



The Supreme Path The Rosary of Precious Gems



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The Supreme Path Of
Discipleship

The Precepts Of The Gurus

The Rosary of Precious Gems

28 Categories of Yogic
Precepts

Gampopa

(1079-1153)



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



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The Supreme Path Of Discipleship : The Precepts Of The Gurus

Obeisance to the Precious Guru :

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

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



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Twenty Eight Categories Of Yogic Precepts

The Ten Causes of Regret:

1. Having obtained the difficult-to-obtain, free, and endowed human body, it would be a cause of regret to fritter life away.
2. Having obtained this pure and difficult-to-obtain, free and endowed human body, it would be a cause of regret to die an irreligious and worldly man.
3. This life in the Kali-Yuga (Age of Darkness) being so brief and uncertain, it would be a cause of regret to spend it in worldly aims and pursuits.
4. One's own mind being of the nature of the Dharma-Kaya, uncreated, it would be a cause of regret to let it be swallowed up in the morass of the world's illusions.
5. The holy guru being the guide on the Path, it would be a cause of regret to be separated from him before obtaining Enlightenment.
6. Religious faith and vows being the vessel which conveys one to Emancipation, it would be a cause of regret were they to be shattered by the force of uncontrolled passions.
7. The Perfect Wisdom having been found within oneself in virtue of the guru's grace, it would be a cause of regret to dissipate it amidst the jungle of worldliness.
8. To sell like so much merchandise the Sublime Doctrine of the Sages would be a cause of regret.
9. Inasmuch as all beings are our kindly parents, it would be a cause of regret to have aversion for and thus disown or abandon any of them.
10. The prime of youth being the period of development of the body, speech and mind, it would be a cause of regret to waste it in vulgar indifference.

These are the Ten Causes of Regret



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The Ten Requirements:

1. Having estimated one's own capabilities, one requires a sure line of action.
2. To carry out the commands of a religious preceptor, one requires confidence and diligence.
3. To avoid error in choosing a guru, the disciple requires knowledge of his own faults and virtues.
4. Keenness of intellect and unwavering faith are required to tune in with the mind of the spiritual preceptor.
5. Unceasing watchfulness and mental alertness, graced with humility, are required to keep the body, speech and mind unsullied by evil.
6. Spiritual armour and strength of intellect are required for the fulfilment of one's heart's vows.
7. Habitual freedom from desire and attachment is necessary if one would be free from bondage.
8. To acquire the Two-Fold Merit, born of right motives, right actions, and the altruistic dedication of their results, there is need of unceasing effort.
9. The mind imbued with love and compassion in thought and deed, ought ever to be directed to the service of all sentient beings.
10. Through hearing, understanding, and wisdom, one should so comprehend the nature of all things as not to fall into the error of regarding matter and phenomena as real.

These are The Ten Requirements



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The Ten Things To Be Done:

1. Attach yourself to a spiritual preceptor endowed with spiritual power and complete knowledge.
2. Seek a delightful solitude endowed with psychic influences as a hermitage.
3. Seek friends who have beliefs and habits like thine own and in whom thou canst place thy trust.
4. Keeping in mind the evils of gluttony, use just enough food to keep the fit during the period of thy retreat.
5. Study the teachings of the Great Sages of all sects impartially.
6. Study the beneficent sciences of medicine and astrology, and the profound art of omens.
7. Adopt such regimen and manner of living as will keep the in good health.
8. Adopt such devotional practices as will conduce to thy spiritual development.
9. Retain such disciples as are firm in faith meek in spirit, and who appear to be favoured by karma in their quest for divine wisdom.
10. Constantly maintain alertness of consciousness in walking, in sitting, in eating and in sleeping.

These are The Ten Things To Be Done.



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The Ten Things To Be Avoided:

1. Avoid a guru whose heart is set on acquiring worldly fame and possessions.
2. Avoid friends and followers who are detrimental to thy peace of mind and spiritual growth.
3. Avoid hermitages and places of abode where there happen to be many persons who annoy and distract thee.
4. Avoid gaining thy livelihood by means of deceit and theft.
5. Avoid such actions as harm thy mind and impede the spiritual development.
6. Avoid such acts of levity and thoughtlessness as lower thee in another's esteem.
7. Avoid useless conduct and actions.
8. Avoid concealing thine own faults and speaking loudly of those of others.
9. Avoid such food and habits as disagree with thy health.
10. Avoid such attachments as are inspired by avarice.

