

The Classification of People
 Romanized Text Edition and
 English Translation of the
sKyes bu rnam 'byed bshad pa gzhon nu'i
mgul rgyan Attributed to Sa-skya Paṇḍita
 Kun-dga' rgyal-mtshan*

Christoph Cüppers

The regent (*sde-srid*) Sangs-rgyas rgya-mtsho (1653-1705), in his *Guidelines for Government Officials*,¹ written shortly after his appointment as regent in the year 1679, quotes on several occasions canonical and non-canonical Nītiśāstra and Subhāṣita literature, with the purpose of illustrating more clearly the attitude officials should display when occupying a government position. Among these texts the regent

* My heartfelt thanks go to Tsering Lama 'Phrin-las bzang-po for his generous willingness to discuss some of the nuances of the Tibetan wording contained in the text. Similarly, I express my gratitude to Philip Pierce, the *skyes-bu dam-pa*, for his usual unflinching support in not only polishing my English, but also correcting my translation from the Tibetan. Many thanks are also due to Yasuhiro Sueki for providing some reference material from the treasures of the Library of the International College for Advanced Buddhist Studies in Tokyo. Further, I am indebted to Dan Martin for sharing his bibliographic collections of *Subhāṣita* and *legs bshad* texts.

¹ *Blang dor gsal bar ston pa'i drang thig dvangs shel me long nyer gcig pa*. Several modern editions of this text, written in 1681, have appeared. A critical edition and annotated translation of it is available in Cüppers (forthcoming).

quoted are the well-known Prajñādaṇḍa (*lugs kyi bstan bcos shes rab sdong bu*) and the Cāṇakya Rājanītiśāstra (*tsa na ka rgyal po lugs kyi bstan bcos*) and, of course, the famous Sa-skyia Legs-bshad, or, more properly, *Legs par bshad pa rin po che'i gter* (Skt. Subhāṣitaratnanidhi), composed by Sa-skyia Paṇḍita Kun-dga' rgyal-mtshan (1182-1251).

Among the remaining Nīti texts quoted in the *Guidelines for Government Officials* we find: a) *sKyes bu'i rnam 'byed bshad pa gzhon nu'i mgul rgyan*; b) *Drang thig mthong ba 'dzum shor*² and c) the verses composed by sKyid-shod zhabs-drung A-khu bKra-shis.³ A few years ago a learned Tibetan scholar from Lhasa, the late Sa-skyia mkhan-po Tshul-khrims rgyal-mtshan, former head of the astrological section of the Medical Institute (*sman rtsis khang*) in Lhasa, collected and printed a set of three volumes with rare and unknown Sa-skyia-pa texts not included in the earlier published Sa-skyia bKa'-'bum.⁴ The third volume of this supplementary collection contains the text *sKyes bu'i rnam 'byed bshad pa gzhon nu'i mgul rgyan*.⁵ The colophon of this

² Except for these quotations found in the *Guidelines* nothing else of this text is known to me.

³ On sKyid-shod zhabs-drung A-khu bKra-shis (1531-1589) see *gDung dkar tshig mdzod chen mo*, p. 256. Up to now the text in question has not surfaced.

⁴ *Sa skyia pa'i bka' 'bum*, comp. Bsod-nams rgya-mtsho, 15 vols. (Tokyo: The Toyo Bunko, 1968-9).

⁵ Vol. 3, pp. 289-301, according to the margin in the offset print; altogether the text consists of seven folios. For this present Tibetan offset edition Sa-skyia mkhan-po Tshul-khrims rgyal-mtshan used five different versions when collating this text. Davenport (2000), p. 309, n. 69, mentions that a copy of the Fifth Dalai Lama's *Lugs zung dang 'brel ba'i bslab bya mu thi la'i 'phreng ba* (Kalimpong: Tibet Mirror Press, 1960) contains in its second half (pp. 13-24) a text entitled *Skyes bu'i rnam 'byed gzhon nu'i mgul rgyan*.

text states that its author was Sa-skyia Paṅḍita Kun-dga' rgyal-mtshan, even if the regent Sangs-rgyas rgya-mtsho does not mention him as such in any quotation. He does mention Sa-skyia Paṅḍita but only when quoting from the *Legs par bshad pa rin po che'i gter*. Does this mean that the regent had doubts that the *gZhon nu'i mgul rgyan* was written by the learned man from Sa-skyia? Or did he proceed so in order to distinguish between the two texts written by the same author?⁶

Regarding the composition of the *gZhon nu'i mgul rgyan*, it consists of five chapters to which five more ślokas are added, including the dedication verse. Altogether we find 346⁷ pādas, of which four - as usual - are combined into a verse or śloka.⁸ The first two pādas of chapter two form a unit by themselves. It seems that the author of the *Legs bshad don 'grel* combined the pādas of the fifth chapter differently, when deciding which four consecutive pādas to unite into a verse.

Sangs-rgyas rgya-mtsho's interest in this text with respect to the *Guidelines for Government Officials* was limited to the first two chapters. These two chapters are closely related, the second one being a more detailed description of the subjects mentioned in the first. The regent quotes in section 1.62. (the chapter on the duties of regents) the verses 2.24 and 2.25; in section 3.3. (the chapter on the duties of ministers) the pādas c and d from verse 1.7; in section 3.5. the verse 2.20; in section 3.9. the pādas a and b of verse 1.8; in section 8.1. (the chapter on

⁶ Other Tibetan scholars have also questioned the attribution of this text to Sa-skyia Paṅḍita. See Jackson (1985), pp. 106-7 and 119-20; also Jackson (1991). Davenport (2000), p. 313, n. 110, follows Sa-skyia mkhan-po Sangs-rgyas bstan-'dzin, the author of the *Legs bshad don 'grel*, in attributing this text to Sa-paṅ.

⁷ Chapt. 1 contains 40 pādas, chap. 2 130, chap. 3 only 36, chap. 4 40, chap. 5 80, and the last chapter 20.

⁸ The numeration was done by me.

the duties of treasurers) the verse 2.29; in section 11.1. (the chapter on the duties of the magistrates and the storekeepers) the pādas c and d of verse 1.9 and also the whole of verse 2.28; in section 12.1. (the chapter on the duties of cooks, etc.) the pādas a and b of verse 1.10 and also the whole of verse 2.30; and in section 12.3. the verse 2.26.⁹

The composition and contents of the *sKye bu'i rnam 'byed bshad pa* are similar to other Subhāṣita or Nītiśāstra texts. The work deals with ethics and general wisdom; reference to the teaching of the Buddha is made, particularly the two introductory verses in chapter one and at the end of the work.¹⁰

The first chapter contains 10 verses setting out the difference between good and bad, devoting two pādas of a verse to each. The following chapter explains in its 33 verses the difference between good and bad in detail. Chapters three and four tell what one should practise and what should be rejected respectively. In both these chapters persons are compared to animals in terms of good or bad characteristics. The fifth and last chapter mentions the wise man and the fool in the way typical of such works.¹¹ In this chapter the formal pattern of four pādas to a verse is not followed in two instances, namely verse 5.5 and verse 5.8, which I combined into six pādas each.

⁹ The different readings of the *Guidelines* are given in the edition of the text below.

¹⁰ See śloka 5.11 ff.

¹¹ At present I do not have the leisure to compare the *sKyes bu rnam 'byed bshad pa* with other Subhāṣita texts - either in Sanskrit or Tibetan - in order to find verse parallels, or perhaps eventually to find a text from which the author may have drawn his inspiration. This should be followed up in future. My main intention here is to introduce the text and provide a preliminary edition and translation of it with the hope that it may serve the needs of those interested in a deeper study. I am to some extent aware of the problems still to be solved.

Text and Translation

Skyes bu'i rnam 'byed bshad pa gzhon nu'i mgul rgyan zhes bya ba
bzhugs so

An Explanation of the Classification of People, A Youth's Necklace

om sva sti siddham / / skyes bu'i rnam 'byed bshad pa gzhon nu'i mgul
rgyan zhes bya ba /

Om svasti siddham (Om, may it be auspicious)

An Explanation of the Classification of People, A Youth's Necklace

bla ma dang mgon po 'jam pa'i dbyangs la gus pas phyag 'tshal lo /
To the teacher and protector Mañjuśrī I respectfully pay homage.

/ gang la skyabs song bslu ba med /
/ thar med srid pa'i gzeb nas 'dren /
/ skye med dam pa'i don la sbyor /
/ thun mong ma yin skyabs la 'dud / 1.1

- 1.1 He to whom I have taken refuge, who is unfailing,
Who holds and guides the unliberated world
And who acts in accordance with the noble and unborn truth -
To that uncommon refuge I bow.

/ 'byor med btsun pa blo gros can /
/ shākya'i rjes 'brangs brtul zhugs 'dzin /
/ kun dga'i ming can kho bo yis /
/ skyes bu'i rnam 'byed bshad par bya / 1.2

- 1.2 Without belongings, faithful and sensible,

Following the Shākya[muni] and keeping the discipline,
 I, Ananda by name,
 Will explain the classification of people.

/ kun la snyoms pa dam pa ste /
 / rang don sgrub pa phal pa yin /
 / mkhas pa'i bya ba dgag sgrub ste /
 / shes bzhin spong ba don med yin / 1.3

- 1.3 He is noble who is to all even-tempered,
 But he who pursues his own aims is a common person.
 Wise people's deeds are done or not done,
 Rejecting them purposefully does not make sense.

/ yul 'khor skyong ba chen po ste /
 / bu smad 'tshog pa tha shal yin /
 / tshig don mthun pa drang po ste /
 / gzhan rgyud len pa g.yo can yin / 1.4

- 1.4 He is a ruler who protects his subjects,
 But he who criticises his servants is a vulgar man.
 He who acts in accordance with his words is honest,
 But the one who beguiles the mind of others is dishonest.

/ bzang la lan yod bzang po ste /
 / drin gzo med na ngan pa yin /
 / rtog dpyod ldan pa spyang po ste /
 / ldom col smra ba glen pa yin / 1.5

- 1.5 A good person repays good [with good],

But if one is not grateful, [then] one is a bad person;
 He who is endowed with judgement is intelligent,
 But he who talks nonsense is a fool.

