

The Signs and Marks of a Buddha



We will cover the signs and marks of a Buddha in three parts: the original verses which present them; how they are grouped together; and where they come from and what they represent.

At left, Shakyamuni Buddha

A. The original verses

Here are the original verses which describe the signs and marks of the paradise body of an Enlightened Being, from *The Jewel of Realizations*, spoken by Lord Maitreya and written down by Arya Asanga around 350AD. For the translation we have relied heavily on the presentation of Master Quicksilver, Ngulchu Dharma Bhadra (1772-1851), in his *Key to the Door of Faith*—as well as occasional reference for hard parts to the original Sanskrit, the 1929 Leningrad edition of Stcherbatsky & Obermiller.

,MTSAN NI SUM CU RTZA GNYIS DANG,
,DPE BYAD BRGYAD CU'I BDAG NYID 'DI,
,THEG CHEN NYE BAR LONGS SPYOD PHYIR,
,THUB PA'I LONGS SPYOD RDZOGS SKUR BZHED,

This body encompasses
The 32 signs and the 80 marks;
We call it the enjoyment body of the Able Ones,
Since it forever enjoys the greater way.

(S1) ,PHYAG ZHABS 'KHOR LO'I MTSAN DANG (S2) RUS SBAL ZHABS,
(S3) ,PHYAG DANG ZHABS SOR DRA BAS 'BREL PA DANG,
(S4) ,PHYAG NI ZHABS BCAS 'JAM ZHING GZHON SHA CHAGS,
(S5) ,DI YI SKU NI BDUN DAG MTHO BA DANG,

(S1) Their hands and feet are marked with the wheel,

The Signs & Marks of a Buddha

- (S2) And the skin of their soles is smooth as a frog's;
- (S3) Their fingers and toes have a slight webbing,
- (S4) Their hands and feet are soft, with youthful skin,
- (S5) And seven parts of their body* are raised.

[*The seven parts are the backs of their two hands and two feet; their two shoulders; and their forehead.]

- (S6) ,SOR MO RING DANG (S7) RTING YANGS (S8) SKU CHE DRANG,
- (S9) ,ZHABS 'BUR MI MNGON (S10) SPU NI GYEN DU PHYOGS,
- (S11) ,BYIN PA AE NA YA'I 'DRA (S12) PHYAG RING MDZES,
- (S13) ,DOMS KYI SBA BA SBUBS SU NUB PAI MCHOG

- (S6) Their fingers are long, (S7) their heels are wide,
- (S8) Their body is large, and straight.
- (S9) The joints of their legs are smooth,
- (S10) And the hairs of their body point out.
- (S11) Their neck resembles a deer's,
- (S12) And their hands are long and lovely.
- (S13) Their sexual organ is perfectly retracted into their body.

- (S14) ,PAGS PA GSER MDOG (S15) PAGS PA SRAB PA DANG,
- (S16) ,SPU NI RE RE NAS G-YAS LEGS 'KHRUNGS DANG,
- (S17) ,ZHAL MDZOD SPUS BRGYAN (S18) RO STOD SENG GE 'DRA,
- (S19) ,DI YI DPUNG PAI MGO ZLUM (S20) THAL GONG RGYAS,

- (S14) Their skin has a golden hue,
- (S15) And their skin is smooth.
- (S16) Each of the hairs of their body spirals right,
- (S17) And the jewel of a treasure-hair adorns their face.
- (S18) Their chest resembles that of a lion,
- (S19) Their shoulder bones are smooth,
- (S20) And the muscles above are strong.

- (S21) ,DI LA RO MI ZHIM PA RO MCHOG SNANG,
- (S22) ,SKU NI NYA GRO DHA LTAR CHU ZHENG GAB,
- (S23) ,GTZUG TOR DBUR LDAN (S24) LJAGS RING MDZES PA DANG,
- (S25) ,TSANGS DBYANGS (S26) 'GRAM PA SENG GE'I 'DRA DANG (S27) TSEMS,

- (S21) The worst-tasting things taste delicious to them,
- (S22) And their body is well-proportioned, like the branches of a fig tree.
- (S23) The top of their skull has a crown ridge,
- (S24) And their tongue is long and lovely.

The Signs & Marks of a Buddha

(S25) Their voice is sweet as a god's,
(S26) Their chin noble like a lion's,

,SHIN TU DKAR DANG (S28) TSAD MNYAM (S29) THAGS BZANG DANG,
(S30) ,GRANGS NI BZHI BCU THAMS PAR TSANG BA DANG,
(S31) ,SPYAN NI MTHON MTHING (S32) SPYAN RDZI BA MCHOG GI
,DRA BA 'DI DAG GSUM CU RTZA GNYIS MTSAN,

(S27) Their teeth are snow white, (S28) equal in length,
(S29) And perfect in their spacing;
(S30) They have a full number of them, forty.
(S31) Their eyes are the color of sapphire;
(S32) And their lashes full like the leading bull's.
These then are the 32 signs of a Buddha.

,DI LA MTSAN NI GANG GANG GIS,
,SGRUB PAR BYED PA'I RGYU GANG YIN,
,DE DANG DE NI RAB RDZOGS PAS,
,MTSAN NI 'DI DAG YANG DAG 'GRUB,

Each of these signs has its own cause
Which brings it about.
When each of these causes is completed,
Then each of the signs shows perfect.

,BLA MA SKYEL LA SOGS PA DANG,
,YANG DAG BLANGS PA BRTAN PA DANG,
,BSDU BA BSTEN DANG GYA NOM PA'I,
,DNGOS PO SBYIN DANG GSAD BYA BA,
,THAR BAR BYED DANG DGE BA NI,
,YANG DAG BLANGS PA SPEL LA SOGS,
,SGRUB BYED RGYU YI MTSAN NYID DE,
,MDO LAS JI SKAD 'BYUNG BA BZHIN,

The details of the causes
That bring about the signs
Are as we find them in the sutras:
Deeds such as transporting your Lama,
Staying firm in the commitments you've made,
Using the ways of gathering disciples,
Giving exquisite gifts,
And freeing animals meant to be killed:
Taking up good deeds,

The Signs & Marks of a Buddha

Trying to make them more,
And all such kinds of goodness.

(M1) ,THUB PA'I SEN MO ZANG MDOG DANG,
(M2) ,MDOG SNUM (M3) MTHO DANG (M4) SOR MO RNAMS,
,ZLUM (M5) RGYAS (M6) BYIN GYIS PHRA BA DANG,
(M7) ,RTZA MI MNGON DANG (M8) MDUD PA MED,

(M1) The fingernails of the Able Ones have a copper color,
(M2) With a healthy sheen; (M3) and raised.
(M4) Their fingers are well-rounded, (M5) strong,
(M6) And they taper nicely.
(M7) None of their tendons show,
(M8) Nor are there any knots.

(M9) ,LONG BU MI MNGON (M10) ZHABS MNYAM DANG,
(M11) ,SENG GE (M12) GLANG CHEN (M13) BYA DANG NI,
(M14) ,KHUYU MCHOG STABS GSHEGS (M15) G-YAS PHYOGS DANG,
(M16) ,MDZES GSHEGS (M17) DRANG DANG (M18) 'KHRIL BAG CHAGS,

(M9) Their ankle bones don't protrude,
(M10) And their legs are equal in length.
(M11) They move with authority, like a lion
(M12) Or an elephant, (M13) or the first bird,
(M14) Or the head of the pack.
(M15) They move around things to the right,
(M16) They move in a beautiful way,
(M17) They walk straight, (M18) with infinite grace.

(M19) ,BYI DOR BYAS 'DRA (M20) RIM PAR 'TSAM,
(M21) ,GTZANG DANG (M22) 'JAM DANG (M23) DAG PA'I SKU,
(M24) ,MTSAN NI YONGS SU RDZOGS PA DANG,
(M25) ,SKU YI KHO LAG YANGS SHING BZANG,

(M19) Their gait is stately, as though
Stepping while sweeping, and (M20) measured.
(M21) Their entire body is clean,
(M22) And soft; (M23) fresh and pure.
(M24) The marks on their bodies are perfectly formed,
(M25) Their entire form is broad and magnificent.

(M26) ,GOM SNYOMS PA DANG (M27) SPYAN GNYIS NI,

The Signs & Marks of a Buddha

,DAG DANG (M28) GZHON SHA CAN NYID DANG,
(M29) ,SKU ZHUM MED DANG (M30) RGYAS PA DANG,
(M31) ,SHIN TU GRIMS PA'I SKU NYID DANG,

(M26) They walk evenly,
(M27) And their eyes are clear.
(M28) Their skin is youthful in its appearance.
(M29) No part of their body sags,
(M30) Every part is healthy and strong,
(M31) Tight and trim.

(M32) ,YAN LAG SHIN TU RNAM 'BYES DANG,
(M33) ,GZIGS PA SGRIB MED DAG PA DANG,
(M34) ,DKU ZLUM (M35) SKABS PHYIN (M36) MA RNYONGS DANG,
(M37) ,PHYANG NGE BA DANG (M38) LTE BA NI,

(M32) All their limbs are well-defined,
(M33) And their eyesight is strong, never clouded.
(M34) The sides of their body are nicely rounded,
(M35) Their waist is slender, (M36) and not protruding,
(M37) Nicely set. (M38) Their navel is deep,

,ZAB DANG (M39) G-YAS PHYOGS 'KHYIL BA DANG,
(M40) ,KUN NAS BLTA NA SDUG PA DANG,
(M41) ,KUN SPYOD GTZANG DANG (M42) SKU LA NI,
,SME BA GNAG BAG MED PA DANG,

(M39) And spirals to the right.
(M40) They are lovely to look upon,
(M41) Their behavior is pure,
(M42) And their body is free
Of moles or spots.

