

General introduction and scope of the text (structure in green italics)

### *I. Prologue*

#### *A. Using the commitment to compose the text as an exhortation to listen*

1. Virtuous One, worthy by nature of the good,  
I've composed these "noble rhymes" to instil  
Aspiration for merit derived from sugatas' teachings.  
It is a short piece, which you should heed.

#### *B. A lesson in humility and why one should listen*

##### *1. Humility with regard to the words*

2. Wise men venerate figures of the sugatas made from wood and such,  
Whatever they be like. Just so, though this  
Poetry of mine be poor, scorn it not, for it  
Is based upon the sayings of the Holy Dharma.

##### *2. Humility with regard to the meaning*

3. Though you may have even comprehended  
All the exquisite speech of the Great Muni, doesn't  
That which is made of chalk plaster become  
Whiter still in the winter moon's light?

### *II. The Main Text*

#### *A. Faith as a support on the path to the higher realms and lasting happiness*

##### *1. Brief account of six things one should keep in mind, the Buddha and so forth, which are the basis of faith*

4. The Jina proclaimed the Six  
Remembrances – Buddha, Dharma, Sangha,  
Generosity, morality, and the deities.  
Recall each of their several virtues.

##### *2. Detailed explanation of the last three things to be kept in mind*

###### *a. Keeping celestial beings in mind*

5. Practise constantly the 10 paths of virtuous karma –  
In body, speech, and mind.  
Abstain from intoxicants and likewise  
Take delight in a virtuous livelihood.

###### *b. Keeping bounteousness in mind*

6. Recognising wealth to be ephemeral and insubstantial,  
Exert yourself properly in liberal acts  
Towards bhiksus, Brahmans, the poor, and friends.  
For the future there's no better friend than liberality.

###### *c. Keeping discipline in mind*

7. You should practise a morality unbroken, not debased –  
Undeclared, untainted, uncorrupted.  
Morality was declared the foundation for all virtue  
Just as the earth is for all things moving and unmoving.

*B. The essence of the path**1. Brief introduction*

8. Liberality, morality, patience, effort, meditation and  
Likewise wisdom: develop these immeasurable  
Paramitas and – having crossed the sea of  
Existence – become the Lord of Victors.

*2. Detailed explanation: the six transcendent perfections**a. Generosity*

9. Any family revering father and mother  
Will be attended by Brahma and religious teachers.  
Its members will be renowned for venerating them  
And later enter the higher states.

*b. Discipline**i. Precepts that have to be kept*

10. When one eschews harm, thievery,  
Sexual intercourse, falsehood, liquor,  
The desire for untimely food, delight in a high seat,  
Song, dance, various forms of jewellery –
11. And takes on these eight precepts,  
In emulation of the arhats' moral practice,  
That is posadha – which bestows on both men and women  
The appealing body of a desire-realm deity.

*ii. Getting rid of incompatible traits*

12. View as enemies greed, cunning and deceit,  
Attachment, idleness, haughtiness,  
Lust and hatred, conceit from greatness of  
Family, physical appearance, learning, health and authority.

*iii. Exercising carefulness regarding what is compatible with discipline*

13. The Muni declared mindfulness the way  
Of immortality and heedlessness the way of death.  
Thus constantly practise mindfulness with respect,  
In order to develop virtuous dharmas.

*iv. Benefits and examples of being careful*

14. Beautiful as the moon freed of clouds  
Is the formerly heedless one become mindful –  
Akin to Nanda, Angulimala,  
Ajatasatru and Udayana.

*c. Patience**i. Giving up anger (as a cause)*

15. There is no austerity like patience –  
So do not give way to anger.  
By overcoming anger, the Buddha acknowledged,  
One attains the stage of non-returning.

*ii. Giving up resentment (as a result)*

16. “This person insulted me, this one struck or  
Overwhelmed me, that one stole my wealth.”  
Such resentment generates conflict; he  
Who abandons resentment sleeps easily.

*iii. In connection with this, a particular feature of the mind that is the basis for patience*

17. Understand thoughts as being like figures  
Drawn in water, earth and stone.  
For an afflicted state of mind the first is best;  
With an aspiration for the Dharma, the last.

*iv. Avoiding harsh words, the main condition that sparks off anger*

18. The Jina declared a person's speech as being  
Of three types – pleasing, truthful,  
And improper: like honey, a flower, and  
Filth. The last should be abandoned.

