
**The Entrance for the Children of the Conquerors -
A Commentary on the Introduction to the Actions of Bodhisattvas**

Chapter One: The Benefits of the Mind of Enlightenment

An explanation of the benefits of the mind of enlightenment, as a preparation for the taking of the bodhisattva vows.

Author of the Root Text: Bodhisattva Shantideva
Author of the Commentary: Gyaltsab Rinpoche
Subject: Bodhicitta and the Six Perfections
Translator: Fedor Stracke





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Translator's Forword

Gyaltsab Je:

This commentary shows the complete stages of the path to enlightenment. It shows the training in the thoughts of the small and middling beings as preliminaries for the training in the thought of the great capable being and it shows that, having thus generated the mind of supreme enlightenment, one then trains in the six perfections of generosity and so forth.

Initially, to generate the mind for supreme enlightenment, one needs to strongly increase joyful strength through contemplating its benefits well. This is described in the first chapter, which also shows the training in the thoughts of the small and middling being as limbs for that mind generation.

Then, to generate the mind of supreme enlightenment, which has the root of love and compassion, one must confess the opposing conditions, i.e., the obscurations, and one must build up the conducive condition, i.e., accumulate merit.

This is done on the basis of having cleaned the place of practice, as if one is expecting a wheel-turning king to come for visit at one's house. Then one needs to take the mind of enlightenment. The former is explained in chapter two and the latter in chapter three.

The fourth chapter demonstrates the need for conscientiousness as the factor that prevents the virtues from training in the perfections upon mind generation from degenerating.

The next chapters provide the way of training in the six perfections. The fifth chapter gives extensive instructions on the way of training in morality by way of protecting one's mind with mindfulness and introspection. The way of training in patience, enthusiasm, mental stabilisation and wisdom are explained in the next four chapters.

The tenth chapter gives a comprehensive overview of the way of training in generosity, with extensive notes on how to train in the mind of giving by dedicating one's body, possessions and virtues to others. The training in generosity is also explained at the time of taking the mind of enlightenment and so forth. The resulting buddhahood is explained in the ninth chapter.

This is a translation of the *Bodhisattvacharyavatara* by Shantideva and of the commentary named *Entrance for the Children of the Conquerors* written by the great Gyaltsab Je, (whose commentaries are like, totally great:)). Both texts are ancient texts, the first being composed in the 8th century and the second late 13th or early 14th century, with styles of expression and scholarly standarts different to modern time treatises. There were already many translations of the *Bodhisattvacharyavatara*, and when I told my kind and incompareable teacher Lama Lundrub that I was translating it, his memorable reaction was, "Oh no, not another translation." But I was translating mainly the commentary, and needed verses to insert in the commentary. There is a synergy between the commentary and the root text, in that the commentatry usually incooperates all the syllabels into the explanation. The root verse is the basic explanation, like the skeleton, which is then elaborated and elongated by the commentary, the meat. Similar to the skeleton being present in the body, the words of the root text should all be present

in the commentary. It is like this in the Tibetan, and should be like that in the English, but I was not able to yet to do this in a complete manner. It is on the to do list.

While there were many translations of the root text published, I had not seen one I liked. Many seem to have been translated without relying on a good commentary, and seem to have quite a few mistakes. The verses are often also translated much more flowery and poetic, and the verses are often also fuller, then what appears to my mind when I read the Tibetan.

In my view a translation of a root text should be as much as possible a mirror image in the target language of the source language, while avoiding the traps of a literal translation only. Being restricted to 9 syllables per line, and the target audience being having a lot of merit, the verses in a root text often ended up as cryptic, incomplete sentences.

It is the job of the word commentary, such as the commentary by Gyaltsab Je, to fill in the gaps, and it is not the job of the translator to do that in-text. This brings me to the commentary, which is written in a particular scholarly style using repetitions, often with difficult double negatives, and very long sentences, which were seen as a sign of good writing, and works in the Tibetan, but it does not work for the western reader, and so I took some liberties there. I did not translated the commentary literally, like a computer program would do, but tried to keep in mind my target audience and read ability. Therefore I would say it is an accurate but not a literal translation.

My translating style is however to first err on the side of caution and being literal, to avoid mistakes, and then, in repeated editions, edge myself to the middle without losing the meaning, by improving style, expression and read ability. This process is not yet finalized. But no matter how much good will one may have, it is still a translation of an ancient text, written by a great great scholar, whose target audience was not necessarily the modern reader accustomed to receiving information in 140 characters.

Gyaltsab Je sometimes packs a lot of profound information into a few paragraphs, information that actually will take years to understand, such as the explanations of the ninth chapter, and some explanations are very sophisticated, such as the explanation of the homage.

However, the benefit is derived from making the mental effort to understand, and the mind, being clear and knowing, has the ability to understand new things it did not understand before. Since one can become omniscient, there is nothing one cannot understand over time. And the very difficult points one can always leave to return to later.

One aspect of the commentary that one soon notices is that it is outlined in a very detailed manner, and to help finding one's way through the text there is a mind map and a leveled outline at the back of each chapter.

MAY ALL BE AUSPICIOUS

The Entrance for the Children of the Conquerors - A Commentary on the Introduction to the Actions of Bodhisattvas

I prostrate to all the buddhas and bodhisattvas¹.

Gyaltsab Je's Introduction

I bow respectfully at the feet of the pure holy lords endowed with great compassion.

He, whose mind has exhausted all faults and who exalts dancing in the pure sphere of the mandala of the four bodies, ablaze with the glory of marks and signs,
Who emanates out of great compassion light rays of pure speech endowed with sixty aspects to infinite migrators,
Who clears away the darkness of infinite migrators with spontaneous and uninterrupted wholesome actions,
I prostrate respectfully to the feet of the able ones and to the lama, the great being that is the Gentle Melodious One².

So that I may be guided in all my lifetimes,
And with the thought of benefiting those of equal fortune,
I shall write down, according to the views of those proficient,
The words and meanings of the *Introduction to the Holy Actions
Of the Children of the Conquerors*.

Those bound by the noose of grasping as supreme the view of self,
Who thus assert that to attain the lesser enlightenment
One does not need to realise the suchness of the profound,
Childish ones, listen to dispel your mistaken assertions³.

Now, the Conqueror, the Powerful Able One himself initially generated the supreme mind of enlightenment. In the middle he completed the two accumulations by practicing the six perfections of generosity and so forth for several countless great eons. In the end, having become completely enlightened, he turned the three wheels of dharma.

First, he turned the dharma wheel of the four noble truths in twelve aspects, repeating them three times. Merely by showing the four truths to someone belonging to the Hearer lineage whose continuum has ripened, they comprehend dependent arising free from elaborations.

¹ Homage by the German translator.

² The Gentle Melodious One is *Manjushri*, and Gyaltsab Je's teacher Lama Tsong Khapa is a manifestation of *Manjushri*. Gyaltsab Je is praising his qualities of body, speech and mind as the qualities of *Manjushri*, and then prostrating to him.

³ This is an exhortation to the followers of the tenets below the Prasangika tenet, who not only assert an intrinsic self, but who are also under the control of the wrong view holding mistaken views to be supreme, and who therefore assert that one does not need to realize suchness of the profound, the lack of inherent existence, to attain liberation, to listen to this commentary, and specifically to the ninth chapter. The Bodhisattvacharyavatara is seen as one major Prasangika treatise, and in the ninth chapter the need to realize the lack of inherent existence even to attain liberation is established in great length.

Just as it is explained in Nagarjuna's treatises and by the Master Chandrakirti with quotation in the *Commentary on the Sixty Reasonings*, subtle selflessness is shown explicitly in the Hinayana basket of teachings on several occasions.

Then he turned the second wheel of dharma, such as the *Small, Middling and Great Wisdom Sutras*, which comprehensively show the selflessness of person and phenomena. Subsequently he turned the third dharma wheel, the advice of the irreversible wheel endowed with the extensive method aspect.

The Introduction to the Holy Actions generally relates the intent of all the teachings, and specifically it reveals in full the intent of the Mahayana basket. I⁴ shall explain this holy dharma, which extensively conveys the way in which all the teachings have to be practiced as part of the path to enlightenment by one individual belonging to the Mahayana family.

The author of this treatise is the master, the superior Shantideva, who fully realised the intent of all the teachings. He is endowed with great compassion that cherishes others over self, and only works for the benefit and happiness of others, not basing his practice on his own personal happiness. Specifically, he practices the highest yoga, which is completely free from elaborations. As such, he is the very essence of a Mahayana practitioner.

His treatise *Introduction to Actions of Bodhisattvas* is divided into in four parts:

1. The Meaning of the Title
2. The Translator's Prostration
3. The Meaning of the Text
4. The Meaning of the Conclusion⁵

⁴This is Gyaltsab Je, who wrote this commentary to the *Introduction of Actions of Bodhisattvas* called *The Entrance for the Children of the Conquerors - A Commentary to the Introduction of Actions of Bodhisattvas*. Gyaltsab Je was one of the two main disciples of Lama Tsong Khapa, and he composed commentaries on many major Indian treatises. Gyaltsab Je's commentary starts above with the just mentioned title *The Entrance for the Children of the Conquerors*.

⁵This outline comes after chapter 10.

The Meaning of the Title

In Sanskrit: *Bodhisattvacharyavatara*⁶

In Tibetan: *Introduction to the Actions of Bodhisattvas*⁷

Out of the four languages of India, the title of this text is in Sanskrit.

- *Bodhi* means enlightenment;
- *Satva* means brave one;
- *Charya* means action;
- *Avatara* means introduction;

The Translator's Prostration

I prostrate to all buddhas and bodhisattvas

The purpose of the translator's prostration⁸ is to pacify the obstacles to the translation and to identify this text as a commentary belonging mainly to the sutra basket of teachings, although in general it is a commentary on all the baskets of teachings.

⁶ This is the start of the root text, the *Introduction to the Actions of Bodhisattvas*, which from here on will be the numbered verses.

⁷ Byang chub sems pa'i spyod pa nyid 'jug pa

⁸ This is the homage of the Tibetan translator of the *Bodhisattvacharyavatara*, which is customary to do for the reasons mentioned above, and also to conform to the actions of holy beings. It is not part of the actual text, which is by Shantideva.

Meaning of the Text

(The Preparatory Actions for Explaining the Stages of the Mahayana Path; the Actual Explanation of the Stages)

The Preparatory Actions for Explaining the Stages of the Mahayana Path

(Homage; Pledge of Composition; Humility and the Reason for Joyful Composition)

Homage

(Purpose; Summary; Meaning of the Words)

To the sugatas possessing the dharmakaya, their children [1ab]
And to all suitable of homage I prostrate respectfully.

Purpose

By expressing the qualities of special objects and going for refuge, one comes to be understood as a holy being, and the obstacles to the composition of the treatise are pacified. In the end, one attains definite goodness and other disciples will also follow this example. As a result, they too will achieve all accumulations of goodness.

Summary

Shantideva prostrates to the Triple Gem, and all others worthy of homage.

Meaning of the Words

The term *sugata*⁹ can be related to the qualities of (1) abandonment and to (2) realisation.

The qualities of excellent abandonment:

1. Similar to a person possessing a good body, if one has exhaustively abandoned the afflictive obscurations, then one has gone to the good or beautiful.
2. Similar to having completely purified a contagious disease, one has gone beyond falling into cyclic existence through the power of the afflictions.
3. Similarly to a well-filled vase, having gone to all and thus having gone to bliss, through having exhaustively abandoned the non-afflictive ignorance.

‘Bliss’ is referred to as good and ‘gone’ means to have become the living example for that.

These three qualities distinguish respectively from a non-Buddhist that is free from attachment¹⁰, from a stream enterer, or a returner and so forth, and from a Hinayana arhat.

According to excellent realisation:

Having gone to bliss because of directly understanding the suchness of the two selflessnesses, having stable understanding and understanding all. These distinguish as well respectively from the three kinds of persons.

These words show the praise to the buddha jewel.

⁹ Su - bliss; gata - one having gone;

¹⁰ Non-buddhist having attained at the least the first form absorption, i.e. being free from desire for objects of the 5 senses.

The dharmakaya is the naturally pure sphere free from all stains, which is the dharma jewel, and those possessing it are the ones gone to bliss. The first and second terms also contain the two form bodies of a buddha, and the second term also represents the truth of cessation and the truth of the path of a bodhisattva. Hence, all Buddha Jewels and Mahayana Dharma Jewels are the object of prostration. *Children* refers to superior bodhisattvas, and with their inclusion the Triple Gem is complete.

Shantideva prostrates respectfully with body, speech and mind to them, and to all others worthy of prostration, such as abbots, preceptors and so forth.

Pledge of Composition

(Identifying the Subject; Rejecting the Fault of Self-Creation; Rejecting Repetition; Identifying the 4 Points of Purpose and so forth)

This introduction to the discipline of the tatagata's children [1cd]
I shall formulate in brief, according to the teachings.

Identifying the Subject

This is a compendium that contains all the stages of the path that cause one to achieve enlightenment, such as the practice of the perfections of generosity and so forth, that were engaged in by the buddhas and bodhisattvas upon initially generating the mind of enlightenment.

A scholar in a commentary relates it¹¹ only to vows alone, but this is not the meaning of the word here.

Rejecting the Fault of Self-Creation

Question: Have you not made this up yourself? Who is supposed to believe this?

Shantideva: There is no fault of self-creation. This introduction to all the stages of the Mahayana path is according to the explanations of the scriptural teachings of the Buddha.

Rejecting Repetition

Question: Yes, one generates realisations in dependence on the scriptures, but to what end compose this text?

Shantideva: There is not fault of repetition because I explain the teachings in a condensed way, so that the meaning of the scriptures can be easily realised.

Identifying the 4 Points of Purpose and so forth

The Mahayana path and its result are the subject, to understand them in dependence on this treatise is the purpose, to ultimately attain enlightenment in dependence on this is the essential purpose, and that the later does not come about without the earlier is the relation¹². The purpose of making the pledge of composition is to bring what has been pledged to completion.

¹¹ Tib: sdom; translated as discipline in line 1c, can also be translated as vow. It refers also to gathering, bringing together, binding, etc.. But here it refers to the practices of bodhisattvas, their disciplines.

¹² According to Indian scholastic standard, a commentary had to contain the four points of subject, purpose, essential purpose and relation. This means here that the attainment of enlightenment is not possible without understanding the subject of this text.

Humility

(In Humbleness, It Was Not Written for the Purpose of Others; the Reason for Joyful Composition; Expressing that It Becomes Meaningful for Others of Same Fortune)

In Humbleness, It Was not Written for the Purpose of Others

I do not express anything that did not exist earlier [2]
And I also do not possess poetic proficiency.
Therefore my intent was not for the purpose of others,
I compose this to acquaint my own mind.

Question: If it was written according to the teachings of the Buddha, and one needs to attain realisations in dependence on the teachings of the Buddha, why then did you compose this text?

Shantideva: For two reasons I have not written this treatise for those other people that can easily realise the meaning of the subject matter in dependence on the teachings of the Buddha:

1. This text does not express anything that is not already taught in the scriptures.
2. Although there is no difference in meaning, I do also not have the poetic proficiency of making changes in the words according to heaviness, lightness, increase and so forth.

The Reason for Joyful Composition

Familiarisation with virtue and the strength of my faith, [3ab]
This will increase them adventitiously.

Shantideva: There is a reason why I compose this treatise. It is for acquainting my mind, so that what I understood earlier does not decrease but rather increases.

The reason for using the particle 'this' is to either indicate that the text is already complete in the master's mind or that he is composing it, but that it is not yet complete.

Argument: If Shantideva composed the treatise for the purpose of self, then, if he did not understand it, then he was unsuitable to compose the treatise. If he understood it, then of course that itself is enough to meditate on, but what need is there then to compose the text?

Shantideva: I composed the treatise to familiarise my mind in an uninterrupted manner with the extensive virtue that I entered into earlier. By putting it in the form of the treatise, it also increases this mind more and more.

Hence, by composing the treatise through the force of my faith, wisdom and compassion, initially all these in my continuum increase. Then, in dependence on that, others of equal fortune to see this treatise will also understand.

Expressing that It Becomes Meaningful for Others of Same Fortune

In case others of equal fortune to myself [3cd]
See this, it will be meaningful for them.

The purpose of others is also definitely accomplished because when other Mahayana

practitioners of fortune to equal mine see this text, it will then become as meaningful to them as it is for me.

The Great Commentary explains *ci ste*¹³ as in case. That the commentary was composed for the purpose of self is confirmed by experience. To say “In case others see it, it is also meaningful” has the same meaning, which is to say the commentary was composed for the purpose of others. Although the purpose and relation is shown earlier, these lines should be understood as showing that the commentary is for the purpose of others.

¹³ 2 Tibetan syllables from the root verse.

The Actual Explanation of the Stages of the Path

(Exhorting to Take the Essence of the Basis with Freedoms and Endowments; the Method for Taking the Essence)

Exhorting to Take the Essence of the Basis with Freedoms and Endowments

To find such freedoms and endowments is extremely rare. [4]
If I do not do anything beneficial now
To achieve the purpose of sentient beings
How shall I subsequently attain it perfectly?

One needs to make certain that one practices the dharma on this basis that possesses freedoms and endowments because it is very difficult to find such a basis with these eighteen dharmas, since it is very rare to establish the causes for it.

To attain merely a human body one needs to practice only a single morality, but to attain a precious human body one needs to practice pure morality as the basis, which then needs to be complemented with the practice of generosity and so forth, and completed with pure prayer. This is exceedingly difficult to find.

Contemplating the Great Meaning of the Freedoms and Endowments:

On this basis, which possesses freedoms and endowments, one needs to accomplish the purpose of others, because one has attained the basis, in dependence on which one can realise the higher status and definite goodness of others, which is their purpose. Hence one should practice with great effort.

Should one not accomplish the happiness of the next life and beyond, due to the idea of one's permanence and the like, then how shall one subsequently attain again perfectly such a base?

Normally we spend most of our time in states of no freedom where it is very rare to achieve the causes for a happy rebirth.

The Difficulty of Achieving Freedoms and Endowments:

From the *Letter to a Friend*:

The hole of a noose on a great ocean in motion
And a turtle meeting it - it is more difficult to be an animal
And to become human even more difficult; work with the human power
To achieve this aim by practicing the holy dharma.

By abandoning the eight states of non-freedom one achieves freedom. The eight states of non-freedom are:

From the *Letter to a Friend*:

Holding wrong views and birth as animal,
Hungry ghost or hell being,
Without the conqueror's teachings and birth as barbarian
In a border country and being deaf and dumb,

And birth as long life god, being born as any of these,
Is called being born without freedom.
Having found freedom free from those
Strive to become free from birth.

Because in these eight states there is no freedom to practice the dharma they are called states of non-freedom.

The ten endowments are listed in the *Hearer's Grounds* by Asanga:

The five endowments of self are:
Human, central born, complete faculties,
Not having transgressed the limits of karma, faith in the source.

Not having transgressed the limits of karma means not having committed or not having induced others to commit any of the immediate actions¹⁴. Having faith in the source means to have faith in the three baskets of teachings.

The five other endowments are listed in the same text:

A buddha has come and taught the holy dharma;
the teachings abide and those following;
there is affectionate compassion for others.

The Method for Taking the Essence

(The General Presentation; Detailed Explanation of the Individual Meanings)

The General Presentation

This commentary shows the complete stages of the path to enlightenment. It shows the training in the thoughts of the small and middling beings as preliminaries for the training in the thought of the great capable being and it shows that, having thus generated the mind of supreme enlightenment, one then trains in the six perfections of generosity and so forth.

Initially, to generate the mind for supreme enlightenment, one needs to strongly increase joyful strength through contemplating its benefits well. This is described in the first chapter, which also shows the training in the thoughts of the small and middling being as limbs for that mind generation.

Then, to generate the mind of supreme enlightenment, which has the root of love and compassion, one must confess the opposing conditions, i.e., the obscurations, and one must build up the conducive condition, i.e., accumulate merit.

This is done on the basis of having cleaned the place of practice, as if one is expecting a wheel-turning king to come for visit at one's house. Then one needs to take the mind

¹⁴ There are five immediate karmas: 1) Drawing blood from a buddha with harmful intent; 2) Killing an arhant; 3) Causing a division in the sangha; 4) Killing one's father; 5) Killing one's mother. They are called immediate karmas because they will ripen immediately at the end of this life, and not in some further off future life.

of enlightenment. The former is explained in chapter two and the latter in chapter three. The fourth chapter demonstrates the need for conscientiousness as the factor that prevents the virtues from training in the perfections upon mind generation from degenerating.

The next chapters provide the way of training in the six perfections. The fifth chapter gives extensive instructions on the way of training in morality by way of protecting one's mind with mindfulness and introspection. The way of training in patience, enthusiasm, mental stabilisation and wisdom are explained in the next four chapters.

The tenth chapter gives a comprehensive overview of the way of training in generosity, with extensive notes on how to train in the mind of giving by dedicating one's body, possessions and virtues to others. The training in generosity is also explained at the time of taking the mind of enlightenment and so forth. The resulting buddhahood is explained in the ninth chapter.

Detailed Explanation of the Individual Meanings

(Contemplating the Benefits of the Mind of Enlightenment; the Way of Training in the Practices Upon Having Generated the Two Minds¹⁵)

Contemplating the Benefits of the Mind of Enlightenment

(explaining the text of the chapter; the title of the chapter)

Explaining the Text of the Chapter

(the advice that it is suitable to abandon negativity and to accomplish virtue; contemplating extensively the benefits of the mind of enlightenment)

The Advice that It Is Suitable to Abandon Negativity and to Accomplish Virtue

Just like a flash of lightening illuminates the [5]
Dark clouded night sky for a moment,
Likewise sometimes, through the power of the Buddha,
Worldly beings receive wisdom and merit occasionally.

Hence, virtue is always meek [6a]

Nowadays, when we are of little merit and our negativities are very strong, it is appropriate to meditate on the antidotes to the negativities.

For example: Just as one can see form very clearly for an instant when the dark clouded night sky is illuminated by a flash of lightening, in the same way, for worldly beings the wisdom that establishes virtue thinking, "I have to act meritoriously" arises only occasionally. Beings do not possess such thinking continually.

For that reason they always remain with little virtue, and similar to the dark clouded night sky, they have difficulty overcoming the strong negativities that cause rebirth in the lower realms. Worldly beings take rebirth in very fearful places, which should be understood as very dreadful times, and therefore one should strive to accomplish virtue and abandon negativity.

¹⁵ This outline starts with chapter two.

“Hence, virtue is always meek” is explained in relation to time. It can also be explained in relation to the occasion when virtues are of little power and negativities are very strong.

Contemplating Extensively the Benefits of Bodhicitta

(Explaining the Benefits of Bodhicitta; Identifying the Nature of Bodhicitta; the Reason Why It Has these Benefits; Praising the Person that Meditates on Bodhicitta)

Explaining the Benefits of Bodhicitta

(it has the power to destroy all negativity and accomplish all virtues; one will become special in name and meaning; explaining the benefits with example)

It Has the Power to Destroy all Negativity and Accomplish all Virtues

(destroying great negativity; it can make supreme happiness a reality; it can accomplish one’s wishes)

Destroying Great Negativity

And powerful negativity dreadful. [6bcd]
 How can this be overcome by other virtue
 That is not the mind of enlightenment?

It is appropriate to meditate on the two bodhicittas because how could this dreadful negativity, that is the cause of the lower realms, be overcome by any other virtue that is not the mind striving for complete enlightenment? It cannot.

This does not relate primarily to the ultimate bodhicitta that can abandon the seed of the obscurations. Rather, it shows mainly the benefit of conventional bodhicitta purifying the earlier accumulated causes for the lower realms, as well as cutting the continuity of later ones.

It Can Make Supreme Happiness a Reality

The powerful able ones, who have contemplated this [7]
 For eons, see this alone as beneficial.
 Through it the immeasurable number of beings
 Easily accomplishes supreme happiness.

It is appropriate to strive to meditate on bodhicitta because the able ones, who thought deeply for many countless eons about what is beneficial for sentient beings and the method with which to achieve that benefit, see only this mind generation for enlightenment as beneficial.

This very bodhicitta is the seed with which the immeasurable number of sentient beings can easily and happily, independently of austerities such as tearing out one’s hair and so forth, accomplish the supreme happiness.

It is as it was said: Going from happiness to happiness; knowing the mind, who will be lazy?

It Can Accomplish One's Wishes

Those wishing to eliminate the hundredfold sufferings of existence, [8]
Wishing to clear the unhappiness of sentient beings and
Wanting to enjoy many a hundredfold happinesses
Should never give up the mind of enlightenment.

It is appropriate to meditate on bodhicitta since it is the supreme method for accomplishing the purpose of self and others.

Having trained in the motivation of the medium capable being one wishes to destroy the hundredfold sufferings of existence in one's continuum, and having trained in the motivation of the great capable being one wishes to clear the unhappiness of all sentient beings.

Regardless of whether one wishes to enjoy the hundredfold happiness of higher status or definite goodness, there is no better method. One should generate bodhicitta alone, and never give it up or let it degenerate.

One Will Become Special in Name and Meaning

Should one generate bodhicitta, then in one instant [9]
Are those pitiful ones bound in the prison of cyclic existence
Referred to as the children of the tatagatas,
And become objects of prostration for worldly gods and humans.

It is appropriate to strive in generating bodhicitta because once one has generated the wishing or engaging bodhicitta, one will instantaneously attain the distinguished name 'child of the tatagatas', and as the meaning of the name indicates, one will become an object of prostrations for worldly gods and humans.

It is not only the bodhisattvas that have entered the great grounds that have these qualities, but also the pitiful ones bound to the prison of cyclic existence by affliction and karma attain these benefits immediately after generating bodhicitta.

Explaining the Benefits with Example

(example for how the lesser becomes supreme; example for its rarity and preciousness; example for the unending and increasing result; example for its ability to rescue from great danger; example for how it destroys negativity effortlessly; how the benefits are explained in the sutras)

Example for How the Lesser Becomes Supreme

Like the supreme elixir that makes gold, [10]
Having taken this impure body, it transforms it
Into the priceless precious body of a conqueror;
Hence, strongly hold that called 'mind of enlightenment.'

Upon having contemplated these benefits and generated that called the mind of enlightenment, one should hold onto it firmly. Just like one sang of supreme gold trans-

forming elixir can transform one thousand sang of iron into gold, this mind can transform this body that one has taken, impure both from the point of view of cause and nature, into the priceless precious body of a conqueror.

In the *Flower Array* it sums up the benefits of bodhicitta with the example:

One sang of mercury, which appears as gold, can transform one thousand sang of iron into gold.

Example for its Rarity and Preciousness

It is very precious since the sole captain of migrators [11]
 Investigated well with immeasurable awareness.
 Those that wish to be free from the place of migration
 Should hold well onto the precious bodhicitta.

Those that wish to be free from all faults of cyclic existence, the place of migrators, should hold well onto the precious bodhicitta and protect it from degeneration like a powerful king of jewels.

Like the skilful captain, who brought the merchants to the jewel island, the unequalled sole captain of migrators, the Buddha, with his immeasurable wisdom awareness, investigated thoroughly what the best method may be to eliminate the poverty of migrators, and saw that only bodhicitta was that precious, i.e., rare and extremely beneficial method.

Example for the Unending and Increasing Result

All other virtues, similar to the plantain tree [12]
 Are exhausted upon bearing fruit.
 Since the fruit tree of bodhicitta constantly
 Bears fruits, it does not exhaust, it increases.

It is also appropriate for those that wish for unceasing and increasing virtue, to meditate on bodhicitta. Virtues that are not held by bodhicitta are like the plantain tree whose ability to produce a fruit is exhausted after it produces one. On the other hand, the fruit tree of bodhicitta produces fruits unceasingly, like the wish fulfilling field, and even increases further and further.

From the *Sutra Shown by Inexhaustible Wisdom*¹⁶:

Just as a drop of water that falls into the ocean abides until the end of the eon, the virtue that is dedicated for enlightenment remains until the essence of enlightenment is fulfilled, it does not cease.

Example for its Ability to Rescue from Great Danger

Even having generated extremely terrible negativities, [13]
 One becomes liberated from them instantaneously if one relies on it,
 Like from great dangers in dependence on a brave one.
 Why do the conscientious ones not rely on it?

¹⁶ Tib.: blo gros mi zad pa;

It is appropriate that the conscientious ones who are patient concerning what has to be practiced and what has to be abandoned rely on bodhicitta. Why don't they?

If one has created very frightful negativity such as harming the Three Jewels or creating the five immediate karmas, then one can become free from the fears of the lower realms in an instant by generating the mind of enlightenment. It is like relying on a powerful brave person that can protect one from the fears of a very dangerous road.

Example for How it Destroys Negativity Effortlessly

Like the fire at the end of the eon, the great negativities [14ab]
Are completely burned by it in an instant.

If one has generated the mind, then one is endowed with great power to destroy negativity. Similarly to the fire at the end of the eon destroying all the worlds below the first form realm, bodhicitta definitely burns in an instant the strong karma that causes rebirth in the lower realms.

If it can destroy the power of karma that is definitely to be experienced, then what need is there to mention that karma not definitely to be experienced? The great pioneers said that confession complete with the four opponent powers purifies karma definitely to be experienced.

'Definitely to be experienced' means that if one does not meditate on the antidote, then it is definitely to be experienced. This is established both with quotation and reasoning.

How the Benefits are Explained in the Sutras

Its boundless qualities [14cd]
Were explained by the aware Maitreya to Sudhana.

The mind of enlightenment definitely creates these benefits because Maitreya, who is endowed with awareness, explained these benefits and infinitely praised this mind in the *Array of Stalks Sutra* to the bodhisattva Youthful Sudhana.

From the Array of Stalks sutra it explains this extensively:

Son of good family, the mind of enlightenment is like the seed of all enlightened dharmas. It is like a field because it increases the white dharmas of all migrators...it is like the pure vase because it perfectly accomplishes all thoughts. It is like a spear because it causes the downfall of the enemy of the afflictions.

From the *Ornament of Clear Realization*:
Mind generation desires perfectly completed
Enlightenment for the welfare of others.

Identifying the Nature of Bodhicitta

(divisions by nature; explaining the divisions with example; explaining the difference in the benefits of the wishing and engaging minds)

Divisions by Nature

The mind of enlightenment, if summed up, [15]
Should be known in two aspects:
The mind wishing for enlightenment and
The one engaging in enlightenment.

Take the subject “mind generation for supreme enlightenment” - by way of nature it should be known in brief in two aspects - the wishing mind generation focusing on enlightenment and the engaging mind generation focusing on enlightenment.

The definition of the Mahayana mind generation: The mind that accompanies the aspiration to complete enlightenment for the purpose of others.

By nature, it has the twofold division into wishing and engaging¹⁷, by example into twenty-two¹, and by boundary into the four of wishing, pure superior intent and so forth².

The mere wishing and engaging mind generation exists without having attained the special path of accumulation¹⁸. The special path of accumulation is the start of the accumulation of three countless great eons, leading up to enlightenment. Here one eliminates the superimpositions with regards to all one hundred and forty-four qualities explained in the *Ornament of Clear Realization*, through listening and contemplation, and one is able for the first time to practice them.

Someone says: The Buddha has no bodhicitta.

Answer: This is a great fault because if the Buddha does not have the engaging bodhicitta, then he does not possess the engaging vows, in which case one would also have to accept that he does not have the vows of individual liberation or the tantric vows. This would mean that the continuity of the vows is cut.

Further, it would also contradict our own acceptance that ultimate bodhicitta is a mind generation.

Although the engaging vows and the engaging mind generations are mutually exclusive¹⁹, to say that there is another dharma for taking the engaging vows apart from taking the engaging mind generation is a great misunderstanding.

The conventional mind generation focuses on the form body, i.e. the conventional body of the Buddha. The ultimate bodhicitta is a mind that realised directly the ultimate mode of abiding of the Buddha, and is presented in many texts as ultimate bodhicitta, but not as Mahayana mind generation.

¹⁷ A division by nature means that both are actual bodhicittas.

¹⁸ This refers to the two mind generations taken with a ritual, and not to actual bodhicitta.

¹⁹ Vows are mental factors and a mind generation is a main mind.

The mere wishing mind generation is generated independently of a ritual. To combine this with the thought, “I will not give up this mind until enlightenment”, so that it is held by the twofold hook of promise, is taking it with a ritual as explained by Atisha in his instructions. This is taken by someone who can train in the advice that accompanies the wishing mind: the causes for the mind generation not to deteriorate in this life, to abandon the four black dharmas and rely on the four white dharmas etc., so that one will not be separated from the wishing mind in future lives.

The way of taking the vows for the first time and so forth, should be understood from the great stages of the path of the perfections that was composed by the great and glorious Losang Dragpa.

The way of newly taking the engaging vows and the advice that comes with it should be known from Lama Tsong Khapa's commentary on the chapter of morality in the *Bodhisattva Grounds*. As I suspect it would be too many words, I do not elaborate on it here.

Explaining the Divisions with Example

In the way one understands the difference between [16]
 Wishing to go and going,
 In the same way those proficient should
 Understand the difference of the two sequentially.

The mind that thinks, “I want to go to that place” while resting and not being held by the action of going, and the mind that thinks, “I shall go to that place” while being held by the action of going, are the same in being an awareness that thinks, “I shall go to that place.”

The difference lies with being held or not being held by the action of going.

The respective difference between the wishing and engaging mind generation should be understood by those that are proficient in the same way. They are the same in being a mind that thinks, “I shall attain enlightenment for the welfare of others”, but one of them does not depend on being held by the practice of the perfections of generosity and so forth, and one does depend on that.

The master Kamalashila and others explained it in the same way, so I will not elaborate.

Explaining the Difference in the Benefits of the Wishing and Engaging Minds

(the benefits of the wishing mind; the benefits of the engaging mind)

The Benefits of the Wishing Mind

Though from the wishing mind of enlightenment [17]
 Great benefit arises while circling,
 Continual merit, similar to the mind
 Of engaging, does not arise.

From the *Liberation of the Superior Jampa*:

Son of the lineage, it is like this: For example, the precious diamond, though broken, outshines the supreme ornaments of gold and so forth, still keeps the name 'precious diamond' and eliminates all poverty. Son of the lineage, likewise the precious diamond of the mind generation for omniscient knowledge, even without significance, outshines all the gold of the qualities of the hearers and self-liberators. It keeps the name of bodhisattva and eliminates all the poverty of cyclic existence.

As quoted, though a great result arises while being in cyclic existence from the mind wishing for enlightenment, a similar uninterrupted stream of merits as that which arises from the engaging mind does not arise.

The Benefits of the Engaging Mind

Whoever, from the time they perfectly generate [18]
With an irreversible attitude,
This mind to liberate the infinite
Realms of sentient beings,

From then on, although they sleep [19]
Or become reckless, manifold
Merits of uninterrupted power,
Equaling space, strongly arise.

Whoever, from the moment they perfectly generate the engaging mind not to reverse from the purpose of others for as long as cyclic existence lasts, to completely liberate all realms of beings and place them in the state of enlightenment, from then on, whether they sleep or become reckless with intoxication and so forth, they will still create a manifold uninterrupted power of merit as vast as space. This is because, the wishing mind is generated merely through aspiring to the result, while the engaging mind is held by the practice of completing the causes for enlightenment.

The Reason for These Benefits Arising

(Stating the Quotation; Establishing It With Reasoning)

Stating the Quotation

That this has validity [20]
Was taught by the Tatagata
In the Subahuprccha
For those aspiring to the lesser.

That it is valid that the engaging mind has these benefits was established by the Tatagata himself in the *Sutra Requested by the Bodhisattva Subahu* with reasoning. Why did he do this? It was for those sentient beings who are inclined to the lesser; such as a person whose hearer lineage is not definite, but who is afraid of accumulating vast merit, and thus they turn away from the Mahayana path and aspire to the hearer enlightenment. It was to help them give up their inclination to the lesser, so that they could be placed in the Mahayana.

Establishing it with Reasoning

(the validity of the benefits of the wishing mind; the validity of the benefits of the engaging mind)

The Validity of the Benefits of the Wishing Mind

(Great Benefit Because of Infinite Applications for Virtue; There Is no Higher Concern for Others; Sentient Beings Do Not Generate Such a Concern Even For Their Own Purpose; Praising It As a Summary)

Great Benefit because of Infinite Applications for Virtue

Even if one thinks: I shall [21]
 Alleviate just the headache of sentient beings,
 Since it has the intent to benefit
 One becomes endowed with boundless merits.

What need is there to mention the wish to alleviate [22]
 The boundless unhappiness of each sentient being
 And to establish each of them
 In boundless qualities?

The captain *Daughter of a Friend*, though generating only the limited thought, “May I free sentient beings from their headaches”, had a true concern for others that generated infinite merit. If that is so, then what need is there to mention that the wish to eliminate infinite unhappiness of each sentient being and to establish each of them with the infinite qualities of a buddha has limitless merit?

