

pha. rjebsun. dam. pa, sangs. kyi. zhal. gdams. ding. ri. brgya. rtsa. ,ma.

THE 100 VERSES OF ADVICE OF THE JETSUN PADAMPA SANGYES
TO THE PEOPLE OF TINGRI.

(Translation of the original text written down in eight folios by dP.al hbyor. rDorje.)

June Campbell
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ON SWASTI !

Once Dampa Charchen came into the presence of the Dampa (Sangyes) when the latter was in old age. As the Dampa had achieved the greatest joy and bliss of Buddhahood, the people of Tingri had great faith in him. Dampa Charchen asked :
—How can we best practice (the Dharma) ?

Then the Dampa gave his last farewell advice to the people of Tingri :

- (1) Towards the sacred Dharma you should strive with body, speech and mind,
Your actions¹ will later bear fruit, O people of Tingri.
- (2) With mind, heart and sincerity, you should take refuge in the Triple Gem,²
Then blessings will be bestowed, O people of Tingri.
- (3) Seeing this life, you should make provision for the next,
And not treat life like a game, O people of Tingri.
- (4) Just like a visitor to the market place, food and sustenance do not last forever,
Do not quarrel over right and wrong, O people of Tingri.
- (5) The illusion of wealth is like something borrowed,
Do not tie yourselves in a knot of meanness, O people of Tingri.
- (6) The body³ is like impurities wrapped in a bag,
Do not harbour thoughts of self-complacency, O people of Tingri.
- (7) Relatives and friends are like a seductive illusion which the mind desires,
Cut off attachment and entanglement, O people of Tingri.
- (8) Your homeland is like the ground of a nomad's tent,
Do not have attachment and desire, O people of Tingri.

1 Text: las; Sanskrit: Karma. This is the basic Buddhist Law of Cause and Effect.

2 Text: dkon.mchog.gsum. The Three Refuges: The Buddha, Dharma, and Sangha.

3 Text: phung. po. This implies all the different aggregates which combine to form the human body.

- (9) All sentient beings in the six Realms⁴ are in harmony,
Do not cling to 'I' and 'self', O people of Tingri.
- (10) Within all who are born the signs of death (eventually) arise,
Do not waste time, O people of Tingri.
- (11) Apply yourselves to the Dharma with a steady mind,
At death it will be your guide, O people of Tingri.
- (12) Because of the law of Karma, all actions have results,
Abstain then from unvirtuous deeds, O people of Tingri.
- (13) All forms of Dharma practise are like a dream,
It is the practise of non-practise⁵ which fulfills, O people of Tingri.
- (14) The mind attaches itself to whatever pleasure it sees,
Do not desire what attracts you, O people of Tingri.
- (15) This worldly life is always moving on,
So now is the time to act, O people of Tingri.
- (16) In the heart of the forest the rhinoceros feels safe,
But the edge of the forest is on fire, O people of Tingri.
- (17) Birth, age and death are like a river without a bridge,
Make yourselves a boat, O people of Tingri.
- (18) In the narrow passage of the Bardo,⁶ the Five Poisons⁷ like thieves attack you,
Look for a Lama⁸ to escort you, O people of Tingri.

4 Text: rigs.drug.sems.chan. The Six Realms are: humans, animals, gods, titans, ghosts and hell beings. All the beings in these realms are subject to suffering and rebirth, but it is only from the human realm that beings have the rare opportunity to achieve Enlightenment and thus be freed from the Wheel of Life and Rebirth, called Samsara.

5 Text: byar.med. This is a name of a kind of Mahamudra meditation practise. Mahamudra (Tib .: phyagor gya.chen.po.). 'The Great Symbol' is a system of meditation, practised by those followers of the Kagyu tradition in particular. The teaching originated with the great Indian Pandits Tilo, Naro, Saraha etc.

6 Text: bar.do. This is the intermediate state between death and rebirth. It is during this time that the illusion of self experiences the results of former actions (karma). According to this, one either takes rebirth in one of the Six Realms or escapes from the Wheel, realising Enlightenment. (See: Evans Wentz, 'The Tibetan Book of the Dead'.)