These are The Ten Things to Be Avoided.



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The Ten Things Not To Be Avoided:

1. Ideas, being the radiance of the mind, are not to be avoided.
2. Thought-forms, being the revelry of Reality, are not to be avoided.
3. Obscuring passions, being the means of reminding one of Divine Wisdom (which gives deliverance from them) are not to be avoided (if rightly used to enable one to taste life to the full and thereby reach disillusionment).
4. Affluence, being the manure and water for spiritual growth, is not to be avoided.
5. Illness and tribulations, being teachers of piety, are not to be avoided.
6. Enemies and misfortune, being the means of inclining one to a religious career, are not to be avoided.
7. That which comes of itself, being a divine gift, is not to be avoided.
8. Reason, being in every action the best friend is not to be avoided.
9. Such devotional exercises of body and mind as one is capable of performing are not to be avoided.
10. The thought of helping others, howsoever limited one's ability to help others may be, is not to be avoided.

These are the Ten Things Not To Be Avoided



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The Ten Things One Must Know:

1. One must know that all visible phenomena, being illusory, are unreal
2. One must know that the mind, being without independent existence (apart from the One Mind), is impermanent.
3. One must know that ideas arise from a concatenation of causes.
4. One must know that the body and speech, being compounded of the four elements, are transitory.
5. One must know that the effects of past actions, whence comes all sorrow, are inevitable.
6. One must know that sorrow, being the means of convincing one of the need of the religious life, is a guru.
7. One must know that attachment to worldly things makes material prosperity inimical to spiritual progress.
8. One must know that misfortune, being the means of leading one to the Doctrine, is also a guru.
9. One must know that no existing thing has an independent existence.
10. One must know that all things are interdependent.

These are The Ten Things One Must Know



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The Ten Things To Be Practiced:

1. One should acquire practical knowledge of the Path by treading it, and not be as are the multitude (who profess, but do not practice religion).
2. By quitting one's own country and dwelling in foreign lands one should acquire knowledge of non-attachment.
3. Having chosen a religious preceptor, separate yourself from egotism and follow his teachings implicitly.
4. Having acquired mental discipline by hearing and meditating upon religious teachings, boast not of thine attainment, but apply it to the realization of truth.
5. Spiritual knowledge having dawned in oneself, neglect it not through slothfulness, but cultivate it with ceaseless vigilance.
6. Once having experienced spiritual illumination, commune with it in solitude, relinquishing the worldly activities of the multitude.
7. Having acquired practical knowledge of spiritual things and made the Great Renunciation, permit not the body, speech, or mind to become unruly, but observe the three vows of poverty, chastity, and obedience.
8. Having resolved to attain the highest good, abandon selfishness and devote yourself to the service of others.
9. Having entered upon the mystic Mantrayanic Pathway, permit not the body, speech, or the mind to remain unsanctified, but practice the threefold Mandala.
10. During the period of youth, frequent not those who cannot direct thee spiritually, but acquire practical knowledge painstakingly at the feet of a learned and pious guru.

These are The Ten Things To Be Practiced



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The Ten Things To Be Persevered In:

1. Novices should persevere in listening to, and meditating upon religious teachings.
2. Having had a spiritual experience, persevere in meditation and mental concentration.
3. Persevere in solitude until the mind hath been yogically disciplined.
4. Should thought processes be difficult to control, persevere in thine efforts to dominate them.
5. Should there be great drowsiness, persevere in thine efforts to invigorate the intellect (or control the mind).
6. Persevere in meditation until thou attainest the imperturbable mental tranquillity of samadhi.
7. Having attained this state of samadhi, persevere in prolonging its duration and in causing its recurrence at will.
8. Should various misfortunes assail thee, persevere in patience of body, speech, and mind.
9. Should there be great attachment, hankering, or mental weakness, persevere in an effort to eradicate it as soon as possible.
10. Should benevolence and pity be weak in thee, persevere in directing the mind towards perfection.