/ khong du sbed pa zab mo ste /
 / kha ru 'byin pa klad med yin /
 / legs nyes shong ba yangs mo ste /
 / rang nyid 'ching ba dog mo yin / 1.6

- 1.6 He who hides it in his heart is profound,
 But he who lets it out from his mouth is without a brain;
 He who is able to comprehend good and bad is broad-minded,
 But the one who binds [himself] to it is narrow-minded.

/ phyis 'byung dpyod pa zhib mo ste /
 / rtog dpyod med na ba glang yin /
 / shes rig ldan pa blon po ste /
 / rje la 'khu¹² ba¹³ 'gong po yin / 1.7

- 1.7 He who thinks of the consequences [of his actions] is careful,
 But if he lacks discernment, then he is an ox;
 He who is endowed with knowledge is a minister,
 But who contends¹⁴ with the lord is a demon.¹⁵

¹² Dvangs 3.3.: 'khang

¹³ Dvangs 3.3.: na

¹⁴ According to Dvangs 3.3. one should read: [but] If he bears ill will to his lord, he is a demon.

¹⁵ 'gong-po are demons who are hostile to the kings of Tibet. See Nebesky-Wojkowitz (1956/1975), pp. 283ff.

/ gsang gros thub pa grogs po¹⁶ ste /
 / gzhan la 'chad na zang thal yin /
 / 'khor 'dabs skyong ba rje bo ste /
 / rtag tu 'tshe na dgra bo yin / 1.8

- 1.8 He who is able to keep deliberations secret is a friend,
 But when he tells them to others, then he is treacherous¹⁷;
 He who protects his subjects is a ruler,
 But if he constantly harms them, then he is [their] enemy.

/ rje la bsam pa 'khor yin te /
 / sems ngan 'chang na gzhom rgyu yin /
 / gsog 'jog shes pa gnyer pa ste /
 / zhib tshags med na grva¹⁸ pa¹⁹ yin / 1.9

- 1.9 He who thinks of his lord is a servant,
 But if he bears bad thoughts [against him], then he should be sub-
 dued;
 The one who knows how to collect and to preserve is a steward,
 But if he is careless, then he is a net.²⁰

/ blo gsal ngag nyung nye gnas te /
 / phra ma 'jug na gtor²¹ shing yin /

¹⁶ Dvangs 3.9.: yin

¹⁷ *zang-thal*, Goldstein (2001): "going straight through something".

¹⁸ Dvangs 11.1.: dra

¹⁹ Dvangs 11.1.: ba

²⁰ Read: *dra-ba*, "net". Cf. Dvangs 11.1.

²¹ Dvangs 12.1. (and consequently bKa' khirms (109 b)) read: stor.

/ bu khyo bkur ba chung ma ste /
 / grogs gzhan bstén pa 'dre mo yin / 1.10

1.10 Having a bright mind and not speaking much, he is an attendant,
 But if he engages in divisive talk, then he is a wedge.²²
 [A woman] who respects her husband and children is a wife,
 But when she clings to other friends, she is a demoness.

/ skyes bu'i rnam 'byed bshad pa gzhon nu'i mgul rgyan las // mдор
 bsdus pa'i le'u ste dang po'o //

The first, abbreviated chapter of An Explanation of the Classification
 of People, A Youth's Necklace [is thus ended].

// de dag smras pa sdom gyi tshig /
 / da ni de kun rgyas par bshad / 2.1

2.1 What was said above, the abbreviated words,
 Will all now be extensively explained.

/ bslu med rgyu 'bras gtsor bzhag nas /
 / bya ba gang byed de dang bstun /

²² In my translation I follow the reading *stor-shing* given in Dvangs 12.1. Tibetan informants paraphrased the word as *dkrug-shing*, meaning "instigator". The expression *gtor-shing* is explained by Tsering Lama as small sticks that are inserted into a freshly made *gtor-ma* in order to attach small slabs of butter to it. If one presses a stick too deeply into the dough, the *gtor-ma* may fall apart. Aris (1986), p. 147, translates: "As for the companion of clear intellect and few words, If slanders are committed they are like pieces of wood that have been misplaced."

/ thabs la mkhas shing kun la snyoms /
 / de dag skyes bu dam pa yin / 2.2

- 2.2 Regarding [the] infallible [law of] cause and effect as the highest,
 One does whatever needs to be done in accordance with it;
 Skilful in means and to all even-tempered,
 He is a noble man.²³

/ rtag tu rang gi don la 'bad /
 / rtsol sgrub drag pos ha thang chad /
 / dgra la zhe sdang gnyen la chags /
 / de dag skyes bu phal pa yin / 2.3

- 2.3 By constantly pursuing one's own goals
 With an intensity of effort, one becomes exhausted;
 Those who hate enemies and [only] like [their] friends
 Are common persons.

/ chos dang chos min 'jug ldog yul /
 / sgrub dang dgag pa rim pa bzhin /
 / rjes 'jug blo ldan de la sbyor /
 / de dag skyes bu mkhas pa yin / 2.4

- 2.4 *Dharma and adharma* are objects to keep or abandon -
 Respectively one should practise them and cast them off;

²³ Davenport (2000), p. 181, translates the first two lines of the Tibetan original (Don, p. 310) as:

Hold paramount the reliability of cause and effect:
 All that one does must be consistent with this.

Those who are mindful, enter upon this and apply themselves to it
Are wise men.

/ blang dor shes rig khyad du gsod /
/ rnyed pa don gnyer kha gsag mkhan /
/ cung zad 'khon na mthu yis sdigs /
/ de dag skyes bu khyi nag yin / 2.5

- 2.5 Despising the knowledge²⁴ of what should be accepted and what rejected,
And knowing how to speak amicably when they want to get something,
But if one is of a slightly different opinion, then strongly threatening -
These persons are like black dogs.

/ rang bzhin brling la shes rgya che /
/ nyi ma lta bu²⁵ kun la snyoms /
/ nye ring med par 'khor 'dabs²⁶ skyong /
/ de dag skyes bu chen po yin / 2.6

²⁴ *shes-rig*. Note that this term does not occur in the *Sa skya legs bshad*. This fact could possibly be used as an indication that the author of the *sKyes bu rnam 'byed bshad pa* is not Sa-skye Paṇḍita. As far as I see, only the term *shes-rab* is used in the *Sa skya legs bshad* and other Nītiśāstras such as Nāgārjuna's *Prajñāśataka*. Although of rare frequency in some - mostly Pramāṇa - texts found in the *bsTan 'gyur*, the term seems to be promoted by Tsong-kha-pa and his school. But this needs some further investigation.

²⁵ Don, p. 108: bur

²⁶ Don, p. 108: 'dab

- 2.6 Firm by nature and of great knowledge,
 Like the sun to all even-tempered
 And with an impartial mind protecting their subjects -
 These are great persons.²⁷

/ rtag tu 'khon dang 'thab zla tshol /
 / grong mtha' bskor zhing 'o dod 'debs /
 / nyes med bu smad rgyun du brdung /
 / de dag skyes bu tha shal yin / 2.7

- 2.7 Those who always are unsatisfied and look out for [new] oppo-
 nents,
 Whose lamentations are heard up to the end of the village,
 Who constantly beat their subjects, although these do nothing
 wrong,
 Are the lowest persons.

/ smras pa'i tshig dang bsam pa'i don /
 / sa bon dang ni myu gu bzhin /
 / bslu ba med par rjes su 'brang /
 / de dag skyes bu drang po yin / 2.8

- 2.8 Those whose spoken words and mind's intent
 Are like seeds and sprouts,

²⁷ Davenport (2000), p. 66, translates this verse as:

Persons of serene character and extensive wisdom
 Whose equanimity to all is like the rays of the sun,
 And who care for their subjects impartially:
 These are the truly great ones.

In following each other unfailingly,
Are honest persons.²⁸

/ drang po mi smra 'dzum gyis bsu /
/ smra na ngag 'jam phigs par smra /
/ rtag tu gzhan gyi nyams drod len /
/ de dag skyes bu g.yo can yin / 2.9

2.9 Those who do not speak honestly, but betray with a smile,
And when speaking criticise with a soft voice
And constantly abuse the trust of others
Are betrayers.²⁹

/ byas pa shin tu drin du gzo /
/ pha ma la gus rang bzhin drang /
/ gzhan la mi gtser rang tshugs thub /
/ de dag skyes bu bzang po yin / 2.10

2.10 Those who repay deeds with great kindness,

²⁸ Don, p. 322 quotes pādas a, b and c of this verse. Davenport (2000), p. 187, translates this verse as:

What they say and what they mean,
Like seeds and sprouts respectively,
Invariably follow one another-
[Those people are the honest ones].

²⁹ Davenport (2000), p. 243, translates this verse as:

Those who deceive with lies and nice smiles,
Who politely mislead with exhaustive explanation,
And who always probe and examine others-
They are the cunning and manipulative ones.

Respect their parents and are honest by nature,
 Do not cause sorrow to others and know how to control themselves
 Are good persons.

/ phan btags lan du gnod pa bskyel /
 / byas pa chud gson³⁰ dman la sdang /
 / rang bzhin ngan pa phag lta bu /
 / de dag skyes bu ngan pa yin / 2.11

2.11 Those who repay benefit by injury,

Let go to waste what is done and hate the lowly,
 Being as bad by nature as pigs,
 Are bad persons.³¹

/ gang gis tshig dang spyod lam las /
 / pha rol sems kyi rnam 'gyur go /
 / bzang ngan bya ba khong du chud /
 / de dag skyes bu spyang po yin / 2.12

2.12 Those who understand from words and behaviour

The changes in the mind of their opposites
 And have complete insight into what is good and bad
 Are intelligent persons.

³⁰ Don, p. 423: son

³¹ Davenport (2000), p. 249, translates this verse as:

Those who return harm to the helpful,
 Belittle good deeds, and torment the lowly
 Are bad people of bad character,
 Indistinguishable from swine.

