selfless undertaking was purely dedicated for the benefit of all mother sentient beings. Lama Gyatso was a guiding example to us all, both spiritually and ethically, and in our effort to follow his example we offer this translation of the "The Jewel that Gathers Forth Divinities and Glory" as a gift for all.

May it be of benefit!



Herein Resides
The Treatise on the Modes of Being:
“The Jewel that Gathers Forth
Divinities and Glory”¹

Just by calling Him to mind, the door to the treasure trove
Of the intellect that knows the two modes of being
Is opened. May the wisdom treasury of the Jinas,
The Heroic Manjushri, protect you!

In this world, the two things that are valued
Are the divine states (Divinities) and [worldly] Glory.
Since you want to invoke these into your own mind-stream
Like a magnet draws metal,
You should read these words of profound advice
And reflect upon their meaning.
By reflecting, you will gain conviction in them,
And with that, you should act in accordance with their meaning.

In this world there are definitively two modes of conduct.
These are: noble and ignoble (with integrity and without integrity).
The path of integrity leads to happiness in this and future lives.

¹ According to Khenpo Thrinley Dorje, “glory,” as it is to be understood in this text, has four qualities, known as “the four ideals.” Thus one endowed with “glory” is endowed with, the Dharma, wealth, the fulfillment of desires, and liberation. There is a cause and effect relationship between the first and the fourth and the second and the third. Thus, Dharma is the vehicle and liberation is the destination; wealth is the vehicle and the fulfillment of desires is the destination. At the same time in this title “divinities” specifically refers to the transcendent aspects of these four ideals, Dharma and liberation, and “glory” refers to the worldly/mundane aspects of the four ideals, wealth and the fulfillment of desires (commentated by Ven. Professor Nyichang Rinpoche). Thus glory alone can refer to these four ideals in both transcendent and mundane aspects, or it can be understood in the manner described above by the Ven. Professor Nyichang Rinpoche.

The path of no integrity leads to ruin in this and future lives.
Small-scale integrity is the way of the world.
Large-scale integrity is the path of the Aryas (illustrious beings).

Having basic human ethics is the root of Dharma.
If one does not have even worldly level morality,
It is absolutely impossible to ever uphold
The way of Dharma.
For it would be like a tree with no roots,
Or like a poor person possessing wealth.

The sequence of levels of a person
Is not determined by anything else.
Worldly-level integrity
Is classed into small, middling, and great.

Now here, everyone likes to be happy.
Everyone also strives only for his or her own self-benefit.
There is no other mode for an ordinary creature
Who is not an illustrious being.

However, due to previous lives' karma,
Some beings find the jewel of glory,
Others are plagued by misfortune.
Alas, look at the joy and suffering of myriad beings!

Those who lack food suffer from hunger.
Those who lack good reputation have emotional suffering.
In whomever the glory of good reputation resides,
Food, wealth, and abundance overflow all around them.

Therefore everyone, up to the smart and sensible ones,
Chases after the taste of fame and renown.
But alas, it seems that the fair maiden of renown
Flees from these ordinary creatures!

Let me explain the reason for this:
Their previous merit is weak,
Like Chinese tea sifted through a filter.

They have bad mind and lose what is good.
Because they do little to repay the kindness
Of their parents, teachers, elders, and benefactors
The protective deities and divinities become disenchanted with them,
And they become like a corpse with no allies.

With little concern for disgrace in this and future lives and with little heed for
the law of cause and effect,
Whatever they say and whatever they swear,
They never follow through on a single thing.
This is why the strict and honest protectors become disenchanted with them.

Mistaking benefit for harm, they get pulled in all directions and fall sway to
their temporary situations.
If they could they would even treat the sublime refuge objects
as their servants,
Failing that, they would even worship demons.
This deeply infuriates the male deities and Wermas.

They have little respect or confidence in the Three Jewels,
They do not act the same in front of your face as they do when you are
not looking,
And their earlier actions and later actions are inconsistent.
This deeply saddens the awakened heart-minds of the samaya-bearing
Dharmapalas.

They indulge carelessly in food and money
That was garnered from false accusations, disgraceful actions,
and swearing oaths.
They heedlessly indulge in gossip and slander.
Thus, protective gods and guardian spirits fade away into the sky.