(M43) ,PHYAG NI SHING BAL LTAR 'JAM DANG,
(M44) ,PHYAG RIS MDANGS YOD (M45) ZAB (M46) RING DANG,
(M47) ,ZHAL NI HA CANG MI RING DANG,
(M48) ,MCHU NI BIMPA LTAR DMAR DANG,

(M43) Their hands are soft as cotton,
(M44) The lines of their palms shine clear,
(M45) Deeply cut and (M46) long.
(M47) Their face is not too long,
(M48) And their lips as red as a rose.

The Signs & Marks of a Buddha

(M49) ,LJAGS MNYEN PA DANG (M50) SRAB PA DANG,
(M51) ,DMAR DANG (M52) 'BRUG GI SGRA NYID DANG,
(M53) ,GSUNGS MNYEN 'JAM DANG (M54) MCHE BA ZLUM,
(M55) ,RNO DANG (M56) DKAR DANG (M57) MNYAM PA DANG,

(M49) Their tongue is soft, (M50) and subtle, (M51) and red.
(M52) They speak with a dragon's roar.
(M53) But their words are soft and gentle.
(M54) The surfaces of their cuspid teeth are rounded,
(M55) And these teeth are sharp,
(M56) White, (M57) and equal in length,

(M58) ,BYIN GYIS PHRA DANG (M59) SHANGS MTHO DANG,
(M60) ,MCHOG TU DAG PA DAG DANG NI,
(M61) ,SPYAN YANGS PA DANG (M62) RDZI MA STUG
(M63) ,PADMA'I 'DAB MA 'DRA BA DANG,

(M58) Tapering as they go.
(M59) Their nose is prominent,
(M60) And perfectly clean.
(M61) Their eyes are wide,
(M62) And eyebrows not too thick,
(M63) The eyes are almond-shaped, like lotus petals.

(M64) ,SMIN TSUGS RING DANG (65) 'JAM PA DANG,
(M66) ,SNUM DANG (67) SPU NI MNYAM PA DANG,
(M68) ,PHYAG RING RGYAS DANG (69) SNYAN MNYAM DANG,
(M70) ,NYAMS PA RNAM PAR SPANGS PA DANG,

(M64) The hair of their brows is long,
(M65) And soft, (M66) with a healthy sheen;
(M67) And with an equal length.
(M68) Their hands are long and strong,
(M69) And their ears of equal length;
(M70) Their hearing never goes bad.

(M71) ,DPRAL BA LEGS PAR 'BYES PA DANG,
(M72) ,DBYES CHE BA DANG (M73) DBU RGYAS DANG,
(M74) ,DBU SKRA BUNG BA LTAR GNAG DANG,
(M75) ,STUG DANG (M76) 'JAM DANG (M77) MA 'DZINGS DANG,

The Signs & Marks of a Buddha

(M71) Their hairline is well defined,
 (M72) Their forehead broad,
 (M73) And the shape of their head is full.
 (M74) Their hair is black as a bee's bottom,
 (M75) Thick, (M76) soft, (M77) and untangled.

(M78) ,MI BSHOR (M79) DRI ZHIM SKYES BU YI;
 ,YID NI 'PHROG PAR BYED PA DANG,
 (M80) ,DPAL GYI BE'U DANG BKRA SHIS NI,
 ,G-YUNG DRUNG 'KHYIL BAS BRGYAN PA STE,
 ,SANGS RGYAS DPE BYAD BZANG POR BZHED,

(M78) It doesn't fly out,
 (M79) And it has a delightful scent,
 Stealing the hearts of those who see it.
 (M80) Their body is adorned by
 Knots of glory; auspicious squares;
 And crosses of eternity—
 These then we say are the lovely
 Marks on a Buddha's form.

B. How they are grouped together



Here is how the 80 beautiful marks are related to the 32 major signs of a Buddha, according to the great Mongolian master Chuje Ngawang Pelden, who was born in 1806 and is famous for his outline of the Diamond Way. This is excerpted from *A Lamp that Illuminates, Totally, the Meaning of the Great Mother*, his commentary to *The Jewel*.

At left, Lord Maitreya

GTZO 'KHOR DU JI LTAR GNAS PA NI,

Here is how the beautiful marks are grouped into the major signs. [The numbers follow the original verses of Lord Maitreya and Asanga.]

(M1) SEN MO ZANGS KYI MDOG LTAR DMAR BA DANG, (M2) SEN MO'I MDOG
 SNUM PA DANG, (M3) SEN MO MTHO BA DANG, ,(M4) SOR MO ZLUM PA DANG, (M5)

The Signs & Marks of a Buddha

SOR MO RGYAS PA DANG, (M6) SOR MO BYIN GYIS PHRA BA STE DPE BYAD DRUG NI, (S6) PHYAG SOR RING PA'I MTSAN GYI 'KHOR DANG,

One major sign:

(S6) The fingers of the Buddha's hands are quite long

Six associated marks:

(M1) The fingernails of the Buddha's hands have a reddish color, like copper.

(M2) The fingernails of His hand have a healthy sheen.

(M3) The fingernails are raised.

(M4) The fingers are well-rounded.

(M5) The fingers are strong.

(M6) The fingers taper nicely.

(M73) DBU GDUGS LTAR RGYAS PA DANG, (M74) DBU SKRA BUNG BA LTAR GNAG BA DANG, (M75) DBU SKRA STUG PA DANG, (M76) DBU SKRA 'JAM PA DANG, (M77) DBU SKRA MA 'DZINGS PA DANG, (M78) DBU SKRA MI GSHOR BA DANG, (M79) DBU SKRA DRI ZHIM PA STE DPE BYAD BDUN NI, (S23) GTZUG TOR DANG, (S16) SPU GAYAS SU 'KHYIL BA DANG, (S10) SPU GYEN DU PHYOGS PA'I MTSAN GSUM GYI 'KHOR DANG,

Three major signs:

(S23) The top of their skull has a crown ridge.

(S16) The hairs of the body spiral right.

(S10) The hairs of their body point out.

Seven associated marks:

(M73) The shape of their head is full, like a parasol.

(M74) Their hair is black as a bee's bottom.

(M75) Their hair is thick.

(M76) Their hair is soft.

(M77) Their hair is untangled.

(M78) Their hair doesn't fly out.

(M79) Their hair has a delightful scent.

(M71) DPRAL BA LEGS BAR 'BYES PA DANG, (M72) DPRAL PA DBYES CHE BA DANG, (M59) SHANGS MTHO BA DANG, (M60) SHANGS GTZANG BA STE DPE BYAD BZHI NI, (S17) MDZOD SPU'I MTSAN GYI 'KHOR DANG,

One major sign:

(S17) They have a treasure-hair.

Four associated marks:

(M71) Their hairline is well defined.

The Signs & Marks of a Buddha

- (M72) Their forehead is broad.
- (M59) Their nose is prominent.
- (M60) Their nose is perfectly clean.

(M27) SPYAN GNYIS RNAM PAR DAG PA DANG, (M33) GZIGS PA DRI MA'I RAB RIB MED CING DAG PA DANG, (M61) SPYAN YANGS PA DANG, (M63) SPYAN PADMA'I 'DAB MA 'DRA BA DANG, (M62) RDZI MA STUG PA DANG, (M64) SMIN TSUGS RING BA DANG, (M65) SMIN MA 'JAM PA DANG, (M66) SMIN MA SNUM MA DANG, (M67) SMIN MA'I SPU MNYAM PA STE DPE BYAD DGU NI, (S31) SPYAN THON MTHING DANG, (S32) RDZI MA PA'I RDZI MA LTA BU'I MTSAN GYI 'KHOR DANG,

Two major signs:

- (S31) Their eyes are the color of sapphire.
- (S32) Their eyelashes are full, like a cow's.

Nine associated marks:

- (M27) Their eyes are clear.
- (M33) Their eyesight is clear, never clouded by defects.
- (M61) Their eyes are wide.
- (M63) Their eyes are almond-shaped, like lotus petals.
- (M62) Their eyebrows are not too thick.
- (M64) The hair of their eyebrows is long.
- (M65) Their eyebrow hair is soft.
- (M66) Their eyebrow hair has a healthy sheen.
- (M67) The hairs of their eyebrows are equal in length.

(M69) SNYAN MNYAM PA DANG, (M70) SNYAN GYI DBANG PO MA NYAMS PA STE DPE BYAD GNYIS NI, (S26) 'GRAM PA SENG+GE 'DRA BA'I MTSAN GYI 'KHOR DANG,

One major sign:

- (S26) Their chin is noble, like a lion's.

Two associated marks:

- (M69) Their ears are of equal length.
- (M70) Their hearing never goes bad.

(M47) ZHAL HA CANG MI RING BA DANG, (M48) MCHU BIM PA LTAR DMAR BA DANG, (M49) LJAGS MNYEN PA DANG, (M50) LJAG SRAB PA DANG, (M51) LJAGS DMAR PA DANG, (M52) GSUNG 'BRUG GI SGRA DANG LDAN PA DANG, (M53) GSUNG MNYEN ZHING 'JAM PA DANG, (M54) MCHE BA ZLUM PA DANG, (M55) MCHE RNO BA DANG, (M56) MCHE BA DKAR BA DANG, (M57) MCHE BA MNYAM PA DANG, (M58) MCHE BA BYIN GYIS PHRA BA STO DPE BYAD BCU GNYIS NI, (S24) LJAGS RING BA DANG, (S25) TSANGS DBYANGS DANG, (S27) TSEMS DKAR BA

The Signs & Marks of a Buddha

DANG, (S29) TSEMS THAGS BZANG PA DANG, (S28) TSEMS TSAD MNYAM PA DANG, (S30) TSEMS BZHI BCUI GRANGS TSANG BA DANG, (S21) RO BRO BAI MCHOG MKHYEN PA STE MTSAN BDUN GYI 'KHOR DU JI LTAR RIGS PAR SBYAR BA DANG,

Seven major signs:

- (S24) Their tongue is long.
- (S25) Their voice is sweet as a god's.
- (S27) Their teeth are snow white.
- (S29) Their teeth are perfect in their spacing.
- (S28) Their teeth are equal in length.
- (S30) They have a full number of teeth, forty.
- (S21) They perceive the highest of delicious tastes.

