

Jesus and Tibet:

*A Guide to Happiness
From the Days*

When the World Was One

*From the Cross,
The teachings of Jesus
Went west,
And we see them in the mirror
Of everything we do.
But eastward too they traveled,
So far, and so long ago,
That we can hardly recognize their face
As our own.*

Part One

*[The original Sanskrit manuscript for this text
has not yet been recovered.*

What follows is a reconstruction of the Pali version of it.]

तमहं महाराज पृच्छन् पृच्छन् न पश्यामि रथम् ।

रथशब्द एव नु खलु महाराज रथ इति ।

न हि भदन्तेति ।

क पुनरत्र रथः ।

अलीकं त्वं महाराज भाषसे मृषवादं नास्ति रथः ।

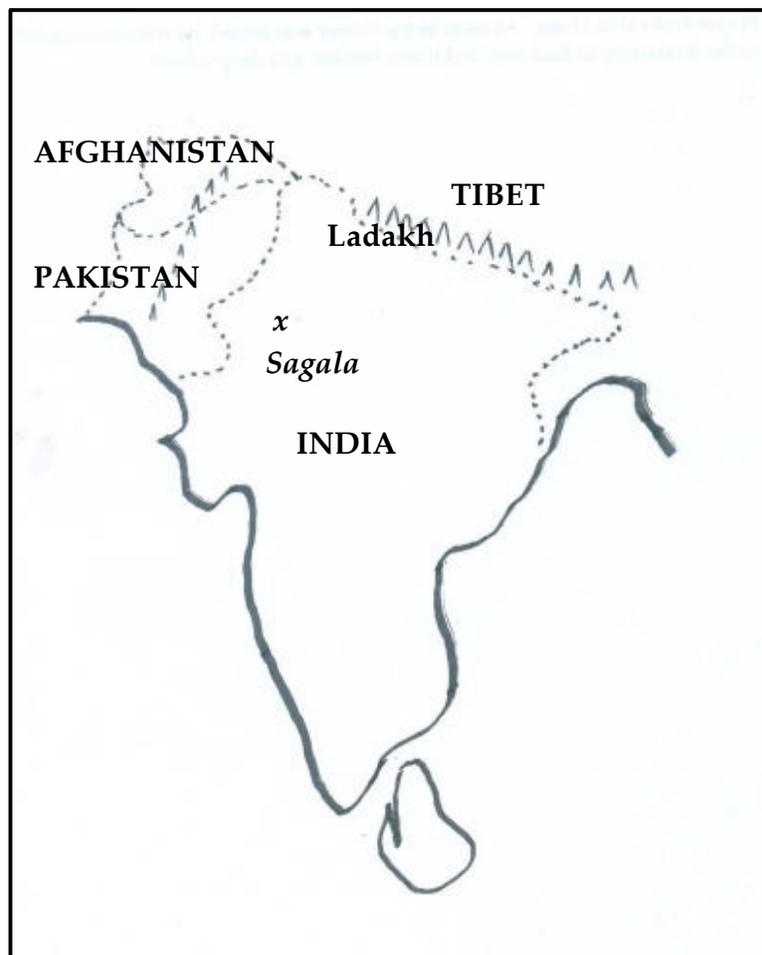
The Questions of Milinda

Pali, 150 BC

I. The Chariot is Not a Chariot

The Greek King Milinda

Sagala, Northwest India, 150 BC



The Word

Kata Yoannnin

According to John (1.1):

En arkhē hen ho logos.

In the beginning was the word.

The Meaning

The Buddhist monk Nagasena debates the Greek king Milinda in this section from The Questions of Milinda, 150 BC:

“May I ask, Your Highness, whether you came to this meeting on foot, or did you ride on something?”

“I did not, of course, O Venerable One, come here on foot. I came by chariot.”

“If you did come in a chariot, Your Highness, then I’m sure you can show me where the chariot is. Is it the pole, Your Highness, which is the chariot?”

“No, Venerable One.”

“Is the axle the chariot?”

“No, Venerable One.”

“Are the wheels the chariot?”

“No, Venerable One.”

“Is the frame the chariot?”

“No, Venerable One.”

“Then, Your Highness, are all of them together—the pole, the axle, the wheels, and the frame—the chariot?”

“No, Venerable One.”

“But is, Your Highness, the chariot something *other* than all of them together—the pole, the axle, the wheels, and the frame?”

“No, Venerable One.”

“And so no matter how much I keep asking you, I don’t see any chariot here. Is it the case then that the mere word, ‘chariot,’ is the chariot?”

“No, it is not, Venerable One.”

“Well where then is your chariot? Have you lied to me then, Your Majesty? Cannot you speak the truth? There is no chariot!”

The Meditation

Is the world coming at me, or from me?

