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The Treatise on the Modes of Being **“The Precious Jewel that Gathers Forth Divinities and Glory”**

By Kunkhyen Jamgön Mipham Rinpoche

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 treasury of the wisdom of the Jinas,
The Heroic Manjushri, protect you!

In this world, the two things that are valued
Are divine states and [worldly] glory.
Since you want to invoke these in your own mindstream
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.
The path of integrity leads to happiness in this and future lives.
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 an anomaly, like a tree [arising] with no roots,

Or a poor person possessing wealth.

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

Everyone wants to be happy.
Everyone also strives only for his own selfish gain.
There is no other mode for an ordinary creature,
Who is not a realized being (*arya*).

However, due to previous lives' karma,
Some beings find the jewel of glory and success.
Others are seized by destructive plagues.
Alas, just look at the range of joy and suffering of the 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.

That is why all people, including the smart and the sensible ones,
Chase after the taste of fame and renown.
But alas, how it seems that the fair maiden of renown
Runs away from these ordinary creatures!

Let me explain the reason for this:
Because 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,
Leaving them like corpses, without friend or ally.

With little concern for the disgrace they bring upon 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 grow disillusioned with them.
Mistaking benefit for harm, they get pulled into all directions and fall prey to their temporary
situations.

If they had the power, they would even treat the sublime refuge objects as their servants.
If they can't do that, they even honor and placate enemies.
This deeply infuriates the male deities and wermas

Lacking respect, beings like this have little trust 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 and later actions are inconsistent.
This deeply saddens the heart-minds of the samaya-bearing Dharmapalas.

Beings like this indulge carelessly in resources
That have been garnered from false accusations, disgraceful actions, and swearing oaths.
They heedlessly indulge in gossip and slander,
So the 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 calling out to hundreds of deities and thousands of nagas

While sitting in a pool of feces,
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 [sowing] 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, whether in front of others or alone,
Are always extremely stable in upholding their commitments,

The people with ordinary eyes will like them.
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?

When someone does not give up on his heart's purpose,
And does not treat friends with animosity while placating enemies,

If even noble kings and leaders are pleased at this,
What is to be said about the Drala and werma deities?

Even if someone abstains from non-virtue and practices virtue
Secretly so that humans are unaware of it,
One cannot keep secrets from the divine beings,
So to accomplish the deity and divine things, keeping samaya is of chief importance.
One who keeps his word--keeps his 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 therein.
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, inevitably.

A person like this, who is protected by the 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 an open, spacious mind with a sense of the larger world.

That is why, even if you gear them toward the conduct of integrity,

It is extremely difficult for them to understand.

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 realized beings.

Even though this earth is filled with people who lack integrity,

You yourself should act with moral integrity.

If you do this, then naturally,

All manner of good things will come to you in abundance.

The root of integrity and the conduct of sublime ones,

Is being sensible and being trustworthy.

The trunk is having self-awareness and being careful.

The branches are being honest and keeping commitments firmly.

The leaves are recognizing and appreciating when others have helped you and diligently
benefiting them.

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,

In other words, “correctly knowing how to distinguish right from wrong.”

Wisdom is like your eye, 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 thorough examination.

Lack of awareness and lack of deeper introspection

Is the downfall of the world.

Because of their immaturity, and because of their limited exposure to the larger world,

Beings have a high opinion of themselves.

Because of this, by their previous actions

They bring themselves lots of disgrace.

Therefore, when it comes to positive and negative actions,

One needs an extremely open mind and a far-reaching scope of perception,

And especially, it is very important to have a broad understanding

And a degree of experience with the ways of one's country and the customs and states of
affairs.

Only when your mind can handle whatever

Good and bad comes your way,

Then finally will you 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 at the bigger picture and the long-term ramifications,

And should cultivate a more magnanimous mindset.

This is what becomes extremely beneficial for the long term.

For those of limited scope who do not look far to the future,

Though they may try to work for the benefit of themselves or others,

Like a child building sandcastles,

The result will be extremely small.

Try to have more knowledge,

And what you don't 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 intelligence will continue to blossom.
The more your intelligence increases,
The more your noble conduct will increase.
When positive conduct increases,
Glory and success swell 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 temporary business transactions,
Are done with introspection and invitations 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 faults to be problematic,
And who eradicates them, since all faults are conditioned,
Will become like the moon unveiled by clouds.