There is no Higher Concern for Others

Regardless of whether it is father or mother, [23]
 Who has such intent to benefit?
 Regardless of whether god, sage,
 Or Brahmas, do they possess it?

No one else in the transitory world has such intent to benefit. Who has a father or mother with such a wish to benefit the child, which other person has such a wish to establish supreme happiness? Not the gods or the true speaking sages, and not the brahmas that abide on the four immeasurable thoughts have such a mind to benefit.

Sentient Beings Do not Generate such a Concern even for Their Own Purpose

Sentient beings have not generated [24]
 Previously such a mind for their own purpose,
 Not even in their dreams;
 How would they generate it for others?

Sentient beings have not even previously generated such a mind for themselves, and not even dreamt of it in their dreams. How could they generate it now while awake? They will not.

Praising It as a Summary

Others do not generate this mind for the welfare of others, [25]
Even for their own purpose.
This distinguished precious mind,
Something special unprecedented was born.

This precious superior mind of bodhisattvas, which wishes to attain enlightenment in order to place all sentient beings in happiness and eliminate their suffering, has not been generated even for a moment by other sentient beings, even for their own sake. Hence they should regard the generation of this praiseworthy, exalted mind that has not arisen before, as praiseworthy, and strive in it.

The Validity of the Engaging Mind

(Actual, its validity, clearing away doubt)

Actual

The cause for the joy of all migrators, [26]
The remedy for the suffering of sentient beings,
The merits of the precious mind,
How can it be comprehended?

If the benefits of the wishing mind are very great, then the benefits of the mind that is held by the practice of the perfections is even greater. Since it works to achieve the happiness of higher status and definite goodness of all migrators, it is the cause for their joy and the precious wish-fulfilling jewel that is the medicinal elixir that destroys the sickness of suffering of all sentient beings.

How can one put a measure to the merits of such a mind, since it is infinite?

From the *Sutra requested by Viradatta*:

The merits of the mind of enlightenment,
If they were put into form
All the sphere of space would be filled
It is even more than that.

More extensively, one can know from the *Compendium of Deeds* where it quotes the *Array of Stalks Sutra*.

Its Validity

If even the mere intent to benefit [27]
Is far superior to offerings to the buddhas,
What need is there to mention the striving
For the happiness of all sentient beings?

It is taught in the *King of Concentration Sutra* that even the mere motivational thought, “I shall attain enlightenment to rescue all sentient beings” is more meritorious than making offerings to all the buddhas found in the billions of buddha fields.

If this is so, then what need is there to mention the infinite merit of striving extensively in the practice to achieve the highest happiness for all sentient beings?

Clearing Away Doubt

Though having the wish to destroy suffering [28]
 They run directly to suffering alone;
 Though desiring happiness, due to ignorance
 They destroy their happiness like an enemy.

Those that are destitute of happiness [29]
 And have many sufferings,
 I shall satisfy them with every happiness and
 Remove all their sufferings.

I shall also eliminate their ignorance [30]
 Where else is something as virtuous?
 Where else is such a friend?
 Where else is such merit?

Question: Sentient beings wish for happiness and do not wish suffering, and by striving in this way, they are able to achieve happiness and abandon suffering. Therefore, are they not proficient in the practice of achieving happiness and abandoning suffering? Why should others strive for their purpose?

Answer: One definitely needs to strive. Although sentient beings have the intent to abandon suffering, through the power of the afflictions they only create the causes for suffering. They run infinitely in cyclic existence and especially towards the sufferings of the lower realms. Though they wish for happiness they are confused concerning the method for happiness, and out of ignorance, they destroy their happiness as if it were their enemy. In this way, they engage mistakenly in the methods for achieving happiness and avoiding suffering.

For that reason, what virtue is equal to the mind that wants to satisfy sentient beings who are confused about the methods of happiness and suffering and who lack happiness and have many sufferings? What virtue, with all the happiness of higher status and definite goodness, wants to cut the continuity of all suffering and clear the ignorance that is confused with regard to what is to be practiced and what is to be abandoned?

What other friend is there that establishes all happiness and rescues from all suffering? What other merit is there that shows correctly what has to be practiced and what has to be abandoned? There is none. That is why one should strive to generate the mind of enlightenment.

Praising the Person that has Generated such a Mind

(suitable for praise because of helping out of compassion without being asked; if even small benefit is praiseworthy then achieving all happiness and benefit is even more praiseworthy; praiseworthy because of becoming the supreme field)

Suitable for Praise because of Helping out of Compassion Without Being Asked

If any repaying of benefit [31]
Is momentarily praiseworthy,
What need is there to mention the bodhisattva
That does good without being asked to?

One should praise and eulogise bodhisattvas. In worldly terms, someone that repays a kindness is praised, saying, "That is a grateful person." What need is there to mention the bodhisattvas, who achieve all happiness and benefit out of compassion, without being asked to, are worthy of praise by gods and humans?

If Even Small Benefit is Praiseworthy then Achieving all Happiness and Benefit is Even more Praiseworthy

Even giving scornfully just one ration [32]
Of ordinary food, which lasts only half a day,
To a few migrators
Is praised by beings, saying: 'It is an act of virtue.'

What need is there to mention the continual generosity [33]
Of working to complete all mental intentions,
The highest happiness of the tatagatas,
For countless sentient beings for a long time.

In worldly terms, someone that gives inferior ordinary food in an inferior manner, with scorn and not with praise, to a small number of beings, such as one hundred, and the food is even only enough for half a day, such a person will be regarded by the people as a great sponsor who practices virtue.

What need is there to mention that someone that continually gives the superior object, the highest uncontaminated happiness of the tatagatas, with the special benefit that it satisfies each and every thought, in a respectful manner to the expansive field of innumerable sentient beings for as long as cyclic existence remains, is praiseworthy?

Therefore, one should have single pointed respect for the bodhisattvas that have this mind.

Praiseworthy because of Becoming the Supreme Field

(the reason why it is unsuitable to be even a little disrespectful to a bodhisattva; the reason why it is suitable to meditate on faith; they are worthy of praise and refuge)

The Reason why It Is Unsuitable to be even a Little Disrespectful to a Bodhisattva

In case one generates negative minds towards [34]
One bodhisattva patron like this, one needs
To remain in the hells for eons equalling
The number of negative minds, the Buddha taught.

Should one criticise or generate a negative attitude towards those ultimate bodhisattva

benefactors, who offer all benefit and happiness to any sentient being, then this negative attitude is the supreme among negativities. If one generates a negative attitude, then it is taught in the *Sutra of Magical Emanation Definitely Abiding in Strong Peace*: Jampel, should a bodhisattva generate anger or a criticising mind towards another bodhisattva then it is said for that many eons he will remain in the hells. Therefore, wear your armour.

As it is taught here by the Able One, one will remain in the hells for as many eons as the number of moments one generated the negative mind. Therefore, one should be careful concerning this object.

From the *Sutra of the Seal Generating the Power of Faith*:

It generates much more countless negativity to generate a negative attitude and so forth towards a bodhisattva that aspires to the Mahayana then to destroy or burn stupas equalling the number of sand grains in the Ganges.

As support it states that the buddhas are born from the bodhisattvas, and to harm the cause of the buddhas is taught in many teachings and commentaries as supremely negative.

The Reason Why It Is Suitable to Meditate on Faith

But, if one practices a clear mind [35ab]
Its result will increase even more,

However, if a person has a clear mind towards a bodhisattva, then the result of that faith will increase more than the earlier explained result of negativity. For however many moments of clear mind there were, for a much greater number of eons one will experience the special result. This is taught in the *Sutra of the Seal of the Definitive and Indefinite*.

They Are Worthy of Praise and Going for Refuge

Even great force against the conqueror's children [35cd]
Will not raise negativity, it increases virtue naturally.

This precious holy mind [36]
Whoever has generated it, I prostrate to their body.
Though harmed they remain connected with happiness
I take refuge in this source of happiness.

Even if the great children of the conquerors are confronted with the intent to harm or cause suffering, they will not generate negative minds such as anger and so forth, and their virtue will naturally increase, even when faced with danger or loss of their lives.

If one looks at the commentary, it says that thoughts such as “it is useless for me to abide in anger and so forth” do not arise in the continuum of a bodhisattva. What this is saying is that they do not arise through great force. The meaning is that bodhisattvas

do not act negatively, even at the cost of their lives, and their virtue increases naturally.

For those reasons, I respectfully prostrate with three doors to the body of the person that has generated such a precious holy mind.

I take refuge in the bodhisattvas, who are our source of happiness as explained later on in the chapter on patience, that when harmed, not only refrain from retaliating, but only offer happiness, just as in the life story of the king Maitrabala who attained the state of a superior despite five yakshas drinking his blood.

In short, regardless of whether one enters the tantric or perfection path, the door to the Mahayana is the mind generation alone. Therefore, one needs to generate this mind by striving in many methods. As explained earlier, to generate it one must first develop strong heartfelt enthusiasm for the benefits by meditating on them. That one needs the seven limbs with refuge is explained by this supreme commentary on the stages of the path of a bodhisattva, as well as in the Compendium of Deeds.

If the aforementioned explained benefits are condensed, then there are two: the temporary and the ultimate benefits. The first has again two: not falling into the lower realms, and being reborn in a happy migration. If one generates this mind generation, then many earlier accumulated causes for the lower realms are purified, and the future accumulation of further causes is interrupted. The causes for a happy migration that one has already accumulated increases due to being held by that mind, and those to be accumulated will be inexhaustible because of arising from that mind.

Ultimately, one easily attains liberation and enlightenment in dependence on this mind, but first one needs to have the spontaneous aspiration to attain those temporary and ultimate benefits because, since these benefits arise from the mind generation, one may say, "I shall generate the mind", but it will be mere words. If one analyses one's mind, this will be very clear.

To generate the wish to attain the two benefits of higher status and definite goodness one needs to first train in the motivations of the small and middle capable being, and then meditate on the mind of enlightenment, which is rooted in love and compassion.

A Summarising Verse:

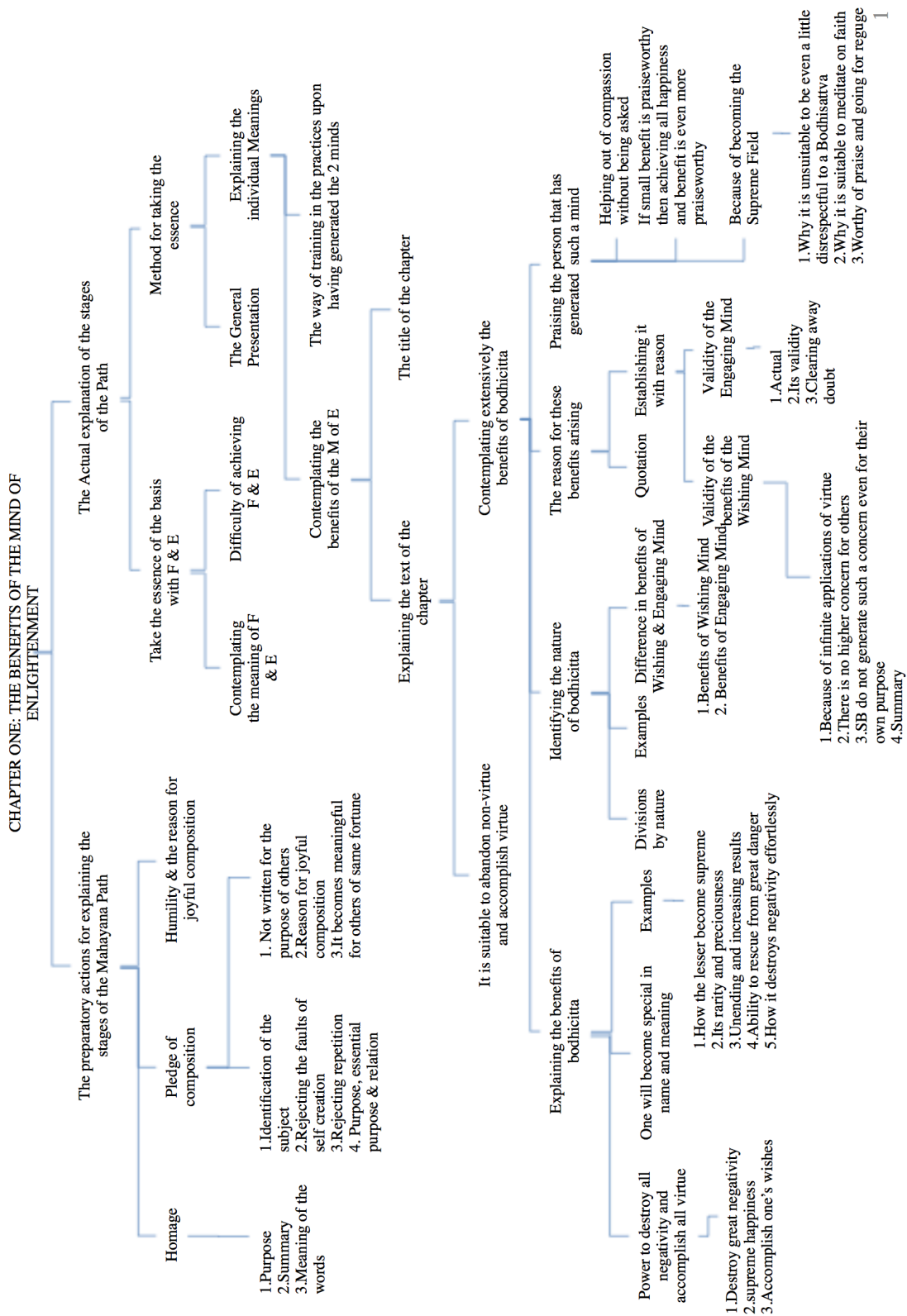
Those that know they have attained a human body with freedoms and endowments
Meditate with effort on the two bodhicittas.

This is the supreme taking the essence of the freedoms and endowments.

Initially meditate on the benefits of that mind.

The Title of the Chapter

This is the commentary on the first chapter called *The Benefits of the Mind of Enlightenment* from the commentary on the *Introduction to the Actions of Bodhisattvas*, called *The Entrance for the Children of the Conquerors*.



AN OUTLINE

The Entrance for the Children of the Conquerors A Commentary on the Introduction to the Actions of Bodhisattvas

- ❖ Homage by Gyaltsab Je
- ❖ Meaning of the Title
- ❖ Translator's Prostration

CHAPTER ONE: THE BENEFITS OF THE MIND OF ENLIGHTENMENT

An explanation of the benefits of the mind of enlightenment as a preparation for the taking of the bodhisattva vows.

- ❖ Meaning of the Text
 - The Preparatory Actions for Explaining the Stages of the Mahayana Path
 - *Homage*
 - Purpose
 - Summary
 - Meaning of the Words
 - *Pledge of Composition*
 - Identification of the Subject
 - Rejecting the Fault of Self-Creation
 - Rejecting Repetition
 - Identifying the Purpose, Essential Purpose & Relation
 - *Humility & the reason for joyful composition*
 - It was not Written for the Purpose of Others
 - The Reason for Joyful Composition
 - Expressing that it Becomes Meaningful for Others of the Same Fortune
 - The Actual Explanation of the Stages of the Path
 - Exhorting to Take the Essence of the Basis with Freedoms & Endowments
 - Contemplating the great meaning of the F&E
 - The difficulty of achieving F&E
 - The Method for Taking the Essence
 - The General Presentation
 - Explaining the Individual Meanings
 - ◆ Contemplating the Benefits of the Mind of Enlightenment
 - Explaining the text of the chapter
 - The Advice that It is Suitable to Abandon Non-Virtue and to Accomplish Virtue
 - Contemplating Extensively the Benefits of Bodhicitta
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 - Destroying Great Negativity
 - It Can Accomplish Supreme happiness
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 - Actual*
 - Its Validity*
 - Clearing Away Doubt*
 - * Praising the Person that has Generated such a Mind
 - ~ Suitable for Praise because of Helping out of Compassion Without Being Asked
 - ~ If Even Small Benefit is Praiseworthy then Achieving all Happiness and Benefit is Even more Praiseworthy
 - ~ Praiseworthy because of Becoming the Supreme Field
 - The Reason why it is Unsuitable to be even a Little Disrespectful to a Bodhisattva
 - The Reason Why it is Suitable to Meditate on Faith
 - They are Worthy of Praise and Going for Refuge
- The Title of the Chapter

¹ The 22 Bodhicittas

From the *Ornament of Clear Realisation*:

Further, earth, gold, moon, fire,
Treasure, jewel mine, ocean,
Vajra, mountain, medicine, virtuous friend,
Wishfulfilling jewel, sun, song,

King, treasury, elephant,
Youth, spring water,
Melodious sound, river and cloud,
Makes twenty-two.

1. The earth like bodhicitta possessing aspiration exists on the small path of accumulation and it is the foundation of all white dharmas. It is like the earth because it is the cause for all causal and resultant white dharmas since it induces all paths.

2. The gold like bodhicitta possessing intent exists on the medium path of accumulation. This bodhicitta is like refined gold because the intent does not degenerate until enlightenment.

3. The moon like bodhicitta possessing superior intention exists on the greater path of accumulation. This bodhicitta is like the waxing moon because it increases and completes all virtuous dharmas of the 37 limbs to enlightenment, such as the four close placements by mindfulness and so forth. On this ground the bodhisattva has definitely attained the eight form and formless absorptions, the wisdom realising emptiness, and the calm abiding focussing on emptiness.

4. The fire like bodhicitta possessing application exists on the path of preparation. This bodhicitta possessing the application meditating in accordance with the three knowledges is like fire because it burns the manifest fire wood that is the obscurations of the three knowledges. On the path of preparation one has attained the union of calm abiding and special insight that can free the mind from the manifest types of true grasping.

5. The bodhicitta that possesses the paramita of generosity is like a great treasure, and exists on the first bodhisattva ground. It is like a great treasure because it satisfies all sentient beings, since the bodhisattvas on the first ground excel in the practice of the perfection of generosity.

6. The bodhicitta that possesses the paramita of morality is like a jewel mine, and exists on the second bodhisattva ground. It is like a jewel mine because it is the foundation for all precious qualities. The bodhisattvas on the second ground excel in the practice of the perfection of morality.

7. The ocean like bodhicitta on the third ground possesses the paramita of patience, and is like a great ocean because it is undisturbed even if every harm and suffering falls upon it. The bodhisattvas on the third ground excel in the practice of the perfection of patience.

8. The vajra like bodhicitta on the fourth ground possesses the paramita of enthusiasm and it is like a vajra because due to stable belief in the path it does not divert from the mahayana. The bodhisattvas on the fourth ground excel in the practice of the perfection of enthusiasm.

9. The mountain like bodhicitta on the fifth ground possesses the paramita of mental stabilisation and it is like the king of mountains because due to stable concentration it does remain immovable on the object. The bodhisattvas on the fifth ground excel in the practice of the perfection of mental stabilisation.

10. The medicine like bodhicitta on the sixth ground possesses the paramita of wisdom and it is like medicine because it thoroughly pacifies the sicknesses of the afflictive and knowledge obscurations. The bodhisattvas on the sixth ground excel in the practice of the perfection of wisdom.

11. The bodhicitta like a virtuous friend on the seventh ground possesses the paramita of skillfull means, and it is like a virtuous friend because it never abandons the purpose of sentient beings through the method of not giving up sentient beings, the four immeasurable thoughts. The bodhisattvas on the seventh ground excel in the practice of the perfection of skillfull means.

12. The bodhicitta like a wishfulfilling jewel on the eighth ground possesses the paramita of prayer, and it is like a wishfulfilling jewel because it achieves the in prayer aspired results through the empowering method of the 5 types of clairvoyance. The bodhisattvas on the eighth ground excel in the practice of the paramita of prayer.

13. The sun like bodhicitta on the ninth ground possesses the paramita of power, and it is like the sun because it thoroughly ripens those to be subdued through the four-fold means of subduing disciples. The bodhisattvas on the ninth ground excel in the paramita of power.

14. The bodhicitta like a pleasant melody on the tenth ground possesses the paramita of transcendental wisdom, and it is like the pleasant melodious sound of dharma, because it shows the dharma that those to be subdued aspire to, with the four perfect knowledges, which are the method for liberation. The bodhisattvas on the tenth ground excel in the practice of the paramita of transcendental wisdom.

15. The king like bodhicitta that possesses the six clairvoyances is like a great king, because it unobstructedly achieves the welfare of others through the power that does not let already achieved attainments exhaust.

16. The bodhicitta that possesses merit and wisdom is like a treasury because it is the treasury of a great accumulation of merit and wisdom that show that it is close to enlightenment.

17. The bodhicitta that possesses the 37 dharmas that accord with enlightenment is like a great elephant, because all the superior beings of the three times have followed, are following of will follow this path.

18. The bodhicitta that possesses compassion and superior insight is like a youth, because it walks with an easy gait, due to not falling into cyclic existence or nirvana.

19. The bodhicitta that possesses retention and confidence is like a spring, from which water inexhaustibly comes forth, because it is inexhaustible due to holding earlier heard and unheard dharmas.

20. The bodhicitta that possesses the festivity of the dharma is like melodious sound, because it proclaims the melodious sound that liberates from cyclic existence to those to be subdued.

21. The bodhicitta that possesses the path that is traversed by all is like a river, because it is indivisible from working for others due to having attained the ability to contain all of those to be subdued.

22. The bodhicitta that possesses the dharma kaya is like a cloud, because it can show at all times the twelve activities of abiding in Gaden, descending, entering the womb and so forth.

The first 3 bodhicittas exist respectively on the small, medium and great path of accumulation, the 4th bodhicitta exists on the path of preparation, the 5th up to the 14th bodhicitta on the 10 grounds respectively, the following 5 bodhicittas exist on the three pure grounds, and the last 3 bodhicittas exist on the buddha ground by way of application, actual and entering.

² The Four-fold Division According to Boundary

On the 2 grounds of wishing and action, the path of accumulation and preparation, the mind generation of wishing and action.

On the 7 impure grounds the mind generation of pure superior intent.

On the 3 pure grounds the thoroughly ripening mind generation.

On the buddha ground the mind generation having abandoned obscurations.



SARVA MANGALAM

The Entrance for the Children of the Conquerors - A Commentary on the Introduction to the Actions of Bodhisattvas

Second Chapter: Purifying Negativities

An explanation of the practices of refuge, offerings, prostrations and purifying with the four powers.

Author of the Root Text: The Bodhicattva Shantideva
Author of the Commentary: Gyaltsab Rinpoche
Subject: Bodhicitta and the Six Perfections
Translator: Fedor Stracke



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Introduction to Chapter Two: Purifying Negativities¹

This commentary by Gyaltsab-je shows the complete stages of the path to enlightenment. It shows the training in the thoughts of the small and middling beings as preliminaries for the training in the thought of the great capable being and it shows that, having thus generated the mind of supreme enlightenment, one then trains in the six perfections of generosity and so forth.

The first outline in the chapter, *The Way of Training in the Practices upon Generation of the Two Bodhicittas*, covers the text from the start of chapter two up to the end of chapter ten, i.e. the topics of the taking of the bodhisattva vows and the practices of the six perfections, which one engages in after having taking the bodhisattva vows.

The taking of the bodhisattva vows is explained in chapter two and three in the three stages of preparation, actual taking of the vow, and the conclusion. The preparation starts with chapter two and continues in chapter three, where the actual taking of the vow, and the conclusion are explained.

Initially, to generate the mind for supreme enlightenment, one needs to strongly increase joyful strength through contemplating its benefits well. This is described in the first chapter, which also shows the training in the thoughts of the small and middling being, as auxiliary limbs for that mind generation.

This is done on the basis of having cleaned the place of practice, as if one is expecting a wheel-turning king to come for visit at one's house. Then one needs to take the mind of enlightenment. The former is explained in chapter two and the latter in chapter three.

Chapter two, out of the seven limbs, explains the limbs of prostrations, making offerings to the Triple Gem, and on how to purify with the four opponent powers. This is done on the basis of first taking refuge, and is thought of as basis for taking the bodhisattva vows. The remaining four limbs are then explained in chapter three.

¹ Inserted by the Translator.

The Second Chapter: Purifying Negativities

The Way of Training in the Practices upon Generation of the Two Bodhicittas²

(taking the mind of enlightenment, the way of training in the perfections, which are the practices³)

Taking the Mind of Enlightenment

(confessing the disruptive conditions, the negativities, by way of the complete four powers, after having done the preliminary of prostrating, offering and going for refuge⁴; actually taking the mind of enlightenment after having accumulated the conducive condition of merit through rejoicing and so forth⁵)

Confessing the Disruptive Conditions, the Negativities, by Way of the Complete Four Powers, after Having Done the Preliminaries of Prostrating, Offering and Going for Refuge

(explaining the text of the chapter, the title of the chapter)

Explaining the Text of the Chapter

(offering, prostration, refuge, confession of negativity)

Offering

(the need to make offerings, the actual practice of offering)

The Need to Make Offerings

To take this precious mind, [1]
 I make wholesome offerings to an ocean of qualities:
 The *tatagatas* and the holy dharma,
 The stainless Jewel, and the buddhas' children.

One respectfully makes offerings in thought and action in a wholesome way with exalted objects.

- To what end? For the purpose of taking the precious mind, from which all the masses of goodness of all sentient beings arise.
- To which object? Since one makes offerings to the *tatagatas* and the holy superior beings, also the holy Dharma Jewel, i.e., the Mahayana truth of cessation that is free from adventitious stains on top of being naturally pure, and the truth of the path, is an object of offering.
- The ocean of qualities that are the children of the buddhas, such as the superior lord Avaloketeshvara, Manjushri and others, are included as well.

² This is the second suboutline of the main outline covering the majority of the text: The Detailed Explanation of the Individual Meanings of How to Make the Freedoms and Endowments Meaningful.

³ This outline is the start of chapter four, conscientiousness, and covers the rest of the text.

⁴ This outline covers chapter two.

⁵ This outline covers chapter three.

The Actual Practice of Offering

(offering substances that are not owned, offering one's body, offering through emanating with the consciousness)

Offering Substances that Are Not Owned

(the offering substances, the way of offering, the reason for offering substances that are not owned)

The Offering Substances

Whatever flowers and fruits there are, [2]
Whatever medicines there are,
Whatever precious objects there are in the world,
Whatever clean and beautiful waters there are,

High mountains and likewise, [3]
Forested areas, isolated and beautiful,
Scrubs adorned and weighted with flowers,
All trees whose branches are weighted down with fruit,

Divine and worldly smells and [4]
Incense, wish fulfilling trees and precious trees,
Uncultivated crops and
Further, ornaments suitable as offerings,

Lakes and ponds adorned with lotus flowers, [5ab]
And beautiful swans making pleasant sounds.

One offers all of this:

- The unowned flowers of the world, lotuses and so forth;
- Whatever fruits there are such as aryara and so forth;
- Whatever medicines there are such as camphor and so forth;
- Whatever precious substances there are in the worlds such as gold, silver and so forth;
- Whatever clean and pleasant waters there are such as lakes, ponds and so forth;
- The eight mountains of gold and so forth;
- Likewise forests, isolated and beautiful areas;
- Scrubs that are weighted down and adorned with their flowers;
- Trees whose branches are bent by the weight of their ripe pure fruits;
- Pure scents of gods, nagas and so forth, natural ones, applied ones and created ones;
- Pleasant incense;
- The wish fulfilling tree that gives what one needs and wishes and trees made out of precious substances;
- Lakes as one thinks they should be and ponds for bathing, that are adorned with lotuses, where beautiful swans make pleasant sounds;
- The crops that grow by themselves without the need to plow the fields and

- Beautiful ornaments that are suitable to be offered to the *tatagatas*.

One opponent who did not understand the meaning explained the sequence of the text in a different way.

The Way of Offering

Extending to the end of space [5cd]
All of these, which are unowned,

Having mentally created and offered them [6]
To the Able One, the supreme of being, and his children,
May those with holy qualities and great compassion
Consider me with affection and enjoy these offerings of mine.

All the objects not possessed by someone, extending to the end of space, having mentally created and offered them to the supreme of being, the able one, and his children, respectfully in a good way, may those possessing qualities and great compassion consider me with affection and enjoy these offerings of mine.

The Reason for Offering Substances that Are Unowned

I have no merits and am very poor [7]
And have no other wealth to offer;
Therefore, may the protector that thinks about the purpose of others
Enjoy them merely due to the fact of it being for my purpose.

Argument: Why offer only offerings arisen from the mind? It is appropriate to offer diverse pleasant offerings.

Answer: Because I have not accumulated extensive merit previously I have become very poor, without the desired enjoyments. Since I do not possess other wealth to offer, I request that the protector, who thinks singularly about the purpose of sentient beings, to enjoy this unowned offering for my purpose.

Offering One's Body

To the conquerors and their children [8]
I always offer my body completely,
May the supreme brave ones enjoy me!
With respect I make myself your slave.

Being perfectly held by you [9]
I shall, without fear, benefit sentient beings in existence.
I shall leave earlier negativities behind in every respect,
And henceforth not create other negativities.

Regarding the statement, "Since I have a body that can be offered I offer it":

To the conquerors and their children I offer completely and always this body of mine, giving up the mind that makes it completely mine. Please, supreme brave beings, enjoy it. The purpose of offering it is that I make myself your slave with faith and respect and I will follow your advice in accordance with your instructions.

Having offered it, whatever action I do, since I am being held by you, I am unafraid of existence because I am relying on a refuge that is free from all fears, and I will benefit sentient beings. I will leave behind all the meaningless negativities that I have accumulated before and I will not create new negativity, even at the cost of my life.

Offerings That are Emanated

(common offerings, peerless offerings)

Common Offerings

(bath, clothes, ornaments, scent, flowers, incense, food, light, crystal palace, and blessing parasols, instruments and the blessing that they may be continually in the aspect of offerings)

Bath

(bathing house, the way of bathing, drying the body)

Bathing House

In a fragrantly smelling bathhouse [10]
With crystal ground, bright and sparkling,
With pleasant pillars ablaze with precious objects,
Decorated with canopies made from bright pearls,

Where does one offer the bath? In a bathhouse smelling fragrantly because of sprinkled sandal, with a floor of crystal, clear of colour, bright and completely clean, having adornments like conch shells and pillars blazing with precious objects, above being adorned with a canopy glowing from being permeated by bright pearls.

Way of Bathing

To the *tatagatas* and their children, [11]
Out of many precious vases well filled
With pleasant incense water, accompanied by
Music and dance, I offer in various ways a bath.

One offers a bath to the *tatagatas* and their children out of many vases made from gold and other precious materials, filled with pleasant incense water that is fragrantly scented and has beautiful flowers in it, accompanied by music and dance.

Drying the Body

I thoroughly dry their bodies with [12ab]
Unequaled cloth, clean and infused with sent.

Then one dries the bodies of the objects of offering with unequalled cloth, soft, clean and infused with scent.

Offering Clothes

Then I offer them holy and well-scented [12cd]
Clothes of nice colour.

Various pure clothes, thin and soft, [13a]

Having dried their bodies I offer them holy fragrant clothes of good colour. If they are in the aspect of a householder, I offer them a variety of soft, fine clothes of good size and colour.

Offering Ornaments

And hundreds of supreme ornaments [13bcd]
I offer also to the supreme Samantabadra and Manjushri
And to the ruler of the world and so forth.

I offer hundreds of supreme ear ornaments, bracelets, anklets and so forth, to, among others, Samantabadra, Mipham, Manjushri, and to the ruler of the world.

Offering Scented Balm

The supreme smell that gives rise [14]
To all the smells of the three thousand worlds
I apply to all the able ones' bodies
That are glowing like polished refined gold.

The supreme smell that gives rise to the fragrant smells of all the three thousand worlds I apply to the bodies of all the able ones, that are glowing and blazing like polished refined gold.

Offering Flowers

To the offering objects, the able ones, [15]
I offer beautiful flowers, mandarava, lotuses,
Utpala and so forth; all that are well smelling,
In beautiful well arranged garlands.

I shall make offerings to the able ones, the supreme objects of offering. With what? With pleasant flowers like mandarava, lotus, utpala flowers and so forth, which disperse all the fragrant scents. I offer them loose, and also as flower garlands, well spread out and beautiful.

Offering Incense

I also offer billowing clouds of smoke from supreme incense, [16ab]
Pervaded by a scent that robs one of one's senses.

I offer billowing clouds of fragrant scents, spreading into the ten directions, of supreme well scented incense that robs one of one senses, like *akaru* and so forth.

Offering Food

I also offer divine feasts made of [16cd]
Various foods and drink.

I offer to the conquerors and their children various foods, like sugar cane, and various drinks; both as divine feasts possessing various colours, smells and tastes.

Offering Light

I also offer precious lamps [17ab]
Mounted in golden lotuses.

I offer bright precious lamps mounted on bases of many arranged golden lotuses.

Crystal Palace

On clean ground anointed with incense [17cd]
I arrange delightful fresh flowers.

A beautiful crystal palace reverberating with melodious praises [18]
Ablaze with tassels of pearls and precious substances;
Infinite, becoming an ornament of the skies,
I also offer to the great compassionate ones.

I offer to those in the nature of great compassion a beautiful crystal palace where the well polished floors are sprinkled with scented water, where delightful flowers are laid out, where goddesses sing melodious praises, and which are beautified with tassels made from pearls and various precious substances blazing with their splendorous infinite light. With its infinite qualities it beautifies the essence of space and such becomes an ornament of the skies.

Parasols

Precious beautiful parasols with golden handles, [19]
Seamed by dazzling ornaments,
Well-shaped and uplifting when seen,
I always offer to the able ones.

I always offer beautiful parasols made from a variety of precious substances, with golden handles, at the edges seamed by many dazzling jewel ornaments, and magnificently shaped so that it is uplifting for the mind just to see it.

Instruments

Further, may arrays of offering clouds [20]
Of instruments with delightful melodies
That dispel the suffering of sentient beings
Be scattered about.

Apart from the earlier mentioned offerings, I also present offering clouds of instruments, such as clay drums, with delightful melodies that dispel the sufferings of sentient beings and satisfy them just through hearing. May arrays of such offering clouds be scattered about.

The Blessing that They May Be Continually in the Aspect of Offering

May it rain unceasingly [21]
 Precious flowers and so forth
 On the holy dharma and all Jewels,
 Stupas and the holy bodies.

May it rain unceasingly, until the end of cyclic existence, precious flowers and other offerings on the twelve types of scriptures, on all Dharma Jewels that are contained in the truth of cessation and the truth of the path, on stupas that contain relics of the Buddha and physical representations of the body of the Buddha, such as paintings and so forth.

Unequaled Offerings

Just as Manjushri and so forth, [22]
 Make offerings to the conquerors,
 I make offerings in the same way to
 The *tatagatas*, protectors and their children.

Just like the empowered Bodhisattvas Manjushri, Samantabhadra and so forth make offerings to the conquerors by emanating them into the whole of space, I also make offerings to the *tatagatas*, the protectors of gods and humans, and their children.

From the sutra *Precious Lamp*:

Most flowers are like canopies and are send out by light rays; having arranged various flowers everywhere the great ones make offerings to the conquerors.

Prostrations

(Verbal Praise, Physical Homage)

Verbal Praise

I eulogise an ocean of qualities [23]
 With an ocean of limbs and melodious hymns;
 These clouds of melodious praises to hear,
 May they without fail arise everywhere.

This ocean of qualities of knowledge, love and so forth I eulogise with an ocean of melodious hymns that express infinite qualities. *Hymns* refers to words, *limb* refers to the cause cause and *ocean* means many.

Carry out the praise by visualising every body⁶ with many heads and every head with many tongues. Further, even though oneself does not make praises to the great number of superiors, may infinite clouds reach them without fail in place and time.

Physical Homage

(To the Triple Gem, to the basis for generating bodhicitta, to abbots, preceptors and so forth)

To the Triple Gem

I prostrate humbly with as many bodies [24]
 As there are atoms in all the realms
 To all the buddhas gone in the three times,
 To the dharma and the supreme assembly.

I prostrate humbly to all the buddhas who have come and gone in the three times, to the scriptural and realised dharma and to the supreme assembly of superior bodhisattvas, with bodies emanated as many as there are particles in all the buddha fields.

To the Basis for Generating Bodhicitta

To the bases of the awakened mind [25ab]
 And to stupas I prostrate.

The basis of bodhicitta refers to the causes from which that mind is generated:

- The three Mahayana baskets⁷;
- The people that become a condition for generating that mind;
- The place where it is generated;
- The body of the Buddha and so forth;
- Stupas;

To these I prostrate.

⁶ The understanding is that one emanates many bodies or visualizes oneself surrounded by all one's bodies of the past, present and future in human aspect.

⁷ The Mahayana Sutra Basket, Mahayana Abhidharma Basket and Mahayana Vinaya Basket.

To Abbots, Preceptors and so forth

I prostrate to abbots and likewise to preceptors [25cd]
And to the supreme adepts.

I prostrate to the abbots that connect and complete the earlier and later words of individual liberation; likewise I prostrate to the preceptors that bestow the vows and to the supreme adepts that carry the burden of training in the supreme disciplines of the path to liberation.