Part Two

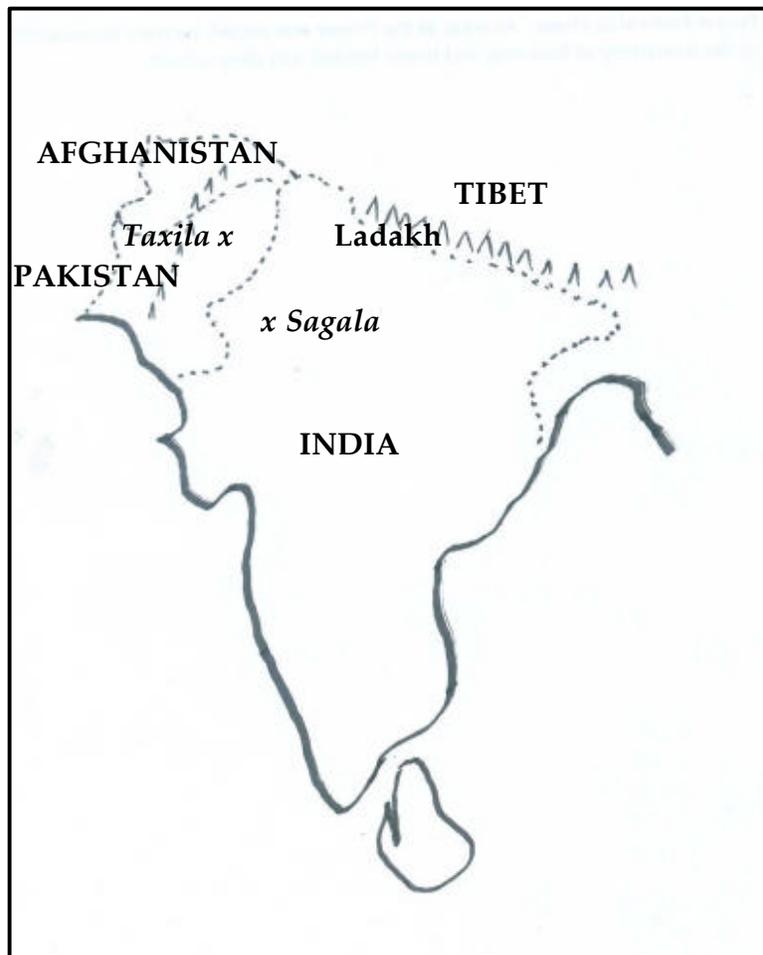
[The English translation for Arrian's description of the meeting between Alexander the Great and the Indian sages follows below.

We have not obtained the original manuscript for input.]

*The historian Arrian of Bithynia
Greek, 95-175 AD*

II. Enough Dirt to Cover Your Body

Alexander the Great—Taxila, Pakistan, 320 BC



The Word

Kata Loukan

According to Luke (12.33-34):

*Polesate ta huparkhonta humon
kai dote eleemosunen;
poiesate heautois ballantia me palaioumena,
thesauron anekleipton en tois ouranois,
hopou kleptes ouk eggidzei
oude ses diaftheirei.*

Sell all that you own,
and give the money away to the poor.
Put your money away
in a place where it will never wear out;
build yourself a fortune that can never be lost—
a fortune in heaven,
where no thief can reach it
and no moth can devour it.

*Hopou gar estin ho thesauros humon,
ekēi kai he kardia humon estai.*

Because the place where you keep your fortune
is the place where you'll keep your heart.

The Meaning

Alexander the Great and his troops, having already conquered most of the known world, approach a group of ten Indian wise men in this selection from Indica, a book on India by the Roman historian Arrian of Bithynia (95-175 AD).

The wise men stood, watching Alexander and his troops come forth.

And then suddenly they were stamping their feet on the ground, wildly. Alexander, confused, stopped in his tracks. Through an interpreter, he called to them, asking them what they were doing.

And they replied,

“O King, Alexander, every person in this world possesses only the amount of dirt that lies beneath their own two feet. And here you are, only another person, just like the rest of us—except that you have wandered here over a huge expanse of the earth, driven, nothing but trouble to yourself and others. But soon you too will die, and on that day you will possess only the amount of this earth that it takes to cover up your body.”