These are The Ten Things To Be Persevered In



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The Ten Incentives :

1. By reflecting upon the difficulty of obtaining a free and endowed human body, mayest thou be incited to adopt the religious career.
2. By reflecting upon death and the impermanence of life, mayest thou be incited to live piously.
3. By reflecting upon the irrevocable nature of the results which inevitably arise from actions, mayest thou be incited to avoid impiety and evil.
4. By reflecting upon the evils of life in the round of successive existences, mayest thou be incited to seek Emancipation.
5. By reflecting upon the miseries which all sentient beings suffer, mayest thou be incited to attain deliverance therefrom by enlightenment of mind.
6. By reflecting upon the perversity and illusory nature of the mind of all sentient beings, mayest thou be incited to listen to, and meditate upon, the Doctrine.
7. By reflecting upon the difficulty of eradicating erroneous concepts, mayest thou be incited to constant meditation (which overcomes them).
8. By reflecting upon the predominance of evil propensities in this Kali-Yuga (or Age of Darkness), mayest thou be incited to seek their antidote (in the Doctrine).
9. By reflecting upon the multiplicity of misfortunes in this Age of Darkness, mayest thou be incited to perseverance (in the quest for Emancipation).
10. By reflecting upon the uselessness of aimlessly frittering away thy life, mayest thou be incited to diligence (in the treading of the Path).

These are The Ten Incentives.



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The Ten Errors:

1. Weakness of faith combined with strength of intellect are apt to lead to the error of talkativeness.
2. Strength of faith combined with weakness of intellect are apt to lead to the error of narrow minded dogmatism.
3. Great zeal without adequate religious instruction is apt to lead to the error of going to erroneous extremes (or follow misleading paths).
4. Meditation without sufficient preparation through having heard and pondered the Doctrine is apt to lead to the error of losing oneself in the darkness of unconsciousness.
5. Without practical and adequate understanding of the Doctrine, one is apt to fall into the error of religious self conceit.
6. Unless the mind be trained to selflessness and infinite compassion, one is apt to fall into the error of seeking liberation for self alone.
7. Unless the mind be disciplined by knowledge of its own immaterial nature, one is apt to fall into the error of diverting all activities along the path of worldliness.
8. Unless all worldly ambitions be eradicated, one is apt to fall into the error of allowing oneself to be dominated by worldly motifs.
9. By permitting credulous and vulgar admirers to congregate about thee, there is liability of falling into the error of becoming puffed up with worldly pride.
10. By boasting of one's occult learning and powers, one is liable to fall into the error of proudly exhibiting proficiency in worldly rites.

These are The Ten Errors.



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The Ten Resemblances Wherein One May Err:

1. Desire may be mistaken for faith.
2. Attachment may be mistaken for benevolence and compassion.
3. Cessation of thought processes may be mistaken for the quiescence of infinite mind, which is the true goal.
4. Sense perceptions (or phenomena) may be mistaken for revelations (or glimpses of Reality).
5. A mere glimpse of Reality may be mistaken for complete realization.
6. Those who outwardly profess, but do not practice, religion may be mistaken for true devotees.
7. Slaves of passion may be mistaken for masters of yoga who have liberated themselves from all conventional laws.
8. Actions performed in the interest of self may be mistakenly regarded as altruistic.
9. Deceptive methods may be mistakenly regarded as being prudent.
10. Charlatans may be mistaken for Sages.

These are the Ten Resemblances Wherein One May Err.



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The Ten Things Wherein One Errs Not:

1. In being free from attachment to all objects, and being ordained a bhikshu into the Holy Order, forsaking home and entering upon the homeless state, one doth not err.
2. In revering one's spiritual preceptor one doth not err.
3. In thoroughly studying the Doctrine, hearing discourses thereon, and reflecting and meditating upon it, one doth not err.
4. In nourishing lofty aspirations and a lowly demeanour, one doth not err.
5. In entertaining liberal views (as to religion) and yet being firm in observing (formal religious) vows, one doth not err.
6. In having greatness of intellect and smallness of pride one doth not err.
7. In being wealthy in religious doctrines and diligent in meditating upon them one doth not err.
8. In having profound religious learning, combined with knowledge of things spiritual and absence of pride, one doth not err.
9. By passing one's whole life in solitude (and meditation) one doth not err.
10. In being unselfishly devoted to doing good to others, by means of wise methods, one doth not err.

These are The Ten Things Wherein One Errs Not.



