

**1-9) The Ten Commandments**  
**Spiritual Wisdom**  
**Tibet Buddhism**



# 1-9-1) The ten Commandments of Causes of Regret by Tibetan Buddhist View Short Version

1. A cause of regret to fritter life away
2. A cause of regret to die an irreligious and worldly person
3. A cause of regret to spend time in worldly aims and pursuits
4. A cause of regret to let life be swallowed up in the morass of the world's illusions
5. A cause of regret to be separated from the holy guru being before attaining enlightenment
6. A cause of regret to be shattered by the force of uncontrolled passions
7. A cause of regret to dissipate the Perfect Wisdom amidst the jungle of worldliness
8. A cause of regret to sell like a merchandise the Sublime Doctrine of the Sages
9. A cause of regret to have disown or abandon all sentient beings of kind parents
10. A cause of regret to waste the prime time of youth for developing Body, Speech, and Mind

# 1-9-2) The Ten Commandments of the Causes of Regret

Source: Tibetan Rosary of Precious Gems Full Version

- (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 human 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 attaining
- (6) Religious faith and vows being the vessel which conveys one to Emancipation, it would be a cause of regret if it were 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 then 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.



# 1-9-3) The Ten Commandments of The REQUIREMENTS COME NEXT

Source: Tibetan Rosary of Precious Gems Full Version

- (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) Keeness 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 Armor and strength of intellect are required for the fulfillment 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 Twofold 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, should always 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.

# 1-9-4) The Ten Commandments of The Things to done

Source: Tibetan Rosary of Precious Gems Full Version

- (1) Attach yourself to a religious 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 your own and in whom you can place your trust.
- (4) Keeping in mind the evils of gluttony, use just enough food to keep fit during the period of your 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 you in good health.
- (8) Adopt such devotional practices as will lead to Spiritual development.
- (9) Retain such disciples as are firm in faith, meek in spirit, and who appear to be favored by karma in their quest for Divine Wisdom.
- (10) Constantly maintain alertness of consciousness in walking, in sitting, in eating, and in sleeping.

# 1-9-5) The Ten Commandments of The Things to be avoided

Source: Tibetan Rosary of Precious Gems Full Version

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

# 1-9-6) The Ten Commandments of The Things not to be avoided

Source: Tibetan Rosary of Precious Gems Full Version

- (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 properly 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, however limited one's ability to help others may be, is not to be avoided.



# 1-9-7) The Ten Commandments of The Things one must know

Source: Tibetan Rosary of Precious Gems Full Version

- (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 number 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, from which 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 thing has an independent existence.
- (10) One must know that all things are interdependent.



# 1-9-8) The Ten Commandments of The Things to be practiced

Source: Tibetan Rosary of Precious Gems Full Version

- (1) One should acquire practical knowledge of the Path by treading it, and not be as do the multitude (who profess, but do not practice, religion).
- (2) By quitting one's own country and dwelling in foreign lands one should acquire practical 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 your 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 Goal, abandon selfishness and devote thyself to the service of others.
- (9) Having entered upon the mystic Mantrayanic Pathway, permit not the body, the speech, or mind to remain unsanctified, but practice the threefold mandala
- (10) During the period of youth, frequent not those who cannot direct you spiritually, but acquire practical knowledge painstakingly at the feet of a learned and pious guru.

# 1-9-9) The Ten Commandments of the things to be persevered in

Source: Tibetan Rosary of Precious Gems Full Version

- (1) Novices should persevere in listening to, and meditating upon, religious teachings.
- (2) Having had spiritual experience, persevere in meditation and mental concentration.
- (3) Persevere in solitude until the mind has been yogically disciplined.
- (4) Should thought-processes be difficult to control, persevere in your efforts to dominate them.
- (5) Should there be great drowsiness, persevere in your efforts to invigorate the intellect (or to control the mind).
- (6) Persevere in meditation until you attain the imperturbable mental tranquility 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 you, 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 it manifests itself.
- (10) Should benevolence and pity be weak within you, persevere in directing the mind towards Perfection.