The Meditation

A contemplation on death —if, when, and with what

Part Three

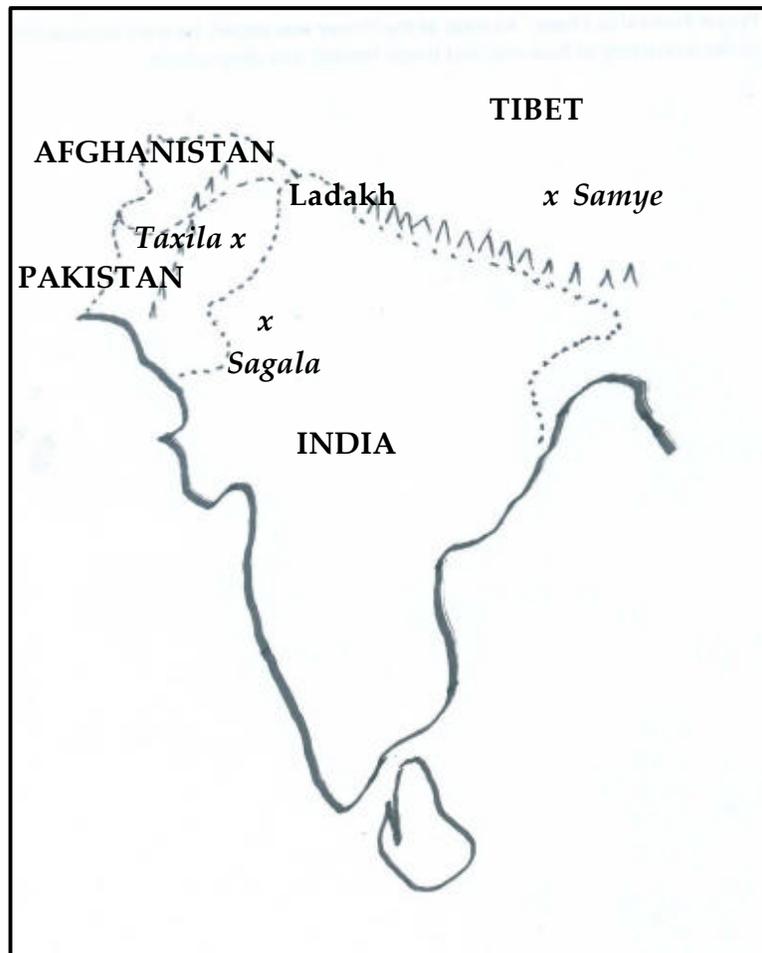
།གལ་ཏེ་བདག་གིས་ཚོས་བླ་པར་མི་བྱའོ་སྐྱམ་ན་
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བརྒྱལ་བའམ་འབོག་པའི་དུས་སུ་རྣམ་པར་མི་རྟོག་པར་གྱུར་རོ།
ཡང་དག་པའི་སོ་སོར་རྟོག་པ་མེད་པར་
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The historian Buton Rinpoche
Tibetan, 1290-1364

III. How to Pray, and How Not to Pray

Master Kamala Shila

Samye Monastery, Tibet, 750 AD



The Word

Kata Mathaion

According to Matthew (14.23):

*Kai apolusas tous okhilous,
anebe eis to oros kat idian;
proseuksthai.*

He sent the crowds then away,
and went by himself up the mountain,
to pray.

*Ofias de genomenes,
monos hen ekei.*

And as night fell
he was still there,
alone.

The Meaning

About thirteen centuries ago, the people of Tibet were just beginning to hear about meditation. A Buddhist monk from China, by the name of Hwashang, began to teach people that meditation means trying to think about nothing at

all. A monk from India, Kamala Shila, taught the opposite: praying, or meditating, requires learning a specific technique, and having a clear object in mind. The King of Tibet decides to resolve the question in a public debate at the palace:

When Master Kamala Shila arrived, the King seated himself on the throne, above all the rest. He placed Hwashang before him on the right, with the Master on the left, each with a group of their followers.

The King handed each of the monks a garland of flowers, and gave the following command: "You two will now debate the question of how to meditate. Whoever loses the debate will offer his garland to the victor—and will then be banished from our land."

Hwashang said, "When you pray or meditate, you must try not to think about anything at all. This is the way to free yourself forever from the pain of life. And this too is what the old books mean when they say, 'Try not to see anything at all.'"

Kamala Shila replied, "You say that when we meditate we should try not to think about anything at all. But then you would stop thinking at all; you would even stop thinking about what things mean, or how things happen. And everybody knows that this is a very necessary step, so that later you can get to the meditation where you experience the divine directly.

"And anyway," he continued, "suppose you try not to hear any thoughts at all, or you try not to think about anything at all. The simple fact is that you can never do this anyway. The minute you think to yourself, 'I'm not going to think about anything at all,' you start thinking really hard anyway, about not thinking about anything.

"Moreover, if simply not thinking about anything were some deep kind of prayer or meditation, then anybody who was unconscious or just in some kind of stupor would already be perceiving the divine. And so in fact you can never go beyond, and see the divine, without first learning to pray or meditate clearly about what things mean, and how things happen."

The King then ordered that the followers of the two monks should add their own comments.

Yeshe Wangpo spoke at length, reasoning as follows.

“Meditation must proceed in stages. First we sink ourselves deeply into ancient sacred knowledge. Then we contemplate upon this knowledge, reasoning things out, and then finally we learn to pray or meditate to bring this knowledge to its ultimate heights.

“And for all of this, we must keep the ten good deeds—this is what brings us to mastery, and to the final goal.

“Suppose instead that we only pray or meditate as the Chinese monk has suggested: suppose we try to sit and think about nothing at all. If we followed this advice, we’d never even be able to learn simple skills of the everyday world, much less reach the final goal. What is the final goal of this trying to think about nothing? Will you have us stop thinking everything, and simply lay down and die?”

He concluded his argument by saying, “Those who walk alongside the cliff of life would best watch carefully where they step!”

The followers of Hwashang were left speechless; they accepted their defeat, and presented the garland of flowers to Master Kamala Shila. They cried out in woe, saying, “He has taken up the very bricks that formed the foundation of our beliefs about meditation; he has turned around, and smashed us with them, and our ideas now have died!”

The King for his part made the following announcement. “From now on, the view of the world which we Tibetans hold will be that of this higher wisdom. And the lifestyle we follow will be based on the ten good deeds, and the six perfect actions. Those who teach that meditation means thinking about nothing at all should leave now this land.”

