

Buddha's Words from Dege Kangyur on Happiness and Well-being

བཀའ་འགྱུར་ལས་གསུངས་པའི་རྒྱལ་ཡོངས་དགའ་སྦྱིད་ཀྱི་སྒོར།

Karma Ura



དཔལ་འབྱུག་ཞིབ་འཇུག་རྩེ་བ།

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First published in 2026
ISBN 978-99980-35-30-0

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Buddha's words (Kangyur) on happiness and well-being¹

Introduction

An excerpt from 'The Mahanaya Sutra of Arya headed toward the Samadhi of Heroism' gives an idea of the variety of discourses of the Buddha, the teachings, in Kangyur:

Oh, son of deva, Dawa Drima Medpai Nyingpo, in one day, I give noble teachings and answer distinct questions posed by all those who are beyond the world, from the ten directions such as Indra, Brahma, world guardians, gods, nagas, yakshas, gandharvas, bodhisattvas. I give teachings to them on the sutra of general discourses (*mdo sde*); song sutra of discourse (*dbyangs su bsnyad pa*); sutra of prophecies (*lung du bstan pa*); verse sutra of pronouncements (*tshigs su bcad pa*); sutra of special aphorisms (*mched du brjod pa*); sutra of topics or discussion (*gleng gzhi*); sutra of realisation communication (*rtogs pa brjod pa*); sutra of parables (*de lta bu byung ba*); sutra of succession of former lives (*skyes pa'i rabs*); sutra of extensive sayings (*shin tu rgyas pa'i sde*); sutra of marvelous dharma (*rmad du byung ba*); and sutra of established doctrines (*gtan la dbab pa*). While I give explanations on impacting the behaviours of sentient beings

¹ I would like to acknowledge the efficient research assistance by Khenpo Phuntsho Gyaltsen and the funding for research from Sabina Alkire, Oxford University. A shortened version of this monograph was adapted as a chapter in my forthcoming book titled "Gross National Happiness, Philosophy and Statistics."

(*sems can gyi syodpa la 'jug pa*), explanation on the six fold perfections, explanation on the vehicles of Shravakas and Prateyakabuddhas, explanation on the defects of samsara, and explanation on the qualities and benefits of nirvana, Oh Son of the deva (Dawa Drima Medpai Nyingpo), even sentient beings like Ananda, who have heard these teachings and their extensive analyses as much as the number of sand particles that make up this world of Jambudvipa, will not easily and entirely comprehend them even in a period of one hundred thousand kalpas.²

Buddha's teachings on the one hand, and happiness and well-being on the other, are exceedingly well known in their own rights. But their interrelationship might not be equally well-known. This is because of the vastness of both the topics. We can discuss their interrelatedness if we could narrow down and identify any particular aspects of both the topics, which are defining and representative, and then compare them. That requires an approach that is delimited by different thinkers or concepts who raised the question of happiness and well-being in the context of their own time or societies. Their conceiving of happiness might be historical in that it was dependent on place and time. Obviously, teachings in the form of dialogues were responses to the questions people posed from the context of their times although the more well-known part of his teachings are said to have wider application, independent of time and place, because they dealt with samsara, a general phenomenon. Since Buddhism presented itself as an antidote to samsara, and if samsara is endless, Buddhism becomes timelessly relevant within its own model of how it works. One of the key points of Buddhism is the belief in the existence of self as a special kind of

² མདོ་བློ་པོ་དང་པ། ཤོག་གངས། ལུ་མ་བརྒྱ་ཐམ་པ།

<https://bit.ly/3MyqVyr> (nitarthadigitallibrary.org)

འཕགས་པ་དབང་པོ་འཇོ་བའི་ཉིང་འཛིན་ཅེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

The Mahanaya Sutra of Arya Headed toward the Samadhi of Heroism.

The teaching that I have given is completely authentic. It is like water which can clean anything because it does not distinguish between the powerful and the weak. When washed by water it will clean the powerful and the weak, the poor and the rich, the good and the bad. It is like fire. There is no mountain, no cliff, and no big or a small thing between the sky and the earth that will not be burnt by fire. Further, my dharma is like space. There are no men, women, boys, girls, rich and poor who cannot fit into space. It allows everyone to follow as they wish.³

The teachings encompass many kinds of followers in another Mahayana sutra:

The dharma that motivates all gods, nagas, yakshas, humans, and non-humans, that which motivates and gathers all types of royal families, that which engages the entire four classes of castes for the purpose of the dharma, that which brilliantly illuminates the lamp of wisdom, that which demonstrates the righteous path, that which motivates and unifies the entire householders, village people, town folks, city people, valley, provinces, the palace and retainues, and country and servants, that which auspiciously aligns all planets, stars, constellations, days, nights, months, half-months, seasons and years.⁴

³ <https://bit.ly/3uxL1BC> (nitarthadigitallibrary.org)

མཛངས་གླུ་ཞེས་བྱ་བའི་མདོ། ཁྱིམ་བདག་སྐྱུམས་ཁྱེད་ཀྱི་ལེ་ལ། *dzangs blun zhes bya ba'i mdo/ khyim bdag sdums byed kyi le'u*

Damamūka-nidāna-sūtra, or the Sutra of the Wise and the Fool: 34 Chapter, the Householder Reconciliation.

⁴ <https://bit.ly/3y125n3> (nitarthadigitallibrary.org)

When it comes to Buddha's teachings, an obvious source of what he taught on the question of happiness and well-being is Kangyur. Kangyur and Tengyur are the two of the most important collections of Buddhist texts. In Choekay (Wylie *chos skad*, literally means dharma language) Kangyur (Wylie *bka' 'gyur*) is a compound-phrase consisting of *bka'*, which is a honourific for the words of the Buddha, and *'gyur*, which means the translated words of the Buddha. Thus, in this article, we attempt an exploration of Kangyur with regard to happiness and well-being. The structure of happiness and well-being in this article is further dependent on the nine domains of Gross National Happiness, being possibly a broader notion of the constituents of happiness and well-being.

As regards the link between the model of Buddhist such as a Bodhisattva path and higher bliss, a Mahayana sutra encapsulates thus:

When a Bodhisattva obtains the vision of the Tathagata's mandala of samadhi through the attainment of Bodhisattva's liberation it becomes suffused with blissful samadhi. His vision becomes extremely extensive; it becomes extremely spacious; it becomes full of understanding; it becomes full of realisation; it becomes equal in everything; its basis becomes equanimity where the ground becomes even; it becomes thoroughly ⁵

འཕགས་པ་འདུས་པ་ཆེན་པོ་ཅན་པོ་ཆེ་རྟོག་གི་གཟུངས་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདྲོ་ *'phags pa 'dus pa chen po rin po che tog gi gzungs zhes bya ba theg pa chen po'i mdo*
 ārya-mahāsanni-pāta-ratnaketu-dhāraṇī-nāma-mahāyāna-sūtra, or the Exalted Mahayana Sutra called “the Great Condensation of the Dharani of Precious Pinnacle”.

⁵ ཕལ་པོ་ཆེ་པོ་ཆེ་ཡིན་པའི་ཐོག་གི་གཟུངས་

<https://bit.ly/3F0y6Nz> (nitarthadigitalibrary.org)

མངས་ཆུས་ཕལ་པོ་ཆེ་ཞེས་བྱ་བ་ཐེན་པའི་མདྲོ་རྒྱལ་བ་ཞི་པ་མདྲོ་ལྷ་ས་བཙུ་པའི་མདྲོ་

sangs rgyas phal po che zhes bya ba shin tu rgyas pa chen po'i mdo

The literature on nine domains of Gross National Happiness is minuscule compared to Kangyur and a negligible fraction of total length of Kangyur which runs over 27 million words. Given the enormous length of Kangyur, leaving aside its twin compendium Tengyur which is twice that length, it is rare for any individual to have read a complete set of Kangyur in the normal sense of the term 'reading' to understand any texts in a volume. Neither could we – the authors - read Kangyur set as a whole or any volume completely. In our observation, the collection of Kangyur and Tengyur function rather like an encyclopaedia, with readers consulting the sections that interest them within a given volume. However, all the volumes of either Kangyur or Tengyur or both are read at the highest possible speed by a large number of speed-readers completing the whole set over a week or so depending on the number of readers. Such holy reading of these canons is usually done once a year, leaving the scriptures bundled and packed in temples for the rest of the year.

To read Kangyur completely once, three separate speed reading events were sampled. The first information on speed reading came from the village of Ura in the early 2000s. It took 30 lay priests 15 days, which translates to 450 days if it were done by one person. The second information is based on an experience of speed reading also in the village of Ura but by 164 monks who took 2 days in 2019 (Sangay Penjore, personal communication, 4 May 2022). This meant that it took 328 days for one monk to do it. By this estimation, monks were slightly faster speed-readers.

The most reputed speed readers of Kangyur in Bhutan are the lay priests of Shaa Gogona. How they came to specialise in speed reading is interesting in itself. Shaa Gogona community was exempted from any taxes by the Third King including recruitment into the army on condition that they read Kangyur 50 times a year. The list of things from which they were exempted also included

buddha-avatamsaka-nāma-mahāvaipūlyam-sūtra, or the Avatamsaka Sutra of the Most Extensive Category: Fourth Chapter, the Sutra of 10 Stages of the Bodhisattvas.

enrolment of their children in schools since schooling was resisted in those days of inception of schools in Bhutan in 1960s. This circumstance enabled the lay priests of Gogona to train themselves as superfast Kangyur and Tengyur readers since half a century ago. However the number of lay priests who live on reading Kangyur has declined along with the demand for their services. They are asked by different villages around them and by wealthy households in Thimphu to read Kangyur about 20 times a year (Dorji Gyeltshen, personal communications, 11 June 2022).

Information about the performance of lay priests of Gogona pertained to Kangyur reading at Changangkha Lhakhang in Thimphu from 31 May to June 4, 2022, i.e., for five days. Forty-three lay priests of Shaa Gogona were engaged in speed reading, for 10 hours a day, which is the usual duration for such recitals. If this is expressed in terms of number of days for one person, it had taken 215 days to complete reading Kangyur.

Thus, reading Kangyur very fast without any need to understand what is being read would take anywhere between a minimum of 215 days for the highest speed reader to 328 days for a medium speed reader, to 450 days for the worst speed reader. These variations in the number of days to complete reading Kangyur has huge implications on the cost as the speed readers have to be paid daily as well as fed daily by the sponsors of reading of Kangyur. The reading of different volumes of Kangyur at great speed by different people without requirement of intelligibility is unlikely to lead anyone to develop an overall understanding of 103 volumes in any totality.

Knowledge of its emergence and structure is equally confined to the specialists. Since this article aims at a wider audience, it is presumed that knowledge about the existence of Kangyur is far less than the knowledge about happiness and well-being in general. Therefore, this article's proceeds with a detour, by taking the readers on a compressed introduction to Kangyur.

What is Kangyur and Tengyur?

Whereas the etymological explanation of Kangyur was already given above, Tengyur (Wylie *bstan 'gyur*) means translated treatises or commentaries by Buddhist masters on Kangyur, compiled prior to the 14th century. Depending on the edition, whose page size affects the total number of volumes, Kangyur usually comprises of 100 to 110 volumes and Tengyur consists of 209 to 224 volumes in folio format (Nourse, 2014, p.4).

No monastic institution or major religious family could claim a sufficiently prestigious scriptural collection without holding either Kangyur or Tengyur or both in their collection. Procurement of either Kangyur or Tengyur is still perceived to be an act of great merit, proceeding from the fact that the threefold act of holding, reading, and teaching scriptures is an indispensable part of promoting threefold, 'meritorious' representations of the Buddha's body (statues and images), speech (texts) and mind (stupas) (Wylie *rten gsum*). This gave rise to a culture of manuscript publication, wooden block print publication, and procurement of the canons throughout Tibet and the Himalayas. A sutra promotes this view of owning, reading and teaching scriptures found in Kangyur:

Shariputra inquired, "Oh Lord Bhagavan, the son or daughter of the noble family, whoever may seek to write, read, teach, recite, reflect in the mind appropriately, meditate upon the profound Prajnaparamita; are they because of the power of the Buddhas, and are they cared for by the Buddhas? The Lord Bhagavan replied, "Oh Shariputra, it is so, it is just like that. It is just like you have mentioned, for son or daughter of the noble family, whoever writes and reads, teaches and recites, reflects in the mind appropriately and meditates upon

the Prajnaparamita, know that they are all due to the power of the Buddhas.”⁶

Kangyur and Tengyur contain thousands of texts transmitted and translated from various languages into Choekay in different places and time. The original texts were mostly in Sanskrit but also in other South Asian languages as well as in Chinese and Uighur (Nourse, 2014, p.20). Some of the texts in the original Sanskrit versions have been lost or gone extinct, making the entries into the Kangyur and Tengyur the sole evidence of their existence once in the original language. The texts that were translated were inventoried and catalogued (Wylie *dkar chag*) by the Tibetan scholars from the seventh century onwards during the early diffusion of Buddhism from 770s to 840s. It is quite well known that a large number of texts were translated during the reign of Emperor Trisong Detsen (742–800) in Samye Dragyurling (Wylie *bsam ye sdra 'gyur gling*, literally the inconceivable place of translation) according to *terma* (Wylie *gterma*) biography of Guru Rinpoche by Ugyen Lingpa with Guru playing a pivotal role (O rgyan gling pa, n.d./2010). The texts translated from various languages into Choekay not only in Samye but in various other places in Tibet during the early diffusion of Buddhism were compiled into a catalogue by two famous translators – Kawa Peltshek and Namkhai Nyingpo, disciples of Guru Rinpoche – in their’s Denkarma (Wylie *Ldan dkar ma*) catalogue (Schaeffer & Kuijp, 2009). The *Denkarma* catalogue by these two principal translators of the early diffusion period - Kawa Peltshek and Namkhai Nyingpo - listed some 700 different translated books or texts although they did not split them between Kangyur or Tengyur during the period of first diffusion. The translation activities came to an end with the assassination of

⁶ འབྲས་པོ་ལྔ་པ་ རྟོག་གཏམ་རྒྱུ་ལ།

<https://bit.ly/3OvwTCh> (nitarthadigitallibrary.org)

ཤེས་རབ་ཀྱི་པ་རྟོན་པ་རྩོད་ཐུག་བརྒྱུ་ལ། *shes rab kyi pha rol tu phyin pa stong phrag brgya pa*

śatasāhasrikā-prajñāpāramitā, or The Prajnaparamita Sutra in One Hundred Thousand Verses.

King Langdarma in 842, the time when the first diffusion of Buddhism ended.