*d. Diligence**i. What one should be diligent in*

19. Persons are of four types – those who go  
From light and reach an end of light, from darkness  
To an end of darkness, from light to darkness and  
Darkness to light. Be like the first of them.

*ii. An instruction on diligence in matching intention and application*

20. People should be understood as being  
Like the mango fruit: there are unripe ones  
Which seem ripe, ripe ones which seem unripe,  
Unripe which appear unripe and ripe appearing ripe.

*e. Concentration**i. Preparation**(I) Avoiding distraction, which counters concentration**(a) Distraction by the object**(i) Controlling the senses by transforming one's inner thoughts**I. Guarding the senses from others' wives*

21. Gaze not upon another's wife; but if you should take  
Notice, formulate a conception of mother, daughter or  
Sister according to her age. If lust should arise  
Contemplate the impure state of her body.

*II. Guarding the senses from other desires*

22. Keep watch over the fleeting mind as though it were great  
Learning, a son, a treasure, or your life force.  
Recoil from sensory pleasures, for they are like  
A snake, poison, a weapon, an enemy and fire.

*III. The fault in not controlling the senses*

23. Sensory objects produce ruination. The Jinendra  
Declared them to be like the kimpaka fruit and to be abandoned.  
By its shackles the world is  
Bound in the prison of samsara.

*IV In praise of those who are able to control their senses*

24. Of those who triumph over the six ever-unstable and  
Wavering senses and those who triumph over a host of  
Enemies in the face of battle, the first are viewed  
By the wise as being the greater heroes.

*(ii) Getting rid of attachment by recognising the characteristics of the object**I. Getting rid of attachment by fully recognising that the chief source of desire in the world of desire is the female body*

25. A young maiden's body – foul of odour,  
Comprised of nine apertures, similar to a container of  
Every filth, difficult to fill and cloaked in  
Skin – should be viewed apart from its adornments

*II. Getting rid of attachment by understanding the way desire generally functions*

26. Understand the desire for sense objects as being  
Like a leper's craving for comfort when,  
Tormented by maggots, he exposes his  
Body to fire but is not soothed.

*(b) Distraction by the eight ordinary concerns*

*(i) The antidote*

*I. The antidote itself*

27. In order to see the highest  
Meaning, exercise proper  
Attention towards all entities. There is  
No other dharma so virtuous.

*II. The advantages of having the antidote and disadvantages of not having it*

28. Though of high family, handsome features and much  
Learning, a person is not worthy of honour if he lacks  
Wisdom and morality. Thus one who possesses these two  
Qualities – though lacking in others – should be venerated.

*(ii) What to give up*

*I. The eight ordinary concerns that have to be given up*

29. Knower of the World! Gain and  
Loss, well-being and misery, fame and disrepute,  
Praise and censure; be indifferent to these eight worldly  
Dharmas and let them not enter your mind.

*II. Advice on giving up the negative actions that result from these*

*A. The advice itself*

30. Do not commit evil, not even for the sake of a Brahman,  
A bhiksu, deity or guest, father or mother,  
Son, queen, or retinue. They will not share  
Any part of its infernal fruition.

*B. Why it is necessary to avoid negative actions*

31. Though no performance of evil karma  
Will cut instantly like a sword,  
The result of evil deeds will become  
Apparent when the time of death arrives.

*(c) Distraction by wealth**(i) A general explanation of the kinds of wealth to be adopted and abandoned*

32. The Muni declared as the seven riches faith, morality, Generosity, and untainted learning – as well as shamefulness, Modesty and wisdom. Recognise other Riches as common and devoid of meaning.

*(ii) Specific trivial pursuits to be given up*

33. Gambling, joining in crowds, idleness and Evil company, liquor and going about at Night lead to the lower states and loss of Reputation. Abandon these six activities.

*(iii) The antidote to use for giving these up**I. The advantages of using the antidote*

34. The teacher of gods and men declared that being satisfied Was the greatest of all riches. Remain Satisfied always. One knowing satisfaction is Truly wealthy, even without material possessions.

*II. The disadvantages of not having that antidote*

35. Gentle Sir! Those having few desires Lack the misery of those with many possessions. However many the heads of the foremost nagas, Just so is the misery obtained from them.