The Meditation

The Keeper at the Door

Part Four

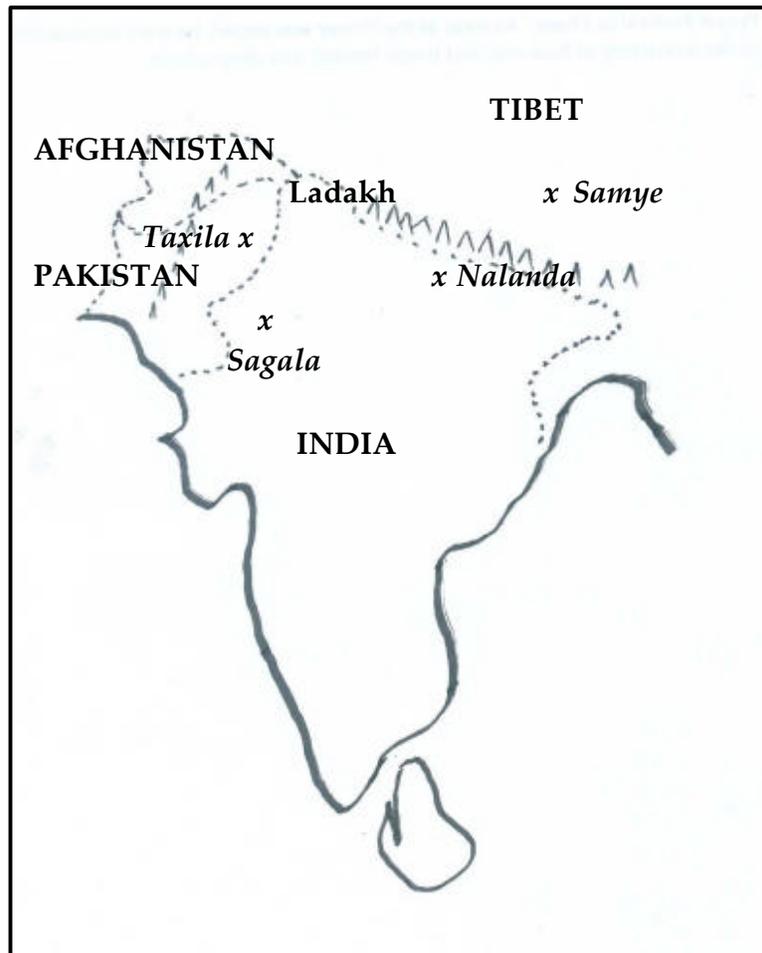
आत्मानं च परांश्चैव यः शीघ्रं त्रातुमिच्छति ।
स चरेत्परमं गुह्यं परात्मपरिवर्तनम् ॥१२० ॥

Master Shanti Deva
Sanskrit, 700 AD

IV. Changing Me for You

Shanti Deva the Lazy

Nalanda University, Northeast India, 700 AD



The Word

Kata Mathaion

According to Matthew (7.12):

Panta oun

*hosa ean thelete hina poiosin humin hoi anthropoi,
houtos kai humeis poieite autois.*

Therefore, you must treat others
In exactly the way
That you hope to be treated by them.

Kata Yoannin

According to John (13.34):

*Entolen kainen didomi humin,
hina agapate allelous,
kathos egapasa humas
hina kai humeis agapate allelous.*

A new commandment I give to you:
That you love one another —
That you love one another
In the very same way
That I have loved you.

The Meaning

Anyone who really wants
To quickly reach some shelter for
Themselves and every living being
Must exchange themselves with others;
Must carry out the very highest
Of every secret practice.

— *A Guide to the Way of Life*
Of a Warrior Saint
Shanti Deva the Lazy, 700 AD

The Meditation

Taking Away the Pain

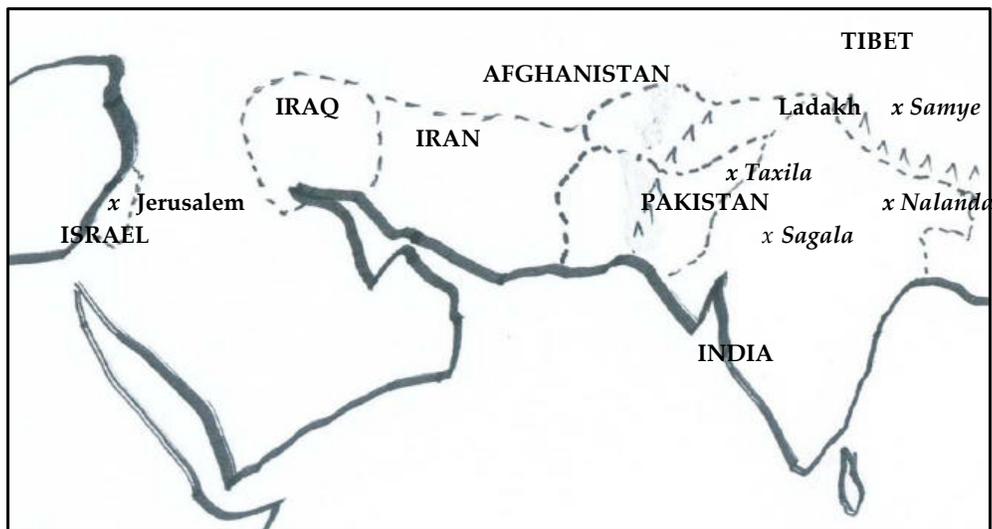
Part Five

25 πεδε ις δε μερε πεκσον ηθε ητεκψοχη
εριτηρει αμογ ηθε ητελοσ απεκβαλ

The Gospel of St Thomas
Coptic, 40 AD

V. Take Care of Your Eyes

Saint Thomas—Taxila, Pakistan, 40 AD



The Word

According to Thomas (v. 25, Coptic manuscript):

Jesus said,
“Love everyone around you
as you love yourself.
Take care of them
as you do your own eyes.”