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

Without recognizing your faults to be faults,
You will continue to get caught up in these faults.
Similarly, if you perpetuate your faults,
Whatever positive qualities you had before will be occluded.

The more you increase your positive qualities,
The more you will become free from faults.
By looking, we will become free from faults.
Without examining, if we remain in a state of indifference/apathy,
Even after a hundred years, we will not improve.

When the positive qualities in your mindstream increase,
You become equal to those who were higher than you.
You surpass those who were once your equals.
You continue to evolve more and more.

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

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

In this way, since it depends on having an understanding
Of right and wrong--what to accept and what to reject,
With great interest 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 that people can trust and rely on.
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 good human values. Without it,
There is absolutely no hope for other qualities to blossom.

Not turning away from the way of noble qualities,
A person who can be trusted, is infallible.
This kind of person is known as one who has self-control and dignity, supreme among men.
He can hold his body like a lion.
He cannot be belittled, and his charisma is great.
He can hold his speech, like a sage.
All beings believe in him and adore him.
Having control over his mind, he is like a jewel.
He can fulfill the desires of self and others.

Someone who does not control his body,
Will be disparaged like a beast with broken horns.
Someone who does not control his speech,
Will be resented and criticized by others, like the scavenging crow.
Someone 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,
Plants the root of the noble wish-fulfilling tree of sublime human values.

A sense of modesty and shame in front of others means,
Being extremely saddened and disgusted by
The actions of ignoble, mean people.
This is the fine clothing of the two modes.
Even if you were to go out in front of others
Naked, with your body smeared with shit and filth,
You would not have reason to be embarrassed.

You should feel more embarrassed to be shameless.

Shit can be cleaned off by washing.

Nudity can be corrected by donning nice clothing.

But a shameless person cannot be cleansed by washing,

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

They have no sense of reciprocation for 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.

Though others criticize them, they care little about shying away from their behavior.

They do not pay attention to beneficial advice.

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

These kinds of people are also shameless.

Others' 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 even think to look at their own
self.

These kinds of people are also shameless.

Hearing of the good way and hearing good advice,

They don't have any interest or appreciation.

They don't want to follow a sublime master.

These kinds of people are also shameless.

They are engaging in immoral conduct, so they prefer to hang with corrupt friends.

When they are in the company of fellow fools, they indulge in their desires and bad habits.

They turn their backs on the two modes of noble conduct.

These kinds of people are also shameless.

They spend their days caught up in drinking and gambling,

Thus destroying their reputation
They spend their nights sleeping around.
These kinds of people are also shameless.
For insignificant, meaningless distractions,
They indulge in all kinds of karma and negative actions.
Yet still they are incapable of feeling embarrassed.
These kinds of people are also shameless.

When seeing the way of the sublime beings, and their scriptures (*shastras*),
They do not like them,
And they do not think to follow after them.
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 what to accept and what to reject,
Who deviate from the two modes of noble conduct,
Should be known as shameless fools.

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

Therefore, those who have a conscience,
Should always carefully heed to the essential importance
Of never deviating from the path and practice,
Of the two modes of noble conduct.

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

Children are captivated by meaningless games.
Young 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 thoroughly captivated by something.

Captivated by desire and ignorance,
They hurl themselves into the terrifying quicksand [mud] of samsara.
And still, because their ignorant desires are out of control,
They deceive themselves, becoming lesser, following the path of indiscretion.

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

Young women are the enemies of the pure 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.
This enemy will surely destroy whatever it can.

Glory and wealth of beings is as transient as lightning.
Even the body is as fragile as a bubble.
We abide in the midst of so many
Illnesses, demonic afflictions, and dangers.
Like a butter-lamp in the wind,
There is nothing at all that is dependable or that we can count on.
So not thinking of anything elemental as having stability,
How should we abide, in the manner of cautiousness and care?

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

If you don't bring mind back and look inward,
And you do not act carefully and mindfully,
You will not recognize your own faults,
And it is unlikely you will acknowledge them when others point them out.
When they meet with various conditions in their environments,
They drag their wimpy minds around like a dog.
A person who has lost his own dignity and noble character,
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 degree of handprint [result] he leaves
In the actions of the two modes of being.