*(d) Distraction by pleasurable indulgence**(i) Giving up attachment to one's spouse**I. Spouses to be avoided*

36. Shun the three kinds of wives who are like a murderess, By nature associating with your enemies; a Tyrant, scornful of her husband; and a Thief, who steals even small articles.

*II. Those to be taken as a wife*

37. One who is compliant as a sister, Dear to the heart like a friend, wishing to help Like a mother and obedient as a servant Should be honoured as the family deity.

*(ii) Giving up attachment to food*

38. Food. should be taken properly, as though it were Medicine, without desire or hatred; Not for conceit, arrogance or Robustness, but only to maintain the body.

*(iii) Giving up attachment to sleep*

39. Righteous One! Occupy yourself during the entire Day, and the first and last periods of the night. Then, so that even your time of repose is not fruitless, Recline attentively between those two periods.

*(2) Practicing the four boundless qualities as an aid to concentration*

40. Practise constant meditation upon loving-kindness,  
Compassion, joyfulness, equanimity .  
Even though you may not attain the highest goal  
You will acquire the bliss of the Brahma Realm.

*ii. The actual practice, meditating on the four concentrations*

41. The Four Dhyanas – total abandonment of sensory  
Experience, joy, ease, and discomfort –  
Enable one to attain the same fortune as  
Brahma, Abhasvara, Subha-krtsna and Vrhat-phala.

*iii. The postmeditation*

*(1) Positive and negative actions that have to be adopted or given up generally*

*(a) The relative gravity of positive and negative actions*

42. The five types of great virtuous and non-virtuous karma are  
Those which are done constantly, with a strong inclination,  
Lacking a remedy or towards (the basis of assistance or) the basis of foremost virtue.  
Exert yourself hence in the performance of virtue.

*(b) Cultivating powerful positive actions as antidotes to negative acts*

43. A few grains of salt can change the taste of a small  
Quantity of water, though not that of the Ganges;  
Understand that even small evil karma  
Will do the same for light rudiments of virtue.

*(2) How to avoid the things that hinder concentration in particular*

44. Excitement and regret, malice, languor and  
Sleep, sense-desires, and doubt:  
Recognise these five obstacles as  
Thieves who steal the riches of virtue.

*f. Wisdom**i. A brief account of the essence of the path with the five elements beginning with confidence**(1) What one has to adopt: confidence and the other elements*

45. One should strive in earnest after faith,  
Vigour, recollection, samadhi and wisdom –  
The five supreme dharmas also  
Known as the strengths, the powers, and the summits.

*(2) What one has to abandon: how to get rid of arrogance by means of an antidote*

46. Conceit's arising is prevented by its antidote,  
Which is the repeated contemplation of one's own  
Non-exemption from sickness, aging, death,  
Separation from the desirable and subjection to one's karma.

*ii. Detailed explanation of wisdom: close mindfulness and the other elements**(1) Showing that wisdom is the root of all happiness in samsara and nirvana**(a) The right view of worldly people, which is the root of both higher rebirth and lasting happiness*

47. If you desire the higher realms and liberation,  
Meditate upon the right view.  
Even good deeds by a person with wrong view  
All have dreadful fruition.

*(b) The right supramundane view that leads to lasting happiness*

48. Understand humans as being, in actuality, miserable,  
Impermanent, having no self and impure. Those  
In whom recollection has not been well established give heed to the  
Four delusions – the source of ruination.

*(2) The main explanation: the path endowed with such wisdom**(a) Specific explanations**(i) Ascertaining the no-self of the individual*

49. It was declared that "form is not the self, the self does not  
Possess form, the self is not seated in form and  
Form is not seated in the self." Understand the remaining  
Four aggregates as similarly empty.

*(ii) Investigating the aggregates that are the support of the self*

50. The aggregates do not arise at random, not from time,  
A primordial substance, their own essence, Isvara,  
Nor without a cause. One should understand that  
They arise through ignorance, karma and desire.

*(b) The actual path**(i) The three fetters, which are incompatible with the path*

51. Misunderstanding of ascetic practices,  
A perverted view of one's being, and doubt;  
Know these as three bonds which block  
The gate to the city of liberation.

*(ii) Diligence, which is a favourable condition*

52. Liberation depends upon the individual himself.  
In this endeavour there's no need whatsoever  
To associate with others. Thus exert yourself  
In pursuit of the Four Truths through listening, morality and dhyana.