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The Thirteen Grievous Failures:

1. If, after having been born a human being, one give no heed to the Holy Doctrine, one resemble a man who returns empty handed from a land rich in precious gems; and this is a grievous failure.
2. If, after having entered the door of the Holy Order, one return to the life of a householder, one resemble a moth plunging into the flame of a lamp; and this is a grievous failure.
3. To dwell with a sage and remain in ignorance is to be like a man dying of thirst on the shore of a lake; and this is a grievous failure.
4. To know the moral precepts and not apply them to the cure of obscuring passions is to be like a diseased man carrying a bag of medicine which he never useth; and this is a grievous failure.
5. To preach religion and not to practice it is to be like a parrot saying a prayer; and this is a grievous failure.
6. The giving in alms and charity of things obtained by theft, robbery, or deceit, is like lightning striking the surface of water (in that its effect is dissipated); and this is a grievous failure.
7. The offering to deities of the meat obtained by killing animate beings is like offering a mother the flesh of her own child; and this is a grievous failure.
8. To exercise patience for merely selfish ends rather than for doing good to others is to be like a cat exercizing patience in order to kill a rat; and this is a grievous failure.
9. Performing meritorious actions in order merely to attain fame and praise in this world is like bartering the mystic wish granting gem for a pellet of goat's dung; and this is a grievous failure.
10. If, after having heard much of the Doctrine, one's nature still be unattuned, one is like a physician with a chronic disease, and this is a grievous failure.
11. To be clever concerning the precepts yet ignorant of the spiritual experiences which come from applying them is to be like a rich man who hath lost the key of his treasury; and this is a grievous failure.
12. To attempt to explain to others doctrines which one hath not completely mastered oneself is to be like a blind man leading the blind; and this is a grievous failure.



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13. To hold experiences resulting from the first stage of meditation to be those of the final stage is to be like a man who mistakes brass for gold; and this is a grievous failure.
14. These are The Thirteen Grievous Failures.



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The Fifteen Weaknesses :

1. A religious devotee shows weakness if he allow his mind to be obsessed with worldly thoughts while dwelling in solitude.
2. A religious devotee who is the head of a monastery shows weakness if he seek his own interests (rather than those of the brotherhood).
3. A religious devotee shows weakness if he be careful in the observance of moral discipline and lacking in moral restraint.
4. It shows weakness in one who hath entered the upon the Righteous Path to cling to worldly feelings of attraction and repulsion.
5. It shows weakness in one who hath renounced worldliness and entered the Holy Order to hanker after acquiring merit.
6. It shows weakness in one who hath caught a glimpse of Reality to fail to persevere in sadhana (or yogic meditation) till the dawning of Full Enlightenment.
7. It shows weakness in one who is a religious devotee to enter upon the Path and then be unable to tread it.
8. It shows weakness in one who hath no other occupation than religious devotion to be unable to eradicate from himself unworthy actions.
9. It shows weakness in one who hath chosen the religious career to have hesitancy in entering into close retreat while knowing full well that the food and everything needed would be provided unasked.
10. A religious devotee who exhibits occult powers when practicing exorcism or driving away diseases shows weakness.
11. A religious devotee shows weakness if he barter sacred truths for food and money.
12. One who is vowed to the religious life shows weakness if he cunningly praise himself while disparaging others.



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13. A man of religion who preaches loftily to others and doth not live loftily himself shows weakness.
14. One who professes religion and is unable to live in solitude in his own company and yet knows not how to make himself agreeable in the company of others shows weakness.
15. The religious devotee shows weakness if he be not indifferent to comfort and hardship.

These are The Fifteen Weaknesses.



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The Twelve Indispensable Things:

1. It is indispensable to have an intellect endowed with the power of comprehending and applying the Doctrine to one's own needs.
2. At the very beginning (of one's religious career) it is indispensably necessary to have the most profound aversion for the interminable sequence of repeated deaths and births.
3. A guru capable of guiding thee on the Path of Emancipation is also indispensable.
4. Diligence combined with fortitude and invulnerability to temptation are also indispensable.
5. Unceasing perseverance in neutralizing the results of evil deeds by the performance of good deeds, and the fulfilling of the threefold vow, to maintain chastity of body, purity of mind, and control of speech, are indispensable.
6. A philosophy comprehensive enough to embrace the whole of knowledge is indispensable.
7. A system of meditation which will produce the power of concentrating the mind upon anything whatsoever is indispensable.
8. An art of living which will enable one to utilize each activity of body, speech, and mind as an aid on the Path is indispensable.
9. A method of practicing the select teachings which will make them more than mere words is indispensable.
10. Special instructions (by a wise guru) which will enable one to avoid misleading paths, temptations, pitfalls and dangers are indispensable.
11. Indomitable faith combined with supreme serenity of mind are indispensable at the moment of death.
12. As a result of having practically applied the select teachings, the attainment of spiritual powers capable of transmuting the body, the speech, and the mind into their divine essences is indispensable.