When they see the fulfillment, glory, and prosperity of others,
Painful jealousy rises up uselessly.
Since they willingly disgrace themselves in front of everyone,
The capacity of the protectors and refuge deities is exhausted.

Because of these and other such causes and conditions,
They sabotage their own perfect conditions.
It is like they are sitting in a pool of feces:
Even if they call out to hundreds of deities and thousands of nagas,
It is extremely unlikely that these divine beings will congregate before them.

At that time, they say,
“Alas, even though I have done all this puja and practice,
Nothing in my life is working out and nothing is successful,
And these practices have not benefited me in the slightest.”

Beings in these degenerate times have such weak merit!
Right away, you must recognize that it is these unwise behaviors
That are to blame [for your misfortune].
And you should turn away from these actions!

Even though most beings want to assemble all glory for themselves,
They do not realize that they are mistaking its basic root,
Like [planting] a seed in an unfit field.

Those wise ones with merit
Naturally have positive qualities.
When someone has positive qualities,
The divine beings will spontaneously assemble
Without needing to be invoked.

Those who are always extremely stable in upholding their commitments,
Whether in front of others or alone,
Will be well-regarded by those with ordinary eyes;
So what is to be said about those with the divine eye [of wisdom]?

Those who repay the kindness of others,
And who do not misconstrue the law of cause and effect...
If even humans will try to benefit them,
What is to be said about the benevolent gods and spirits?

Whoever does not give up on their heart's purpose,
And who does not respond to friends with animosity and placate
their enemies...
If even noble kings and leaders are pleased by this,
What is to be said about the Drala and Werma deities?

Even if someone abstains from non-virtue and practices virtue
In secret, such that humans are unaware of it,
One cannot keep secrets from the divine beings,
So to accomplish the deity, keeping samaya is of chief importance.

One who keeps their word—keeps their commitments firmly,
Who has the capacity and energy to accomplish great things,
Will be redoubtable even to the gods,
So what is to be said about anyone else?

So then, the great fortress of the male deities and Dralas
Is your body and your mind.
So wipe away the filth of negative conduct,
And arrange the offerings of positive qualities!

Then, even if you don't summon [them],
The Dralas, like swans to a lake,
And the Wermas, like bees to a flower,
Will naturally surround you. This is inevitable.

A person like this, who is protected by divine beings,
Even when he is by himself,

His capabilities are equal in every way
To many thousands of men combined.

When the divine beings lead you by the hand
And you ascend the staircase of good,
You will exalt in the immeasurable mansion
Of loftiness, happiness, and renown.

You will not draw glory to you by chasing after it.
The marvelous vines of glory,
Are well known to abide
Immovably in the forest of integrity.

People of the degenerate age have feeble merit.
Therefore, it is rare to find a mind of vast scope.
That is why, even if you guide them toward the conduct of integrity
It is extremely difficult for them to understand it.

The moral conduct of integrity is not even visible
Amidst the throngs of people who lack integrity,
Who have little respect for the traditions of bygone times
And the customs of the Sublime Ones.

Although this earth is filled by those with no integrity,
You yourself should act with moral integrity.
If you do this, then naturally,
An abundance of good things will come to you.

The root of integrity and the conduct of Sublime Ones
Is being sensible and being trustworthy.
The trunk is modesty and conscientiousness.
The branches are honesty and keeping commitments firmly.
The leaves are recognizing when others have helped you and reciprocating.
The flowers are faith and a spirit of generosity,

And these ripen into the fruits of happiness and renown.
These are all indispensable.

“Being sensible” means having wisdom,
Which means correctly knowing how to distinguish right from wrong.
This is like your eyes, and without it,
You block any chances of developing other positive qualities.

For this, knowing what actions should be avoided or adopted,
Requires careful and deep examination.
Not knowing and not examining deeper
Is the downfall of the beings of this world.

Because of their immaturity,
The people of small scope on this Earth are prideful.
[Because of this], by their own previous actions
They bring themselves much disgrace.

Therefore, when it comes to positive and negative actions,
One needs an extremely wide scope of perception,
And especially, it is very important to have a broad understanding
And experience with the ways of one’s country, its customs
and states of affairs.²

Only when the scope of your perception becomes vast enough
To accept both the good and bad that comes your way,
Then finally you will enter the world of true men and women.
Thus, having a vast scope of perception is principal.