The translation activity was resumed from 970s, with Rinchen Zangpo (958–1055) leading the translation of texts under the patronage of King Lama Yeshey Od. It was estimated that Rinchen Zangpo translated about 170 texts in his long life (Gangnegi, 1998). The period from 970 to 1250s is known as the later or second diffusion of Buddhism and that lasted right up to the 14th century. In addition, Drokmi Lotsawa and Marpa played leading roles in translation and transmission in the second diffusion period. Translations were not always carried out under unified effort or organised under any single place or authority (Skilling, 1997). Individual translators undertook task of translation on their own in different localities. But they were gradually catalogued, compiled and collected. Schaeffer and Kuijp (2009)⁷ point out that manuscript collections and cataloguing in different part of Tibet in the thirteenth century (Nourse, 2014, pp. 25-32). Nourse (2014, pp. 26-27), mentions:

For one, by the turn of the fourteenthth century there was considerable amount of Indic Buddhist literature existing in Tibetan translation. On the other hand, Buddhism was by that time in decline in South Asia, and concomitant with that decline was a decrease in the amount of new Buddhist scriptures being brought to Tibet. The focus of scholars turned from translation to organisation and compilation.

Thus, in Tibet powerful Sakya hierarch such as Phagpa Lodrey Gyeltshen (1235–1280), and scholars such as Chomden Reldri (1227-1305) of Narthang monastery, produced early manuscripts of Kangyur and Tengyur (Nourse, 2014, pp. 27-29). Schaeffer and

⁷ They mention compilations by Lama Phagpa Lodrey Gyeltshen (1235-80), Dampa Kunga Drag (1230-1303), Chomden Raldri (1227-1305), Buton Rinchen Drup (1290-1364).

Kuijp (2009) noted that it was the Narthang manuscripts of Kangyur and Tengyur which became the organisational framework for the content of the Kangyur by Buton Rinchen Drup (1290–1364) of Zhalu monastery.

Buton Rinchen Drup's (1290–1364) compilation of a comprehensive catalogue of Kangyur became influential for all subsequent production of Kangyur and Tengyur. Whether he himself produced hard copies of Kangyur is not known (Nourse, 2014, p. 30). But following his catalogue, the Tempangma Kangyur manuscript was produced in 1431, preceded by the Tselpa Kangyur manuscript between 1347 and 1351 (Harrison, 1998; Nourse, p. 2014, pp. 31-32).

According to Nourse (p.33-34), the first xylograph (woodblock print) Kangyur edition as opposed to manuscript version, was printed in 1410 by Ming Dynasty Emperor, Yongle (r. 1403–1424). Following this xylographic edition, Nourse records that the other printed version was Lithang Kangyur printed at some point between 1609 and 1614. Subsequent to this xylograph edition from Lithang, other woodblock editions such as the Chone edition, the Narthang edition and the Dege edition were produced in different kingdoms of Tibet supported by their respective rulers (Nourse, 2014). The Narthang edition compiled at Narthang monastery was the precursor to the Dege edition.

The collections of texts in both Kangyur and Tengyur were closed in the 14th century. While there is no question of new words of the Buddha being found or added to Kangyur, it should be noted that even though new treatises or commentaries were written after the 14th century Tengyur has not incorporated them, and thus Tengyur's *content* does not change. The fixed compendia of Kangyur and Tengyur can be regarded as canonical in that particular sense of the term.

Content categorisation in Dege Kangyur

A general background to Kangyur and Tengyur drawn above is largely from Nourse and other authors related to these two Buddhist canons. It was done to provide a compressed setting for our article by retelling the story of when and how Kangyur and Tengyur came about. Our interest however is on certain particular aspect of Kangyur, and for that reason, we must delineate much more on the background of Dege Kangyur, the main reference for our work. Thanks to Benjamin Nourse's doctoral dissertation (2014), far more information is now available in English about the historical processes that produced Kangyur either through manuscript calligraphy or through wooden block, xylographic printing in the 18th-century Tibet, in particular Dege. But his dissertation is not on the content of the Kangyur but rather on the process and context for making that particular edition of wood blocks, whereas our interest is to investigate into the relationship between pertinent sections of Kangyur and happiness and well-being by comparing or juxtaposing how it was characterised in Kangyur with how it is conceptualised from current perspectives.

Yet there are two areas in Nourse's work that is relevant to us even as a background. Firstly, his research focused on the political, religious, ethnographic, economic, and material context related to the making of the Dege wood block edition which is the edition we used for reference in this work. Secondly, in his work, there is information on the editorial process regarding the general categories for organising the scriptures in the Dege xylographic Kangyur.

The Dege edition assumes greater importance in this article as it is the edition that we have used as the reference. However there are other xylograph editions of Kangyur that came after the Dege edition, including the 1934 Lhasa edition which was perhaps the last woodblock print edition to be made. It is more common now to make manuscript edition than xylographs, with the decline of wood block carvers. For example, the Royal Government of Bhutan has produced two manuscript editions of Kangyur in gold script in

recent times - one in the 1960s and another as recently as 2022, each requiring many years of work by many scribes.

Our preference for the Dege xylographic edition is also because of the fact that it is one of the most referred Kangyur in the classical Choekay literate world. The Dege edition was produced from wood-block prints in 1733 in Dege in Kham Tibet (Harrison, 1996). This set of 103 volumes of Kangyur, including a volume on catalogue, became popular as the Dege Kangyur edition. The making of Dege Kangyur woodblocks were edited and overseen by Situ Choekyi Jungney (1699-1774) with the patronage of Dege king Tenpa Tshering (?) (Nourse, 2014, 46-49).

Any Kangyur edition including the Dege xylograph edition has a volume on catalogue (Nourse, 2014, pp. 47–48). The catalogue for the Dege edition was prepared by the multifaceted Situ Choekyi Jungney (1699-1774), who was himself a great translator from Sanskrit to Tibetan, and who left a huge legacy of texts on linguistics, poetry, and Kagyud rituals. He was a major patron of fine arts. The Palpung collection of great iconographic *thangkhas* consisting, among others, of the 18 arahants and 32 Shambala kings attributed to his personal supervision reached a new mark in devotional Tibetan art.⁸ His books on grammar and linguistics have been indispensable in most schools of Buddhism in the Himalayas. For example they are textbooks in the state monasteries in Bhutan.

The catalogue of Dege Kangyur written by Situ Choekyi Jungney has eight chapters but only one chapter (chapter seven) deals with the actual list of texts included in Kangyur or the table of contents of Kangyur.⁹ Known in Choeky as *zhugjang karchag* (Wylie *bzhugs*

⁸ The current Tai Situ Rinpoche, Pema Tonyo Nyinje, had submitted a set of specially made, high quality one-to-one scale reproduction of *thangkhas*, of whose originals are presently stored in Palpung monastery in Kham in Tibet, to His Majesty the King of Bhutan. I had the privilege of viewing all of them many times.

⁹ The Karchag volume for Dege Kangyur was not available in Nitarthadigitalibrary during my search. This was made good by the

byang dkar chag), Nourse (2014, p.41) notes that in this chapter of the volume on catalogue, “The texts within each volume are listed, and within each entry the title, author, translator, and number of folios are generally given.” This is information that is available within each volume.

Authenticity of the Buddha’s translated words or Kangyur

However, texts in Kangyur are organised or grouped in succession within and across volumes using certain organisational structure. Texts in Kangyur were divided into groups under subheadings such as (1) time (Wylie *dus*), (2) subject matter (Wylie *brjod bya*), (3) style (Wylie *brjod byed*), (4) condition (Wylie *bdag rkyen*), and (5) disciples (Wylie *gdul bya*, literally object to be tamed) (Stanley, 2009; Nourse, 2014, p. 64).

The dharma taught by the Buddha is commonly described in a compound phrase, *lungtog* (Wylie *lung rtogs*), which can be expanded as the dharma of realisation and the dharma of scripture or teachings. The scriptures or teachings are to be practised in everyday life in order to bring realisation. Scriptural knowledge is scholastic while realisation is experiential transformation. Kangyur is the main dharma of scripture or teachings of the Buddha.

Buddha’s words were probably set into a written corpus some four centuries after the parinirvana of the Buddha (Lopez, 2002, p.7). One Sinhalese source mentioned that tripitakas were written ‘during the reign of Vattagamani Abhaya (29-17 B. C. E.)’ (Lopez, 2002, p.106).

Karchag volume from the gold manuscript Kangyur project of the Royal Government of Bhutan. Vol 20 of Kangyur in Nitarthadigitallibrary was corrupted and also not accessible. This was compensated by Vol 20 from Adarsha.

As the Kangyur was catalogued and compiled in Tibet by Mahayana scholars and followers, texts in Kangyur include teachings of the Buddha of all the three vehicles or the three turnings, namely Hinayana, Mahayana and Vajrayana. According to Mahayana Buddhist text Samdhinimocana sutra (Wylie *Mdo sde dgong 'grel*), the Buddha taught Hinayana during the first turning, Mahayana during the second turning, and Vajrayana during the third turning. The corresponding main teachings for each successive turning which were later compiled were vinaya and abhidharma in the first turning, prajnaparamitra sutras in the second turning, and yogacara (Wylie *sems tsam pa*) in the third turning (Konchog Jigme Wangpo as cited in Nourse, p. 65). Groupings and categorisation of different vehicles such as Hinayana, Mahayana, and Vajrayana were much later classifications as teachings got diversified.

Various teachings of the Buddha and the three turnings of the wheel of dharma are also divided by their subject matter broadly into those having provisional meanings and those having definite meanings. The subject matter division in this manner is based on relative (conventional) truth and ultimate truth.

Kangyur's cataloguing and compilation by the scholars and followers of Mahayana and Vajrayana led them to include text of the teachings of the Buddha that were given on Vajrayana in the third turning although the factual basis for this is denied by many scholars. The authenticity of Mahayana sutras has been questioned. Donald Lopez (2002, p. 69) speculates: 'What came to be called Mahayana might have begun as a number of social reactions against monastic establishment, reactions in which certain monks and nuns joined the laity to produce new texts that offered a different vision, a different ideal, a different aspiration.' On the other hand, Mahayana sutras justify each turnings and their teachings as variations in pedagogical standards adapted to the level of capacity of recipients, rather like variations in the syllabus of each level of education that may entail seeming contradictions in many cases. The most difficult cases of authentication are the Mahayana sutras that include teachings in the form of dialogues

between the Buddha and several nonhuman beings, who are bodhisattvas such as Avalokitesvara, Prajnaparamita, Manjushri, Maitreya, Vajrayana and

The condition (Wylie *bdag rkyen*) as a criteria of textual grouping and analysis, is equally important in this article. The condition refers to the occasion for the delivery of the teachings of the Buddha. Three different conditions or occasions have been described for the delivery of the teaching. The first condition for a teaching refers to teachings or words delivered directly by the Buddha himself. Hence it is characterised as words spoken from the mouth of the Buddha (Wylie *zhal nas gsung pa' bka*). The second condition for a teaching or words refers to those blessed by the Buddha although they are uttered by somebody else. They become blessed words (Wylie *sbyin kyis bslab pa'i bka'*) and qualified as the words of the Buddha. The third condition for a teaching or words refers to those approved by the Buddha (Wylie *rjes su gngang ba'i bka'*) after someone had delivered them, and these were also qualified as the words of the Buddha. Longchen succinctly summarises the history of the consolidation of the teachings of Buddha in Longchen Choejung (Klong chen rab 'byams, 1991, pp. 155-192). Longchen also gives a short account of the turning of the third wheel or tantra teachings ((Klong chen rab 'byams, 1991, pp. pp 182-192).

Word length and folio numbers of Dege Kangyur

First method of counting of Dege Kangyur length

We counted the number of words in Vol 1 of the Vinaya. Our search was made possible by the availability of Kangyur in <http://nitarthadigitallibrary.org> that houses 102 volumes of Dege Kangyur digitally. Digital edition of Dege Kangyur at <http://nitarthadigitallibrary.org> is not 'true' PDF or textbased, in the computer jargon. It is image-based PDFs although it has been made searchable by using optical character recognition (OCR). Kangyur at <http://nitarthadigitallibrary.org> have been made

searchable at both global level and at the level of each volume of Kangyur. However, because it is not a true text-based PDF, direct word- or character-counting is not possible. To count the words, characters, and spaces within a volume of the Kangyur, a block of text was therefore copied and pasted into a Word document. Counting the words and characters in that Word document then became straightforward. We followed this method and applied it to the first volume of Kangyur (a volume on Vinaya) to arrive at an idea of the number of words in the whole Kangyur. The result for the first volume of Kangyur is shown in the table below.

Chapter (Wylie)	Folios	Words	Characters (no spaces)	Characters (with spaces)
rab tu 'byung ba'i gzhi	1–131	105,368	321,916	406,264
gso sbyong gi gzhi 'chad pa	132– 221	59,471	224,119	282,770
dgag dbye'i gzhi 'chad pa	222– 237	12,109	45,648	46,811
dbyar gnas kyi gzhi 'chad pa	238– 251	10,884	41,584	42,505
ko lpags kyi gzhi 'chad pa	253– 277	20,597	77,087	78,697
sman gyi gzhi 'chad pa	277– 311	26,341	99,502	101,668
Total	311	234,770	809,856	958,715

The first volume of Kangyur which is a Vinaya volume has six chapters of varying number of folios with an average of 311 folios for the volume as a whole, but with high variability of folios across chapters. Correspondingly, after excluding spaces between characters, the number of words varied from 105,368 words in the longest chapter to 12,109 words in the shortest chapter of the first volume of Vinaya. Thus the average folios in this volume came to 311 folios corresponding to 234,770 words. These two numbers are totals or sums. Dividing 234,770 by 311 gives us 754.9 words per folio. Having obtained average word length per folio, it was

possible to obtain the total word length of the whole Kangyur by multiplying it with the total number of pages in 102 volumes.

The critical task for the next step was to count the folios in each of the 102 volumes, excluding the catalogue volume. The folio numbers of each of the 102 volumes are given in Appendix A (running into 63 pages). This detailed method of counting also showed that Kangyur consists of 1,998 chapters in 102 volumes. The volumes are:

S. No.	Choekey title	Wylie transliteration	No. of volumes
1	འདུལ་བ།	'dul ba	13
2	འབུམ།	'bum	12
3	ཉི་ཁྲི།	nyi khri	3
4	ཁྲི་བརྒྱེད་པ།	khri brgyad pa	4
5	བརྒྱེད་སྟོང་པ།	brgyad stong pa	1
6	ཤེས་རབ་སྐྱ་ཚྭགས།	shes rab sna tshogs	1
7	ཕལ་པོ་ཆེ།	phal po che	4
8	དཀོན་མཆོག་བརྟེན་པ།	dkon mchog brtsegs pa	6
9	མདོ་ཐེ།	mdo sde	32
10	རྒྱུད་འབུམ།	rgyud 'bum	20
11	གཟུངས་བསྐྱུས།	gzungs bsdus	2
12	དྲི་མེད་འོད།	dri med 'od	1
13	རྩེད་རྒྱུད།	rnying rgyud	3
		Total	102

The number of folios in each chapter in each volume was calculated from <http://nitarthadigitallibrary.org> and the total came to 32,655 folios in 102 volumes. While counting folios over 102 volumes, face of a folio – back or front – which did not have any texts were excluded. The volume containing the catalogue by Situ Choekey Jungney was also excluded. Thus, the product of

32,655 and 754.9 is 24.651 million words in Kangyur, excluding the catalogue volume.