These are The Twelve Indispensable Things.



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The Ten Signs Of A Superior Man:

1. To have but little pride and envy is the sign of a superior man.
2. To have but few desires and satisfaction with simple things is the sign of a superior man.
3. To be lacking in hypocrisy and deceit is the sign of a superior man.
4. To regulate one's conduct in accordance with the law of cause and effect as carefully as one guards the pupils of one's eyes is the sign of a superior man.
5. To be faithful to one's engagements and obligations is the sign of a superior man.
6. To be able to keep alive friendships while one (at the same time) regards all beings with impartiality is the sign of a superior man.
7. To look with pity and without anger upon those who live evilly is the sign of a superior man.
8. To allow unto others the victory, taking unto oneself the defeat, is the sign of a superior man.
9. To differ from the multitude in every thought and action is the sign of a superior man.
10. To observe faithfully and without pride one's vows of chastity and piety is the sign of a superior man.

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



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The Ten Useless Things:

1. Our body being illusory and transitory, it is useless to give overmuch attention to it.
2. Seeing that when we die we must depart empty handed and on the morrow after our death our corpse is expelled from our own house, it is useless to labour and to suffer privations in order to make for oneself a home in this world.
3. Seeing that when we die our descendants (if spiritually unenlightened) are unable to render us the least assistance, it is useless for us to bequeath to them worldly (rather than spiritual) riches, even out of love.
4. Seeing that when we die we must go on our own way alone and without kinsfolk or friends, it is useless to have devoted time (which ought to have been dedicated to the winning of enlightenment) to their humouring and obliging, or in showering loving affection upon them.
5. Seeing that our descendants themselves are subject to death and that whatever worldly goods we may bequeath to them are certain to be lost eventually, it is useless to make bequests of things in this world.
6. Seeing that when death comes one must relinquish even one's own home, it is useless to devote life to the acquisition of worldly things.
7. Seeing that unfaithfulness to the religious vows will result in one's going to the miserable states of existence, it is useless to have entered the Order if one live not a holy life.
8. To have heard and thought about the Doctrine and not practiced it and acquired spiritual powers to assist thee at the moment of death is useless.
9. It is useless to have lived, even for a very long time, with a spiritual preceptor if one be lacking in humility and devotion and thus be unable to develop spiritually.
10. Seeing that all existing and apparent phenomena are ever transient, changing, and unstable, and more especially that the worldly life affords neither reality nor permanent gain, it is useless to have devoted oneself to the profitless doings of this world rather than the seeking of Divine Wisdom.

These are The Ten Useless Things.



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The Ten Self Imposed Troubles:

1. To enter the state of a householder without the means of sustenance produces self imposed trouble as doth an idiot eating aconite.
2. To live a thoroughly evil life and disregard the Doctrine produces self imposed trouble as doth an insane person jumping over a precipice.
3. To live hypocritically produces self imposed trouble as doth a person who puts poison in his own food.
4. To be lacking in firmness of mind and yet attempt to act as the head of a monastery produces self imposed trouble as doth a feeble old woman who attempts to herd cattle.
5. To devote oneself wholly to selfish ambitions and not strive for the good of others produces self imposed trouble as doth a blind man who allows himself to become lost in a desert.
6. To undertake difficult tasks and not have the ability to perform them produces self imposed trouble as doth a man without strength who tries to carry a heavy load.
7. To transgress the commandments of the Buddha or of the holy guru through pride and self conceit produces trouble as doth a king who follows a perverted policy.
8. To waste one's time loitering about towns and villages instead of devoting it to meditation produces self imposed trouble as doth a deer that descends into the valley instead of keeping to the fastness of the mountains.
9. To be absorbed in the pursuit of worldly things rather than in nourishing the growth of Divine Wisdom produces self imposed trouble as doth an eagle when it breaks its wing.
10. Shamelessly to misappropriate offerings which have been dedicated to the guru or the Trinity produces self imposed trouble as doth a child swallowing live coals.

These are The Ten Self Imposed Troubles.