7 Text: dug.lnga. The Five Poisons are: desire, jealousy, hatred, ignorance, pride

8 Text: bla. ma. Sanskrit: Guru. One's spiritual teacher; the name given to those who are accomplished in meditation practise

- (19) Holding on to the Lama, you have no fear of falling,
For you are not separate from the burden (you carry), O people of Tingri.
- (20) With the Lama as your boatsman, the other shore⁹ will be reached,
Have faith and devotion then, O people of Tingri.
- (21) Wherever there is wealth, meanness arises,
Never refrain from generosity, O people of Tingri.
- (22) Wherever there is power, there is also defilement,
Give up your desires for superiority, O people of Tingri.
- (23) The one who has power and wealth may have no happiness,
So lay down the foundations for a new life, O people of Tingri.
- (24) In your future life friends and relatives will be few,
So give your minds completely to the Dharma, O people of Tingri.
- (25) If at first your path has no distractions, confusion will later not arise,
Take care and be certain now, O people of Tingri.
- (26) You can never guess when the Lord of Death¹⁰ will come,
Always be cautious and on guard, O people of Tingri.
- (27) On the morning of your death it will be too late,
So benefit from your body now, O people of Tingri.
- (28) When death is close at hand it is useless,
Have awareness in your mind, O people of Tingri.
- (29) Just as the sun without fail sets in the West, the Lord of Death always comes,
There is no chance to flee his cry, O people of Tingri.
- (30) At first a flower has beauty, but later it withers,
Rely now on your matchless human body, O people of Tingri.
- (31) When alive your body is like a God, when dead as fearful as a demon's army,
This illusory body deceives you, O people of Tingri.
- (32) Those who meet in the market place part company when the selling is over,
You also will be parted from your dear ones, O people of Tingri.
- (33) The illusory cairn is an arrangement of stones,
Put your illusory lives in order now, O people of Tingri.

⁹ This refers to the crossing of the 'Ocean' of Samsara, i.e. suffering. The name of the Sutra which the Buddha taught at Rajgir, the Prajnaparamita, is also known as 'The wisdom going beyond, to the other shore'. This is reached through the realisation of Sunyata, the Void.

¹⁰ Text: hchi. bdag. gshin. rje. Yamantaka.

- (34) The mind like a vulture, flies around,
Settle the culture now, O people of Tingri.
- (35) All beings in the Six Realms are like your parents,
Have kindness and compassion for all, O people of Tingri.
- (36) Having anger and hatred produce the illusion of Samsara,
Give up poisonous anger, O people of Tingri.
- (37) By doing prostrations, the body's defilements are purified,¹¹
Give up your worldly life, O people of Tingri.
- (38) By saying ¹² prayers and taking refuge, the defilements of speech are purified,
Do not chatter and gossip, O people of Tingri.
- (39) By having¹³ devotion, the defilements of mind are purified,
Always visualise your Lama on the crown of your head, O people of Tingri.
- (40) Though born together, flesh and bones are separate,
Examine life, but do not cling to it, O people of Tingri.
- (41) The most sacred 'country' can be found within,
Do not search elsewhere for it, O people of Tingri.
- (42) The greatest source of 'Wealth' is mind itself,
Do not ruin it, O people of Tingri.
- (43) The most delicious 'food' is the practise of meditation,
Do not suffer from hunger, O people of Tingri.
- (44) The most satisfying 'drink' is the nectar of awareness,
Never be separate from it, O people of Tingri.
- (45) The best 'friend' to look for is self-arising wisdom,
Always be together, O people of Tingri.
- (46) The best 'son' to have is the heir of knowledge,
Not subject to birth and death, O people of Tingri.
- (47) Using the spear of knowledge in the essence of the Void.
There is no obstruction, O people of Tingri.

11 Vajrayana meditation practise begins usually with the acolyte performing prostrations to the Triple Gem. By doing these with faith, devotion and concentration, past defilements of the body are cleansed. Usually 100,000 are done.