Refuge

Until attaining the essence of enlightenment [26]
 I go for refuge to the buddhas;
 Likewise, I go for refuge to the dharma
 And to the assembly of bodhisattvas.

The meaning of refuge is to mentally hold the object as the basis for liberation from dangers and suffering, and to express this verbally.

There is causal refuge and resultant refuge. The first is to hold the Three Jewels that already exist, as the basis for liberation from dangers. The second is to hold the Buddha Jewel and Dharma Jewels that one is going to realise in one's own continuum, as basis for liberation.

The causes for refuge, the refuge objects, and the four ways of going for refuge - by knowing the qualities, by knowing the differences, by acceptance, and by not asserting other refuges - as well as the advice of refuge - one can know from the *Great Expositions of the Stages of the Path of the Perfections* by the great Lamas. Hence I do not explain them here.

The refutation of the mistaken assertion that the truth of the path is never an ultimate refuge, the general presentation of refuge, the difference between ultimate and conventional refuge and so forth I have already explained in the *Commentary on the Uttaratantra*, and you can understand it from there.

Here one goes for refuge from now until the attainment of the essence of highest enlightenment, when one manifests the dharmakaya at the feet of the bodhi tree, by taking the Three Mahayana Jewels that already exist in the continuum of others, and the Three Jewels that will exist at one point in one's own continuum, as focal object.

Until that time one takes refuge in the buddhas and likewise in the Mahayana Dharma Jewel and into the assembly of bodhisattvas, the superior bodhisattvas.

One takes the buddhas that are already established as teachers of the path, the dharma jewel that one will generate in one's own continuum as the actual refuge, and Mahayana superiors that have already achieved the Dharma Jewel as companions to achieve the Refuge.

Confessing with the Four Complete Powers

(General presentation, the individual meaning)

General Presentation

One should strive to not have any negativity from the start. Should one, although striving in this way, receive faults through the power of carelessness and the many afflictions, then it is unsuitable to just leave them thoughtlessly. One must then strive in the method for confession as laid out by the Compassionate Teacher. The confession of downfalls should be done as explained in the higher and lower vows⁸. The confession of negativity should be done with the four powers⁹.

From the *Sutra of the Four Dharmas* are explained:

Jampa, if bodhisattva mahasatvas possess the four dharmas then, although they create and accumulate negativity, it will be cleared away. If the four are stated they are: thorough application of strong repudiation, thorough application of the antidote, the power of reversing from the fault and the power of the basis.

If the created and accumulated karmas are karmas definitely to be experienced then, since they can be cleared away, what need is there to say about those that are not definite¹⁰.

- The first power: This is generating many regrets for the non-virtuous karma created. To generate this, one needs to meditate well on the way the three results are generated from non-virtuous karma¹¹.
- The second power: There are, as explained in the *Compendium of Trainings*¹², relying on profound sutras, meditating on emptiness, relying on recitation, relying on the holy form, relying on offerings and relying on the names.
- The third power: Refraining perfectly henceforth from creating negativity.
- The fourth power: Meditating on bodhicitta and so forth.

Here the first power is explained elaborately. Regarding this one needs to remember the time of the negativity, the cause, door, action, object and how often one did it.

The Individual Meaning

(the power of thorough repudiation, the power of the basis, the power of the thorough application of the antidote, the power of reversing from faults)

The Power of Thorough Repudiation

(Generating regret by analysing the way one created negativity, meditating on regret by fearing to die with negativity, and going for refuge; meditating on regret by considering elaborately the

⁸ Any broken vows of individual liberation, bodhisattva vows or tantric vows need to be confessed and restored with the respective methods.

⁹ Negative actions in general are purified with the four powers.

¹⁰ *Karma not definitely to be experienced* are inadvertent actions.

¹¹ The ripening result, the result similar to the cause and the environmental result. The result similar to the cause is further divided into the result and the action similar to the cause.

¹² By Shantideva

way one meaninglessly generated negativity; considering the way negativity is frightful)

Generating Regret by Analysing the Way One Created Negativity

(Making requests to the object of confession; general confession from the point of view of time, cause, aspect and so forth; confessing heavy negativity created with regard to special objects; confessing with regret generated by contemplating the undesired results of non-virtue)

Making Requests to the Object of Confession

The complete buddhas residing [27]
In all directions, and the bodhisattvas,
Those possessing great compassion,
I request with folded hands.

With hands folded I request the fully enlightened buddhas and the bodhisattvas abiding in all the directions, those endowed with great compassion, to listen to my regretful confessions of negativities.

General Confession from the Point of View of Time, Cause, Aspect etc.

From beginningless cyclic existence, [28]
In this life and in others,
The negativities that I have done by myself
Or induced others to do,

Which I hid due to being confused by ignorance, [29]
That I rejoiced in,
Seeing these faults
I confess them to the protector from the depth of my heart.

I have circled in cyclic existence since beginningless time. I confess all negativities that I have done in this and other lives due to being confused with regard to the ripening result of karma.

I confess the negativities that I have done myself and those that I have others induced to do, as well as the faults of having rejoiced in the negativities of others due to being oppressed by the confusion of ignorance regarding the law of cause and effect.

Generating an understanding of these faults of mine I regret them and accordingly confess them from the depth of my mind to the protectors, not hiding or concealing them.

Confessing Heavy Negativity Created with Regard to Special Objects

Whatever harm I have inflicted [30]
To the Three Jewels,
Father, mother and other teachers
With body, speech and mind, due to afflictions

I confess all negativities that I, this confused person, created with regard to the Three Jewels, my father, mother and other fields of merits like other teachers and so forth, due to the cause of the three poisons, with the three doors of my body, speech and mind.

Confessing with Regret Generated by Contemplating the Undesired Results of Non-virtue

I, this sinner, afflicted with various faults [31]
 Of different negativities, whatever frightful
 Negativities I created,
 I confess to those that guide all.

I, this sinner, who is afflicted with the many faults of attachment and the like, the causes that produce the results of the hell realms and so forth, have created many heavy negative karmas of killing and so forth. Whatever frightful negativity I created I confess to the ones that guide all.

Meditating on Regret by Fearing Death with Negativity and Going for Refuge

Without having purified my negativity, [32]
 I will be killed and die beforehand.
 Please rescue me from this with the method
 That liberates quickly.

If I do not confess my negativities immediately, then I will be killed beforehand by the lord of death, while possessing unpurified negativity, and go to the lower realms. Therefore I petition you to rescue me with all means, to quickly free me from the negativity.

This capricious lord of death [33]
 Does not rely upon whether it is accomplished or not.
 Hence everybody, the sick and healthy,
 Cannot trust their adventitious life.

Argument: Why should it be necessary to be rescued quickly, as one will not die before one has finished purifying one's karma?

Answer: This lord of death cannot be relied upon even for one moment. He will come, independently of whether one has accomplished purifying one's negativities or not, independently of whether one has finished one's projects or not, and so forth.

Hence, everybody, whether sick or not, whether the life force is finished or not, dies adventitiously, and it is uncertain even if one dies today or not. Therefore one should purify quickly.

Meditating on Regret by Considering Elaborately the Way one Meaninglessly Generated Negativity

(regret of having created negativity for friends, relatives, body and possessions not knowing that they are unreliable; an example for how it becomes the mere object of memory at death time, regretting having generated negativity for them even though seeing now directly their unreliability; Regretting Having Generated Negativity, By Not Realising the Uncertainty of the Time of One's Death)

Regret for Having Created Negativity for the Purpose of Friends, Relatives, Body and Possessions, Not Knowing that They Are Unreliable

Leaving all behind I have to depart. [34]
Not understanding this
I create manifold negativities
For the purpose of friends and non-friends.

Non-friends become non-existent, [35]
Also friends become non-existent.
As I also become non-existent
Everybody becomes non-existent.

Leaving everything behind, such as friends, possessions and even the flesh and bones I was born with, I have to depart alone to the other side. Not understanding this, I generated many negativities because of protecting friends and destroying enemies. This I regret.

It is unsuitable to create negativity for the purpose of non-friends, friends and oneself, as all three become non-existent immediately afterwards. Similarly, relatives, possessions and the like become non-existent. They are completely unreliable, and any negativity done for their sake out of attachment or anger is regrettable.

Example for How They Become a Mere Object of Memory at Death Time

Like the experiences during a dream, [36]
Each and every phenomenon we engage
Becomes also an object of memory.
All that is past becomes unobservable.

For example, the minimal happiness experienced during a dream is only the object of memory after we wake up. Similarly, the objects that we fantasised to be happiness at first, and which we engaged in, are at the time of death but a mere memory.

Therefore one should make repeatedly the decision to practice the dharma right now. One by one, everything becomes past and unobservable, to be just a mere object of memory.

Regretting Having Generated Negativity for Them although Seeing Now Directly Their Unreliability

Even during the short time we are alive [37]
 Many friends and non-friends have passed.
 The negativity created for their purpose
 Is so unbearable and remains before us.

Further, even during the short time we are alive, we know from experience that many friends and non-friends have passed. Since the frightening fruitional result of the negativity that we created for their sake still remains before us, it cannot be shared by others. Hence, what use are obstructing friends?

One should contemplate this again and again, according to the way it is taught, and generate regret for the negativity done for their sake.

Regretting Having Generated Negativity, By Not Realising the Uncertainty of the Time of One's Death

In this way I am said to be adventitious. [38]
 Because I do not realise this
 I generate a multitude of negativities
 Out of ignorance, attachment and anger.

In this way it is explained that I am adventitious, with a mere brief life where the time of death is uncertain. Not realising this, I created a multitude of negativities out of ignorance, attachment and anger.

Because negativity causes downfall into the hells, one should meditate on regret many times for having created negativity, by contemplating the certainty of death, the uncertainty of the time of death, and that at the time of death only dharma is of benefit, as well as the faults of the lower realms.

Considering the Way Negativity Is Frightful

(since nothing can be added to life and it runs out continuously one is definite to die, and if one were to die with negativity, it is frightening; if one does not purify negativity, then one must experience suffering even in this life; the reason why it is so frightening; the way one will be overwhelmed by suffering later)

Since Nothing Can Be Added to Life and It Runs out Continuously One is Definite to Die, and If One Were to Die with Negativity, It Is Frightening

As day and night have no abiding¹³ [39]
 This life is continually becoming less;
 If there is no adding to the weakening,

¹³ Gyaltsab-je: "If the word *establish* is used it refers to the life of day and night being individually established." This is referring to an alternative Tibetan translation: "As day and night are not established."

Why would someone like me not die?

Regardless of whether one is walking, sitting or lying down, without day and night remaining for even one moment, this life is constantly running out and it is impossible to add anything to the lessening life. Why would that not become a reason for someone like me to certainly die? It does.

Since one will definitely die, and the time of death is uncertain, one should exert oneself in purifying negativity.

If One Does Not Purify Negativity, then One Must Experience Suffering Even in This Life

(if one does not purify one's negativity, then one's friends and relatives will not be able to rescue us from the suffering of the life-force being cut; it is frightening because of not have created merit; one will be overcome by regret)

If One Does Not Purify One's Negativities, Then One's Friends And Relatives Cannot Rescue Us From the Suffering of the Life-Force Being Cut

While I am lying on my bed, [40]
Although I am surrounded by all my relatives and friends
The feeling of being separated from life
Is experienced by myself alone.

When I am held by the minions of the lord of death [41ab]
What benefit are friends, what benefit are relatives?

If one does not create merit, then at the time of death, when I am lying on my bed, although friends and relatives surround me with their affection and sorrow, I will have to experience by myself alone the suffering feeling of having my life-force cut.

Not only is there nothing to alleviate my fear, but what use are friends and relatives against the minions of the lord of death when he holds my frightened flesh. They are of no use, only the dharma can rescue us at that time.

It Is Frightening Because of Not Having Created Merit

At that time only merit can rescue, [41cd]
But I also did not rely on that.

At that time only merits such as refuge, keeping morality and so forth are the supreme refuge, but I also did not rely on them. This shows regret because of not having practiced virtue.

One Will Be Overcome by Regret

Protector, I, this careless one, [42]
Did not search out these horrors.

Even though, in this impermanent life
I accomplish much negativity for them.

After referring to the object of refuge as *Protector* it says: I, this reckless person, did not search out these horrors of the lower realms and I did not know about them. But I generated much negativity in this impermanent life for the purpose of this life, such as friends and so forth. This I regret.

The Reason Why It Is So Frightening

If a person is led today to the place [43]
Where his limbs will be chopped off, he is frightened.
His appearance will differ to before,
With a dry mouth, burning eyes and the like.

One will be held by the terrifying [44]
Helpers of the Lord of Death
And befallen by the terrifying sickness,
What need is there to mention the very pitiable?

A person that is being led today by other humans to the ground where his limbs will be chopped off, will be frightened. His mouth will be dry, his complexion will be pale, his eyes will burn and so forth. As such, his appearance will be quite different to before.

If that is so, then what need is there to mention the fear of the extremely pitiful person, whose flesh is being held by the frightening minions of the lord of death and who is stricken with the fear of death. Such a person will have great fear:

Hence, generate regret for negativity!

The Way One Will Be Overwhelmed by Suffering Later

'Who can perfectly rescue me from [45]
These great horrors' I exclaim.
With fear showing in my wide open eyes
I look into the four directions for help.

Seeing that there is no refuge in the four directions [46]
My mind becomes completely dark.
If there is no refuge in that place,
Then what shall one do at that time?

Having been reborn in the hells and seeing the hell guardians, one becomes very afraid and exclaims: "Oh, which person can rescue me from these great horrors?"

With fear showing in one's wide open eyes, one searches in the four directions for a refuge. When one does not find one despite one's search, one's mind becomes com-

pletely dark. Hence one should go for refuge to the Three Jewels starting right now.

If there is no refuge in the hells that rescues one from suffering, then there is nothing to do then, and one must put right now effort into becoming free from the causes of those horrors.

The Power of the Base

(relying on the refuge of the three jewels starting right now, relying on the children of the conquerors that do many prayers; having gone for refuge, practicing according to the advice)

Relying on the Refuge of the Three Jewels Starting Right Now

Therefore, from today onwards I take refuge [47]
In the conqueror, the protector of migrators,
Who works to rescue migrators
And who eliminates the powerful dangers.

I also take perfect refuge [48]
Into the dharma that he understood,
Which eliminates the horrors of cyclic existence,
And into the assembly of bodhisattvas.

One does not find a refuge when one is reborn in the lower realms, even if one searches. Therefore I quickly take refuge into the conqueror, the protector of migrators, who strives to rescue all migrators, and who has the perfect ability to eliminate all the very powerful dangers.

Further, I accept the dharma that he understood and taught, the Dharma Jewel that eliminates all the fears of cyclic existence. I also accept the assembly of bodhisattvas that have attained the state of a superior, as friends in dharma practice and perfectly go for refuge to them.

Relying on the Children of the Conquerors That Do Powerful Prayers

Having become afraid of the horrors [49]
I offer myself to Samantabhadra,
Also to Manjushri
I offer this body of mine.

Also the protector Avaloketeshvara, [50]
Whose actions are non-deceptive due to compassion,
I implore in anguish:
Rescue me, the sinner.

Having become afraid of the horror that is the lower realms I offer myself to the child of the conquerors, Samantabhadra, who does many powerful prayers. Through this, please rescue me from these abominations.

Likewise to Manjushri, without others having to urge me, I offer my body with a clear mind and the same request. Also Avaloketeshvara, whose non-deceptive actions for others are motivated by compassion spontaneously and uninterruptedly, I implore you in anguish to please rescue me, who is pitifully because of these horrors. Please rescue me the sinner. This is how I plead.

The superior Essence of Space and [51]
 The Essence of Earth and
 All compassionate protectors
 I implore from the heart to rescue me.

Likewise I go for refuge to the bodhisattva superior Essence of Space and Essence of Earth, to all greatly compassionate protectors that have love and have eliminated obscurations. I implore them from my heart: Please rescue me.

I take refuge into the Vajraholder [52]
 Whose mere sight causes the
 Angry minions of the lord of death
 To flee into the four directions.

I also take refuge into the Vajraholder Vajrapani, whose mere sight causes the angry minions of the lord of death to scatter into the four directions.

Having Gone for Refuge, Practicing According to the Advice

Previously I transgressed your words [53]
 Now, having seen great horror,
 I take good refuge in you; by this
 Quickly eliminate all dangers I request.

Previously I transgressed your words, committed negativities and did not practice virtue. Now, having seen the infinity of cyclic existence and the great horror of the lower realms, I take refuge in you.

By my implementing what has to be practiced and what has to be abandoned according to your advice, please quickly eliminate all dangers I pray.

The Power of the Thorough Application of the Antidote

(the reason why it is appropriate to purify negativity, why it is appropriate to purify soon)

The Reason Why It Is Appropriate to Purify Negativity

(showing by example of sickness why it is necessary to purify soon, showing the necessity to relate it to the example of the abyss)

Showing by Example of Sickness Why It Is Necessary to Purify Soon

(stating the meaning of the example; the sickness of the three poisons has many shortcomings and the medicine to destroy it is rare; it is appropriate to practice in accordance with the advice of the supreme physician)

Stating the Meaning of the Example

If one has to act according to the doctor's advice [54]
Even when in fear of an ordinary sickness,
What need is there to mention one who
Is afflicted by the hundreds of faults of attachment and so on?

When one is concerned that one may die, as one is afraid of the sickness, one has to implement the method to destroy the sickness in accordance with the advice of the physician, even to cure a common disease like a disturbance in the winds or bile.

If that is so, then what need is there to mention that it is appropriate to rely on the antidote according to the instructions of the conqueror, the supreme physician, in order to be cured from the great chronic disease of the three poisons of attachment, anger and ignorance, as one has been continuously beaten down since beginning less time by the sources of hundreds of thousands of shortcomings.

It is appropriate to rely on the antidote to negativity.

The Sickness of the Three Poisons Has Many Shortcomings and the Medicine to Destroy It Is Rare

Even a single one of these destroys [55]
All humans of Dzambuling.
If one does not find a different medicine
In all the directions to cure it.

Even one moment of anger towards a bodhisattva can destroy all humans in Dzambuling and throw them into the lower realms. The medicine against this great sickness, meditating on the path and so forth, one will not find anywhere else, apart from the texts that reveal it. If one cannot find it in any other place, such as the world of Brahma and so forth, then it is unfindable elsewhere and therefore rare.

It Is Appropriate to Practice according to the Advice of the Supreme Physician

And one thinks not to act in accordance [56]
With the advice of the all-knowing physician,
Which can cure all pain,
Then that is extremely ignorant and the object of ridicule.

If one stays obsessed with the causes of infinite cyclic existence and the lower realms, instead of putting the advice given by the all-knowing physician, who knows all the medicines to eliminate the sickness of the afflictions and that liberates from all the pain of the afflictions, into practice, then that action is extremely ignorant and the object of criticism.

Therefore one should take refuge into the teacher from one's heart and practice the dharma shown by him accordingly.

Showing the Necessity to Relate It to the Example of the Abyss

If one needs to be conscientious [57]
 Regarding ordinary small abysses,
 What need is there to mention
 The abyss that goes down a thousand *bagtse*?

One already needs to be very conscientious with small heights like hills, where falling down would cause injuries. What needs is there to mention the great abyss of 32000 *bagtse*, only indicated here by one thousand, where one needs to remain for a long time if one falls down?

One needs to rely on the antidote to the afflictions.

Why It Is Appropriate to Purify Soon

(strive in the antidote to the afflictions starting today; it is unsuitable to be lazy in meditating on the path because there is no reason to be unafraid of suffering)

Strive in the Antidote to the Afflictions Starting Today

It is unsuitable to abide comfortably [58]
 Saying 'I won't die right today'.
 The time of the self becoming non-existent
 Will come about without any doubt.

One may think: Although it is necessary to strive in the antidote, it is good enough to start next month or year.

Answer: It is appropriate to start right from today because it is unsuitable to remain comfortably lazy, not applying the antidotes, thinking that one will not die right today. As there is no certainty one will not die today, the time for me to become non-existent will most likely be tomorrow.

Hence I shall not be lazy and strive from today.

From the *Letter of Kanika*:

*This is for tomorrow, today I do this -
 This is not a pure action for a human
 Because the time to become non-existent,
 The tomorrow, is certain to come.*

It Is Unsuitable to Be Lazy in Meditating on the Path, because there Is No Reason to Be Unafraid of Suffering

Who will offer me freedom from danger? [59]
 How can anybody say, "I shall liberate you."?
 If I am definite to vanish
 How can I remain with a happy mind?

Argument: There is no use to be afraid of death, as one will die anyway, so I will not be afraid.

Answer: We see and hear that all others die, and the danger of dying and falling into the lower realm is there also for oneself. Which holy person could possibly free us from these dangers simply by saying "You do not have to fear death and negativities".

Since there is nobody that can bestow freedom from negativities and death, how will one attain liberation if one does not strive in the antidote? One will not, and through death one will definitely become non-existent.

So why do you, due to the force of laziness, remain with a happy mind, and not strive in the antidotes to the negativities? This is unsuitable. Strive in meditating on the antidote!

The Power of not Reversing into the Fault Again

(restraining oneself henceforth because of regretting the negativity; confessing what one did before; making a promise to refrain from the negativity after having requested attention)

Restraining Oneself Henceforth because of Regretting the Negativity

(purifying the meaningless negativity; striving day and night to be liberated from negativity)

Purifying Meaningless Negativity

(it is unsuitable to be attached because possessions are unreliable; it is unsuitable to be attached to family and so forth)

It Is Unsuitable to Be Attached because Possessions are Unreliable

Of past experiences, which have ceased, [60]
What has remained of them?
By grasping at them
I transgressed the advice of the Teacher.

The experiences of enjoyment of past cyclic existence were unreliable and have ceased. Now what is left of these enjoyments that I took to have essence? There is nothing left. Therefore, regret having transgressed the advice of the Teacher and then having generated negativity due to having grasped at and being attached to these phenomena without essence.

It Is Unsuitable to Be Attached to Friends and so forth

If, in a similar fashion to this life, [61]
I have to give up friends and relatives,
And I have to go alone,
How suitable are all friends and non-friends?

This body I have while alive is without essence, and leaving behind friends and relatives in a similar fashion, I have to go, without certainty of the direction and without

freedom. Regardless of whether they are friends and non-friends, they do not have the slightest benefit, and it is unsuitable to have attachment for them.

Striving Day and Night to Be Liberated from Negativity

“From non-virtue arises suffering [62]
 How does one become free from that?” you say
 It is suitable that I contemplate
 This alone day and night.

“From non-virtues such as killing arise the sufferings of the hells and so forth. How can I become free from that?” you ask?

It is suitable for me to contemplate day and night only karmic cause and effect. If one does not gain certainty with regard to karmic cause and effect, then one will not have certainty for any dharma that makes the Conqueror happy. Therefore everybody should strive in this.

That some say they have gained certainty with regard to emptiness but do not value karma is clearly a distorted understanding. They have not ascertained that emptiness is in actuality dependent arising.

Confessing What One Did Before

(what one has to confess; the way of confessing)

What One Has to Confess

I, out of unknowing ignorance, [63]
 Have created natural non-virtuous actions
 And accepted negativities. Any of these
 That I have done,

I have created each and every negativity due to unknowing and ignorance with regard to karmic cause and effect, regardless of whether it is the action of a person with vows who only creates accepted negativity, or the action of a person without vows who only creates natural non-virtues with regard to self and others.

The Way of Confessing

Before the eyes of the protectors, [64]
 With hands folded and a mind seeing the fears of suffering,
 I prostrate again and again
 And confess all of them.

One should confess all one’s negativities by prostrating repeatedly in front of the bud-dhas and their children with folded hands and a mind that sees the dangers of the negativities.

Making a Promise to Refrain from the Negativity after Having Requested Attention

I request the guides to accept my Negativities as mistakes. [65]
Since they are not wholesome
I shall not do them again.

Oh guides, for these reasons, please accept my negativities as mistakes. Since these negativities are not wholesome I promise not to do them again, even at the cost of my life.

Make the promise in this way, not to do the negativity henceforth, even at the cost of one's life.

Although there are many doors for purification explained in the teachings and treatises, to purify by way of the complete four powers is the way to purify. That this purifies also the karma definitely to be experienced is explained in the *Togke Barwa* and *The Great Commentary to the Eight-thousand Verse Sutra*.

We, who do not know the instances of karmic cause and effect well, and who, although knowing a little, do not practice what has to be abandoned and what has to be practiced accordingly, should confess on a daily basis uninterruptedly by way of the four powers.

Especially one should practice by focusing on purifying the obstacles to the generation of bodhicitta.

Summarising Verse

Those tormented by the faults of attachment, jealousy
And conceit due to exaggeration will not generated the supreme mind.
Hence, whatever mistakes one made with body, speech and mind,
Confess them from the depths of one's heart to the protectors.

The Name of the Chapter

This is the chapter on the confession of negativities,
The second from the Introduction to the Action of Bodhisattvas.

This is the commentary on the second chapter called Purifying Negativities from the commentary on the *Introduction to the Actions of Bodhisattvas*, called *The Entrance for the Children of the Conquerors*.

CHAPTER TWO: PURIFYING NEGATIVITIES

An explanation of the practices of refuge, offerings, prostrations and purifying with the four powers

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 - If One Does Not Purify One's Negativities, Then One's Friends and Relatives Cannot Rescue Us From the Suffering of the Life-Force Being Cut*
 - It is Fearful Because of Not Having Created Merit*
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- o Summarising Verse
- o The Title of the Chapter

**The Entrance for the Children of the Conquerors -
A Commentary on the Introduction to the Actions of Bodhisattvas**

Chapter Three: Taking the Mind of Enlightenment

An explanation of the practises of rejoicing, requesting the buddhas to remain, requesting the buddhas to turn the wheel of dharma, dedication, and the taking of the bodhisattva vows.

**Author of the Root Text: Bodhisattva Shantideva
Author of the Commentary: Gyaltsab Rinpoche
Subject: Bodhicitta and the Six Perfections
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Introduction to Chapter Three: Taking of the Mind of Enlightenment¹

This commentary by Gyaltsab-je shows the complete stages of the path to enlightenment. It shows the training in the thoughts of the small and middling beings as preliminaries for the training in the thought of the great capable being and it shows that, having thus generated the mind of supreme enlightenment, one then trains in the six perfections of generosity and so forth.

Preceding the mind generation and striving in it, as explained in this commentary, one must understand that mind generation upon having abandoned the obstructing conditions of the obscurations and building up the conducive conditions of the accumulations of merit is the supreme way to take the essence of the precious human rebirth with freedoms and endowments.

Initially, to generate the mind for supreme enlightenment, one needs to strongly increase joyful strength through contemplating its benefits well. This is described in the first chapter, which also shows the training in the thoughts of the small and middling being, as auxiliary limbs for that mind generation.

Then, to generate the mind of supreme enlightenment, which has the root of love and compassion, one must confess the opposing conditions, i.e., the obscurations, and one must build up the conducive condition, i.e., accumulate merit.

This is done on the basis of having cleaned the place of practice, as if one is expecting a wheel-turning king to come for visit at one's house. Then one needs to take the mind of enlightenment. The former is explained in chapter two and the latter in chapter three.

This chapter completes what was started in chapter two, i.e., the taking of the bodhisattva vows on the basis of the seven limbs. Having explained the limbs of prostrations, making offerings and confession in the second chapter, here first the remaining limbs of rejoicing, requesting the buddhas to remain, requesting the buddhas to turn the wheel of dharma, and the limb of dedication are explained.

Then follows the explanation of how to take the bodhisattva vows.

¹ Inserted by the translator

Lama Zopa Rinpoche:
Rejoicing is an easy method to accumulate vast stores of merit.

Chapter Three: Taking the Mind of Enlightenment

Actually Taking the Mind of Enlightenment after Having Build up the Conducive Condition of Merits Through Rejoicing and so forth

(Explaining the Text of the Chapter, the Title of the Chapter)

Explaining the Text of the Chapter

(Preparation, Actual, Concluding Activities)

Preparation

(rejoicing in virtue; requesting to turn the wheel of dharma; requesting to not pass beyond sorrow; dedicating virtues; as an auxiliary of the perfection of generosity, training in the thought of giving away body, possessions and roots of virtue)

Rejoicing in Virtue

(rejoicing in the virtues that are the cause for higher status, and in their effects; rejoicing in the virtue of the cause and effect of mere liberation, rejoicing in the cause and effect of highest enlightenment)

Rejoicing in the Virtues That Are the Causes of Higher Status, and in Their Effects

In the virtues that give respite from the sufferings
Of the lower realms of all sentient beings, [1]
And in the abiding in happiness of them that suffer,
I rejoice with pleasure.

I rejoice in the causal virtues that give respite from the sufferings of the lower realms, of all sentient beings abiding in cyclic existence, and which cause them to attain special higher status. I also rejoice in the result, i.e., the abiding of these suffering sentient beings in the happiness of higher status.

Reflecting on these with pleasure, I rejoice in their existence.

Rejoicing in the Virtues that Are the Causes of Mere Liberation, and in Their Effects

I rejoice in the accumulation of virtue
That becomes the cause for enlightenment. [2]
I rejoice in the definite liberation
Of embodied beings from the sufferings of cyclic existence.

I also rejoice in the accumulation of the virtue which becomes the cause for the enlightenment of the hearers and self-liberators, such as the virtue that harmonizes with liberation.

I also rejoice in the attainment of definite liberation from the sufferings of cyclic existence by embodied beings as a result of that virtue.

Rejoicing in the Causes of Highest Enlightenment, and in Their Effects

I also rejoice in the enlightenment of the protectors
And in the grounds of the conqueror's children. [3]

In the ocean of virtue that is the mind generation, [4]
 Which works for the happiness of all sentient beings,
 And in the actions benefiting sentient beings
 I rejoice with pleasure.

I also rejoice in the complete enlightenment of the protectors of migrators, and in the ten grounds of the conqueror's children.

I also rejoice with joy in the cause of these, the ocean of virtue that is the mind generation for complete enlightenment, which works for the happiness of all sentient beings, and also in the actions that benefit sentient beings.

On all of these I meditate with clear faith that is combined with mental happiness, and rejoice with pleasure.

Requesting to Turn the Wheel of Dharma

To the buddhas of all directions [5]
 I request with my palms folded:
 Please light the lamp of dharma
 For sentient beings confused in the darkness of suffering.

The respectful request with palms folded to the buddhas of all directions that became enlightened recently and who have not started to teach the dharma yet:
 Please light the lamp of scriptural and realized dharma that clarifies the path to liberation, for the purpose of sentient beings who suffer and who are confused in the darkness of ignorance.

Requesting Not to Pass Beyond Sorrow

Requesting with palms folded [6]
 The conquerors wishing to pass beyond sorrow
 To not place these migrators in blindness
 And remain for uncountable eons.

The request with folded palms to the conquerors who wish to go beyond sorrow:
 Please do not cause the wisdom eye of these migrators to be blinded by ignorance.
 Rather, please remain for uncountable eons to illuminate the darkness of ignorance.

Dedicating Virtues

(general dedication, dedication for the sick, dedication to alleviate hunger and thirst, dedication for the fulfillment of all wishes)

General Dedication

Having thus done all of this, [7]
 Whatever virtue I have accumulated,
 May through it all sufferings
 Of all sentient beings be cleared away.

Through whatever virtue I have accumulated by having acted in this way, from making offerings up to making requests, may all sufferings of all sentient beings be cleared away.

Dedication for the Sick

Until all migrators who are sick, [8]
Are cured from their disease,
May I be their medicine, physician,
And their nurse.

Through the power of these merits may I be the medicine, physician and the nurse for the sick migrators until they are cured from their disease.

Dedication to Alleviate Hunger and Thirst

With a rain of food and drink [9]
May I clear the suffering of hunger and thirst.
During the intermediate eon of famine
May I become food and drink.

May I be able to clear away all harm of hunger and thirst with a rain of various foods and drink for all those that are hungry and thirsty.

At the time of the intermediate eon of famine, out of the three intermediate eons, may I be able to pacify the hunger and thirst of sentient beings by myself becoming food and drink for them.

Dedication for the Fulfillment of All Wishes

May I become an inexhaustible treasure [10]
For destitute and poor sentient beings,
And abide as various requisites and necessities
In front of them.

For the sentient beings that are destitute and lack the requisites and necessities of life, may I become a treasure that is inexhaustible despite being used. May I abide effortlessly in front of them as the various necessities they need.

An Auxiliary of the Perfection of Generosity: Training in the Thought of Giving Away Body, Possessions and Roots of Virtue

(training in the thought of giving way body, possessions and roots of virtue, dedicating it to be the cause of inexhaustible virtue, dedicating it to be the cause of enjoyment)

Training in the thought of giving away body, possessions and roots of virtue

(the way of giving, the reason why one should definitely give, how to practice after the Offering)

The Way of Giving

Also my body, possessions [11]
And all virtues of the three times
I will give away without regret
To achieve the purpose of all sentient beings.

Also my body and possessions, such as food and drink, and all my virtues that are contained in my three doors within the three times, I offer with a mind free from regret and dependence, to achieve the temporary and ultimate purpose of sentient beings.

The Reason Why One Should Definitely Give

(by giving up attachment for everything and offering one goes beyond misery, making offerings to sentient beings is appropriate as they are the supreme field for generosity)

By Giving Up Attachment for Everything and Offering One Goes Beyond Misery

Giving everything one goes beyond misery - [12ab]
My mind achieves the going beyond misery.

My mind wants to achieve the non-abiding state beyond misery, and giving up one's body, possessions and all roots of virtue enables one to achieve that aim. Hence it is suitable to give up everything.

Making Offering to Sentient Beings is Appropriate As They Are the Supreme Field for Generosity

To surrender everything at once [12cd]
Is the supreme offering to sentient beings.

To surrender everything at once is equal to offering it, and to offer to sentient beings is the supreme offering, because through this offering one attains enlightenment.

How to Practice After the Offering

(from today on I give up the idea of having control over one's body, explaining the meaning of this extensively, relating it to suitable action)

From Today on I Give Up the Idea of Having Freedom Over My Body

Since I have offered this body [13]
To all sentient beings, to do with it as they please,
They can always kill it, criticize it,
Or beat it; whatever pleases them.

Question: How shall one act upon having offered one's body?

Answer: Now that I have offered this body to all sentient beings to do with it as they please, it depends on what pleases them. They can always kill it, insult it with words or physically beat it and so on. I must give up attachment to my body and completely give up my anger towards others.

Explaining the Meaning of This Extensively

Whether they use it for play, amusement [14]
 Or to ridicule it,
 Since I have already offered it
 Why should it concern me?

Since I have already unconditionally given my body to others, they should be able to do with it as they like. From today onwards, why should I concern myself with protecting it, even though they use it for play, amusement or ridicule it.

Relating It to Suitable Action

I shall allow them any action [15ab]
 That does not harm them.

I shall let them do any action that benefits self and others and does not harm self or others, now and in the future.

Dedicating It to Be the Source of Inexhaustible Virtue

(dedicating it to be only the cause of the welfare of others, dedicating the thought as the cause for inexhaustibility, dedicating the action as the cause for inexhaustibility)

Dedicating It to Be Only the Cause of the Welfare of Others

May looking to me [15cd]
 Never be meaningless.

May it never become the cause for sentient beings to be disappointed when they look to me for help.

Dedicating the Thought as the Cause for Inexhaustibility

Whether a mind of anger or faith, [16]
 Arises, directed at me,
 May it become the cause for all their purposes
 To be continually fulfilled.

Regardless of whether it is a mind of anger or faith that has arisen, directed at me, may it become the cause that in all lifetimes all their temporary and ultimate aims are achieved.

Dedicating the Action as the Cause for Inexhaustibility

May whoever affronts me, [17]
Harms me otherwise,
Or backstabs me,
Have the fortune of enlightenment.

May whoever affronts me verbally, or otherwise, physically harms me, or backstabs me, may all these actions become the cause for them to have the fortune of attaining the great enlightenment.

Dedicating It to Be the Cause of Enjoyment

(dedicating oneself to become the cause of necessities, dedicating for time and expanse, dedicating for the uninterrupted continuum of object and time)

Dedicating Oneself to Become the Cause of Necessities

May I become a protector for the unprotected, [18]
A guide of those traveling along a path,
A ship, ferry or bridge
For those that want to cross.

May I become an island for those wishing an island [19]
A place of rest for those that wish to rest
A slave for all embodied beings
Who desire a slave.

May I become a wishfulfilling jewel, a pure vase, [20]
A knowledge mantra or powerful medicine,
A wishfulfilling tree or cow
For embodied beings.

May I become:

- A protector for those without protector.
- In all lives a guide for travelers on their paths.
- A ship, ferry and bridge for those wishing to cross waters.
- Dry land for those that wish for an island.
- A lamp for those that desire a lamp.
- A resting place for those that desire to rest.
- A slave for all those that desire a slave.
- A wishfulfilling jewel and pure vase for those desiring food, drink and the like.
- A knowledge mantra accomplishing the actions of pacifying, increasing and so forth, for those wishing to achieve those actions.
- Medicine taking the essence that dispels all sickness.
- A wishfulfilling tree that gives what is desired, such as food and drink.
- A wishfulfilling cow that can give whatever is desired by embodied beings.