/ legs nyes bya ba mi shes bzhin /
 / mang po'i mdun sar cal col smra /
 / gzhan gyis kha 'dru 'phya ba'i gnas /
 / de dag skyes bu ldom col yin / 2.13
 (dpe la lar gtom chol zer ba snang)

2.13 Those who are ignorant of good and bad deeds

And so speak nonsense in public -
 Targets of laughter and censure by others -
 Are idle prattlers.

(In some versions the word *gtom chol* is used)

/ legs nyes bya ba gang brtsam yang /
 / ma grub bar du khar mi 'byin /
 / grub kyang zur ngom mi byed pa /
 / de dag skyes bu zab mo yin / 2.14

2.14 Those who plan a good or bad deed

But do not speak about it as long as it has not been accomplished,
 And after it has been do not boast,
 Are deep persons.

/ bya ba gang dang gang rtsom yang /
 / bsgrub kyi sta gon yul na med /
 / gang dang 'phrad pa de la smra /
 / de dag skyes bu yang mo yin / 2.15

2.15 Whatever work they intend to do -

Though preparations have not been made -
 Are told to everyone they meet;

These are weak persons.

/ ha cang phan la ha cang gnod /
 / gang dang gang gi ci mchis pa /
 / mi brjed sems kyi gru na 'chang /
 / de dag skyes bu yangs mo yin / 2.16

2.16 Excessive benefit [can also cause] excessive damage -

Whatever was done by whom and to whom -

Is, [if] not forgotten, kept [sealed up] it in a corner of their mind;

Those are broad-minded persons.

/ legs nyes bya ba phra mo yang /
 / blo ngor mi shong kun la 'dri /
 / dal bar mi sdod sngags su bgrangs /
 / de dag skyes bu dog mo yin / 2.17

2.17 The good or bad deeds may be very trifling,

But they have no place in their mind, and they must ask everybody
 [again];

They cannot keep quiet, but repeat them like spells -

These are narrow-minded persons.

/ gang zhig bya ba rtsom pa na /
 / phyis 'byung skyon dang yon tan rtsi /
 / legs par gtan la phab³² nas 'jug /
 / de dag skyes bu zhib po yin / 2.18

³² Don, p. 344: phabs

2.18 Persons who, of whatever deed they intend to do,
 Consider the consequences, whether advantageous or disadvantageous,
 And then undertake them after proper preparations,
 Are circumspect persons.³³

/ legs nyes bya ba blos mi 'byed /
 / bcol yang mi shes 'du shes blun /
 / rgyu mtshan med par rtul por 'jug /
 / de dag skyes bu ba glang yin / 2.19

2.19 Those who cannot distinguish in their mind good and bad deeds,
 Do not know how to act and come up with foolish ideas,
 And further start without reason and like a fool,
 Are oxenlike persons.

/ dran pa gsal zhing thabs la mkhas /
 / rje la snying nye ngang gis brling /
 / rang bzhin drang po mda' lta bu /
 / blon por 'os pa'i skyes bu yin / 2.20

2.20 He who has a clear memory and is skilled in [all] means,
 Who is loyal to his master and firm in his character,
 Who is of an honest nature, straight like an arrow -

³³ Davenport (2000), p. 200, translates this verse as:

Whoever embarks on a task
 Having first drawn good conclusions
 About future advantages and disadvantages,
 Is one who can investigate things.

He is a person worthy to become a minister.

/ gros kyi gtso bo zur la 'jog /
 / rang gi 'dod pa phugs su rdzong /
 / do gal che na rje la 'khu /
 / 'gong po lta bu'i skyes bu yin / 2.21

2.21 He who neglects the main point of deliberations,
 Who finally follows his own ends,
 And who, in matters of importance, scolds his master
 Is a person like a demon (*'gong po*).

/ gzhung bzang brtan la phyi thag ring /
 / gsang gros mi smra bslu sems med /
 / dgos dus zas nor lhug par gtong /
 / grogs por 'os pa'i skyes bu yin / 2.22

2.22 Being honest, firm and enduring,
 Keeping secret counsel and having no deceptive mind,
 In times of need giving immediately food and [other] goods -
 He is a person worthy to be a friend.³⁴

³⁴ Davenport (2000), p. 167, translates this verse as:

A suitable friend is someone who has
 Long studied the excellent scriptures,
 Does not reveal secrets, is not deceptive,
 And gives abundant food and wealth in time of need.

The translation "Long studied the excellent scriptures" for the expression *gzhung bzang brtan la* is erroneous. *gZhung bzang* means "of good character," as was correctly understood by Davenport in his translation of the *Sa-skye legs-*

/ bdag cag de dang mdza' 'o³⁵ zhes /
 / gang dang phebs par smra ba'i gtam /
 / bzung³⁶ bcad med par khrom du 'chad /
 / de dag³⁷ bug ba³⁸ zang thal yin / 2.23

2.23 They say: "We are your friends" -

Wherever they go that is their speech,
 Carelessly uttered publicly;
 They are like gaping holes.³⁹

/ 'khor 'dabs⁴⁰ cung zad nyes⁴¹ na yang /
 / ngag tu mi 'don⁴² khog tu skyems⁴³ /
 / bzung ngam ngan rung⁴⁴ bdag gi zhes⁴⁵ /
 / byams pas skyong ba rje bo⁴⁶ yin / 2.24

bshad, verses 350 and 368.

³⁵ Don, p. 399, reads: bo

³⁶ Don, p. 399, reads: bzur

³⁷ Don, p. 399, reads: dang

³⁸ Don, p. 399, reads: pa

³⁹ Davenport (2000), p. 234, translates this verse as:

We say, "We are friends with them,"
 And tell them all our secrets.
 Carelessly speaking of such matters publicly
 Is like putting mercury in a leaky container.

⁴⁰ Dvangs 1.62. and Don, p. 214 read 'dab

⁴¹ Dvangs 1.62.: bsten

⁴² Dvangs 1.62.: 'byin

⁴³ Dvangs 1.62.: bskyil

⁴⁴ Dvangs 1.62.: nam

⁴⁵ Dvangs 1.62.: shes

⁴⁶ Dvangs 1.62.: dpon

2.24 Although his retinue may have made small mistakes,
 He does not speak about it, but keeps it to himself;
 "What is regarded as good or bad is [merely] my [judgement]" -
 Ruling with mildness, he is a [true] ruler.⁴⁷

/ cung zad tsam la chad pas⁴⁸ gcod /
 / mi snyan tshig gi char pa 'bebs /
 / phan med gnod pa 'ba' zhig byed /
 / rje ngan 'khor gyi dgra bo yin / 2.25

2.25 One who punishes severely, although only a little wrong was done,
 And rains down harsh words
 Without any benefit, but causing only damage,
 He is a bad ruler and the enemy of his retinue.

/ blo dang nus pa mi 'khu zhing /
 / 'byor dang rang don mthong tshol med /
 / sgo gsum bya ba thams cad kyis /
 / rje la bsam pa 'khor yin no /⁴⁹ 2.26

⁴⁷ Davenport (2000), p. 123, translates this verse as:

Kings who rule the land benevolently say,
 "Even if my subjects have committed some errors,
 Yet say nothing and hide their misdeeds,
 Whatever happens, good or bad, is my responsibility."

⁴⁸ Dvangs 1.62.: pa

⁴⁹ Dvangs 12.3 contains several variants and is therefore given here in its entirety:

/ blo dang nus pa mi chung zhing /
 / nor dang rang 'dod 'chol ba med /
 / sgo gsum bya ba ci byed kyang /

2.26 He whose intellect and skills are not [used] offensively,
 Who keeps the wealth [of his master] and his own interests separate,
 And who in all the deeds of his "three doors"⁵⁰
 Thinks of his master is a [true] servant.

/ bza' dang bgo bas legs bskyangs kyang /
 / rtag tu 'khang zhing rgyun du rku /
 / rje la mi sems bsam ngan 'chang /
 / 'khor ngan de dag gzhom rgyu yin / 2.27

2.27 Although well taken care of with food and clothing,
 They are constantly unsatisfied and steal regularly,
 They do not think of their master, but harbour mean thoughts
 [towards him];
 Such bad servants give good cause to be suppressed.

/ ya rabs dam⁵¹ pa'i⁵² 'jug ngogs mthong /
 / zhib tig che la bag dang ldan /
 / so nam brtson zhing 'khor skyong mkhas /
 / gsog 'jog shes pa gnyer pa ste⁵³ / 2.28

/ dpon la sems pa 'khor bzang yin /
 His intellect and skills are not small,
 And he does not mix the possessions [of his master] with his own wishes;
 In whatever he does in body, speech or mind (i.e. the three doors)
 He thinks of his master: he is a good servant.

⁵⁰ I.e. Body, speech and mind

⁵¹ Dvangs 11.1.: sa

⁵² Dvangs 11.1.: yi

⁵³ Dvangs 11.1.: yin

2.28 Such is regarded as the entrance to the rank of nobleman:

He whose care is great and who is endowed with attentiveness,
 He who engages in agriculture and is skilled in the protection of
 subjects
 And knows how to lay by - he is a [true] administrator.

/ bya ba mi mkhas spyod pa rtsing /
 / shes rig mi gsal chang la dga⁵⁴ /
 / sang gi bya ba gnangs su⁵⁵ lus⁵⁶ /
 / zhib tshags med pa grva⁵⁷ pa⁵⁸ yin / 2.29

2.29 He who is not skilful in his duties, who is ill mannered,

Who is not intelligent but addicted to beer,
 Who leaves tomorrow's work for the day after,
 And who does not carefully lay by is a net.