Twelve associated marks (“apply to the major signs as fitting”):

- (M47) Their face is not too long.
- (M48) Their lips are red as a rose.
- (M49) Their tongue is soft.
- (M50) Their tongue is subtle.
- (M51) Their tongue is red.
- (M52) They speak with a dragon's roar.
- (M53) But their words are soft and gentle.
- (M54) The surfaces of their cuspid teeth are rounded.
- (M55) Their cuspid teeth are sharp.
- (M56) Their cuspid teeth are white.
- (M57) Their cuspid teeth are equal in length.
- (M58) Their cuspid teeth taper as they go.

(M7) RTZA MI MNGON PA DANG, (M8) RTZA MDUD PA MED PA DANG, (M9) LONG BU MI MNGON PA DANG, (M28) SKU GZHON MDOG CAN DANG, (M43) PHYAG SHING BAL LTAR 'JAM PA DANG, (M44) PHYAG GI RI MO MDANGS GSAL BA DANG, (M45) PHYAG GI RI MO ZAB PA DANG, (M46) PHYAG GI RI MO RING BA STE DPE BYAD BRGYAD NI, (S4) PHYAGS ZHABS 'JAM ZHING GZHON SHA CHAGS PA DANG, (S9) ZHABS LONG MI MNGON PA'I MTSAN GNYIS KYI 'KHOR DANG,

Two major signs:

- (S4) Their hands and feet are soft, with youthful skin.
- (S9) The joints of their legs are smooth.

Eight associated marks:

- (M7) None of the tendons of their hands show.
- (M8) There are no knots on their hands.
- (M9) Their ankle bones don't protrude.
- (M28) Their body has a youthful complexion.
- (M43) Their hands are soft as cotton.
- (M44) The lines of their palms shine clear.

The Signs & Marks of a Buddha

(M45) The lines of their palms are deeply cut.

(M46) The lines of their palms are long.

(M68) PHYAG RING ZHING RGYAS PA NI, (S12) PHYAG RING MDZES PA'I MTSAN GYI 'KHOR DANG,

One major sign:

(S12) Their hands are long and lovely.

One associated mark:

(M68) Their hands are long and strong.

(M10) ZHABS MNYAM PA NI, (S11) BYIN PA AE NA YA'I 'DRA BA DANG, (S2) RUS SBAL ZHABS KYI MTSAN GNYIS KYI 'KHOR DANG,

Two major signs:

(S11) Their neck resembles a deer's.

(S2) The skin of their soles is smooth as a frog's.

One associated mark:

(M10) Their legs are equal in length.

(M11) SENG GE DANG, (M12) GLANG PO CHE DANG, (M13) BYA DANG PO DANG, (M14) KHYU MCHOG GI STABS SU GSHEGS PA DANG, (M15) GA-YAS PHYOGS SU GSHEGS PA DANG, (M16) MDZES PAR GSHEGS PA DANG, (M17) DRANG POR GSHEGS PA DANG, (M26) GOMS PA SNYOMS PA STE DPE BYAD BRGYAD NI (S3) SOR MO DRA BAS 'BREL BA DANG, (S7) RTING BA YANGS PA'I MTSAN GNYIS KYI 'KHOR DANG,

Two major signs:

(S3) Their fingers and toes have a slight webbing.

(S7) Their heels are wide.

Eight associated marks:

(M11) They move with authority, like a lion.

(M12) Or an elephant.

(M13) Or the first bird.

(M14) Or the head of the pack.

(M15) They move around things to the right.

(M16) They move in a beautiful way.

(M17) They walk straight.

The Signs & Marks of a Buddha

(M26) They walk evenly.

(M18) SKU 'KHRIL BAG CHAGS PA DANG, (M19) SKU BYI DOR BYAS PA LTA BU DANG, (M20) SKU RIM PAR 'TSAM PA DANG, (M21) SKU GTZANG BA DANG, (M22) SKU 'JAM PA DANG, (M23) SKU DAG PA DANG, (M24) MTSAN YONGS SU RDZOGS PA DANG, (M25) SKU'I KHO LAG YANGS SHING BZANG BA DANG, (M29) SKU SHA ZHUM PA MED PA DANG, (M30) SKU SHA RGYAS PA DANG, (M31) SKU SHIN TU GRIMS PA DANG, (M32) YAN LAG RNAM PAR 'BYES PA DANG, (M34) DKU ZLUM PA DANG, (M35) DKU SKABS PHYIN PA DANG, (M36) DKU MA RNYONGS PA DANG, (M37) PHYAL PHYANG NGE BA DANG, (M40) KUN NAS BLTA NA SDUG PA DANG, (M41) KUN SPYOD GTZANG BA DANG, (M42) SKU LA SME BA DANG GNAG PAG MED PA STE DPE BYAD BCU DGU NI, (S8) SKU CHE ZHING DRANG BA DANG, (S5) BDUN MTHO BA DANG, (S14) GSER MDOG 'DRA BA DANG, (S15) PABS BA SRAB PA DANG, (S19) DPUNG MGO ZLUM PA DANG, (S20) THAL GONG RGYAS PA DANG, (S18) RO STOD SENG GE 'DRA BA DANG, (S22) N+YA GRO TA LTAR CHU ZHENG GAB PA'I MTSAN BRGYAD KYI 'KHOR DANG,

Eight major signs:

- (S8) Their body is large, and straight.
- (S5) Seven parts of their body are raised: [backs of two hands and two feet; two shoulders; and forehead]
- (S14) Their skin has a hue like gold.
- (S15) Their skin is smooth.
- (S19) Their shoulder bones are smooth.
- (S20) The muscles above their shoulders are strong.
- (S18) Their chest resembles that of a lion.
- (S22) Their body is well-proportioned, like the branches of a fig tree.

Nineteen associated marks:

- (M18) They walk with infinite grace.
- (M19) Their gait is stately, as though stepping while sweeping.
- (M20) Their gait is measured.
- (M21) Their entire body is clean.
- (M22) Their entire body is soft.
- (M23) Their entire body is fresh and pure.
- (M24) The marks on their body are perfectly formed.
- (M25) Their entire form is broad and magnificent.
- (M29) No part of their body sags.
- (M30) Every part of their body is healthy and strong.
- (M31) Their body is tight and trim.
- (M32) Their limbs are well-defined.
- (M34) The sides of their body are nicely rounded.
- (M35) Their waist is slender.
- (M36) Their stomach does not protrude.
- (M37) Their stomach is nicely set.

The Signs & Marks of a Buddha

- (M40) They are lovely to look upon.
- (M41) Their behavior is pure.
- (M42) Their body is free of moles or spots.

(M38) LTE BA ZAB PA DANG, (M38) LTE BA GA-YAS SU 'KHYIL BA STE DPE BYAD GNYIS NI, (S13) GSANG GNAS SBUBS SU NUB PA'I MTSAN GYI 'KHOR DANG,

One major sign:

- (S13) Their sexual organ is retracted into their body.

Two associated marks:

- (M38) Their navel is deep.
- (M39) Their navel spirals to the right.

(M80) DPAL BE'U BKRA SHIS [NYA?] GA-YUNG DRUNG 'KHYIL BA LA SOGS PA'I DPE BYAD NI, (S1) 'KHOR LO'I MTSAN DANG, (S3) SOR MO DRA BAS 'BREL BA'I MTSAN GNYIS KYI 'KHOR YIN PAR GSUNGS TE,

Two major signs:

- (S1) They are marked with the wheel.
- (S3) Their fingers and toes have a slight webbing.

One associated mark:

- (M80) Their body is adorned by things like knots of glory; auspicious squares; and crosses of eternity.

SOR MO DRA BAS 'BREL BA'I MTSAN LAN GNYIS SMOS PA DPYOD DGOS SO,

Why the major sign that the fingers and toes have a slight webbing is mentioned twice is something that bears further investigation.

` ,SPYI DON 'DIR MTSAN DPE'I RGYUR GYUR BA'I BSOD NAMS BSHAD PA NI,

Here in the overview, this is how we explain the good karmas that act as a cause for the various signs and marks.

RIN CHEN PHRENG BA DANG 'GRIG DKA' BAR SNANG BAS DPYAD BYA STE, RIN CHEN PHRENG BA LAS GSUNGS PA NI, BYANG SEMS MA GTOGS PA'I SEMS CAN THAMS CAD GYI BSOD NAMS JI SNYED YOD PA THAMS CAD BCUR BSGYUR BAS SANGS RGYAS KYI BA SPU'I BU GA GCIG 'GRUB, BA SPU'I BU GA THAMS CAD DE DANG 'DRA,

C. What causes the signs, and what they mean



Here is some information about what causes the signs and marks, and what they mean. It's from *A Lamp which Illuminates the Hidden Meaning*, composed of notes to a teaching by the great Konchok Tenpay Drunme of Gungtang (1762-1823), an illustrious thinker from east Tibet. Please note that the version of this text that we have is obviously corrupt, and some words cannot be discerned, although almost all the points are clear. He is obviously though referencing the great commentary on the *Jewel* written by the Indian sage Haribhadra, which helps to decipher the carving.

Above, the realized being Ananda

MTSAN DANG DE'I RGYU GNYIS DKYUS GCIG LA BSHAD NA GO SLA BAS,

These points are easily understood if we give our explanation in one flow, with the particular sign together with the action that causes it:

(S1) GZHON NU NOR BZANG GIS RANG GI DGE BA'I BSHES GNYEN RNAMS LA PHYAG DANG SKOR BA MANG PO DANG BSU SKYEL SOGS MDO LAS RGYAS PAR 'BYUNG BA LTA BU BYAS PA'I STOBS KYIS PHYAG ZHABS 'KHOR LOS MTSAN PA STE,

(S1) We see in the sutras extensive references such as that of the youth named Sudhana, who would often prostrate to or circumambulate his spiritual guide—or transport them to where they needed to go, and so on. The power of actions like these is what produces the marks of a wheel on our hands and feet.