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The Ten Things Wherein One Does Good To Oneself:

1. One does good to oneself by abandoning worldly conventions and devoting oneself to the Holy Dharma.
2. One does good to oneself by departing from home and kindred and attaching oneself to a guru of saintly character.
3. One does good to oneself by relinquishing worldly activities and devoting oneself to the three religious activities, hearing, reflecting and meditating upon the chosen teachings.
4. One does good to oneself by giving up social intercourse and dwelling alone in solitude.
5. One does good to oneself by renouncing desire for luxury and ease and enduring hardship.
6. One does good to oneself by being contented with simple things and free from craving for worldly possessions.
7. One does good to oneself by making and firmly adhering to the resolution not to take advantage of others.
8. One does good to oneself by attaining freedom from hankering after the transitory pleasures of this life and devoting oneself to the realization of the eternal bliss of Nirvana.
9. One does good to oneself by abandoning attachment to visible material things (which are transitory and unreal) and attaining knowledge of reality.
10. One does good to oneself by preventing the three doors to knowledge (the body, the speech, and the mind) from remaining spiritually undisciplined and by acquiring through right use of them, the Twofold Merit.

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



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The Ten Best Things:

1. For one of little intellect, the best thing is to have faith in the law of cause and effect.
2. For one of ordinary intellect, the best thing is to recognize, both within and without oneself, the workings of the law of opposites.
3. For one of superior intellect, the best thing is to have a thorough comprehension of the inseparableness of the knower, the object of knowledge, and the act of knowing.
4. For one of little intellect, the best meditation is complete concentration of mind upon a single object.
5. For one of ordinary intellect, the best meditation is unbroken concentration of mind upon the two dualistic concepts (of phenomena and noumena, and consciousness and mind).
6. For one of superior intellect, the best meditation is to remain in mental quiescence, the mind devoid of all thought processes, knowing that the meditator, the object of meditation, and the act of meditating constitute an inseparable unity.
7. For one of little intellect, the best religious practice is to live in strict conformity with the law of cause and effect.
8. For one of ordinary intellect, the best religious practice is to regard all objective things as though they were images seen in a dream or produced by magic.
9. For one of superior intellect, the best religious practice is to abstain from all worldly desires and actions, (regarding all sangsaric things as though they were non-existent).
10. For those of all three grades of intellect, the best indications of spiritual progress is the gradual diminution of obscuring passions and selfishness.

These are The Ten Best Things.



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The Ten Grievous Mistakes:

1. For a religious devotee to follow a hypocritical charlatan instead of a guru who sincerely practiceth the Doctrine is a grievous mistake.
2. For a religious devotee to apply himself to vain worldly sciences rather than to seeking the chosen secret teachings of the Great Sages is a grievous mistake.
3. For a religious devotee to make far reaching plans as though he were going to establish permanent residence (in this world) instead of living as though each day were the last he had to live is a grievous mistake.
4. For a religious devotee to preach the Doctrine to the multitude (ere having realized it to be true) instead of meditating upon it (and testing its truth) in solitude is a grievous mistake.
5. For a religious devotee to be like a miser and hoard up riches instead of dedicating them to religion and charity is a grievous mistake.
6. For a religious devotee to give way in body, speech and mind to the shamelessness of debauchery instead of observing carefully the vows (of purity and chastity) is a grievous mistake.
7. For a religious devotee to spend his life between worldly hopes and fears instead of gaining understanding of Reality is a grievous mistake.
8. For a religious devotee to try to reform others instead of reforming himself is a grievous mistake.
9. For a religious devotee to strive after worldly powers instead of cultivating his own innate spiritual powers is a grievous mistake.
10. For a religious devotee to be idle and indifferent instead of persevering when all the circumstances favourable for spiritual development are present is a grievous mistake.

These are The Ten Grievous Mistakes.



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The Ten Necessary Things:

1. At the very outset (of one's religious career) one should have so profound an aversion for the continuous succession of deaths and births (to which all who have not attained Enlightenment are subject) that one will wish to flee from it even as a stag flees from captivity.
2. The next necessary thing is perseverance so great that one regrets not the losing of one's life (in the quest for Enlightenment), like that of the husbandman who tills his fields and regrets not the tilling even though he die on the morrow.
3. The third necessary is joyfulness of mind like that of a man who hath accomplished a great deed of far reaching influence.
4. Again, one should comprehend that, as a man dangerously wounded by an arrow, there is not a moment of time to be wasted.
5. One needs ability to fix the mind on a single thought even as doth a mother who hath lost her only son.
6. Another necessary thing is to understand that there is no need of doing anything, even as a cowherd whose cattle have been driven off by enemies understands he can do nothing to recover them.
7. It is primarily requisite for one to hunger after the Doctrine, even as a hungry man hungers after food.
8. One needs to be as confident of one's mental ability as doth a strong man of his ability to hold fast to a precious gem which he hath found.
9. One must expose the fallacy of dualism as one doth the falsity of a liar.
10. One must have confidence in the Thatness (as being the Sole Refuge) even as an exhausted crow far from land hath confidence in the mast of the ship upon which it resteth.