For the sake of this, wise ones
Should open their eyes to look far beyond,
And should cultivate a vast degree of strength of heart.
This will be of great benefit in the long term.

² Thus, according to Khenpo Thrinley Rinpoche, if you don’t know the “ways of the country,” or the laws of the land, you could easily break with conventions/break the laws, and get into trouble.

For those of narrow minds who are short-sighted,
Though they may try to work for the benefit of themselves or others,
Even if they exert themselves, like a child building sandcastles,
The result will be extremely small.

Try to have more knowledge,
And what you do not know, ask a knowledgeable person.
Read the treatises of the knowledgeable ones,
And reflect on the differences between the wise and the foolish.

If you proceed like this,
Your natural intelligence will continue to blossom.
However much your intelligence increases,
To that extent your conduct of integrity will increase.

When positive conduct increases,
Glory swells like a summer river.
Therefore, with every passing year, month, and day,
Try to improve yourself.

While there is no one on this planet
Who we cherish more than our own self,
If we do not reflect on our own shortcomings and our positive qualities,
What differentiates us from the animals?

Ordinary mundane activities, such as immediate business transactions
and so forth,
Are done with introspection and asking for feedback from others.
Isn't it foolish to spend one's whole life
Not examining and not questioning one's actions of right and wrong?

Although it is rare to find a person without faults,
Someone who knows his or her faults to be problematic,

And who eradicates them, since all faults are conditioned,
Will become like the moon free from clouds.

Although it is difficult to find a person with all perfect qualities intact,
Someone who appreciates positive qualities,
And who gets habituated with the positive qualities of right conduct,
Will eventually become one with great qualities.

Without recognizing your faults,
You will continue to engage in these faults.
Like that, if you perpetuate your faults,
Even the positive qualities you possess will diminish.

To the extent that you become familiar with positive qualities,
You will become free from faults.
Without examining, if you remain in a state of indifference,
Even after a hundred years, you will not improve.

When the positive qualities in your mind-stream increase,
You become equal to those who were superior.
You surpass those who were once your equals.
You continue to progress more and more.

When the faults within your mind-stream increase,
Like a waterfall crashing down a steep cliff,
You will continue to descend lower and lower,
And will not be able to turn around even if you are pulled by the arm.

Therefore, since you want to benefit yourself,
Be earnest in eradicating the faults within your own mind-stream,
And in increasing more and more
The positive qualities therein.

Depend on your understanding
Of right and wrong, what to accept and what to reject,

And, taking great delight in the holy beings and in their sublime Teachings,
Always practice by focusing [in this way].

A person with stability and unwavering self-control,
Becomes someone whom people can trust and rely upon.
For a person without stability and self-control, it is impossible
For supreme qualities to be implanted, like ripples on the water.

If a person has self-control, even if he has nothing else,
This suffices for a hundred other good qualities.
This is the root of human values. Without it,
There is no hope for other qualities [to blossom].

Not turning from the way of noble qualities,
A person who can be trusted, is infallible.
Thus, one who has self-control is renowned to be supreme among humans.

Having control over their body, they are like lions,
They cannot be belittled and their charisma is great.
Having control over their speech, they are like sages.
All beings believe in them and adore them.
Having control over their mind, they are like jewels.
They can fulfill the desires of self and other.

One who does not control his body
Will be disparaged, like a beast with broken horns.
One who does not control his speech
Will be resented and criticized by others, like the scavenging crow.³
One who does not control his mind,
Will be lost like something carried off by the wind.

Like the intellect with unmistakable discernment,
Someone who is able to stay on the path of goodness, with self-control,

³ “kha bzhin” means, “like a khatak bird,” a kind of bird in India. The “cawing” sound is said to be a bad omen.

Plants the root of the noble wish-fulfilling tree of sublime human values.

What does it mean to have a sense of modesty and shame?

It means you are extremely saddened and dismayed by

Deeds that are lacking in integrity or corrupt.

This is the fine clothing of the two modes of being.

Even if a person stands in front of others

Naked and covered in excrement,

They would have no real reason to be embarrassed.