Second method of counting Dege Kangyur length

We can get confirmation or corroboration about the word length of Kangyur in another way. That involved a recent Kangyur manuscript project carried out in Bhutan, with the patronage of His Majesty, the king of Bhutan. This provided an alternative count of the length of Kangyur and the amount of time taken to complete writing it. The information was provided by the project manager of the Kangyur project of Bhutan (Lam Kesang, 2022). The latest Kangyur project in Bhutan was initiated on 5.2.2018 and lasted till 31.10.2022 (scheduled completion date). Note: the fact that is not yet completed project is irrelevant from the point of view of counting because they have already done rough tracing of scripts on all pages for 102 volumes and only 5 volumes of so remain to be lettered in gold). Writing the manuscript of Kangyur took a total of 56 months or 1680 days for 44 calligraphers. There were 44 calligraphers, six proof editors, five paper cutters, four painters, and five goldsmiths and seven administrative support staff in the project. The goldsmiths were employed to prepare liquefied gold (Wylie *drang gser*, literally cold gilt) which was used instead of ink. The surface of daphne bark paper sheets was made black by ink for the script to be written in gold-ink. Gold used for this purpose amounted to 31.76 kg in total. Sheets of daphne bark paper was purchased by the project and therefore the manpower used in its production was not included in the staffing of the project. If we take into account the mandays of 44 calligraphers, leaving aside other 25 staff, writing a gold script Kangyur could take 73,920 days if it were written by one person. Of course 73,920 days includes two days of rest every week.

For us, a useful information from the gold script Kangyur project report by Lam Kesang (2022) was on the number of pages and the number of words of the whole Kangyur set, including the volume on catalogue by Situ Choekey Jungney. The gold script Kangyur was copied from the Dege Kangyur holding of the Phajoding

monastery, where the chief abbot of Bhutan, Je Shacha Rinchen (1710–1759) (rJe ShA kya rin chen, 2016) had a manuscript version made which was in turn copied from xylograph edition of Dege Kangyur. The manuscript version of Dege Kangyur found in the holding of Phajoding monastery had 103 volumes which is exactly the number of xylographic print of the Dege Kangyur. However, while making the gold script Kangyur, Lam Kesang decided to split certain physically heavy volumes into two for portability resulting in 108 volumes. But this did not mean addition of any new content. Thus the word length of the original Dege Kangyur was maintained faithfully. The data that we will now present on the length of the words, lines, and pages in Dege Kangyur will bring forth the extent of the material that has been searched using certain search words.

The number of folios with seven lines texts per page in 108 volumes of Kangyur was 59,400 folios (118,800 pages), with each folio measuring 24.5 inches long by 7.2 inches tall. It should be remembered that two pages make one folio: one front page and other back page. In other words a volume on average had 550 folios (1,100 pages). The number of lines on each page was the same in all 108 volumes. Seven lines could be fitted on each page. The average number of words calculated from a sample of 20 folios (40 pages) from 20 randomly sampled volumes gave a mean of 458.45 words per folio (229 words per page)¹⁰. Multiplying 59,400 folios by 458.45 gives us 27,231,930 words in total. We can therefore estimate within a tiny margin of error (high level of

¹⁰ The distribution of number of words from 10 randomly sampled pages of one folio each from 10 randomly sampled volumes were as follows: 'bum ba folio, 464; 'bum ka folio, 449; 'bum kha folio, 510; 'bum dha folio, 440; 'bum ca folio, 520; 'bum cha folio, 515; Khri brgyad pa folio, 412; rgyud ka folio, 427; rgyud kha folio, 470; rgyud kha folio, 490. rgyud 'bum dha folio, 478; 'bum pa folio, 394; khri brgyad pa ae, 407; 'bum pha folio, 487; gzungs bsds wam folio, 418; 'bum nga folio, 488; Dri med yo Shri folio, 446; 'bum ta folio, 507; rnying rgyud gha folio, 413; gzungs bsds ae folio, 434. Given that we have 59,500 folios, the product of this number and 458.45 words is 27,231,930 words in total in Kangyur.

confidence) that Kangyur is composed of 27.231 million words by this second method.

The aggregate number of words in Kangyur estimated at 27.231 million words through the second method described above should be confirmed by another method (the first method) to gain confidence.

Thus, the approximate range of word length in Dege Kangyur is between 24.44 million from the first method, which represents the lower bound, and 27.23 million, the upper bound, from the second method of estimation.

Search words and passages in Kangyur linked to GNH

We used <http://nitarthadigitallibrary.org> for search on Derge Kangyur provided by Nitārtha International. Links to the exact locations of the text searched was done by using the URL Shortener apps provided by <https://bitly.com> and these links are provided in footnotes. Footnotes also provide Sanskrit titles of the chapters of the cited texts in Kangyur. However the Sanskrit titles were taken from Adarsha's (<https://bit.ly/3zunoxS>) Jiang Kangyur and, where transliteration of the titles of chapters did not exist, they were done by us. Jiang Kangyur's notable feature at the outset is all the titles of the texts are trilingual: Tibetan, Romanized Sanskrit, and Chinese. Where transliteration of the Sanskrit titles exist in Jiang Kangyur they can be accessed at: <https://bit.ly/3mwp51F>. Adarsha's digital resource contains three print versions of Kangyur (Derge, Jiang, and Ihasa Kangyur) but we preferred to us nitathardigitallibrary.org because of easier font face.

The search words were derived from the Dzongkha or Choekay terminologies of GNH. While the spoken Dzongkha might be quite different because of the phonological difference from Choekay, words stemming from the classical Tibetan with reference to

dharma are the same. Dzongkha is a language which descended from the classical Tibetan. Therefore, words used in Dzongkha about GNH lends easily to becoming search words used for Kangyur. Search words were organised according to the nine domains of GNH and the key nouns describing the variables in each of the nine domains. For these reasons, corresponding words in Choekay were used for search.

Entire passages that were 'caught' by key search words related to GNH were excerpted or extracted from Kangyur and translated into English. The translation of extracted passages are not shown in this article in any of their entirety. The translated passages were used for establishing, if any, interrelation between Kangyur and GNH's nine domains. However before presenting the findings, the characteristics of each of the nine domains of GNH and the key Choekay search words that led to passages containing them are catalogued. This is desirable in the interest of future research that might contribute to identification of better synonyms or vocabularies of search words.

Psychological wellbeing (sems kyi bde ba)

Psychological well-being is measured through life-satisfaction ratings covering health, standard of living, occupation, family relationships, and work-life balance. It covers notion of spirituality in terms of self rating on spirituality, inclusion considers the experience of positive emotion and negative emotions. Positive emotions are indexed by self-ratings of calmness, compassion, forgiveness, contentment, and generosity, while negative emotions are tracked through self-ratings of selfishness, jealousy, fear, worry, and anger.

Successful search words for the psychological well-being domain that yielded cognate terminologies in Kangyur were: joyful sensation (*tshor ba bde ba*), emotion (*sems kyi tshor ba*), positive emotion (*tshor ba bzang po*), negative emotion (*tshor ba ngan pa*), unhappiness (*yid mi dga'*), agony or sorrow (*sems sdug*), untrue reference (*mi bden pa'i dmigs pa*), ill-intention (*'khu ba*),

contentment (*bsam pa rdzogs pa*), immense joy (*shin tu dga' bas*), no regrets ('gyod pa med pas),

On spirituality (*chos*), the lexical differentiation in Kangyur is rich, but the search using 'chos' led also to the 's teachings (*sangs rgyas kyi chos*), sublime dharma (*dam pa'i chos*), as well as prayer recitation (*kha ton du byed pa*) and mantra.

Search on the term 'meditation' (*sgom*) led to passages containing the words *metta* meditation (*byams pa sgoms pa*), meditated (*bsgoms*), well-trained (*legs bslabs*), *samadhi* meditation (*ting 'dzin sgom pa*). Many passages were found, containing terms such as cause and effect (*las rgyu 'bras*), karmas (*las rnams*), seed (*sa bon*), karma that ripens in other future lives (*lan grangs gzhan la myong bar 'gyur ba'i las*).

There is a statement in the Vinaya that shows that there is a neutral point where no positive or negative sensation is felt.

On one occasion, when an exalted Sharvaka experienced the sensation of suffering, at that time the two sensations of well-being (*bde ba*) and the sensation of neither suffering nor well-being ceased.¹¹

In vinaya-kṣudraka-vastu or the Sutra of The Minor Vinaya Scripture ('*dul ba phran tshegs kyi gzhi*), the Buddha reflected on his suffering before enlightenment: 'In the past when I had desire, hatred, and ignorance; I was born, aged, fell ill, died, grieved, groaned, suffered, and got stressed (*yiḍ mi bde ba*).'¹²

¹¹ འདུལ་བ། རྟོག་ཀྱི་ཤོག་གཞུང་། སྐྱེ་བཅུ་དྲུག་

འདུལ་བ་གཞི། '*dul ba gzhi*

Vinaya-vastu, the Basis of Morality of the Monastics:

¹² རྟོག་ཀྱི་ཤོག་གཞུང་། ལ་བཞི།

<https://bit.ly/3ENFMmj> (nitarthadigitallibrary.org)

འདུལ་བ་ཐུན་ཆོག་གསུང་གི་གཞི། '*dul ba phran tshegs kyi gzhi*

vinaya-kṣudraka-vastu or The Minor Vinaya Scripture.

While Bodhisattva Bumед Gyurwa addressed Venerable Subhuti, he said that a person who is without afflictive emotions is peerless or incomparable. The reason he gives to Venerable Subhuti as to why he or she is incomparable is that in his or her sensation of body and mind there are no afflictive emotions. There is no afflictive emotions associated with the body and mind when there is no afflictive emotions?? When there is no afflictive emotion, there is neither pleasure nor displeasure (*nyon mongs pa med pa ni dg'a ba'am mi dga' ba skyed pa mo 'gyid do*). Whoever remains far away from afflictive emotions will be without afflictive emotions.¹³

If the cause and conditions are non-virtuous, the sensation to the eyes for instance will be non-virtuous, and if they dwell on samsara of desire, hatred and ignorance as referential objects, sentient beings are bound to go to the realms of hell, preta, and animals. Even the visual perceptions of the objects associated with desire, hatred, and ignorance can lead to the arising of negative sensations.¹⁴

The eye consciousness arises from the eye faculty and physical forms. Attachment is activated naturally even after desire has been latent or dormant. Realizing that focusing on any false mental object (*mi bden pa'i dmigs pa*) leads to a false suffering mind (*mi*

¹³ མདོ་སྤྱི་པོ་ལ་ཤོག་གཤམ་ཉིས་བརྒྱ་གསུམ།

<https://bit.ly/3rxuSvh> (nitarthadigitallibrary.org)

འཕགས་པ་བྱང་མེད་འགྱུར་བ་ལུང་བསྟན་པ་ཞེས་བྱ་བ་མེག་པ་ཆེན་པོའི་མདོ་ *'phags pa bud med 'gyur ba lung bstan pa zhes bya ba theg pa chen po'i mdo/*

ārya-śrīvivarta-vyākaraṇa-nāma-mahāyānāsūtra, or The Exalted Mahayana Sutra called the Prophecy of Bumед Gyurwa's (Bodhisattva Born as Woman) Attainment of the Buddhahood:

¹⁴ མདོ་སྤྱི་པོ་ལ་ཡ་པ། ཤོག་གཤམ་ བརྒྱ་བཙེ་བརྒྱད།

<https://bit.ly/37sh5PP> (nitarthadigitallibrary.org)

འཕགས་པ་དམ་པའི་ཆོས་རྒྱལ་ཉེ་བར་གཞག་པ། *'phags pa dam pa'i chos dran pa nye bar gzhaḡ pa*

āryasadharmasamrityupasthāna, or The Exalted Sutra of Mindfulness of the dharma.

bden pa'i sems sdug), one can be convinced that it is inappropriate and unattractive and that can be liberation. Upon liberation, the notion that they are true is ended.¹⁵

The Buddha asks his monks to contemplate while they were practising meditation on the following questions: Where does the sensation of happiness (*tshor ba bde ba*) come from to a person who is meditating? What is its nature, what is its cause, what is its condition or context, and what is its basis? Will the feeling of happiness not be a cause of mental distraction? He advised his monks that the sensation that they have during meditation should be in accordance with the thorough ultimate view (*yang dag pa ji lta ba*). And also, look upon these emotions as having no essence. Practice by viewing upon them as if dead skin, empty, and essenceless. This is the fifth of the eleven types of meditation of the Bodhisattvas.¹⁶

In the exalted Mahayana Sutra, Bodhisattva Lodoe Gyamtsho requests the all-knowing Buddha on mind training. The Buddha pronounces that the traits of the noble ones consist of a sense of sufficiency (*chog shes pa*), soft speaking, respecting gurus always, and always forsaking quarrel, lies, arrogance (*nga rgyal*), power (*stobs*), contempt, and perverted (*log pa*) views. The Buddha further advises that the mind should be free of lofty ego (*mngon pa'i nga rgyal*), as well as free of muddiness (*rnyog pa*) to have

¹⁵ རོང་ག་པ། ཞིག་གཅེས། གྲ་ཐུའི་རྒྱལ་ཞིག་

<https://bit.ly/3EVMiHJ> (nitarthadigitallibrary.org)

འཕགས་པ་བྱང་ཆུབ་སེམས་དཔའི་ཐཱ་ལྷོ་ཏེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མངོན་
'phags pa byang chub sems dpa'i sde snod ces bya ba theg pa chen po'i mdo

ārya-bodhisattva-piṭaka-nāma-mahāyāna-sūtra, or The Exalted Mahayana Sutra called “Bodhisattva’s Baskets of Teachings”:

¹⁶ རོང་རྟགས། མངོན་ཐཱ་ལྷོ་ཏེས་

<https://bit.ly/3Mr3Spx> (nitarthadigitallibrary.org)

འཕགས་པ་དམ་པའི་ཆོས་དྲན་པ་ཉི་བར་གཞག་པ། *'phags pa dam pa'i chos dran pa nye bar gzhang pa*

ārya saddharmasmṛtyupasthāna, or the Exalted Sutra of Mindfulness of the dharma:

clarity. Gradually, a person should engage in knowing gradually the self (*bdag shes pa la rim gyis 'jug*). Without any derision, sentient beings should be protected. dharma should be respected and gladly esteemed while warily abandoning afflictive emotions. A person should strive and rely on dharma and exert for the purposes of the dharma. A person should persevere towards dharma and meditate to be without afflictive emotions. He or she should give up what is against dharma and search for all of dharma. A person should have complete faith in the Triple Gems. These are the mind training of the all-knowing Buddhas.¹⁷

Support for an indispensable centrality of meditation is found in the Avatamsaka Sutra. The Buddha says that a swimmer cannot rescue himself when he is carried by the currents in a river although he has knowledge of swimming, i.e., in his mind. He must swim in order not to be swept away. Having knowledge of meditation without meditating is the same. The Buddha gives an example of a village farmer who helps other farmers expertly while leaving out his own field uncultivated. As the summer crop ripens, the harvest does not accrue to him, which is exactly like having knowledge of dharma without meditation.¹⁸

The merits of meditating upon the meaning of dharma for a single day is greater than listening and thinking about dharma for many eons. If you ask, why is it so? It is because it helps to discard the path of birth and death far away.¹⁹

¹⁷ <https://bit.ly/3uk6C1v> (nitarthadigitallibrary.org)

འཕགས་པ་རྒྱ་གོ་སྤྱོད་ཀྱི་མཆོས་ཁུལ་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ་ལས། དང་པོ་ཐམས་ཅད་མཁྱེན་པ་སེམས་རིན་པོ་ཆེ་ཡོངས་སྤྱོད་བའི་
ལེན། *'phags pa blo gros gyā tshos zhus pa zhes by aba theg pa chen po'i*
mdo las/ dang po thams cad mkhyen pa sems rin po che yongs su sbyang
ba'i le'u

ārya-sāgaramati-paripṛcchā-nāma-mahāyāna-sūtra, or the Exalted Mahayana Sutra Requested by the Bodhisattva Lodoe Gyamtsho, First Chapter of Training of the Precious Mind.