Dedicate in such a way repeatedly.

Dedicating for Time and Expanse

Like the elements of earth and so forth, [21]
And like space as well,
May I always be the basis for the many necessities
Of the boundless sentient beings.

May I always become, in many ways, the cause for the necessities of the boundless sentient beings, like the four elements of earth, water, fire and wind are the basis for the actions of sentient beings, and similar to space, which is permanent.

From the *Stacking of Jewels*,

Bodhisattvas work for the welfare of sentient beings like the five elements.

Dedicating for Uninterrupted Continuum of Object and Time

Likewise, may I be the cause for the livelihood [22]
Of all the realms of sentient beings,
That stretch until the edge of space,
Until they all go beyond misery.

Likewise, may I also become the cause for the livelihood of all the realms of sentient beings, which extent to the edge of space, by benefiting them in infinite ways, until they go beyond misery.

Train the mind like this again and again.

Actual

Just as the previous tatagatas [23]
 Generated the mind of enlightenment
 And continued in the gradual
 Trainings of a bodhisattva,

I too shall generate the mind of enlightenment [24]
 For the welfare of sentient beings,
 And train step by step
 In the trainings.

When the previous tatagatas generated the mind, they initially generated the supreme wishing bodhicitta in front of the buddhas and bodhisattvas, and then, to take the bodhisattva vows, they generated the engaging bodhicitta. Subsequently they trained and remained in the gradual bodhisattva trainings.

Likewise I, for the temporary and ultimate benefit of sentient beings, either in front of an actual preceptor with pure bodhisattva vows, or in front of invoked buddhas and bodhisattvas, upon the request for attention, shall generate the wishing mind of enlightenment. Likewise, I shall train and remain in the gradual trainings upon having generated the engaging mind.

Repeat the verses three times, either after the preceptor, or, if there is none, after the invoked buddhas and bodhisattvas.

The meaning of training gradually:

Practices like the generosity of one's body should not be done with an impure mind. Otherwise it becomes a fault. It should be done when it does not become a fault and rather becomes a great accumulation of merit.

Some opponents posit as the meaning of sequential training that one trains sequentially in the three moralities: the morality of restraint, the morality of building up virtue and the morality of benefitting others, according to boundary. This is incorrect.

Others posit the meaning as having a separate ceremony for the generation of the engaging mind and the engaging vows. This is also incorrect according to any of the great pioneers.

To take the engaging mind after having first taken the wishing mind, and then training in the wish to practice the perfections, is the supreme method that accords with the differences in different persons. It is also suitable to take the two minds sequentially in one ceremony.

The way of taking them and so forth one can know from the earlier mentioned treatises of great teachers. I shall not elaborate on it here.

Concluding Activities

(Rejoicing, Inducing Others to Rejoice)

Rejoicing

(achieving one's own purpose, achieving the purpose of others)

Achieving One's Own Purpose

(rejoicing by eulogizing the mind, meditating on conscientiousness after having found such a mind, rejoicing because of having generated a rare mind)

Rejoicing by Eulogizing the Mind

After the wise ones [25]
Took very joyfully the mind of enlightenment,
To engage and increase
They praise the mind like this:

Today my life has become fruitful, [26]
The human existence was well attained.
Today I was born into the buddha family
Now I have become a child of the buddhas

After the wise bodhisattvas have taken the two bodhicittas with a very clear joyful mind and faith, they engage into methods for it to not degenerate and to increase its practice. Towards this end they generate joy and praise the mind.

If we explain how: Today, when I generated the mind and took the vows, my life has become fruitful, my human existence was well attained and the freedoms and endowments became meaningful. Today I was born into the family of the Buddha and became a bodhisattva.

The meditation on joy thinking “now I have become a child of the buddhas” relates to the wish, “when have I finally become a bodhisattva?”.

Meditating on Conscientiousness After Having Generated Such a Mind

From now on I shall as much as possible [27]
Engage in actions befitting this lineage.
I shall act in a way so as not to dirty
This faultless and holy lineage

If it is asked whether this alone is enough:
From now on I shall engage into actions of the three doors that befit the family of the Buddha. I shall strive in the method in a way that does not sully this holy lineage, which is adorned only by qualities and is faultless in the beginning, middle and end, with the faults and downfalls of the wishing and engaging advice.

Rejoicing Because of Having Created a Rare Mind

Just like a blind person finding a jewel [28]
In a heap of rubbish,

I generated this mind of enlightenment
Just by coincidence.

This mind of enlightenment was born from me by pure chance, just like a poor and destitute blind person finding a jewel on a heap of rubbish by sheer coincidence. It must have been through the force of the buddhas.

Achieving the Purpose of Others

(it can eliminate mental sufferings; it can eliminate its cause, the obscurations; it can achieve all benefit and happiness)

It Can Eliminate Mental Sufferings

(it can destroy the lord of death, destroy poverty, destroy sickness, destroy the sufferings of existence in general, specifically the sufferings of the lower realms)

It Can Destroy the Lord of Death

It is also the supreme nectar [29ab]
Destroying migrator's lord of death.

This bodhicitta is also the supreme nectar that destroys the lord of death, through whom migrators die without freedom, by leading them to the ground free from old age and death.

It Destroys Poverty

It is also the inexhaustible treasure [29cd]
That eliminates sentient being's poverty.

Because it gives inexhaustibly material and dharma, this mind generation is also the inexhaustible treasure that eliminates the poverty of migrators.

It Destroys Sickness

It is also the supreme medicine [30ab]
Pacifying migrators' heavy diseases.

It is also the supreme medicine that thoroughly pacifies the heavy diseases of migrators.

It Destroys the Suffering of Existence in General

It is the fruit tree that is a resting place for migrators, [30cd]
Who wander the paths of existence and are tired.

It is also the fruit tree that provides a cool resting place for the migrators who are wandering on the paths of existence and are tired.

It Destroys Specifically the Sufferings of the Lower Realms

It is the universal bridge that liberates [31ab]
All migrators from the lower realms.

This mind generation is also the universal bridge that liberates all migrators from the lower realms.

It Can Eliminate its Cause

(eliminating afflictive obscurations, eliminating obscurations to knowledge)

Eliminating Afflictive Obscurations

It is the moon shining in the mind [31cd]
That eliminates migrator's misery of the afflictions.

This mind generation is also the shining moon that eliminates the heat and misery of the afflictions of migrators; i.e., it has the power to eliminate all afflictive obscurations.

Eliminating the Obscurations to Knowledge

It is the great sun that dispels [32ab]
The vitreous humor of not knowing.

It is also the great sun that dispels from the root the non-afflictive not knowing of migrators; the obscurations to knowledge. The reason is that the wisdom realizing emptiness that is adorned with great accumulations exhausts the seed of the obscurations to knowledge.

It Can Achieve All Benefit and Happiness

(Achieving All Benefit; Achieving All Happiness)

Achieving All Benefit

It is the essence of butter [32cd]
That is derived from the milk of dharma.

This mind generation is the butter essence arising from churning the wood of wisdom arising from listening and contemplating in the great ocean of milk that is the holy dharma.

It is the essence of butter that can generate the taste of achieving each and every benefit, and therefore everybody should strive in it.

Achieving Every Happiness

The migrating guests wander on the paths of existence [33]
And wish to engage pleasant enjoyments;
It abides close to supreme happiness
And satisfies the great samsaric guests.

The migrating guests wandering in cyclic existence the paths of the three existences wish for the pleasant enjoyments of gods and humans.

This mind generation abides close to the supreme method for establishing happiness and satisfies the many guests from cyclic existence because it establishes the higher status and definite goodness of all sentient beings.

Inducing Others to Rejoice

Today I have, in front of all protectors, [34]
 Served migrators the hospitality of
 A tatagata and intermediate happiness.
 The gods, demi-gods and so forth should rejoice.

Today, in front of all the protectors, who are the conquerors and their children, I have served migrators the hospitality of a sugata, who completes all ultimate benefit and happiness, and I have also offered the satisfaction of the intermediate happiness of gods and humans until they attain that state.

As such I have offered the supreme of hospitality and from today onwards the gods, demi-gods, serpent kings and so forth should be happy.

This is to generate rejoicing in others.

Preceding the generation of the two minds, as explained in this commentary: Understand that mind generation upon having purified the disrupting conditions of the obscurations and building up the conducive conditions of the accumulations of merit, is the supreme way to take the essence of the precious human rebirth with freedoms and endowments, and strive in it.

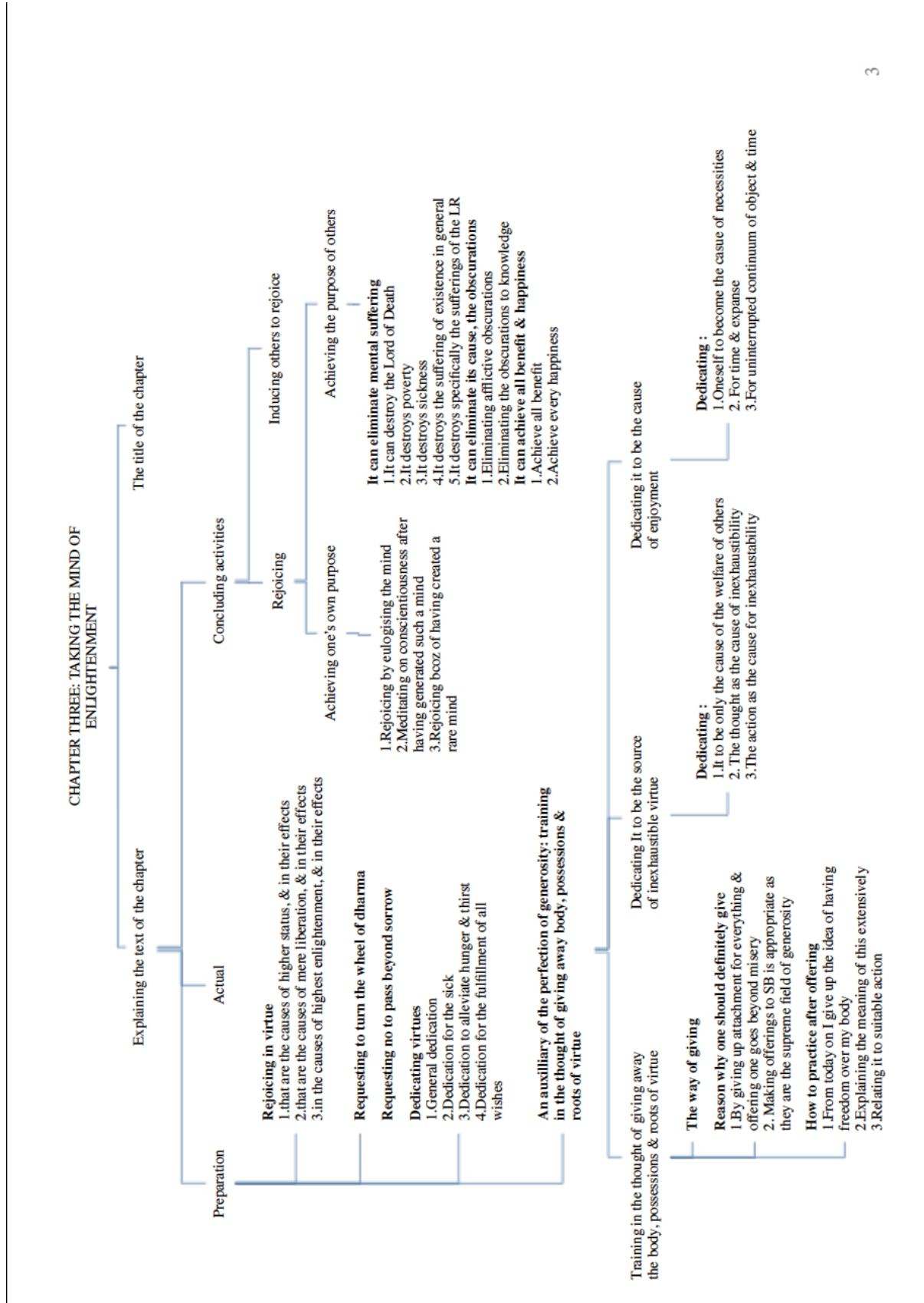
Summarizing Verses:

They who understand they have attained a human rebirth with freedoms and endowments
 Should strive in generating the two bodhicittas,
 The essential meaning of all the teachings of the conquerors,
 The sole path traversed by the tens of millions of their children.

Title of the Chapter

From the Introduction to the Actions of Bodhisattvas
 This is the third chapter called Taking the Mind of Enlightenment.

This is the commentary on the third chapter *called Taking the Mind of Enlightenment*, of the *The Entrance for the Children of the Conquerors - A Commentary on the Introduction to the Actions of Bodhisattvas*,



CHAPTER THREE: TAKING THE MIND OF ENLIGHTENMENT

An explanation of the practices of rejoicing, requesting the buddhas to remain, requesting the buddhas to turn the wheel of dharma, dedication, and the taking of the bodhisattva vows.

- ❖ Explaining the Text of the Chapter
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 - Rejoicing in the Virtues That are the Causes of Higher Status, and in Their Effects
 - Rejoicing in the Virtues that Are the Causes of Mere Liberation, and in Their Effects
 - Rejoicing in the Causes of Highest Enlightenment, and in Their Effects
 - Requesting to Turn the Wheel of Dharma
 - Requesting Not to Pass Beyond Sorrow
 - Dedicating Virtues
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 - Dedication for the Sick
 - Dedication to Alleviate Hunger and Thirst
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 - An Auxilliary of the Perfection of Generosity: Training in the Thought of Giving Away Body, Possessions and Roots of Virtue
 - Training in the thought of giving away body, possessions and roots of virtue
 - ◆ The Way of Giving
 - ◆ The Reason Why One Should Definitely Give
 - By Giving Up Attachment for Everything and Offering One Goes Beyond Misery
 - Making Offering to Sentient Beings is Appropriate As They Are the Supreme Field for Generosity
 - ◆ How to Practice After the Offering
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 - It Can Destroy the Lord of Death
 - It Destroys Poverty
 - It Destroys Sickness
 - It Destroys the Suffering of Existence in General
 - It Destroys Specifically the Sufferings of the Lower Realms

- ◆ It Can Eliminate its Cause, the obscurations
 - Eliminating Afflictive Obscurations
 - Eliminating the Obscurations to Knowledge
- ◆ It Can Achieve All Benefit and Happiness
 - Achieving All Benefit
 - Achieving Every Happiness
- Inducing Others to Rejoice
- Summarising Verses
- Title of the Chapter

SARVA MANGALAM



**The Entrance for the Children of the Conquerors -
A Commentary on the Introduction to the Actions of
Bodhisattvas**

Chapter Four: Conscientiousness

Explanation of the drawbacks of abandoning bodhicitta, the importance of practicing virtue, the dangers of the afflictions and the utmost importance to abandon them.

Author: Gyalsab Rinpoche
Subject: Bodhicitta and the Six Perfections
Translator: Fedor Stracke



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Asanga in the *Compendium of Knowledge*:

What is conscientiousness?

It is an awareness that, while abiding with enthusiasm within non-attachment, non-anger and non-ignorance, protects one's meditation on virtue and protects the mind from contaminated phenomena.

It has the function of being the basis for perfectly accomplishing and completing all ordinary and transcendental perfections.

¹ Training in bodhicitta and the six perfections

Conscientiousness

The Way of Training in the Actions, the Perfections²

(the way of meditating on conscientiousness, the limb preventing the degeneration of the training in the mind of enlightenment; explaining the way of training in morality, by relating it to introspection and mindfulness, the methods for keeping virtuous dharmas pure³ ; explaining the way of training in the remaining four perfections⁴, explaining the way of practicing the generosity of offering one's body, possessions and roots of virtue to others, by way of the limb of dedication⁵)

The Way of Meditating on Conscientiousness, the Limb Preventing the Degeneration of the Training in the Mind of Enlightenment

(Explaining the text of the chapter; the name of the chapter)

Explaining the Text of the Chapter

(Short explanation of the way to meditate on conscientiousness; explaining it extensively; a summary)

Short Explanation of the Way to Meditate on Conscientiousness

After the children of the conquerors, [1]
Have very firmly accepted bodhicitta,
They should unwaveringly strive always
To not transgress the trainings.

After the children of the conquerors, the bodhisattvas, took very firmly the two minds of enlightenment as explained earlier, they should unwaveringly protect them with conscientiousness, so as not to wander from them for even a second.

They should also unwaveringly protect the trainings of the six perfections and the four ways of attracting disciples, so as not to waver from them and that they never decrease.

² Bodhisattva actions of the six perfections

³ This outline starts with chapter five

⁴ This outline starts with chapter six, and covers also chapter seven, eight and nine.

⁵ This outline starts with chapter ten

Gachen Yeshe Gyaltzen:

Conscientiousness is an awareness not under the control of the afflictions while abiding in enthusiastic effort toward remaining free from afflictions. It protects the mind from contaminated phenomena and accomplished virtue.

Explaining It Extensively

(Meditating on conscientiousness for bodhicitta, being conscientious of the trainings)

Meditating on Conscientiousness for Bodhicitta

(The reason why it is unsuitable to give up bodhicitta, the faults of giving it up)

Why It is Unsuitable to Give up Bodhicitta

Any action done in the spur of the moment, [2]
Or done without having been considered carefully,
Although having already committed to them,
It is appropriate to analyse whether to act or to leave it.

But how can I discard that [3]
Which has been analysed
By the buddhas and their children with great wisdom
And also analysed by myself repeatedly.

Actions that were just engaged in impulsively, without consideration of their benefits and drawbacks, and actions that were only minimally analysed before engaged in, are actions that are suitable to be investigated later on, to decide whether to continue them or not, despite having made an earlier commitment.

As it is stated in the *Sutra Requested by Subahu*, the buddhas, and their children such as Maitreya, investigated with great wisdom the mind, praised its qualities and taught it to be indispensable in the *Array of Stalks Sutra* and others. Oneself also has to investigate with various reasons why one should take this mind, by thinking about its benefits and so on.

Having taken it in such a fashion, how can one discard it? One protects it from degenerating until the attainment of enlightenment.

The Fault of Giving it Up

(The fault of going to the lower realms, one will degenerate from the welfare of others, one has become far from attaining a ground)

The Fault of Going to the Lower Realms

(The reason for going to the lower realms, stating supporting evidence, refuting objections)

The Reason for Going to the Lower Realms

After having made this promise [4]
If one does not engage into the actions,
Then one deceives all sentient beings.
How could one become a migrator?

Having made the promise to place all sentient beings in the state of enlightenment, if one then does not practice the path to achieve this aim, then one will have deceived all sentient beings. How will one then become a migrator, as one will never go beyond the lower realms?

Stating Supporting Evidence

If one will become a hungry ghost [5]
When one does not give to the person
Even the common objects
That one already offered in one's mind,

Then how could one go to a happy migration [6]
If one deceives all sentient beings
Concerning the highest happiness
To which one invited them from the depth of one's mind?

Regarding not giving the object of offering that one has already given in one's mind, even if it is just one morsel of food, it states in the *Sutra of Close Placement by Mindfulness*:

If they do not give even the little they intended, they will take rebirth as a migrator in the hungry ghost realm. If they do not give what they promised, then the sentient being will go to the hell realm.

From the *Sutra Dividing Migrators*:

Whichever person, by not giving the rice and vegetables, the roots and fruits they intended to, they will experience the hungry ghost world and terrifying suffering.

If this is regarded as a cause to be reborn in the hungry ghost realm, then if one deceives all sentient beings with regards to the highest happiness and the temporary happiness of gods and humans, to which one invited all sentient beings, not just in mere words, but respectfully from the depth of one heart with a loud and clear voice, by discarding them, then how can one migrate to the happy realms? One will not.

Refuting Objections

Whichever person who gave up bodhicitta, [7]
Their striving for liberation
Is karmic beyond thought,
And only know to the omniscient.

Question: The superior Shariputra, after having previously generated bodhicitta, was engaged in the practice of the perfections when he was asked by a demon for his right hand. Shariputra cut off his right hand and gave it to the demon with his left hand. Because of this he was severely abused by the demon and so Shariputra became sad and gave up bodhicitta. Yet he later attained the state of an Arhat. Does this not contradict what is taught in the quotes?

Answer: When Shariputra, or anybody else for that matter, attains Arhatship despite having abandoned bodhicitta, then that is a karma that is beyond the knowledge of ordinary beings and can only be understood by an all knowing Buddha. It cannot be understood by anybody else.

One Will Degenerate From the Welfare of Others

(If one's bodhicitta degenerates then it is a heavy downfall and will degenerate one's work for the welfare of others; it is the same if one obstructs the virtue of another bodhisattva, the reason for that)

If One's Bodhicitta Degenerates, Then It is a Heavy Downfall and Will Degenerate One's Work for the Welfare of Others

This is for bodhisattvas [8]
The heavier of the downfalls.
Therefore, if one receives it
One harms the purpose of all sentient beings.

To degenerate from bodhicitta is for bodhisattvas, out of the root downfalls, the heaviest one. Since the wish to benefit degenerates, if one receives this downfall, then it harms the welfare of all sentient beings, because the basis for practice degenerates.

From the *Superior Compendium*:

Although one has practiced the path and ten grounds
For 10 million eons, if one generates the wish to be a self-liberator
arhat,
At that moment morality has received a fault and degenerated.
This mind generation is much heavier than a root down fall.

As it is stated, if a bodhisattva with vows gives up bodhicitta, he receives a root downfall. If he has no vows, then his negativity is still heavier than the root downfall of the vows of individual liberation.

It Is the Same If One Obstructs the Virtue of Another Bodhisattva

When another, even only for one instant, [9]
Obstruct their merits,
They harm the purpose of sentient beings,
There is no other possibility than to go to the lower realms.

Whoever obstructs the merits, i.e., the virtue, of a bodhisattva for even just one moment, harms the ability of that bodhisattva to accomplish the welfare of sentient beings. Where else could he go but to the lower realms?

From the *Sutra of Magical Emanations Definitely Pacifying*:

It is heavier to obstruct the virtue of a bodhisattva of offering one instance of food or drink to an animal, then to rob all sentient beings of Jambudvīpa of their food and kill them.

Because there are quotes like that, one should be careful regarding this point. One does not know who is a bodhisattva and so it is very easy to make this mistake. If one is able to protect oneself from this, then one is able to abandon the door of creating faults with regard to people.

The Reason for That

If one degenerates just by harming the happiness [10]
Of even one sentient being,
What need is there to mention
Harming the happiness of beings infinite like space?

Why the above mentioned actions are of infinite negativity is:

If one destroys the happiness of abiding with life of just one sentient being, one degenerates from one's high status.

What need is there to mention that one will be reborn in the lower realms if one destroys the cause for the highest happiness of all sentient beings equalling space?

One Has Become Far From Attaining a Ground

Thus, those with the heavy downfall [11]
And with strong bodhicitta,
Should they further circle in cyclic existence
Shall be far from attaining a ground.

Should they who, after having received the heavy downfall of abandoning bodhicitta, generate bodhicitta again, yet further circle in cyclic existence, will take rebirth in the lower realms and in the higher realms due to afflictions and karma, and will be very far from attaining the different Grounds of Very Joyous and so forth.

Therefore one should strive to avoid the degeneration of one's bodhicitta, even if it is at the cost of one's life.

Asanga explained five types of conscientiousness:

1. Relating to the past - correcting one's past actions according to the Dharma;
2. Relating to the future - determining to also act in accordance with the Dharma in the future;
3. Relating to the present - determining to also act in accordance with the Dharma without forgetfulness in the present;
4. Preparatory conscientiousness - adjusting one's mind thinking, 'If I continue to act in this way then it is unsuitable, but if I engage in these actions then it is appropriate.';
5. Immediately following conscientiousness - in dependence on the above abiding in virtuous actions.

Being Conscientious in the Trainings⁶

(Conscientiously abandoning faults, conscientiously meditating on virtue, conscientiously abandoning the afflictions)

Conscientiously Abandoning Faults

(If one does not abandon negativity and downfalls one will stay in the lower realms, the buddhas and bodhisattvas practice equanimity, the freedoms and endowments are rare, if reborn in the lower realms one has no opportunity to generate virtue; why it is difficult to find freedoms and endowments)

If One Does Not Abandon Negativity and Downfalls One Will Stay in the Lower Realms

Therefore I should practice respectfully [12]
According to my promise.
If I do not strive starting from today
Then I will go from low to low.

Therefore I should practice respectfully the trainings to attain enlightenment for the welfare of sentient beings according to my promise.

If, after having generated bodhicitta and taken the vows, I do not make an effort, I will continuously go from lower realm to lower realm due to heavy downfalls.

The Buddhas and Bodhisattvas Practice Equanimity

Although innumerable buddhas benefiting [13]
All sentient beings have passed,
Due to my faults
I was not the object of their help.

One may think: I shall be all right because the buddhas and bodhisattvas will rescue me.

Innumerable buddhas and bodhisattvas who have worked for the benefit of all sentient beings have passed already, but due to one's own fault of degenerating bodhicitta and the trainings, one did not become the object of their cure.

From the Ornament of Clear Realisation:

Although the king of gods shower rain, etc.

If I continue to act like this
It will be the same again and again.
I will experience sickness, bondage,
Being cut and mutilated in the lower realms.

[14]

One may then think: I will still be all right because they will rescue me later.

If I continue to act recklessly, I shall not become the object of their cure and will have to experience suffering continuously. I will have to take rebirth in the lower realms and even if I take rebirth in the happy realms I will have sickness and lack of freedom.

Either that or I will have sickness in the lower realms, and experience innumerable sufferings there such as my arms and legs being cut off and my body being lacerated.

⁶ Training in bodhicitta and the six perfections

The Freedoms and Endowments Are Rare

(If bodhicitta degenerates, the freedoms and endowments with the condition of four wheels are difficult to find; although attaining one, as it disintegrates quickly, make an effort)

If Bodhicitta Degenerates, the Freedoms and Endowments With the Condition of Four Wheels are Difficult to Find

The coming of a tatagata [15]
Faith and the attainment of a human body -
These, making it possible to meditate on virtue,
Since they are rare, when will they be attained?

One may think: I will make an effort when I attain the freedoms and endowments later on.

To have attained the five personal endowments and the five circumstantial endowments that make it possible to meditate on virtue, is as rare as the Udumbara flower.

These are, among others:

- A tatagata has descended.
- One has faith in the three baskets of the Buddha's teachings.
- One has also attained a human body.
- One has been reborn in a central country.
- One has complete faculties.
- One has not transgressed the border of karma.

If this is so rare, then to have attained a precious human rebirth where one trains in the two minds is even rarer.

Although Attaining One, as it Disintegrates Quickly, Make an Effort

A day like this without sickness, [16]
Although there is food and no harm,
Life is deceptive on a momentary basis,
The body is a one time loan.

One may think: This body I have currently attained has no obstructing conditions against it and is endowed with conducive conditions. Hence I shall practice later.

One should not act as if one has leisure. A human body without the obstructing condition of sickness is like a day in the context of saying: 'A day like this'.

But a day like this, without sickness, without the obstructing conditions of harm, and with the conducive conditions of food and so forth, is deceptive. Life does not abide even for one moment and disintegrates quickly. This body is only a one-time loan and one has no power over it.

Therefore, do not act as if there is time, and make an effort.

If Reborn in the Lower Realms One has no Opportunity to Generate Virtue

(There is no opportunity for virtue if one is reborn in the lower realms, if one does not strive while in the happy realms then one will be confused in the lower realms concerning what has to be practiced and abandoned; it is extremely difficult to be liberated from the lower realms)

There Is no Opportunity For Virtue in the Lower Realms

With behaviour like this [17]
I will not even attain a human body.
If I do not attain a human body
There will be only negativity and no virtue.

It is unsuitable to relax, thinking: I will attain a succession of precious human rebirths, so I will practice later on.

Someone like myself, through actions that create negativity and no virtue, will not even attain a human body in the next life.

If I take rebirth in the lower realms, I will only generate non-virtue and not the slightest amount of virtue, and it will be difficult to be reborn again in the happy realms.

If One Does Not Strive While in the Happy Realms One Will be Confused in the Lower Realms concerning What is to be Practiced and Abandoned

If, although having the fortune to practice virtue, [18]
I do not create virtue,
Then what am I going to do
When completely confused by the lower realm's sufferings.

If, although having the fortune to practice virtue, I do not make an effort now to practice virtue, then how am I going to practice when I am in the lower realms?

At that time I am miserable because of continuously experiencing the feeling of suffering of the lower realms, and I am confused concerning what has to be practiced and what has to be abandoned. As a result, I cannot practice anything.

Hence I need to make an effort now to achieve again a precious human rebirth.

It is Extremely Difficult to be Liberated from the Lower Realms

One did not generate virtue [19]
And one accumulated negativity easily.
Even for ten million eons
One will not hear even the words 'happy realm.'

It is extremely difficult to later attain a precious human rebirth because in this life one has not generated any virtue, and accumulated negativity easily, and so one will not even hear the words 'happy realm' for ten million eons.

Why it is Difficult to find Freedoms and Endowments

For that very reason the Bagawan taught [20]
That merely becoming human is extremely difficult,
As it is for a turtle
To put its neck through the yoke floating on the great ocean.

Because it is very difficult to find a happy rebirth from the lower realms, the Bagawan taught in his perfect scriptures:

Bikkhus, let all this ground become a great ocean on which a yoke with one hole is moved by the wind. In that ocean is a blind turtle that only sticks its neck out of the water once a hundred years. Bikkhus, what do you think? Is it easy for the turtle to catch the yoke with its neck? 'Tatagata, it is not so.' The tatagata replied: Bikkhus, similarly is it difficult merely to attain a human rebirth.

If one does not create virtue and accumulates non-virtue, then one does not even hear the word 'happy migration.' For that reason, the Bagawan taught

that merely to attain a human rebirth is much more difficult than for the blind turtle that comes up only every hundred years, to catch the yoke floating on the surface of the ocean, being moved here and there by the wind.

Therefore one needs to make an effort to practice virtue when one is in the happy migration.

Conscientiously Meditating on Virtue

(It is appropriate to strive in abandoning the infinite non virtue accumulated previously; one moment of suffering exhausts that result, but does not exhaust the lower realm; why it is suitable to strive in the antidote to negativity)

It is Appropriate to Strive in Abandoning the Infinite Non-virtue Accumulated Previously

If one remains in the naraks for eons [21]
Due to one moment of negativity,
Then why even mention that one won't go to the happy realms
Due to the negativity accumulated in beginningless samsara?

If one has to remain in the hells without respite due to only one moment of anger at a bodhisattva, then what need is there to mention that one will not go to the happy migrations due to the negativity in one's continuum that has been accumulated since beginning less time and has not been destroyed by an antidote?

One should train in purifying negativity by way of the four powers⁷.

Why a Single Suffering in the Lower Realm Exhausts that Karma, but Does not Exhaust the Karma of the Lower Realm

Only through the mere experience [22]
One will not be liberated, because
During the experience
One generates other negativities.

One may think: It is not difficult to become liberated from the lower realms because after the result is exhausted I will take rebirth in the happy migration.

A person will not be liberated from the lower realms merely through experiencing the result of only one negative actions. While one is experiencing the suffering result of previous karma one adventitiously creates other negativity that brings forth powerful suffering.

On the basis of the lower realms, virtue is weak and negativity is continuously accumulated. Therefore one should strive to stop the cause of the lower realms.

Why it is Appropriate to Strive in the Antidote to Negativity

(If one does not strive in virtue upon having attained a happy migration then one deceives oneself; one will experience suffering in this life; later one will be beaten down by the sufferings of the lower realms; why it is appropriate to abandon negativity and practice virtue)

If One does not Strive in Virtue upon Having Attained a Happy Migration, Then One Deceives Oneself

If, upon having found this freedom, [23]
I do not meditate on virtue,
Then there is no greater deception,
There is no greater ignorance.

Having found it difficult to find freedom with great meaning, if I do not strive in and meditate on the cause for higher status and liberation, then there is no better method of self deception.

There is also no greater ignorance than the ignorance concerning what has to be practiced and what has to be abandoned.

One Will Experience Suffering in This Life

Should I, after having understood this, [24]
Still be indolent due to ignorance,
When the time to die comes
Great misery will arise.

Should I, after having realised that I have to strive in achieving virtue and abandoning negativity, still be indolent with regard to the mind of enlightenment, the practice of the perfections and so on, then at the time of death, when I know I am going to the lower realms, great misery will arise. Therefore I should strive with great effort.

Later One Will Be Beaten Down by the Sufferings of the Lower Realms

When my body is burned by [25]
The difficult to bear fires of hell for a long time,
The fire of terrible regret will light up,
And the mind will be despondent, this is certain.

Through the faults of degenerating the mind of enlightenment and so forth one will take rebirth in the lower realms. When then the difficult to bear fires

of hell burn my body for a long time, the fire of terrible regret will light up and my mind will become despondent. Since this is certain, make an effort to not incur any faults and downfalls.

Why It Is Appropriate to Abandon Negativity and Practice Virtue

(If one goes to the lower realms after the power of the precious human rebirth is exhausted, then one equals something mindless; it is appropriate to contemplate the cause of ignorance)

If One Goes To The Lower Realms After The Power of The Precious Human Rebirth Is Exhausted, Then Equals Something Mindless

Having found somehow [26]
This extremely difficult to find basis of benefit
If I return to the lower realms later again
Despite having knowledge,

Then, similarly to one confused by mantra, [27ab]
This makes me someone without mind.

This basis of benefit, the precious human rebirth with freedoms and endowments, is extremely difficult to find and, if found, is of great purpose.

Having found it somehow, should I again go to the lower realms despite having knowledge of what is useful and what is harmful, then that makes me someone without a mind achieving just the purpose of the moment for self, similarly to a person confused by mantra.

It Is Appropriate to Contemplate the Cause of Ignorance

I do not know how I got so confused, [27cd]
What is lurking inside of me?

Query: How did one become confused?

Answer: I also do not know due to which cause I got confused and thus deceived. What cause for confusion is lurking inside me? I think there definitely is something.

If one falls into laziness, then one should think in this way.

⁷ Powers of reliance, repudiation, thorough application of the antidote and power of determination

Conscientiously Abandoning the Afflictions

(Contemplating the faults of the afflictions, how it is unsuitable to tire of the difficulty of abandoning the afflictions; meditating on enthusiasm because if one makes an effort, then one can abandon the afflictions)

Contemplating the Faults of the Afflictions

(Contemplating how the afflictions harm one; how it is unsuitable to meditate on patience for the afflictions; generating courage to destroy them)

Contemplating How the Afflictions Harm Oneself

(They take away our freedom; they generate boundless suffering; they harm over an infinite amount of time; why it is unsuitable to befriend the afflictions)

They Take Away Our Freedom

The enemies of anger, craving and so forth [28]
Do not have legs, arms and so forth,
They are neither brave nor wise,
How did they make me like their slave?

My enemies of anger, craving and so forth, which are contained in the root and associated afflictions, do not have legs, arms or weapons in their hands and they are not very brave with great effort, nor are they wise with skilful means.

How did they take away my freedom and make me their slave?

They Generate Boundless Suffering

While they remain in my mind [29]
They harm me joyfully.
Bearing this patiently without anger,
Is unsuitable and this patience is an object of criticism

To practice patience with regard to those that joyfully create the sufferings of the lower realms whilst they abide in my mind is unsuitable. This patience is an object of criticism and one should regard the afflictions as enemies and strive to abandon them.

One should work at understanding the definitions, divisions, causes and functions of the afflictions as they are explained in the *Knowledge Treatises* and mainly meditate on their disadvantages.

Even if all the gods and demi gods [30]
Arise against me as enemy,

They are not able to guide me into
The fire without respite.

This enemy of the powerful afflictions [31]
Throws me in an instant into
Where even the ashes of Mount Meru
Do not remain upon contact.

Even if all the gods and demi gods arise as my enemies, if I do not fall under the control of the mental afflictions, then they are not able to guide and place me into the fire without respite.

But this powerful enemy of the afflictions in my continuum throws me in an instant into the fire without respite, where even the ashes of Mount Meru do not remain upon contact.

Therefore one should strive to destroy the enemy of the afflictions.

They Harm Over an Infinite Amount of Time

No other enemy has [32]
Such long term ability
Like the enemy of my afflictions,
With extensive time, without beginning or end.

Another drawback of the afflictions to contemplate:

No other worldly enemy has such an ability to live for a long time like the enemy of my afflictions, who abide for extensive time, without beginning or end.

Since meditating on the antidote to the afflictions only for one session does not do anything, one should strive to have an uninterrupted stream of effort in destroying the afflictions.