/ bag yod sos dal spyod lam mdzes /
 / sgyu med sems brtan rje la bsam /⁵⁹
 / yig rtsis la sogs rig byed mkhas /⁶⁰
 / blo gsal ngag nyung nye gnas te⁶¹ / 2.30

⁵⁴ Dvangs 8.1.: rtsi

⁵⁵ Dvangs 8.1.: la

⁵⁶ Dvangs 8.1.: skyel

⁵⁷ Dvangs 8.1.: dra

⁵⁸ Dvangs 8.1.: ba

⁵⁹ Dvangs 12.1. reads this pāda as: / rku med bsam ldan bla ma sems /

⁶⁰ Dvangs 12.1.: changes the order of pādas b and c

⁶¹ Dvangs 12.1.: yin

2.30 He who is deliberate, unhurried and well mannered,
 Undeceptive, firm in mind and thoughtful towards his master,
 Skilled in writing, calculations and such knowledge,
 Clear in mind and of few words is an intimate friend,

/ yig rtsis mi shes ngang gi blun /
 / phyi nang mi shes smra ba mang /
 / rje yi drung du shab shib 'chad /
 / de 'dra 'khor gyi gtor shing yin / 2.31

2.31 But he who cannot write or calculate and is of a foolish disposition,
 Who cannot distinguish between private and public [affairs],
 speaks too much,
 And who whispers in the presence of his master [to others about
 him] -
 Such a one is like an intriguer.⁶²

/ khog yangs bag yod 'du shes grung /
 / gnyen dang nye du'i sems 'dzin shes /
 / so nam brtson zhing bkal thags mkhas /
 / bu khyo bkur ba chung ma ste / 2.32

2.32 She who is warm-hearted and careful, makes plans with wisdom,
 Keeps close and distant relatives in mind,
 Is industrious in farming and experienced in spinning and weaving,
 And respects her husband and children is a [true] spouse,

⁶² See verse 1.10 above.

/ so nam mi brtson za la dga' /
 / shes med gdong la byi dor rem /
 / rtag tu khyo min grogs gzhan 'tshol /
 / de kun 'dre mo mgon sum yin / 2.33

2.33 But those who are not industrious in farming, take pleasure in eating,
 Lack knowledge, but zealously decorate their faces,
 And constantly meet friends other than their husband -
 All these are manifest demonesses.

/ skyes bu'i rnam 'byed bshad pa gzhon nu'i mgul rgyan las / rgyas par
 bshad pa'i le'u ste gnyis pa'o //

From An Explanation of the Classification of People, A Youth's
 Necklace, the second, extended chapter.

// de ltar bshad pa de dag la /
 / blo gros ldan pa'i skyes bu yin /
 / bar ma rnam ni btang snyoms bzhag /
 / bzung ngan gnyis la blang dor bya / 3.1

3.1 To whom such was spoken

Are persons of sense;
 Average people lose their temper -
 [Therefore,] strive for the good and abandon the bad.

/ blo gros gsal zhing thabs la mkhas /
 / gzhan la gzhan phan 'od zer 'gyed /
 / nyi ma lta bu'i skyes bu de /
 / btang snyoms mi bzhag dang du blang / 3.2

- 3.2 Clear in mind and skilful in means,
 And radiating light rays of benefit for others -
 Such is a sunlike person:
 Strive for this by not losing your temper.

/ zol spyod sprin gyis ma bsgribs shing /
 / drang brtan gnyis kyi ri bong 'dzin /
 / zla ba lta bu'i skyes bu de /
 / btang snyoms mi bzhag dang du blang / 3.3

- 3.3 Not obscured by the cloud of fraud,
 But holding fast the hare of both honesty and steadiness -
 Such is a moonlike person:
 Strive for this by not losing your temper.

/ dbyen dang phra mas mi 'gul zhing /
 / ngo bstod rlung gis mi bskyod pa /
 / lhun po lta bu'i skyes bu de /
 / btang snyoms mi bzhag dang du blang / 3.4

- 3.4 Solitary and not agitated by small matters,
 And not moved by the wind of flattery -
 Such is a person who is like Mount Meru:
 Strive for this by not losing your temper.

/ gzhan gyis rang bzhin gting dpag dka' /
 / blo dang rig pa'i rlabs dang ldan /
 / rgya mtsho lta bu'i skyes bu de /
 / btang snyoms mi bzhag dang du blang / 3.5

- 3.5 The depth of his being is difficult to fathom for others;
 And endowed with the waves of mind and knowledge -
 Such is an oceanlike person:
 Strive for this by not losing your temper.

/ phan 'dod 'bras bu'i khur dang ldan /
 / tsha gdung sel ba'i bsil grib can /
 / ljon shing lta bu'i skyes bu de /
 / btang snyoms mi bzhag dang du blang / 3.6

- 3.6 Endowed with a weight of fruits of wishing well to others
 And with shade that removes heat -
 Such is a treelike person:
 Strive for this by not losing your temper.

/ nyes spyod 'joms pa'i mche sder can /
 / bag yod g.yu yi ral pa 'dzin /
 / seng ge lta bu'i skyes bu de /
 / btang snyoms mi bzhag dang du blang / 3.7

- 3.7 Endowed with teeth and claws that suppress bad behaviour,
 Attentive and displaying a turquoise-coloured mane -
 Such is a lionlike person:
 Strive for this by not losing your temper.

/ bsrab gsum gser gyi drva bas g.yogs /
 / yon tan nor bu'i mgul rgyan can /
 / glang po lta bu'i skyes bu de /
 / btang snyoms mi bzhag dang du blang / 3.8

- 3.8 Tied to the golden net of the three fields of learning
 And endowed with a jewel necklace of good qualities -
 Such is an elephantlike person:
 Strive for this by not losing your temper.

/ nang du shes rig dran pa gsal /
 / phyi na blang dor ri mo bkra /
 / stag mo lta bu'i skyes bu de /
 / btang snyoms mi bzhag dang du blang / 3.9

- 3.9 Having knowledge and a clear memory within,
 And spotted with the patterns of precepts and commandments
 without,
 Such is a tigerlike person:
 Strive for this by not losing your temper.

/ skyes bu'i rnam 'byed bshad pa gzhon nu'i mgul rgyan las // blang
 bya'i skyes bu bstan pa'i le'u ste gsum pa'o //

From An Explanation of the Classification of People, A Youth's
 Necklace, the third chapter, containing instructions on what a person
 should strive for

// gang dang cung zad 'khon pa na /
 / mi smra sems kyi dkyil du bzhag /
 / skabs su bab na rdul du rlog /
 / dug sbrul lta bu'i skyes bu spang / 4.1

- 4.1 Having been scolded only a little,
 One harbours it silently in one's heart;

Then, when there is a chance, one crushes [the opponent] to dust:
 Reject [being] a person who is like a poisonous snake.

/ rang bzhin mi bzad rtsub 'gyur che /
 / rtag tu gnod sems 'ba' zhig 'chang /
 / ngan gyi gtong sa phyi nang med /
 / btsan dug lta bu'i skyes bu spang / 4.2

- 4.2 Intolerant by nature and of great crudeness,
 And constantly nurturing none but harmful thoughts -
 In a place to do evil, there is no inside or out:
 Reject [being] a person who is like a virulent poison.

/ snyan par smra zhing zhi dul che /
 / spyod pa bzang po'i tshul bzung nas /
 / dus la bab na rtsub 'gyur ston /
 / byi la lta bu'i skyes bu spang / 4.3

- 4.3 Pleasantly speaking and of great gentleness,
 And maintaining the ways of good behaviour -
 But if there is a chance, then being crude:
 Reject [being] a person who is like a cat.

/ phyi nang mi shes kun la rgol /
 / bza' btung tsam gyis 'brid par sla /
 / gtsang btsog med pa'i brtul zhugs 'dzin /
 / khyi rgan lta bu'i skyes bu spang / 4.4

- 4.4 Being hostile to all without knowing who belongs to the house and
 who not,

Easy to trick just by food and drink,
 And displaying moral conduct with no distinction between cleanliness or dirt:

Reject [being] a person who is like an old dog.

/ 'khos med rtag tu rgyu 'grul mang /
 / snying med gzhan la nyams drod skyel /
 / klad med kha zas rtag tu 'tshol /
 / va skyes lta bu'i skyes bu spang / 4.5

- 4.5 Being poor and constantly roaming,
 Having no heart and harming the self-confidence in others,
 Having no brain and searching constantly for food:
 Reject [being] a person who is like a fox.

/ tshod chung drod⁶³ med phyi thag thung /
 / rang mtshang ngan pa⁶⁴ gzhan la bsku⁶⁵ /
 / mdog ngan ston pa'i skad ngan can /
 / khva ta lta bu'i skyes⁶⁶ bu⁶⁷ spang / 4.6

- 4.6 Of little self-control, cold-hearted and of a short future life,
 Committing oneself a fault, but putting the blame on others,
 Showing an unpleasant visage and having an unpleasant voice:

⁶³ Don, p. 390: gros

⁶⁴ Don, p. 391: pas

⁶⁵ Don, p. 391: rgol

⁶⁶ Don, p. 391: skye

⁶⁷ Don, p. 391: bo

Reject [being] a person who is like a crow.⁶⁸

/ gzhan gyis mi brtsi rang gis brtsi /
 / 'byor med gos sogs 'phyor la dga' /
 / khang kha bskor zhing glu chung len /
 / khyim bya lta bu'i skyes bu spang / 4.7

4.7 Not considered (important) by others, only by oneself,
 Being poor, but enjoying elegant clothes and so on,
 Roaming around the house and whistling a little song:
 Reject [being] a person who is like a chicken.

/ rtag tu dman pa'i las spyod cing /
 / rgyu mtshan med par 'o dod 'debs /
 / bag med spyod pa'i rtol col can /
 / bong bu lta bu'i skyes bu spang / 4.8

4.8 Constantly engaging in base behaviour,
 Moaning without any reason,
 Heedless and foolish in one's behaviour:
 Reject [being] a person who is like a donkey.

/ las su sdig spyod gzhan la rku /
 / sems ngan spyod ngan rang bzhin ngan /
 / rnam thar ngan pa gzhan la bsgo /

⁶⁸ Davenport (2000), p. 229 translates this verse as:

Careless, fickle, and having poor judgement,
 Mean, fault-finding people quarrel with others.
 Abandon them; they are similar to crows
 With their coarse language and unpleasant visage.