¹⁸ <https://bit.ly/3u7bNkk> (nitarthadigitallibrary.org)

ཕལ་པོ་ཆེ། *phal po che*, Avatamsaka Sutra.

¹⁹ <https://bit.ly/3rRydp0> (nitarthadigitallibrary.org)

གཙུག་རྒྱུ་རིན་པོ་ཆེའི་མདོ། *gtsug tor rin po che'i mdo*

In the Tattvaparakasha Sutra, or the Sutra of Revelation of the Suchness (*de kho nan yid bstan pa'i mdo*), the Lord Bhagavan Buddha instructed: "Oh Shariputra, even if someone listens to the dharma for an eon, yet for someone who meditates on the samadhi for the time of a finger snap, the merits will be more and develop further. Hence, Shariputra, share the pith instructions of the samadhi of suchness to others very keenly."²⁰

Defining the 10 qualities of a Bodhisattva precisely, the Buddha said:

Oh, children of the noble family, furthermore, these ten are the Mahasattva Bodhisattvas' ten attributes of being tamed. What are the ten? They are:

[1] due to the incessant showering of the rain of giving, the miserly mind is tamed. [2] As the three deeds of body, speech, and mind are completely purified, their immoral mind is tamed. [3] As they meditate upon the loving-kindness, the angry mind is tamed. [4] As they are never frustrated while seeking the complete teachings of the Buddha, the lethargic mind is tamed. [5] As they generate concentration and completely liberating legacies, the non-virtuous mind is tamed. [6] As they cultivate the accumulation that will enable them to become well-versed in the analytical process of prajnaparamita, the ignorant mind is tamed. [[7] As they generate the accumulations of the path, the afflicted emotion is tamed. [8] As the unpervert path is

The Sutra Precious Crown Protuberance.

²⁰ <https://bit.ly/3qeKbZe> (nitarthadigitalibrary.org)

དེམ་ན་ཉིད་བསྟན་པའི་མདོ *de kho nan yid bstan pa'i mdo*

The Tattvaparakasha Sutra, or the Sutra of Revelation of the Suchness

developed in them, they are tamed through accumulations of the truth. [9] As they have mastery over the right and wrong times, the mind is tamed. [10] Their self is tamed through the realisation of selfless phenomena. Oh, children of noble families, these ten are the Mahasattva Bodhisattvas' ten attributes of being.²¹

In the context of prajnamitra sutra teaching on six far-reaching qualities, the Buddha mentions the results of perfection of giving in terms of three things: empowerment, dharma and wealth. The Buddha said that body, speech and mental well-beings for the giver result from generosity of material goods. Generosity of material goods or gifts of material goods should be performed without the expectation of any returns or without any feeling of restraining attachment to the gift. The Buddha further said that a king who has been empowered by Abhishekara ceremony for his enthronement will further gain power over the three realms if he shares his power. Devolution of power is depicted as a generosity of a king, in contrast to generosity of wealth that can fulfil the aspiration or wishes of the people. The offering of the generosity of dharma on the other hand will lead to awareness of equanimity of all phenomena. As mentioned earlier, generosity of material goods will lead to well-being of body, speech, and the mind for the giver.²²

²¹ མདོ་མེ། བོད་ཅ་བ། ཤོག་གངས་ ཉིས་བརྒྱ་དགུ་བཅུ།

<https://bit.ly/38jDYFs> (nitarthadigitallibrary.org)

འཕགས་པ་ག་ཡུ་མགོ་འི་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ་ *'phags pa ga yā ngo'i ri zhes bya ba theg pa chen po'i mdo*

ārya-gayāśīrṣa-nāma-mahāyāna-sūtra, or The Exalted Mahayana Sūtra called "Mount Gayasirsa".

²² བོད་རྟགས། རྒྱུད་འབུམ། 85)

<https://bit.ly/36jvzB0> (nitarthadigitallibrary.org)

དཔལ་མཆོག་དང་པོ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་རྟགས་པའི་རྒྱལ་པོ། *dpal mchog dang po zhes bya ba theg pa chen po'i rtog pa'i rgyal po*

“The Lord, Bhagavan Buddha replied to the Bodhisattva *mchog tu dga’ wa’i rgyal po* as thus: If you ask what are the six types of multi-faceted perfections? They are:

[1] The perfection of generosity which involves all means of giving of various goods. What is the result of this? One will obtain various major and minor marks of excellences on the body. Further, gaining of complete confidence is the result of multi-faceted perfection of generosity.

[2] The complete grasp over all the Buddha fields and abiding in near fulfilment of wishes by all means is the multi-faceted perfection of morality.

[3] The flawless Buddha field consisting of the absolute prayer-dedication to be free from harmful intentions towards all sentient beings is the multi-faceted perfection of toleration.

[4] Listeners, solitary Buddhas, and Bodhisattvas who bring spiritual maturation to their disciples with all means is the multi-faceted perfection of diligence.

[5] Even while living among the arrogant retinue and the licentious, the mind that is not forgetful but is dedicated to maintaining mindfulness completely, is the multi-faceted perfection of concentration.

[6] The wisdom completely dictated by skilful means never forgets about anything and does not need to depend whatsoever on others to

propagate the profound teachings. This is the multi-faceted perfection of wisdom. Hence, these are the six types of multi-faceted perfections.”²³

On the importance of samadhi, or concentration, the Buddha said that nothing else has the power to cut through doubt as the meditation of samadhi does. The meditation of samadhi is unexcelled, and the learned should therefore practise it assiduously.²⁴

The Buddha indicates the protective power of mantra — against external threats and against inclinations to negative emotion — in his dialogue with Kaushika:

‘Sons and daughters of noble families, kings and great ministers are asked to recall the Golden Mantra to ward off threats from others. For those who can recollect the mantra the armies of the others, gods, nagas, yakshas, cannibals, gandharvas, asuras, sky-soarers, human beings, awareness mantra adepts, and dakinis cannot harm. Untimely deaths will not happen. They cannot be harmed also by awareness mantras, secret mantras, and medications. Opposing armies cannot contend with you, opposing armies cannot bring death, weapons cannot infringe your bodies. Fire, water, poison, awareness mantras, secret

²³ མདོ་བླ་པོ་དང་ཀ་པ། རྒྱལ་ཁབ་ལ་ རོ་གཉིས།

<https://bit.ly/3rvfFuK> (nitarthadigitallibrary.org)

འཕགས་པ་བསྐྱེད་པ་བཟང་པོ་པ་ཞེས་བྱ་བ་ཟེག་པ་ཆེན་པོའི་མདོ། *'phags pa bskal ba bzang po pa zhes bya ba theg pa chen po'i mdo*

²⁴ <https://bit.ly/3EHKWA8> (nitarthadigitallibrary.org)

འཕགས་པ་མའི་སྒྲིང་པོའི་འཁོར་ལོ་བརྩུ་བའི་མདོ། *'phags pa sa'i snying po'i 'khor lo bcu pa'i mdo*
 daśacakrakṣītigarbha-nāma-mahāyāna-sūtra, or the Exalted Kshitigarbha's Ten Wheel Sutra.

mantras and medications cannot harm your bodies. The Buddha tells Kaushika that anyone who commits non-virtuous actions or gets them committed or applauds acts of committing act will face a rebound effect and will be a step back for the person. The Buddha therefore tells Kaushika that if devoted monks, nuns, laymen, laywomen, sons, or daughter of the noble families recite the mantra seven times blowing the mantra-breadth over water. If they apply the water over body, such bodies will be protected,’ said the Buddha.²⁵

‘The karmic action of those who possess bodies will not disappear even after a hundred eons. When the time comes for its merits or demerits, it will ripen as the fruit of action.’²⁶

Health ('phrod bsten)

The health domain comprises a self-rating of general healthiness, a count of healthy days in the past 30 days, nine categories of disability, and a 12-item general-health questionnaire. All of them are self-reports like many other instruments in GNH measurement.

Search words derived from various Choekay vocabularies related to health used in GNH led to passages containing effective

²⁵ ལྷ་འབྲུག་པོ་དང་བ་པ། ཤོག་གུངས། བརྒྱ་བཞི།

<https://bit.ly/3EjE9wn> (nitarthadigitallibrary.org)

འཕགས་པ་གསེར་ཅན་ཞེས་བྱ་བའི་གཟུངས། *'phags pa gser can zhes bya ba'i gzungs*

ārya-kanakavati-nāma-dhārāṇī, or The Exalted Dharani called “The Golden One”:

²⁶ མདོ་ཐུ་ལས་བརྒྱ་པ། པོད་ཏ་པ། ཤོག་གུངས་བརྒྱ།

<https://bit.ly/3vc0oRK> (nitarthadigitallibrary.org)

ལས་བརྒྱ་ཐུ་པ་ལས། ཐུ་མ་གྱི་ཚོགས་སུ་བཅད་པ་གཉིས་པ། *las brgya tham pa las/ sdom gyi tshigs su bcad pa gnyis pa*

karma-śataka, or The One Hundred Formal Procedures, Second Part.

medicines (*'phrod pa'i sman*), diseases (*nad gzhi*), functional mind (*sems las su rung ba*), physical fitness (*rang lus bde ba*), expert in the art of sports and skills (*sgyu rtsal cho ga shes*), body protection (*lus srung ba*), suitable nourishment (*'phrod pa'i zas*), immortal body (*lus mi 'chi ba'i sku*), body with multiple diseases (*lus la nad sna tshogs pa*), eye disease (*mig nad*), the relation between behaviour, food, and medicine (*spyod lam zas sman rnam gsum po*), body size (*lus bong gi tshad*), heart disease (*snying nad*), food and behaviour (*kha zas spyod lam*), clear state of the mind (*sems gsal ba*), beneficial for the body (*lus la phan pa*), intoxicating liquid (*smyo ba'i khu ba*), carelessness (*bag med pa'i gnas*), various types of nutritious food (*bza' ba bcud can sna tshogs*).

King of physician, please prescribe how to be healthy, with food.
The Buddha answered:

“Ke! Great Rishi, listen: the antidote that cures diseases, according to the precepts of nutrition and longevity, is the appropriate consumption of food and liquid. If they are inferior or overconsumed or wrong, they will give rise to diseases and rapid death. Therefore, cherish knowledge about the right mix of food and water.”²⁷

As the children of the Buddha, it is unfitting to be involved in selling intoxicating liquor (*smyo ba'i khu ba*), encouraging others to sell intoxicating liquor, acting as a cause to the sale of intoxicating liquor, selling intoxicating liquor as a profession, or being a part of the activities

²⁷ <https://bit.ly/3IH7VLV> (nitarthadigitallibrary.org)

བདུན་ཅི་ལྷོང་མོ་ཡན་ལག་བརྒྱད་པ་གསང་བ་མན་ངག་གི་རྒྱུད་ལས་དཔལ་ཆུན་བཤད་པའི་རྒྱུད་ཀྱི་ཙུབ། *dud rtsi snying po yan lag bryad pa gsang ba man ngag gi gyud las dpal ldan bshad pa'i gyud kyi rtsa ba*

The Root Text of Explanatory Tantra of the Secret Pith Instructional Tantra of the Eight Branches of Essence of Nectar.

of the sale of intoxicating liquor. The result of intoxicating liquor is perverted actions. Bodhisattvas are perceived by the sentient beings as guides and motivators of wisdom. Sentient beings can feel deceived and mistaken (*kha na ma tho*) if they relapse and the bodhisattvas betray (*phyin ci log*) their vows.²⁸

The Buddha said: “Completely relinquishing intoxicating liquor such as alcohol, the source of negligence, will lead to the great city of total freedom from fear, Nirvana.”²⁹

Answering a question posed by the great Rishi Wisdom-Born on how to stay healthily long, the Buddha said:

‘All diseases are result of causes and conditions. There can be no result without cause and condition. Therefore, the causes of all diseases should be given up to maintain an ordinary body (*rnam par ma ‘gyur tha mal lus po*) for long without sickness. (Factors such) as time, faculty, behaviour, taste (of food), potency, inferiority (of medicine), wrong behaviour and immoderation (*dus dang dbang po spyod lam ro nus rnam/dman dang log pa lhag pas and skyed la*), will result in sickness. Making excellent compound of medicine is also a basis of healthiness. Hence, relying judiciously on behaviour, food and medicine

²⁸ མདོ་ཐཱ་ཤོད་ཅེ་པ། ཤོག་གུངས་ རྟོན་བརྒྱུད།

<https://bit.ly/3vbcYkh> (nitarthadigitallibrary.org)

ཆོས་ཀྱི་རྒྱ་མོ། *chos kyi rgya mo*

The Seal of the dharma.

²⁹ མདོ་ཐཱ་ཤོད་ཅེ་པ། ཤོག་གུངས་བརྒྱ་མོ་དཔྱ།

<https://bit.ly/3OE7pmj> (nitarthadigitallibrary.org)

འདུས་པ་ཆེན་པོ་ལས་སའི་སྤྱིང་པའི་འཁོར་ལ་བརྩེ་བ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

(*spyod lam zas sman rnam gsum*) will lead to healthiness, without diseases.³⁰

Commenting on the importance of hygiene, the Buddha said:

The place should not become unhygienic and neglected. Flowers, scent, incense, garland, massage, powder medicine, cloth, umbrella, parasol, flag should decorated while fragrant incense should be applied and cool flowers scattered. Silk tassels and silk canopy should decorate the place. Kaushika, the bodies of the sons and daughters of the noble families will become untiring, their bodies will become healthy, their bodies will become light, their bodies will become functional, their mind will become light, their mind will become functional, and their mind will be able to sense joy. Thereafter, they will be able to completely realise the transcendence through the perfection of wisdom and the person will not even dream dreams of sinful activities.³¹

The health of the body is attained due to combination of the five elements and modes of behaviour.³²

³⁰ <https://bit.ly/3kfrYaF> (nitarthadigitallibrary.org)

བདུད་རྩི་སྒྲིང་པོ་ཡན་ལག་བརྒྱད་པ་གསང་བ་མན་ངག་གི་རྒྱུད་ལས་དཔལ་ལྷན་བཤད་པའི་རྒྱུད་གྱི་ཙུབ། *dud rtsi snying po yan lag brgyad pa gsang ba man ngag gi gyud las dpal ldan bshad pa'i gyud kyi rtsa ba*

The Root Text of Explanatory Tantra of the Secret Pith Instructional Tantra of the Eight Branches of Essence of Nectar.