Why It is Unsuitable to Befriend the Afflictions

When agreeably and respectfully relied upon [33]
Then everybody acts beneficial and causes happiness,
But if one relies on the afflictions
They will retaliate and cause harm.

When one relies on the outer enemy after having honoured them agreeably by serving them food, drink and so forth, then they will benefit us and help us to have happiness.

But if we rely on the enemy of the afflictions and act agreeably to them, then they will increase in strength, retaliate and cause us harm. To destroy them is the only method to attain happiness.

How It is Unsuitable to Meditate on Patience For the Afflictions

(Contemplating how they harm the mind; contemplating how they harm the body)

Contemplating How They Harm the Mind

Therefore, if this continual long time enemy, [34]
The singular cause for the increase of the accumulation of harm,
Takes up permanent residence in my heart,
Then how can cyclic existence be joyful and free of danger?

Therefore, if this continual long time enemy, who is the singular unrivalled cause for the strong increase of the accumulation of all harm, takes up permanent residence in my heart, then how can cyclic existence be free and joyful?

Since there is no chance for happiness, strive in destroying the afflictions.

Contemplating How They Harm the Body

If this guardian of the prison of cyclic existence, [35]
Who becomes the executioner and torturer in hell,
Abides within the net of attachment in my mind,
Then how can I have happiness?

These afflictions do not grant freedom from cyclic existence. Rather they become the guardians of the prison of cyclic existence. They also become the executioners killing in the upper and lower realms.

If these afflictions abide within the net of the mistaken conception, within the net of attachment in my mind, then how can one have a chance for happiness?

There is no chance for mental or physical happiness.

Generating Courage to Destroy Them

Thus, as long as I do not destroy this enemy directly [36]
For that long I shall not give up striving here.
The very proud ones that become angry even due to small harm,
Sleep will elude them until they have destroyed it.

Since everything unwished for is generated by the afflictions, until I have not definitely destroyed this terrifying enemy directly, it is appropriate that I shall not give up even for one moment striving in the antidote to the afflictions while I am here in this migration.

If the very proud worldly people get angry at even small harms such as harsh words, they will be very vengeful, sleep will elude them and they will not rest until they have destroyed their enemy.

Therefore it is appropriate to strive in destroying the enemy of the afflictions.

How It is Unsuitable to Tire of the Difficulty of Abandoning the Afflictions

(Making the determination that one is able to destroy the afflictions and it is unsuitable to tire of the difficulties; the benefits of striving in destroying the afflictions; it is appropriate to strive in the trainings that destroy the afflictions)

Making the Determination that One is Able to Destroy the Afflictions and It is Unsuitable to Tire of the Difficulties

The afflicted ones, who suffer anyway due to dying naturally, [37]
At the height of battle, deeply wishing to destroy,
They disregard sufferings inflicted by weaponry, arrows and spears,
And will not retreat until their purpose is achieved.

What need is there to mention that they who strive [38]
In destroying the natural enemy, which is the continual
Cause for all suffering, strive without despondence or laziness,
Despite hundredfold sufferings.

The afflicted ones, whose nature it is anyway to transform into the suffering of death, even without being killed, are the object of compassion.

When they are doing battle with the strong will to fight and to overcome the enemy, they will disregard the suffering inflicted by weapons such as arrows, spears and forth, and will not retreat until their aim is achieved.

What need is there to mention that it is appropriate for the yogi wishing to destroy the enemy of the afflictions, who has treated us as an enemy from the day of our birth, to not give up striving to destroy this enemy, and to not give in to despondency and laziness despite hundredfold sufferings such as cold, hunger and thirst.

The Benefits of Striving to Destroy the Afflictions

(Being the Cause for One's Welfare Austerities are Suitable to Bear; Being the Cause for Other's Welfare, Austerities are Suitable to Bear; why one needs to complete the earlier given promise)

Being the Cause for One's Welfare Austerities are Suitable to Bear

They sustain scars from the enemy for no purpose [39]
And wear them on their body like ornaments.
If I strives stridently to achieve the great purpose
Why should sufferings be something that harms me?

Worldly beings sustain scars for no purpose at all and wear them like ornaments, saying: 'This scar I got at such and such a time.'

Why would one then be harmed by the sufferings endured while striving stridently in the austerities? They are to achieve the great purpose of complete enlightenment!

Since they are only of benefit one should rely on them.

Being the Cause for Other's Welfare, Austerities are Suitable to Bear

Fishers, outcasts, farmers and the like [40]
Are bearing cold, heat and such
Solely with thoughts for their livelihood.
Why can one not bear this for the happiness of migrators?

Fishers, outcasts, farmers and the like kill fish, do lowly work, work on the fields and so forth, and are bearing difficulties like cold or heat and such, all this solely with the thought of their livelihood.

If that is so, then why can one not bear similar sufferings to accomplish the happiness of all migrators? It would be appropriate to bear them.

Why One Needs to Complete the Earlier Given Promise

When one made the promise to liberate [41]
Migrators equaling the expanse of space
From the afflictions,
Oneself was not free from afflictions.

As one did not know one's abilities [42ab]
How was it not crazy talk?

Argument: One has made the promise to destroy the afflictions in the continuum of others and it is unsuitable to strive in destroying the afflictions in one's own continuum because one would fall into the extreme of peace.

Answer: If at the time when one generated the mind and made the promise to liberate all migrators equalling the expanse of space from their afflictions, oneself is not free from afflictions, then not to mention the welfare of others, one cannot achieve even one's own welfare. Being under the control of the afflictions one does not know one's own measure. How can one say that one will liberate others from their afflictions?

If one is bound by cyclic existence, one cannot complete the welfare of others and therefore one should strive to abandon the afflictions in one's continuum.

It is Appropriate to Strive in the Trainings That Destroy the Afflictions

(Strive in the antidote to the afflictions; strive to never fall under the control of the mental afflictions)

Strive in the Antidote to the Afflictions

Therefore I shall never reverse [42cd]
From destroying the afflictions.

One should hold onto it [43]
And with meet them in war with a vengeance.
Afflictions with such an appearance
Are the destroyer of afflictions, nothing else.

Since they are suitable to be abandoned one should never reverse from the thought and action of abandoning them. One should hold onto the antidote and destroy the afflictions by meeting them in battle with a vengeance.

Argument: That which is to be abandoned and the antidote are attachment and anger, and revenge for that to be abandoned is an affliction and therefore to be abandoned too.

Holding onto the antidote and the anger at that which is to be abandoned appear like afflictions but actually belong to the side of the antidote that destroys the afflictions. They are not contained in that to be abandoned.

In later commentaries they are referred to as something to be abandoned, but then the talk about the meeting in battle of that to be abandoned and the antidote becomes redundant.

Strive to Never Let the Mind Fall Under the Control of the Afflictions

Dying due to being burned, [44]
Or even being decapitated is easy.
But one should never submit
To the enemy of the afflictions.

Query: Is it not better to follow the afflictions since to abandon the afflictions brings hundreds of sufferings with it?

Regardless of whether one dies by being burnt or whether one is decapitated, it is still easy, because at that time one is only separated from life.

But one should never submit to the enemy of the afflictions that causes us the take birth in the lower realms and is an obstacle to attaining our wishes. We should never fall under their control.

Meditating on Enthusiasm Because if One Makes an Effort One can Abandon the Afflictions

(Once the afflictions are expelled from one's continuum, they have no other place to go; if one makes an effort they can be abandoned because they arise from a mistake cause; if they are abandoned from the root they cannot remain anywhere else and they are suitable to abandon)

Once the Afflictions are Expelled From One's Continuum They Have no Other Place To Go To

When the ordinary enemy gets expelled from one place [45]
They conquer another place and remain there.

Having regained strength they return.

The way of the enemy of the afflictions is not like that.

Someone says: Afflictions are like worldly enemies in that, after having been expelled from one place, they find again strength and harm again. So it is appropriate to treat them likewise.

Answer: It is not the same. When the ordinary enemy gets expelled from one place they conquer another place, regain their strength there and then return to take their revenge. The way of the enemy of the afflictions is not like that. Once they have been expelled from the root they cannot remain in another place and they cannot return.

If One Makes an Effort, They Can be Abandoned Because they Arise From a Mistaken Cause

The deluded afflictions are abandoned by the eye of wisdom, [46]
When cleared from the mind where will they go?
Where will they abide to gain strength and return?
The weak mind does not let me strive.

Once the afflictions have been abandoned from the root they have no other base. Since the afflictions arise from a faulty root, one should strive to abandon them with the eye of wisdom that realises emptiness.

Once they are cleared, or what is called *abandoned*, from the mind, where will they go and find new strength to return and retaliate? It is impossible. Although it is like this, the weak mind does not let me strive to uproot them once and for all.

If They are Abandoned from the Root, They Cannot Remain Anywhere Else. They Are Suitable to Abandon

Afflictions do not abide in the object, not in the faculties nor in-between. [47]
Since they are also nowhere else, where do they go to harm all sentient beings?
Since they are like illusions, abandon fear in the heart and rely on striving for wisdom.
Why harm myself meaninglessly with the hells and so forth?

Argument: Since the afflictions are generated from one's own continuum and exist inherently they cannot be abandoned.

Answer: The afflictions do not remain in the objects of form because in this case Arhats would generate afflictions when they see forms. They also do not remain in the collections of the sense powers of the eyes and so forth, because when one contemplates the meaning of the mode of abiding, the eyes exist, but the affliction do not. They also do not exist in-between or somewhere else.

Since it is like this, where can the afflictions that were uprooted in this way, and which exist from their own side, go to inflict harm? They do not abide anywhere.

These afflictions are like illusions. They are empty of inherent existence and yet appear as if they exist from their own side. Therefore, abandon the fear in your heart that they cannot be abandoned because of existing inherently.

Having generated the wisdom that realised emptiness it is suitable to strive in abandoning the mental afflictions. Since one has this ability, why would one create meaninglessly the harm of the lower realms of the hells and so forth? This is unsuitable.

Previously the meaning of *not abiding* was also explained as having abandoned the seed.

Summary

Strive to achieve the trainings,
That were thus explained and contemplated.
There is no medicine that can cure
If one does not listen to the advice of the physician.

Contemplate in the above way repeatedly. Make an effort to strive with conscientiousness in how the Buddha earlier explained bodhicitta and to protect the trainings. There are no sicknesses that can be cured only by medicine without listening to the instructions of the physician that contain many truths. Strive in abandoning the afflictions according to the instructions of the great physician.

Freedom from the memory of faults,
Increasing virtue without degeneration,
These depended with certainty on meditation on conscientiousness.
Therefore those proficient should always depend on conscientiousness.

The Name of the Chapter

This is the commentary on the fourth chapter called *Showing Conscientiousness* from *the Commentary on the Introduction to the Actions of Bodhisattvas*, called *The Entrance for the Children of the Conquerors*.

**THE ENTRANCE FOR THE CHILDREN OF THE CONQUERORS -
A COMMENTARY ON THE INTRODUCTION TO THE ACTIONS
OF BODHISATTVAS**

CHAPTER FIVE: INTROSPECTION

THIS CHAPTER EXPLAINS HOW GUARDING THE MIND WITH MINDFULNESS AND INTROSPECTION IS THE KEY TO GUARD ONE'S TRAININGS.

IN THIS CONTEXT IT EXPLAINS THE THREEFOLD PRACTICE OF THE MORALITY GONE BEYOND: THE MORALITY OF RESTRAINT, THE MORALITY OF ACCUMULATING VIRTUE AND THE MORALITY OF ACCOMPLISHING THE WELFARE OF SENTIENT BEINGS.

Author of the Root Text: Bodhisattva Shantideva

Author of the Commentary: Gyaltsab Rinpoche

Subject: Bodhicitta and the Six Perfections

Translator: Fedor Stracke



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Explaining the Way of Training in Morality¹ by Relating It to Introspection and Mindfulness, the Methods for Keeping Virtuous Dharmas Pure

(General Presentation; Individual Presentation)

General Presentation

(Having Generated the Mind, Why It Is Necessary to Cultivate the Trainings; Training in Method and Wisdom Separately Will Not Lead to Enlightenment; The Sequence of Cultivating the Trainings)

Having Generated the Mind, Why It Is Necessary to Cultivate the Trainings

Merely generating the wishing mind has of course great benefits, but it is impossible to attain enlightenment without making the perfections the essence of one's practice. Hence one should engage into the practice of the perfections.

From the *King of Concentration Sutra*:

Youth, therefore, make practice the essence. I shall explain why: For someone that makes practice the essence, the attainment of highest enlightenment is not difficult.

Also from the *Initial Stages of Meditation*²:

Thus, bodhisattvas that have generated bodhicitta, after having understood the subdued and the unsubdued, need to strongly engage into the trainings of practicing generosity and so forth. Without practice they will not attain enlightenment.

Practice here refers solely to the training in the vows, after one has taken them.

Training in Method and Wisdom Separately Will Not Lead to Enlightenment

The method for attaining enlightenment that one engages in must be an unmistakable method. A mistaken method will not bring about the desired result although one engages into effort. One's effort will also not bring about a result if the engaged method is incomplete, even though it is unmistakable. Therefore one needs to train in a complete, unmistakable method.

From the *Purification of Vairocana*:

The transcendental wisdom that knows all, the keeper of the secret, arose from the root of compassion, arose from the cause of bodhicitta, and is the culmination of method.

As quoted, one goes beyond through great compassion, conventional and ultimate bodhicitta, and the methods of generosity and the other perfections.

The Sequence of Cultivating the Trainings

Upon taking the wishing bodhicitta one trains in the aspiration to engage into the trainings. Following this one takes the bodhisattva vows and then practices the trainings accordingly.

If the different types of trainings are summed up in accordance with the *Ornament of Mahayana Sutras*, then they are the six paramitas.

Six paramitas are the definite number from the point of view of:

- Higher status.

¹ Out of the six paramitas, chapter five explains the second paramita of morality.

² Composed by Kamalashila in Sanskrit during his visit to Tibet.

- The two purposes.
- The complete achievement of the welfare of others.
- Containing all the Mahayana.
- Complete path or method.
- The three higher trainings.

Cause, Nature, Division, Meaning of the Name and Results of the Six Perfections

Cause of the Six Perfections

The cause is bodhicitta that is held by method and wisdom and focuses on the three baskets of Mahayana teachings in dependence on the special Mahayana lineage and the condition of a Mahayana teacher.

Nature of the Six Perfections

The nature of generosity is the virtuous mind of giving and all the actions of body and speech that arise from it.

Morality is contained in the thought of abandoning harm to others and abandoning sole personal liberation.

Patience is a mind that abides in its natural state, unaffected by harm and suffering, and that also strongly abides on the dharma.

Enthusiasm is the joy in accumulating virtue and achieving the purpose of sentient beings and the actions of the three doors that arise from it.

Mental stabilisation is the single pointed abiding on a virtuous object.

Wisdom is the discernment that occurs upon analysing ultimate and conventional objects.

Divisions of the Six Perfections

Generosity has generosity of the dharma, material generosity and generosity of fearlessness.

Morality has the morality of vows, accumulating virtue and achieving the welfare of others.

Patience has the patience of thinking nothing of being harmed by others, tolerating one's suffering and definitely abiding in the dharma.

Enthusiasm has armour like enthusiasm, enthusiasm in accumulating virtue and achieving the welfare of sentient beings.

Mental stabilisation has mental stabilisation to abide in happiness in this life, for achieving qualities and for accomplishing the welfare of sentient beings.

Wisdom has the wisdom that realizes the ultimate, the conventional, and the actions for the benefit of sentient beings.

Meaning of the Names³ of the Six Perfections

Dana means to give up that to be offered, hence generosity.

Shila means to cool the heat and misery of the afflictions, hence morality.

Patience because of being patient with aggression⁴.

Enthusiasm⁵ because of training for the highest.

Mental stabilisation⁶ because of mentally holding.

Wisdom⁷ because of knowing the ultimate.

Results of the Six Perfections

As it is explained in the *Precious Garland*,

From generosity wealth, from morality happiness,

... and so forth.

The nature, divisions and so forth of the six perfections should be ascertained more extensively from the *Small and Great Stages of the Path*⁸. The way of practicing them is explained extensively here in this text.

³ *Meaning of the Name*, in other texts called *Explanation of the Name* (Tib.: sgra bshad), is a unique category frequently found in Tibetan texts. It is a literal explanation of the term, and although sometimes seeming to be the definition, differs from the definition in that it does not have to be synonymous, i.e., mutually inclusive, with the term. *Sgra bshad* is often translated as *etymology*, which is a mistake, since it is not an explanation of the source and chronological development of the term.

⁴ Gyaltsab Je mentions the Sanskrit terms only for the first two paramitas. Patience in Sanskrit is *Shanti*, which means as much as *being peaceful*. It is only patience if one keeps an undisturbed mind in the context of dharma practice.

⁵ Sanskrit: Biraya

⁶ Sanskrit: Dhyana; Lama Zopa Rinpoche translates this term as *stable contemplation*.

⁷ Sanskrit: Prajna; the Tib. term *she-rab* means literally strong understanding, with *she* meaning knowing and the syllable *rab* being an intensifier. It is a *strong understanding*, because of knowing the ultimate.

⁸ This text explains extensively the way of practicing the paramitas, while the *Small and Great Stages of the Path*, especially the *Great Stages of the Path*, go further also into the nature, divisions and so forth.

Mindfulness

In Brief

Mindfulness is non-forgetfulness of an introduced object and has the function of preventing mental wandering.

Elaborately

Definition: Proper mindfulness is a consciousness with the three characteristics of object, aspect and function.

Object: The object is an introduced phenomenon.

To have single-pointed concentration it is necessary to have uninterrupted mindfulness of a positive inner object, but this is only possible if the consciousness is introduced to the object.

The more familiar the consciousness is with the object, the easier it can later overcome sinking.

Aspect: Non-forgetfulness after having focused on that object.

Even if the consciousness is introduced to the object, there is no mindfulness if it immediately wanders away from the object.

The focus on the object needs to be complete to attain perfect concentration. This can be achieved by letting the mind become one with the object.

Function: Because mental abiding on the object increases through strong mindfulness, it is said that mindfulness has the function of preventing mental wandering. Proper mindfulness facilitates single-pointed focus on the object by preventing mental wandering.

Individual Presentation

(Explaining the Text of the Chapter; The Title of the Chapter)

Explaining the Text of the Chapter

(Explaining Extensively How to Practice; Concluding Summary Showing that One Has to Practice the Meaning and Not Just the Words)

Explaining Extensively How to Practice

(Guarding the Mind As a Method for Guarding the Trainings; Guarding Mindfulness and Introspection, the Methods for Guarding the Mind; The Practice of Guarding the Mind With Mindfulness and Introspection; The Method for Perfecting the Trainings)

Guarding the Mind As a Method for Guarding the Trainings

(By Protecting the Mind all Will Be Protected; The Reason For This; Striving in Guarding the Mind)

By Protecting the Mind all Will Be Protected

(Showing in Brief the Necessity of Protecting One's Mind; The Fault of Degenerating the Mind; The Benefits of Protecting the Mind)

Showing in Brief the Necessity of Protecting One's Mind

They who wish to protect the trainings [1]
Protect the mind after focusing it strongly.
Without protecting this mind
It is impossible to protect the trainings.

They who wish to protect the trainings of generosity and the other perfections from degeneration must strongly focus their mind on the trainings, and then protect the mind from wandering off to mistaken objects.

If one does not protect the mind from wandering off⁹, then it becomes impossible to protect the trainings.

The Fault of Degenerating the Mind

Letting the elephant mind wander [2]
Creates harm beyond pain.
The unsubdued crazy elephant
Does not do as much damage here.

Letting the crazy elephant mind wander off to mistaken objects creates the harm beyond pain of the naraks. The normal unsubdued crazy elephant does not create as much suffering here in this world.

Hence one should strive in protecting the mind.

The Benefits of Protecting the Mind

(In Brief; Extensive)

In Brief

If one tightly fastens the elephant of the mind [3]
Comprehensively with the rope of mindfulness,

⁹ ... the virtuous object,

All dangers become completely non-existent
And all virtues will come into one's hand.

Through tying the crazy elephant mind to the virtuous object by tying all one's actions of body, speech and mind comprehensively with the rope of mindfulness, all general dangers of this life and the next become non-existent and all the virtues of the practices of the three types of beings of the graduated path to enlightenment fall naturally into one's hand.

Therefore, one should never let one's mindfulness of the virtuous object degenerate.

Extensive

Tigers, lions, elephants and evil spirits, [4]
Snakes and all other enemies,
The guard of sentient beings in the hells,
Evil mantras and likewise vicious demons,

Simply by fastening this mind [5]
They all become controlled.
Simply by subduing the mind
They all become subdued.

It is appropriate to fasten the mind to a virtuous object, because by subduing the mind one overcomes all dangers such as tigers, lions, crazy elephants, evil spirits, snakes, and all human enemies. One also overcomes the looming danger of the guards of the sentient beings in hell, those that harm others with evil mantras, such as sorcerers and dakinies, as well as the harm of the different types of spirits called blood drinkers and the like. Stopping the cause for any threat in this way by simply fastening the mind with the rope of mindfulness completely to a virtuous meditation object equals binding all dangers, and one will not be harmed in the least.

Simply by subduing the mind with mindfulness and introspection and thus stopping engagement into negative actions equals subduing all dangers. Therefore one should strive in subduing the mind.

The Reason For This

(Faults Depend on the Mind; Qualities Depend On the Mind)

Faults Depend on the Mind

(Quotes; Reason; Summary)

Quotes

That all dangers [6]
And the boundless sufferings
Arise from the mind
Is shown with faultless quotation.

The Able One who explained faultlessly and perfectly all objects of knowledge said:
One's experiences of dangers and sufferings are created by one's own mind.

The reason is that all dangers and the boundless suffering of this life and future lives arise from one's own negative mind.

He also said in the *Sutra of Clouds of Jewels*:

If one controls one's mind one controls all phenomena.

He also said:

Whether it is virtues or non-virtues karma, it is accumulated by the mind.

He also said:

The mind, it precedes all phenomena. If one knows the mind well, one knows all phenomena well.

Also from the *Perfect Compendium of Phenomena*:

All phenomena depend on the mind.

Reason

The weapons of the hell beings, [7]
Who made them with purpose?
Who made the burning iron ground?
From whence did the burning inferno arise?

All the likes of these [8]
Arose from negativity, taught the Able One.
Thus, in all the three realms
There is nothing as dangerous as the mind.

If the sufferings that are experienced by sentient beings in the hells and elsewhere, do not arise from the person's own preceding negative mind, then who forged purposefully the weapons of the hell guardians, these swords, spears and so on? These were not made purposefully by a creator god, nor were they made purposefully by someone else. Who created the burning iron ground, who created the hosts of females that cause one to climb and fall off the crystal mountain? There is no other cause or creator.

Since it is also incorrect to say that they are generated without cause, the Able One taught in the *Close Placement with Mindfulness Sutra* and others that they are generated from one's own negative mind.

An allegorical opponent: They were generated from the aggregation of fire, but this is a faulty parable.

From *Close Placement with Mindfulness Sutra*:

The mind is the greatest among all enemies.
There is no enemy like the mind.

An opponent without refined reasoning who wishes to deny karmic cause and effect:

Where a pure water stream appears to humans, blood and pus appears to hungry ghosts. This is however only an appearance created by the ripening of previous negative karma, and the blood and pus cannot be used by hungry ghosts in the slightest. Because if it existed, then it would have to also appear to humans.

Answer: This is thoroughly mistaken. That something does not appear is possible of course, but if we accept that it is necessarily non-existent, then also the fires of hell are only mere appearances due to previous negative karmas. If we have to say here also “Fire does not exist”, then it would be the same up to the eons and finally we also say that the hells do not exist. The need to deny karma then arises.

That it is suitable to appear to humans is also not established. According to the view of the nihilists and you, there are no hot or cold sensations when suffering is generated.

Summary

Since all faults arise from the mind, all the three realms are created by one’s mind. There is no threat apart from this.

Qualities Depend On the Mind

(Generosity Depends On the Mind; Morality Depends On the Mind; Patience Depends on the Mind; Enthusiasm Depends on the Mind; Mental Stabilisation Depends on the Mind; Wisdom Depends on the Mind)

Generosity Depends On the Mind

(Completing the Generosity Gone Beyond does not Depend on Eliminating the Poverty of All Migrators; It Is Completed Through Training ¹⁰ in the Mind of Giving)

Completing the Generosity Gone Beyond does not Depend on Eliminating the Poverty of All Migrators

If Generosity goes beyond [9]
Through eliminating the poverty of migrators,
Since migrators still have poverty,
How could the previous refuge have gone beyond?

If it were necessary to eliminate the poverty of all sentient beings to complete the perfection of generosity, then, since impoverished migrators still exist, how could the generosity gone beyond exist?

How could the previous buddha protectors possibly have completed the perfection of generosity? It would be impossible.

It is Completed Through the Habituation of the Mind of Giving

Through the mind offering to all sentient beings [10]
All possessions including their results,
Generosity goes beyond it is taught.
Therefore it is only mind.

It is taught that the generosity gone beyond is perfected through the training of the mind that wishes to give away one's body, possessions, roots of virtue including their results, and one's merits to all sentient beings.

For this reason generosity depends on the mind.

¹⁰ The Tibetan word *goms* means to cultivate, familiarize, train, habituate, become accustomed to, and in this context it perhaps also means to meditate on. It is the Tibetan translation of the Sanskrit word *abhyAsa*, which means addition; repetition; reduplication (gr.); practice; application; use, habit; familiarity with (--°ree); repeated recitation; study.

Goms is seen by Lama Tsong Khapa as synonymous with the word *sgom*, which is translated as meditation, and he makes the important point that *sgom* is not just single-pointed non-conceptual meditation, but mainly an investigative analytical process passing through the three stages of listening, contemplating and meditating. This is in harmony with the original meaning of the word *meditation*, which is directly derived from the latin word *meditatio*, which from the 14th century on, had the meaning of a thinking over, reflect, consider, continuous calm thought upon a subject.

It is left to analyze the development of the strong mistaken association that only non-conceptual states define the meaning of meditation.

In this chapter Gyaltsab Je explains that the going beyond of generosity, morality, patience, enthusiasm, mental stabilization and wisdom depend on the inner cause of mental habituation, mental training or familiarization.

Morality Depends On the Mind

(Completing the Morality Gone Beyond Does Not Depend on the Absence of Sentient Beings that One Could Kill; It Is Completed by Meditating on the Mind of Abandoning)

Completing the Morality Gone Beyond Does Not Depend on the Absence of Sentient Beings that One Could Kill

Fish and so forth, where should they flee to [11ab]
So as not to be killed?

It follows that the completion of the morality gone beyond does not depend on removing all sentient beings that could possibly be killed, because it is unfeasible to move all the animals such as fish and so forth to a safe place.

It Is Completed by Meditating on the Mind of Abandoning

Through the mind of abandoning, [11cd]
Morality goes beyond, it is taught.

For this reason the morality gone beyond is achieved by completing the meditation on the mind of abandoning, such as on the mind abandoning the thoughts of killing or stealing.

From a sutra:

If the morality gone beyond is explained: It is the intent to give up harming others.

Patience Depends on the Mind

(Meaning; Example; Relating Meaning and Example)

Meaning

Unsubdued sentient beings equal space, [12]
Destroying them is impossible.
Merely destroys this mind of anger,
Equals destroying all enemies.

Patience is completed by destroying one's anger, which equals destroying all external enemies. It is not achieved through the extinction of the objects of one's anger.

This is conclusive because unsubdued sentient beings equal space and it is impossible to destroy them all. Therefore also patience depends on the mind.

The Example

To cover the whole earth with leather, [13]
Where should the leather come from?
The leather of the soles of one's shoes
Equals covering the whole earth.

Where would one find enough leather to cover the whole earth to prevent one's feet from being harmed by thorns and other sharp objects on the ground?

Having leather as the soles of one's shoes will do the trick and prevent the feet from being harmed by thorns, sharp stones and the like. It equals covering the whole earth.

Relating the Meaning and the Example

Similarly, I do not oppose
External phenomena. [14]
I should reverse this mind of mine,
Where is the need to oppose others?

Similar to the analogy, it is impossible to oppose all harmful external phenomena. Instead one focuses one's mind on these objects and reverses the mind from generating anger, and through familiarisation in this way patience is completed. To oppose the objects of anger is impossible and unnecessary.

Enthusiasm Depends on the Mind

The result of generating a clear mind [15]
Is Brahma and so forth.
Results of inferior practice endowed
With body and speech are not like that.

The perfecting of the familiarisation in enthusiasm also depends upon the mind. A clear mind of joy for meditating on an absorption of the first form realm brings about results contained within the grounds of absorption, such as rebirth in the place of Brahma.

If one's actions are unrelated to such a strong mind, then one's mind is endowed with actions of body and speech, and such actions with lesser enthusiasm do not have the ability to produce a mind of the first form realm.

Such a result depends on a strong mind.

Mental Stabilisation Depends on the Mind

All recitations and austerities, [16]
Even if practiced for a long time,
Done with a wandering mind
They are meaningless, the Knowledge teaches.

The completion of mental stabilisation gone beyond depends on a clear mind free from mental excitement and mental sinking and held by the mental application of renunciation. Although one practices the recitation of mantras and austerities such as Nyungne for a long time, the mind is distracted to other objects.

From the Buddha's sutras,

Bikkhus, austerities, prayers and so forth that distract the mind to the desire realm do not have a result.

They are shown to be meaningless because of not giving the desired result.

Wisdom Depends on the Mind

They who do not know the main supreme Dharma, [17]
This secret of the mind, although wishing
To attain happiness and destroy suffering,
They will wander meaninglessly in the hells without respite.

Wisdom also depends on the mind. A person that is not a vessel for the main dharma or the supreme meaning, and is thus not shown these, does not know the secret of mind, the ultimate truth.

Although they wish to attain highest happiness and destroy the sufferings of cyclic existence, they naturally wander to the realm without respite, where there is nothing of these things they wish for.

Therefore wisdom depends on the mind.

Striving in Guarding the Mind

(Showing; Explaining)

Showing

This mind of mine, therefore [18]
I shall hold it well, I shall guard it well.
Apart from the discipline of guarding the mind
What shall one do with many disciplines?

Abandoning faults and achieving qualities depend on the mind. Therefore I shall guard this mind of mine well with mindfulness and introspection and not let it degenerate.

Apart from the discipline of guarding the mind, what shall one do with the many other disciplines of prayers and so forth that do not guard the mind? They are unnecessary.

Explaining

(The Way of Guarding the Mind; The Reason Why this is Necessary; The Benefits; Generating Mindfulness To Guard Wholeheartedly)

The Way of Guarding the Mind

If one is in the midst of a restless crowd, [19]
One will focus and be conscientious of one's wound.
Similarly, in the midst of bad people,
One guards continuously the wound of the mind.

A person with a wound on his body who is in the midst of a restless crowd will apply himself very strongly to protect the wound. Similarly, if one is in the midst of bad people who will generate afflictions in one's mind, then one needs to continuously guard the wound of one's mind.

If one does not guard one's mind, then it will be the condition that cuts off the life of one's higher status and liberation.

The Reason Why this is Necessary

If one is afraid of even the small suffering [20]
Of a wound and guards it,
Then why does one not guard, frightened by the catcher
And crusher mountains, the wound of the mind?

If it is suitable to guard a wound due to fearing slight physical pain, then why does one not guard the wound of the mind from negativity and downfalls due to fearing the sufferings of being crushed by the mountains of the Catcher Mountain Hell and the Crusher Mountain Hell? Both of these would be the result of mental degeneration.

One should guard one's mind with the thought:
'It would be a great mistake not to guard!'

The Benefits

If one lives by such a conduct [21]
One is suitable to abide amongst bad people
Or amongst women.
The stability of striving in the vows will not degenerate.

If one continually practices stopping the afflictions, the stability of the mind striving in the vows will not degenerate, regardless of whether one abides in the midst of bad people with much anger, or whether one abides in the vicinity of a women with much attachment.

Generating Mindfulness to Guard Wholeheartedly

It is alright to not have gain or praise, [22]
A body or livelihood.
It is also alright for other virtues to degenerate,
But do not let the mind degenerate at all.

Although one gains no food, clothing and the like, receives no praise such as prostrations, and has no livelihood to support body and life, that is easy.

To loose virtue unprotected by the mind is easy as well, but the mind of the great vehicle should not be allowed to degenerate under any circumstances.

Guarding Mindfulness and Introspection, the Methods for Guarding the Mind
(Showing; Explaining)

Showing

You who wish to protect your mind, [23]

Guard with wholehearted effort
Mindfulness and introspection,
I request with hands folded.

You who wish to guard your mind, since one cannot guard one's mind if one is separated from mindfulness and introspection, do not let the mindfulness that does not forget the virtuous object and the introspection that analyses the situation of the three doors degenerate. I, called Shantideva, request this with my hands folded.

There is also the version that says: "I advice."

Explaining

(The Faults of Lacking Introspection; Guarding Mindfulness As the Method for Guarding Introspection)

The Faults of Lacking Introspection

(Any Action Devoid of Introspection Lacks Power; One Does Not Generate Pure Wisdom; One Does Not Generate Pure Morality; Earlier Accumulated Virtue is Destroyed; It Obstructs the Achievement of Virtue Not Accumulated Earlier)

Any Action Devoid of Introspection Lacks Power

A person that is racked by illness [24]

Does not have energy for any work.

Similarly, a mind disturbed by ignorance

Does not have energy for any work.

A person who is racked by strong illness does not have the ability to work in the fields. Similarly, a mind that is racked by the ignorance of not knowing what needs to be practiced and what needs to be abandoned does not have strength for any type of virtuous action.

One Does Not Generate Pure Wisdom

Even the listening, contemplation and meditation [25]

Of someone having a mind devoid of introspection,

Like water in a leaking vase,

Will not be kept in mind by memory.

If one is separated from introspection, then one will not generate perfect wisdom. A person may even have the wisdoms of listening, contemplating and meditating from before, but if they lack introspection then, like water that does not remain in a broken vase, they do not abide in mindfulness and thus their wisdom degenerates. This is due to degenerated introspection.

One Does Not Generate Pure Morality

A person listening, having faith [26]
And striving strongly in many ways,
Because of having the fault of lacking introspection,
Becomes sullied by the dirt of downfalls.

A person with faith who has listened to many teachings and strives strongly in many different ways to practice virtue, but who has the fault of not having introspection that knows what is right and what is wrong, will be sullied by the pollution of the dirt of the downfalls. Therefore one should strive in guarding introspection.

Earlier Accumulated Virtue is Destroyed

The thief of a lack of introspection [27]
Follows degenerated mindfulness.
Although having accumulated merits
The thief steals them and one goes to the lower realms.

A person without introspection will be robbed by the thief of the afflictions of their earlier accumulated wealth of merits due to degenerated introspection, which forgets the virtuous object.

When earlier accumulated wealth is stolen the person becomes a beggar. Similarly, when earlier accumulated merits are stolen the person becomes destitute of merits and goes to the lower realms.

It Obstructs the Achievement of Virtue Not Accumulated Earlier

This gang of affliction robbers [28]
Looks for an opportunity.
If they get a chance they steal virtue
And kill off the life of a happy rebirth.

This gang of affliction robbers looks for an opportunity to steal the wealth of virtue. If one does not protect oneself with introspection, and they get a chance, they will steal one's virtue and also destroy the result, happy migrations and the life of liberation, in the progress.

Having contemplated the faults of not having introspection one should strive in intro-

spection that checks the situation of the three doors.

Guarding Mindfulness As the Method for Guarding Introspection (Showing; Explaining)

Showing

Therefore, do not send mindfulness [29]
Away from the door of the mind.
Should it happen, place it closely
By recalling the sufferings of the lower realms.

Because there are many faults if one does not have introspection, do not send mindfulness, which does not forget the virtuous object, away from the door of the house of the mind. In case mindfulness weakens and does leave, remind yourself of the sufferings of the lower realms, and immediately protect the house of the mind again.

Explaining

(Relying on the Outer Condition of a Virtuous Friend; How to Generate the Inner Condition of Correct Mental Application; How to Generate the Inner Conditions of Mindfulness and Introspection)

Relying on the Outer Condition of a Virtuous Friend

From following the lama, [30]
Through to advice by the abbot,
Out of fear, the fortunate ones are respectful,
And generate mindfulness easily.

The fortunate ones respect the trainings and will follow the advice of their abbot, preceptor, friends in pure training and the like out of a feeling of shame and consideration. These are methods for protecting mindfulness.

Since they generate easily the mindfulness that does not forget the virtuous object, they should become experts in the practice of mindfulness, regardless of whether they listen, contemplate or meditate.

How to Generate the Inner Condition of Correct Mental Application Buddhas and bodhisattvas [31]

Are endowed with unobstructed sight of everything.
Say, 'I am always in the field of vision
Of their five eyes.'

By contemplating this, shame, [32ab]
And likewise respect and fear are attained.

Further, the buddhas and bodhisattvas can see all phenomena without obstruction, regardless of place or time. So one remains at all times clearly in the sight of their five eyes.