/ rims nad lta bu'i skyes bu spang / 4.9

- 4.9 Committing crimes at work and stealing from others,
Of bad mind, bad behaviour and bad nature,
Ordering others to lead a bad life:
Reject [being] a person who is like someone with an infectious disease.

/ don du bza' btung 'ba' zhig gnyer /
/ gang la brten pa de la gnod /
/ spyod pa mi gzo ba⁶⁹ 'gro la dga' /
/ khyi shig lta bu'i skyes bu spang⁷⁰ / 4.10

- 4.10 Taking as meaningful eating and drinking only,
Harming those on whom one relies,
Not clean in one's behaviour and enjoying roaming:
Reject [being] a person who is like a dog flea.⁷¹

/ skyes bu'i rnam 'byed bshad pa gzhon nu'i mgul rgyan las / spang
bya'i skyes bu bshad pa'i le u ste bzhi pa'o //
From An Explanation of the Classification of People, A Youth's
Necklace, the fourth chapter, containing instructions on what a person
should reject.

⁶⁹ Don, p. 315 om. ba

⁷⁰ Don, p. 315: spangs

⁷¹ Davenport (2000), p. 183, translates this verse as:

Those preoccupied with food and drink
Trouble anyone who relies on them and
Enjoy going around engaging in mischief;
Such people are like fleas and must be avoided.

// de ltar skyes bu'i rnam 'byed dang /
 / de la blang dor bshad mod kyang /
 / blo gros ldan pas shes mod kyi /
 / blun po rnam kyis de ltar min / 5.1

- 5.1 In this way people have been classified,
 And although what to do and not to do have been explained to
 them,
 The wise may understand them,
 But fools do not similarly do so.

/ mig sogs skyon dang bral ba yis /
 / gzugs rnam dbye ba so sor 'byed /
 / don la ji ltar gnas pa bzhin /
 / nang du de yi rnam par 'char / 5.2

- 5.2. With faultless [organs], such as eyes and so on,
 One distinguishes the different forms;
 As they exist in reality,
 So does their form appear inside (i.e. in one's mind).

/ mig sogs skyon dang bcas pa dang /
 / phyi rol yul la log par 'jug /
 / zla ba gcig la gnyis 'dzin bzhin /
 / rnam pa phyin ci log tu 'char / 5.3

- 5.3 If the organs - the eyes and so on - have faults,
 One perceives the outer objects in a wrong way;
 As one takes one moon for two,
 So appear the forms in a wrong way.

/ gang gis de der 'jog pa yi /
 / rgyu mtshan mthong na mkhas pa 'jug /
 / ljon shing yal ga chur lhung bas /
 / blun po cal gyi rjes su 'brangs / 5.4

5.4 If someone sees the reason

Behind this or that, he enters [the ranks of the] wise;
 When the branches of a tree fall down into the water,
 The fool follows [only] the noise.

/ mkhas pa mkhas pa la dga' ste /
 / blun po blun po nyid la dga' /
 / padma yid 'ong nyi mas skyong /
 / zla ba'i zer gyis ku mud 'byed /
 / mi gtsang dri la srin bu 'khor /
 / rul ba'i dri la sha sbrang 'khor / 5.5

5.5 The wise like the wise,

Fools like only fools;
 The beautiful lotos flowers are protected by the sun,
 [And] the rays of the moonlight open the white lotos flower,
 [But] in a fetid smell live (intestinal) worms,
 In a rotten smell live maggots.

/ kye ma sa phyogs ma dag par /
 / shin tu skye bo ma dag dga' /
 / yan lag brgyad ldan chu bo spong⁷² /

⁷² Don, p. 376: spongs

/ bshes su khyi yi chu ngan len / 5.6

5.6 Alas! Those unclean places are
 Much liked by imperfect people.
 The filthy water dogs have drunk from is favoured
 Over water with the eight⁷³ special qualities.⁷⁴

/ blo rmongs gzu bor mi gnas shing /
 / sdug gsog⁷⁵ byas pa'i 'byor pa⁷⁶ can /
 / legs nyes dpyod pa'i shes med po /
 / deng sang blun po'i kun spyod mtshar⁷⁷ / 5.7

5.7 Those who are thoroughly steeped
 In ignorance, dishonesty, and misery
 Are unable to distinguish right from wrong:
 These days the habits of fools prevail.⁷⁸

⁷³ *chu yan lag brgyad ldan* are the eight qualities of good water: 1) cool (*bsil ba*), light, refreshing (*yang ba*), 3) sweet, tasty (*zhim pa*), 4) smooth (*jam pa*), 5) clear (*dvangs pa*), 6) free of bad odour (*dri nga ba med pa*), 7) soothing to the throat when drinking (*'thung na mgrin pa la bde ba*), 8) harmless to the stomach (*'thung na lto ba la bde ba*). See Tsepak Rigzin (1993) s.v. *chu yan lag brgyad ldan*.

⁷⁴ Davenport (2000), p. 220:

Alas! In those imperfect places
 Much fancied by imperfect people,
 The filthy water dogs drink is favored
 To water with eight special qualities.

⁷⁵ Don, p. 383 : sog

⁷⁶ Don, p. 383: ba

⁷⁷ Don, p. 383: 'tshal

⁷⁸ This is the translation of Davenport (2000), p. 224.

/ nor gyis nor 'tshol tshong pa la /
 / g.yo sgyu che zhes smod par snang /
 / brdzun⁷⁹ gyis nor 'tshol zog po la /
 / ngo mtshar che zhes gtsug na mchod /
 / drang por smras na 'khyog por 'dzin /
 / g.yon can bla ma rin chen lo / 5.8

- 5.8 It appears that merchants who seek wealth from wealth
 Are castigated and called deceptive,
 But the fraudulent who seek wealth from dishonesty
 Are called marvellous and greatly honoured.⁸⁰
 If one speaks honestly, one is taken to be crooked,
 The cunning one is taken for the precious Guru.

/ rtog dpyod ldan pa'i skyes bu yis /
 / yon tan mchog dang ldan pa len /
 / yid 'ong padma'i rdzing bu la /
 / 'dab chags ngang pa ngang gis 'phyo / 5.9

- 5.9 Persons who are endowed with the power of judgement
 Prefer those with the highest qualities;
 In a pond with beautiful lotoses
 Geese by nature float.

/ shes rig med pa'i blun po rnams /
 / g.yo sgyu'i tshul ltar chos la dad /

⁷⁹ Don, p. 396: rdzun

⁸⁰ Don, p. 396, quotes this verse. The order is again different. The translation of this verse is that of Davenport (2000), p. 232.

/ 'bad de btsal yang khyi rgan gyis /
 / lham krad las gzhan ci zhig rnyed / 5.10

5.10 The fools without mental capabilities

Believe in the Dharma as if it were some kind of fraud;
 Although it tries hard, what else
 Does an old dog get than the sole of a shoe.

/ blo ldan mkhas pas gzhan la phan /
 / bsil drod sman gyis tsha grang sel /
 / blo dman⁸¹ skye bos gzhan la gnod /
 / sdong dum skam po 'tshig pa'i rgyu / 5.11

5.11 The wise and the skilled benefit others,

As a cooling medicine removes fever,
 But evil-minded persons do harm to others,
 Like a spark that ignites a dry log.⁸²

/ kye ma 'dzam gling byang phyogs 'dir /
 / spang bya 'ga' yang ma spang shing /
 / rtogs bya 'ga' yang ma rtogs pas /
 / kun mkhyen thob pa'i dus mi snang / 5.12

5.12 Alas! In this northern region of the world

Some of the things which should be given up are not given up,

⁸¹ Don, p. 332: ngan

⁸² Davenport (2000), p. 193, translates the last two pādas of the verse as:

The harm that the evil-minded inflict on others
 Is the spark that ignites the dry tree trunk.

And some of the things which should be understood are not understood;

Thus the time to attain omniscience has not come.

/ ya mtshan che mod thub pa'i bka' /
 / dri med 'bad pas legs rtog la /
 / rgyu 'bras gnyis la yid ches pa'i /
 / mkhas pas bka' bzhin nyams su longs / 5.13

5.13 The wonder may be great with regard to the word of the Muni;
 With faultless effort they will understand it well,
 And having great faith in the law of both cause and effect,
 The wise take it to heart in accordance with the words [of the Muni].

/ snyigs dus skye bo mi srun pa /
 / yin lugs smras na 'khon 'dzin skye /
 / btang snyoms bzhag na bstan la gnod /
 / des na 'di la 'ji ltar bgyi / 5.14

5.14 People of [this] degenerated time are not protected:
 If they say what's what, they create resentment;
 If they abandon composure, they harm the doctrine -
 Therefore, what can we do in this case?

/ kyi hud deng sang thub pa'i bstan /
 / nub kyi ri mgor lhung ba yi /
 / 'od zer stong ldan nyi ma bzhin /
 / ring por mi thogs nub par 'gyur / 5.15

5.15 Ah! Nowadays the teaching of the Muni
 Is declining at the western mountain top,
 But like the sun with its thousand rays
 It will set in a not too distant time.

/ lha dang bcas pa'i 'jig rten 'di /
 / smag rum mun pa nyid du 'gyur /
 / de bas blo ldan mkhas pa'i tshogs /
 / yud tsam bdag la dgongs su gsol / 5.16

5.16 This world including its celestial beings
 Will fall into deep darkness;
 Therefore, you aggregation of wise and intelligent ones,
 Please listen to me for a short while!

/ sangs rgyas bstan pa'i khur 'dzin pa'i /
 / khe rnyed 'du 'dzi'i rtsol ba dor /
 / gsung rab 'o ma'i mtsho bsrubs la /
 / thos bsam mar gyi snying po longs / 5.17

5.17 The caretakers of the Buddha's teachings -
 Their profit is the abandoning of the search for distractions;
 In churning the scriptures, an ocean of milk,
 One obtains the essence, the butter of learning.

/ rang don sgrub pa'i blo dor la /
 / gzhan phan nyi ma'i 'od zer khye /
 / shes bzhin dran pa'i gos gyon la /
 / rin chen bstan pa'i rgyal mtshan zung / 5.18

5.18 In giving up the thought of realising one's own goals

For the sun's rays of benefitting others,
 And donning the clothes of remembrance according to one's know-
 ledge,
 One obtains the jewel-banner of the doctrine.