DE'ANG RI MO BRIS PA LTA BU MA YIN PAR BSTOD SPRIN RGYA MTSOR, RGYA LAS RGYA YI 'BUR NI GSAL BA BZHIN, ZHES PA DANG RU DANG BA SO LA BRKOS PA BZHIN DU 'BUR DU DOD PA DANG,

You shouldn't think that these wheels look like something drawn on the skin. As the *Ocean of Clouds of Praise** puts it, "They are distinct, as if pressed from a mold of the same." Thus you should picture the wheels as being raised from the skin, as though they were carved on bone, or ivory.

*A poem by Je Tsongkapa in honor of Gentle Voice, Manjushri.

The Signs & Marks of a Buddha

(S2) BDAG CAG GI STON PA 'DI SNGON SENG GE YI DAM BRTAN PA ZHES BYA BAR SKYE BA BZHES PA'I TSE DAM BCA' BRTAN BAR BYAS PA LTA BU SOGS KYIS ZHABS GNYIS KYI MTHIL RUS SBAL GYI LTO BA BZHIN MNYAM PA DANG,

(S2) Long ago, our Teacher took a birth as someone named “The Lion with an Ever-Present Angel.” During this lifetime, he undertook deeds such as keeping his commitments steadily. Because of this, when he became a Buddha, the skin on the soles of his feet became as smooth as the skin on a frog’s belly.

(S3) THAMS CAD SGROL DU SKYES PA'I TSE BSDU DNGOS BZHI BR TEN PA LTA BU SOGS KYIS PHYAG ZHABS KYI SOR TSIGS DANG PO NAS BRTZAMS CHA [BAR?] SENG MED PAR DRA BAS 'BREL YANG SOR GDUB SOGS KYI GO MI 'GOG PA DANG,

(S3) During a lifetime spent as someone named “Liberator of All,” Lord Buddha undertook deeds such as relying heavily upon the four methods of gathering disciples. Because of this, his feet and hands—beginning from the first joint on down—became connected with a webbing, with no gap; although it was not as though this would prevent him from wearing a ring or something similar.

(S4) BZA' BA ZAN DANG BCA' BA SHING THOG SOGS BYIN PAS GZHON SHA CHAGS PA STE SHA TSAGS DAM PA DANG,

(S4) Because he had offered others things like food and drink, fruit and such, Lord Buddha came to have youthful skin—firm and trim.

(S5) BLDAG PA SOGS GYA NOM BYIN PAS PHYAG ZHABS KYI RGYAB DANG THAL GONG DANG LTAG PA'I PHYOGS NA KONG PO MED PAR SKU SHAS GANG BAS BDUN DAG MTHO BA NYID DANG,

(S5) Because he had offered others nice things like delicious porridge, seven places on Lord Buddha’s body became raised—meaning without any indentations, but rather filled in with flesh. These were the backs of his hands and feet; his two shoulders; and his forehead.

(S6) STON PA 'DI SEMS CAN CHEN POR 'KHRUNGS PA'I TSE STAG MO BKRES PAS RANG GI PHRU GU ZA BAR NYE BA NA LUS SBYIN PAR BTANG BAS STAG MO BU DANG BCAS PA'I SROG BSKYANGS PA LTA BU SOGS KYIS SOR MO RING BA NYID DANG,

(S6) Our Teacher once took birth as a great being who gave his own body to a tigress, who was starving and close to eating her own cubs. Because of this—because he had performed deeds such as extending the life of the tigress and her cubs—his own fingers became lengthened.

The Signs & Marks of a Buddha

(S7) STON PA 'DI RGYAL PO ME LONG GDONG DU SKYES PA'I TSE DRANG SRONG LTE'U [STE'U?] CAN SOGS PHAN TSUN MI MTHUN PAR GYUR PA DE THABS MKHAS KYIS BDE BAR BYAS PA LTA BU SOGS KYIS ZHABS KYI BZHI CHA PHYIR 'PHAGS RTING PA MANGS, ZHES GSUNGS PA LTAR RTING PA YANGS PA NYID DANG,

(S7) During a birth that our Teacher took as the king named “The Face of a Mirror,” he began to have some disagreement with a group of people that included a sage named “Hatchet”—but he used wise and peaceful means to make them all happy. Because of this and similar deeds, his feet came to have “heels with four strong sides, like the foundation of a house” [as again Je Tsongkapa describes it in his *Ocean of Clouds of Praise*—referring to the major sign of “wide heels.”

(S8) DED DPON DU GYUR BA'I TSE BYIS PA CHUNG NGU'I DUS NAS SROG CHAGS GROGS SBUR SOGS KYI'ANG SROG GCOD PA SPANGS BA'I BDEN TSIG GIS RGYA MTSOR GRU BO CHE MI MTHUN PA'I RLUNG GIS BSKYOD PA'I 'JIGS PA LAS GROL BAR BYAS PA LTA BU SOGS KYIS SKU CHE ZHING DRANG BA NYID DANG,

(S8) There was a lifetime when our Teacher was the captain of a ship. Even as a child, he had given up the act of taking life—even the lives of creatures like ants and other insects. As an adult, he was in charge of a great sailing ship which one day encountered a terrible hurricane. He performed an act of truth based on how he had protected life his entire life; and everyone was saved from the threat. Because of deeds such as this, he came to have a body which was large and straight.

(S9) DGE BA'I CHOS YANG DAG PAR BLANGS PAS ZHABS LONG BU MI MNGON PA NYID DANG,

(S9) Because of all the times he had undertaken to practice good deeds, our Teacher came to have legs with smooth joints.

(S10) DGE BA YANG DAG PAR BLANG BA SPEL BAS SPU GYEN DU PHYOGS PA DANG,

(S10) Because of all the times he worked to push still further with those good deeds he had undertaken, the hairs on our Teacher’s body came to point out.

(S11) RIGS BZO SOGS LA MKHAS KYANG KHYAD DU MI GSOD PAR BYIN PAS BYIN PA SHA RA nA'AM [SHAM BA RA nA'AM? or HA RI nA'AM?] AE NA YA'I LTAR ZLUM ZHING 'DRIL BA NYID DANG,

The Signs & Marks of a Buddha

(S11) Even in lifetimes where he was a great master of subjects such as logic or the arts, Lord Buddha was careful never to ignore his responsibility to be generous to others. From this he gained a curved and graceful neck, like that of a *shambara* deer, or the *enaya* deer.

(S12) BYI BI PA'I [SHI BI PA?] RGYAL POR GYUR PA'I TSE SLONG BA PO'I TSIG PHYIR MI BZLOG PAR BYIN PA LTA BU SOGS KYIS PHYAG RING ZHING MDZES PA DANG,

(S12) When our Teacher was the king of Shivipa, he would give absolutely whatever someone asked of him; through this and other such deeds, his hands became long and lovely.

(S13) SKYE BO THAMS CAD TSANGS SPYOD LEN DU 'JUG PA DANG, GSANG TSIG BSRUNG BAS 'DOMS KYI SBA BA SBUBS SU NUB PA DANG,

(S13) Because our Teacher inspired everyone he met to engage in sexual purity, and because he kept the secret teachings he received secret, his sexual organ retracted into his body.

(S14) GDING BA GYA NOM BYIN BAS MDOG GSER LTAR GSAL BA DANG,

(S14) Because our Teacher made gifts to others of objects such as an exquisite cloth monk's seat, his body came to shine with a color like gold.

(S15) KHANG BZANG SOGS BYIN PAS PAGES PA 'JAM PA NYID DANG,

(S15) Because our Teacher gave away things like beautiful houses, his skin became extremely soft.

(S16) 'DU 'DZI SOGS SPANGS PAS BA SPU'I KHUNG BU RE RE NA SPU GNYIS RE MED PAR RE RE NAS GA-YAS PHYOGS SU 'KHYIL BA NYID DANG,

(S16) Because our Teacher gave up very busy and noisy places and situations, from every pore of his body grew a single fine hair—never two—and they always curled to the right.

(S17) BLA MA DANG PHA MA DANG GROGS RNAMS GO RIM LTAR RANG RANG GI TSOD KYI BKUR GZOS LEGS PAR BYAS PA'I STOBS KYIS ZHAL MDZOD SPUS BRGYAN PA STE,

(S17) Our Teacher always respected, and expressed his gratitude to, his lamas and parents and companions—each to the proper degree; and through this power of these deeds, his face became adorned with the treasure-hair.

The Signs & Marks of a Buddha

DE YANG THUN [SMIN] MTSAMS KYI BAR THIG LE'I GNAS NA 'JAM PA DKAR BA MNYEN PA DRANGS NA 'DOMS YIN NAM KHRU GANG DANG KHRU GNYIS DANG KHRU GSUM LA SOGS PA'I TSAD 'BYUNG BA BTANG NA GA-YAS SU 'KHYIL BA,

This hair is located between the eyebrows, where the drop of consciousness is located in the inner body; it is soft, white, and flexible. It can be extended to an arm's length; or to the length of your forearm, or twice or three times the forearm length, and so on. If we do stretch it out, it circles to the right. [In scripture, we typically see rays of light being emitted from the spot of the treasure-hair, which can go to countless planets and inspire the beings there to practice. The tip of this hair is also able to see all places in the universe.]

RTZE MO GYEN DU PHYOGS PA SKYU RU RA'I 'BRU'I TSAD TZAM PA DNGUL 'BUR GYI RNAM PA'O,,

The top of this part of the Buddha's body extends outwards and looks like a bump of silver, about the size of an olive.