Considering this generates shame, which takes oneself as the reason, and because one has respect for the teacher and the dharma and fear of the fruition, one should take care and practice mindfulness.

How to Generate the Inner Conditions of Mindfulness and Introspection
(How to Generate Mindfulness; How to Generate Introspection From Mindfulness)

How to Generate Mindfulness
They also repeatedly generate [32cd]
Recollection of the Buddha.

A person who thinks in this way will also recollect the qualities of the Buddha, Dharma and Sangha. Because this happens repeatedly they will easily generate mindfulness of the Three Jewels.

How to Generate Introspection From Mindfulness
When mindfulness remains at the door [33]
Of the mind for the purpose of protection,
At that time introspection is born
And the one that left returns.

At the time when one, through mindfulness, remains alert to protect oneself from the afflictions, then introspection, which analyses which action is suitable and which is unsuitable comes into existence, and degenerated introspection returns.

Since the skill in practice depends on mindfulness and introspection one should become adept in this.

The Practice of Guarding the Mind With Mindfulness and Introspection

(Training in the Morality of Restraint; The Way of Training in the Morality of Accumulating Virtuous Dharmas; Training in the Morality that Accomplishes the Welfare of Sentient Beings)

Training in the Morality of Restraint

(Purifying the Actions of the Three Doors; Protecting the Three Doors from Degeneration)

Purifying the Actions of the Three Doors

(Investigating the Actions of Body and Speech; Investigating the Mind; Explaining the Permitted and Forbidden Actions)

Investigating the Actions of Body and Speech

(Investigate the Motivation Before a Physical Action; Advice Relating to Looking and so forth; Relating It to Other Actions; Investigating the Action of Remaining)

Investigate the Motivation Before a Physical Action

Initially investigate [34]

Whether this mind is flawed.

At the time I shall remain

Contained like a piece of wood.

Before engaging into any physical action, such as walking or talking, investigate this mind of yours to see whether the motivation for the action is flawed or not.

In case a flawed motivation has arisen, then, while remembering the antidote against the afflictions, remain like a piece of wood, and do not be moved by the motivation.

Advice Relating to Looking and so forth

(The General Way of Looking; How to Act When Tired; How to Act When Another Person Comes Close; How to Act Having Rested)

The General Way of Looking

I never allow myself to be distracted [35]

And do not look around meaninglessly.

Rather, with a firm mind,

I always look with my eyes down cast.

I shall never allow myself to be distracted and look around meaninglessly, because this causes the mind to degenerate. With the virtuous object firmly in mind I shall always look with my eyes cast down one nyia-shing in front of me.

How to Act When Tired

To rest one's sight [36ab]

One should occasionally look around.

To refresh one's constitution or when tired, then one can occasionally lift one's gaze and look around.

How to Act When Another Person Comes Close

When someone appears in the field of your vision [36cd]

Look up and say, "It is good you came."

To check whether there are dangers on the road [37ab]

Look repeatedly into the four directions.

If someone comes into one's field of vision, while we have our eyes down cast, once they are in front of us we smile at them and say "How good you came".

Also, while walking along a path one needs to repeatedly look around in the four directions to check whether there are any dangers or not.

How to Act Having Rested

Having directed your sight outwards during the break [37cd]

Look behind your back.

Having checked in front and behind [38ab]

Go or come.

Further, having rested and setting out again, direct your attention outwards and look also behind your back for your possessions. Having checked whether in front or behind are any cliffs and so forth, one either continues along one's path or goes back, as is appropriate.

Relating It to Other Actions

Act in this way at all time [38cd]

Upon understanding the purpose.

Having understood the need for the benefit of self and others, act like this with all your physical and verbal actions.

Investigating the Action of Remaining

Initiate your actions thinking: [39]

“I shall abide with my body like this.”

From time to time check

How your body is abiding.

After having had the thought, “I shall remain in this position”, stop the actions of the body and place it for the time being in the planned position.

Look in the explained way from time to time checking how the body is abiding and strive to act without faults.

Investigating the Mind

(Fastening the Mind to the Virtuous Object; Analyse Whether It is Single Pointedly Focused on Virtue or Not)

Fastening the Mind to the Virtuous Object

Check with all your effort [40]

That the crazy elephant mind

Does not loose the great Dharma pillar

The way it was fastened to it.

Check with all your effort that the unsubdued and crazy elephant mind does not loose the great pillar of the dharma object that one accepted to contemplate single pointedly, the way one fastened the mind to it.

Analyse Whether It is Single Pointedly Focused on Virtue or Not

However I strive in concentration [41]

I shall not let loose for even one moment.

“What does this mind of mine do?”, I ask.

Analyse the mind in detail in this regard.

I shall not even for one moment lose my concentration on the virtuous object and be distracted to something else. Analyse your mind repeatedly, saying: “This mind of mine does suitable and unsuitable actions.”

Explaining the Permitted and Forbidden Actions

If, in the context of dangers or prayer [42]
You are unable, be as comfortable as you can.
In the same vein, at the time of generosity
Morality is treated with equanimity, it is taught.

After initiating the intended action [43]
Do not think about anything else.
For the time being accomplish that very action
With your thoughts focused on it.

In this way all is accomplished well. [44]
Otherwise neither will be accomplished.
The secondary afflictions, which are non-introspection,
Will not increase in this way.

If one is unable to perform certain extremely subtle actions of body and mind at the time of:

- Danger to one's life,
- Making offering to the Triple Gem with prayers,
- Actions for the superior purpose of others,

then one should put one's mind at ease.

From the Sutra Requested by Inexhaustible Wisdom:
Thus, at the time of generosity, contain morality and practice equanimity.

This is saying that at a time when one is not able to practice both simultaneously, and it is the time for mainly practicing generosity, then one should practice equanimity and leave one's subtle practice of morality. The purpose is to be skilful in accomplishing the path sequentially.

Query: How can one regard it with equanimity since morality is greater than generosity?

Answer: One does not divert mentally from the first practice in a series that have to be practiced sequentially. Generosity, which has to be practiced first, is practiced alone with a firm mind for the time being. This is to achieve the proper sequence of the path, because if one mistakes the sequence, then one will not achieve the former or the latter.

By knowing and following the stages of the path the secondary afflictions, which are

not introspection and which do not know the sequence, will not increase.

Hence, one should strive to become proficient in the sequence of the path.

Protecting the Three Doors from Degeneration

(Protecting the Training of the Body from Degeneration; Protecting the Training of the Mind from Degeneration)

Protecting the Training of the Body from Degeneration

(Not Letting the Body Fall Under the Control of Distractions; Abandon Meaningless Activities; Analysing the Motivation At the Time Of the Action)

Not Letting the Body Fall Under the Control of Distractions

Various types of idle gossip [45]

And many great plays,

If one becomes involved in any of these,

Abandon attachment to them.

Do not engage in meaningless talk, such as gossip about kings or robbers, and also do not engage in dance or one of the many other kinds of spectacular performances. If there is a purpose or if it is to harmonise with someone, then one should abandon attachment for the action.

Abandon Meaningless Activities

Meaningless digging, cutting of grass, [46]

And drawing in dirt: if one does these,

Upon remembering the trainings of the Tatagata,

Out of fear, abandon them immediately.

Even if one is not a bikkhu, when one is engaged in meaningless activities such as digging, cutting grass, drawing in the dirt and so forth, then one should remember the trainings of the Tatagata and, being afraid of the shortcomings of one's actions, stop them right there.

Analysing the Motivation At the Time Of the Action

(Showing, Explaining, Summary)

Showing

If you wish to move [47]
Or wish to speak
First analyse your mind
And then be smart through steadfastness.

At the time when one wishes to move one's body or wishes to speak, one should first investigate one's mind to make sure it has not fallen under the control of the afflictions or self-cherishing, and then engage accordingly in what has to be practiced and what has to be abandoned.

Explaining

(What To Do When one Wishes to Generate Afflictions; What to Do At the Time of Mental Excitement; What to Do At the Time of Praise and So Forth; What to Do When One Thinks About the Welfare of Others; What to Do When One Wishes to Generate Anger or Sadness)

What To Do When one Wishes to Generate Afflictions

When one's mind wants to be attached [48]
Or when it wants to be angry
Do not move and do not speak,
Abide like a tree.

When the mind wishes to get attached or wishes to become angry, do not engage in a physical action and do not speak. Rather, abide like a tree and be able to hold the antidote.

What to Do At the Time of Mental Excitement

Having mental excitement while mocking, [49]
Having pride or conceit,
Or thinking about criticising,
Being cunning or thinking about deceit,

When being ready to praise oneself [50]

And belittle others,
Telling others off or being argumentative,
Then one should remain like a piece of wood.

At these times one should remain like a piece of wood while being self supporting with the antidote:

- When there is the mental excitement of mocking the object.
- When belittling others with jokes.

-
- When full of pride due to qualities.
 - When being conceited due to youth and other reasons.
 - When thinking about criticising others.
 - When one is cunning and wants profit out of dissatisfaction.
 - When one thinks about deceiving others with pretension and dishonesty.
 - When one praises oneself wholeheartedly by expressing one's qualities and puts others down by mentioning their faults.
 - When scolding others and being argumentative and quarreling.

What to Do At the Time of Praise and So Forth

When wishing for gain, honour and fame [51]

Wishing for servants and entourage,

If one's mind wishes for service,

At these times remain like a piece of wood.

Also at these times one should remain like a piece of wood, while having the power of the antidote:

- When wishing for gain of wealth and so forth.
- When seeking the honour of putting down one's mat and so forth.
- Wishing for a good reputation.
- Wishing to acquire servants and entourage.
- If one's mind wishes for service such as treatments for the body and so forth.

What to Do When One Thinks About the Welfare of Others

When casting aside the welfare of others, [52]

And desiring one's selfish aims,

And having a mind wishing to speak,

At these times remain like a piece of wood.

When one considers the welfare of self and others, and one casts aside the welfare of others, wishes to work only for one's own welfare, and has a mind wishing to speak, such a person should remain like a piece of wood.

What to Do When One Wishes to Generate Anger or Sadness

When being impatient, lazy and afraid, [53]

Likewise, when stubbornness, incoherentness

And a partisan attitude arise,

At these times remain like a piece of wood.

At these times one should remain like a piece of wood while practising the antidote:

- When being impatient due to anger or suffering.
- When being afraid of practicing virtue and so forth due to laziness that is not joyful about virtue.
- When one is stubborn because of being unrestrained or incoherent.
- When the mind favours one's own side, friends and so forth.

Summary

Having thus analyzed the strong afflictions [54]

And the mind striving in meaninglessness,

The brave person will then guard

The mind steadfastly with antidotes.

Then, having investigated the mind that strives in the afflictions and meaninglessnesses, one should not allow this mind to engage in negative actions with the antidote that is like a powerful hero, but keep it steady.

Protecting the Training of the Mind from Degeneration

(Protecting with the Individual Antidotes; The Common Antidote; The Way of Training in Meditating on the Antidote)

Protecting with the Individual Antidotes

Strong ascertainment and strong faith, [55]

Stability, respect and politeness,

Knowing shame and having fear,

Peaceful and striving to please others.

Do not be put off by the desires [56]

Of the childish that strive with each other

And think with affection, "They have these minds

Due to their generation of afflictions."

How to protect the mind: Strongly ascertain the points of advice by abandoning doubt and wrong consciousnesses with regards to them; generate strong faith through belief in the three jewels and the points of advice, faith and aspiration; stable intent and practice; being polite by being respectful and humble with everybody; shame that is fearful of negativity by reason of oneself; being afraid of the ripened result by contemplating the shortcomings; having pacified senses and striving for the purpose of making others happy.

Do not be put off by the contradicting desires of childish people where, having benefit-

ted one, the other one gets angry. Have compassion for them thinking, “this mind is generated within them due to afflictions and without them having any control over themselves. I will liberate them from their afflictions.”

In such a way do not fall under the control of the afflictions.

From the Ornament of Mahayana Sutras,
By thinking how they are without power due to constant faults,
Possessing the mind, do not hold it against beings.

From the Four Hundred Verses,
Like the treating physician that does not
Get disturbed despite aggression,
The able one sees the afflictions,
There is no person without afflictions.

The Common Antidote
Objects free from the unutterable [57]
Are for self and sentient beings.
Without ego, always protect this mind,
Like an emanation.

The engagement in virtuous actions free from accepted and natural negativity is for the purpose of oneself not degenerating and for the benefit of sentient beings. Engage in actions as if they are illusions or emanations by holding them with the wisdom realizing emptiness.

Thus always protect your mind without pride or exaggeration.

The Way of Training in Meditating on the Antidote
Having repeatedly contemplated one’s attainment [58]
Of supreme freedom after a long time,
Hold on to that mind
As immovable as Mount Meru.

Think: After a great climb, which lasted for a long time, I have attained the precious human rebirth with freedoms and endowments. By contemplating repeatedly the great purpose and rarity of the precious human rebirth generate the intent to definitely achieve the great purpose. Then firmly hold that mind, as immovable as Mount Meru.

The Way of Training in the Morality of Accumulating Virtuous Dharmas

(Abandoning Attachment for the Cause not to Train in Morality, i.e., the Body; To Be Skilful in Practicing Virtue)

Abandoning Attachment for the Cause not to Train in Morality, i.e., the Body

(An Example for Why it is Unsuitable to be Attached to the Body; Meditating on the Impurity of the Body; Contemplating the Lack of Essence of the Body; The Reason Why it is Unsuitable to be Attached to the Body; Because the Body Disintegrates Quickly It is Suitable to Practice Virtue)

An Example for Why it is Unsuitable to be Attached to the Body

Vultures, out to their attachment for flesh, [59]

Push and pull it back and forth amongst them.

If you do not have any dislike then,

Why do you cherish it now?

When one is dead, then, although the vultures push and pull the body back and forth amongst them out of attachment for it, mind, you do not generate dislike. Why then are you attached to the body now and object? It is unsuitable to be attached.

Having claimed the body as mine [60]

Why guard the mind?

Since both of you are distinct

What is it doing for you?

Hence, to what end do you even guard the mind, having claimed the body as mine and cherishing it? Much that is unwanted arises from attachment to the body.

Argument: Because I am so familiar with it.

Answer: Since both you and this body are distinct from each other, you will leave this body behind very quickly and the body will also abandon you. Hence, what is it doing for you? It is unsuitable to hold it as mine.

Meditating on the Impurity of the Body

Deluded mind, why do you [61]

Not grasp at the clean form of wood?

This machine that is an accumulation of filth,

These bones, to guard this, how is it appropriate?

Argument: It is unsuitable to give it up because I have held it to me as mine for a long time.

Answer: If you, the mind that holds that which lacks a self as having a self, holds the impure as 'mine', then why do you not hold a clean piece of wood as 'I'? Instead you guard this machine, which is an accumulation of filth and bones. How can this be suitable?

It is unsuitable to be attached.

Contemplating the Lack of Essence of the Body

(If One Separates the Different Parts of the Body and Analyses them One Will not Find Any Essence; It Is Unsuitable to be Attached to that Without Essence)

If One Separates the Different Parts of the Body and Analyses them One Will not Find Any Essence

First peel off this sheath of skin [62]

With your awareness.

Then also separate the flesh from the grid of bones

And place it apart with your wisdom sword.

Then divide the bones as well [63]

And scan all the way down to your feet.

Analyse and ask yourself,

“Where is the essence in this?”

First of all, if you mentally peel off this sheath of skin from the rest of the body, then it does not have any essence. Then remove the flesh from the grid of bones with the weapon of wisdom and analyze whether there is any essence.

Then divide up the bones as well, scan all the parts down to your feet and ask yourself, “Where is there any essence that could bear analysis?”

Analyze like this with your own wisdom. There is not the slightest essence that can be relied upon.

It Is Unsuitable to be Attached to that Without Essence

If, even when looking with effort [64]

You cannot find any essence in this,

Then why do you persist

In guarding this body with attachment?

If, even when looking for any essence with effort, your mind does not see any essence,

then for what reason do you continue to guard this body due to being attached to it and grasping at it?

This excessive grasping is unsuitable.

The Reason Why it is Unsuitable to be Attached to the Body

You are unable to eat filth [65]

As well as unable to drink blood,

And unable to suck the innards.

What is the body doing for you?

These are second best. It is suitable to be guarded [66ab]

As food for foxes and vultures.

Argument: Even though, it is suitable to be attached to this body a little.

Answer: It is unsuitable to be attached to the body because the body is an impure aggregate. You cannot eat the impure substances of the body and you can also not drink the blood. Likewise you cannot suck the innards, so what action is the body doing for you that is of use? These are only second best.

Hence, the body is only suitable to be guarded as food for foxes and vultures.

Because the Body Disintegrates Quickly It is Suitable to Practice Virtue

(A Body That will Soon be Destroyed by Death is Suitable to be Ordered to Practice Virtue; An Example of How It is Inappropriate to do Nothing; Having Given a Wage One Should Get What One Wants; It is Appropriate to Work for Sentient Beings by Adapting the Recognition of a Boat)

A Body That will Soon be Destroyed by Death is Suitable to be Ordered to Practice Virtue

This human body [66cd]

Is only to be used.

Even if you protect it, [67]

The lord of death, without any mercy,

Will take it away and give it to the birds and dogs.

At that time what can you do?

There is nothing one needs from the body from the point of view of its nature. This human body that has attained the complete freedoms and endowments is only suitable to be put to work to accumulate virtuous karma.

Although you protect it without achieving this purpose, the merciless lord of death will take it from you and, having separated it from life, will offer it to the birds and dogs. Mind, at such a time what will you do, as you do not have the slightest power to prevent that separation.

An Example of How It is Inappropriate to do Nothing and Procrastinate Due to Grasping

You would not give cloth and so forth [68]
To servants that cannot be ordered around.
Hence, if this body leaves you despite your care,
Why do you build up your flesh to make it firm?

If in the world, for example, servants and entourage are not able to do the work or if they do not serve food, clothing and so forth to their master, then they are punished.

As this body will leave you, without your control, despite having nourished and cared for it with effort, then why do you build up its flesh to make it firm?

It is unsuitable.

Having Given a Wage One Should Get what One Wants

After giving the body its wage, [69]
Put it to work for your purpose.
Without any return
Do not offer everything to it.

Having given the body its wage of food, clothing and so forth one should put it to work now for one's purpose of creating virtuous karma. Without the slightest benefit one should not offer the body all this food, clothing and so forth, without getting any benefit in return.

It is Appropriate to Work for Sentient Beings by Adapting the Recognition of a Boat

Regard the body as a boat [70]
Merely for coming and going.
Transform it into a wish fulfilling body

To accomplish the welfare of sentient beings.

This body is here, in this life, merely as a basis for striving in virtue as it is the basis for coming and going. In such a way, view it with the recognition of it being a boat for crossing the ocean of cyclic existence, and transform it into the precious wish fulfilling jewel of a buddha's body, so as to achieve the welfare of all sentient beings.

To Be Skilful in Practicing Virtue

(Making Ordinary Actions Beautiful; Skilfully Interacting with Others in a Virtuous Way; Being Skilful in the Actions of the Three Doors)

Making Ordinary Actions Beautiful

(How to Act when Meeting Others; How to Handle One's Possessions; Achieve all in a Quiet Way)

How to Act when Meeting Others

Thus those possessing independence [71]

Should always wear a smile,

Clear away angry wrinkles and frowns,

Be migrators' friend and be honest.

Thus one should take control of one's body and mind and always smile at others. Clear away angry wrinkles and frowns and be a good friend to migrators. When talking be honest and truthful.

How to Handle One's Possessions

Do not throw beds and so forth [72ab]

Around noisily without consideration.

Do not throw possessions like beds and so forth noisily around because this harms others.

Achieve all in a Quiet Way

Also, do not open the door roughly

And always delight in being quiet.

Water fowl, cats and thieves [73]

Go quietly and are inconspicuous

Thus achieving their goals.

The able ones always act in such a way.

Because it harms those that are also at home, do not open doors roughly. Always delight in being quiet and in actions that make others happy.

Examples for achieving one's purpose with soft actions: water fowl, cats and thieves go quietly and inconspicuously and in such a way achieve what they desire. The able ones, here those following the disciplines of bodhisattvas, should always act like this.

Skilfully Interacting with Others in a Virtuous Way

(How to Act in Relation to Well-meant Advice; How to Act in Relation to Speaking the Truth; How to Act in Relation to Creating Merit; How to Act When the Qualities of Others are Praised; The Benefit of Making Others Happy)

How to Act in Relation to Well-meant Advice

Skilful in inducing others and, [74]

Through placing the true, beneficial

Words respectfully on your crown

Become the student of all.

Be skillful in inducing others into practicing virtue.

Although one usually should have to invite advice, if someone gives well-meant unsolicited advice, one should place that advice respectfully with joy on one's crown. Without pride one should always become the student of all that have provided good advice.

How to Act in Relation to Speaking the Truth

Everything that is said well [75ab]

Should be commented on as virtue.

Everything well said as the truth should be commented on as virtue.

How to Act in Relation to Creating Merit

When seeing somebody being meritorious [75cd]

Inspire joy through praise.

When seeing somebody is being meritorious, making offerings and so forth to the Triple Gem, inspire joy and happiness in their minds by directly praising them.

How to Act When the Qualities of Others are Praised

Comment on qualities secretly, [76]

When qualities are mentioned, agree.

If one's qualities are mentioned,

Check whether there are qualities.

Secretly praise the qualities of others because if one expresses them directly then they may think it is flattery. When others praise the qualities of a third then agree by saying, "It is like that."

If your qualities are praised, then without conceit analyse whether the mind really has these qualities or not. If you have, then simply recognise that you have that quality without becoming proud.

The Benefit of Making Others Happy

Because all efforts are to bring joy, [77]

It is so precious it is priceless.

Thus, enjoy the blissful happiness

That comes from the virtue of working for others.

In this life one will be peerless [78]

And also on the other side will be great happiness.

Faults cause unhappiness and suffering

And also on the other side will be great suffering.

All the actions of the three doors of bodhisattvas are to make others happy. Hence, this happiness of others is so precious that it is priceless, like a rare object that cannot be bought even with great wealth.

Therefore, with the quality of making others happy, others will not be jealous of one in this life. By practicing the happiness of joy in this life and making others happy, one will without doubt also receive possessions and so forth, and in the life beyond one will also attain great happiness.

Otherwise, as the shortcomings of being angry at the qualities of others, one will experience in this life mental unhappiness and physical suffering, and also in the next life one will experience great suffering.

Being Skilful in the Actions of the Three Doors

(How to Act While One Speaks; How to Act While One Looks; Relating Oneself Only to Virtuous Actions)

How to Act While One Speaks

When speaking it should be agreeable and coherent, [79]

Clear and pleasant.

Without attachment or anger,

One should speak gently and appropriately.

As it is explained in the Sutra of the Ten Grounds, when speaking with others it should be agreeable from the heart, coherent, easily understandable, clear and pleasant, in order to agree with their mind.

Having abandoned the motivations of attachment and anger, one should speak gently and appropriately in regard to time and amount.

How to Act While One Looks

When looking at sentient beings say, [80]

“In dependence on this very sentient being
I will become a buddha”,

And look at them honestly and lovingly.

When we look at sentient beings then, similar to the happiness we receive from drinking a refreshing drink after having been thirsty, we think,
“In dependence on this very sentient being I will attain enlightenment”,
and look at them with a clear mind in a loving manner.

Relating Oneself Only to Virtuous Actions

(Practising Generosity to the Special Field of Offering; Creating Virtue out of One's Own Power; Increasing One's Virtue Ever More and Thinking About the Purpose)

Practising Generosity to the Special Field of Offering

Whether arising continually through a clear wish [81]

Or through the antidote itself, in dependence

On the fields of qualities, benefit and suffering,

Great virtue is generated.

Practicing virtue on a continual basis motivated by a clear wish, i.e., a strong aspiration,

and an antidote against the opposing side, such as non-attachment, to the three fields of qualities, benefit and misery, generates great virtue.

- Field of qualities: The Triple Gem and so forth.
- Field of benefit: One's parents and so forth.
- Field of misery: The destitute, sick, disenfranchised and so forth.

Making offerings to these objects in this manner creates great virtue and one should strive in it.

Creating Virtue out of One's Own Power

Having become proficient and faithful [82]

I will continuously engage in the actions.

In all my actions I will not

Depend on anyone.

Having become proficient in what has to be adopted and what has to be abandoned, and in what one should engage in and what one should not, as well as having generated faith in virtue, I shall now continuously practice virtue.

I shall not depend on anybody in my actions of virtue in a sense that I will not order others to do them.

Increasing One's Virtue Ever More and Thinking About the Purpose

The perfections of giving and so forth [83]

Increase them one after the other.

Do not abandon the big for the small,

Mainly think towards the purpose of others.

Engage in a skilful and progressive way into the six perfections, from generosity to wisdom, and increase them.

Do not give up the practices of generosity, morality and so forth that are smaller from the point of view of purpose and virtue to the generosity and so forth that are bigger. Strive in the bigger.

This shows implicitly that if we cannot practice both together and have to choose, then we should abandon the smaller for the bigger.

Query: How does one posit small and big?

Answer: For example, if in this life, out of the purpose of self and the purpose of other, one declines by practicing the other, then one should make the purpose of other the main practice.

Training in the Morality that Accomplishes the Welfare of Sentient Beings

(Diligence for the Welfare of Others; The Action of Gathering Others Without Incurring a Fault; Protecting Sentient Being's Minds and Training in the Action of Not Incurring Faults)

Diligence for the Welfare of Others

Having understood this, they abide always [84]

Striving for the welfare of others.

Those with compassion have the long view

And allow them the forbidden.

Query: Bodhisattvas strive to always abide in working for others on the basis of having understood what needs to be practiced and what needs to be abandoned. But since they need to engage into a variety of actions to achieve the welfare of others, do they not receive faults?

Answer: The compassionate buddhas also see directly the phenomena hidden very far in the future. Out of this knowledge they permit the seven non-virtuous actions of body and speech, which they prohibited for hearers and self-liberators who work primarily for their own purpose, for bodhisattvas when necessary. As a result, bodhisattvas do not only do not incur a fault, but for them it becomes a great accumulation when they engage in these actions.

From the Sutra of being proficient in the great secret it is taught that because the captain killed the evildoer, his time in cyclic existence was reduced by many eons. It is also like it was taught to the brahmin's son Karma'i Jungwa.

Or, it just refers to the bodhisattvas who were permitted the seven of body and speech by those with great compassion, who see far ahead.

The Action of Gathering Others Without Incurring a Fault

(Gathering With the Mundane; Gathering With the Dharma)

Gathering With the Mundane

(The Difference Between Offering Food and Not Offering Food; Do Not Harm the Body for Small Actions; Explaining the Time and Necessity for Offering the Body)

The Difference Between Offering Food and Not Offering Food

Share with those fallen into the wrong direction, [85]
With the protectorless and those abiding within austerities.
Eat only in a measured fashion and
Offer everything apart from the three robes.

Whilst using food, share with those fallen into the wrong direction, i.e., animals and hungry ghosts, with the protectorless sick, and with those that practice pure action and abide in austerities, if they are there as well.

As it is said,
It is appropriate for oneself to measure everything,

Oneself should eat just enough according to the value paid, without incurring faults in relation to food, and with the motivation for eating that is explained in the Letter to a Friend.

An ordained bodhisattva should offer everything apart from the three robes or nam-jar, da-go and tang-go. If one has more of the three robes then one should also offer these, but if one has only one set, then one should not offer one's robes. It becomes an obstacle to the practice of pure action.

Do Not Harm the Body for Small Actions

Do not harm for insignificant actions [86]
This body that practices the supreme Dharma.
If one acts in this way, the wishes of sentient beings
Will be accomplished swiftly.

One's body, which is the basis for practice of the holy dharma that accomplishes extensive benefit for self and others, if it is guarded well, should not be harmed for a small benefit of others. Rather it should be guarded like a wound.

If one does this, then by way of completing the three higher trainings on the basis of the precious human rebirth, the wish to accomplish the welfare of sentient beings will be quickly completed.

From the Four hundred Stanzas,
Although one of course views the body as enemy
One still protects it.
If one lives for a long time with discipline
Great merit will arise from it.
Explaining the Time and Necessity for Offering the Body

Do not offer this body with [87]
Impure thoughts of compassion.
Offer it in any way to accomplish
Great purpose here and yonder.

Bodhisattvas offer from the beginning everything, including their body, to sentient beings from the depth of their mind.

However, they should not give away their body with an action motivated by a thought of compassion that, despite cherishing others more than oneself, does so in an impure way. This generates despondency and regret after the austerity where one's flesh was requested.

This is extensively explained in the Compendium of Trainings, where the untimely offering of one's body is described as an action of mara.

One should offer it when one is really free from the obstacles to generosity, such as miserliness and so forth, and the offering becomes a faultless completion of great accumulation.

Gathering with the Dharma

(The Physical Actions of an Audience that One Should Not Teach; Analysing the Distinction of the Motivation of the Vessel; Do not Lead Those with the Wish for the Great to the Small)

The Physical Actions of an Audience that One Should Not Teach

Do not teach the Dharma to the disrespectful. [88]
Not to those who, while healthy, wear headbands,
Umbrellas, sticks, carry weapons,
Or cover their heads.

One should not explain the dharma to those that do not have respect for the dharma and the teacher, or to those whose behavior is unsuitable, such as wearing headbands, carrying umbrellas, sticks, weapons or covering their heads with cloth and so forth.

Analyzing the Distinction of the Motivation of a Vessel

To those holding the lesser to be great and profound, [89]
To women without their spouse,

Hold equal respect for the lesser and supreme dharma
And practice it all.

One does not teach the profound and extensive dharma to those who are not a vessel due a lesser motivation and also not to women alone, without their spouse.

It is taught that if one discriminates between the superior Mahayana and the lesser Hinayana on the basis of being wholesome or bad, suitable or unsuitable, becoming the method for enlightenment or not and so forth, it is abandoning the dharma.

One should therefore have equal respect for all paths and practice them all.

Do not Lead Those with the Wish for the Great to the Small

Do not bring those that are a vessel [90]

For the extensive Dharma to the lesser Dharma.

Do not cause them to give up the training,

Do not mislead with Sutra and mantra.

Do not lead someone with Mahayana lineage that is a suitable vessel for the extensive dharma to e.g., the hearer path. It is taught that this becomes a downfall.

Do also not cause someone that is a vessel for the morality of restraint to give up their practice of morality through misleading them with sutra and mantra, saying that they will become pure merely by reading sutras and mantras.

Do not mislead with sutra and mantra.

Protecting Sentient Being's Minds and Training in the Action of Not Incurring Faults
(Extensive Explanation, Summary)

Extensive Explanation

(Abandoning Faulty Behaviour that Causes Others to Lose Faith; How to Behave While Showing the Path; How to Do the Action of Sleeping)

Abandoning Faulty Behaviour that Causes Others to Lose Faith

If one leaves behind tooth woods and saliva [91]

Then they should be covered.

To urinate and the like, on water and ground

Used by all is inferior.

Ordained bodhisattvas and lay bodhisattvas alike must follow the behaviour that is ex-

plained in the general basket of teachings on morality, unless there is an exemption that permits them otherwise. It will cause a loss of faith in the minds of others if they do not do this.

If one leaves behind the wood used to clean the teeth and leaves one's saliva on the ground, then these should be covered up with earth and the like. One should also not pollute commonly used water or land with faeces, urine and mucus as this is frowned upon by the gods and others.

Do not eat with a full mouth, noisily, [92]

Or with an open mouth.

Do not sit with the legs stretched out,

Do not rub your hands together.

Do not eat with a full mouth, making noises like chag-chag and so forth while eating, or eat with an open mouth. While sitting on a bed or the like, do not sit with both legs stretched out on the ground. One does not rub both hands together at the same time, but there is no fault if one rubs them sequentially.

When riding or sitting on a mattress or place, [93]

Do not be together with another woman.

Abandon anything that causes worldly beings to lose faith,

That observed and that to enquire about.

One does not ride together with someone else's women on a horse and so forth, or sit together with them on the same seat or place. Lay bodhisattvas also should not sit together with another woman that is not a relative.

In short, one should abandon any behaviour that causes others to lose faith in that world, either by observing directly what is done or not done, or through informing oneself by enquiring what is appropriate and inappropriate according to that place and time.

How to Behave While Showing the Path

Do not point with a finger, [94]

But respectfully, with your

Full right hand,

Show the way.

Do not move your hand excessively [95]

But only just enough, with some words.

Snap your fingers and so forth,
Otherwise it becomes unrestrained.

When indicating the way for somebody, do not do so with individual fingers from the left hand because this is regarded as insulting. One respectfully points in the right direction with the full right hand outstretched.

One does not wave unnecessarily with one's hand, as this would become excitement and be unconscientious. Instead wave with your hand a little bit, say something and snap your fingers. Otherwise, if one is too loud, then it becomes unrestrained.

How to Do the Action of Sleeping

Sleep like the Protector, when he passed [96]

Into parinirvana, in the desired direction.

Make sure from the start with introspection about

The thought of getting up quickly.

For sleeping assume the position of the protector when he passed into parinirvana. Lie down on your right side, with your head in the desired direction, putting your left leg on your right leg and your head into your right hand, and then sleep well covered with the cho-go.

At the time of sleep put your mind onto a virtuous object with mindfulness and introspection and adopt the recognition of brightness. Adopt from the start the mind that thinks, "I shall rise quickly", and sleep with the thought, "Tomorrow I shall practice the dharma with the newly regenerated body."

Summary

Out of the immeasurable actions [97]

Of bodhisattvas, that are taught,

Definitely act in accordance with what

You can out of the actions of purifying the mind.

If one is not able to practice all the immeasurable divisions of the bodhisattva actions of generosity and so forth that are taught in the sutras and their commentaries, then one should engage in the practices for the purification of one's mind that were explained earlier. One should engage in these practices until one is able to carry out all the infinite bodhisattva actions.

The Method for Perfecting the Trainings

**The Entrance for the Children of the Conquerors –
A Commentary on the Introduction to the Actions of Bodhisattvas**

Chapter Six: The Way of Training in Patience

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Subject: Bodhicitta and the Six Perfections
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The Way of Training in the Remaining Four Perfections¹

(The Way of Training in Patience; The Way of Training in Enthusiasm; The Way of Training in the Common and Uncommon Mental Stabilisation That Are Contained in Calm Abiding; Training in the Nature of Superior Insight, i.e., Wisdom)

The Way of Training in Patience

(Explaining the Text of the Chapter; The Name of the Chapter)

Explaining the Text of the Chapter

(Meditating on Patience Earnestly, Eliminating the Obstacles to Its Establishment and Abiding; Applying to the Mind the Methods to Establish Patience)

Meditating on Patience Earnestly, Eliminating the Obstacles to Its Establishment and Abiding

(The Faults of Anger; The Benefits of Patience)

The Faults of Anger

(The Unobservable Faults; The Observable Faults; A Summary of the Faults)

The Unobservable Faults

(Anger Destroys One's Roots of Virtue; Understanding the Faults of Anger and the Benefits of Patience, Make an Effort to Meditate on Patience)

Anger Destroys One's Roots of Virtue

All the wholesome actions [1]
Of generosity and offerings to the tatagatas,
Built up over a thousand eons,
Are destroyed by one anger.

Since anger is the ultimate obstacle to the generation and abiding of virtuous dharmas in one's continuum, one should initially meditate on the faults of anger, and then consequently strive to abandon anger.

One instance of anger at a bodhisattva destroys from the root all virtue generated by:

- The generosity built up over one hundred or one thousand eons.
- All the wholesome actions of having made offerings to the tatagatas over one hundred or one thousand eons.

¹ These outlines form the headings for chapter 6, 7, 8, and 9 respectively.

- From meditating over one hundred or one thousand eons.
- From the wholesome actions of morality over one hundred or one thousand eons.

Not only this, but in a quote used by the Sarvastivadin², and which is cited in the *Compendium of Trainings*, it says that if a monk becomes angry at a companion in the pure trainings, then he has destroyed the merit equalling the merit of being reborn as a thousand-fold wheel-turning king for as many times as the particles one covers, down to the golden wheel, with one's body when prostrating. This merit is accumulated when one makes a prostration to a stupa that contains the hair or nails of the Buddha.

It is taught that the anger that destroys the virtue of one hundred or one thousand eons has to be directed at a bodhisattva, which is also taught in the *Introduction to the Middle Way*. The statement in the beginning of the chapter on the four resting places in the *Great Commentary on the Vinaya*, that says that anger destroys one's vows, clearly refers to the fact that strong anger destroys one's roots of virtue.

Further, since it is also stated in the *Blaze of Reasoning*³ that wrong views and harmful intent destroy one's roots of virtue, one should strive to contain one's anger and so forth.

Understanding the Faults of Anger and the Benefits of Patience, Make an Effort to Meditate on Patience

There is no negativity like hatred, [2]
 There is no austerity like patience,
 Therefore meditate on patience
 In earnest in various ways!