Excrement can be cleansed by a thorough washing.

Nudity can be covered with nice clothing.

Yet shamelessness is what is really shameful.

A shameless person cannot be cleansed by washing,

And will not become beautiful even when adorned with the finest attire.

They do not repay the kindness of those who have benefited them.

And to those who are negative, they do not set them straight

or speak up for themselves.

Lost without direction and without orientation,

These kinds of people are also shameless.

Although they engage in slander, they have little modesty.

They do not pay attention to helpful advice.

There is absolutely no hope for them to stay in good [states].

These kinds of people are also shameless.

Secrets spill from their lips.

They exhaust and disappoint those who have expectations in their potential.

Even though they are treated as worthy of offerings,

They don't honestly appraise themselves.

These kinds of people are also shameless.

Hearing about positive moral conduct and receiving good advice,

They do not have any appreciation.

They do not want to follow a sublime master.
These kinds of people are also shameless.

Engaging in immoral conduct, associating with low class friends,
And in the company of fools, they [seek] the fulfillment of all their desires,
And they turn their backs on the two modes of noble conduct.
These kinds of people are also shameless.

During the day they drink and gamble and so forth.
This gives them a bad reputation and causes their minds
to become distracted.
At night they find a partner and have sex, but they alone
transgress [their vows].
These kinds of people are also shameless.

For insignificant, meaningless distractions,
They [indulge] in all kinds of negative actions.
Even after engaging [like this] they do not feel embarrassed.
These kinds of people are also shameless.

When seeing the way of the sublime beings, and their scriptures,
They do not like them,
And they do not bring them to mind.
These kinds of people are also shameless.

In summary, those who do not examine right from wrong,
And who do not act in accordance with that,
Who deviate from the two modes of noble conduct
Should be known as shameless fools.

A person with a sense of shame
Can be protected from perverted distractions.
But what is the point of giving heart instructions
To a heartless person with no sense of shame?

Therefore, those with a sense of modesty and shame,
Should never deviate from the path and practice,
Of the two modes of noble conduct,
And should always conscientiously keep this in their heart.

By “conscientiously,” I mean,
Like a man who is walking on the edge of a steep cliff
Always being extremely careful
To guard his own way.

Children are captivated by meaningless games.
Adults are captivated by the objects of their attachment and aversion.
Old people are captivated by the deterioration of their body and mind.
Careless ones are always captivated and deceived.

Captivated by desire and ignorance,
They hurl themselves into the terrifying quicksand of samsara.
And still, because their ignorant desires are out of control,
They deceive themselves, becoming lesser, following the path
of no integrity.

This carelessness, the hook of the maras,
Reaching between the thrones and the parasols,⁴
Can in a single moment, place a sentient being
Into an inferior state.

Young women are the enemies of the monk.
Taxes are the enemies of the government officials.
Having to save face in front of vile retinues is the enemy of the main chief.
These enemies will surely destroy whatever they can.

⁴ Even within the social milieu of high Lamas and government officials.

Glory and wealth of beings is as transient as lightning.
While we abide in the midst of so many
Diseases, demonic afflictions, and dangers,
The body is as fragile as a water bubble.

Like a butter-lamp in the wind,
There is nothing at all that is dependable.
So how can we be far-sighted,
If we are not conscious of the situation we are in?

The high will become low,
The well-endowed will deteriorate,
And the beautiful ones will wither.
Why don't you see this is the way of conditioned phenomena?

If you don't bring mind back, turning it inward,
And you do not act conscientiously,
You will not recognize your own faults,
And it is unlikely you will recognize them when others mention them.

When they meet with varying conditions in their environment,
People's weak and impressionable minds are easily lured about, like dogs.
A person who has lost his own dignity and goodness,
Thinks he is being complimented even when he is being mocked.

Like a scale measures weight,
A person can be judged good or bad,
Depending on the type of handprint (result) he leaves
In the conduct of the two modes of being.

For thoughtless beings with small and narrow minds,
It is as though from birth to old age
Everything flew by in a single day.
You cannot say they did anything noteworthy or memorable
for their entire lives.

Wise ones, each and every day,
Take up earnestly, the responsibility
Of [accomplishing] Dharma, or wealth, or their wishes, or liberation,
So eventually they accomplish a vast result.