12 To purify defilements of speech, one repeats the mantra of Vajrasattva 100,000 times. Tibetan: yig. rgya.

13 Defilements of the mind are cleansed through the meditation known as the Guru Yoga. Tibetan: bla. ma. rnal.byor.

- (48) Without awareness, you only see disturbance,
Do not let your meditation grow weak, O people of Tingri.
- (49) From the practise of non-obstruction, the essence arises,
Do not give up this practise, O people of Tingri.
- (50) The Four¹⁴ Bodies of Buddha are identical with self-awareness of mind,
Do not have hopes and fears (for results), O people of Tingri.
- (51) When you have the knowledge of the root of Samsara¹⁵ and Nirvana,
Do not hold on to reality of mind, O people of Tingri.
- (52) Desire and attachment vanish without a trace, like the flight of a bird in the sky,
Do not be attached to your thoughts, O people of Tingri.
- (53) The unborn Dharmakaya is like the heart of the sun,
Do not obstruct its brightness, O people of Tingri.
- (54) Disturbing thoughts are like a thief in an empty house,
Do not try to find what is not there, O people of Tingri.
- (55) Perception is like a ripple on the water, going without a trace,
Do not look for accomplishment, O people of Tingri.
- (56) Habitual thoughts and actions are like a rainbow in the sky,
Do not cling to your desires, O people of Tingri.
- (57) The emergence of clarity is like the sun coming out of the clouds,
Do not rely on your own mind, O people of Tingri.
- (58) Self-liberation through not clinging is like the wind,
Do not be attached to anything, O people of Tingri.
- (59) Knowledge of the unreal is like a rainbow in the sky,
Do not wish for experience and realization, O people of Tingri.
- (60) To see the meaning of Dharma itself is like the dream of a dumb person,
The meaning can never be explained in words, O people of Tingri.
- (61) The perception of arising thoughts is like a young man's joy,
It is indescribable happiness, O people of Tingri.

¹⁴ Text: sku.bshi. The first, chos.kyi.sku, Dharmakaya, is the Ultimate Truth which is formless. The second, longs. spyod. rdzogs. pai.sku., Sambhogakaya, is the Body of Divinity. The third, sprul. pai. sku., Nirmanakaya, is the Body of Manifestation. The fourth, Svabhavikakaya, is the unity of these three.

¹⁵ Text: hkhor. hdas. Sanskrit: Samsara and Nirvana. As long as one is in a state of ignorance, these two states always exist as extremes: suffering and ignorance as opposed to Enlightenment.

- (62) The Clear Void¹⁶ is like the moon's reflection in water,
Whatever arises, have no attachment, O people of Tingri.
- (63) The illuminating Void¹⁷ is like the emptiness of the sky,
Do not look for the limits of the mind, O people of Tingri.
- (64) Disturbing thoughts are like a beautiful girl gazing in a mirror,
They do not lead to accomplishment, O people of Tingri.
- (65) The Awareness Void¹⁸ is like a reflected image.
It arises unobstructed, O people of Tingri.
- (66) The Bliss Void¹⁹ of non-clinging is like as sunrise over snow,
There is no partiality to either side, O people of Tingri.
- (67) Deluded speech is like the echo of a goddess from a rock,
There is no sound to hold on to, O people of Tingri.
- (68) The joys and sorrows of life are like the inside of a guitar,
Cause and effect cannot be separated, O people of Tingri.
- (69) To be liberated from duality is like a child at play,
Not obstructing whatever arises in the mind, O people of Tingri.
- (70) All outer and inner manifestations are contained in the mind,
Just like ice which melts to water, O people of Tingri.
- (71) Ignorance and delusion are like water in a marsh,
They can never be prevented from arising, O people of Tingri.
- (72) The duality of error and clarity is like the hearer and the sound,
Your best companion is the Lama, O people of Tingri.
- (73) To experience self illumination of the 20 Five Bodies, is like seeing a golden land,
Hopes and fears are abandoned, O people of Tingri.

16 Text: gsal.stong. For detailed explanation of the four aspects of Void, see:
"The Hundred Thousand Songs of Milarepa" by Garma C. C. Chang, 2 vols.,
New York, 1962.

