



Diamond Mountain University
 Bokjinpa Course XVIII:
 Master Saraha's Songs

Reading Two: Why Meditate

The following translation is an excerpt from Master Kamalashila's text on meditation., called Bhavana Krama, or The Steps of Meditation. Master Kamalashila wrote three such books on meditation, all with the same title, the one we are using is the middle one. This work can be found in Tibetan in the ACIP database, TD3915, folios 23B-24A.

Creating the Wish

དེ་ལྟར་སྒྲིང་རྗེ་གོམས་པའི་སྟོབས་གྱིས་སེམས་ཅན་མ་ལུས་པ་དང་བར་དམ་བཅས་ན་སྒྲ་ན་མེད་པ་ཡང་དག་
 པར་རྗོགས་པའི་བྱང་ལུབ་ཏུ་སྟོན་པའི་རང་བཞིན་གྱིས་བྱང་ལུབ་ཀྱི་སེམས་སྒྲིམ་མི་དགོས་པ་ཁོ་ནར་སྐྱེ་སྟེ།

तस्यैवं कृपाभ्यासबलात् सकलसत्त्वाभ्युद्धरण प्रतिज्ञयानुत्तर सम्यक्संबोधि प्रार्थनाकारम्
 अयत्नत एव बोधिचित्तम् उत्पद्यते ।

Through the power of meditating like this on compassion, we end up making a commitment to guide every living being. And in so doing, our wish to reach the unsurpassed state of totally perfect enlightenment comes completely of its own accord, and there's no need to strain ourselves to then focus on the wish.

འཕགས་པ་ཚོས་བརྩུ་པའི་མདོ་ལས།

यथोक्तं दशधर्मसूत्रे

As it was stated in the exalted *Sutra of the Ten Dharmas*:

སེམས་ཅན་མགོན་མེད་པ། སྐབས་མེད་པ། སྤིང་མེད་པ་དག་མཐོང་ནས་སྐྱོན་མེད་པ་ཡང་དག་པར་
ཚོགས་པའི་བྱང་ཆུབ་ཏུ་སེམས་བསྐྱེད་དོན་ཞེས་གསུངས་པ་བཞིན་ནོ། །

सत्त्वान् अत्राणान् अशरणान् अद्वीपान् दृष्ट्वा करुणायै चित्तम् उपस्थाप्य यावद्
अनुत्तरायां सम्यक्संबोधौ चित्तम् उत्पादयति इति ।

When we see that living beings are without a protector, without shelter, without an island to call home, there comes a wish in our mind for unsurpassed, totally perfect enlightenment.

གཞན་གྱིས་ཡང་དག་པར་འཛིན་དུ་བཅུག་པ་ལས་ཀྱང་བྱང་ཆུབ་སེམས་དཔའ་ལ་བྱང་ཆུབ་གྱི་སེམས་བསྐྱེད་
མེད་གྱི། འོན་ཀྱང་སྤིང་ཇི་ཆེན་པོས་ནོན་ཏེ། བྱང་ཆུབ་སེམས་དཔའ་བདག་ཉིད་གྱིས་བྱང་ཆུབ་ཏུ་
སེམས་བསྐྱེད་པ་བྱུང་ཆེ་བར་བཙོམ་ལྡན་འདས་གྱིས་འཕགས་པ་དེ་བཞིན་གཤེགས་པའི་ཡེ་ཤེས་གྱི་ཕྱག་
རྒྱའི་ཉིང་ངེ་འཛིན་ལས་བཀའ་སྤྲུལ་ཏོ། །

यदि नाम परसमादापनादिनापि बोधिसत्त्वस्य महासत्त्वस्य बोधिचित्तम् उत्पद्यते ।
तथापि कृपावेगतो यत् स्वयम् एव बोधिसत्त्वस्य बोधिचित्तम् उत्पद्यते तद्
भगवतार्यतथागत्ज्ञामुद्रासमाधौ विशिष्टतरत्वेन वर्णितम् ।

Of course it is true that the Wish can also be developed in a bodhisattva through another person exhorting us to embrace the wish. However, as it was proclaimed by the Conqueror in the exalted sutra *Wisdom Seal of Concentration for Those Gone Thus*, a

much stronger wish is developed when that same bodhisattva is overwhelmed by great compassion.

བྱུང་ཚུབ་གྱི་སེམས་དེ་སྐྱབ་པ་དང་མི་ལྡན་ཡང་འཁོར་བའི་ནང་ན་འབྲས་བུ་ཆེ་བར་བཅོམ་ལྡན་འདས་གྱིས་དེ་
སྐད་བྱམས་པའི་རྣམ་པར་ཐར་པ་ལས་བཀའ་སླུལ་ཏེ།

तद् एतद् बोधिचित्तं प्रतिपत्तिविकलम् अपि सम्सारे महाफलं भगवता वर्णितम् । तथा
चोक्तं मैत्रेयविमोक्षे ।

And even if your wish for enlightenment never takes on any practical application, it is considered to be a great achievement for someone in this suffering world. As the Conqueror spoke in *The Biography of Maitreya*:

རིགས་གྱི་བུ་འདི་ལྷ་སྟེ་དཔེར་ན་དོ་རྗེ་རིན་པོ་ཆེ་ཆག་ཀྱང་གསེར་གྱི་རྒྱན་བྱུང་པར་དུ་འཕགས་པ་ཐམས་ཅད་
ཟིལ་གྱིས་གཞོན་ཏེ། །དོ་རྗེ་རིན་པོ་ཆེའི་མིང་ཡང་མི་འདོར་ཞིང་དབུལ་བ་ཐམས་ཅད་ཀྱང་བརྗོད་གྲོ།
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तद् वथापि नाम कुलपुत्र भिन्नम् अपि वज्ररत्नं सर्वम् अतिविशिष्टं सुवर्णालंकारम्
अभिभवति । वज्ररत्ननाम च न विजहाति सर्वदारिद्र्यं च विनिवर्तयति ।

O Child of Noble Family, it is like this. Take for instance a diamond jewel—even if it shattered, it would still outshine every piece of exquisitely made gold jewelry. It would still retain the name “diamond jewel.” And it would still stop every kind of poverty.

རིགས་ཀྱི་སྲུང་བཞིན་དུ་ཐམས་ཅད་མ་ཐུན་པ་ཉིད་དུ་སེམས་བསྐྱེད་པའི་དོན་རྗེ་རིན་པོ་ཆེ་སྐབ་པ་དང་མི་ལྡན་པ་
ཡང་ཉན་ཐོས་དང་རང་སངས་རྒྱས་ཀྱི་གསེར་གྱི་རྒྱན་ཐམས་ཅད་ཟེལ་གྱིས་གཞོན་ཏོ། །སྲུང་ལུག་སེམས་
དཔའི་མིང་ཡང་མི་འདོར་ཞིང་འཁོར་བའི་དབྱེལ་བ་ཡང་རྫོག་པར་བྱེད་དོ་ཞེས་འཇུག་པོ། །

एवेम् एव कुलपुत्र प्रतिपत्तिभिन्नम् अपि सर्वज्ञता चित्तोत्पादवज्ररत्नं
सर्वश्रावकप्रत्येकबुद्धगुण सुवर्णालंकारम् अभिभवति बोधिचित्तनाम न विजहाति ।
संसारदारिद्र्यं च विनिवर्तयति इति ।

Like that, O Child of Noble Family, even if this diamond jewel of developing the wish for the state of omniscience was not put into practice, it would still outshine every piece of gold jewelry of the listeners or self-awakened. You would still retain the name “bodhisattva.” And this wish would still act to stop the poverty which is the cycle of pain.

The following translation is an excerpt from the first chapter of one of the oldest books on yoga, called Hatha Yoga Pradipika, or The Lamp That Illuminates the Yoga of the Sun and the Moon, written by Master Svātmarāma.

सुराज्ये धार्मिके देशे सुभिक्षे निरुपद्रवे ।
धनुः प्रमाणपर्यन्तं शिलाग्निजल वज्रिते ।
एकान्ते मठिकामध्ये स्थातव्यं हठयोगिना ॥ १२ ॥

*surajye dharmike deshe subhikshe nirupadrave
dhanuh pramana paryantam shila-agni jala varjite
ekante mathika madhye sthataavyam hatha yogina*

I.12 Here is the kind of place
that one who practices
the yoga of the sun and moon
should stay in.
He or she should dwell
in a land which is well-governed,
and where things of the spirit
are respected.
Food should be easy to find there,
and it should be free
of danger.
Your hermitage
should be the length of a longbow,
and away from falling rocks,
or fear of flood or forest fires.
and in this hut
you should stay, alone.

अल्पद्वारमरन्ध्रगर्तविवरं नात्युच्चनीचायतं

सम्यग्-गोमयसान्द्रलिप्तममलं निःशेषजन्तूज्झितम् ।

*alpa dvaram arandhra garta vivaram na-atyuch cha nichayatam
samyag gomaya sandra liptam amalam nihshesha jantuj jhitam*

I.13a Your hermitage should have
a small door, and should be
without windows. The walls
should have no holes or cracks.
The ceiling should neither be too high nor too low.
It should be fresh and clean,
smeared with a thick layer
of cow dung.
And it should be
entirely free of insects.

बाह्ये मण्डपवेदिकूपरुचिरं प्राकारसंवेष्टितं

प्रोक्तं योगमठस्य लक्षणमिदं सिद्धैर्हठाभ्यासिभिः ॥ १३ ॥

*bahye mandapa vedi kupa ruchiram prakara samveshtitam
proktam yoga mathashya lakshanam idam siddhair hatha-abhyasibhihi.*

I.13b Finally, there should be,
outside your hermitage,
supports for a small
shaded porch, and a well;
the grounds around
should be pretty, and nice.
All this should be entirely
enclosed by a fence.

These then are the requirements
for a proper yoga hermitage
as set forth by the accomplished saints
who practiced themselves
the yoga of the sun and moon.

एवं विधे मठे स्थित्वा सर्वचिन्ताविवर्जितः ।

गुरूपदिष्टमार्गेण योगमेव समभ्यसेत् ॥ १४ ॥

*evam vidhe matho sthitva sarva chinta vivarjitah
guru-upadishta margena yogam eva samabhyaset*

I.14 Stay in a hermitage
like this one,
and give up all thoughts
of other things.
Follow the path
that your teacher
shows you.
This is the kind of yoga
that you should
devote yourself to.