*(iii) The three trainings, the essence of the path**I. A general exposition of the three trainings*

53. Train yourself always in superior morality,  
Superior wisdom and superior concentration.  
These Three Trainings include the more  
Than 250 precepts.

*II. A specific explanation of the training in wisdom**A. How to extract oneself from affliction**1. How to turn the mind away from the things of this life**a. Brief introduction*

54. Oh Lord, the sugata taught recollection of  
Bodily circumstances as the single way of the path.  
Apply yourself and observe it earnestly.  
Losing recollection destroys all Dharma.

*b. Detailed explanation**i. Reflecting on the impermanence of life**(1) Meditating on impermanence by reflecting on the unpredictability of the time of death*

55. Life, being susceptible to many harms, is more impermanent  
Than a wind-blown bubble of water. Most wondrous  
Is the leisure of inhaling one breath, having  
Exhaled another, and awakening from sleep.

*(2) Meditating on impermanence by reflecting on the inevitability of death*

56. The body's end is to become dust, to dry up, rot, or  
Finally become filth. Understand it as lacking  
Essence and – by nature – as having to undergo  
Destruction, desiccation, putrefaction or dissection.

*(3) Meditating on impermanence by reflecting on other aspects*

57. The earth, Meru, and the oceans – even these physical  
Bodies are to be consumed by seven blazing  
Suns, leaving not even dust. What need to  
Speak of such a frail thing as the human body?

*(4) A summary of the above*

58. Thus all being is impermanent, lacking any self-nature.  
It is without a saviour, guardian or resting place.  
Hence, Great One, develop aversion for samsara –  
Which like the plantain has no substance.

*ii. Reflecting on the difficulty of finding the freedoms and advantages**(1) How rare it is in general simply to be born as a human**(a) The rarity of a human birth*

59. More difficult than a turtle's finding a single yoke  
 In the ocean is an animal's acquiring a human  
 Life; thus, with the power of being human  
 Make such a life fruitful through practising the Holy Dharma.

*(b) Showing how despicable it is to practice negative actions with such a body*

60. Even more stupid than one who fills a  
 Jewel-embellished, gold vessel with  
 Excrement is he who, having been born a  
 Human, performs evil deeds.

*(2) Showing in particular the support endowed with the four wheels**(a) A general account of the four wheels as favourable conditions*

61. Dwelling in a favourable region, relying  
 Upon holy men, prayerful in  
 Nature and also having performed merit previously,  
 You possess the Four Great Wheels.

*(b) A specific explanation of the spiritual friend*

62. The Muni declared reliance upon a spiritual teacher  
 To be the fulfilment of a religious life.  
 Hence, rely upon the wise, as did the  
 Many who attained peace through the Jina.

*(3) Reflecting on how to be free of the eight unfavourable conditions of lack of opportunity*

63. To be born as one who adheres to the false view,  
 As an animal, preta, or hell-being;  
 In a land lacking the Jina's word, as a barbarian in some  
 Remote area; to be born as an imbecile or an idiot,

64. Or as a long-life deity are the eight  
 Defects of inopportunity. Having  
 Found the leisure of being free from these,  
 Exert yourself to turn back birth.

2. How to turn the mind away from the whole of samsara: reflecting on the defects of samsara

a. Brief introduction

65. Gentle Sir! Become disgusted with samsara,  
Source of so much suffering: material privation,  
Death, illness, aging and the like.  
Hear now further a few of its faults.

b. Detailed explanation

i. How nothing can be relied on even if it looks like happiness

(1) How nothing can be relied on

(a) How, since one cannot be certain who is a friend and who an enemy, it is inappropriate to rely on anyone

66. One's father becomes a son, one's mother a wife.  
Enemies become friends. The reverse of  
This occurs as well. Thus, in samsara  
There is no certainty whatever.

(b) How one can never be satisfied

67. Each has drunk more milk than the four  
Oceans, while in the succeeding  
Samsara of the common person much more than  
That is still to be drunk.

(c) How it is impossible to predict when it will all end

68. The heap of bones belonging to each person  
Would equal or even surpass that of Meru.  
The earth would not suffice if one counted one's maternal lineage  
With pellets of soil the size of juniper berries.

(d) How one's position is uncertain and cannot be relied on

(i) How great dominion cannot be relied on

69. Having been Sakra, worthy of the world's veneration,  
One falls again to the earth, through the force of karma;  
Or having been a Cakravartin monarch,  
One assumes again in samsara a servant's status.

