Dream Tale

In Sanskrit: svapna cintamani parikatha

In Tibetan: rmi lam yid bzhin nor bu'i gtam, (in English: Tale of a Wish-fulfilling Dream)

I bow to the three Jewels.

(1)

Since it is that which they achieve, it is like a dream; Bodhisattvas accomplish that aspect. In order to benefit samsaric beings I will teach a few [methods for growing] fond of sentient beings.

(2)

I and all sentient beings are equal [with regard to] happiness and suffering. Being equal [with regard to] happiness and suffering, we are family. So it is not right to completely abandon These [beings] and enter Nirvana.

(3)

Together with these beings I experienced The sufferings of the lower realms and All sorts of happiness of the higher realms. Since we dwelt as one, I am fond of them.
(4) Not just once did I reside in every womb. Nor is there a single sentient being Who did not reside in my womb. Therefore, we are all family.

(5) Further, I am fond of the Buddha. As he worked hard for the sake Of these [sentient beings] for a very long time; That too makes me fond of sentient beings.

(6) In this way, since benefitting and harming Are the [respective] causes of immeasurable Happiness and suffering, Sentient beings are also my gurus.

(7) The Sugata said, “In this life, experiencing The sufferings of being murdered, beaten Held hostage, threatened, and so on — Those are the result of maltreating sentient beings.”
(8)
Physical and non-physical harm,
Being destitute, of an inferior caste, and having a short life,
One’s spouse dying, becoming blind:
These are the result of having harmed sentient beings.

(9)
Experiencing the different types of sufferings
On each level of the lower realms, down to Avici hell,
That is all from my fault
Of having harmed sentient beings.

(10)
Offerings being made to oneself,
Being esteemed, attractive, and having wealth;
Those come through never maltreating
Pleasant or unpleasant sentient beings.

(11)
Being free of disease, of an excellent caste,
Handsome, rich, powerful and having a long life;
Wealth, and so on, and a special spouse
Are the result of benefitting sentient beings.
(12) Through being fond of sentient beings, 
One will attain kingdoms, great kingdoms, 
Perfect kingdoms of the sublime wheel-turner, 
And the dominions of power.

(13) Through benefitting sentient beings, 
One also attains the state of a Buddha. 
What is so marvelous about someone attaining 
The insignificant state of an inferior celestial being?

(14) If those sentient beings did not exist 
With whom could one be generous? 
If living beings did not exist, on what basis 
Could one achieve the morality of the Vinaya?

(15) For whose sake does a hero meditate 
On patience with those who commit a fault? 
For the sake of whom does he diligently work 
To achieve his deeply desired object of attainment?
If living beings did not exist
How could one — by correctly depending on
Love, compassion, joy, and equanimity —
Attain the bliss of meditative absorption?

Knowing the functioning and non-functioning bliss of liberation,
Presenting dispositions, attitudes and tendencies,
The thoroughly afflicted or completely pure —
If [sentient beings] did not exist how could those be known?

All these sentient beings are
The cause of the factors of enlightenment.
Therefore, those who wish for complete enlightenment
Should regard sentient beings as gurus.

Thus, there will not be the slightest impatience
With the difficulty of moving towards
Purposely taking living creatures
To be the doorway to great bliss.
(20)
With regard to the [correct] attitude:
Sentient beings are simply ‘me’.
I will not strongly cling to material things
Nor to my spouse [and so forth].

(21)
I admit to having harmed myself,
My parents, and also my
Children and spouses;
Although sentient beings should not be harmed.

(22)
Having an attitude of benevolence and patience
Towards sentient beings who commit great faults,
With steadfast respect for sentient beings
One does not commit the slightest fault.

(23)
Wearing the armor of diligence
That wishes to benefit these [sentient beings],
Even remaining a thousand aeons in hellfire
For the great result [of enlightenment] is a delight.
(24)
Through the power of concentration I regard sentient beings
Who harmed me in various ways — [by hindering] my growth,
[And progress in] extinguishing [my faults], or [by diminishing my] accomplishments —
As Gurus and Gurus amongst Gurus.

(25)
Thus, it shall be proclaimed that if they have
The five qualities, well-born bodhisattvas endowed
With the root [of bodhicitta] will thoroughly be imbued
With the arya paramita of wisdom.

(26)
Through relying on those [sentient beings] I attain the very great,
Through harming them I fall into distressing states.
Even if I have to completely give up my life
It is fitting to be fond of them.

(27)
It is those sentient beings that many
Relied on to attain siddhis.
Among migrators there is no [merit] field for siddhis
Other than the great field of sentient beings.
(28) These [sentient beings] are a wish-fulfilling jewel,  
A wishing-fulfilling vase, a wishing-fulfilling cow.  
I should therefore rely on them  
As on a meditational deity or a guru.

(29) Having thoroughly learned the scriptures and reasoning,  
Before long all virtuous goodness will arise  
Within the hand of love of the holy being who  
Looks upon every sentient being as ‘mine’.  

(30) This is the conduct of the great Sage;  
One should not be indecisive about its rationale.  
For as long as one does not actualize [such conduct]  
For that long accomplishment is impossible.  

(31) Since you should investigate for awhile,  
Exert yourself with the explanation as it is set forth!  
You will naturally attain the qualities that are  
The causes of the very great.
This is the great path,
The aspect on which great sentient beings rely.
The exalted one that bestows happiness on
Each sentient being is a wish-fulfilling jewel.

This completes the ‘Tale of the Wish-fulfilling Dream’ composed by Master Arya Nagarjuna.

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