/ 'di skad smras pa'i btsun pa ngas /
 / khyad par gsum ldan bla ma bsten /
 / byed pa gnyis ldan gsung rab mnyan /
 / blang dor tshul la blo mig 'byed / 5.19

5.19 I, the monk who has said this,

Rely on three particular gurus;
 I have heard the teachings endowed with the two deeds,
 Have opened the eye of my mind to the method of accepting and re-
 jecting.

/ skeyes bu'i rnam 'byed bshad pa gzhon nu'i mgul rgyan las / mkhas
 rmongs kyi khyad par dang / mkhas pa cung zad bskul ba'i le'u ste
 lnga pa'o //

From An Explanation of the Classification of People, A Youth's
 Necklace, the fifth chapter, containing particulars of the wise and the
 disturbed and a small stimulation to the wise.

// bdag gis 'di skad smras pa'i gtam /
 / 'ga' yi rna bar lhung ba na /
 / bzhin ras padma'i nags tshal dag /
 / zla ba'i 'od kyis phog pa 'dra / 6.1

6.1 These words spoken by me,

If they fall on the ears of someone,
 Will lighten his face like the touch of moon rays
 On a forest of lotoses.

/ drang por smras pa'i ngag gi mda' /
 / ma 'da' ched du brgyab pa 'dra /
 / gang la phog pa de yi mtshang /
 / rang nor bzhin du ngos len byas / 6.2

6.2 The arrows of my honest speech

Are like hits that do not violate:
 On whom they fall - his secret faults
 Are accepted as his wealth.

/ mkhas pa'i blo gros gter chen las /
 / skyes bu'i rnam 'byed bshad pa gang /
 / blo gsal kun dga'i ming can gyis /
 / gzur gnas drang po'i bsam pas sbyar / 6.3

6.3 What has been explained as a classification of people

From the great mine of a wise man's wisdom
 Was composed by the impartial, straightforward mind
 Of one with a clear mind who bears the name Kun dga'.

/ de ltar gzhon nu'i mgul rgyan mchog /
 / mchog 'di legs bshad snang ba'i dpal /
 / dpal ldan rgyal ba'i gsung rab kun /
 / kun nas rgya cher rgyas gyur cig / 6.4
 (sho lo ka 'di dpe la lar mi snang)

6.4 Thus the most excellent necklace for youth -

This most excellent one - is the glory that appears in these wise sayings;

May all teachings of the glorious Jina

Be spread in all ways.

(This verse does not appear in some of the versions.)

/ de las byung ba'i dge ba dang /
 / gzhan yang dge ba ma lus pa /
 / 'khor gsum yongs su dag pa'i blos /
 / bla med byang chub chen por bsngo / 6.5

6.5 The virtue arising from this book

And all further virtue

With a completely pure mind of devotion⁸³

Is dedicated to the great highest Bodhi.

/ skyes bu'i rnam 'byed bshad pa gzhon nu'i mgul rgyan zhes bya ba /
 sha'kya dge slong rigs pa smra ba kun dga' rgyal mtshan dpal bzang
 pos dpal ldan sa skya'i gtsug lag khang du sbyar ba rdzogs so // //
 (dpe lnga la bsdur nas zhus //)

An Explanation of the Classification of People, A Youth's Necklace, was composed by the Buddhist monk Kun dga' rgyal mtshan dpal bzang po, a speaker of reason, at the glorious Sa skya temple.

[This copy was made] by using five books.

⁸³ *'khor gsum yongs su dag pa* refers to the *smon lam 'khor gsum* or to *'khor gsum rnam dag*, the "three spheres" of perfect purity [of subject, object and self].

Abbreviations

Don	Sa-skya mkhan-po Sangs-rgyas bstan-'dzin (1999)
Dvangs	Cüppers (forthcoming)
bKa' khrim	bsTan-'dzin Chos-rgyal's Bhutan Legal Code of 1729, in: Aris (1986)

Bibliography

- Aris, M. (1986), Sources for the History of Bhutan. Wiener Studien zur Tibetologie und Buddhismuskunde, vol. 14. Vienna.
- Bosson, J.E. (1969), A Treasury of Aphoristic Jewels: The Subhāṣitaratnanidhi of Sa skya Paṇḍita in Tibetan and Mongolian. Uralic and Altaic Series, vol. 92. Bloomington.
- Cüppers, C. (1990), The XIth Chapter of the Samādhirājasūtra: A Text-critical Contribution to the Study of Mahāyāna Sūtras. Alt- und Neu-Indische Studien vol. 41. Stuttgart.
- (forthcoming), Die Richtlinien für die Tibetischen Beamten der dGa' ldan pho brang-Regierung, *sDe srid Sangs rgyas rgya mtshos Blang dor gsal ba ston pa'i drang thig dvangs shel gyi me long nyer gcig pa*.
- Davenport, J.T. (2000), Ordinary Wisdom: Sakya Pandita's Treasury of Good Advice. Boston.
- Dietz, S. (1984), Die Buddhistische Briefliteratur Indiens. Asiatische Forschungen, vol. 84. Wiesbaden.
- Goldstein, M.C. ed. (2001), The New Tibetan-English Dictionary of Modern Tibetan. University of California Press, Berkeley.
- Hahn, M. (1990), Hundert Strophen von der Lebensklugheit, Nāgarjunas Prajñāśataka. Indica et Tibetica 18. Bonn.
- (2003), Cry for Help. The Unidentified Stanzas of Nāgārjuna's

- Prajñādaṇḍa. *Archiv orientální, Quarterly Journal of Asian and African Studies*, vol. 71, no. 4. Praha.
- Jackson, D. (1985), Sa skya Pandita on Indian and Tibetan Traditions of Philosophical Debate: The Mkhas pa rnam 'jug pa'i sgo, Section III. Ph.D. diss., University of Washington.
- (1991), Several Works of Unusual Provenance Ascribed to Sa skya Paṇḍita. In: *Tibetan History and Language, Studies Dedicated to Uray Géza on His Seventieth Birthday*, edited by Ernst Steinkellner, pp. 233-254. *Wiener Studien zur Tibetologie und Buddhismuskunde*, vol. 26. Vienna.
- Nebesky-Wojkowitz, R. (1975) *Oracles and Demons of Tibet*. Graz. (1. ed. 1956)
- Sa-skya mkhan-po Sangs-rgyas bstan-'dzin (1999, 7th ed.), *Legs par bshad pa rin po che'i gter gyi don 'grel blo gsal bung ba'i bsti gnas*. Dharamsala.
- Sternbach, L. (1973), Subhāṣita-Saṃgraha-s, A Forgotten Chapter in the Histories of Sanskrit Literature. In: *Atti del Convegno Internazionale di Studi Indologi*, pp. 169-255. *Indologica Taurinensia*, vol. 1. Turin.
- (1974), Subhāṣita, Gnostic and Didactic Literature. Vol. 4, pt. 1 of *A History of Indian Literature*, edited by Jan Gonda. Wiesbaden.
- Tsepak Rigzin (1993), *Tibetan-English Dictionary of Buddhist Terminology*. Revised and enlarged edition. Library of Tibetan Works and Archives. Dharamsala

Index of Tibetan Words

This index does not contain all words occurring in the text, but merely supplies the key words of the verses in order to serve as a help in finding possible parallels in other texts. Words such as *skyes bu*, *lta bu*, *ji ltar*, *dang*, *de ltar* and particles have not been included.

ku mud	5.5d	bskyel	2.11a
kun mkhyen	5.12d	kha	1.6b, 2.13c
kun dga'	1.2c, 6.3c	khva ta	4.6d
kun spyod	5.7d	kha zas	4.5c
kyi hud	5.15a	kha gsag mkhan	2.5b
kye ma	5.6a, 5.12a	khang kha	4.7c
klad med	1.6b, 4.5c	khar mi 'byin	2.14b
bka'	5.13a	khur dang ldan	3.6a
bka' bzhin	5.13d	khur 'dzin pa	5.17a
bkal thags	2.32c	khe rnyed	5.17b
bkur ba	1.10c, 2.32d	khog tu	2.24b
bkra	3.9b	khog yangs	2.32a
rku	2.27b, 4.9a	khong du	1.6a
skad	5.19a, 6.1a	khong du chud	2.12c
skad ngan can	4.6c	khyad du	2.5a
skabs su	4.1c	khyad par	5.19b
skam po	5.11d	khyi	5.6d
skyabs	1.1a, 1.1d	khyi rgan	4.4d, 5.10c
skye bo	5.6b, 5.11c, 5.14a	khyi nag	2.5d
skye med	1.1c	khyi shig	4.10d
skyems	2.24b	khyim bya	4.7d
skyel	4.5b	khye	5.18b
skyong	2.6c, 5.5c	khyo min	2.33c
skyong ba	1.4a, 1.8c, 2.24d	khrom	2.23c
skyon	2.18b, 5.2a, 5.3a	mkhas	2.28c, 2.30c, 2.32c
bskor	2.7b, 4.7c	mkhas pa	1.3c, 2.4d, 5.4b,
bskyangs	2.27a		5.5a, 5.11a,