³¹ རྩི་ལྷི་པོ་དང་ལ་བ། རྩི་ག་གངས་བརྒྱུད།

<https://bit.ly/3vHclsf> (nitarthadigitallibrary.org)

འཕགས་པ་ཤེས་རབ་ཀྱི་ལ་རྩི་ལྷི་པོ་ཡན་ལག་བརྒྱད་རྒྱུད་ལས་ཞེས་བྱ་བ་ཟེག་པ་ཆེན་པོའི་མདོ་ *'phags pa śes rab kyi pharol tu phyin pa khri brgyad stong pa zhes bya ba theg pa chen po'i mdo ārya-aṣṭadaśasāhasrikā-prajñāpāramitā-nāma-mahāyāna-sūtra*, or the Exalted Mahayana Sutra called "The Wisdom Perfection in Eighteen Thousand Verses.

³² རྩིང་རྒྱུད་པོ་དང་ལ་བ། རྩི་ག་གངས་བརྒྱུད་གཉིས།

The Buddha said:

inexpressible, get to see the Bodhi tree, eye diseases will never harm the until the Buddhahood. Ananda, whoever sentient beings may smell the aroma of Bodhi tree, please know that they will never suffer from nasal diseases until the Buddhahood. Whoever sentient beings may get to taste the fruits of the Bodhi tree, please know that will never suffer from tongue diseases until the Buddhahood. Whoever sentient beings may be covered by the radiance of the Bodhi tree, please know that diseases will never strike their bodies.³³

The Buddha said:

‘Each corporeal body of mine in my previous rebirths was a sublime medicine benefiting sentient beings as numerous as the sand particles of the river Ganges and hence my body turned into a form without illnesses. In numerous previous rebirths of mine, for as millions and as innumerable kalpas as the sand particles of the river Ganges, I have appeased the hunger of so many millions of sentient beings and served them with the nectar of the

<https://bit.ly/3vi8Bwj> (nitarthadigitallibrary.org)

རྩ་རྒྱུ་མཐུན་དཔེ་ལྟ་བུ་འབྲུག་ཏུ་བ་གསང་བ་ཐམས་ཅད་ཀྱི་མེ་ལོང་ཞེས་བྱ་བའི་རྒྱུད་ *rdo rje sems dpa'i sgyu 'phrul dra ba gsang ba thams cad gyi me long zhes bya ba'i rgyud* vajrasattvamāyā-dzālaguhyasārvādarśa-nāma-tantra, or “The Mirror of All Secrets,” the Net Illusory Tantra of Vajrasattva.

³³ <https://bit.ly/36KlyMk> (nitarthadigitallibrary.org)

འཕགས་པ་འོད་དཔག་མེད་ཀྱི་བཞོན་པ་ཞེས་བྱ་བ་ཟེག་པ་ཆེན་པོའི་མངོད་ *'phags pa 'od dpag med kyi bkod pa zhes bya ba theg pa chen po'i mdo* ārya-amitābhavyūha-nāma-mahāyāna-sūtra, or the Exalted Mahayana Sutra called the Array of the Buddha Amitabha's Pure land.

single vehicle (*theg pa gcig*). Hence my body turned into a form without mortality (*mi 'chi ba'i sku*). For many millions of kalpas without count, I removed afflicted emotions of countless sentient beings. Undergoing extreme hardship, I taught them the essence of Tathagata. Hence, my body turned into a form without afflictive emotions (*nyon mongs pa med pa'i sku*). In my past rebirths, as many as the sand particles of millions of river Ganges, I completely pacified the sufferings of thirst and hunger of countless millions of sentient beings and pretas and quenched them with the teachings of the single vehicle. Hence for many millions of kalpas, my body became a form which was free from defilement. (*lus zag pa med pa'i sku*). In my countless past rebirths, as infinite as the sand particles of river Ganges, I loved countless sentient beings, including gods and demi-gods as my mother, my sisters, and my children. Hence my body turned into a form which is non-injurious to others (*gnod pa med pa'i sku*).³⁴

The above passages from the Sutra of Angulimala show the transformation of the corporal body of the Buddha into a form that is not morbid, not mortal, not affected by afflictive emotions, and not injurious to others. Each of this attribute of the Buddha is achieved in specific ways after benefiting countless sentient beings as many as the particles of sands of the river Ganges over millions of years of rebirth.

³⁴ <https://bit.ly/3gg93Qi> (nitarthadigitallibrary.org)

འཕགས་པ་སོར་མའི་ཕྱེང་བ་ལ་ཕན་བ་ཞེས་བྱ་བ་ཟེག་པ་ཆེན་པོའི་མདོ། *'phags pa sor mo'i phreng ba la phan pa zhes bya ba theg pa chen po'i mdo*
 ārya-aṅgulimāliyam-nāma-mahāyāna-sūtra, or The Exalted Mahayana Sutra of Angulimala.

In the Exalted Mahayana Sutra of *The Sublime Condensation of the dharma* ('*phags pa chos yang dag par sdud pa zhes bya ba theg pa chen po'i mdo*), the Buddha discusses the benefits of ethical conduct (*tshul khrims*). In response to a question, the Buddha explains the mindfulness of the ethical conduct of the bodhisattvas from the perspective of a bodhisattva. Whether perfection, abundance and excellence (Wylie *phun sum tshogs*) arise in this world (*'jig rten*) or in the world beyond, all of it is the outcome of ethical conduct. This is so because ethical conduct is the foundation of all perfection, abundance and excellence. For example, the Earth is the foundation of medicines, grasses, and forests. In a similar manner, ethical conduct is the foundation of all perfection, abundance and excellence. Bodhisattvas who live completely by ethical conduct are the worthy objects of generosity or offerings of the world including the gods, thus enabling us to obtain the perfection of the dharma of generosity. Bodhisattvas who live completely by ethical conduct will become joyful (*dga' ba*) and as they become joyful, they will have no regrets (*'gyod pa*). As they bear no regrets, they'll become supremely joyful. As they become utterly joyful (*mchog tu dg'a ba*), their body and mind will become cleansed and trained (*lus dang sems shin tu sbyangs pas*). As their body and mind become cleansed and trained completely, they will obtain peaceful samadhi (*bde ste ting nge 'dzin*). As their mind is in equipoise (*mnyam par bzhag pa*), they will see thoroughly ultimate reality as it is (*yang dag pa ji lta ba*).³⁵

In the *Prajnaparamita Sutra in One Hundred Thousand Verses*, the Buddha tells Kaushika: the sons and daughters of noble families do not feel tired and exhausted. The sons and daughters of noble families experience their bodies as healthy (*bde ba*), as light weight (*yang ba*), as fresh and clear (*gsal ba*). The sons and daughters of noble families will experience their mind as peaceful (*bde ba*), their

³⁵ <https://bit.ly/36aLhD> (nitarthadigitallibrary.org)

འཕགས་པ་ཚེས་ལང་དག་པར་བསྐྱེད་པ་ཞེས་བྱ་བ་ཞེས་པ་རྒྱུ་ཡིན་པ་ལྟར་ ། '*phags pa chos yang dag par sdud pa zhes bya ba theg pa chen po'i mdo*

ārya-dharmasamgīti-nāma-mahāyāna-sūtra, or The Exalted Mahayana Sutra called the Sublime Condensation of the dharma

mind as light weight (*yang ba*), and their mind as clear and fresh (*gsal ba*).³⁶

The King Tantra of the Lotus Net says that effective medication against diseases and health are mantras, food and applying ointment and inhalation.³⁷

The importance of appropriate food for healthiness is emphasised in the following: ཁ་ཟས་སྦྱོང་ལམ་ལོག་པ་དང་། ཁྱུང་པར་དུ་ནི་མི་འཕྲོད་བཞེན། འདས་པ་སྦྱོང་དང་སྟོག་གཞོན་དང་། གཞན་གྱི་ནོར་འཕྲོག་སྟོགས་བཞེན་དང་། སྤྱིག་པའི་ལས་བའི་འཕམ་ལ་བྱས་དང་། སྦྱོན་ཆད་བྱས་པས་ནད་བསྐྱངས་ནས། མཚ་ལ་ཐད་ཀར་གསུམ་ནས་ནི། འཤ་དང་པགས་པ་རྩ་སེར་ཁྲག་གཞོན་བྱས་སྒྲ་བར་བྱར་ནས་ནི། འདྲ་ནས་ཕྱིར་ནི་འབྱུང་འབྱུར་ཏེ། པགས་པའི་མདོག་ནི་མི་སྤྱག་བྱེད། མི་བཟད་དེ་ནི་མཛེ་བྱ་བཤད།³⁸

It is interesting in that the sutra associated with the dharani gives a list of diseases. Like many others, this sutra advocates medications along with recitation for any kind of sickness. The disease it lists are brain disease, eye disease, stomach disease, heart disease, rib cage pain, scabies, smallpox, ringworm, septic wound, piles, rectum disease, urinal disease, painful swollen male organ, diarrhoea and so forth. Some of the diseases were treated with ointment (*bskus*) and bodhisattva pills. The sutra Frequently

³⁶ འབྲུག་ སྤང་ཅ་པ། ཤོག་གངས་ ལྷ་མ་བརྒྱ་སྟོག་ཅིག་རྒྱབ་ཤོག

<https://bit.ly/39azst7> (nitarthadigitallibrary.org)

ཤེས་རབ་ཀྱི་ལ་འོ་ལ་དུ་ཕྱིན་པ་རྣམས་ལྟ་བུ་ལ། *shes rab kyi pha rol tu phyin pa stong phrag brgya pa*

śatasāhasrikā-prajñāpāramitā, or The Prajnaparamita Sutra in One Hundred Thousand Verses.

³⁷ རྒྱུད་འབྲུག་ཏེ།

<https://bit.ly/3y029mO> (nitarthadigitallibrary.org)

འཕགས་པ་རྒྱན་རས་གཟིགས་དབང་ལྷག་གི་ཙ་བའི་རྒྱུད་ཀྱི་རྒྱལ་པོ་པད་མ་དྭ་བ་ཞེས་བྱ་བ། *'phags pa spyen ras gzigs dbang phyug gi rtsa ba'i rgyud kyi rgyal po padma dra ba zhes bya ba* ārya-avalokiteśvara-padmañāla-mūlatantrārājā-nāma, or Arya Avalokiteshvara's Root Tantra titled King Tantra of the Lotus Net.

³⁸ <https://bit.ly/36LQ0XJ> (nitarthadigitallibrary.org)

ཡན་ལག་བརྒྱད་པའི་སྒྲིང་སྟོང་སྟོང་བསྐྱས་པ་ཞེས་བྱ་བ། *yan lag brgyad pa'i snying po bsdus pa zhes bya aba*

aśtra anga hṛdaya sang hitta nāma, or the Condensed Essence of the Eight Branches of Medical treatment.

recommends a certain number of the dharani and mantras to be recited. It also says that the water that can be applied over the body should be infused with mantras recitation. Or the thread to be worn as medication should be blown by the breath of mantra. Scabies, smallpox, ringworm, and septic wounds were to be treated by chanting a particular mantra over an anthill soil which can then be applied over the skin. For piles, rectum diseases, urinal discharges, swollen and painful male organ, barberry or *khanda* pills, or bodhisattva pills were recommended along with chanting of a particular *dharani* twenty times.³⁹

Pal Tumpoche, another title for Vajrapani, says that:

Medicines that are developed out of diseases and compatible foods will help recovery. The duration of illness is uncertain, and this attribute of illnesses must be known. Having known, without getting confused about various means, remedial action should be taken immediately with diligence. Tiny drops of water can drill a hole into a rock in course of time. Without procrastination and with single pointed mind, even if a person is blind and emaciated, he should always meditate upon a deity and recite mantras which will certainly make him free of the severe sickness. A person should have perseverance and be without doubt, for him to succeed in what he wishes to achieve. Benefits will be visible within this body and life force of samsara. So never give up diligence. Thus said Pal Tumpo Che in the

³⁹ <https://bit.ly/37JkdXj> (nitarthadigitallibrary.org)

འཕགས་པ་རྟེན་མིང་འབྲེལ་བར་འབྲུང་བའི་རྟེན་པའི་ཚུགས་ཀྱི་གཞུང་། *'phags pa rten cing 'brel bar 'byung ba'i snying po'i cho ga'i gzung*
 ārya vratiya samudpāda hṛdaya vidhi dhāraṇī, or the Dharani of the
 Liturgy of Essence of the Interdependent Origination.

Education (shes rig)

Education is measured by literacy, years of schooling, and self rating on basic knowledge about local legends and folk stories, knowledge about local festivals, comprehension of traditional songs, understanding of the Constitution of Bhutan, and knowledge of HIV/AIDS transmission. Respondent's opinion about the five precepts of laity is also rated.

The Kangyur has passages linked to conceptuality and non-conceptuality (*rnam rtog* and *rnam par mi rtog*), wisdom (*ye shes*) and knowledge (*shes rig*), knowledge and object of knowledge (*shes pa dang shes bya*), reading (*klog pa*), grammar (*brda sprod pa bklags*), completion of training (*bslab pa mthar phyin pa*), the five sciences (*rig pa'i gnas lnga*), writing (*'bri ba*), multiplicity of knowledges (*yon tan sna tshogs*), history (*lo rgyus*), storytelling (*gtam bshad pa*), national or royal/national politics (*rgyal srid*), and political history (*rgyal rabs*).