There is no negativity like anger for obstructing the generation of the path and destroying virtue, and there is no austerity like patience for destroying the heat and misery of the afflictions. Therefore meditate on patience in earnest in a variety of ways and methods!

The Observable Faults

(Anger Takes Away the Opportunity for Physical and Mental Wellbeing; It Turns Away Friends and So Forth)

² Those That Assert That All Exists – a school of Buddhism.

³ By Bavaviveka.

Anger Takes Away the Opportunity for Physical and Mental Wellbeing

If one holds the painful mind of hatred [3]
Then one's mind will not experience peace.
One will not attain joy or bliss,
Sleep will be elusive and there will be no stability.

Since it generates intense suffering, if one holds the painful thought of anger, one cannot experience the joy of having pacified mental suffering. One will also not attain mental joy or physical bliss, sleep will be elusive and the stability of a mind abiding in its natural state will be non-existent.

It Turns Away Friends and So Forth

Even those who became dependent on [4]
The offerings of wealth and honour
Will rise up and kill
The malevolent lord.

Friends will get disgusted, [5ab]
Even those accumulated with generosity will leave.

Even those that have become dependent on the extended offerings of wealth and honour will rise up and kill the malevolent lord. Anger will also exasperate friends and cause them to be disgusted. It will also disrupt the affection of those accumulated with generosity. Therefore one should abandon anger.

A Summary of the Faults

In short, there is nobody [5cd]
That abides in happiness through anger.

The enemy that is anger creates suffering [6ab]
In the here and the thereafter.

In short, due to anger there is no abiding in happiness. The enemy of anger is the supreme cause for the shortcomings explained earlier, such as suffering in the present and later.

The Benefits of Patience

Those who destroyed anger by focusing, [6cd]
Will be happy here and thereafter.

Should a person, after having contemplated well the shortcomings of anger, focus their mind and destroy anger, then this will be the cause for their very happiness in this life and future lives. Therefore one should strive in abandoning anger. If one does not abandon anger, then there are very great shortcomings, as explained in the *Sutra of the Great Play of Manjushri*.

Applying to the Mind the Methods to Establish Patience

(Eliminating the Cause for Anger; Meditating on the Benefits of Patience)

Eliminating the Cause for Anger

(The Nature of the Cause, Including Its Shortcomings; Advice to Strive in the Method to Oppose Anger; The Actual Methods to Oppose Anger; Striving to Abandon Anger upon Having Analyzed the Cause for Anger in Detail)

The Nature of the Cause, Including the Shortcomings

Finding the nourishment of mental unhappiness, [7]
Which arises from the undesired and
From obstructions to the desired,
Hatred grows stronger and destroys self.

Query: How does anger generate suffering?

Answer: Mental unhappiness, which is caused either by that which is undesired by the self and those belonging to the self, or by that which obstructs that which is desired by the self and those belonging to the self, is the nourishment that increases anger. Having found the nourishment of mental unhappiness, the body of hatred grows stronger and destroys self in this life and future lives.

Advice to Strive in the Method to Oppose Anger

Therefore I need to destroy the food [8]
Of this enemy of mine,
An enemy who has no other function
Aside from harming me.

Therefore I should destroy mental unhappiness, the nourishment of this enemy of mine. There is nothing that harms me more than this enemy of anger and I should strive in destroying this arch enemy of mine.

The Actual Methods to Oppose Anger

(It Is Unsuitable to Generate Mental Unhappiness; The Reason for This)

It Is Unsuitable to Generate Mental Unhappiness

Whatever happens, I should never [9]
Let this mind of joy be disturbed.
Though disliking, one will not attain one's desire,
And virtue will degenerate.

Query: How then does one abandon mental unhappiness?

Having contemplated the benefits of accepting suffering think: "I shall under no circumstances let my mental joy be disturbed." Contemplate this point well.

Mental joy is the antidote to mental unhappiness. Therefore, if one generates dislike upon meeting something undesired, then, though one generates dislike, one will not achieve one's wishes and the virtue that bestows the desired result degenerates. In this way all sufferings are generated.

The Reason for This

If one can do something [10]
What is there to dislike?
If one can do nothing,
What use is dislike?

If one can do something about the object that generates mental unhappiness, then what reason is there to generate dislike? Right away one acts and the mental unhappiness vanishes. In case one cannot do something then what is the use to generate unhappiness? One can dislike that space lacks obstructions, but what is the benefit in that?

Striving to Abandon Anger upon Having Analyzed the Cause for Anger in Detail

(Showing the General Divisions of Objects for Generating Anger; Stopping Anger for Undesired Actions; Stopping Anger at Obstructions to One's Wishes)

Showing the General Divisions of Objects for Generating Anger

I do not wish for myself or my friends [11]
Suffering, criticism, harsh words
And unpleasant talk.
For the enemy it is the opposite.

For myself and my friends I do not want these four: feelings of suffering, criticism, harsh words spoken to one's face and the spreading of unpleasant derogatory rumours. These I do not wish for and wish to reverse them, but in relation to the enemy these likes and dislikes are the opposite. In short, they are the eight worldly dharmas.

Stopping Anger for Undesired Actions

(Stopping Anger at that Which Faults Self; Stopping Anger at that Which Faults Friends; Stopping Being Angry at Those Benefiting One's Enemies)

Stopping Anger at That Which Faults Self

(Tolerating the Generation of Suffering; Be Patient with Contempt and So Forth)

Tolerating the Generation of Suffering

(Meditating on the Patience that Tolerates Suffering; Meditating on the Patience That Definitely Relies on the Dharma; Meditating on the Patience That Does Not Think Anything of Harm)

Meditating on the Patience That Tolerates Suffering

(Contemplating That One Is Not Beyond the Nature of Contaminated Suffering; Contemplating the Benefits of Meditating on Suffering; Contemplating How They Are Not Difficult Once Habituated; The Benefits of Striving to Abandon the Afflictions; Extensive Explanation of the Benefits of Suffering)

Contemplating That One Is Not Beyond the Nature of Contaminated Suffering

Causes for happiness come adventitiously, [12ab]
Causes for suffering abound.

In cyclic existence the causes for happiness arise only occasionally and the causes for suffering abound. Since one is not beyond the nature of cyclic existence it is appropriate to tolerate sufferings.

Contemplating the Benefits of Meditating on Suffering

Without suffering there is no renunciation [12cd]
Therefore, mind be firm!

If the faithful of Durga and the Kanapa [13]
Tolerate the meaningless feelings of
Being burned and cut, then why
Do I not have courage for liberation?

It is appropriate to contemplate the nature of the sufferings of cyclic existence because without doing so the mind of renunciation will not arise. Hence, “Mind be firm!”

It is appropriate to tolerate suffering. The faithful of the goddess Uma, in order to reverse and lessen the austerities of Ishvara, on the ninth of the middle month of autumn, fast and cut and burn themselves for one or three days in order to please her.

The people of Kanatapa and so forth in the south, in order to compete with each other, endure the sufferings of cutting their bodies and the like. If one can tolerate sufferings for such meaningless purposes, then why do I fear the experiences of suffering for the great purpose of liberating all sentient beings from their sufferings? It is appropriate to tolerate them.

Contemplating How They Are Not Difficult Once Habituated

(Extensive Explanation; Summary)

Extensive Explanation

(It Becomes Easier with Familiarization; Establishing This with an Example; The Object to Tolerate; Example for how the Strength of Patience Increases Through Familiarity)

It Becomes Easier with Familiarization

There is nothing that does not become [14]
Easier through familiarization.
Therefore, by meditating on small harm
One will be able to tolerate great harm.

If one meditates on patience, then one will also tolerate suffering. All ways of apprehending arise through familiarization, and therefore there is no object of the mind that does not become easier through familiarization. For this reason, having meditated on tolerating small harms such as hot or cold, or harsh speech by others and so forth, know that one can also be patient with great harms such as the fires of the hell realms.

The *Sutra of the Meeting of Father and Son* explains this extensively:

The bagavan possesses the concentration called *All Phenomena become Happiness*. Whoever attains this concentration will experience

all objects of bodhisattvas only as happiness and will not experience suffering ... should they receive the harm of the hell beings they will still abide in the recognition of happiness.

Establishing This with an Example

Snakes and insects, [15]
The feelings of hunger and thirst,
Rashes and so forth,
Who has not seen it with these meaningless sufferings?

Query: If we meditate on small sufferings, the patience will not have power.

Answer: Why do you not see that if one meditates on patience for small and absolutely meaningless sufferings such as the feelings of hunger and thirst, skin diseases, rashes and the like, that they then become tolerable, and if one does not meditate, they become difficult to bear. This is directly observable and it is therefore appropriate to meditate on patience.

The Object to Tolerate

I should not be impatient with [16]
Heat, cold, rain, wind and so forth,
Sickness, bondage and beatings,
If I do so the harm will increase.

One should not be impatient with heat or cold, rain and wind, sickness, being bound by ropes or being beaten with a stick and so forth, because this will only greatly increase the harm since great patience becomes smaller.

Example for how the Strength of Patience Increases Through Familiarity

For some, seeing their own blood, [17]
Will increase their steadfastness and courage.
Some, when seeing the blood of others,
Faint and become unconscious.

This comes about due to natural [18ab]
Firmness of the mind and fear.

For some brave person, seeing their own blood upon being injured by a weapon will only increase their steadfastness and courage. Some cowards will faint and become unconscious even when they see the blood of someone else. This does not come about through the force of the external object, whether it is large or

small, nor does it come about due to a soft or hard body. It comes about solely through the mind being either firm or fearful.

Therefore, one should strive in meditating on the patience that tolerates suffering.

Summary

Therefore one should disregard harms [18cd]
And not be influenced by sufferings.

The skilled, although receiving sufferings, [19ab]
Remain with the clarity of their mind unpolluted.

Therefore one should make one's mind stable, disregard any harm received and not be influenced by the suffering. They who are skilled in meditating on the Mahayana path, although receiving sufferings, through meditating on patience remain with their mind clear and not polluted by anger.

The Benefits of Striving to Abandon the Afflictions

One wages war with the afflictions [19cd]
And while waging war there is much harm.

Disregard all sufferings [20]
And destroy the enemies of anger and so forth.
They who win thus are heroes,
The rest kill corpses.

The objects of abandonment, such as the affliction of anger, and their antidotes are at war, and during the time of waging war many sufferings arise. If in worldly terms someone who disregards the harm inflicted by weapons and kills the enemy is called a hero, then someone who disregards all physical and mental sufferings, destroys the enemy of anger and conquers the afflictions, should be called a hero. The rest kill the ones who die anyway by themselves, which is just like killing corpses. They should not be called heroes.

Extensive Explanation of the Benefits of Suffering

Further, the qualities of suffering are: [21]
Through despondence it destroys pride,
It generates compassion for those circling,
Fearing negativities and joy for virtue.

Further, meditating on suffering is a great summary of key points of practice, as the benefits of contemplating the shortcomings of sufferings are:

- Seeing that one is controlled by suffering one becomes disheartened, which destroys the haughtiness of pride and arrogance.
- Seeing that others are under the control of suffering one generates the compassion that thinks: How wonderful it would be if they were free from suffering.
- Seeing that the suffering is the result of non-virtue and since one does not want suffering, one becomes fearful of non-virtue.
- Since one does not wish suffering and desires happiness, and seeing that happiness to be the result of virtue, one generates joy in virtue.

Meditating on the Patience That Definitely Relies on the Dharma

(Extensive; Summary)

Extensive Explanation

(Anger and Those Getting Angry Depend on Causes and Hence Lack Independence; Refuting the Existence of Independent Causes; The Need for Reversing Anger)

Anger and Those Getting Angry Depend on Causes and Hence Lack Independence

(Anger and the Angry Person Are Not Independent; Their Causes and Conditions Are Not Independent)

Anger and the Angry Person Are Not Independent

(Why It Is Unsuitable to Be Angry with an Afflicted Person; Anger Is Not Generated Volitionally; Since All Faults Are Dependent on Conditions They Lack Independence)

Why It Is Unsuitable to Be Angry with an Afflicted Person

If one is not angry at bile disease and [22]
Other great sources of suffering,
Then why be angry at the ones with mind,
Which are also all induced by conditions.

For example, although one does not desire it, [23]
The sickness arises anyway.
Similarly, although one does not desire it,
The afflictions are generated powerfully.

Argument: Since the other person harms me it is suitable to get angry at them.

Answer: It is unsuitable. One does not get angry at bile disease and the like, which are a great source for the suffering of the disturbance of imbalance. Why would one then get angry at a sentient being, i.e., a being with mind?

Argument: Since bile disease and so forth arise without control one does not get angry at them.

Answer: Then it follows it is also unsuitable to be angry at the person, because afflicted beings are ordered around by the condition of their afflictions and hence do not have independence of actions.

For example, similar to this sickness arising against one's wish when the conditions are complete, this person does not desire to be angry, but due to the cause of mental unhappiness and the like the afflictions arise strongly. Therefore, if one were to get angry, then one should get angry at the afflictions and not at the person.

Anger Is Not Generated Volitionally

Although not thinking, "I should get angry," [24]

Beings become angry naturally.

Although not thinking, "I shall generate,"

Anger generates likewise.

Argument: Since the other person thinks "I shall harm," it is not the same as with the afflictions.

Answer: Although the causes do not think "I shall generate anger," when the conditions are complete then beings generate anger without any choice. Although afflictions do not think "I shall generate," anger is generated likewise. They do not have any freedom of action.

Otherwise, the first half can be related to the person and the second to the condition of the afflictions.

Since All Faults Are Dependent on Conditions They Lack Independence

All the faults that are found, [25]

And the variety of negativities,

They all arise through the force of condition,

They do not have independence.

All the faults of afflictions that are found and the variety of negativities that arise from them also arise through the force of conditions and do not have independence. Similar to it not being suitable to get angry at water flowing downhill, thinking about these reasons stops anger.

Their Causes and Conditions Are Not Independent

The accumulation of conditions also [26]
Does not have the thought “I shall generate.”
That generated by them also does not
Possess the thought “Why was I generated?”

Also the accumulation of conditions that generates the sufferings does not have the thought “I shall generate these sufferings,” and the generated sufferings also do not possess the thought, “I was generated by them.”

Therefore it is unsuitable to be angry at the other person based on the reason that the other person thinks “I shall inflict harm.”

Refuting the Existence of Independent Causes

(Refuting the Independent Self and Primary Principle of the Enumerators; Refuting the Independent Self of the Logicians; Understanding All Beings to Resemble Emanations, Anger Is Unsuitable)

Refuting the Independent Self and Primary Principle of the Enumerators⁴

(Refuting the Generation of Independent Expressions by the Principle; Refuting that the Knowledge-Being Engages Objects Independently)

Refuting the Generation of Independent Expressions by the Principle

Whatever is accepted as that called principle, [27]
And any imputation that is called self,
They do not arise volitionally, thinking
“I shall arise.”

If the non-generated does not exist [28ab]
How can one then posit generation?

Consider the dual subject – “The primary principle possessing five characteristics, which is an equilibrium of particle, darkness and courage, as well as the harms that are contained in its expressions” – it follows it is unsuitable to say that they

⁴ Samkya.

are generated independently – because this very principle is like the horns of a rabbit that cannot perform actions. It does not arise volitionally thinking “I shall arise to generate an independent expression.”

Consider the subject – “The self that is imputed on the knowledge person” – it follows that it is unsuitable to say that it engages objects independently – because this very self is like the horns of a rabbit that cannot perform actions. It does not arise volitionally thinking “I shall arise to generate the independent experience of the object,” or “I shall generated the independent expression.”

It follows it is unsuitable to assert that at the time of the generation of the result a result is generated from the principle – because the principle itself is not generated. There is a pervasion because – if oneself is not generated then one cannot generate a result, there is then a pervasion that one cannot generate a result.

Refuting That the Knowledge-Being Engages Objects Independently

Since it would always be distracted by objects [28cd]

It will also not cease.

Does the knowledge-person cease when it does not engage objects? It follows it does not because it is accepted to be a permanent functionality and if it is that, then it will always be distracted by objects, because there will be no time when it is not apprehending objects.

Refuting the Independent Self of the Logicians⁵

(It Is Impossible for Something Permanent to Produce a Result; It Is Impossible for Such a Self to Depend on Conditions; Such a Self Cannot Be Related to Conditions)

It Is Impossible for Something Permanent to Produce a Result

It is clear that if the self is permanent [29ab]

Then, like space, it cannot act.

The Naiyayika assert a self that has form and is a permanent functionality, and they say it creates harm. However, it is very clear that if such a self is a permanent functionality then, similar to non-compounded space, it cannot produce a result.

It Is Impossible for Such a Self to Depend on Conditions

⁵ Naiyayika, brahmanical followers of the Naiya school of logic.

Although conditions meet [29cd]
How can they affect the unchanging?

If it is like before during the action [30ab]
What did the action do to it?

Argument: Although its nature is permanent, if this self meets with conditions then it can produce a result.

Answer: It is impossible for a permanent phenomenon to meet with conditions. Although the conditions of striving and so forth meet with other conditions, how could these conditions affect the self?

It follows they cannot – because the self cannot change. It follows there is a pervasion – because when these conditions have an effect, this self will not have changed from before the result was generated, and since it did not change, what effect did the conditions have on it? They did not change it in the slightest.

Such a Self Cannot Be Related to Conditions

“These are its actions,” you say. [30cd]
How do they become related?

Argument: The self does not facilitate an action that is in its own nature as this action is an entity different from the self.

Answer: This is also not valid – because if one says that the action which creates the result of this self is of a different entity, then how does it become related to the self? It could not be related to the self by nature or cause.

Understanding All Beings to Resemble Emanations, Anger Is Unsuitable

Thus, everything is other-powered, [31]
Through the power of this they are powerless.
Having understood this, do not become angry
At emanation-like phenomena.

Thus, all actions that produce a result are other-powered, and these conditions are again powered by earlier causes and conditions. Therefore, the result does not have any say in whether it arises or not, and hence is like an illusion or emanation.

When one understands that all functionalities perform actions while being empty of existence from their own side, one does not become angry at these emanation-like

functionalities. Therefore one should train in realizing the dependent arising that is the lack of existence from its own side, which destroys the seed of the afflictions.

The Need for Reversing Anger

If it is said: What is supposed to oppose what? [32]

Also, opposing is unsuitable.

There is nothing unsuitable about asserting

That in dependence on that the continuity of suffering is severed.

Argument: If there is not even the slightest particle of inherent existence, then what antidote is supposed to oppose what object of abandonment? Since action and activity are invalid even the action of opposing is unsuitable.

There is nothing unsuitable about the lack of inherent existence of the conception that grasps at the two truths as mutually exclusive, and due to which one cannot posit action and activity of something that lacks inherent existence; i.e., there is nothing unsuitable about the lack of inherent existence of the object of abandonment and the antidote.

It follows it is like that – because in dependence on realizing the lack of inherent existence of the object of abandonment and the antidote all afflictions of anger and so forth become extinct and the continuum of suffering is severed.

Summary

Therefore, whether it is friend or enemy, [33]

If one sees them acting unsuitable,

Say “it came due to those conditions.”

Keeping this in mind be firm in happiness.

In case they acted independently, [34]

Since nobody desires suffering,

None of all the embodied beings,

Would receive any suffering.

For those reasons, if one sees someone, whether it is friend or enemy, doing something unsuitable that harms, think “this person has only become like this due to their afflictions. They do not have any freedom.” Keeping this in mind, stop anger and make your mental happiness firm by not letting it degenerate. Be patient in such a way.

If the result would be independently created out of their own wish, without the power of other conditions then, since not one sentient being desires suffering, none of all the embodied beings should have any suffering. Since we see that they receive suffering and they do not have freedom, it is unsuitable to be angry at them. The mental afflictions are behind them.

Meditating on the Patience that Does Not Think Anything of Harm

(Bringing to Mind the Method of Compassion; Stopping the Cause of Anger; Considering It One's Own Fault If Something Undesired Is Received)

Bringing to Mind the Method for Compassion

(Some Harm Themselves Out of Ignorance; If They Commit Suicide Due to Ignorance, It Is No Great Surprise That They Harm Others; It Is Suitable to Be Compassionate with That Person)

Some Harm Themselves Out of Ignorance

The reckless harm themselves [35]
With thorns and so forth.
In order to attain women and so forth.
They become obsessed and starve themselves and so forth.

Some are obstructed and jump from heights, [36]
Eat poison and other unbecoming things;
With unmeritorious actions
They harm themselves.

These people that harm others through the power of recklessness and afflictions also harm themselves. To attain liberation they roll on thorns or jump from great heights. Some become obsessed with attaining wealth and women and out of anger starve themselves and so forth.

Some are obstructed by the afflictions and jump from great heights, eat poison and other disagreeable things. Through non-meritorious negative actions that are the cause for the lower realms they harm themselves in this and in future lives. How can it be appropriate to be angry when one is harmed by others?

If They Commit Suicide Due to Ignorance, It Is No Great Surprise That They Harm Others

When under the control of the afflictions [37]
Suffering sentient beings even kill themselves.
How could it be that at such time
They do not harm the body of others?

When one falls under the control of the afflictions one will suffer at heart and be despondent and even kill oneself. At this time, how could it come that one does not harm the body of other sentient beings? By thinking that it is impossible not to be harmed it is unsuitable to get angry.

It Is Suitable to Be Compassionate with That Person

Even if one cannot generate compassion [38]
For those that, due to generation of afflictions,
Commit suicide and so forth,
Why should anger have the last word?

It is suitable to practice compassion towards such a person that, upon having generated afflictions, harms others as explained above and even kills themselves. Even if compassion is not generated then how can anger be the final word? It is extremely unsuitable to get angry.

Stopping the Cause of Anger

(If Childishness Is Their Nature, Then Anger Is Unsuitable; If the Fault of Harming Is Adventitious, Then Anger Is Unsuitable; Anger Is Unsuitable When the Direct or Indirect Causes Are Analyzed)

If Childishness Is Their Nature, Then Anger Is Unsuitable

In case harming others [39]
Is the nature of the childish,
It is as unsuitable to be angry at them
As it is to take exception at the burning nature of fire.

If harming others is in the nature of the childish, who do not know what has to be practiced and what has to be abandoned, and even if knowing, are overwhelmed by afflictions, then it is unsuitable to be angry at them. It is unsuitable to take exception and be angry at fire for being in the nature of burning.

If the Fault of Harming Is Adventitious, Then Anger Is Still Unsuitable

Then, should this fault be temporary [40]
And the nature of sentient beings gentle,
It is still not suitable to become angry,
Like taking exception that smoke rises in space.

Even if the fault of harming others arises adventitiously and the nature of the mind of sentient beings were wise and gentle, it is still unsuitable to become angry at the harmer because that would be as unsuitable as taking exception at space for letting smoke arise.

Anger Is Unsuitable When the Direct or Indirect Causes Are Analyzed

Though I am touched directly by the stick, [41]
If I am getting angry at the wielder,
Since they are induced by hatred,
I should get angry at hatred instead.

Argument: It is suitable to get angry as the other person is harming me.

Answer: If I were to get angry at that which directly harms me then, since I am directly touched by the stick, weapon and so forth, and thus harmed by them, it would be suitable to get angry at them.

Then, since they are not doing this independently, but are wielded by a person, if one were to get angry at the wielder, they are also without independence due to hatred. Instead of getting angry at these two I should get angry at hatred.

Considering It One's Own Fault If Something Undesired Is Received

(The Actual Meaning; Refuting Objections)

The Actual Meaning

(Considering It One's Own Fault If One Is Harmed by Others; It Is the Fault of Holding onto the Body, Which Is a Cause for Suffering; It Is the Fault of Having Craved the Cause of Suffering in Previous Lives; The Unsuitability of Being Angry at Others by Relating One's Karma to the Cause of Their Suffering; Anger is Simply Wrong and Unsuitable)

Considering It One's Own Fault If One Is Harmed by Others

I previously caused sentient beings [42]
Harm similar to this.
Therefore it is suitable that
I receive now the harm that sentient beings inflict.

Because I have caused the same harm that I am receiving now to sentient beings in a previous life, it is therefore appropriate that I now receive the harm that sentient beings inflict. Practice patience by thinking in this way.

It Is the Fault of Holding onto the Body, Which Is a Cause for Suffering

Their weapons and my body [43]
Are both causes for the suffering.
Weapons come from them and the body from me,

At whom shall I get angry?

This abscess similar to a human body [44]
That is suffering and cannot bear touch,
If I hold on to it with blind craving
At whom should I be angry when it gets harmed?

Also for the following reason it is unsuitable to get angry: both the weapon of the other person and my body are causes for my suffering since my suffering is created by the other's weapon meeting with my body. At whom is one supposed to get angry? It is unsuitable to get angry at the other person alone.

This abscess that is similar to a human body, if I hold onto this suffering body that cannot bear the slightest touch, with craving and the ignorance blinding the wisdom eye, since it can be harmed even by thorns, at whom should I get angry when it gets harmed? One should think that it is one's own fault.

It Is the Fault of Having Craved the Cause of Suffering in Previous Lives

The childish do not desire suffering and [45]
Are attached to its causes;
If one gets harmed though one's own fault
What reason is there to take exception with others?

For example, if the guardians of hell [46]
And the forest of sword leaves
Are generated by one's karma
At whom shall one get angry?

The childish do not desire suffering but are attached to and crave the causes of suffering such as killing and so forth. Hence, since I receive a result of harm projected by my own faults, what reason is there to take exception with others? It is my own fault alone.

For example, if the guardians of hell, the forest of sword leaves and so forth, which harm one, are not generated by someone else with purpose, but arise from one's karma, then one cannot get angry at them. Similarly, if harm is generated also from one's karma in one's life, then at whom shall one get angry? Since it is one's own fault alone, from now on strive in abandoning the cause for suffering.

The Unsuitability of Being Angry at Others by Relating One’s Karma to the Cause of Their Suffering

Having been induced by my karma [47]
Harm givers come into existence.
If that throws them into the lower realms,
Have I not destroyed them?

Further, having been induced by my previous negative karma, in this life people that give me harm come into existence. If through harming me the person is thrown into the lower realms, then have I not destroyed that person? Saying this to my mind I scold it. Say: “I have thrown them into the lower realms.”

Anger Is Simply Wrong and Unsuitable

In dependence on them [48]
I purify much karma through patience,
In dependence on me
They will be thrown for a long time into the hells.

I give them harm [49]
And they give me benefit
Why, oh unsuitable mind
Are you mistakenly angry?

Further, by having taken that person as the object of patience I have meditated on patience and purified much negativity. In dependence on me that person will be thrown into the hells where they experience suffering for a long time. I am giving harm to the enemy and he is benefiting me. To get angry at a benefactor is mistaken. Why, you unsuitable mind, do you get angry? You should like them.

Refuting Objections

(Refuting That It Is Incorrect That Others Benefit Us; Refuting That It Is Incorrect That One Is Harming Others; Stop Treating the Benefactor Wrongly)

Refuting That It Is Incorrect That Others Benefit Us

If I have the quality of thought [50ab]
Then I will not go to the lower realms.

Argument: Do I then not also go to the lower realms due to the condition of the negativity of others?

Answer: If one has the quality of the thought of patience, “They benefit me,” then one will not go to the lower realms but purify negativities.

Refuting That It Is Incorrect That One Is Harming Others

If I guard myself [50cd]
Then how could they receive anything here?

Argument: Since the other person exhausts my negative karma they benefit me and therefore will also not go to the lower realms.

Answer: Since I meditate on patience for my attacker, I protect myself from negativity, but how does the other person receive merit here in this life? They do not practice virtue and only harm.

Stop Treating the Benefactor Wrongly

Therefore, if I retaliate with harm [51]
They are not guarded.
Also, my actions will degenerate
Finally my austerity will disintegrate.

Argument: If the attacker is a benefactor, then one should also attack others.

Answer: When I harm the other person in retaliation they will not be protected and my practice of the four dharmas of a monk and my promise to meditate on love and compassion degenerate. Finally, also the austerity of patience disintegrates.

Be Patient with Contempt and So Forth

(Contempt, Slander, Etc. Do Not Harm My Body; It Is Unsuitable to Get Angry at a Person That Is Related to Anger; It Is Unsuitable to Be Angry at Obstacles to Things Like Gain; It Is Unsuitable to Be Angry If Others Lack Faith)

Contempt, Slander, Etc. Do Not Harm My Body

Since the mind is not physical [52]
Nobody can destroy it.
If one grasps at the body
The body will harm me with suffering.

When criticism, harsh words and [53]
Unpleasant words
Do not harm the body

Then why, mind, do you get so angry?

If I protect my mind then, since it is not physical, it cannot be harmed at all by harsh words, weapons and so forth.

Argument: I get angry because the body harms me with suffering due to me grasping at the body.

Answer: When the criticism, harsh words and unpleasant words by others do not harm my body in the least, then why do you get angry, mind? It is unsuitable.

It Is Unsuitable to Get Angry at a Person That Is Related to Anger

If the dislike of others for me [54]
Does not devour me,
Neither in this life nor in others
Why do I have dislike for them?

If the dislike by others for me does not harm and devour me in this life or in other lives, then why do I have dislike for them? As this only unnecessarily creates the cause for suffering, dislike is unsuitable.

It Is Unsuitable to Be Angry at Obstacles to Things like Gain

(Since Gain Disintegrates Quickly, Anger at Obstacles to Gain Is Unsuitable; Stopping Wrongful Gain; Establishing by Example that Craving for Gain Is Unsuitable; The Reason Why Craving for Gain Is Unsuitable; Refuting That It Is Suitable to Establish Gain)

Since Gain Disintegrates Quickly, Anger at Obstacles to Gain Is Unsuitable

If I have dislike for them [55]
Because they obstruct my gain,
I destroy my gain in this
And negativities abide firmly.

Argument: I do not like criticism, slander and harsh words as they obstruct my gain.

Answer: The gain, for which one meditates on anger, will be destroyed quickly in this life and the negativity of anger will remain firmly in my continuum. It is easier to not achieve gain and it is unsuitable to get angry.

Stopping Wrongful Gain

If I die today, that is easy, [56]
To live long with wrong livelihood is unsuitable.
Even if someone like me remained for long,
One is the very suffering of death.

Even if I die today without any gain, that is easier, but it is unsuitable to live long with the wrong livelihood gained through anger. Even if someone like me abides for a long time, in the end I have to give up everything and am not beyond the very sufferings of death.

Establishing by Example That Craving for Gain Is Unsuitable

If one is someone who wakes up [57]
After having experienced a hundred years of happiness in a dream
Or if one is someone who wakes up
After having experienced only a moment of happiness,

For both, when they are awake [58]
This happiness does not return.
For both, those of short life, or of long
It will be the same at the time of death.

Regardless of whether one is someone who wakes up from a hundred year dream in which one experienced happiness or whether one is someone who wakes up after only a brief moment of happiness in a dream, for either, when awake, this happiness will not return. Similarly, whether one has had a long happy life or a short happy life, at the time of death it becomes only a mere memory, and therefore it is unsuitable to crave for gain.

The Reason Why Craving for Gain Is Unsuitable

Though I may attain much gain [59]
And live for a long time happily,
Like being robbed by a thief
I will go naked and empty-handed.

Though I may attain much gain and live happily for a long time, at the time of death, like having been robbed by a thief, I will have to go naked without clothing and empty-handed without wealth.

Refuting That It Is Suitable to Establish Gain

If: If I live through gain, [60]
I can purify negativity and shall be meritorious.
If one gets angry for the purpose of gain
Merits exhaust and doesn't it become negativity?

The life that I have lived for a purpose [61]
Should it degenerate,
What use was that life
Where I only created negativity?

Argument: If I live for a long time due to gain, then, in order to purify negativity with the four powers and increase negativity, I shall achieve gain.

Answer: If one gets angry for the purpose of gain it will exhaust the merits accumulated over a thousand eons. Does one then not achieve negativity? If so, then what purpose did one's life serve, since it only becomes the condition for one's degeneration? The life where one only creates negativity, what shall one do with it as it is useless?

It Is Unsuitable to Be Angry If Others Lack Faith

(If It Is Suitable to Get Angry When There Is a Loss of Faith Due to Unpleasant Words to Oneself, Then It Is Also Suitable to Be Angry If There Is a Loss of Faith Due to Unpleasant Words to Others; If One Can Be Patient with a Lack of Faith for Others, Then It Is also Suitable to Be Patient with a Lack of Faith in Oneself Due to the Condition of Afflictions)

If It Is Suitable to Get Angry When There Is a Loss of Faith Due to Unpleasant Words to Oneself, Then It Is Also Suitable to Be Angry If There Is a Loss of Faith Due to Unpleasant Words to Others

If: Because it degenerates sentient beings [62]
I shall be angry at the one saying unpleasant words.
Why do you not also get angry
When unpleasant words are said to others?

Argument: Though it is unsuitable to become angry at the obstacles to gain, I shall be angry at those who speak unpleasantly to me as it degenerates the faith of my faithful.

Answer: If you are angry because of a degeneration of merit, then why do you not get angry when unpleasant words are said to another person? Here also the virtue of faith for others is degenerated.

If One Can Be Patient with a Lack of Faith for Others, Then It Is Also Suitable to Be Patient with a Lack of Faith in Oneself Due to the Condition of Afflictions

If you can be patient with non-faith, [63]
Because non-faith depends on others,
Then why are you not patient with unpleasant words
That depend on the generation of afflictions?

In the case where you can be patient without anger with the loss of faith in another due to unpleasant words to them because the object depends on another person, then why mind, are you not patient with the unpleasant words said to me? It follows you should be because they depend on the generation of the other's afflictions.

Stopping Anger at That Which Faults Friends

(Stopping It with the Patience of Definitely Relying on the Dharma; Stopping It with the Patience That Does not Think Anything of Harm)

Stopping It with the Patience of Definitely Relying on the Dharma

(The Reason Why It Is Unsuitable If Objects like the Holy Bodies Are Harmed; It Is Likewise Suitable to Be Patient with Harm to Persons such as Friends)

Why It Is Unsuitable If Holy Bodies, Etc. Are Harmed

Though the bodies, stupas and the holy dharma [64]
Are derided and destroyed
My hatred is unsuitable,
Because the buddhas and so forth do not have harm.

Argument: Though it is unsuitable to be angry when oneself is harmed, it is suitable to be angry when the Triple Gem is harmed.

Answer: If the bodies of the buddhas and the stupas of great enlightenment and so forth and the holy dharma are the object of idle talk or criticism, and even if the bodies are destroyed, it is unsuitable to be angry. The buddhas and so forth, the Triple Gem, do not possess harm and the attacker is the object of compassion, and it is suitable to be affectionate towards them.

The meaning is that the Triple Gem does not generate mental unhappiness due to mental pain.

It Is Likewise Suitable to Be Patient with Harm to Persons Such as Friends

Even if one's teacher and relatives [65]
And friends are harmed,
Stop anger by seeing that it came about
Through the earlier way of conditions.

It is likewise unsuitable to get angry when one's teacher, contemporaries, relatives or friends and so forth are being harmed or one sees them being harmed. One should stop anger by seeing that the friends and so forth are being harmed due to the karma accumulated through unsuitable actions in the past, that the harm had arisen through the earlier explained way of conditions.

Stopping It with the Patience That Does Not Think Anything of Harm

(Being Angry at That with Mind Alone Is Unsuitable; The Reason Why It Is Unsuitable to Be Angry; Contemplating One's Fault; Contemplating the Benefits of Patience)

Being Angry at That with Mind Alone Is Unsuitable;

Embodied beings are harmed by both [66]
Those with mind and those without mind.
Why single out and take exception to those with mind?
Therefore be patient with harm.

The embodied beings that are our relatives and so forth are harmed both by the enemy that has mind and the weapons and so forth that do not have mind, so why do I single out those with mind, take exception and be aggressive towards them? This is unsuitable and thus I should be patient with the harm of relatives.

The Reason Why It Is Unsuitable to Be Angry

Some commit faults due to ignorance, [67]
Some become angry due to ignorance.
Who is without fault?
Who is with fault?

Some beings commit harms such as killing and so forth due to being ignorant of the law of cause and effect, and some become angry because of being ignorant of the faults of anger. Out of those two, how can one say who is without fault and who is with fault? Since both are equally with fault it is unsuitable to return harm with anger.

Contemplating One's Fault

Why did I create previously [68]
The karma to be harmed?
If all depends on karma
Then why do I take exception with them?

I shall make an effort to act meritoriously [69]
So that all, upon seeing this,
Develop the mind of love
For each other.

In the past, why did I create the karma due to which others harm me? If all the meaningless harms that I receive depend on my bad karma, then why do I take exception to the other person?

I shall make an effort to practice the merit of compassion and so forth thinking, "Were it that all sentient beings generate the mind of love for each other upon having seen that all harm and suffering arise from karma."

Contemplating the Benefits of Patience

(Striving not to Degenerate One's Virtue; Purifying the Causes for Hell by Tolerating Small Sufferings; It Is Suitable to Like the Austerities for the Great Purpose)

Striving Not to Degenerate One's Virtue

For example, when a house is on fire, [70]
And the fire has started to spread to other houses,
The hay and so forth to which it has spread
Is suitable to be given up.