	5.13d, 5.16c, 6.3a	dgos dus	2.22c
'khang	2.27b	dgra	2.3c
'khu	2.21c	dgra bo	1.8d, 2.25d
'khu ba	1.7d	bgo ba	2.27a
'khon	2.5c, 2.7a	mgul rgyan	6.4a
'khon pa	4.1a	mgul rgyan can	3.8b
'khon 'dzin skye	5.14b	mgon sum	2.33d
'khor	1.9a, 2.25d, 2.26d,	'ga'	6.1b
	2.31d, 5.5e, 5.5f	'ga' yang	5.12b, 5.12c
'khor skyong	2.28c	'gong po	1.7d, 2.21d
'khor ngan	2.27d	'gyed	3.2b
'khor 'dabs	1.8c, 2.6c, 2.24a	'gro la dga'	4.10c
'khor gsum	6.5c	rgol	4.4a
'khos med	4.5a	rgya cher	6.4d
'khyog po	5.8e	rgya mtsho	3.5c
gang byed	2.2b	rgyal ba	6.4c
gang zhig	2.18a	rgyal mtshan	5.18d
gal che	2.21c	rgyas	6.4d
gus	2.10b	rgyas par	2.1b
go	2.12b	rgyu 'grul	4.5a
gos	4.7b	rgyu 'bras	2.2a, 5.13c
gos gyon	5.18c	rgyu mtshan	2.19c, 4.8b, 5.4b
gru	2.16c	rgyun du	2.7c, 2.27b
grung	2.32a	sgo gsum	2.26c
grogs po	1.8a, 2.22d	sgyus med	2.30b
grogs gzhan	1.10d, 2.33c	sgrub	1.3c, 2.4b
grong mtha'	2.7b	sgrub pa	1.3b, 5.18a
gros	2.21a	brgyab pa	6.2b
glang po	3.8c	bsgo	4.9c
glu chung	4.7c	bsgribs	3.3a
glen pa	1.5d	bsgrub	2.15b
dgag	1.3c	ngag	2.24b, 6.2a
dgag pa	2.4b	ngag 'jam	2.9b
dga'	2.29b, 2.33a, 5.5a,	ngag nyung	1.10a, 2.30d
	5.5b, 5.6b	ngang	2.20b, 2.31a
dge ba	6.5a, 6.5b	ngang gis	5.9d
dgongs su gsol	5.16d	ngang pa	5.9d

ngan	2.24c, 4.2c, 4.9b	'char	5.2d, 5.3d
ngan pa	1.5b, 2.11c, 2.11d, 4.6b, 4.9c	'ching ba	1.6d
ngo bstod	3.4b	'jig rten	5.16a
ngo mtshar	5.8d	'jug	1.10b, 2.18c, 2.19c, 5.3b, 5.4b
ngos len byas	6.2d	'jug ngogs	2.28a
sngags su bgrangs	2.17c	'jug ldog yul	2.4a
cal	5.4d	'jog	2.21a
cal col	2.13b	'jog pa	5.4a
ci zhig	5.10d	'joms pa	3.7a
cung zad	2.5c, 2.24a, 2.25a, 4.1a	rje	1.7d, 1.9a, 2.20b, 2.21c, 2.26d, 2.27c, 2.30b, 2.31c
gcod	2.25a	rje ngan	2.25d
bcad med pa	2.23c	rje bo	1.8c, 2.24d
bcas pa	5.3a	rjes 'jug	2.4c
bcol	2.19b	rjes 'brangs	1.2b
chags	2.3c	rjes su 'brang	2.8c
chang	2.29b	rjes su 'brangs	5.4d
chad pa	2.25a	ljon shing	3.6c, 5.4c
char pa	2.25b	nyams drod	4.5b
chu	5.4c	nyams drod len	2.9c
chu ngan	5.6d	nyams su longs	5.13d
chung ma	1.10c, 2.32d	nyi ma	2.6b, 3.2c, 5.5c, 5.15c, 5.18b
chud gson	2.11b	nye du	2.32b
che	5.8d	nye gnas	1.10a, 2.30d
che mod	5.13a	nye ring	2.6c
ched du	6.2b	nyes	2.24a
chen po	1.4a, 2.6d	nyes spyod	3.7a
chos	2.4a, 5.10b	nyes med	2.7c
chos min	2.4a	gnyis ldan	5.19c
mchis pa	2.16b	gnyen	2.3c, 2.32b
mche sder can	3.7a	gnyer	4.10a
mchog	5.9b, 6.4a, 6.4b	gnyer pa	1.9c, 2.28d
mchod	5.8d	mnyan	5.19c
'chang	1.9b, 2.16c, 2.27c, 4.2b	rnyed	5.10d
'chad	1.8b, 2.23c, 2.31c		

rnyed pa	2.5b	brten pa	4.10b
snyan pa	4.3a	bstan	5.14c
snyigs dus	5.14a	bstan pa	5.17a, 5.18d
snying nye	2.20b	bstun	2.2b
snying po	5.17d	bsten	5.19b
snying med	4.5b	bsten pa	1.10d
snyoms	2.2c, 2.6b	tha shal	1.4b, 2.7d
snyoms pa	1.3a	thag ring	2.22a
gtan la phab	2.18c	thabs la mkhas	2.2c, 2.20a, 3.2a
gtam	2.23b, 6.1a	thams cad	2.26c
gting dpag dka'	3.5a	thar med	1.1b
gter chen	6.3a	thun mong ma yin	1.1d
gtong	2.22c	thub pa	1.8a, 5.13a
gtong sa	4.2c	thub pa'i bstan	5.15a
gtom chol	2.13d	thob pa	5.12d
gtor shing	1.10b, 2.31d	thos bsam	5.17d
btang snyoms	3.1c, 3.2d, 3.3d, 3.4d, 3.5d, 3.6d, 3.7d, 3.8d, 3.9d, 5.14c	mthu	2.5c
		mthun pa	1.4c
		mthong	2.28a, 5.4b
		mthong tshol	2.26b
rtag tu	1.8d, 2.3a, 2.7a, 2.9c, 2.27b, 2.33c, 4.2b, 4.5a, 4.5c, 4.8a	'thab zla	2.7a
		dang du blang	3.2d, 3.3d, 3.4d, 3.5d, 3.6d, 3.7d, 3.8d, 3.9d
rtul po	2.19c	dad	5.10b
rtog dpyod	1.5c, 1.7b, 5.9a	dam pa	1.1c, 1.3a, 2.2d, 2.28a
rtogs bya	5.12c		
rtol col can	4.8c	dal bar	2.17c
sta gon	2.15b	dug sbrul	4.1d
stag mo	3.9c	dus	5.12d
stong ldan	5.15c	dus la bab	4.3c
ston	4.3c	de dang bstun	2.2b
ston pa	4.6c	de bas	5.16c
stor shing	2.31d variant of <i>gtor shing</i>	deng sang	5.7d, 5.15a
brtan	2.22a	des na	5.14d
brtul zhugs 'dzin	1.2b, 4.4c	do	2.21c
		dog mo	1.6d, 2.17d

don	1.1c, 2.8a, 4.10a, 5.2c	rdul	4.1c
don gnyer	2.5b	ldom col	1.5d, 2.13d
don med	1.3d	sdang	2.11b
dor	5.17b	sdig spyod	4.9a
dra ba	2.29d	sdigs	2.5c
drva ba	1.9d, 3.8a	sdug gsog	5.7b
drag po	2.3b	sdong dum	5.11d
drang	2.10b	sdom gyi tshig	2.1a
drang brtan	3.3b	brdung	2.7c
drang po	1.4c, 2.8d, 2.9a, 2.20c, 5.8e, 6.2a, 6.3d	nags tshal	6.1c
dran pa	2.20a, 3.9a, 5.18c	nang du	3.9a, 5.2d
dri	5.5e, 5.5f	nub	5.15b
dri med	5.13b	nub pa	5.15d
drin du gzo	2.10a	nus pa	2.26a
drin gzo	1.5b	nor	5.8a
drung du	2.31c	nor bu	3.8b
drod med	4.6a	nor 'tshol	5.8a, 5.8c
gdong	2.33b	gnangs	2.29c
bdag	2.24c, 6.1a	gnas	2.13c
bdag cag	2.23a	gnas pa	5.2c
mda'	2.20c, 6.2a	gnod	2.16a, 4.10b, 5.11c, 5.14c
mdun sa	2.13b	gnod pa	2.11a, 2.25c
mdog ngan	4.6c	gnod sems	4.2b
'dab chags	5.9d	rna ba	6.1b
'du 'dzi	5.17b	rnam 'gyur	2.12b
'du shes	2.19b, 2.32a	rnam thar	4.9c
'dud	1.1d	rnam pa	5.2d, 5.3d
'debs	2.7b, 4.8b	rnam 'byed	1.2d, 5.1a, 6.3b
'dod pa	2.21b	snang	5.8b
'dra	2.31d, 6.1d, 6.2b	snang ba	6.4b
'dri	2.17b	padma	5.5c, 6.1c
'dru	2.13c	padma'i rdzing bu	5.9c
'dre mo	1.10d, 2.33d	dpal	6.4b
'dren	1.1b	dpal ldan	6.4c
		dpyod pa	1.7a, 5.7c
		spang	4.1d, 4.2d, 4.3d,

	4.4d, 4.5d, 4.6d,	ba glang	1.7b, 2.19d
	4.7d, 4.8d, 4.9d,	bag dang ldan	2.28b
	4.10d	bag med	4.8c
spang bya	5.12b	bag yod	2.30a, 2.32a, 3.7b
spong	5.6c	bab	4.1c
spong ba	1.3d	bar du	2.14b
spyang po	1.5c, 2.12d	bar ma	3.1c
spyod	4.8a	bu khyo	1.10c, 2.32d
spyod ngan	4.9b	bu smad	1.4b, 2.7c
spyod pa	2.29a, 4.3b, 4.8c,	bug ba	2.23d
	4.10c	bong bu	4.8d
spyod lam	2.12a, 2.30a	bya ba	1.3c, 2.2b, 2.12c,
sprin	3.3a		2.13a, 2.14a,
pha ma	2.10b		2.15a, 2.17a,
pha rol	2.12b		2.18a, 2.19a,
phag	2.11c		2.26c, 2.29a, 2.29c
phan	2.16a, 5.11a	byang phyogs	5.12a
phan btags	2.11a	byams pa	2.24d
phan 'dod	3.6a	byas pa	2.10a, 2.11b, 5.7b
phan med	2.25c	byi dor	2.33b
phal pa	1.3b, 2.3d	byi la	4.3d
phigs pa	2.9b	byung ba	6.5a
phugs	2.21b	byed pa	5.19c
phebs pa	2.23b	bral ba	5.2a
phog pa	6.1d, 6.2c	bla ma	5.8f, 5.19b
phyi	2.22a, 3.9b	blang dor	2.5a, 3.1d, 3.9b,
phyi thag thung	4.6a		5.1b, 5.19d
phyi nang	2.31b, 4.2c, 4.4a	blun	2.19b, 2.31a
phyi rol	5.3b	blun po	5.1d, 5.4d, 5.5b,
phyin ci log tu	5.3d		5.7d, 5.10a
physis 'byung	1.7a, 2.18b	blo	2.19a, 2.26a, 3.5b,
phra ma	1.10b, 3.4a		6.5c
phra mo	2.17a	blo gros	3.1b, 3.2a, 6.3a
'phya ba	2.13c	blo gros can	1.2a
'phyo	5.9d	blo gros ldan pa	5.1c
'phyor la dga'	4.7b	blo ngor	2.17b
'phrad pa	2.15c	blo dor	5.18a