* * * * *

Kata Markon

According to Mark (12.31, 34):

*Agapeseis ton plesion sou
hos seauton.
Meidzon touton
alle entole ouk estin.*

“Love everyone around you
with the same love
that you have for yourself.
There is no commandment
which is greater than this.”

*Kai eipen auto ho grammateus,
Kalos, didaskale, hep aletheias eipes.*

And the scribe replied,
"O my teacher, what you say is so true."

*Kai ho Hiesous,
idon auton hoti nounekos apekrithe,
eipen auto, ou makran ei apo tes basileias.*

And Jesus, seeing how well
the scribe had spoken, said to him:
"You are not far now from the kingdom."

The Meaning

Given the fact that both myself
And others are exactly the same
In wanting happiness,
What difference could there ever be
Between us, what reason that I work
Only for happiness for myself?

Given the fact that both myself
And others are exactly the same
In not wanting pain,
What difference could there ever be
Between us, what reason that I protect
Myself and not all others?

—*A Guide to the Way of Life*
Of a Warrior Saint
Shanti Deva the Lazy, 700 AD

The Meditation

Giving Every Happiness

Part Six

[The original manuscript for this text has not yet been recovered.
What follows is the ancient Tibetan translation of it.]

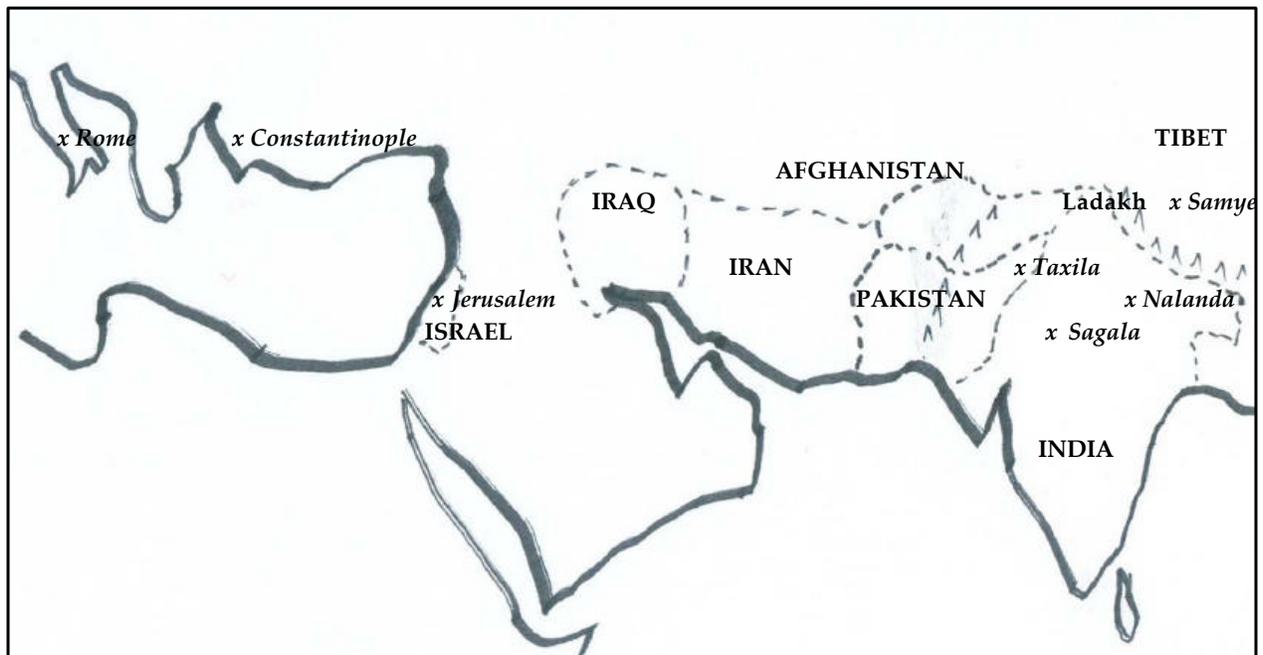
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།འོང་བ་མེད་པ་འགོ་མེད་པ།
།ཐ་དད་དོན་མིན་དོན་གཅིག་མིན།
།སྤོས་པ་ཉེར་ཞི་ཞི་བསྟན་པ།
།རྫོགས་པའི་སངས་རྒྱས་སྐྱེ་ནམས་གྱི།
།དམ་པ་དེ་ལ་ཕྱག་འཚལ་ལོ།

—Nagarjuna the Wise
Sanskrit, 200 AD

VI. All Things Are Possible

Nagarjuna the Wise

Nalanda University, Northeast India, 200 AD



The Word

Kata Markon

According to Mark (4.23):

Ei tis ekei ota akouein akoueto.