Aimlessness and losing one's purpose,
For all beings, comes about due to carelessness.
Therefore, every single day,
Abandon carelessness and try to accomplish at least one goal.

Being clever is useless if it is not in service of a greater purpose.
To be merely content with cleverness is a cause of
Presumptuousness and self-entitlement.
Pointlessly, it makes you seem gullible to others.⁵
This is the fault of carelessness.

Even if you appear to be a relaxed and carefree person
In your passivity you lose your purpose,
Becoming as irrelevant as a pebble in the ocean.
This is also the fault of carelessness.

People who are easily swayed and not grounded in their own personal
life experiences
Are busy following after every whim and fancy, like a wild river current.
By living impulsively and being easily influenced, their body and mind
become disturbed.
This is also the fault of carelessness.
Even though they do not have the strength of mind to give food
or money to others,
Without saving provisions and money (for the future),

⁵ From the standpoint of western logic, cleverness does not necessarily denote gullibility. However, from a traditional Tibetan perspective, the karmic consequence of “mere cleverness” is to easily fall prey to others’ trickery.

They act like they have uncontrived conduct, dissolving what (savings)
should not be dissolved.

This is also the fault of carelessness.

Without having developed loving-kindness in their own mind-streams,
They let the enemies do whatever they want,
And thus clearly show everyone their own cowardliness.⁶

This is also the fault of carelessness.

Without having realized non-grasping and the illusory nature,
They roam around everywhere, say whatever comes to mind,
And associate with anyone who comes their way.

This makes everyone mock them.

This is also the fault of carelessness.

Without having renunciation and sorrowful disillusionment,
They do not get along with anyone, always ready to explode in anger.
Their perceptions of self and other are based on feeling threatened
(appearances arising as the enemy).

This is also the fault of carelessness.

These and other extreme behaviors,
The mistakes of overstepping boundaries of place and time
(the context one is in),

Arise from the cause of carelessness.

Namely, failure to examine closely with mindfulness and attention.

With conduct that falls into one extreme or the other,
Beings will never complete their goals.

⁶ The commentary to this text refers to a person who is a coward and lacks the dignity to stand up for himself when he is being abused, not because he is a saint or bodhisattva, (since he has not yet arrived at the authentic motivation of compassion) but rather, out of laziness, cowardliness, or weakness. According to Mipham Rinpoche, this is a flaw. Not standing up for what is right, not speaking up when someone is abusing or mistreating you or another person, is to be an accomplice to non-virtue, and actually harms the enemies by allowing them to continue on a path of harm.

However, by remaining careful and attentive,
Your activities will proceed like the sun and moon,
with no obstruction whatsoever.

When you have a question about what to do,
Look to the undeceiving word of the Buddha
And a qualified spiritual teacher,
And next, look to your own immaculate mind.

Other than these three, the words of others
Are polluted by all kinds of their own concepts.
Whether they are your friend or not,
What is the use in relying on them?

Whatever actions you do in the future, be unchanging,
So you have no regrets no matter what.
By thinking and examining first before taking action,
Having absolutely no regrets is the supreme way to live.

The stainless moon-form
Of pleasing joy free from regrets,
Comes from the great ocean of carefulness and attentiveness.
Therefore, at all times, act with carefulness and attentiveness.

The divine path [of honesty and integrity] is the sage's way.
Deceit is the path of demons.
Both of these paths,
[Begin with entering doors]; the door of the divine beings,
or the door of the maras.

In the search for happiness and the rejection of suffering,
Others are just like me.
Thus the honest ones treasure the path of truth
And turn away from its antithesis.

When someone does not give positive reinforcement to noble actions,
And does not stop negative actions,
Does not take care of those who have greatly benefited him [in the past],
Does not hold in his mind those who have shown him
 great love and kindness,
Does not examine his previous actions,
Or clearly discern between
Positive and negative actions at present,
These are signs of a dishonest, deceitful person.

First, it is no surprise if they become your enemy
Because of some disagreement with you.
But it is worse for you if they were to become your friend.
Even if you help them, they mistreat you in return.

Honest people with integrity should maintain friendships out of honesty.
These friendships last longer than an ongoing river.
Friends who are chosen out of manipulation because of personal desires,
However lovingly they act towards you, they will eventually
 turn into your enemy.