(ii) How delightful company cannot be relied on

70. Having long experienced the pleasure of fondling the  
Breasts and hips of celestial maidens, one  
Then undergoes unbearable contact with crushing,  
Cutting and slashing processes in the hells.

(iii) How there is no essence to pleasant places

71. Contemplate that after the pleasant experience of the  
Ground's depressing at the touch of your feet while dwelling long on  
Meru's peak, the terrible suffering of the Firepit and the  
Swamp of Filth will strike you once again.

(iv) How there is no essence to happy activities

72. Having frolicked while dwelling in lovely and pleasant gardens,  
Regaled by celestial maidens, again one's  
Arms, legs, ears and nose are cut in the  
Forest of Trees with sword-like leaves.

73. After resting in the Gently Flowing Stream, with  
Golden lotuses and celestial maidens of beautiful countenance,  
Again one falls into the unbearably caustic, boiling  
Water of the infernal River of No Ford.

*(v) How there is no essence to great wealth*

74. Having attained the extremely great pleasures of celestial  
Realms. and even Brahma's bliss of non-attachment,  
Again one undergoes incessant suffering as  
Kindling for the fires of Avici.

*(vi) How great splendour cannot be relied on*

75. When one has attained the state of sun and moon,  
The light of one's body illumines the entire world.  
Yet returning again to the darkness, not even  
One's outstretched hand is visible.

*(2) Advice on recognising all this and practicing virtue*

76. As such are the defects (of samsara), take the lamplight  
Of the three types of merit; for alone one  
Enters the infinite darkness which is  
Unaffected by sun or moon.

*ii. Showing the huge extent of suffering**(I) Recognising that samsara is by nature suffering**(a) The sufferings in the hells**(i) Brief introduction*

77. For beings who perform evil deeds there will be  
 Perpetual suffering in the hells of Samjiva,  
 Kala Sutra, Mahatapana, Samghata,  
 Raurava, Avici and so forth.

*(ii) Detailed explanation**[I] The sufferings one needs to know**[a] The actual sufferings*

78. Some are pressed like sesamum and others are  
 Likewise ground up like fine flour.  
 Some are cut to pieces with saws – still others are  
 Split with dreadful, sharp-bladed axes.

79. Others are likewise poured full of a  
 Flaming liquid of molten iron.  
 Some are impaled on barbed  
 And flaming iron spears.

80. Slashed by ferocious iron-fanged dogs, some  
 Wave their arms to the sky while other  
 Helpless beings are pecked by ravens with  
 Sharp iron beaks and terrible claws.

81. Some cannot bear it when worms and insects  
 Of all kinds, thousands of blue-bottles and black bees  
 Touch them, and they writhe and wail  
 When those that inflict grave wounds devour them.

82. Some in a heap of blazing slag are  
 Incessantly burned, their mouths gaping open.  
 Some are boiled, head-first in great  
 Cauldrons, like rice-dumplings.

*[b] How and to whom these sufferings happen**[i] Reflecting on when these sufferings befall one*

83. They have a diamond-hard nature, those evil doers who –  
 Being kept from the hells only till the breath's  
 Ceasing – are not frightened in a thousand ways after  
 Hearing of the hells' immeasurable suffering.

*[ii] Reflecting on how unbearable these sufferings are when they occur  
 – In general*

84. If even seeing drawings of statues,  
 Recalling, reading or hearing of the hells.  
 Engender fear, what need to speak of  
 Experiencing this dreadful maturation?

*– Showing in particular how the suffering in the Hell of Torment Unsurpassed is greater than all sufferings*

85. Just as the extinction of craving is the  
 Lord of all pleasures, so too is the  
 Suffering of Avici hell the most  
 Terrible of all sufferings.

– An example showing how the torment of hell is much greater even than the especially great pain of being struck by common weapons

86. The suffering here, of being jabbed for a single  
Day, by 300 spears at full force does not  
Approach or equal even a minute portion  
Of the least suffering of the hells.

*[iii] Reflecting on how long one experiences them*

87. Though so very unbearable suffering be  
Experienced for even a billion years, one will  
Never be freed from that life as long as  
The non-virtue is not exhausted.