These are The Ten Necessary Things.



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The Ten Unnecessary Things:

1. If the empty nature of the mind be realized, no longer is it necessary to listen to or meditate upon religious teachings.
2. If the unsulliable nature of the intellect be realized, no longer is it necessary to seek absolution of one's sins.
3. Nor is absolution necessary for one who abides in the State of Mental Quiescence.
4. For him who hath attained the State of Unalloyed Purity there is no need to meditate upon the Path or upon the methods of treading it, (for he hath arrived at the Goal).
5. If the unreal (or illusory) nature of cognitions be realized, no need is there to meditate upon the state of non-cognition.
6. If the non-reality (or illusory nature) of obscuring passions be realized, no need is there to seek their antidote.
7. If all phenomena be known to be illusory, no need is there to seek or reject anything.
8. If sorrow and misfortune be recognized to be blessings, no need is there to seek happiness.
9. If the unborn (or uncreated) nature of one's own consciousness be realized, no need is there to practice transference of consciousness.
10. If only the good of others be sought in all that one doeth, no need is there to seek benefit for oneself.

These are The Ten Unnecessary Things.



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The Ten More Precious Things:

1. One free and well endowed human life is more precious than myriads of non-human lives in any of the six states of existence.
2. One Sage is more precious than multitudes of irreligious and worldly minded persons.
3. One esoteric truth is more precious than innumerable exoteric doctrines.
4. One momentary glimpse of Divine Wisdom, born of meditation, is more precious than any amount of knowledge derived from merely listening to and thinking about religious teachings.
5. The smallest amount of merit dedicated to the good of others is more precious than any amount of merit dedicated to one's own good.
6. To experience but momentarily the samadhi wherein all thought processes are quiescent is more precious than to experience uninterruptedly the samadhi wherein thought processes are still present.
7. To enjoy a single moment of Nirvanic bliss, is more precious than to enjoy any amount of sensual bliss.
8. The smallest good deed done unselfishly is more precious than innumerable good deeds done selfishly.
9. The renunciation of every worldly thing (home, family, friends, property, fame, duration of life, and even health) is more precious than the giving of inconceivably vast worldly wealth in charity.
10. One lifetime spent in the quest for Enlightenment is more precious than all the lifetimes during an aeon spent in worldly pursuits.

These are The Ten More Precious Things.



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The Ten Equal Things:

1. For him who is sincerely devoted to the religious life, it is the same whether he refrain from worldly activities or not.
2. For him who hath realized the transcendental nature of mind, it is the same whether he meditate or not.
3. For him who is freed from attachment to worldly luxuries, it is the same whether he practice asceticism or not.
4. For him who hath realized Reality, it is the same whether he dwell on an isolated hilltop in solitude or wander hither and thither (as a bhikshu).
5. For him who hath attained the mastery of his mind, it is the same whether he partake of the pleasures of the world or not.
6. For him who is endowed with the fullness of compassion, it is the same whether he practice meditation in solitude or work for the good of others in the midst of society.
7. For him whose humility and faith (with respect to his guru) are unshakeable, it is the same whether he dwell with his guru or not.
8. For him who understands thoroughly the teachings which he hath received, it is the same whether he meet with good fortune or bad fortune.
9. For him who hath given up the worldly life and taken to the practice of the Spiritual Truths, it is the same whether he observe conventional codes of conduct or not.
10. For him who hath attained the Sublime Wisdom, it is the same whether he be able to exercise miraculous powers or not.

These are The Ten Equal Things.