blo ldan	2.4c, 5.11a, 5.16c	mi 'gul	3.4a
blo mig	5.19d	mi brjed	2.16c, mi snyan
blo dman	5.11c		2.25b
blo rmongs	5.7a	mi thogs	5.15d
blo gsal	1.10a, 2.30d, 6.3c	mi 'don	2.24b
blon po	1.7c, 2.20d	mi sdod	2.17c
dbye ba	5.2b	mi gnas	5.7a
dbyen	3.4a	mi snang	5.12d
'bad	2.3a	mi byed pa	2.14c
'bad de	5.10c	mi smra	2.9a, 2.22b, 4.1b
'bad pa	5.13b	mi gtsang	5.5e
'ba' zhig	2.25c, 4.2b, 4.10a	mi gtser	2.10c
'bebs	2.25b	mi brtsi	4.7a
'byin pa	1.6b	mi brtson	2.33a
'byed	2.19a, 5.2b, 5.5d, 5.19d	mi bzhag	3.2d, 3.3d, 3.4d, 3.5d, 3.6d, 3.7d, 3.8d, 3.9d
'byor	2.26b		
'byor pa can	5.7b	mi gzo ba	4.10c
'byor med	1.2a, 4.7b	mi bzad	4.2a
'bras bu	3.6a	mi shes	2.13a, 2.19b, 2.31a, 2.31b, 4.4a
'brid pa	4.4b		
sbed pa	1.6a	mi shong	2.17b
sbyar	6.3d	mi sems	2.27c
sbyor	1.1c, 2.4c	mi srun pa	5.14a
ma grub	2.14b	mi gsal	2.29b
ma rtogs pa	5.12c	mig	5.2a, 5.3a
ma dag	5.6b	ming can	1.2c, 6.3c
ma dag pa	5.6a	min	5.1d
ma 'da'	6.2b	mun pa	5.16b
ma spang	5.12b	med	1.9d, 2.15b, 4.2c
ma lus pa	6.5b	med pa	2.6c, 2.29d, 4.4c, 4.8b, 5.10a
mang	2.31b, 4.5a		
mang po	2.13b	mod	5.1c
mar	5.17d	myu gu	2.8b
mi bskyod pa	3.4b	dman	2.11b
mi mkhas	2.29a	dman pa	4.8a
mi 'khu	2.26a	smag rum	5.16b

sman	5.11b	tshol	2.7a
smod pa	5.8b	mtshang	6.2c
smra	2.9b, 2.9b, 2.13b, 2.15c, 4.3a	mtshar	5.7d
smra ba	1.5d, 2.23b, 2.31b	'tshig pa'i rgyu	5.11d
smras	5.8e, 5.14b	'tsho	1.8d
smras pa	2.1a, 2.8a, 5.19a, 6.1a, 6.2a	'tshog pa	1.4b
tsam	2.25a, 4.4b	'tshol	2.33c, 4.5c
gtsang btsog	4.4c	mdza'	2.23a
gtsug	5.8d	mdzes	2.30a
gtso bo	2.21a	'dzam gling	5.12a
gtsor	2.2a	'dzin	3.7b, 5.3c, 5.8e
btsan dug	4.2d	'dzum	2.9a
btsal	5.10c	rdzong	2.21b
btsun pa	1.2a, 5.19a	brdzun	5.8c
rtsi	2.18b	va skyes	4.5d
rtsing	2.29a	zhi dul che	4.3a
rtsub 'gyur	4.3c	zhib tig	2.28b
rtsub 'gyur che	4.2a	zhib po	2.18d
rtsom	2.15a	zhib mo	1.7a
rtsom pa	2.18a	zhib tshags	1.9d, 2.29d
rtsol sgrub	2.3b	zhe sdang	2.3c
rtsol ba	5.17b	zhes	2.24c
brtsam	2.14a	gzhan rgyud	1.4d
brtsi	4.7a	gzhan phan	3.2b, 5.18b
brtson	2.28c, 2.32c	gzhan la bsku	4.6b
tsha grang	5.11b	gzhung bzang	2.22a
tsha gdung	3.6b	gzhon nu	6.4a
tshig	2.8a, 2.12a, 2.25b	gzhom rgyu	1.9b, 2.27d
tshig don	1.4c	bzhag	2.2a, 3.1c, 4.1b, 5.14c
tshul	5.19d	bzhin ras	6.1c
tshul ltar	5.10b	za	2.33a
tshul bzung	4.3b	zang thal	1.8b, 2.23d
tshogs	5.16c	zab mo	1.6a, 2.14d
tshong pa	5.8a	zas nor	2.22c
tshod chung	4.6a	zung	5.18d
		zur	2.21a

zur ngom	2.14c	g.yu	3.7b
zer	5.5d	g.yo sgyu	5.8b, 5.10b
zog po	5.8c	g.yo can	1.4d, 2.9d
zol spyod	3.3a	g.yogs	3.8a
zla ba	3.3c, 5.3c, 5.5d,	g.yon can	5.8f
	6.1d	rang gi don	2.3a
gzu bo	5.7a	rang nyid	1.6d
gzugs	5.2b	rang don	1.3b, 2.26b, 5.18a
gzur gnas	6.3d	rang nor	6.2d
gzeb	1.1b	rang tshugs thub	2.10c
bzang	1.5a, 2.24c	rang mtshang	4.6b
bzang ngan	2.12c, 3.1d	rang bzhin	2.6a, 2.10b, 2.11c,
bzang po	1.5a, 2.10d, 4.3b		2.20c, 3.5a, 4.2a,
bza'	2.27a		4.9b
bza' btung	4.4b, 4.10a	ral pa	3.7b
bzung	2.23c	ri mgor	5.15b
'o dod	2.7b, 4.8b	ri bong 'dzin	3.3b
'o ma'i mtsho	5.17c	ri mo	3.9b
'od	6.1d	rig pa	3.5b
'od zer	3.2b, 5.15c, 5.18b	rig byed	2.30c
'os pa	2.20d, 2.22d	ring po	5.15d
ya mtshan	5.13a	rin chen	5.8f, 5.18d
ya rabs	2.28a	rim pa	2.4b
yang mo	2.15d	rims nad	4.9d
yangs mo	1.6c, 2.16d	rung	2.24c
yan lag brgyad		rul ba	5.5f
ldan chu bo	5.6c	rem	2.33b
yal ga	5.4c	rlabs dang ldan	3.5b
yig rtsis	2.30c, 2.31a	rlung	3.4b
yid ches pa	5.13c	rlog	4.1c
yid 'ong	5.5c, 5.9c	brling	2.6a, 2.20b
yin lugs	5.14b	lan	1.5a
yud tsam	5.16d	lan du	2.11a
yul	2.15b, 5.3b	las	4.8a, 4.9a
yul 'khor	1.4a	lus	2.29c
yongs su dag pa	6.5c	legs	2.27a
yon tan	2.18b, 3.8b, 5.9b	legs nyes	1.6c, 2.13a, 2.14a,

	2.17a, 2.19a, 5.7c	sel	5.11b
legs rtog	5.13b	sel ba	3.6b
legs par	2.18c	so nam	2.28c, 2.32c, 2.33a
legs bshad	6.4b	so so	5.2b
len	2.9c, 4.7c, 5.6d,	sos dal	2.30a
	5.9b	srid pa	1.1b
len pa	1.4d	srin bu	5.5e
lo	5.8f	sla	4.4b
log pa	5.3b	gsang gros	1.8a, 2.22b
longs	5.17d	gsal	2.20a, 3.2a, 3.9a
sha sbrang	5.5f	gsung rab	5.17c, 5.19c, 6.4c
shakya	1.2b	gsum ldan	5.19b
shab shib	2.31c	gser	3.8a
shing	3.3a	gsog 'jog	1.9c, 2.28d
shin tu	2.10a, 5.6b	gsod	2.5a
shes	2.32b, 5.1c	bsam	2.30b
shes rgya che	2.6a	bsam ngan	2.27c
shes pa	1.9c, 2.28d	bsam pa	1.9a, 2.8a, 2.26d,
shes med	2.33b		6.3d
shes med po	5.7c	bsil grib can	3.6b
shes bzhin	1.3d, 5.18c	bsil drod	5.11b
shes rig	1.7c, 2.5a, 2.29b,	bsu	2.9a
	3.9a, 5.10a	bsrubs	5.17c
shong ba	1.6c	bslab gsum	3.8a
bshad	5.1b	bslu ba med	1.1a, 2.8c
bshad pa	1.2d, 3.1a, 6.3b	bslu med	2.2a
bshes	5.6d	bslu sems	2.22b
sa phyogs	5.6a	ha cang	2.16a, 2.16a
sa bon	2.8b	ha thang chad	2.3b
sang	2.29c	lha dang bcas pa	5.16a
sangs rgyas	5.17a	lham krad	5.10d
seng ge	3.7c	lhug pa	2.22c
sems	2.12b, 2.16c	lhung ba	5.4c, 5.15b, 6.1b
sems kyi dkyil	4.1b	lhun po	3.4c
sems ngan	1.9b, 4.9b		
sems brtan	2.30b		
sems 'dzin	2.32b		

*Director,
Lumbini International
Research Institute
Research Fellow,
International Institute
for Buddhist Studies*