17 Text: snang. stong.

18 Text: rig.stong.

19 Text: bde.stong.

20 Text: sku.lnga. The Five Dhyani Buddhas who embody the Five Wisdoms are:
Vairocana, Akshobhya, Amitabha, Rathasambhava, and Amoghasiddhi.
Self-illumination is achieved when the Five Poisons can be experienced as the Five
Wisdoms.

- (74) The Eighteen²¹ blessings of a precious human body are like gold,
Do not waste your life in meaningless ways, O people of Tingri.
- (75) The way of the Mahayana²² is like the Wish-Fulfilling Gem.
Seeking and finding it are difficult, O people of Tingri.
- (76) In this life you have enough food and clothes,
Longing for the Dharma sets you free, O people of Tingri.
- (77) Practise hardships and learning from the scriptures when you are young,
For in old age it is difficult to change your ways, O people of Tingri.
- (78) When difficulties come there is always suffering,
But these manifestations vanish of themselves, O people of Tingri.
- (79) When you are aware of the suffering of Samsara,
Pray with sincerity, O people of Tingri.
- (81) At times you have diligence, at others maintain your old ways,
Don't risk rebirth after death, O people of Tingri.
- (81) Your time in life is like the dew on the grass.
Give up laziness and indolence, O people of Tingri.
- (82) The Buddha's Teaching is like the sun in the clouds,
Today it will shine, O people of Tingri.
- (83) You blame others for your happiness and sorrow,
But the root of your fortunes is within yourselves, O people of Tingri.
- (84) At first you are over confident on the Path.
But remember Samsara's punishments, O people of Tingri.
- (85) Associating with sinful people defiles your practise,
Give up sinful friends, O people of Tingri.
- (86) Associating with good people causes accomplishment to be born,
Stay with wise and virtuous friends, O people of Tingri.
- (87) Falsehood and lies deceive yourself and others,
keep an honest mind as your witness, O people of Tingri.

21 Text: dal.hbyor.mi.lus rin chhen. These 18 conditions are: not to be born as: hell-being, animal, ghost, primitive, long-life god, or having wrong view, born in a dark age when a Buddha has not appeared, or defective in one or many of the senses; having been born as: a human, in a central country, having all five senses intact, able to reverse the tide of karma, and having faith in the Triple Gem. Having lived in an age when a Buddha has appeared, and there is Dharma, the favourable circumstances for religious practise.

22 Text: teg.chhen. "The Great Vehicle."

(88) The root of degeneration and evil is in ignorance,
Hold on to knowledge and awareness, O people of Tingri.

(89) Having subdued the Five Poisons, and Three Sufferings,²³ accomplishment
is near.

Keep the antidotes in your mind, O people of Tingri

(90) Having acted out²⁴ of habit for so long, cravings will later arise,
But in future do not follow them O people of Tingri.

(92) In order to understand the mind a little, you must pray hard,
Then understanding will arise, O people of Tingri.

(93) If you want happiness in your next life, you must have diligence,
Buddhahood is close by you, O people of Tingri.

(94) When it is early morning, dawn always arises,
Get rid of unity and separation in the mind, O people of Tingri.

(95) Friends you once knew later pass you by,
So like tsampa for a journey, have just enough, O people of Tingri.

(96) All suffering arises from bad karma,
Abandon even the smallest sin. O people of Tingri.

(97) All happiness arises from good karma.
Aspire to even the smallest good action, O people of Tingri.

(98) In the law of Karma, the fruits of virtue and sin are joy and sorrow,
Give up sins and practise virtue, O people of Tingri.

(99) You people of Tingri in India assembled here, now go,
Cut off all your doubts now, O people of Tingri.

(100) I have achieved great accomplishment in equanimity,
And you must follow me O people of Tingri.

Thus spoke the Jetsun Dampa Sangyes in his farewell advice to the people of Tingri.



23 Text: dug.gsum. The Three Sufferings are: the suffering of conditioned existence, the suffering of change, and the suffering of suffering.

24 Text : bag.chags. Habitual propensities or inclinations.