(S18) STON PA 'DI KHYU MCHOG TU GYUR PA'I TSE SPRE'U ZHIG GIS GTZES PA LA NAGS DE NA GNAS PA'I GNOD SBYIN GYIS KHYOD KYIS 'DI LA RVA YUG GCIG GIS CHOG MOD CES SMRAS BA NA, MA THUB PA LA BZOD PA BSGOM PA'I MING CI YOD GSUNGS NAS BZOD PA BSGOMS PA LTA BU SOGS KYIS RO STOD SENG GE 'DRA BA NYID DANG,

(S18) In a former life our Teacher was once born as the head bull of a herd. A certain monkey was harassing him, and a spirit being living in the same forest said to the bull, "Why don't you smash him? All it would take is a single flip of your horns!" In reply the bull said that he could never do it, and asked about the meaning of patience. Through acts such as keeping his patience like this, his chest came to resemble a lion's.

(S19) SNYAN SMRA SOGS KYIS DPUNG MGO ZLUM PA NYID DANG,

(S19) The area above our Teacher's shoulder bones became smooth because he had engaged in acts such as speaking kindly to others.

(S20) SMAN SOGS BYIN PAS THAL GONG RGYAS PA STE, GONG MA NI SHAS GANG BA YIN LA, 'DIR DKYEL CHE BA'O,,

(S20) The muscles above our Teacher's shoulders became strong because of acts like providing medicine to others. The point of the immediately previous sign is that the area of the shoulder bones is filled with flesh so no bone is protruding; here the point is that the area from the shoulder to the neck is broad and muscular.

The Signs & Marks of a Buddha

(S21) SKYE BO NAD PA'I GA-YOG BYAS PAS RO BRO BA'I MCHOG MKHYEN PA STE, RGYAL PO ZHIG GIS SANGS RGYAS 'KHOR BCAS LA RTA CHAS PHUL BA NA KUN DGA' BOS SANGS RGYAS KYIS GRANGS MED GSUM DU TSOGS BSAGS KYANG ZAS 'DI 'DRA BZHES DGOS PA CI YIN NAM SNYAM DU YI MUG PAS,

(S21) Because he served the sick in the past, our Teacher was able to “perceive the highest flavor.” Once upon a time, a certain king served Lord Buddha and his disciples horse leather for a meal. Ananda was thrown into despair, thinking “Here is the Buddha, who has accumulated good karma over the length of three countless eons; and yet still he must eat something like this. What’s going on?”

SANGS RGYAS KYIS TSEMS BAR NAS 'BRU GCIG GNANG BA'I TSE KUN DGA' BOS SNGAR MA MYONG BA'I RO ZHIM POR RTOG PAR LTA BU YIN LA, SANGS RGYAS KYI GSOL DU BKOD TSE RO MI ZHIM PA'ANG RO ZHIM POR GYUR PA YIN GYI, RO MI ZHIM PA SANGS RGYAS LA RO ZHIM POR SNANG BA MA YIN ZHES SDE BDUN NAS BSHAD PA LTAR YIN GSUNG,

But between the teeth of Buddha appeared a single piece of grain; he offered it to Ananda, who put it in his mouth and experienced the most extraordinary taste he had ever had in his life. That is, once any item is put before the Buddha to partake of, it will immediately become delicious, even if it has a disgusting taste. It’s like, said the Lama,* how the Seven Books on Logic describe it: It’s not that something which tastes disgusting is *appearing* to be delicious to the Buddha.

**Remember that these pages are part of an oral teaching by the lama, Konchok Tenpay Drunme.*

(S22) KUN DGA' RVA BA GTZUG LAG KHANG, ZHES SOGS LTAR BYAS PAS N+YA GRO DHA LTAR CHU ZHENG GAB PA STE, SPYI GTZUG NAS ZHABS KYI MTHIL BAR DANG 'DOM GA-YAS GA-YON GYI RTZE BAR BRKYANGS NA MNYAM PA YIN LA,

(S22) Because our Teacher had acted as described in the lines that include “Parks for teaching, and temples,”* his body became well-proportioned, like the branches of a fig tree [called *nyagrodha* in Sanskrit]. That is to say, the measurement from the top of his head to the soles of his feet, and the distance between the fingertips of his extended arms, was equal.

**Part of a traditional list of things we can build or offer that bring us more good karma every time they are used by people in the future. The quotation is from Master Haribhadra.*

DGONGS RGYAN DU N+YA GA NI DMA' BA STE SKU SMAD, RO DHA NI MNYAM PA STE LTE BA NAS BZUNG NAS SKU SMAD DANG, SKU STOD TSAD MNYAM PA'O ZHES GA'I SROG GI RO PHRAL NAS RO DHA BYAS PA YIN GSUNG,

The Signs & Marks of a Buddha

The *Ornament of the True Thought [of the Able Ones*]* says that the *nyag* part the word *nyagrodha* refers to the “lower part,” meaning the lower half of the body. It then says that *rodha* means “equal.” The idea is that the measurements from the navel down and the navel up—the lower and higher parts of the body—are equal. In the Tibetan letters here, said our Lama, you have to remove the *a* vowel from the *ga* to get *rodha* after that.

**Name of a famed early commentary to Master Shantideva’s “Guide to the Bodhisattva’s Way of Life.” It was composed by Chuje Namka Pel Sangpo (1333-1379).*

(S23) GTZUG LAG KHANG SOGS BYIN PAS DBU GTZUG TOR DANG LDAN PA NYID DANG,

(S23) Our Teacher got the crown ridge on top of his skull by making offerings of temples and the like.

(S24) 'JAM PO SOGS GSUNGS PAS LJAGS RING BA STE 'DUL BA LUNG NAS ZHAL GYI DKYIL 'KHOR KHEBS PAR BSHAD PA LA GZHAN YANG TSAD MED PAR GSUNGS PA YOD,

(S24) Because our Teacher for example spoke in gentle ways, he came to have a long tongue: in the *Scripture on Discipline*, it is stated that he could reach his tongue up and cover his whole face; elsewhere it says that he could extend his tongue infinitely.

(S25) 'JIG RTEN SOGS KYIS YAN LAG LNGA LDAN GYI TSANGS DBYANGS TE,

(S25) As expressed in the words “through the world and the rest”; [that is, through his oath that he should one day be able to speak the Dharma in such a way that a single utterance could be understood by every living being, in accordance with their level of virtue,*] our Teacher attained a “voice as sweet as a god’s,” which has five wonderful qualities.

**The phrase given here is the beginning of the description by Master Haribhadra; we have filled in the cause for this sign with a fuller explanation from “The Great Commentary which Clarifies the Wording of the ‘Ornament of Realizations, a Classical Commentary to Advices upon the Perfection of Wisdom’,” by the esteemed textbook writer from Sera Mey Monastery, Kedrup Tenpa Dargye (1493-1568).*

LNGA'I NANG GI BTANG MI BRA BA ZHES PA NI, 'JIG RTEN NA MI BRA ZER BA DE YIN ZHING, SANGS RGYAS KYI GSUNG NYAN SKABS NYAN 'PHRO BZHAG STE GZHAN DU 'GRO BA LA PHANGS PA LTA BU YIN GSUNG,

The Signs & Marks of a Buddha

The traditional description of one of the five qualities includes the Tibetan phrase *tang midrawa*; this *midrawa* is the same as we hear it said in the everyday world, where it means “that would be unthinkable.” Our Lama noted that the point is that—when we listen to the words of a Buddha—we can’t bear to stop listening and go somewhere else.

**The five are described in sets of two by the great textbook writer of Sera Jey Monastery, Jetsun Chukyi Gyeltse (1469-1546) in his overview of the “Jewel of Realizations”: “You hear what is said, and then you understand it; it is worthy to hear, and without discord; it is profound, and spoken broad; it is unthinkable that you could stop listening, and sounds sweet to the ear; it never clashes, and is totally clear.”*

(S26) TSIG KYAL SPANGS PAS 'GRAM PA SENG GE 'DRA BA NYID DANG,

(S26) Because our Teacher had given up useless talk, he gained a chin as noble as a lion’s.

(S27) SKYE BO SOGS KYIS TSEMS DKAR BA NYID DANG,

(S27) Our Teacher gained snow-white teeth as described in the line [of Master Haribhadra’s commentary] which includes “people”; [that is, “he got them by respecting each and every person he met.”]

(S28) 'TSO BA DAG PAS TSEMS RING THUNG MED PAR MNYAM PA DANG,

(S28) Our Teacher gained teeth which were all the same length by always following an honorable career.

(S29) BDEN PA'I TSIG GIS KUN TU SPYAD PAS TSEMS PAR STONG MED PAR THAGS BZANG BA NYID DANG,

(S29) Because it was our Teacher’s habit always to speak the truth, he gained teeth which were “perfect in their spacing,” meaning without gaps.

(S30) PHRA MA'I TSIG SPANGS PAS TSEMS BZHI BCU MNGA' BA DANG,

(S30) Because our Teacher gave up saying anything that might divide other people from each other, he gained a full set of forty teeth.

(S31) SEMS CAN THAMS CAD LA BU GCIG PA DANG 'DRA BAR GZIGS PAS SPYAN 'BRAS BUNG BA LTAR GNAG PA DANG,

The Signs & Marks of a Buddha

(S31) Because our Teacher learned to look upon every living thing as if they were his only child, he gained eyes which were dark as the bottom of a bee.*

**Seems to be a mistake (or maybe there was some purpose behind it); the “black as the bottom of the bee” comes in minor sign #74, to describe the Buddha’s hair. Konchok Tenpay Drunme has so far been following very closely Master Haribhadra’s commentary, which here only lists “eyes the color of sapphire” produced by exactly the same cause mentioned here. But see also the following:*

DE'I GA-YAS GA-YON GNYIS DKAR BA DANG, GRVA ZUR GNYIS DMAR BA DANG,
KHA SO SNGO BA DANG, STENG DU GSER MDOG LTAR SER BA STE, DE LTAR NA
KHYAD PAR LNGA DANG LDAN GSUNG,

The area of the eye to the right and left of this is white; the two corners of the eye are a reddish color; the surrounding border is blue; and up above there is a yellowish tint, like that of gold. As such, said the Lama, their eyes are sometimes described as having five features.