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The Ten Virtues Of The Holy Dharma (or Doctrine):

1. The fact that there have been made known amongst men the Ten Pious Acts, The Ten Paramita, the various teachings concerning Reality and Perfection, The Four Noble Truths, The Four States of Dhyana, The Four States of Formless Existence, and The Two Mystic Paths (the higher and lower paths) shows the virtue of the Holy Dharma.
2. The Fact that there have been evolved in the Sangsara spiritually enlightened princes and Brahmins amongst men, and the Four Great Guardians, The six orders of devas of the sensuous paradises, the seventeen orders of gods of the worlds of form, and the four orders of gods of the worlds without form shows the virtue of the Holy Dharma.
3. The fact that there have arisen in the world those who have entered the Stream, those who will return to birth but once more, those who have passed beyond the need of further birth, and Arhants, and Self Enlightened Buddhas and Omniscient Buddhas, shows the virtue of the Holy Dharma.
4. The fact that there are those who have attained Bodhic Enlightenment and are able to return to the world as Divine Incarnations and work for the deliverance of mankind and of all living things till the time of the dissolution of the physical universe shows the virtue of the Holy Dharma.
5. The fact that there existeth, as an outcome of the all embracing benevolence of the Bodhisattvas, protective spiritual influences which make possible the deliverance of men and of all beings shows the virtue of the Holy Dharma.
6. The fact that one experience even in the unhappy worlds of existence moments of happiness as a direct outcome of having performed little deeds of mercy while in the human world, shows the virtue of the Holy Dharma.
7. The fact that men after having lived evilly should have renounced the worldly life and become saints worthy of the veneration of the world shows the virtue of the Holy Dharma.
8. The fact that men whose heavy evil karma would have condemned them to almost endless suffering after death should have turned to the religious life and attained Nirvana shows the virtue of the Holy Dharma.
9. The fact that by merely having faith in or meditating upon the Doctrine, or by merely donning the robe of the bhikshu, one become worthy of respect and veneration shows the virtue of the Holy Dharma.



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

These are The Ten Virtues of The Holy Dharma.



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The Ten Figurative Expressions:

1. As the Foundation Truth cannot be described (but must be realized in samadhi), the expression 'Foundation Truth' is merely figurative.
2. As there is neither any traversing nor any traverser of the Path, the expression 'Path' is merely figurative.
3. As there is neither any seeing nor any seer of the True State, the expression 'True State' is merely figurative.
4. As there is neither any meditation nor any meditator of the Pure State, the expression 'Pure State' is merely figurative.
5. As there is neither any enjoying nor any enjoyer of the Natural Mood, the expression 'Natural Mood' is merely figurative.
6. As there is neither any vow keeping nor any vow keeper, these expressions are merely figurative.
7. As there is neither any accumulating nor any accumulator of merits, the expression 'Twofold Merit' is merely figurative.
8. As there is neither any performing, nor any performer of actions, the expression 'Twofold Obscuration' is merely figurative.
9. As there is neither any renunciation nor any renouncer (of worldly existence), the expression 'worldly existence' is merely figurative.
10. As there is neither any obtaining nor any obtainer (of results of actions), the expression 'results of actions' is merely figurative.

These are The Ten Figurative Expressions



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The Ten Great Joyful Realizations :

1. It is great joy to realize that the mind of all sentient beings is inseparable from the All-Mind.
2. It is great joy to realize that the Fundamental Reality is qualityless (in that no characteristics can be applied to it).
3. It is great joy to realize that in the infinite, though transcending Knowledge of Reality, all sangsaric differentiations are non-existent (or that all partial or relative truths are recognized as parts of the One Truth).
4. It is great joy to realize that in the state of the primordial (or uncreated mind) there exists no disturbing thought processes.
5. It is great joy to realize that in the Dharma Kaya wherein mind and matter are inseparable, there exists neither any holder of theories nor any support of theories.
6. It is great joy to realize that in the self emanated, compassionate Sambhoga Kaya there exists no birth, death, transition, or any change.
7. It is great joy to realize that in the self emanated, divine Nirmana Kaya there exists no feeling of duality.
8. It is great joy to realize that in the Dharma Chakra there exists no support for the soul doctrine (or personal immortality).
9. It is great joy to realize that in the Divine, Boundless Compassion (of the Bodhisattvas) there exists neither any shortcoming nor any showing of partiality.
10. It is great joy to realize that the Path to Freedom which all the Buddhas have trodden is ever existent, ever unchanged, and ever open to those who are ready to enter upon it.

These are The Ten Great Joyful Realizations.



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The Conclusion :

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

Here ends The Supreme Path, The Rosary of Precious Gems.

The Colophon :

This treatise was put into manuscript from by Digom Sonam Rinchen (Meditating One of Precious Merit, of the Cave of the Cow-Yak), who possessed thorough knowledge of the teachings of the Kahdampas and of the Chagchenpas.

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

May this Book radiate divine virtue; and may it prove to be auspicious. Mangalam (May blessings or happiness be upon it).