Even the gods will happily surround an honest person.
An honest person will go to the divine abodes.
An honest person will have long-term commitments and effects.
An honest person is worthy of being the leader of a nation.

The quality of honesty
Is supreme among all good qualities.
This is the essence of pure humanitarian ethics,
But what is the point in praising effusively?

Whosoever is unwavering and solid in his or her commitments,
Because their commitments are firm, they will accomplish their
 own purpose.
Others can also trust this person's words.

Someone who makes commitments after having carefully
analyzed their nature,
Will never let go of his or her commitments, even at the end of an eon.

There is more to be feared in impairing commitments
Than in breaking the law.
A person who is unconcerned with words and vows
Is like a tea-strainer,
Devoid of any nectar of goodness.
This metaphor shows the actual nature.

Such a person is like
A dried and rotten tree stump that offers no shade.
Glory and the divinities will leave them for another.
There is absolutely no doubt in this.

However stable one is in maintaining one's commitments,
To that extent, one becomes a person others can trust and rely on.
However much a person can be trusted and relied on,
Like that, the divinities and glory will remain with them.

Words spoken by the sublime beings,
Even if they are not of great import, are difficult for them to break.
So how is it ever possible for them to transgress the words
Of great importance and under which they swore oath?

Inferior beings are unable to part with their life force.
Similarly, sublime beings are unable to part with their commitments.
Inferior beings abandon their commitments,
But for sublime beings, this is extremely shameful.
When sublime beings would give their own lives
In order to keep their commitments,
For inferior beings, this is shameful, and still
They do not see any great qualities in [keeping] firm commitments.

Therefore abandon the mindset of inferior beings
And always abide in the mindset of the sublime ones.
Keeping firm commitments
Is a quality that adorns this world with greatness.

Think to yourself, “This one has benefited me
In this and that way.”
Recognize that others have been kind to you and repay their kindness.
This is the doorway into the conduct of integrity.

Without recognizing when others have helped you,
You will not think about reciprocating.
Only the Bodhisattvas would ever consider
Trying to do anything beneficial for someone like this.

Someone who gives back harm in return for receiving benefit,
Even if they are labeled a human, is in fact a demon.
So why try to conform your conduct to theirs?
Who even wants to look at such a person?

For sublime holy beings,
Even a small act is reciprocated greatly.
If one has this kind of noble quality,
It means he has other great qualities as well.

Whoever does not reciprocate the kindness of others lacks good sense.
How could such a person ever have stability,
Conscientiousness, carefulness, modesty, integrity, honesty,
Or any other positive qualities?

A person who recognizes what others have done for him
and who reciprocates,
Is known as one in whom the glorious protectors abide.
From this good quality, other good qualities
[Ensnue], so such a person becomes beautiful.

Striving to benefit others,
Is the cause of an abundance of perfections in oneself.
Glory and great fortune
Are born from this, and it is this that summons them forth.

Someone who holds dearly to their own self concern,
Even if at first they are in the role of a leader,
They will continue to fall into lower and lower states,
Like a waterfall crashing down a steep cliff.

Someone who takes responsibility for benefiting others,
Even if at first they are a servant,
Will continue to rise higher and higher,
Like the turquoise dragon soaring up into the sky.

Foolish beings cling to their own selfish benefit,
And strive only for their own selfish aims.
Yet, they do not accomplish any of their own self-benefit,
Or if they do, it is difficult for them to accomplish it on a vast scale.

A wise person, although they are attached to their own personal benefit,
Will strive primarily for others' benefit.
In the process of working for the benefit of others, automatically
Their own personal needs will become perfectly fulfilled.

If in this and future lives, you wish to accomplish
Extremely vast benefit for yourself,
Strive for the benefit of others, for this is the method.
This method is the path of the Bodhisattvas.

Those who are imbued with the awakened qualities and are worthy
objects of refuge,
Abide in truth and teach specifically the infallible truth of karma,
cause and effect.

Abiding with respect for this law of cause and effect,
Is known as the faith of belief.

Faith is the root of Dharma.
From faith, the accumulations of merit increase.
And a person with merit
Naturally has the conduct of integrity.