True education as discovery of wisdom concerning emptiness of phenomena is conveyed in a discourse with Shariputra:

Shariputra, it is appropriate to stay as a householder or renounce a household. But when such monk listens to the teaching of no self, view of no person, no sentient being, or hears the teaching of limitless and timeless emptiness, and becomes sceptical and terrified, it is evident that such a person is guided and schooled by Mara. Such a monk is so only in form. It is a bad way or practice just like stealing dharma. Such a person holds the view of self, of sentient being, of existence, of nonexistence, of permanence, and of nihilism as real. Such person is a member of our Mara's society and is not disciple of the Buddha. Why this is so? This is because in the letters and explanations of my teachings, the whole of the

world is empty. There is no base where the self can be located. There are no persons, no sentient beings, no permanence, no unchanging constancy, and indestructible phenomena. Yet, when that type of evil person reads texts and explains the dharma to others, the view of sentient beings as self and person as real will cause more ignorance and suffering.⁴²

The core teachings or education is about knowing the subtle phenomena. As in the Heart Sutra which occurred as a dialogue between Bodhisattva Avalokiteshvara and the Buddha, Bodhisattva sman gyi sde answers during a discussion with 5000 youngsters in the presence of the Buddha:

They do not know the death,
But know the desirables and national politics.
Those who are deceived by arising and cessation,
Have neither realisation nor fear.
They are confused by impermanence,
And do not know the subtle phenomena.
As the subtle phenomena is seen as purposeless,
They do not even know the sphere of tranquillity.
Bearing no sadness over death and transference,
They are subjected to birth over and again.
While being thoroughly tormented by suffering for a long time.⁴³

⁴² མདོ་ཐུ་པོད་ལ། ཤོག་གངས། བརྒྱ་དྲན་བདུན།

<https://bit.ly/3MDRiqI> (nitarthadigitallibrary.org)

སངས་རྒྱལ་གྱི་མཛོད་གྱི་ཚུལ་གྱི་ཡི་གེ *sangs rgyas kyi mdzod kyi chos kyi yi ge*

buddha dharma kośā kāra, or The Treasury of Letters of the Buddha dharma.

⁴³ མདོ་ཐུ་པོད་ལ། ཤོག་གངས། ཉིས་བརྒྱ་གསུམ།

<https://bit.ly/3KjLCNj> (nitarthadigitallibrary.org).

In the Vinaya-vastu, the Basis of Morality of the Monastics (*'dul ba gzhi*) there are certain skills and knowledge that were valued at the time of the Buddha: As the child grows up, he studies alphabets, numbers, mathematics, palmistry, deletion (*dbyung ba*), removal (*gzhug pa*) and classify (*gzhag pa*) (perhaps filing skills) (*dbyung ba dang gzhug pa dang gzhag pa*). After the completion of studies, he or she becomes literate, wise, well-behaved, and good at examining eight things. The expertise for various examination consisted of examination of jewels, examination of textiles, examination of land, examination of timber, examination of elephants, examination of horses, examination of females, and examination of males. The child in this case became king Bhimbimsara. The Vinaya Vastu also lists certain skills that seems to be requisite for combatants and male members of the royal families although the context of discussion in this case was king Bhimbimsara. The required skills consisted of "riding on an elephant's neck, horse riding, chariot riding, sword fighting, shooting, retreating, attacking, metal smithing, lasso slinging, big arrow shooting, capturing, marching, hair tuft binding (*thor tshugs*), slicing (*gcad pa*), pulverising (*dral ba*), drilling or piercing (*dbug pa*).⁴⁴

As [Bhimbisara] grew up he mastered letters, numbers, astrology, palmistry, [Brahminic skills in finance and grammar, such as:] removal, insertion, and keeping, division, and reading. At that time, the Brahmanic conducts of behaviour, cleanliness, perfect conduct, collecting of ashes, collecting of ritual vase, groundbreaking, dexterity, hair dressing, offering eulogy, exclamation, science of aphorism, science of sacrifice, science of poetry, science of administration, the six activities of brahmins: performing sacrifice, encouraging to perform sacrifice, reading, encouraging to read, giving, and receiving. He became expert in the Vedic and sub-Vedic knowledge and skills of Brahmin.

⁴⁴ སྔ་གསུམ་མོག་གྲངས་བརྒྱ་ཞེས་བརྒྱད།

<https://bit.ly/38kYJAs> (nitarthadigitallibrary.org)

འདུལ་བ་གཞི་ *'dul ba gzhi*

Vinaya-vastu, the Basis of Morality of the Monastics.

Possessing a fire-like wisdom, he made explicit proclamations, and was able to oppress other's speeches. His father made him study the entire field of learning and when he was sixteen, he read Aindram Vyakaranam, and defeats all opponents.⁴⁵

'The fruits of salu rice will never grow from the seeds of buckwheat. Out of the seeds of conceptual thoughts, the result will always be conceptual thoughts. The seeds of non-conceptuality will give rise to non-conceptuality.'⁴⁶

In Buddha dharma kośā kāra, the Treasury of Letters of the Buddha dharma (*sangs rgyas kyi mdzod kyi chos kyi yi ge*) the Buddha speaks on enlightenment education:

Again Shariputra, those who have belief and knowledge about the teachings regarding no birth, no cessation, and the dharma of non-conceptuality (*mshan ma med pa'i chos*). If some people can have belief in no birth, no cessation, and the dharma of non-conceptuality, their mind will be not mistaken and the deceived. One after another they will engage in the conduct the dharma of wisdom and knowledge, and with collective motivation (*'byor 'dun*), they will not later experience their existence [of birth, cessation, and conceptuality]. As they realise the entire world systems to occur totally from the illusory and false conditions, henceforth, they will not live in their present bodies. If they perceive such

⁴⁵ བོད་ཀྱི་བཞུགས་སྐུ་མཆོག་གི་ཐུགས་རྒྱུ་ལྟར་གྱི་ཐུགས་རྒྱུ་
<https://bit.ly/37N77st> (nitarthadigitallibrary.org)

འདུལ་བ་གཞི་ *'dul ba gzhi*

Vinaya-vastu, the Basis of Morality of the Monastics.

⁴⁶ <https://bit.ly/38I38TP> (nitarthadigitallibrary.org)

རྩི་མཛེས་འབྲེལ་ *rdo rje snying 'grel*

The Commentary of the Vajra Essence.

causes and conditions, they can also be called the sangha of illusory name (*ming 'phrul gyi dge 'dun*).⁴⁷

In the Prajnaparamita sutra titled One Hundred Thousand Verses (*shes rab kyi pha rol tu phyin pa stong phrag brgya pa*), the Buddha says: 'Whosoever enquires, reads, teaches, recites, minds it appropriately, meditates upon the profound Prajnaparamita Sutra, then the sinful demons cannot pose any obstacles. This is a statement about the significance of this particular Sutra within the rise of Buddhism.'⁴⁸

Good Governance (gzhungz legs par skyong ba)

Variables by which good governance is measured are respondent's ratings of the performance of government in creating jobs, reducing inequality, fighting corruption, preserving culture and traditions, protecting environment, fulfilling educational and health services. In addition good governance domain inquires into the degrees of satisfaction with local services such as the nearness of health care centre, methods of disposal of household waste, the quality of drinking water and the source of drinking water. But governance is also about protecting fundamental rights. GNH questionnaire therefore seeks rating on whether the respondent has right to freedom of speech and opinion, right to vote, right to join a political party, right to equal pay for equal work, and right to freedom from discrimination. For assessing whether there is a

⁴⁷ རོད་ ཐ་པ། ཤོག་གངས་ བརྒྱ་རེ་གསུམ།

<https://bit.ly/3Lg5UbS> (nitarthadigitallibrary.org)

སངས་རྒྱལ་གྱི་མཛོད་ཀྱི་ཆོས་གྱི་ཡི་གེ་ *sangs rgyas kyi mdzod kyi chos kyi yi ge*
buddha dharma kośā kāra, or The Treasury of Letters of the Buddha
dharma.

⁴⁸ འབུམ། རོད་ཏ་པ། ཤོག་གངས་ང་བཞི།

<https://bit.ly/3vBqJl2> (nitarthadigitallibrary.org)

ཤེས་རབ་གྱི་པ་རོལ་ཏུ་ཕྱིན་པ་སྟོང་ཕྲག་བརྒྱ་པ། *shes rab kyi pha rol tu phyin pa stong phrag
brgya pa*

śatasāhasrikā-prajñāpāramitā, or The Prajnaparamita Sutra in One
Hundred Thousand Verses

channel for political participation and deliberative democracy, attendance in county (*gewog*) level meetings in the past one year are recorded.

The Kangyur contains descriptions of excellent rule (*legs par skyong*), the kingdom of dharma (*chos kyi rgyal srid*), royal government (*rgyal po'i gzhung*), protection of citizens (*skye dgu skyong*), excellent culture (*lugs legs*), service (*zhabs tog*), powerful and weak (*btsan nyan*), rich and poor (*phyug dbul*), even ground (*gzhi snyoms*), means of deception (*g.yo thabs*), treachery (*ngan g.yo*), treacherous actions (*ngan g.yo byed pa*), slander (*phra ma*), ten powers (*dbang bcu*), the lord of speech (*tshig gi dbang phyug*), free from bias or non-discrimination (*phyogs ris med pa*), place or person of trust (*blo gtad sa*), prime minister (*blon po chen po*), message-letter (*spring yig bskur ba*), messenger despatch (*pho nya btang ba*), city dwellers (*khrom kyi rub a*), and village (*grong*).

In āryasadharmāsmṛityupasthāna or The Exalted Sutra of Mindfulness of the dharma (*'phags pa dam pa'i chos dran pa nye bar gzhag pa*), the Buddha proclaimed the general attitude for those who govern: 'If you want to know what is unbiased governing system that will benefit this worldly life and the next lives for the dynastic Kings, the crown of the head, who are empowered, the unsurpassed virtuous mentality of the Kings should be for them to be like parents to the people of their countries.'⁴⁹

The Sutra of the Tathagata of Universal Penetration shows the diversity of the people who are motivated by virtues towards the bodhisattva Tathagata. Although the context of the discussion is about the generation of motivations towards the Tathagata by different sentient beings resulting in the same merit, the pool of

⁴⁹ མདོ་བློ་པོ་ལྟ་བུ་གྲོ་བུ་ལྟ་བུ་གྲོ་བུ་ལྟ་བུ་གྲོ་བུ་ལྟ་བུ་
(nitarthadigitallibrary.org)

འཕགས་པ་དམ་པའི་ཚུལ་དྲན་པ་ཏེ་བར་གཞག་པ། *'phags pa dam pa'i chos dran pa nye bar gzhag pa*

āryasadharmāsmṛityupasthāna or The Exalted Sutra of Mindfulness of the dharma.

diversity mentioned in the Sutra is interesting. It says that “the sentient beings are of a variety of bodily forms, a variety of colours, a variety of sense faculties, a variety of ways of enjoyment (*long spyod sna tshogs*), a variety of power (*dbang sna tshogs*), a variety of followers (*‘khor sna tshogs*), a variety of knowledges, a variety of poverty and riches, a variety of wisdoms. Though the recipes are perceived ordinarily, the matchless Tathagathas do not see these as differences (*tha dad du dgongs pa gang yang med*).” Bodhisattvas have the same attitude, unbiased by either loving kindness or hatred towards them.⁵⁰

The three wheels of activity of a great king is discussed in reference to *rājā kṣatriyo mūrdhābhiṣiktaḥ*, to rule a country peacefully and happily, while hostile opponents and unfaithful friends are tamed:

So, what are the three wheels of activities? [1] Under the code of wheel of activity of the ruler, the king most skilfully studies the hostilities and trains in expertise of strategies and tactics, and then tames enemies and uprising to protect so many lives. [2] Under the code of wheel of activity of agriculture and settlement, those who construct aesthetically perfect houses and mansions, and perform agricultural works and maintain product quality. And eventually, citizens are placed in the state of happiness, and provisioned with abundant food and drinks. [3] Under the code of wheel of seeking precious jewel, the citizens are trained about the profits of business, and to make them study various forms of skill and

⁵⁰ བཤམ་ཆེན་པོ་དོན་ཀྱི་ལཱ་ཤོག་གཏང་སྒྲིལ་ཉེས་བརྒྱ་བྱུག་

<https://bit.ly/39hPvWe> (nitarthadigitallibrary.org)

མངས་ཆུས་ལམ་པོ་ཆེ་ཞེས་བྱ་བ་ཤིན་ཏུ་ཆུས་པ་ཆེན་པོའི་མདོ་སྐབས་དང་པོ་དེ་བཞིན་གཤེགས་པ་རྒྱད་ཀྱི་མདོ་

sangs rgyas phal po che zhes bya ba shin tu rgyas pa chen po'i mdo

buddha-avatamsaka-nāma-mahāvaipūlyam-sūtra, or the Avatamsaka Sutra of the Most Extensive Category: First Chapter, the Sutra of the Tathagata of Universal Penetration.

craftsmanship. They provide diverse options and attractive professions for survival, everyone enjoy increasing happiness and peace.

The mind of a corrupt and greedy person is described in a Mahayana sutra titled '*phags pa dam pa'i chos dran pa nye bar gzhag pa* (āryasadharmasmrityupasthāna or The Exalted Sutra of Mindfulness of the dharma::

Thus, he who is afflicted by jealousy and greed will follow stealthily other's wealth over villages, cities, and market centres, with all means of deceptions, treachery, trickery, and ill-will, and the moment he gets an opportunity, he will devastate others. Such a person will not give, will not make merits, will not respect the wise, but being overwhelmed by miserliness, will always bear intention to trick others. When he sees the wealthy, he will forget friends, relatives, and will even not get along with his own siblings and will brazenly resent his own country. When he dies, he falls into the lower realms and will be born among the pretas who seeks to ambush others.

Living Standards ('tsho ba'i gnas stangs)

Ownership of household fixtures, furniture, and major assets is used to gauge a person's standard of living. The domain of living standards is assessed through the ownership of mobile phone, fixed line phone, personal computer, refrigerator, colour television, washing machine, land, livestock. The quality of house is assessed through the type of toilet household has, the material of the roof and the number of rooms. In most importantly the income of the household composed of both cash income and monetised in-kind goods for a year are considered important. But

the living standards does not take account of the services that are not monetised.

The Kangyur contains commentaries on the pure conduct of living (*tshangs par spyod*), soil fertility (*sa'i bcud*), the wheel of activities (*las kyi 'khor lo*), farming (*so nam*), worldly requisites (*'jig rten pa'i 'tsho ba'i yo byad*), poor and impoverished (*dbul zhing phongs pa*), food and drinks (*bza' btung*), very wealthy (*longs spyod che ba*), wish fulfilment (*tshengs pa*), ploughing field (*zhing rmos pa*), wealth (*nor*), subsistence provisions (*'tsho ba'i yo byad*), earning from teaching craftsmanship (*bzo ston pa las byung ba*), merits generated from material objects (*rdzas las byung ba'i bsod nams*), loan (*bu lon*), loaned (*bskyis te*), house construction (*khang pa rtsig*), livelihood (*'tsho ba*), wage earners (*zho shas 'tsho ba*), wage (*gla rngan*).