For thoughtless beings with no core or deeper purpose,
It is like from birth to old age
Everything flew by in a single day.
You cannot say they did one worthy thing their entire lives.
Wise ones, each and every day,
Take upon themselves the responsibility
Of accomplishing Dharma, and/or wealth, and/or enjoyments, and/or liberation,
So eventually they accomplish a vast result.

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

Being clever, if it is not used for a greater purpose,
Just being content with cleverness is a cause of presumptuousness and self-entitlement.
Pointlessly, it makes you gullible to everyone.
This is the fault of carelessness.

Even if you are a totally chill and laid back person,
In the process of "chilling out," you lose your purpose,
Becoming an irrelevant 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 so busy following after every whim and fancy, like a wild river current.
By living sporadically and easily influenced, their body and mind become disturbed.
This is also the fault of carelessness.

Even though they lack the strength of mind to generously give their food or money to others,
Without saving provisions and money for the future,
Acting like they have uncontrived conduct, dissolving what [savings] should not be dissolved,
This is also the fault of carelessness.

Not having trained the mind in loving kindness and caring for others,
They let the enemies do whatever they want.
They clearly show everyone their own cowardliness.
This, too is the fault of carelessness.

Without having realized non-grasping and the illusory nature,
They roam all over the place, say whatever comes to mind, and hang out with whomever comes
their way.
This makes everyone mock them.
This, too, is the fault of carelessness.

Without having awakened sorrowful disillusionment and a sense of not needing more,
They do not get along with anyone, always seeming annoyed and bitter around everyone.
They see everyone as being against them and are paranoid about everything (appearances
arising as the enemy).
This is also the fault of carelessness.

These and other extreme behaviors,

The mistakes of failing to develop a sensitivity to the place and the time
Arise out of carelessness –
That is, failure to examine closely with mindfulness and attention.

With conduct that falls into one extreme or the other,
Beings' aims cannot be brought to fulfillment.
However, by being 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,
Which are polluted by all kinds of their own concepts and opinions,
Whether they are your friend or not,
What is the point of 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 no regrets is the supreme way to live.

The stainless moon-form
Of pleasing joy free from regrets,
Comes from the ocean of carefulness and attentiveness.
Therefore, at all times, act with carefulness and attentiveness.
The path of honesty and integrity--the way of the sages, is the divine path.
Manipulation and deceit is the demonic path.
Both of these paths
Begin with entering doors, either 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.

However, the honest ones with integrity
Choose the path of truth and turn away from its antithesis.

If someone is not relieved by positive actions,
And does not stop negative actions,
Does not take care of those who have shown him great benefit in the past,
Does not hold in his mind those who have shown him great love and kindness,
Does not examine or judge 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 out, 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 much they act loving to you, they will eventually turn into your enemy.
Even the gods will be pleased and will hang around an honest person.
An honest person with integrity will go to the divine place.
A person with integrity will have long-term commitments and effects.
A person with integrity is fit to be a king or leader of a nation.
The good qualities of honesty and integrity
Are supreme among all good qualities.
These are the essence of pure humanitarian ethics,
But what is the point in praising effusively?
Whosoever has discernment,
Is unwavering and solid in his or her commitments.
If one's commitments are solid, one accomplishes one's own purpose.
Others can also trust this person's words.
Someone who examines well and has discernment,

Will never let go of his or her commitments, even at the end of the eon.
There is more to be feared in the negative effects of impairing commitments,
Than in breaking the law.
The person who is unconcerned with words and vows,
Is like a tea strainer,
Devoid of any nectar of goodness.
This is always because they never keep their words or promises.
A person like this is like
A dried out tree stump with no shade.
The gods, protectors, and glories will disperse.
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 seldom ever broken.
So how would they ever transgress the words
Of great importance and under which they swore oath?

Inferior beings are unable to part with their life force.
Similarly, supreme beings are unable to part with their commitments.
Inferior beings abandon their commitments,
But for supreme beings, this is extremely shameful.

