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In 1974, fifteen years after coming into exile in India from Tibet, HH the Dalai Lama conferred the Kalacakra initiation to a large assembly in Bodh Gaya. On that occasion he gave three days of oral teachings on the brief verse text by Ngulchu Gyalsas Togmed Zangpo (1295-1369 CE), *The Thirty Seven Practices of a Bodhisattva*. In honour of the sixtieth birthday of HH the Dalai Lama, Acaarya Nyima Tsering has produced a fine annotated translation of these teachings.

The talks here transcribed were addressed in part to monk scholars, but primarily, as is HH the Dalai Lama's general practice on such occasions, to the large lay audience. As a consequence, the present volume will be of principal interest to Buddhist practitioners or to those interested in the ramifications of Buddhism for everyday life, as opposed to the scholarly or philosophical community. That is not to say, however, that there is not a lot of gold for the Buddhist scholar, or in particular, for the teacher of Buddhist religion or philosophy in this short text.

The root text covers the basic Bodhisattva practices, with a special emphasis on the practices associated with morality and altruism. While of course the moral standard is set rather high, and the text is aimed most directly at serious renunciants, it is remarkable in its emphasis on practices or on descriptions of practices that are appropriate to lay practitioners as well. Moreover, it is a particularly valuable text for laypersons in virtue of the unusual degree to which it explains and justifies each of the practices in question.

HH the Dalai Lama emphasises both of these distinctive features of the text in his commentary, developing a sustained discourse on the practice of Buddhism in everyday life, with not only remarkably detailed, concrete advice on how to lead a Buddhist life, but also sophisticated philosophical justification of this advice. The language is straightforward, clear and precise. But the commentary is also richly analytical, with extensive references to the Mādhyamika metaphysical and epistemological underpinnings of the Bodhisattva's career, drawing especially heavily on the work of Nāgārjuna and Śāntideva, two of the most prominent sources of HH the Dalai Lama's own philosophical outlook throughout his long career. Hence the text is also a valuable resource for those interested in the relationship between the metaphysical (wisdom) side of Mahāyāna Buddhism and the ethical (practice) side and hence in the relationship between an understanding of emptiness and the cultivation of compassion. While the context for the development of these connections is always that of everyday lay life, the philosophical exposition in that context is precise and compelling. This text is hence also a fine introduction to philosophy for practitioners as well as a fine discussion of the practical implications of Buddhist philoso-

phy for scholars.

The present text represents one of the earliest discourses of HH the Dalai Lama translated into English. It is hence also a valuable addition to the English language bibliography for those interested in the evolution of HH the Dalai Lama's thought and expression, per se. Those readers will discover a remarkable consistency between the concerns, philosophical outlook and even verbal formulations between this text and present oral and written presentations of Buddhist philosophy by HH the Dalai Lama. The same themes are emphasised—the relation between insight and compassion; the centrality of the practice of exchange of self for others; insight into impermanence and mindfulness of death as foundations of practice. The concrete examples to make abstract points for which HH is justly famous are put to effective use here. The canonical sources on which HH the Dalai Lama draws are the same today as they were in 1974. This does not so much reflect any stagnation in his thought, which has certainly evolved in response to interaction with Western scholars and ideas. Rather it is remarkable testimony to the depth and maturity of his thought and pedagogical and expository abilities over two decades ago.

The translation is first rate. Indeed one of the impressive features of this volume is the degree to which the easy conversational style and rhythms of speech of HH the Dalai Lama are preserved in the English. This is no mean feat. Those familiar with his oral style could not fail to recognise the author in this English translation. But this stylistic felicity has been achieved without any sacrifice of lexical accuracy. This is Acaarya Nyima Tsering's first published translation, and it augurs well for his career.

There is one significant shortcoming of this volume: It is deficient in annotation. The commentary contains numerous quotations from and references to canonical sources. These are almost never identified. This significantly reduces its utility to the serious scholarly reader. Moreover, there is no bibliographic information on the root text itself or on the career of the author of the root text. The fact that the volume is aimed primarily at a lay practitioner audience explains, but does not excuse these lacunae, for the volume is of interest to the scholar as well. Moreover, the serious practitioner can be expected to follow up references and to read further. The lack of appropriate annotation makes this unnecessarily difficult.

The volume is well-produced: It is free of errors and clearly typeset. It is an easy book to read and to consult. It is highly recommended for those interested in Buddhism in everyday life, in the Bodhisattva ideal, and in the relationship between metaphysics and ethics in Mahāyāna Buddhism, as well as to anyone interested in the life and teachings of HH the Dalai Lama.