# 1-9-10) The Ten Commandments of the Incentives

Source: Tibetan Rosary of Precious Gems Full Version

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



# 1-9-11) The Ten Commandments of the Errors

Source: Tibetan Rosary of Precious Gems Full Version

- (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.
- (4) Meditation without sufficient preparation though 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 lead to the error of religious self-conceit.
- (6) Unless the mind be trained to selflessness and infinite compassion, one is apt to lead to the error of seeking liberation for oneself alone.
- (7) Unless the mind be disciplined by knowledge of its own immaterial nature, one is apt to lead to 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 motives.
- (9) By permitting credulous and vulgar admirers to congregate about you, one is liable to fall 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



# 1-9-12) The Ten Commandments of Resemblances wherein one may err

Source: Tibetan Rosary of Precious Gems Full Version

- (1) Desire may be taken 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 oneself may be mistakenly regarded as being altruistic.
- (9) Deceptive methods may be mistakenly regarded as being prudent.
- (10) Charlatans may be mistaken for Sages.

# 1-9-13) The Ten Commandments of wherein one errorth not

Source: Tibetan Rosary of Precious Gems Full Version

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

# 1-9-14) The Ten Commandments of SIGNS OF A SUPERIOR MAN

Source: Tibetan Rosary of Precious Gems Full Version

- (1) To have little pride and envy is the sign of a superior man.
- (2) To have but few desires and to be satisfied 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.

# 1-9-15) The Ten Commandments of USELESS THINGS

Source: Tibetan Rosary of Precious Gems Full Version

- (1) Our body being illusory and transitory, it is useless to give over-much 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 labor and to suffer privation 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 way alone and with kinsfolk or friends, it is useless to have devoted time (which ought to have been dedicated to the winning of Enlightenment) to their humoring 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 bequeaths of the things of 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 lives not a holy life.
- (8) To have heard and thought about the Doctrine and not practiced it and acquired spiritual powers to assist you at the moments of death is useless.
- (9) It is useless to have lived, even for a very long time, with a spiritual preceptor if one is lacking in humility and devotion and thus 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 to the seeking of Divine Wisdom.



# 1-9-16) The Ten Commandments of Self-imposed Troubles

Source: Tibetan Rosary of Precious Gems Full Version

- (1) To enter the state of the householder without means of sustenance produces self-imposed trouble as does an idiot eating aconite. (Aconite is a poisonous plant.)
- (2) To live a thoroughly evil life and disregard the Doctrine produces self-imposed trouble as does an insane person jumping over a precipice.
- (3) To live hypocritically produces self-imposed trouble as does 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 does a feeble old person who attempts to herd cattle.
- (5) To devote oneself wholly to selfish ambitions and not to strive for the good of others produces self-imposed trouble as does 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 does 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 self-imposed trouble as does a king who follows a perverted policy.
- (8) To waste one's time loitering about towns and villages instead of devoting it to meditations produces self-imposed trouble as does a deer that descends to the valley instead of keeping to 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 does an eagle when it breaks its wing.
- (10) Shamelessly to misappropriate offerings which have been dedicated to the guru or to the trinity produces self-imposed trouble as does a child swallowing live coals. Neither Gurus nor priests have the right to demand any payment in return for their performance of religious duties.

# 1-9-17) The Ten Commandments of Things wherein one does good for oneself

Source: Tibetan Rosary of Precious Gems Full Version

- (1) One does good for oneself by abandoning worldly conventions and devoting oneself to the Holy Dharma.
- (2) One does good for oneself by departing from home and family and attaching oneself to a guru of saintly character.
- (3) One does good for 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 for oneself by giving up social intercourse and dwelling alone in solitude.
- (5) One does good for oneself renouncing desire for luxury and ease and enduring hardship.
- (6) One does good for oneself by being contented with simple things and free from craving for worldly possessions.
- (7) One does good for oneself by making and firmly adhering to the resolution not to take advantage of others.
- (8) One does good for 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 for oneself by abandoning attachment to visible material things (which are transitory and unreal)and attaining knowledge of Reality.
- (10) One does good for 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.