Faith will eradicate degenerations.
Faith is a wish-fulfilling jewel,
For with it you accomplish your intentions exactly as you wish.

The Buddha, Dharma, and the Sangha,
Are infallible Sources of Refuge who will never let you down.
In the immeasurable awakened qualities of the Sources of Refuge,
Always have faith and devotion.

The fruits of our positive and negative actions,
Will never go away on their own, without ripening.
Therefore, if you love and care about your own self,
Carefully attend to the law of karma by practicing virtue
and abandoning non-virtue.

This present life is your field of karma.
After this you will go to the place where your karma comes to fruition.
Therefore, here and now, when you have the chance,
Plant seeds of virtue!

Look at the different beings and their happiness and suffering.
The cause of this is said to be their karma.
The truth-speaking one clearly said this.
Nobody invented karma, cause and effect.

In the Three Jewels and in the truth,
Whoever has found the faith of belief and trust,
This is the supreme discovery.
Ema! The noble fruit of merit!

Even though you are attached to your possessions,
Helplessly, you will have to leave them all behind when you pass
from this life.
Instead, if you can give rise to a spirit of generosity,
You will accomplish all perfect wishes in this and future lives.

Even small giving yields great results.
Even great enjoyments and possessions bring little benefit.
You may be rich in this life because of practicing generosity
in your previous life.
But if you do not practice generosity in this life, you will be poor
in the next life.

Money and wealth from which we suffer over: amassing, guarding,
and losing,
Has incredibly tremendous vice attached to it.
Even if the earth were covered with money and wealth,
The greed of beings would still not be satisfied.

You need only food, money, and a place to sleep.
Anything beyond this is no benefit and is a cause of suffering.
By giving, in this and in future lives,
Wealth will increase extensively like summer rain.

By giving, longevity and fame increase.
By giving, glory and happiness increase.
Even though it is in fact giving that is the door of enrichment,
Beings worry that by giving they will deplete themselves.

If you examine deeply the mentality
Of not giving, and hoarding greatly, it is like that of an animal.
So why not extract an essence from wealth,
Which is transient and essenceless?

By not practicing generosity,
Look at how kingdoms disappear.
Why couldn't we accomplish the kingdom of a universal monarch
Just by giving a mouthful of dry flour?

Like that, O wise one with self-control,
Act with modesty and conscientiousness,
Taking as your foundation honesty and stability in keeping
your commitments,
Recognize what others have done for you and benefit them in return.

If you can arouse the strength of faith and generosity,
In this and future lifetimes
You will have long life and good health,
And you will be attractive and wealthy.
Everyone will respect you and praise you,
And you will have a high status and extensive influence.
Victorious over the four limitations,⁷ the strength of your karma
And your power, energy, and capacity will blaze like fire.
Physical and mental happiness and all the glories therein
Will always be right there in front of you,
And the great divine drum of fame and renown
Will resound as to permeate this world.

⁷ The four limitations are: birth ends in death, meeting ends in separation, prosperity ends in decline, and rise ends in fall.

Thus, with the desire for divinities and glory
To abide within my mind-stream.
Goaded by such a motivation,
I carefully wrote this down, dispensing with poetic rules.

These words I have written down perfectly due to my conversance with
the eloquent teachings
Of the Buddhas, Bodhisattvas, and sublime beings.
I am skilled at speech—speech that is like an echo.
However, because I am polluted by negative habit patterns built up
from beginningless time,
To the aspect of the perfect conduct,
Since it is so extremely subtle,
I am only at the level of appreciating it.

Therefore, out of appreciation for those who engage in
The conduct of a being with moral integrity,
And with love for others and the wish that they all
Would enter into this noble way of being.
And because of being requested by an intelligent person,
I have articulated a condensed summary
From the “*Treatise on the Way of Being*.”

By this virtue, may all beings
Effortlessly enter into
The ten noble qualities,
And may they be adorned by divinities and glory.

Thus, as requested by Gyalwa Konchog, who is rich with the good fortune of liking and desiring to adopt the stainless way of the noble conduct of integrity, this was written in Dzongsar Tashi Lhatse, by the one called Jampal Gyepai Rangdang (The self-radiance of Blissful Manjushri). Mangalam! Ge'ò! Ge'ò! Ge'ò!