When supreme beings would give their own lives
Rather than break their firm commitments,
For inferior beings, this is seen as shameful, and still
They do not see any great qualities in having firm commitments.
However, abandon the mindset of inferior beings,
And always abide in the mindset of the sublime ones.

Keeping one's commitments firmly,
Is a quality that adorns this world with greatness.
Think to yourself, "So-and-so has benefitted me in this and that way."
Recognize what others have done for you and repay their kindness.
This is the doorway into noble conduct.
Without recognizing when others have helped you,
You will not think about reciprocating.
Other than sublime realized beings (*aryas*),
Who could truly help or impact someone like this?
Someone who gives back harm in return for receiving benefit,
Even if they are labeled a human, they are in fact a demon.
So why try to conform your conduct to theirs?
Who even wants to look at such a person?

For supreme 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,
Has no sense. How could he ever have other positive qualities,
Like stability, conscientiousness, carefulness,
Wisdom, modesty, integrity, or honesty?

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
Emerge, so such a person becomes beautiful.
Applying oneself to benefiting others
Is the cause of perfection and abundance in oneself.
Glory, success, and vast wealth and abundance
Are born from this, and it is this that summons it forth.

Someone who holds dearly to his own selfish aims and self-concern,
Even if at first he is in the role of a leader or a chief,
Will continue to descend to lower and lower states
Like a waterfall crashing down a steep cliff.

Someone who takes upon himself altruism to benefit others,
Even if at first he is a lowly 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 to fulfill their own selfish aims
Do not accomplish any of their own self benefit.
Or if they do, they unlikely accomplish it on a vast scale.

A wise person, even though he may still be attached to his own self-benefit,
Will strive primarily for others' benefit.
In the process of working for the benefit of others, automatically
His 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 grow and increase.

And a person with merit by nature
Has integrity and noble conduct.
Faith eradicates obstacles and degenerations.
Faith is a wish-fulfilling jewel,
For with it you accomplish your aims and intentions exactly as you wish.

The Buddha, Dharma, and the Sangha,
Are infallible Sources of Refuge who will never let you down.
To this refuge source of immeasurable awakened qualities,
Always trust and have devotion.

The positive and negative actions we engage in, our karma,
Will never expire 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, now, here, when you have free will,
Plant virtuous seeds!
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.

Whoever has found faith of belief,
And trusts in the Three Jewels and the truth,
This is the supreme discovery.
Éma! The noble fruit of merit!

Even though I am attached to my possessions and enjoyments,
I will have to leave them all behind when I pass from this life.
Instead, if I can give rise to a spirit of generosity,

I will accomplish all perfect desires 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 that we suffer over amassing, guarding, and losing,

Has incredibly tremendous vice attached to it.

Even if the earth were covered with money and wealth,

Beings' greed and desires would still not be satisfied.

You need only food, money, a home to live, and a bed to sleep in.

Anything beyond this is no benefit, only the cause of suffering.

By giving, in this and future lives,

Wealth will increase 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 an animal.

So why not extract an essence from wealth,

Which is transient and essenceless?

By not giving to others or utilizing one's resources

Look at how kingdoms disappear.

Why couldn't we accomplish the kingdom of a universal monarch

Just by offering a mouthful of dry flour?

Like that, O wise one with integrity,

Act with conscientiousness and carefulness.

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 increasing influence.
Victorious over the four corners, the strength of your karma
And your power, energy, and capacity will blaze like fire.
Physical and mental/emotional happiness and all the glories therein
Will always be right there in front of you,
And the great divine drum of your fame and renown,
Will resound as to permeate this world.

Thus, with the desire for divinities and glory
To abide within my mindstream,
Goaded by such a motivation,
I wrote this down nicely, 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 time without beginning,
The aspect of the perfect conduct,
Since it is so extremely subtle, such excellent conduct,
I am only still 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 a sensible person,
I have articulated a bit this condensed summary
From "The Treatise on the Modes 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 Könchog, who is rich with the good fortune of liking and desiring
to adopt the stainless way of noble conduct of integrity, this was written in Dzongsar Tashi
Lhatser by the one called Jampal Gyepay Rangdang (The self-radiance of Blissful Manjushri).
Mangalam! Gé'o! Gé'o! Gé'o!*

(Translated by PDW, April 2015)