# 1-9-18) The Ten Commandments of Best Things

Source: Tibetan Rosary of Precious Gems Full Version

- (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 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 remain in mental quiescence, the mind devoid of all thought-processes, knowing that the mediator, 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 indication of spiritual progress is the gradual diminution of obscuring passions and selfishness.



# 1-9-19) The Ten Commandments of GRIEVOUS MISTAKES

Source: Tibetan Rosary of Precious Gems Full Version

- (1) For a religious devotee to follow a hypocritical charlatan instead of a guru who sincerely practices 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 has to live is a grievous mistake.
- (4) For a religious devotee to preach the Doctrine to the multitude (err 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 favorable for spiritual advancement are present is a grievous mistake



# 1-9-20) The Ten Commandments of NECESSARY THINGS

Source: Tibetan Rosary of Precious Gems Full Version

- (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 lose 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 dies on the morrow.
- (3) The third necessary thing is joyfulness of mind like that of a man who has accomplished a great deed of far-reaching influence.
- (4) Again, one should comprehend that, as with 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 does a mother who has lost her only child.
- (6) Another necessary thing is to understand that there is no need of doing anything, even as a cow herder whose cattle have been driven off by enemies understands that 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 good food.
- (8) One needs to be as confident of one's mental ability as does a strong man of his physical ability to hold fast to a precious gem, which he has found.
- (9) One must expose the fallacy of dualism as one does 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 has confidence in the mast of the ship upon which it rests.

# 1-9-21) The Ten Commandments of UNNECESSARY THINGS

Source: Tibetan Rosary of Precious Gems Full Version

- (1) If the empty nature of the mind is realized, no longer is it necessary to listen to or to meditate upon religious teachings.
- (2) If the unsulliable nature of the intellect is 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 he who has attained the State of Unalloyed Purity there is no longer a need to meditate upon the Path or upon the methods of treading it, (for he has arrived at the Goal).
- (5) If the unreal (or illusory) nature of cognitions is realized, no longer is there a need to meditate upon the state of non-cognition.
- (6) If the non-reality (or illusory nature) of obscuring passions is realized, no longer is there a need to seek their antidote.
- (7) If all phenomena be known to be illusory, no longer is there a need to seek or to reject anything. (which has illusory (or phenomenal) existence is real.
- (8) If sorrow and misfortune be recognized to be blessings, no need is there a need to seek happiness.
- (9) If the unborn (or uncreated) nature of one's own consciousness be realized, no longer is there a need to practice transference of consciousness.
- (10) If only the good of others be sought in all that one does, no longer is there a need to seek benefit for oneself.

# 1-9-22) The Ten Commandments of MORE PRECIOUS THINGS

Source: Tibetan Rosary of Precious Gems Full Version

- (1) One free and well-endowed human life is more precious than myriad's of non-human lives in any of the six states of existence. The six states or regions, of sangsaric existence are 1) the deva-worlds 2) the asura-(or titan)world 3) the human world 4) the brute-world 5) the preta (or unhappy ghost) world, and 6) the hell-worlds.
- (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 devoted 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 moments 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.

# 1-9-23) The Ten Commandments of EQUAL THINGS

Source: Tibetan Rosary of Precious Gems Full Version

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



# 1-9-24) The Ten Commandments of The ZEN

Source: The Zen Commandments by Dean Sluyter

- 1) Awaken to boundless inner awareness.
- 2) Relax into "just being" by letting go and doing nothing.
- 3) Practice greater kindness and compassion.
- 4) Become the perfect student of imperfect teachers.
- 5) Liberate yourself from exaggerated anxieties about past and future by living in the now.
- 6) Find simplicity by uncluttering your life from within.
- 7) Practice devotion and faith for a greater sense of love and happiness.
- 8) Let go of disappointment by experiencing non-expectancy.
- 9) Bless everyone and everything to bring a deeper peace and joy into your life.
- 10) Disconnect the "dots of perception" to free yourself from labels, limitations, and preconceived notions.