(S32) KHONG KHRO SOGS MED PAR BLTAS PAS RDZI MA BA'I LTA BU NYID DO,,

(S32) Because our Teacher always looked at others without any feelings of anger or the like, he gained full eyelashes, like those of a cow.

'DI'I RDZI MA NI 'JIG RTEN NA SMIN MA ZER BA DE YIN LA, 'JIG RTEN NA RDZI MA
ZER BA DE GSUNG RAB NAS BSHAD PA'I SMIN MA YIN NO,

The word *dzima* here [which we have translated as “eyelashes,” based on Lama Quicksilver] is the same as the word *minma* which is used in the everyday world now as “eyebrows.” And the word *dzima* used in the world now [as “eyelashes”] has the meaning of *minma* as it appears in scripture.

SMIN MA SDE BA ZER BA DE GSUNG RAB NAS RDZI MA 'KHRAB PAR GSUNGS LA,

For example, when we say *minma dewa*, this is what they call in scripture *dzima trappa*, or “to flutter the eyelashes.”

DE LTA LA 'CHI TSE YOD KYI RGYUN DU RDZI MA 'KHRAB PA DE MED GSUNG
RGYU,

For example, we also see statements in scripture like “It happened when they were dying; but generally, before that, their eyelashes never fluttered.”

The Signs & Marks of a Buddha

DE DAG KYANG SANGS RGYAS KYI MDZAD PA STON TSUL DANG, GDUL BYA'I MOS
PA DE'I NGOR DE LTAR GSUNGS KYANG YON TAN DE DANG, THAMS CAD 'BRAS BU
CHOS SKU YIN PAR 'DRA BAS RGYU LA BZANG NGAN MED DE,

Anyway, these are all just ways of the Buddhas pretending to go through their various holy deeds, and can be described as this or that just according to the dispositions of particular disciples. In the end it is all part of the reality body, and so it is not as if one quality has a higher cause than another.

RIN CHEN 'PHRENG BA LAS,
,RANG SANGS RGYAS KUN LAS BYUNG DANG,
,SLOB DANG MI SLOB LAS BYUNG DANG,
,JIG RTEN MA LUS DPAG MED GANG,

We see, in the *String of Jewels*, the lines:

You would take all the good karma
Of every self-made buddha;
And take all the good karma
Of all those still in training,
And all those finished training,
And in fact the immeasurable karma
Of the entire world there is...

,ZHES SOGS LTAR NYAN RANG DANG 'JIG RTEN DANG 'JIG RTEN LAS 'DAS PA'I
BSOD NAMS GCIG TU BSDUS PA BCUR BSGRES PAS SANGS RGYAS KYI BA SPU'I
KHUNG BU GCIG 'GRUB, BA SPU NYI KHRI CHIG STONG GI BAR DE DANG 'DRA'O,,

What this is saying is that you could lump together all the good karma accumulated by all the listeners, and all the self-made buddhas—and all the good karma that belongs to the world, or has gone beyond the world—and multiply it all by ten, and you would just have enough karma to produce a single fine hair growing out of a single pore on the skin of a Buddha. And it would be the same for every one of the 21,000 tiny hairs that grow on a typical body.

BA SPU'I BU GA THAMS CAD BSKYED PA'I BSOD NAMS GCIG TU BSDUS PA BRGYAR
BSGRES PAS DPE BYAD BZANG PO GCIG 'GRUB, DPE BYAD BRGYAD CU'I BAR DE
DANG 'DRA'O,,

If you took all the good karma needed to produce all of these fine hairs in all of those pores of the skin, and rolled it into one, and multiplied that times a hundred, then you would have enough karma to produce a single one of the lovely marks on a Buddha's body. And you would have to repeat the same, for each and every one of these 80 minor marks.

The Signs & Marks of a Buddha

DPE BYAD BRGYAD CU 'GRUB PA'I BSOD NAMS GCIG TU BSDOMS PA BRGYAR
BSGRES PAS MTSAN BZANG GCIG 'GRUB, MTSAN SO GNYIS KYI BAR DE DANG
'DRA,

If you combined all the good karma it would take to produce all 80 of the minor marks, and multiplied that by a hundred, you'd have enough karma to produce a single one of the exquisite signs. And you'd have to repeat that for all 32.

MTSAN BZANG DE DAG 'GRUB PA'I BSOD NAMS THAMS CAD STONG DU BSGYUR
BAS ZLA BA NYA 'DRA'I MDZOD SPU GCIG 'GRUB,

If you took all the good karma needed to produce all these beautiful signs and multiplied that by a thousand, you'd have enough to produce the treasure-hair, which resembles the moon in full.

MDZOD SPU'I BSOD NAMS DAG STONG PHRAG BRGYAR BSGYUR BAS SANGS
RGYAS KYI GTZUG TOR 'GRUB,

If you took the good karma required to produce the treasure-hair and multiplied it by a hundred thousand, you'd have enough to produce the crown ridge atop a Buddha's skull.

GTZUG TOR BSKYED PA'I BSOD NAMS BYE BA GRANGS MED BCU YIS YAN LAG
DRUG CU'I GSUNGS DBYANGS 'GRUB STE,

If you took the good karma required to produce the treasure-hair, and multiplied it by ten million multiplied by 10 to the 60th power, then you'd have enough karma to produce the Buddhas speech, replete with 60 high qualities.

,MDZAD PA KUN LAS GSUNG GI NI,
,MDZAD PA MCHOG YIN ZHES GSUNGS PA'I PHYIR RO.,,

For it is said:

Of all the deeds You did,
The highest was to speak.*

**From the "Praise of the Buddha, through Praising His Teachings on Dependence," composed by the incomparable Je Tsongkapa, Lobsang Drakpa (1357-1419).*

SLOB DPON 'PHAGS PA LTAR NA NGO BO NYID SKU DANG, LONGS SKU DANG,
SPRUL SKU DANG, 'PHRIN LAS DANG BZHI 'BRAS BUS CHOS SKU MTSON BYED
KYI CHOS SU 'DOD PA DANG,

The Signs & Marks of a Buddha

According to the Master Arya (Vimuktisena), we should see the essence body; the paradise body; the emanation body; and the enlightened deeds of a Buddha as results which can be considered to represent the “dharma” in the dharma, or reality, body.

SLOB DPON SENG GE BZANG PO LTAR NA NGO BO NYID SKU, YE SHES CHOS SKU,
LONGS SPRUL GYI SKU GNYIS DANG BZHI LA 'DOD PAS LONGS SKU NI MTSAN
DANG DPE BYAD KYI BDAG NYID 'KHOR BA MA STONG BAR DU SA CHEN PO LA
BZHAGS PA RNAMS DANG THABS CIG TU THEG PA CHEN PO'I CHOS LA LONGS
SPYOD PA'I MTSAN NYID CAN YIN LA,

According to Master Haribhadra, we are to accept four bodies of the Buddha: the essence body; the body of reality which is wisdom; and the two of the paradise body and the emanation body. The paradise (or “enjoyment”) body is a combination of all the signs and marks; it belongs to those who remain in a high place until such time as the cycle of pain is emptied, and includes *enjoying* of the teachings of the greater way at the same time.

MTSAN NYID DE DAG GI NANG NAS MTSAN DPE NI, SNGAGS LTAR NA DBYANGS
SO GNYIS RNAM PAR DAG PA MTSAN DANG, GSAL BYED BRGYAD CU RNAM PAR
DAG PA DPE BYAD BZANG POR 'DOD LA,

Among the components of this definition of the paradise body, the signs—according to the secret teachings—represent the final purity of the 32 vowels of the Sanskrit language; whereas the lovely marks are the final purity of the 30 consonants.

DE'I BA [? Need the scan] RLUNG SEMS 'JUG PA GCIG PA'I STOBS KYIS PHYI ROL NAS
GDOS BCAS DANG BEM CHOS LTA BU MA YIN PAR THUGS GNYIS SU MED PA'I YE
SHES DE NYID BZHIN LAG GI RNAM PAR SHAR BA DANG,

Due to the fact that the inner winds and the mind ride in tandem, the indivisible wisdom itself—without the need for the normal concrete, physical matter—manifests itself in corporeal form.

DE'ANG NGAG DBEN GYI SBYANG GZHI'I GTZO BO RLUNG NGAG GNYIS NGO BO
THA DAD DU 'DZIN PA'I DRI MA SBYANGS TE RLUNG DAG PA NA NGAG DAG PA
SOGS KYIS YE SHES KYI RANG MDANGS GZUGS SKUR SHAR BA YIN GSUNG,

The main thing that the stage of transcendent speech has to clean us of is the impurity where we hold the two of inner wind and speech as being, in their essence, separate. If the wind is made pure, then the speech is made pure; and through such steps, said the Lama, our wisdom manifests as the form which is its own reflection.

The Signs & Marks of a Buddha

MDO PHYOGS NAS 'DI 'DRA DNGOS SHIG MI 'DOD KYANG YE SHES KYI RANG MDANGS GZUGS SKUR SHAR BAR 'DOD DE, SANGS RGYAS KYI GTZUG TOR MDZOD SPU SOGS KYIS KYANG CHOS THAMS CAD MKHYEN PAR GSUNGS PA LTAR KHAS KYANG LEN DGOS LA, YE SHES DE NYID GZUGS SKUR SHAR BA MA YIN NA DE LTAR MKHYEN PA MI SRID GSUNG,

In the open side of the teachings, we wouldn't accept such an idea as being totally correct. We must though agree that there does exist such a thing as wisdom manifesting as the form body which is its own reflection. This is because it is stated in scripture that even the crown ridge and the treasure-hair, and so on, of a Buddha perceive all existing things; and so this is something we must accept. If this very wisdom were not manifesting as the form body, it would be impossible —said our Lama— for this perception to occur.