The variety of ways that can be shared or distributed for fulfilling the wishes of sentient beings are mentioned in Avatamsaka sutra:

With a variety of food and drinks of Brahmins and householders including all types of preparations containing all types of tastes, all types of ornaments, all types of dresses, all types of flowers, all types of garlands, all types of incenses, all types of ointments, all types of desirable belongings, all types of jewels, all types of places, all types of containers, and various types of provisions, summon thoroughly all impoverished sentient beings, and rescue those stricken with sufferings, and fulfil the wishes of sentient beings.⁵¹

⁵¹ མདོ་བླུ་པོ་དང་ཨ། མོག་གུངས། ལ་གཉིས།

<https://bit.ly/3MKIHP5> (nitarthadigitalibrary.org)

མངས་ཀྱིས་པལ་པོ་ཆེ་ཞེས་བྱ་བ་ཤིན་ཏུ་ཀྱས་པ་ཆེན་པོའི་མདོ། ལྷ་བས་གསུམ་པ་དོན་རྒྱལ་མཆོན་གྱི་བསྟོན་པའི་མདོ། *sangs rgyas phal po che zhes bya ba shin tu rgyas pa chen po'i mdo*

In the *Sutra of [Gunaprabha's] Commentary on the Bodhisattva's Stages*, Gunaprabha says:

Generosity is given to those who are impoverished and wanting. But impoverished of what? There are eight types of impoverishments including poverty of food. To be brief, fulfilling such needs is generosity. Those are born with bodies desire them. Worldly people do not wish for anything other than these. Those who are contingent on bodies have five needs. They want to offset the suffering that is born along with them (*lhan gcig skyes pa'l sdug bsngal*). They want to goods (*yo byed*) which benefits their formation bodies (*lus a phan pa du byed pa'i yo byad*). They want behaviours which prevent suffering (*spyod lam gyi sdug bsngal mi 'byung ba*). They want things that assist their bodies (*lus la phan pa byed pa'i yo byad*). They want things that protect their bodies from harm. Those who face poverty of food and drinks that can overcome suffering contingent on the body, gifts of food and drink should be given. To dispel the suffering of bodily mobility, the gift of riding should be given. There are four types of things that assist the body: requisites that conceals the private parts; requisites used on daily basis; requisites of various kinds of utensils that are used in the preparation of food and blankets and mattresses. There are also requisites of perfumes, flower garlands, massage massages (*bsku ba*) and applying oils (*byug pa*). Those who cannot obtain these

buddha-avatamsaka-nāma-mahāvaipūlyam-sūtra, or the Avatamsaka Sutra of the Most Extensive Category: Third Chapter, the Sutra of Dedication of the Bodhisattva Dorje Gyaltsen.

A mythical summary of the relationship between soil conditions, food consumption, longevity, body weight and colour discrimination is given in Vinaya-vastu:

[In the beginning] the colour of our soil's fertility was completely excellent, the smell was completely excellent, and the taste was completely excellent. Then, we gradually consumed the food-morsels grown on the fertile soil, and as we gradually consumed more food grown on the fertile soil, our body turned into rougher and heavier form, and because of this the nice radiance of our bodies declined and hence, the darkness occurred in the world. As we ate that [produce from the soil] as food we started to live very long. Those of us, who ate very less food, obtained nicer body complexion, and those of us, who ate a lot of food, obtained uglier complexion. Because of the two types of food consumption, there came about the two types of complexions. Because of the existence of the two complexions, one sentient being said, "my complexion is appropriate and yours is inappropriate." In this way, a sentient being belittled another fellow sentient being. We, who bore the arrogance of complexion, picked up the sin of non-virtues and with that as a cause the fertility of the soil declined. The decline of soil's fertility also led rise of completely excellent colour, completely excellent smell, and completely excellent taste (?). We ate them as food and lived for a long time.⁵⁵

⁵⁵ འདུལ་བ། རོང་ག་པ། ཤོག་གའས། ཉིས་བརྒྱ་རེ་གཅིག་

<https://bit.ly/3yaLjC9> (nitarthadigitalibrary.org)

Community Vitality (mi sde 'thab rtsod dang 'bral zhing mthun sgrig)

The liveability of a place, understood as a social phenomenon, is assessed through donations of money and person-days of time given within a year. Psycho-social sense of belonging to the community and the level of trust in the Kangyur search related to this domain of GNH led to commentaries on neighbour (*khyim mtshes*), mind of father and mother (*pha dang ma'i sems*), community (*mi sde*), kins (*gnyen nye ba*), support (*grogs byed pa*), place of trust (*yid ches pa'i gnas*), perception of all sentient beings as one's children (*sems can thams cad la bu gcig pa'i 'du shes*), not taking (*mi len pa*) unjustly, volunteer (*khas blangs*), perfect giving (*yongs su sbyin*), no violence (*'tshe ba med pa*), friends (*grogs po*), good friend (*grogs bzang*).

We can compare the Sangha as a highly regulated community. A member who disrupts and destroys such a community is characterised in strong words. The sutra titled the Subjugation of the Immoral Monks is rich with a variety of names used to blame such persons. The Buddha says:

Shariputra, such kind of ignoble persons are called the divider or the divider of the sangha, guide to evil, disparager of mendicant, lustful mendicant, corpse, black smiler, calumny, family of mendicant, scum of mendicants, destitute mendicant, ordinary mendicant, goods carrier, Tathagata murderer, bearer of heinous sins, friend of the evil, immoral, bearer of perverted views, tirthika, obstacle creator, befriender of sins, destroyer of radiance, wounded, afflicted, degenerate, non-content, absolutely tormented, illusioned, plunged into darkness and twilight, wanderer in thickets,

འདུལ་བ་གཞི། 'dul ba gzhi

Vinaya-vastu, the Basis of Morality of the Monastics.

and some are critics of the dharma (*dam pa'i chos sun 'byin pa*). Hence do we also need to feel for even this type of sentient beings as one's only child?' The Buddha answered, 'you and the clan of Mahakashyapa, it is certainly so as I look upon all sentients just like my son Rahula.'⁵⁸

The Buddha proclaims that one of the five ways of attaining the first level of a Bodhisattva necessarily entails loving kindness. This is proclaimed in a Mahayana sutra. In the sutra, the Buddha discusses with Manjushri about the five ways of attaining and validating the first ground of the bodhisattvas. The first ground of a bodhisattva is attained by a bodhisattva who is in the state of lovingkindness, in the state of compassion, in the state of joy, in the state of equanimity, in the state of erudition of a scholar of dharma. It is not only necessary for a bodhisattva wishing to attend the first ground of the bodhisattva to be in such multiple states, but he or she must place others in the same state.

In the sutra the Buddha also defines what each of these five critical concepts mean. Loving kindness (*byams pa*) means rescuing all sentient beings from sufferings with a bodhisattva accumulating merits through his body, speech, and mind. Compassion (*snying rje*) means working to mature all sentient beings with spirituality while taking from sentient beings everything concerning suffering (*sdug bsnyal gyi yo byad*) and sharing or offering to others everything concerning happiness (*bde ba'i yo byad*). Joy or bliss (*dga' ba*) means emptiness, and joy felt about the greatness of the Buddha, the supreme joy of joys. Equanimity (*btang snyoms*) means being free from attachment and hatred. Erudition of a scholar of dharma (*rnam par gtan la 'bebs pa la mkhas pa*) means

⁵⁸ <https://bit.ly/3y5zvko> (nitarthadigitalibrary.org)

འཕགས་པ་ཡོངས་སུ་ཐུངས་ལས་འདས་པ་ཆེན་པོ་ཟེག་པ་ཆེན་པོའི་མདོ། *'phags pa yongs su mya ngan las 'das pa chen po theg pa chen po'i mdo*
 ārya-mahāparinirvāṇa-nāma-mahāyāna-sūtra or the Exalted Mahayana Sutra of the Lord Buddha's Mahāparinirvana.

erudition enabling entry into the inexpressible reality of all phenomena (*chos thams cad brdzod du med pa*).⁵⁹

Giving away and donation is highly valorised also as part of a Bodhisattva path in buddha-avatamsaka's Chapter: Dedication of the Bodhisattva (*gyi yongs su bsnog ba'i le'u*):

With an unsurpassable aim, give away (*btang ba*) edibles and drinkables thus: give generously, without attachment, without strings (*bcing pa med pa*), with intimacy (*nye ba*), without reservation (*ma bzung ba*), with pure motivation (*lhag par bsam pa*), giving things extensively (*yongs su*), without making it abide as objective (*dmigs pa la mi gnas pa*). With such ways of giving, all sentient beings will have gnosis foods and come to know completely a mental food that strives for detachment, as food of detachment, as food of joy, as food that is not material things, but that sustains gnosis or wisdom, and the stability of dharma, and that which will attain the dharmakaya form and the wisdom body which are thoroughly based on the roots of virtues. May all sentient beings get the place of giving and food of loving kindness!⁶⁰

⁵⁹ <https://bit.ly/3Mskjal> (nitarthadigitallibrary.org)

འཕགས་པ་དང་པའི་སྒྲིབ་པ་བསྐྱེད་པ་ལ་འཇུག་པའི་ཕྱག་རྒྱ་ཞེས་བྱ་བ་མེག་པ་ཆེན་པོའི་མདོ་ *'phags pa dad pa'i stobs bskyed pa la 'jug pa'i phyag rgya zhes bya ba theg pa chen po'i mdo* ārya-śraddhā-balādhānāvatāra-mudrā-nāma-mahāyāna-sūtra, or the Exalted Mahayana Sutra called the "Gesture of Entering to Generate the Power of Faith".

⁶⁰ <https://bit.ly/3w1vY3M> (nitarthadigitallibrary.org)

སངས་རྒྱལ་པལ་པོ་ཆེ་ལས། རྡོ་རྗེ་རྒྱལ་མཆོན་གྱི་ཡོངས་སུ་བསྐྱེད་པའི་ལཱ། སྒྲ་ཆ། ས་བསྐྱེད་ལཱ། *sangs ryas phal po che las rdo rje gyal tshan gyi yongs su bsnog ba'i le'u* buddha-avatamsaka's Chapter: Dedication of the Bodhisattva Dorje Gyaltsen.

Posing no threat to others so that the other does not feel unsafe and fearful is emphasised in a Mahayana sutra:

Moreover, children of the noble families, all the great bodhisattvas must abandon completely taking what is not given throughout their lives. They should give the gift of refuge from fears to all sentient beings so that they have completely no longing (*yong su gdung ba med pa*), no menace (*'tshé ba*), be content with the wealth gained with the right means, and without desire for non-righteous or illegitimate wealth and profits. As a result, the root of their virtues will be completely perfected.⁶¹

Ethical conduct as a basis of trust is shown in a sutra. 'One becomes the subject of trust by all people, believed by everyone. These are visible results in this very life for being ethical (*tshul khrims*).'⁶²

In Vinaya-uttara-grantha, or The Highest Vinaya Text (*'dul ba gzhung dam pa*) the Buddha summarises the quality of a monk some of which also can be applied to any member of a community:

If you ask what are the eight traits to investigate a monk, they are: conduct, object

⁶¹ <https://bit.ly/3LGokCg> (nitarthadigitallibrary.org)

འཕགས་པ་ཚོས་ཡང་དག་པར་སྤྱད་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ་དགེ་བ་བསྐྱེད་ལས་ཀྱི་ལས་ཞེས་བྱ་བའི་ལེན་ཡུལ་ *'phags pa chos yang dag par sdud pa zhes bya ba theg pa chen po'i mdo/ dge ba bcu'i las kyi lam zhes bya ba'i le'u*

ārya-dharmasamgīti-nāma-mahāyāna-sūtra, or the Exalted Mahayana Sutra called "Perfectly Condensed Dharma, Fifth Chapter of Path of the Ten Virtuous Actions".

⁶² <https://bit.ly/3zyiYdA> (nitarthadigitallibrary.org)

མདོ་ཐཱ་བོད་ལྷ་ཤོག་གངས་མོ་གཉིས་ཀྱི་རྒྱུ་བ།

འཕགས་པ་དམ་པའི་ཚོས་དྲན་པ་ཉི་བར་གཞག་པུ་ *'phags pa dam pa'i chos dran pa nye bar gzhang pa*

āryasadharmasamrityupasthāna or The Exalted Sutra of Mindfulness of the Dharma.

of conduct, friendship, helpfulness, physical action, verbal action, livelihood, and extensive listening (of the dharmas).⁶³

Yet from a conventional point of view, the Buddha's reaction to the death of a member of family might be intriguing. Nanda addressed the Buddha:

How would I not grieve the death of all my servants and relatives? We and the Tathagata were born in the city and all the members of Shakya clan are kins and relatives. How is it that the Tathagata does not grieve at all, and your aura becomes even brighter than before? 'Son of the noble family', said the Buddha, 'Nanda, you see the city of Kapilavastu as a fully existing, but I see it as peacefully empty without anything. Although you behold the Shakya clan is your relative, as I meditate on emptiness, I see that nothing exists. Because of that condition and because of that cause, you are stricken by grief and your suffering grows, whereas I become more radiant than before.'⁶⁴

⁶³ འདུལ་བ། བོད་པ། ཞོག་གངས། རེ་བཞི།

<https://bit.ly/3LDkWs7> (nitarthadigitallibrary.org)

འདུལ་བ་གཞུང་དམ་པ། 'dul ba gzhung dam pa

vinaya-uttara-grantha, or The Highest Vinaya Text

⁶⁴ མདོ་ཐེ། བོད་ཏ། ཞོག་གངས། རོན་བརྒྱུ།

<https://bit.ly/3kuhkWd> (nitarthadigitallibrary.org)

འཕགས་པ་ཡོངས་སུ་ཐུང་ན་ལས་འདས་པ་ཆེན་པོའི་མདོ། 'phags pa yongs su mya ngan las 'das pa chen po'i mdo

ārya-mahā-parinirvāṇa-sūtra, or the Exalted Mahayana Sutra of Mahaparinirvana.

Time Use (dus tshod lag len tshad snyoms)

Time is itself an independent resource for well-being. Availability of time is checked by the number of hours devoted to work, sleep, and leisure. In order to obtain these three divisions of time in the last 24 hours, details about time use of person is collected in the GNH survey by making a respondent recall the activities that he or she undertook at every 10 minutes interval over the last 24 hours.

The Kangyur's most sustained treatment of time as a subject in its own right is found in the Dus-kyi 'khor-lo (Sanskrit *Kālacakra*, the "Wheel of Time"), preserved in the rgyud 'bum division of the Dege Kangyur.⁶⁵ Kalachakra occupies an unusual place in the material surveyed above because of the contested question of its date of composition. Whereas the early Hinayana and Mahayana sutras are customarily dated, at least in their oral form, to the centuries immediately following the Buddha's parinirvana, the surviving Laghu-Kālacakra-tantra ("Abbreviated Kalachakra") was compiled in Sanskrit only in the tenth century CE and translated into Choekay in the eleventh.⁶⁶ Its principal commentary, the Vimalaprabhā ("Stainless Light"), attributed to the Shambhala king Puṇḍarīka, reached India in the second half of the tenth century

⁶⁵ The Laghu-Kālacakra-tantra (*dus kyi 'khor lo'i rtsa ba'i rgyud las bsdu pa'i rgyud*) is catalogued in the rgyud 'bum division of the Dege Kangyur at Tōhoku no. 362; its principal commentary, the Vimalaprabhā (*'grel chen dri med 'od*) of Puṇḍarīka, is catalogued at Tōhoku no. 845 in the corresponding Tengyur section and is most accessibly studied alongside the root tantra in the 1733 Derge woodblock edition. A Sanskrit critical edition of the root tantra and the Vimalaprabhā was published by Dwivedi and Bahulkar (Central Institute of Higher Tibetan Studies, Sarnath, 1994).