*[2] Advice on avoiding the causes of these sufferings*

88. The seeds of these, the fruits of non-virtue, are  
Wrongdoing of body, speech, and mind. You must  
Exert your every strength to prevent, by any  
Means, even their slightest occurrence.

*(b) The sufferings of the animals*

*(i) General sufferings*

89. An animal birth-state has suffering of many kinds:  
Those of being killed, bound, beaten and such.  
The most dreadful lot of eating each other awaits  
Those who've abandoned peace-bringing virtue.

*(ii) The specific sufferings of animals that live scattered in different places*

90. Some die for the sake of pearls or wool,  
Bones, flesh, or skin. Other helpless  
Ones are exploited with the blows of kicking.  
Fists, whips, hooks, and prods.

*(c) The sufferings of the pretas*

*(i) Brief introduction*

91. Among the pretas there is constant suffering caused by  
Lack of material things. They undergo most  
Terrible misery created by fear, anguish.  
Hunger, thirst, cold, and heat.

*(ii) Detailed explanation*

*[I] The suffering*

*[a] The actual suffering*

92. Some, with needle-eye mouths and stomachs the  
Size of mountains, are tortured by hunger but  
Unable to eat even the smallest  
Quantity of discarded filth.

93. Some are naked, mere skin and bones like the dried top  
Of a palm tree. Others have mouths which  
Blaze at night – for food they eat  
Sand which falls into their mouths.

94. Several lowly classes cannot find even such  
Filth as pus, excrement, blood or the like. They  
Attack one another, eating pus from festered  
Goitres growing in the throat.

95. In summer even the moon feels hot for  
Them, while in winter the sun feels cold.  
Under their mere gaze trees turn empty of  
Fruit, and rivers become dry.

*[b] The length of time their suffering is experienced*

96. Undergoing incessant suffering and  
Tightly bound by the karmic fetters of  
Misdeeds, some do not die for 5,000 or  
Even 10,000 years.

*[2] The cause for experiencing these sufferings*

97. The case for the pretas' single taste of  
Such diverse suffering is a being's delight in  
Parsimony. Buddha declared  
Miserliness to be ignoble.

*(d) The sufferings of the gods**(i) Brief introduction*

98. Greater than the pleasures of celestial  
Beings is the suffering of their passing away.  
Having considered that, the righteous do not  
Crave for the transitory celestial realms.

*(ii) Detailed explanation*

99. The body's complexion turns unattractive, one  
Feels dislike for one's seat, garlands  
Wilt, clothing assumes an odour,  
And the body is soiled – as never before.
100. These are the five premonitions attending death in the  
Celestial realms. They arise for deities in a  
Way similar to signs of death attending  
Humans on earth who are about to die.
101. If after passing away from the  
Divine realm there is no remaining  
Virtue, one will helplessly enter the  
State of an animal, preta, or hell-being.

*(e) The sufferings of the asuras*

102. Asuras, through their natural hostility towards the  
Deities' glory, have great mental suffering.  
Though intelligent, they cannot see the truth  
Due to the obstruction of their state of being.

*(2) The need, once one recognises that samsara is suffering, for effort in order to stop rebirth**(a) The reason one has to stop rebirth*

103. Samsara being so, there is no favourable  
Birth – whether among deities, humans,  
Hell-beings, pretas, or animals. Birth should be  
Known as a vessel of much harm.

*(b) Advice on making every effort to stop birth for this very reason*

104. Even if one's head or clothing should suddenly catch  
Fire one should forgo extinguishing it and  
Exert oneself rather in putting an end to  
Rebirth. No aim is more exalted than that.

*B. How to truly set out towards perfect enlightenment**1. Having confidence in liberation, the result*

105. Through morality, wisdom and dhyana one must achieve  
Nirvana – the immaculate state of peace and subdual:  
Ageless, deathless, eternal and free of earth,  
Water, fire, air, sun and moon.

*2. Practicing the truth of the path, the cause**a. The path of seeing**i. The essence of the path, seven elements leading to enlightenment*

106. Recollection, the discernment of dharmas, effort, joy,  
 Extreme agility, samadhi, and equanimity: these  
 Seven are the Limbs of Enlightenment, the collection  
 Of virtues bringing about nirvana's attainment.

*ii. A specific explanation of the profound yoga of wisdom related to sustained calm**(1) Brief introduction*

107. There can be no dhyana without wisdom;  
 There can be no wisdom without dhyana.  
 He who has both reduces the ocean of existence  
 To the size of an ox's hoofprint.