Those who have ears can hear what I am saying.

The Meaning

I bow down

To the highest of the divine:

To those who teach the ways of peace,

The peace of stopping the way we think;

Who teach how the things around us happen:

Nothing stops, nothing starts.

Nothing ends, nothing lasts.

Nothing comes, nothing goes.

Nothing is one, nothing is more.

—*The Very Root of Wisdom*

Nagarjuna the Wise, 200 AD

The Meditation

The moment it began

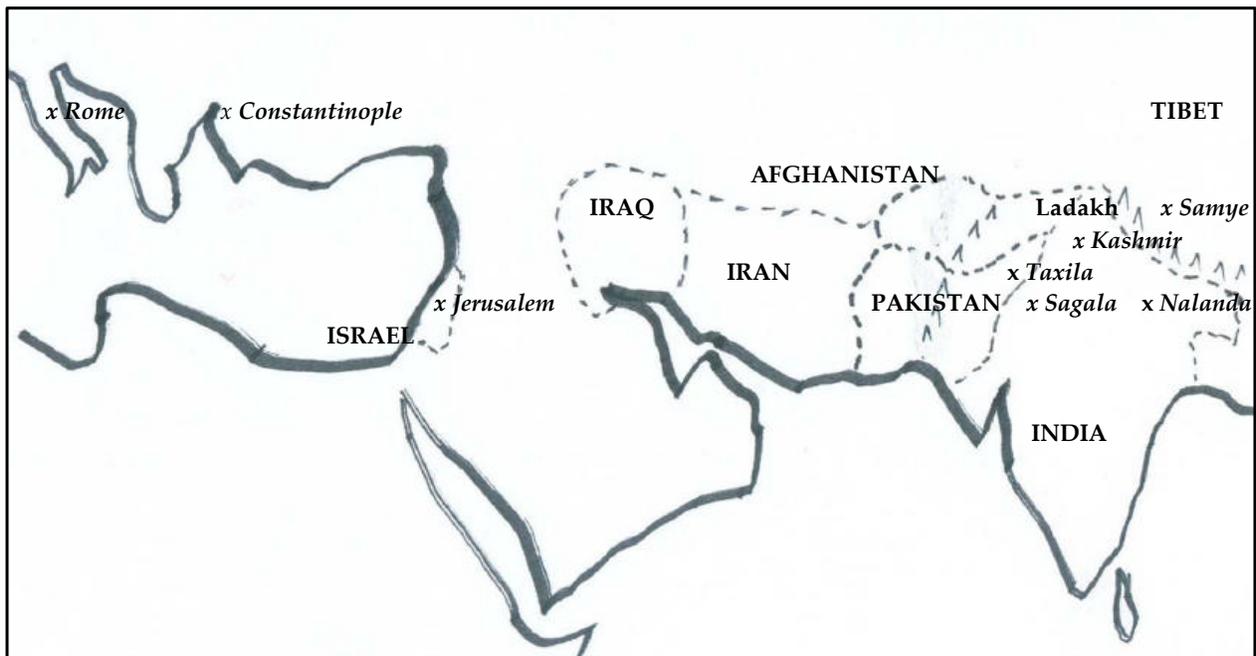
Part Seven

ते ह्लादपरितापफलाः पुण्यापुण्यहेतुत्वात् ॥१४ ॥

Master Patanjali
Sanskrit, 300 AD

VII. World Seeds

The Sage Vasu Bandhu
Kashmir, India, 350 AD



The Word

Kata Mathaion

According to Matthew (16.27):

Apodosei ekasto kata ten praksin autou.

He will come and repay each one of us,
in exactly the same way
that we have treated other people.

The Meaning

What holds the entire universe together
Is how we have treated other people.

— *The Treasure House of Higher Knowledge*
Master Vasu Bandhu, 350 AD

There is a connection of cause and effect:
the seeds ripen into experiences
refreshingly pleasant, or painful in their torment;
depending on whether you have done good to others,
or done them wrong instead.

— *The Yoga Sutra*
Master Patanjali, 300 AD

The Meditation

To deserve this? Both ways.