DPE BYAD NI,

Let's turn now to the marks of the Buddha.

(M1) 'DU BYED THAMS CAD LA 'DOD CHAGS DANG BRAL BA NYID KYIS SEN MO ZANGS GYI MDOG LTAR DMAR BA DANG,

(M1) Because our Teacher freed himself of desire for all things involving causes, his fingernails took on a reddish color, like that of copper.

(M2) SEMS CAN LA LHAG PA'I BSAM PA NYID KYIS SEN MO'I MDOG SKYA SHAR RE MI BYED PAR SNUM PA NYID DANG,

(M2) Because our Teacher took on personal responsibility for the welfare of every living being, his fingernails took on a sheen, without any dry white spots.

(M3) BYAMS PA'I DUS SU BRAM ZE'I RIGS LA MCHOG DANG, BDAG CAG GI STON PA'I DUS SU RGYAL RIGS LA MCHOG TU BYED PA LTAR RIGS KYI MCHOG LAS SKYES PAS **SEN MO MTHO BA** NYID LA,

In the days of Maitreya, the Brahmin caste will be considered the highest; whereas in the times of our Teacher, the royal caste was considered highest. And because our Teacher was born into the highest caste, he had raised fingernails.*

**This reasoning following the commentary of Master Haribhadra.*

RIGS MCHOG LAS SKYES PA SEN MO MTHO BA'I RGYUR 'ONG DON MED PAS DPE BYAD KYI SKABS KYI 'DI DAG MTSAN BZANG GI SKABS LTAR RGYUS 'BRAS BU

The Signs & Marks of a Buddha

SGRUB PA MA YIN GYI, DE'I TSE YOD PA'I PHYI ROL GYI RTAGS 'DI DAG NI NANG GI YON TAN DE DAG DPOG BYED KYI RANG BZHIN GYI RTAGS LTA BU ZHIG YIN GSUNG,

Our Lama noted though that it makes no sense to say our Teacher's being born into the highest caste was the reason why he had raised fingernails; but that here in the discussion of the marks, we are not talking about qualities which are results produced by certain causes as in the case of the exquisite signs. In this case, these outer manifestations are signs in the sense that they allow us to deduce certain internal, fine qualities.

(M4) RANG BZHIN GYIS NYES BA DE BYAS NA BYED PA PO DE GNONG GIS THEBS NAS GZHAN LA SMRA MI NUS PAS NYES PA DE LA RANG BZHIN GYI KHA NA MA THO BA ZER BA YIN LA, DE MED PA NYID KYIS SOR MO ZLUM PA NYID DANG,

(M4) There are certain deeds that are referred to as “wrong, just naturally.” What this refers to is the fact that a person who commits them is automatically overcome by shame and unable to admit their deed to another. Because our Teacher freed himself of all such deeds, his fingers became rounded.

(M5) DGE BA'I RTZA BA SOGS KYIS SOR MO RGYAS PA NI SOR TSIGS 'BUR BA DANG MNYER MA MED PA SOGS SO,,

(M5) Because of his “store of virtue” and so on, [again referring to Master Haribhadra's wording], our Teacher's fingers became healthy and strong, so that they were free of defects like bumps and wrinkles.

(M6) SOR MO BYIN GYIS PHRA BA NI BAGS KYIS PHRA BA DANG DON 'DRA BAS SOR MO'I RTZA BA NAS RTZE'I BAR JE PHRAR SONG BA LA BYED GSUNG,

(M6) Our Lama noted that the Tibetan expression *jin gyi trawa* here is similar in meaning to the expression *bak kyī trawa*, meaning that from the base of the fingers to the tip, the fingers gradually get thinner.

SOR MO DANG SEN MO'I DPE BYAD 'DI DRUG NI PHYAG SOR RING BA'I MTSAN GYI 'KHOR DANG, DBU RGYAS PA DANG DBU SKRA DRUG STE BDUN NI GTZUG TOR DANG SPU GA-YAS SU 'KHYIL BA'I 'KHOR YIN PA SOGS SLOB DPON CHOS BSHES KYIS RGYAS PAR BSHAD LA,

These six minor marks relating to the fingers and fingernails [M1-M6] are to be grouped under the major sign of having long fingers [S6]; whereas the mark of having a head with a full shape [M73] and the six marks relating to the hair [M74-79]—for a total of seven—are to be grouped

The Signs & Marks of a Buddha

into the signs of the crown ridge [S23] and the body hairs spiraling to the right [S16]. These and other details are discussed at length by Master Dharmamitra.

MTSAN RDZOGS PA DANG, PHYAG RING ZHING RGYAS PA GNYIS SBYAR DGOS PA CHAD PA DANG, GSUNG LA GSUM BYAS PA LHAG LA, DE MA GTOGS GZHAN RNAMS GSER 'PHRENG NAS DE LA CHAGS BZHAG BYAS PA LTA BU ZHIG RED GSUNG,

The fact that the marks on their body are perfectly formed [M24] and that their hands are both long and lovely [S12] have been left out in this section, and these two should be added. Adding the three qualities of their speech [S25, M52, M53] was too much. Other than that, our Lama said, it seems that the *String of Golden Beads* has taken this discussion as its model.

(M7) RTZA PHYI ROL TU MI MNGON PA DANG, (M8) RTZA GCIG GI STENG DU GCIG BSNOL TE PHYI ROL NAS MI MNGON PA RTZA MDUD PA MED PA DANG, (M9) LONG BU MI MNGON PA NI, MTSAN GYI DE DANG 'DI GNYIS CHE CHUNG DANG PHYI NANG GI LONG BU LA BSHAD PA DANG,

The signs where (M7) none of the tendons show; and where (M8) there are no knots, where one tendon crosses over the top of another in a way which is apparent; and (M9) where the ankle bones don't stick out relate to the sign where (S9) the joints of the legs are smooth; the difference between the two is explained as relating to relative size, and the degree to which the ankles are jutting out or contained within.

(M10) ZHABS RING THUNG MED PAS MI MNYAM PA MED PA DANG, MTSAN GYI DE ZHABS MTHIL MNYAM PAS SA LA ZHABS RJES RDZOGS PAR 'BAB PA DE YIN GSUNG,

(M10) The mark that describes how the legs have no difference in length refers to an absence of not being equal; the sign where the soles of the feet are described as being “equal” or smooth [S2] is a reference, said our Lama, to the fact that when the Buddha walks, the footprint they leave upon the earth is made distinctly and fully.

(M11) SENG GE RI DVAGS GZHAN LA 'JIGS PA MED PA RI DVAGS KYI RGYAL PO YIN PA BZHIN DU, SANGS RGYAS NI RNAM RTOG GI CHOS GANG LA'ANG 'JIGS PA MI MNGA' BA NYID KYIS MI YI SENG GE DANG,

(M11) The lion has no need to fear other wild animals, for he is the king of them all. In the same way, the Buddha has absolutely no need to fear any form of seeing things as existing in themselves—and so he is the lion among men.

The Signs & Marks of a Buddha

(M12) GLANG PO CHE RNAMS KHYU MCHO G GI RJES SU 'BRANG NA GNOD PA SOGS MED PA LTAR, SANGS RGYAS KYI RJES SU ZHUGS NA LAM MI GOL BAR DRANG POR 'GRO BA NYID KYIS

(M12) When elephants follow behind the head of the herd, they are protected from injury and the like. When we follow behind the Buddha, we can go straight to our goal, without mistaking the way.

MI YI KHYU MCHO G YIN PAS NA DE DANG DE'I STOBS SU GSHEGS PA MDO DANG NYI SNANG GI DGONGS PA DANG, SLOB DPON GYI 'DI GNYIS MDO GZHAN ZHIG GI RJES SU 'BRANGS PA YIN GSUNG,

As such, he is the head bull for all of us humans; and the thinking found in the sutras—and in *Light on the 20,000**—is that he moves with all the power of each of these two beings. Master Haribhadra's interpretation, said our Lama, on this pair follows a different sutra.

**A famed commentary on the Jewel written by Arya Vimuktisena.*

(M13-M14) NGANG BA'I STABS SU GSHEGS PA SOGS GNYIS DANG,

(M13-M14) Then there are the two [including being the head of the pack] where our Teacher moves like a goose [that leads a flock] and such.

(M15-M16) RTEN 'BREL GYI CHOS NYID KYIS ZHAL GA-YON PHYOGS SU 'KHOR NAS 'GRO BA MI SRID PAR ZHABS GA-YAS SNGON LA SPO BA DANG GA-YAS PHYOGS SU 'KHOR NAS PHEBS PAS GA-YAS SU GSHEGS PA SOGS GNYIS DANG,

(M15-M16) By the very nature of what would be auspicious, it is simply impossible for our Teacher to walk around something to the left; rather, he always steps out with his right foot first, and continues around the thing to the right. Thus it is that the two including “moving around things to the right” [and moving in a beautiful way] are mentioned.

(M17-18) LAM GONG 'OG TU MI 'GRO BAR DRANG POR PHEBS PAS MI YO BAR GSHEGS PA SOGS GNYIS DANG,

Next come the two where the Buddha walks “straight”—wandering off neither to a higher nor to a lower path, [and walking with infinite grace].

(M19) GSER BTZOM LTA DU SKU LA RDUL SOGS MI CHAGS PAS BYI DOR BYAS PA LTA BU DANG,

The Signs & Marks of a Buddha

(M19) Dust and the like never settle upon the holy body of the Teacher, which is so like gold which has been purified—and so it is as if he has been dusted.