*(2) Detailed explanation**(a) What one has to abandon: views on which the Buddha did not give an opinion, and which are incorrect approaches to the way things are*

108. One should not contemplate what the  
 Kinsman of the Sun declared to  
 Be the 14 Unexpounded (Views); for the  
 Mind will not be pacified through them.

*(b) The antidote: the true mode of being that is interdependence**(i) Interdependence*

109. The Muni declared that from ignorance arises  
 Karma, from that consciousness, and from that  
 Name and form; from that the six  
 Faculties and from them contact.

110. From contact arises sensation; based on  
 Sensation comes about craving. From craving  
 Originates grasping, from that existence, and  
 From existence comes birth.

111. When there is birth there arises grief,  
 Sickness, aging and destitution, the fear of  
 Death and so on – a huge mass of suffering.  
 By stopping birth, all this will cease.

*b. The path of meditation**i. The essence of the path, the eightfold noble path*

113. Right View, Livelihood, Effort, Recollection, Samadhi,  
Speech, Activity and Right Conceptualisation are  
The Eight Limbs of the Path. Meditate  
Upon them in order to attain Peace.

*ii. How that constitutes the path*

114. All that arises is suffering; craving  
Is its vast origination.  
Its cessation is liberation – the path for  
Attaining this is the Eightfold Arya Path.

*iii. The most important thing on the path, the wisdom that sees the four truths*

115a. That being so, strive – always –  
In order to see the Four Arya Truths.

*3. Encouragement for putting the above points into practice**a. Encouragement in terms of someone of modest potential accomplishing the practice*

115b. Even those householders in whose laps rest great worldly riches  
Can, through knowledge, cross the river of the mental afflictions.

116. Further, those who gained realisation of Dharma did not  
Fall from the sky nor sprout from the ground like crops.  
They were, before, just ordinary  
Persons subject to the mental afflictions.

*b. Encouragement in terms of essentialising the training*

117. What need to preach much to the fearless?  
Subdue your mind – this is the most useful  
And essential of instructions. The Bhagavan  
Said mind is the root of Dharma.

*c. Encouragement in terms of its being acceptable to practice according to one's ability*

118. To accomplish all this teaching given you would be  
Difficult even for a monk. Bring  
Meaning to your life by developing the good qualities of  
Whichever instructions you practice.

### III. Epilogue

#### A. How to rejoice and dedicate

##### 1. Dedication

119a. Rejoice at all the virtue of all beings and  
Dedicate your own threefold good  
Deeds to the attainment of Buddhahood.

##### 2. The result of that dedication

###### a. The temporary result

119. Then, with this mass of virtue,

120. Become a master of yoga in all the worlds of  
Gods and humans, for an immeasurable number of births, and  
Protect many helpless beings with activities  
Like those of Arya Avalokitesvara.

121a. In a final birth, dispel sickness, aging, desire and  
Hatred. Then, in a Buddha field, become –

###### b. The ultimate result: Buddhahood

121b. As did Lord Amitabha – the guardian of the  
World, with a lifespan of infinite length.

#### B. Summarising everything as the result of the above path

122. Having achieved the stage of victory – which pacifies human  
Earthlings and divine celestial youths delighting in  
Sense pleasures and extinguishes fear, birth and death for  
Multitudes of helpless afflicted beings –

123. Spread the fame of immaculate wisdom, morality, and generosity  
Throughout the celestial regions, space, and upon the face of the earth.  
Finally, attain the transcendent state: of name only,  
Peace, fearlessness, unsullied, and perfect.

Here ends Nagarjuna's Letter to a Friend.

The translation was taken from "*Nagarjuna's Letter*", *Commentary by Venerable Rendawa, Zhö-nu Lo-drö*, translated by Geshe Lobsang Tharchin and Artemus B. Engle, Library of Tibetan Works & Archives 1979 (reprinted 2010). ISBN: 81-85102-01-5

The structure was taken from "*Nagarjuna's Letter to a Friend*", *with Commentary by Kyabje Kangyur Rinpoche*, translated by the Padmakara Translation Group, Snow Lion Publications 2005. ISBN-10 1-55939-227-4

Both the above books are recommended. They contain explanatory commentaries that explain and elucidate Nagarjuna's root text.