Part Eight

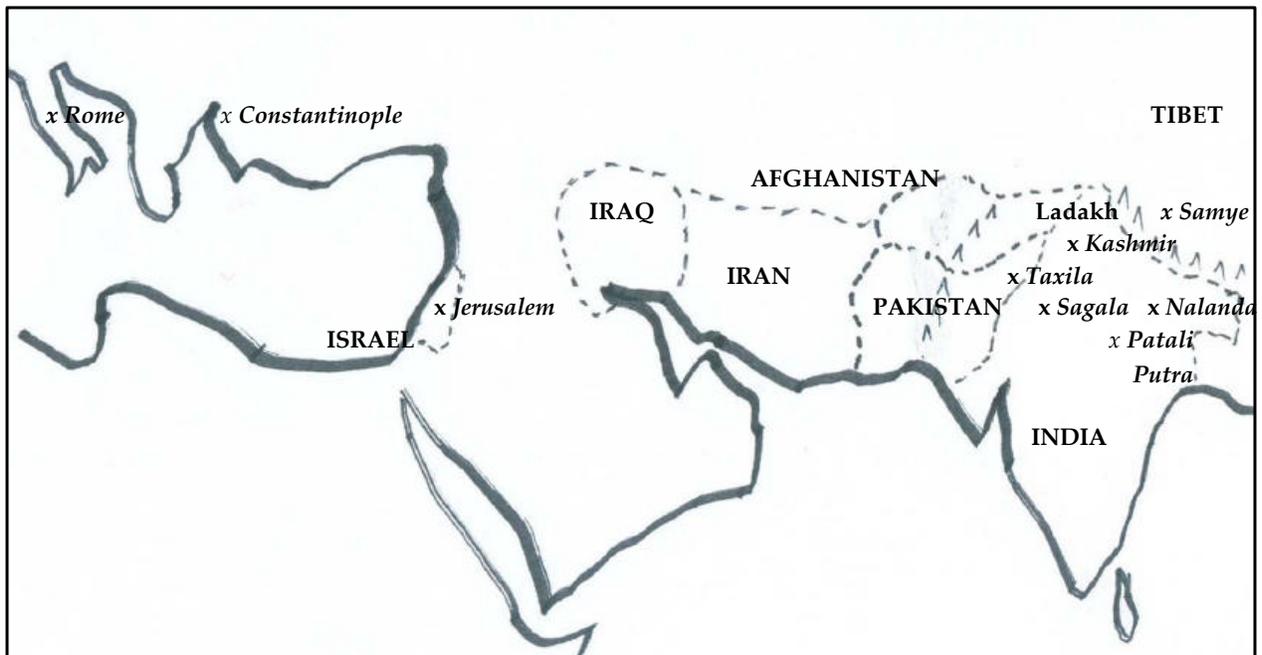
*Apekhetai basileus ton emfukhon
kai oi loipoi de anthropoi
kai osoi thereutai e alieis basileos
pepautai thereuontes
kai ei tines akrateis pepauntai
the akrasias kata dunamin
kai eunkhooi patri kai metri
kai ton presbuteron.*

King Ashoka of India
Greek, 250 BC

VIII. The King Has Given Up Killing

King Ashoka

Patali Putra, Northeast India, 250 BC



The Word

Kata Markon

According to Mark (10.17, 19):

*Kai ekporenomenou autou eis hodon
prostramon eis kai gonepetresas
auton eperota auton,
Didaskale agathe,
ti poieso hina dzoen aionion kleronomeso?*

As he stepped out onto the road,
a man came running up to him.
The man knelt down, and said,
“Good teacher, what must I do,
if I want to gain a life
which will never end?”

*Tas entolas oidas.
Me foneuses.
Me moiķheuses.
Me klefes.
Me pseudomartureses.
Me apostereses.
Tima ton patera sou
kai ten metera.*

Jesus replied,

“You know the commandments:
Do not take life.
Do not commit adultery.
Do not steal.
Do not lie.
Do not cheat.
Honor your father and mother.”

The Meaning

Ashoka was a Buddhist king of India who lived in 250 BC. One of his grandmothers was Greek, and he was greatly influenced by Greek ideas. He was the first king to expand India to the size it is now. To do so, he waged many wars and killed many people. Later he regretted these actions, and began to follow a strict way of life that included a list of ten good deeds.

He ordered this list of ten good deeds to be carved onto huge stone pillars, which he then erected throughout his kingdom, and in many other countries. Here is a selection from one of those pillars, which was carved in the Greek language and found on the road back to Greece.

A full ten years have passed now, since the King has proclaimed this message of mercy. The teaching has made all the people kind to each other, and so in our lands everyone enjoys prosperity.

The King has given up killing any living being at all. Other people have followed his example: even those who used to hunt or fish for the King have stopped now hunting and fishing.

People who, in the past, could not control themselves have learned the art of self-control. We have learned to honor and listen to our fathers, and our mothers, and others who are older than us.

The Meditation

How is the gardening going? To rejoice, to regret.

Part Nine

།སྣ་ཚོགས་ཞིང་དུ་སྣ་ཚོགས་གཟུགས་སྐྱུ་ཡིས།
།སྣ་ཚོགས་ཐབས་ཀྱིས་སྣ་ཚོགས་གདུལ་བྱའི་དོན།
།སྣ་ཚོགས་བསམ་པ་ཇི་བཞིན་སྐྱབ་མཛད་མ།
།ཞིང་སྐྱེས་སྐྱུལ་པའི་སྐྱུ་ཡི་བཀའ་ཤིས་ཤོག །