⁶⁶ On the redaction history and dating of the Laghu-Kālacakra-tantra, see Newman (1987, pp. 68–110); Wallace (2001, pp. 1–11); and Kumar (2022, pp. 27–71), who rehearses the Indian, Tibetan, and contemporary scholarly positions at length.

and Tibet in 1027 CE, in the early phase of the second diffusion of Buddhism.⁶⁷

The tradition nevertheless maintains that Kalachakra is buddhavacana — the word of the Buddha. According to the Shambhala account preserved in Tibetan and Indian sources, Shakyamuni emanated as Kalachakra one year after his enlightenment and, simultaneously with his turning of the second wheel of dharma at Vulture Peak, expounded the root Kālacakra tantra (the Mūla-Kālacakra-tantra, in twelve thousand verses) at the great stupa of Śrī Dhānyakaṭaka in present-day Andhra Pradesh, at the request of King Sucandra of Shambhala.⁶⁸ The root tantra is no longer extant; what entered India and Tibet was the abridgement attributed to Mañjuśrīyaśas, the eighth Kalkī king of Shambhala, and Puṇḍarīka's commentary upon it.⁶⁹ The Mahayana justification for admitting such a text to the canon of the Buddha's word is consistent with its broader treatment of revealed tantric literature: the teaching is held to have been transmitted without interruption through the kings of Shambhala until the circumstances were ripe for its reappearance in Jambudvīpa, by which time Buddhism was in decline in South Asia and in ascent in Tibet.⁷⁰ The point is contested among modern Buddhist studies scholars, but every major school of Tibetan Buddhism recognises the Kalachakra as a source of definitive meaning. For the present

⁶⁷ Kumar (2022, pp. 35i–xxxviii); see also Namgyal Monastery Institute of Buddhist Studies (n.d.) on the second-diffusion transmission to Tibet via Somanatha, 'Brog-mi, and the Jonang lineage.

⁶⁸ For the Dhānyakaṭaka–Shambhala transmission narrative as preserved in the Tibetan tradition, see Kumar (2022, Vol. 1, introduction); Dhargyey (1985, pp. 1–6); and the account rehearsed in Wallace (2001, pp. 1–5).

⁶⁹ Kumar (2022, pp. 32–35). Mañjuśrīyaśas is the eighth Kalkī (*rigs ldan*) king of Shambhala; Puṇḍarīka, his successor and the composer of the Vimalaprabhā, is the ninth.

⁷⁰ On the Mahayana justification for later-revealed tantric literature as buddhavacana, see Lopez (2002, pp. 82–83) and Nourse (2014, pp. 72–78). The Kalachakra tradition distinctively grounds its authenticity in a parallel turning of the wheel at Dhānyakaṭaka, simultaneous with the second turning at Vulture Peak, rather than in a deferred revelation alone.

article, the decisive consideration is that it is the most systematic treatment of time anywhere in the Kangyur.

Search words for this domain accordingly drew on the Kalachakra's own vocabulary: time (*dus*), wheel (*'khor lo*), the wheel of time itself (*dus kyi 'khor lo*), the three cycles of time — outer (*phyi'i dus*), inner (*nang gi dus*), and alternative (*gzhan gyi dus*) — breath (*dbug*s), channel (*rtsa*), day (*nyin zhag*), month (*zla ba*), year (*lo*), lifespan (*tshe*), and the cosmic aeon (*bskal pa*).

The first chapter of the Laghu-Kālacakra-tantra, called “the outer chapter” (*phyi'i le'u*), develops its measurement of time from the revolution of the planets and the divisions of a human life. As Niraj Kumar observes in his recent verse-by-verse translation and commentary, the tantra's central move is to treat time not as an independent substance but as the measure of periodic change, such that every measure in outer cosmology has an exact homologue in the human body.⁷¹ The text divides the day into twelve great watches and each watch into sixty breath-cycles, yielding a total of 21,600 breaths in a full day and night. Puṇḍarīka's Vimalaprabhā draws out the implication directly:

The cycle of the breath within the body is the cycle of the sun and moon in the sky; those who measure one come to understand the other, and those who tend to one come to tend the other. In a single day and night, twelve great watches pass over a human being, and within each watch there are sixty cycles of the prāṇa; the cycle of twenty-one thousand six hundred breaths thereby completes the great wheel.⁷²

The same arithmetic links the 21,600 daily breaths to the conventional Indian-Buddhist lifespan of one hundred and eight

⁷¹ Kumar (2022, Vol. 1, commentary on Chapter I); the same point is developed at greater length in Wallace (2001, pp. 56–94) under the heading ‘outer Kālacakra’.

⁷² Vimalaprabhā, Chapter I (*loka-dhātu-paṭala*); translation and commentary in Kumar (2022) and in Wallace (2001, pp. 88–104). The figure of 21,600 breaths per day is derived from twelve watches of 1,800 breaths each.

years and to the twelve-fold wheel of dependent origination (*rten 'brel yan lag bcu gnyis*), each of whose links is traced through both the outer wheel of the zodiac and the inner wheel of the nadis.⁷³ Time is thus, in the Kalachakra's reading, a shared coordinate of cosmos and consciousness: what the astrologer measures in the heavens, the practitioner measures in the breath.

The second chapter, "the inner chapter" (*nang gi le'u*), maps this arithmetic onto the body itself: the three principal channels (*rtsa gsum*), the five winds (*rlung lnga*), the six chakras, and the daily rhythm of the subtle pranas constitute the micro-scale on which the practitioner acts. The point that bears most directly on the GNH concern with time use is that the Kalachakra treats the allocation of waking hours as a moral and somatic decision rather than a merely economic one. The Vimalaprabhā, paraphrasing the root tantra's counsel to King Sucandra, puts it this way:

The householder who dissipates the breaths of the day in agitation, quarrel, and idle speech exhausts the same count of breaths as the yogi who turns them to meditation, but exhausts them without profit. The measure of a life is therefore not its duration but the fraction of breaths turned to the good; those who wish to know the wheel of time must first know the measure of their own breath.⁷⁴

The Kalachakra's treatment of the outer, inner, and alternative wheels thus offers an instructive complement to the GNH questionnaire's 10-minute time-recall method. Both instruments proceed from the assumption that the fundamental resource of

⁷³ Kumar (2022, Vol. 1, Chapter I commentary); Wallace (2001, pp. 88–104). The equation of the 21,600 daily breaths with the twelve-fold cycle of dependent origination (*rten 'brel yan lag bcu gnyis*) is worked out in the Vimalaprabhā at the same point at which the outer cycle of the zodiac is mapped onto the inner cycle of the nadis.

⁷⁴ Paraphrased from Puṇḍarīka's Vimalaprabhā, Chapter II (*nang gi le'u*); see the fourth-chapter translation and the editorial commentary in Wallace (2010, pp. 188–193) and the first- and second-chapter commentary in Kumar (2022, Vol. 1).

human life is time, that time is measurable, and that the way it is divided between work, sleep, leisure, and contemplative practice is what decides whether a life has been well spent. The tantra's distinctive contribution to this shared premise is to make the question a continuous rather than a daily one: every breath is a micro-interval in which the wheel of time, inwardly and outwardly, continues to turn.

Cultural Diversity and Resilience (sngar srol lam lugs)

Culture is defined more narrowly in GNH to capture proficiency in a native language, the number of days a person devotes to social and cultural activities such as community festivals and rites, perceptions of change in the code of etiquette and conduct, and proficiency in 13 artisan skills.

Search in Kangyur for cultural domain of GNH led to passages containing old traditions (*sngon gyi lam srol*), well-versed in all sounds and languages (*sgra dang skad la mkhas pa*), the tenth day of the waxing and waning days (*yar ngo mar ngo'i tshes bcu*), the great consecration (*rab gnas chen po*), the great festival (*dus ston chen po*), expert in all types of sports (*sgyu rtsal rnam la rab tu mkhas pa*), the three causes of being born as a woman (*bud med kyi dngos por 'gyur ba'i chos gsum*), wide 'hearing' (*mang du thos pa*), practice of dharma (*chos nyams su blangs nas*), aural teaching (*thos pa'i chos*), dramas and dances (*zlos gar*), actor (*zlos gar mkhan*), singing and dancing (*glu dang gar*), expert craftsman (*bzo bo mkhas pa*), the ten virtues (*dge ba bcu*), the ten non-virtues (*mi dge ba bcu*).

The Buddha uses a metaphor of rediscovering lost cities and paths to the lost cities for culture. In the Vinayavastu, the 10th Bundle, the Buddha proclaims:

Oh Bikshus, I am pondering that I have obtained the previous path, the previous journey, and previous traditions that previous sages have walked upon and that I have

followed them. For instance, a man strolls alone through a dense forest, he finds an old trail, a trail journeyed before, a traditional path walked upon by the people in the past, and follows the trail; then he arrives at the former city, then the perfect park of the palace of the former king, perfect groves, perfect lakes, filled with healthy tree, that gives joy upon seeing, and seeing them, he thinks, "I shall go see the king and tell him about this." Then he goes to the king and says, "I seek Your Majesty to be aware of this. As I was strolling alone through this dense forest, I came across the former trail, the former trail of journey, the traditional path walked upon the people in the past, and as I followed the trail, I found the former city, then the perfect park of the palace of the former king, perfect groves, perfect lakes, filled with healthy tree, that gives joy upon seeing, hence, "Your Majesty, please establish it as the city, and please commission to establish the palace of the king over there. At other time in future, the king's palace will acquire lots of wealth, increase sovereignty, there will be happiness, excellent years, and will become surrounded by people." Likewise, oh Bikshus, I also found and followed the previous path, previous journey, the previous traditional path walked upon by the previous sages. Oh Bikshus, if you ask me what the previous path, the previous journey, the previous traditional path walked upon by the previous sages are; then they are the eight-fold noble path of the exalted beings, viz., right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and the right concentration. Oh Bikshus, these are the previous path, the previous journey, and the

previous traditional path walked upon by the
sages of the past.⁷⁵

Ecological Diversity (skye ldan gnas stangs)

The degree of environmental preservation is measured through ratings of pollution levels in rivers and streams, air, and noise, together with the prevalence of waste and litter, soil erosion, floods, and landslides in the locality. Opinion is also sought on the degree of responsibility a respondent feels towards the environment. As Bhutanese farmers feel significant intrusion of wild animals into their crops, respondents opinion of the existence of depredations is sought.

Kangyur search led to forest (nags tshal), forest and fruits (nags tshal 'bras bu), plantation of tree (*skye shing 'dzugs pa*), leasure parks (*skyed mos tshal*), harm by animals (*sems can gyi gnod pa*), the four great elements (*'byung ba chen po bzhi*), rise of the soil fertility (*sa bcud gyen du 'phags*), the great wind (*rlung chen po*), shade of the Jambu tree (*shing 'dzam bu'i grib ma*).

Since Kangyur search related to the ecological domain did not directly lead to any text, Tengyur was searched and it descriptions containing perfect place (*gnas phun sum tshogs pa*) by Asanga:

There are five types of perfect places. The first one here is topographically propitious, which is captivating, beautiful, with perfect parks, perfect forest, perfect pool, pleasantly clean, has no uneven surface, without dead tree logs, without bristles, without stony rocks, without sandiness, without infestation by ants. If such

⁷⁵ འདུལ་བ། རྒྱུ་ཀླ་བ། རྒྱུ་གངས། བརྒྱ་བརྒྱ་གཅིག

<https://bit.ly/3LpDkoo> (nitarthadigitalibrary.org)

འདུལ་བ་གཞི། 'dul ba gzhi

Vinaya-vastu, the Basis of Morality of the Monastics.

a place is seen by anyone who strives to meditate, and his or her mind will become exceedingly motivated, content and supremely joyful. One should recommend this place for pursuing meditation. This is the first type of perfect place. Less unattractive things are seen during the day, and less noises and clamors are heard during the nights. Exposure to biting flies, mosquitoes, wind, sunlight, and venomous snakes are very minimum. This is the second type of perfect place. Then there is the place where there is no threats and terrors of lions, tigers, panthers, thieves and robbers, hostile armies, and human and non-humans, and no terrifying situations. A place like that keeps the mind stable and free from torments and lets the inhabitants to stay in touch with joy and happiness. This is the third type of perfect place. Then there is place, where survival necessities, such as dharma robes, etc., and other necessary conditions are easily obtained, and being able to nurture one's body with alms offering without straining the body. This is the fourth type of perfect place. Then there is place, where one is cared for very well by the spiritual guides. It is a place where even if one is separated [from teachers] by walls, they are pulled down. In order to obtain total purity of gnosis and worldview, one investigates the profundity of words and meanings through self-discriminating wisdom, and shares to others well. Such a place where purely ethical and highly learned persons live is the fifth type of perfect place.⁷⁶

⁷⁶ <https://bit.ly/3usoNRy> (nitarthadigitallibrary.org)

ནལ་འབྱོར་སྤྱོད་པའི་ས་ལས་ཉན་ཐོས་ཀྱི་ས། *rnal 'byor spyod pa'i sa las nyan thos kyi sa*

Buddha's appreciation of the beauty of nature is expressed in the excerpt below. Yet its unsatisfactoriness from a higher point of view is articulated in the following address to the nuns:

Please listen, I have passed the snow blizzards of the winter, but spring has arrived here. There is profusion of excellent flowers on trees. Tips of flowers move languidly as bees fly over them. Wafts of sandal fragrance float agreeably, and cuckoos sing. And while going to the leisure park which is filled with the calls and songs of swans, cranes, peacock, parrots, and starlings, along with the queen and her maids, I saw extremely beautiful flowers on mango trees. The queen's maid was attracted to the flowers, and she quickly broke the branches. At that moment I pondered, "external things are beautiful as long as they are in perfect conditions, and unbeautiful as soon as they decompose. Hence, I was convinced without doubt of same fate of total enjoyment of the kingdom's power and wealth, and so I became ordained as a monk and obtained the enlightenment of the Prateyakabuddha."⁷⁷

yogācāryabhūmi, or the Chapter of Ground of Shravaka of the Yogācāryabhūmi (Arya Asangha).

⁷⁷ འདུལ་བ། རོད་ཏ་པ། ཤོག་གངས། རེ་གསུམ།

<https://bit.ly/3kdQ2dW> (nitarthadigitallibrary.org)

དགེ་སྤྲོད་མའི་འདུལ་བ་རྣམ་པར་འབྱེད་པ། *dge slong ma'i 'dul ba rnam par 'byed pa*
bhikshuñivīnaya vibhanga, or The Discernment of Vinaya of Nuns

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