(M20-M24) BLO DANG 'TSAM PAR CHOS STON PAS PHRA SAR PHRA SBOM SAR SBOM PA SOGS LAS 'DI LA PHRA SBOM MI 'TSAM ZER BA LTA BU ZHIG MI SRID PAS SKU RIM PAR 'TSAM PA SOGS LNGA DANG,

(M20-M24) The Buddha always teaches Dharma in a way that fits the minds of those that are listening: where parts for example require a subtle presentation, he gives a subtle one; and where they require a more general presentation, he presents a more general one. It is impossible for it to happen where he somehow fails to measure whether something fine or something more gross is required—and so his “gait is measured,” and the rest of the five marks associated with each other here.

(M25) CHA LAG YANGS PAS SKU'I KHO LAG YANGS PA DANG,

(M25) Since every part of him is broad, our Teacher’s “entire form is broad and magnificent.”

(M26) GOM PA RING THUNG MED PAS GOM PA SNYOMS PA DANG,

(M26) Our Teacher walks evenly, with neither longer nor shorter strides.

(M27-M33) SPYAN LAR RI [RAB RIB?] MI MDA' BAS RNAM PAR DAG PA SOGS BDUN DANG,

(M27-M33) Next we have the seven marks beginning with our Teacher’s eyes being clear, free of any kind of obscuration.

(M34) SKU ZHES PA MA DAG PAS DKUR BR TEN NAS ZER BA LTAR DKU RKED ZLUM PA NYID DANG,

When people spell the word in the next part as *sku* [meaning “body”], it is actually supposed to be *dku* [“side of the body”], as when we say “someone is leaning on the side.” And so here next is the point that the sides of our Teacher’s body are nicely rounded.

(M35) SKU SKABS PHYIN PA NYID DANG,

(M35) And then comes the mark that his waist is slender.

The Signs & Marks of a Buddha

(M36) BRANG SOGS KYI NGOS LA RKO RKO MED PAS MA RKONGS PA DANG,

(M36) In the area of the abdomen and so on, the Teacher’s body has no part sagging out, and so it is “not protruding.”

(M37) LTO BA'I NGOS MTHO DMAN MED PAS PHYAL PHYANG NGE BA'AM PHYA ME BA DANG,

(M37) The positioning of the area of our Teacher’s stomach is neither too high nor too low; as such we can say that it is nicely “set” or moving.

(M38) LTE BA'I BU GZAB PA DANG,

(M38) The opening of his navel goes quite deep into his body.

(M39-41) LTE BA'I RI MO GA-YAS PHYOGS SU 'KHYIL BA SOGS GSUM DANG,

(M39-41) Next are the three beginning with how the lines on his navel spiral to the right.

(M42-M45) SKYES BU CHUNG NGU LA STONG NYID STON PA SOGS DUS MIN DU GDUL BYA GDUL BA'AM NAG PO'I CHOS STON PA NI DUS MA YIN PA'I CHOS 'DUL BA YIN LA, DE DANG BRAL BA NYID KYIS SKU LA SME BA GNAG BAG MED PA SOGS BZHI DANG,

(M42-M45) There is a question of timing, where for example we try to help a person reach self-control by teaching them emptiness when they have not yet developed enough to hear it—or where we give a person a teaching on dark things. Since our Teacher is completely free of all such tendencies, his body is “free of moles or spots”—which is grouped with the next three too.

(M46) SANGS RGYAS KYIS GSUNGS PA LTAR NYAMS SU BLANGS NA NAM ZHIG GTAN GYI 'DUN MA GRUB PAR 'GYUR BAS NA PHYI RJES SU YONGS SU DAG PA'I CHOS YIN LA DE STON PAR MDZAD PAS PHYAG GI RI MO RING BA NYID DANG,

(M46) If a person puts into practice what a Buddha teaches, then at some point they will realize their ultimate dreams; and so what comes later proves out that this is a perfectly pure teaching—and when we give people that teaching, the result is that the lines cut into our palms are long.

(M47) GNANG BA'I RJES SU DGAG PA DANG, BKAG PA'I RJES SU GNANG BA SOGS BSAB PA RAB TU MANG PO STON PAR MDZAD PA NYID KYIS ZHAL HA CANG MI RING BA DANG,

The Signs & Marks of a Buddha

(M47) There are a great many points where we have to strike a balance: for example, where we later prohibit something which was originally allowed; and where we later allow something which was originally prohibited. Since he teaches such points, our Teacher's face is not too long.

(M48-53) MCHU NI NANG DU GZUGS BRNYAN 'CHAR BA'I BIMPA LTAR DMAR BA SOGS DRUG DANG,

(M48-53) Next are the six marks including the fact that our Teacher's lips look as though a rose were being reflected in their mirror, and so on.

(M54-56) GONG MA LTAR NA NYON MONGS THAMS CAD KUN SBYOR DANG, BYE SMRA LTAR NA RTZA NYON DRUG LAS MCHOG 'DZIN GNYIS LOGS SU BYE BA DANG,

According to the higher schools, all the negative emotions serve to bind us to the cycle of pain. According to the Detailists, the two forms of thinking that something wrong is supreme—[that is, holding that one's wrong views are supreme; and holding that certain harmful forms of supposed moral codes and spiritual austerities are supreme] are to be separated out and treated differently from the rest of the six root negativities.

PHRAG DOG SER SNA GNYIS BSNAN BAS KUN SBYOR BCU STE 'DI DAG YANG SRID DU SBYOR BAR BYED BA'I RKYEN GYI GTZO BO YIN PAS NA KUN SBYOR ZHES BYA LA, DE BSDAMS PA [?] NYID KYIS MCHE BA ZLUM PA SOGS GSUM DANG,

By adding jealousy and stinginess, we come up with ten of these negativities that bind us to the cycle—and these are the main forces that bind us to a rebirth. This is why they are called what they are; and because our Teacher has bound *them*, he has the three that include cuspid teeth which are rounded.

(M57) SA BCU BA'ANG NANG PHAN TSUN YON TAN MI MNYAM LA, SANGS RGYAS THAMS CAD MNYAM NYID GSUM GYIS MNYAM PAS NA MNYAM PA'I SA YIN LA DER GNAS PA NYID KYIS MCHE BA MNYAM BA DANG,

(M57) Even those at the tenth bodhisattva level differ among themselves in the fine qualities they possess; but all Enlightened Beings are equal in the three different equalities.* Their level is therefore one of equalness; and because our Teacher stays there, his teeth are equal in length.

**Three different equalities: The cause of all Buddhas—accumulating the two collections—is exactly the same for every one. The result they reach—the reality body—is also exactly the same. And the way in which they perform their enlightened deeds, for the sake of every living being, is also exactly the same.*

The Signs & Marks of a Buddha

(M58-M62) MCHE BA JE PHRAR SONG BAS BYIN GYIS PHRA BA SOGS LNGA DANG,

(M58-M62) Their cuspid teeth get more narrow along their length; and so they “taper as they go”; and this is the first of the group of the next five marks.

(M63-64) SPYAN DKAR NAG MA 'DRES PAS NA 'BYES SHING PADMA'I 'DAB MA RANGS PA LTA BU SOGS GNYIS DANG,

(M63-64) The black and white in their eyes are never mixed together; therefore the eyes are well defined, and also almond-shaped, like wide lotus petals. This is combined with the next to make a group of two.

(M65-M76) LUS SBYIN PAR GTONG BA SOGS PHYI ROL NAS BLTAS NA DKA' BAR SNANG YANG, DE DAG LA NANG DU ZAN CHANG GCIG GTONG BA'I 'DU SHES LAS MI 'BYUNG BA LTAR YIN LA,

(M65-M76) When we look at them from the outside, deeds like giving away ones own body seems something very difficult to do; but with the hearts of Buddhas, they never think of these as being anything more troublesome than giving away a single piece of food.

'JIG RTEN GYI BDE BA CHUNG NGU RE'I CHED DU'ANG LUS LA GTAR SREG BYED PA SOGS DKA' SPYAD DGOS KYANG, CHOS 'DI LA DKA' RGYU DE TZAM MED PAR BDE NAS BDE BAR 'KHRID PAS NA CHOS 'DUL BA 'JAM PO STE DE LA MKHAS PA NYID KYIS SMIN MA 'JAM PA SOGS BCU GNYIS DANG,

In the everyday world, we sometimes have to allow blood let from our body—or allow it to be burned as part of a medical treatment—all for a single minor feeling of well-being. This is not the way of the Dharma though, where nothing is ever so very hard: we reach one kind of happiness and then that one leads us to the next one. And so the way that the Dharma teaches us to control ourselves is a gentle way. When we master this way of thinking, it creates the 12 marks starting with the hairs of our eyebrows being soft.

(M77) SKRA HA CANG 'JAM PAS KHO'U RUL LTAR 'CHING BA MIN PAS MI 'DZINGS PA NYID DANG,

(M77) Because our hair at that point is so soft, it never gets tangled, as if it would be when we plaited it.

(M78) DBU SKRA HA CANG RTZUB PAS GYEN DU MA BRDZES PAS MI GSHOR BA NYID DANG,

The Signs & Marks of a Buddha

(M79) The hair never acts as it would if it were too rough, and tucked upwards; which is to say that it never flies out.

(M79) BYANG CHUB YAN LAG GI ME TOG BKRAM PAS DBU SKRA DRI ZHIM PA NYID DANG,

(M79) Because we have spread the flowers of the components of enlightenment, our hair takes on a delightful scent.

(M80) THAMS CAD LA PHAN PA KHO NA SGRUB PA'I 'BRAS RTAGS SU THUGS KA NA BKRA SHIS BAI DPAL BE'U DANG, MGRIN PA NA DUNG GA-YAS 'KHYIL GYI RI MO YOD PA SOGS BKRA SHIS PA'I DGE MTSAN GYIS BRGYAN PA YIN GSUNG NGO,

(M80) As a sign that we work at nothing other than the benefit of every living being, there are the outlines of knots of glory upon the skin at our heart; and the outlines of a conch shell, spiraling to the right, at our throat—and so on. And thus, said our Lama, are we adorned with the signs of auspicious goodness.