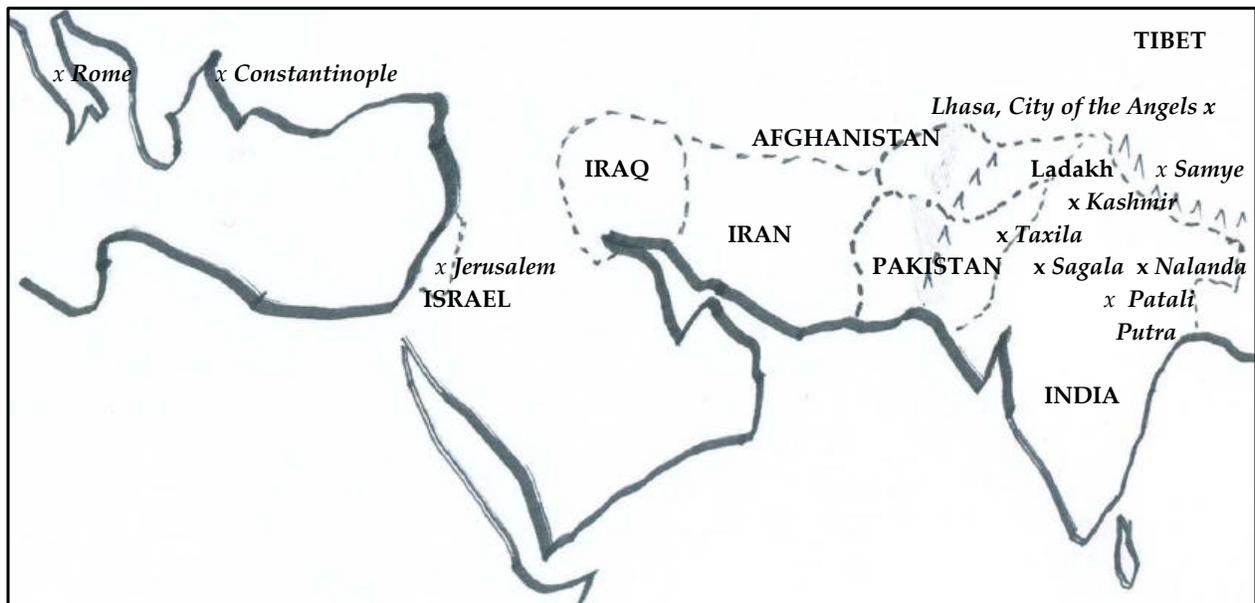
Reaching the Angel

Lady Niguma & Master Naropa, 1000 AD

IX. How to Make an Angel

Lady Niguma & Master Naropa

The Forests of Bengal, near Nalanda, 1000 AD



The Word

Kata Loukan

According to Luke (9.27):

*Lego de humin alethos,
eisin tines ton autou estehton hoi
ou me geusontai thanatou
heos an idosin ten basileian.*

I tell you truly,
that there are people
standing among you here
who will see the kingdom
before they ever have a chance
to taste of death.

The Meaning

Lady Niguma and Master Naropa lived exactly a thousand years ago, in India. They were spiritual partners, specializing in the teachings for reaching angels, in both senses. They passed these instructions on to the Tibetans. These words are from a famous prayer for them.

May we have the joyful fortune
Of reaching the Angel of Heaven:
The one who sends herself
To every different world
In every different form
To meet the needs
Of every different person;
To grant every different wish
In every different, unexpected way.

The Meditation

Divine Guidance

Part Ten

When you make your money,
Be a capitalist.
When you use your money,
Be a communist.

The Dalai Lama
Central Park, New York City, 1999

X. Two Families Reunited

The Dalai Lama —

Lhasa, City of the Angels

Tibet, 1400 AD and today



The Word

Kata Mathaion

According to Matthew (25.34-36):

*Tote erei ho basileus tois ek dekshion autou,
Deute hoi eulogemenoi tou patros mou,
kseronomesate ten etoimasmenen humin
basileian apo kataboles kosmou.*

The King will turn then
to those who are seated on his right.

And he will say to them,

“Come now, for you are the ones
that my Father sees are pure.

It is time for you to accept, as your right,
this kingdom – which you have built
for yourselves upon
the foundation of the world.

*Epeinasa gar kai edokate moi fagein,
edipsesa kai epotisate me,
ksenos emen kai sunegagete me.*

“For I was hungry, and you gave me food.

I was thirsty, and you brought me things to drink.

I was a stranger, and greeted me with kindness.

*Gemnos kai periebalete me,
esthenesa kai epeskepsasthe me,*

en fulake emen kai elthate pros me.

“I had nothing to wear, and you offered me clothing.
I was sick, and you sat with me.
I was in prison, and you came to visit me.”

The Meaning

If you think very carefully, you can see a profound truth in the very distribution of wealth among the people of our own world.

Wealth comes and goes as individual people come to power and then die; it comes and goes as whole countries and empires rise and fall; it seems to spread throughout the world itself in times of great prosperity, and then shrink throughout the world in times of depression or war.

Individual inventions such as penicillin or the gun or the personal computer can effectively, in only a few years, cause an increase or decrease in the well-being, the "absolute" wealth, of the entire population of the world.

What I'm trying to say is: The amount of wealth around is not a fixed thing, and never has been. It fluctuates.

This throws suspicion on the entire concept that there is only so much wealth, only so many resources, in the world; and that we just have to work out a good system of sharing what limited amount we have available.

Maybe there's another possibility: maybe if we figured out the real cause of wealth then we could increase the entire amount of wealth in the world; that is to say, maybe everyone could have enough, or more than enough.

—*The Diamond Cutter:*
Strategies for Managing
Your Business and Your Life

The Meditation

How can I serve today?