# 1-9-25) The Ten Commandments of Six Boundless Virtues / Four Noble Truths

Source: Tibetan Rosary of Precious Gems Full Version

The Six Paramita (or "Six Boundless Virtues") are:

- 1) Boundless Charity
- 2) Morality
- 3) Patience
- 4) Industry
- 5) Meditation
- 6) Wisdom

The Four Noble truths taught by the Buddha may be stated as follows:

- (1) Existence in the Sangsara (the transitory and phenomenal universe) is inseparable from Suffering, or Sorrow.
- (2) The Cause of Suffering is Desire and Lust for Existence in the Sangsara.
- (3) The Cessation of Suffering is attained by conquering and eradicating Desire and Lust for Existence in the Sangsara.
- (4) The Path to the Cessation of Suffering is the Noble

# 1-9-26) The Ten Commandments of FIGURATIVE EXPRESSIONS

Source: Tibetan Rosary of Precious Gems Full Version

- (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. "Path" is merely a metaphor descriptive of the method of realizing spiritual growth or progress.
- (3) As there is neither any seeing nor any seer of the True State, the expression "True State" is merely figurative. The microcosmic mind becomes attuned to the Macrocosmic Mind.
- (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, Casual Merit is the fruit of charitable deeds, and otherwise known as temporal merit; and Resultant Merit, which arises from super-abundance of Casual Merit, and otherwise called spiritual merit.
- (8) As there is neither any performing nor any performer of actions, That is: Obscurations of intellect resulting from evil passions; and Obscurations of intellect resulting from wrong belief, such as the belief that there is an immortal personal self, or soul, or the belief that phenomenal appearances are real.
- (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 "result of actions" is merely figurative.

# 1-8-27) The Ten Commandments of GREAT JOYFUL REALIZATIONS

Source: Tibetan Rosary of Precious Gems Full Version

- (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. Qualities are purely sangsaric, i.e. of the phenomenal universe. All conditions, all dualities, merge in transcendent at-one-ness.
- (3) It is great joy to realize that in the infinite, thought-transcending Knowledge of Reality all sangsaric differentiations are non-existent.
- (4) It is great joy to realize that in the state of primordial (or uncreated) mind there exists no disturbing thought-process.
- (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. The truths proclaimed by the Buddha are symbolized by the Dharma-Chakra (the "Wheel of truth") which He set in motion when He first preached the truths to his disciples, in the Deer Park, near Benares.
- (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 Buddha's have trodden is ever-existent, ever unchanged, and ever open to those who are ready to enter upon it.



# 1-9-28) The Ten Commandments of GRIEVOUS FAILURES

Source: Tibetan Rosary of Precious Gems Full Version

- (1) If, after having been born a human being, one gives no heed to the Holy Doctrine, one resembles 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 the householder, one resembles 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 uses; and this is a grievous failure.
- (5) To preach religion and not 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; and this is a grievous failure.
- (7) The offering to the deities of 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 exercising 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.

# 1-9-29) The Ten Commandments of WEAKNESSES

Source: Tibetan Rosary of Precious Gems Full Version

- (1) A religious devotee shows weakness if he allows 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 seeks his own interests (rather than those of the brotherhood).
- (3) A religious devotee shows weakness if he is careful in the observance of moral discipline and lacking in moral restraint.
- (4) It shows weakness in one who has entered upon the Righteous Path to cling to worldly feelings of attraction and repulsion.
- (5) It shows weakness in one who has renounced worldliness and entered the Holy Order to hanker after acquiring merit.
- (6) It shows weakness in one who has 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 has no other occupation than religious devotion to be unable to eradicate from himself unworthy actions.
- (9) It shows weakness in one who has 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 in driving away diseases shows weakness.

# 1-9-30) The Ten Commandments of INDISPENSABLE THINGS

Source: Tibetan Rosary of Precious Gems Full Version

- (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 you on the Path of Emancipation is also indispensable.
- (4) Diligence combined with fortitude and invulnerability to temptation are indispensable.
- (5) Unceasing perseverance in neutralizing the results of evil deeds, by the performance of good deeds, and the fulfilling of the threefold vows, 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.

# The Ten Commandments

The End