Likewise, when, through being attached to something, [71]
The fire of hatred spreads,
And there is doubt that one's merits will burn,
Then of course one has to give it up.

For example, if a house is on fire and the fire has moved to another house where it spreads to the grass and wood, then it is suitable that one sacrifices the hay and wood in order to save the wealth of the house. It would be unsuitable to have attachment to them.

Similarly, if the fire of hatred is spreading due to the condition of attachment for friends and so forth and there is the doubt that the wealth of merits and so forth will burn, then the basis for one's attachment is suitable to be given up without doubt and it is unsuitable to be attached.

Purifying the Causes for Hell by Tolerating Small Sufferings

(Example; Meaning)

Example

How can it not be good if a person to be killed [72]
Is released upon having his hand cut off?
How can it not be good if one is freed from hell
Through the human sufferings?

Argument: If one is separated from friends and relatives one will suffer.

Answer: If a person condemned to death is freed upon having his hand cut off then how is that not good? It is good. Likewise, if one is freed from the suffering of hell merely by experiencing the human sufferings of hunger and thirst, then how is that not good? It is appropriate to tolerate small sufferings to reverse larger sufferings.

Meaning

If I cannot bear [73]
Even the present sufferings,
Then why do I not reverse anger
The cause of the sufferings of hell?

Argument: I cannot bear these sufferings.

Answer: If I cannot bear even the small present sufferings of hunger, thirst and being cut with weapons, then why do I not make an effort to reverse anger, which is the cause for the sufferings of hell? They are suitable to reverse.

It Is Suitable to Like the Austerities for the Great Purpose

(Having Regret Due to Not Having Achieved the Purpose of Self or Others, Despite All the Bodies Already Wasted; It Is Suitable to Be Happy Because of Achieving the Purpose of All Sentient Beings by Being Patient with the Present Austerities)

Having Regret Due to Not Having Achieved the Purpose of Self or Others, Despite All the Bodies Already Wasted

For the purpose of desire I experienced [74]
The sufferings of being burned and so forth in thousands of hells,
But I have not achieved the purpose
Of self or others.

Because before I was engaged in negative actions due to desire for the mistaken object of my craving, I have experienced for thousands of eons the sufferings of being cut and so forth in hell. Despite this, I have not achieved the slightest purpose of self or others.

It Is Suitable to Be Happy Because of Achieving the Purpose of All Sentient Beings by Being Patient with the Present Austerities

This does not harm me like that [75]
And it also achieves great purpose
It is suitable to be only happy about
The sufferings that clear the harm of sentient beings.

This austerity at the time of achieving the purpose of others does not harm me that much, but in dependence on it I achieve great purpose. Therefore, it is suitable to be only happy and accept the sufferings of the austerities that clear away all the harm of migrators.

Stopping Being Angry at Those Benefiting One's Enemies

(Abandoning Intolerance to the Achievement of Praise and Renown by Enemies; Abandoning Intolerance to Them Achieving Their Happiness; Abandoning Intolerance to Others Achieving Gain)

Abandoning Intolerance to the Achievement of Praise and Renown by Enemies

(Since It Is the Cause for One's Happiness It Is Suitable to Want It; It Being the Cause for Other's Happiness, Not Wanting It Is Unsuitable)

Since It Is the Cause for One's Happiness It Is Suitable to Want It

Others, having praised those with qualities, [76]
Attain the happiness of joy.
Mind, if they are praised
Why are you not happy?

That this happiness of joy of yours [77]
Is an unflawed source of happiness
Was taught by those endowed with qualities.
It is also the best for attracting others.

If others praise an enemy of mine saying, "He has qualities," then the person praising also gains happiness. In that case, why do you not like the other person that has praised the enemy? If you do, then the happiness of the joy of liking others' qualities will become the unflawed source of future happiness. This was taught by those with qualities, the conquerors and their children, and praised by them as such. It is also the best for attracting disciples.

It Being the Cause for Others' Happiness, Not Wanting It Is Unsuitable

(If One Does Not Wish Others to Have Happiness, Then One's Happiness Degenerates; Hence It Is Appropriate to Wish Others Happiness)

If One Does Not Wish Others to Have Happiness, Then One's Happiness Degenerates

Further, it is said: "like this happiness arises"; [78]
Maybe you do not wish for this happiness.
Through giving up offering wages,
The observed and unobserved degenerates.

Further, by also praising, the object of the praise becomes happy. If you do not wish them to have that happiness then, since the wages one pays one's servants makes them happy too, one should stop offering. By stopping this and other things then in this life the servants will not work and in a later life one will not have happiness. In such a way one's happiness degenerates in this observed life and in the unobserved future life.

Hence It Is Appropriate to Wish Others Happiness

When my qualities are expressed [79]
I wish also others to have happiness
When the qualities of others are expressed
I do not wish happiness for myself.

When someone else expresses my qualities, that person wishes me to have mental happiness, and when I express the qualities of others I do not wish them to have happiness – this is unsuitable and contradictory. Hence, since one wishes others to be happy through one’s praise, one needs to also generate joy for the other’s praise⁶.

Abandoning Intolerance to Them Achieving Their Happiness

Since one wishes all sentient beings to have happiness, [80]
Then, having generated the mind of enlightenment,
When sentient beings find their own happiness
Why do you get angry at them?

One has generated the mind of enlightenment out of the wish to place all sentient beings in the highest happiness of enlightenment, and has accepted subsequently to practice the trainings. Hence, when sentient beings find a little of their own happiness and achieve their wish, then why are you now angry? It is suitable to be happy.

Abandoning Intolerance to Others Achieving Gain

(Contemplating That It Achieves One’s Wish; Contemplating that there Is Nothing Not To Wish For)

Contemplating That It Achieves One’s Wish

(It Is Suitable to Be Happy If Sentient Beings Achieve Gain; Example; If One Does Not Wish for That, the Mind of Enlightenment Degenerates)

It Is Suitable to be Happy If Sentient Beings Achieve Gain

One says “May all sentient beings [81]
Attain the enlightenment honored by the three worlds.”
Seeing that they receive some miserable praise
Why does that make one miserable?

⁶ ... when the other is praised by someone else.

One has accepted the promise to place all sentient beings in the state of complete enlightenment that is honoured by the three worlds. Since one wishes this, when one sees that sentient beings attain some miserable praise then why does one become miserable? It is merely that one's wishes are attained.

Example

If someone in need of nurturing who is nurtured by you, [82]
Finds what they are supposed to get from you
From a friend,
Are you not happy and get angry again?

If the child to be nurtured by you receives from a friend what you should have given, so that it becomes unnecessary for you to give anymore, how is it suitable to like being unhappy or become angry?

If One Does Not Wish for That, the Mind of Enlightenment Degenerates

If one does not wish this for migrators [83]
How does one wish them to be enlightened?
How can he who is angry at the wealth of others
Possess the mind of enlightenment?

If someone begrudges migrators even small gains of food, clothing and so forth, then how can this person be someone wishing sentient beings to attain enlightenment? Once someone gets angry at the common wealth of others then how can that person possess the mind of enlightenment that wishes to place all migrators in the state of enlightenment? Since the mind of enlightenment degenerates one should abandon jealousy toward the gain of others.

Contemplating that there Is Nothing Not to Wish For

(It Is Unsuitable to Be Jealous of the Gain of Others; It Is Unsuitable to Destroy One's Qualities; It Is Suitable to Mourn One's Negativities But Unsuitable to Be Jealous of Others' Virtue)

It is Unsuitable to Be Jealous of the Gain of Others

Regardless of whether it is received from them [84]
Or whether it remains in the house of the benefactor,
In any case, you will not have it.
So whether it is given or not, what use is it?

Regardless of whether the enemy receives food, clothing and so forth from the benefactor or whether it is food, clothing and so forth remaining in the benefactor's home, in any case one will not have it. So regardless of whether it is given to the enemy or not, what use is jealousy? It is unsuitable.

It Is Unsuitable to Destroy One's Qualities

Whether it is merit or faith, [85]
Why destroy one's qualities?
One does not find gain,
Say, why do you not get angry?

If one is angry at the gain of others and wishes gain for oneself then why destroy with anger the causes for gain such as merits, the behavior that causes faith in the lay's mind, one's qualities of morality, listening and so forth. Without holding the causes for gain, which one destroys, ask yourself, "why do I not get angry at myself?"

It Is Suitable to Mourn One's Negativities But Unsuitable to Be Jealous of Others' Virtue

Not only do you not mourn [86]
The negativity you created,
You also compete with the merits
Created by others.

Not only do you not mourn the cause for not receiving any gain, the negativities that you created earlier, you also compete with the merits previously created by others and are jealous because you cannot bear them. Is this not unsuitable?

Stopping Anger at Obstructions to One's Wishes

(Impatience with Obstacles to the Harm of One's Enemies Is Unsuitable; It Is Unsuitable To Be Impatient with Obstacles to One's Own Benefit and Obstacles to the Benefit of Those Belonging to One's Side)

Impatience with Obstacles to the Harm of One's Enemies Is Unsuitable

(One Is Not Benefitted by the Enemy's Dislike; Generating Harmful Intent towards the Enemy Does Not Harm Them; It Harms Oneself)

One Is Not Benefitted by The Enemy's Dislike

Even though the enemy does not like it [87ab]
What is there for you to like?

Argument: I am happy when the enemy receives harm and I get angry at what obstructs this harm.

Answer: Even though one's enemy generates dislike and is unhappy, what is there for you to be happy about? It does not benefit you, but harms you.

Generating Harmful Intent towards the Enemy Does Not Harm Them

Just your mental wish alone [87cd]
Does not cause harm to them.

Just your mental wish alone that thinks "may the enemy receive harm" does not cause harm to the enemy. Therefore, since your purpose is not achieved in the slightest, abandon anger.

It Harms Oneself

(It Is Unsuitable to Be Happy over the Suffering of the Enemy; Holding onto this Happiness Becomes the Cause for Great Suffering for Oneself)

It Is Unsuitable to Be Happy over the Suffering of the Enemy

Even if the suffering you wish for [88ab]
Were established, what would be there for you to be happy?

Even if the wish "may the enemy receive something unsuitable" were fulfilled and the other person would receive suffering, what would there be for you to be happy about? It does not benefit in the slightest.

Holding onto this Happiness Becomes the Cause for Great Suffering for Oneself

If it is said: "I will be satisfied," [88cd]
What would be sadder than that?

This fishhook cast by the fisher [89]
Of the afflictions is very frightening.
Once hooked by it one will be cooked
In the cauldrons of sentient beings' hell by the hell guardians.

Argument: If the enemy receives harm, I will receive satisfaction because my wish will have been fulfilled.

Answer: What other method is there for destruction apart from generating strong harmful intent, since one will go to the lower realms? For example, as the

fisherman cooks the fish upon catching them with his hook. Similarly, having been caught by the terrifying hook of the negative karma of strong harmful intent that was cast by the fisherman of the affliction of anger, one will definitely be cooked by the hell guardians in the cauldrons of sentient beings' hell.

It Is Unsuitable To Be Impatient with Obstacles to One's Own Benefit and Obstacles to the Benefit of Those Belonging to One's Side

(Anger at Obstructions to Worldly Dharmas Is Unsuitable; Anger at Obstacles to the Generation of Merit Is Unsuitable)

Anger at Obstructions to Worldly Dharmas Is Unsuitable

(Anger at Obstructions to Receiving Praise and Reputation Is Unsuitable, Thinking Of It as Beneficial)

Anger at Obstructions to Receiving Praise and Reputation Is Unsuitable

(There Is No Need for Mere Praise and Reputation; Mere Mental Happiness Is Unsuitable as Objective; It Is Distorted to Make merely this One's Objective; The Reason For It Being Distorted)

There Is No Need for Mere Praise and Reputation

The tribute of praise and reputation [90]
Does not become merit or life,
One does not become strong or without sickness,
And happiness of the body is also not attained.

If one understands what is beneficial for self [91ab]
Then what benefit for self lies therein?

Argument: I do not like it when praise or reputation is obstructed.

Answer: Out of the five benefits that are explained for sentient beings, which does the tribute of direct praise and indirect reputation accomplish? It does not become merit and it does not become life. It also does not become the cause for increasing one's strength, and it does not provide physical happiness.

Therefore, if one analyses and understands the benefit for self, what benefit for self lies within praise and reputation? Not the least.

It Is Unsuitable If Mere Mental Happiness Is the Objective

If one wishes for mere mental happiness [91cd]

Then one should also rely on gambling, alcohol and so forth.

If one's sole objective is mere mental happiness, then one also needs to rely on gambling, singing and dancing, taking someone else's woman and drinking alcohol.

It Is Distorted to Make Merely This One's Objective

(Mere Praise and Reputation Are Needless; Disliking their Degeneration Means One Is like a Child)

Mere Praise and Reputation Are Needless

Wealth is spent for the sake of reputation [92]
And if one is even killed
Then what use are the words?
When I am dead whom will they make happy?

Not only are they meaningless, but in order to have renown as a generous person one gives away wealth, and to be known as courageous, one goes to war. If one then even loses one's life, what will one do with the words of praise and reputation? Consider well to whom praise and reputation will give happiness after one has died.

Disliking Their Degeneration Means One Is Like a Child

Children cry desperately when [93]
Their house of sand collapses.
Similarly, my mind is like a child
When praise and reputation wane.

Children cry when their house of sand collapses. Similarly, my mind becomes like a child out of dislike when praise and reputation wane.

The Reason For It Being Distorted

(Attachment to the Praising of Oneself Is Unsuitable; Likewise, If It Is to Be Desired Due to Being Joy, Then It Is Suitable To Bring Joy to All Beings)

Attachment to the Praising of Oneself Is Unsuitable

For instance, since sound does not have a mind [94]
It is impossible that sound intends to praise me.
It is known that others like one,
This is stated as the cause for the joy.

It could be others or oneself [95]
What benefit is the joy of others for oneself?
That joy and happiness is only theirs,
One does not attain a part of it.

If one is happy because of being praised, it is, for instance, unsuitable to like the praising sound, because it does not have a mind and can therefore not have the thought thinking "I shall benefit that person." Therefore it is unsuitable to like it.

It is known that the person praising one generates joy at the time of praising. If this joy of the person praising is stated as the reason for one's happiness: What use is the joy of the person praising, regardless of whether others or oneself is praised? Since the joy in another's continuum is only their consciousness, one does not even attain a part of it.

Likewise, If It Is to Be Desired Due to Being Joy, Then It Is Suitable to Bring Joy to All Beings

(Actual; Liking Being Praised Brings out Childish Behavior)

Actual

If I am happy due to their happiness [96]
Then one needs to treat all equally.
Then why, when they become happy through
The joy of others, one is not happy?

If the happiness of the person praising is the happiness of others and makes me happy, then I should also be happy if all other sentient beings are happy in this way. Why then, when others become happy due to the happiness of the person praising an enemy, does one become unhappy? One should be happy.

Liking Being Praised Brings out Childish Behavior

Therefore, if one generates joy, [97]
By saying "I am being praised,"
Since this is again invalid,
It only becomes childish behavior.

Therefore, if it generates joy in one's continuum saying "I am being praised," when this is analyzed then it does not have the slightest essence. In this way, since the mere praise is not valid as the cause for happiness, liking it only becomes childish behavior.

Thinking Of It as Beneficial

(Anger at Obstruction to Praise and Reputation Is Unsuitable as It Obstructs the Lower Realms; Anger Is Unsuitable as One Wants to Become Liberated from Cyclic Existence)

Anger at Obstruction to Praise and Reputation Is Unsuitable As It Obstructs the Lower Realms

(Through Grasping at Praise and Reputation All Faults Are Generated; Obstructing Them Obstructs the Lower Realms)

Through Grasping at Praise and Reputation All Faults Are Generated

Praise and so forth distract one [98]
And also destroy disillusionment,
Jealousy for those with qualities
And degeneration of qualities

It is unsuitable to be angry at that which destroys praise and reputation. Praise, reputation and gain distract one from the virtuous object and also destroy disillusionment with cyclic existence. They also cause jealousy for others with qualities and also destroy one's virtues and the perfections of others. As such they are the source for all faults.

Obstructing Them Obstructs the Lower Realms

Therefore, aren't those that are closely involved [99]
In destroying one's praise and so forth,
Engaged in protecting one from falling
Into the lower realms?

Therefore, aren't those taking great care in destroying one's praise, reputation and so forth, engaged in protecting one from falling into the lower realms? How can one be angry at them?

Anger Is Unsuitable As One Wants to Become Liberated from Cyclic Existence

(Anger Is Unsuitable as Obstructions to Praise and Such Liberate from Cyclic Existence; Anger Is Unsuitable as It Cuts the Door to Suffering)

Anger Is Unsuitable as Obstructions to Praise and Such Liberate from Cyclic Existence

Oneself, who aspires to liberation, [100]
Does not need the restraints of gain and veneration,
How can one be angry
At that which liberates one from bondage?

Further, since one aspires to liberation from cyclic existence, and since gain and veneration bind one to cyclic existence, one does not need such restraints. How can one be angry at that which liberates one from bondage by obstructing gain and veneration? It would be appropriate to like it.

Anger Is Unsuitable As It Cuts the Door to Suffering

One wishes to enter suffering [101]
But like the blessings of the buddhas
It becomes the threshold not allowing to pass.
How can one get angry at that?

One wishes to enter the house of suffering, but like the blessings of the buddhas, it becomes the threshold not allowing one to pass into that house. How can one become angry at that? Since it is a great friend it is appropriate to like it.

Anger at Obstacles to the Generation of Merit Is Unsuitable

(It Is Unsuitable to Be Angry Due to Obstructions to Merit; It Is Not an Obstruction to Merit; Think of It as an Object Worthy of Respect)

It Is Unsuitable to Be Angry Due to Obstructions to Merit

(Abide on the Supreme Austerity; Obstructing It Becomes an Obstacle to One's Merits)

Abide on the Supreme Austerity

They are an obstruction to merits it is said; [102]
It is also unsuitable to be angry at them.
If there is no austerity like patience
Then wouldn't one abide on it?

Argument: Though it is unsuitable to be angry at obstructions to worldly dharmas, enemies obstruct the merits of generosity, morality and so forth.

Answer: If one does get angry like that: It is unsuitable to be angry at them because if one aspires towards merits then wouldn't one abide in patience since there is no other austerity that equals patience with anger? It is extremely suitable to abide on patience.

Obstructing It Becomes an Obstacle to One's Merits

If, through my own fault, [103]
I do not practice patience with them,
I obstruct myself from
Abiding close to the cause of merits.

If, through one's own fault of being greatly angry, one generates anger to abiding close to the cause of merits of being patient with the enemy, then one obstructs one's merits and not the other person.

It Is Not an Obstruction to Merit

(General; Establishing with Example)

General

When it does not exist it does not arise, [104]
When it exists it does arise,
If it is its cause
Then how can it be called an obstruction?

The merit of patience does not arise when there is no harmer; when there is an enemy then the merit of patience exists. If this very enemy is the definite cause of the merit then how can it be called an obstruction? That which is conducive is not suitable as obstruction.

Establishing with an Example

The begging woman at the time of generosity [105]
Is not an obstruction to generosity.
Those facilitating the going forth
Are not an obstruction to going forth.

There is no obstruction to generosity due to the begging woman at the time of having, and wanting to give away the substance. Also, the abbots and preceptors facilitating the going forth are unsuitable to be called obstructions to the going forth of those wishing to do so.

Think of It As an Object Worthy of Respect

(One Should Be Respectful Since It Generates Qualities; One Should Be Respectful Because of Having Faith in the Buddha)

One Should Be Respectful Since It Generates Qualities

(Great Benefit to Oneself and Great Benefit of Thought; Independent from the Benefits of Thought; Viewing Them Like the Buddha)

Great Benefit to Oneself and Great Benefit of Thought

(Supreme Fields are Rare; It Is Suitable to Like Them; It Is Appropriate To Have the Thought of Benefiting Them)

Supreme Fields Are Rare

In the world it is indeed the beggar, [106]
Those harming are much rarer,
If one thus does not harm them,
Then nobody will inflict harm.

Since the field for patience is rarer than the field for generosity it is suitable to like one's enemies. In the world the field for generosity is the beggar and the field for patience is that harming, and that harming is rarer. If it is explained why: Because, if one thus does not harm others then one will not be harmed in return.

It Is Suitable To Like Them

Hence, just like a treasure [107]
Received effortlessly in one's house,
One should like one's enemies,
Since they become a condition for enlightenment.

The fields for patience are rare. Therefore one should like, with the thought of wanting to repay their kindness, one's enemies, since they become the condition to meditate on the bodhisattva action of patience, just like a treasure that one receives effortlessly in one's house.

It Is Appropriate To Have the Thought of Benefiting Them

Since it is established though this and myself [108]
It is suitable to dedicate the result of patience
First to them –
They are the cause of patience.

Since it is established through this enemy and myself practicing patience, we are both the cause for patience. Therefore it is suitable to dedicate enlightenment, which is the result of patience, first to the harmer. The enemy is a powerful cause for the patience that creates my enlightenment.

Independent from the Benefits of Thought

(It Is Incorrect That They Are Not an Object of Offering Due to Not Having Any Intent to Benefit; It Is Incorrect That They Are Not an Object of Offering As They Have the Intent to Harm; They Are Suitable Object for Offerings Since They Act as the Object for Patience)

It Is Incorrect That They Are Not an Object of Offering Due to Not Having Any Intent to Benefit

If: The enemies have no intent to establish patience, [109]
Therefore they are not to be made offerings to.
Then why make offerings to the holy dharma
That is suitable as cause for practice?

Argument: Since they do not have the thought to establish patience in my continuum, they are not to be made offerings to.

Answer: Then it follows one also should not make offerings to the holy dharma jewel that is suitable as the cause for practice, because it does not have the thought thinking, "I shall cause the generation of virtue."

It Is Incorrect That They Are Not an Object of Offering as They Have the Intent to Harm

If: this enemy has the intent to harm, [110]
Therefore they are not the object of offering.
If they were to strive to benefit like a doctor
Then how could one practice patience?

Argument: It is not the same. The enemy is not an object of offering because they have the intent to harm me.

Answer: If they strove to accomplish benefit and happiness, like a doctor, then they would not be the object of patience. How would one then practice the patience that does not think anything of suffering? It is suitable to like the harmer.

They Are a Suitable Object for Offerings Since They Act as the Object for Patience

Hence, since patience is generated in dependence [111]
On a strong mind of hatred,
It alone is the cause for patience
And suitable for offerings just like the holy dharma.

Since patience is not completed in dependence on a mind intending to benefit, it is generated in dependence on the harm inflicted due to strong hatred. Hence, only the harmer is the cause of patience and is suitable to be made offerings to just like the holy dharma, despite not having the intent to benefit.

Viewing Them Like the Buddha

(Extensive Explanation; Summary)

Extensive Explanation

(It Is Stated in the Scriptures That Sentient Beings and Buddhas Are Equal in Being a Field for Merit; Establishing This with Reasoning; Refuting Objections)

It Is Stated in the Scriptures That Sentient Beings and Buddhas Are Equal in Being a Field for Merit

Therefore the Able One said: “The field [112ab]
Of sentient beings and the field of conquerors.”

Since it is necessary to treat sentient beings with respect it is stated in the *Sutra Perfectly Containing Dharma*:

The field of sentient beings is the field of the buddhas. From the field of the buddhas the buddha dharma is obtained. It would be unsuitable to mistreat them.

In this and other quotes the Able One stated that the field of sentient beings, where one can plant the extensive seeds for merits, is as much a field to accumulate merits as the field of the buddhas.

Establishing This with Reasoning

(By Having Faith in the Buddhas and Sentient Beings One Will Attain the Ultimate Aim; To Discriminate Between Them, Accepting One and Rejecting the Other, Is Unsuitable Since They Are the Same in that One Will Attain Enlightenment by Having Faith in Them)

By Having Faith in the Buddhas and Sentient Beings One Will Attain the Ultimate Aim

Many a one, by making them happy, [112cd]
Have thus gone to the perfection beyond.

It is suitable to respect all sentient beings, because by having faith in the buddhas and sentient beings, and by making them happy, many have gone to the perfection beyond that has completed the two purposes.

To Discriminate Between Them, Accepting One and Rejecting the Other, Is Unsuitable Since They Are the Same in that One Will Attain Enlightenment by Having Faith in Them

The dharmas of a buddha are equally attained [113]
From sentient beings and the conquerors.
What behavior would it be to please the conquerors
But not sentient beings?

For these reasons one attains the resultant dharmas of a buddha, such as the powers and so forth, equally from sentient beings and the conquerors. What kind of behavior would it therefore be to respect the conquerors but to not respect sentient beings likewise? It would be unsuitable.

Refuting Objections

(Refuting That It Is Unsuitable to Meditate Equally on Faith Because of Not Having Equal Qualities; It Is Suitable to Equally Meditate on Faith Because the Greatness of Having Faith in Both Is Equally the Cause for Enlightenment; It Is Suitable to Have Faith Because the Merits of Making Offerings to Sentient Beings Who Possess Parts of the Qualities of a Buddha Is Infinite)

Refuting That It Is Unsuitable to Meditate Equally on Faith Because of Not Having Equal Qualities

Not through the qualities of thought, [114]
But through the result, sentient beings
Also equally have qualities.
Therefore they are equal.

Argument: Even though they are a field of merit, since they do not have equal qualities, it is unsuitable to make offerings to them as to the buddhas.

Answer: There is no fault. They are not made equal through the qualities of thought but because they are the same in being the cause for enlightenment. If one is also respectful to sentient beings then one will also have the qualities of enlightenment and therefore they are equal fields.

It Is Suitable to Equally Meditate on Faith Because the Greatness of Having Faith in Both Is Equally the Cause for Enlightenment

Any offerings to those with the mind of love [115]
Are the very greatness of sentient beings.
Any merit of having faith in the buddhas
Is again a greatness of the buddhas.

There is a pair establishing the dharmas of a buddha [116ab]
And therefore they are asserted to be equal.

The offerings to those endowed with the mind of love for all sentient beings, which is taught to be infinite merit, are the very greatness of the sentient beings that are the object of that love.

Any merit of having faith in the buddhas is again a greatness of the object of the faith, the buddhas alone. Therefore, having faith in both contains equally the causes that establish the dharmas of a buddha and therefore they are both equally asserted as suitable.

It Is Suitable to Have Faith Because the Merits of Making Offerings to Sentient Beings Who Possess Parts of the Qualities of a Buddha Is Infinite

Not at all equal to the buddhas [116cd]
With an ocean of infinite qualities

Even giving the three realms for the purpose [117]
Of making offerings to those few in whom appears
A mere part of the qualities of those
That are only an accumulation of qualities, it would be too little.

Argument: From the side of the qualities of thought they are not equal because they are not at all of equal qualities with the buddhas that possess an infinite ocean of extensive and difficult to fathom qualities.

Answer: Though they do not have equal qualities, there are some that have parts of the qualities of the buddhas, who are an unequalled accumulation of supreme and great qualities. To give all objects of the three realms for the purpose of making offerings to them would still be too little. What need is there to mention others?

Summary

A part of that which generates the supreme dharmas [118]
Of a buddha exists in sentient beings.
Merely through this they become equal
And it is suitable to make offerings to sentient beings.

Though they do not have qualities equal to the buddhas, since a part of the cause that generates these supreme qualities exists in sentient beings, they become equal merely through this. Hence it is suitable to respect sentient beings and make offerings to them as to the buddhas.

One Should Be Respectful Because of Having Faith in the Buddha

(One Should Be Respectful Because They View All Sentient Beings Like an Only Child; Showing Subsequently as a Summary That One Also Needs To Be Respectful to Sentient Beings)

One Should Be Respectful Because They View all Sentient Beings Like an Only Child

(Establishing the Main Method Needed for Becoming Enlightened; To Confess the Disrespectful Actions One Engaged in Earlier; Refraining from Future Disrespectful Actions)

Establishing the Main Method Needed for Becoming Enlightened

(Identifying the Main Method for Repaying the Buddhas' Kindness; Achieving That Very Action)

Identifying the Main Method for Repaying the Buddhas' Kindness

Further, apart from making sentient beings happy, [119]
How can one repay the kindness
Of those that are immovable friends
And accomplish boundless benefit.

Further, another reason for treating sentient beings respectfully: The buddhas, induced by great compassion, are the immovably honest friends of all migrators and establish boundless benefit for them. Apart from making sentient beings happy, how can one repay their kindness? There is no better offering to please the buddhas than to work for the benefit of sentient beings.

Achieving That Very Action

(Being Patient When Harmed by Sentient Beings; Abandoning Regarding Sentient Beings with Arrogance; Abandoning Harm)

Being Patient When Harmed by Sentient Beings

If one repays the benefit of those [120]
That give up their life and enter suffering beyond,
Then even if one is harmed greatly by them,
One solely treats them with everything wholesome.

Benefiting sentient beings repays the kindness of the buddhas who gave up their life for sentient beings and who would even enter the realm beyond suffering for them. Hence, even if one is harmed greatly by sentient beings one not only does not get angry, but one should strive solely to benefit them through one's three doors with everything wholesome that establishes all happiness for them.

Abandoning Regarding Sentient Beings With Arrogance

One should not be ignorant and generate pride [121]
Or be competitive with those
That even the very ones that are one's lords
Regard without concern for their own bodies.

Further, one should not be ignorant and generate arrogant pride or be competitive in any action with the sentient beings for whose purpose the very buddhas, that are one's lords, work without concern for their own bodies. One should abandon pride and be respectful.

Abandoning Harm

(The Reason Why It Is Unsuitable to Harm; If One Harms Them, There Is No Way to Please the Buddhas)

The Reason Why It Is Unsuitable to Harm

Those whose happiness makes the conquerors happy, [122]
Those then when harmed causes unhappiness to arise,
The conquerors are happy when they are happy
And harming them will harm the conquerors.

The conquerors are happy when sentient beings are happy, and are unhappy when one harms them. It is therefore the best offering to all the able ones to make these sentient beings happy by benefiting them. This makes the conquerors happy and harming these sentient beings becomes harming the conquerors.

If One Harms Them, There Is No Way to Please the Buddhas

Just as one will never be mentally happy despite all sense objects [123]
When the whole body is completely in flames,
Similarly there is no way to please the greatly compassionate ones
When one harms sentient beings.

For that reason, just as one will never be mentally happy despite all sense objects such as food and so forth, if one's body is completely in flames, there is no way to please the greatly compassionate ones if one harms sentient beings.

To Confess the Disrespectful Actions One Engaged in Earlier

Hence, whatever harm to migrators [124]
That caused displeasure to the greatly compassionate ones,
That negativity I confess today individually
And request the conquerors to be patient with anything causing
displeasure.

Since harming sentient beings causes displeasure to the buddhas I will confess the negativities that brought displeasure to the greatly compassionate ones

because of the harmed migrators. From today I will confess them individually and not conceal them and I request them to be patient with any harm to sentient beings that causes displeasure.

Refraining from Future Disrespectful Actions

In order to make the tatagatas happy [125]
From today I will be absolutely subdued and the world's servant
Though many beings smash my head by kicking it
Or even kill me, I won't retaliate but please the protectors of the world.

In order to make the tatagatas happy, from today I will be absolutely subdued and harm nobody and become and accept myself as the servant of the world. Subdue here refers to accepting oneself as servant of the world with stable enthusiasm. Though many beings smash my head by kicking it or even kill me, I shall not retaliate but bear it and in such a way act to please the minds of the protectors of the world.

Showing Subsequently as a Summary That One Also Needs To Be Respectful to Sentient Beings

There is no doubt that all these migrators [126]
Are regarded by those possessing compassion as self.
Those seen in the identity of sentient beings
Are in the nature of the protector, why not be respectful?

There is no doubt that all these migrators are regarded by the buddhas that possess compassion as self by way of meditating on equalizing and exchanging self and others. Hence, those seen in the identity of sentient beings are in the very nature of the protector, and respecting them gives enlightenment. Therefore, why not be respectful? It is appropriate to have faith and be respectful.

The Benefits of Meditating on Patience

(In Brief; Explaining the Benefits with an Example; A Summary of the List of Benefits)

In Brief

It alone pleases those gone thus, [127]
It alone perfectly establishes the purpose of self,
It alone also clears the sufferings of the world,
Therefore I will continuously practice only this.

To be patient and respectful when harmed by sentient beings, this alone is the supreme method for pleasing the buddhas. To work for the welfare of others, this alone is the supreme method to complete the accumulations in one's own continuum. This alone also clears the sufferings of all sentient beings. Therefore, since it perfects the two purposes, I shall continuously meditate on the three types of patience.

Explaining the Benefits with an Example

(Example and Meaning from the Point of View of Benefit; Explaining It to Be Superior to the Example)

Example and Meaning from the Point of View of Benefit

(Example; Meaning)

Example

For example, though some of the kings men [128]
Inflict harm on many beings,
The farsighted people
Will not retaliate even though they can.

This is not because of them alone, [129ab]
But due to the king's power, that is their support.

For example, though a few people belonging to the entourage of the king harm many others, the farsighted people that look at the long term benefits and harm will not retaliate even though they can. That they cannot retaliate is not alone just because of the entourage's power alone, but due to the power of the king.

Meaning

Likewise, one should not dismiss [129cd]
An insignificant harmer.

The wardens of hell [130ab]
And those endowed with compassion are their support.

Likewise, as in the example, one should not dismiss any humble harmer because they have as their support the ripening fruit of the hell guardians and the displeasure of the compassionate conquerors and their children.

Explaining It to Be Superior to the Example

Thus, like people and the wrath of the king, [130cd]
One should please sentient beings.

Even if one gets angry at someone like a king, [131]
Do they give the harm of the lower realms
That one will experience due to
Making sentient beings unhappy?

Even if one pleases someone like a king [132]
That what one will attain
By pleasing sentient beings,
The very enlightenment, they cannot offer.

Because of this one should please sentient beings like the people fearing the wrath of the king. Even if one gets angry at someone like a king, do they give the harm of the lower realms, which one will experience as a result of making sentient beings unhappy? They cannot. Even if one pleases someone like a king, that which one will attain by pleasing sentient beings, the very enlightenment, they cannot offer.

A Summary of the List of Benefits

(The Main Result; The Seen Result; The Ripened Result)

The Main Result

Look at the future buddha [133ab]
That is attained as a result of pleasing sentient beings.

Look at how it is appropriate to please sentient beings and be patient with them by contemplating the benefit of enlightenment that arises as a result of pleasing sentient beings. This is also saying that it is suitable to meditate on patience in relation to the results ripening in this and the later life.

Although the meaning is clear, an earlier proponent says:

Since it is difficult to cognize a buddha, it is unsuitable to interpret the meaning of *for the moment as leave it*. Although the phenomena of this life are easy to cognize, the extremely hidden future results are harder to cognize than a buddha. A buddha can be cognized by depending on reason, without depending on quotations, but that the very hidden meaning can only be cognized subsequently to this, accords with the view of all great pioneers.

The Seen Result

In this very life one will attain great glory, [133cd]
Fame and happiness. Why does one not see this?

Also in this life there are seen results that arise from patience, such as glory of increased perfections, being well regarded and happiness. Why does one not see this? Therefore, one should strive in making sentient beings happy.

The Ripened Result

While circling, one will attain from patience [134]
Beauty and so forth, absence of sickness, and fame,
Due to which one will live very long,
And one will attain the extensive happiness of a wheel-turning king.

Also, while circling one attains a beautiful form, the samsaric perfections, good health and great reputation. Through that one will have a long life. One will also have the extensive and vast happiness of a wheel-turning king.

In short, having recognized opposing factors such as a proclivity for anger, intimidation from virtuous dharmas, non-wish or aspiration for virtuous dharmas and so forth, one then relies on their antidotes, which are the patience that does not think anything from harm, the mind that is not harmed by suffering and abides in its natural state, and the patience strongly abiding on the wish for the dharma due to discriminating awareness.

Summarising verse

Although one meditates on the virtue of generosity and the like for eons,
They are destroyed by the fire tongue of anger.
Therefore one needs to generate the force of patience again and again
And not give anger any chance.

The Name of the Chapter

This is the sixth Chapter called “Explaining Patience,” from the Introduction to the Actions of Bodhisattvas.

This is the commentary on the sixth chapter called the Perfection of Patience from the commentary on the Introduction to the Actions of Bodhisattvas, called The Entrance for the Children of the Conquerors.

**The Entrance for the Children of the Conquerors -
A Commentary on the Introduction to the Actions of
Bodhisattvas**

Chapter Seven: The Way of Training in Enthusiasm

Author: Gyaltsab Rinpoche
Subject: Bodhicitta and the Six Perfections
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Translator's Introduction

This chapter, *The Way of Training in Enthusiasm*, comes under the second of the four outlines belonging to the main heading that introduces chapter six, *The Way of Training in the Remaining Four Perfections*.

I am translating the fourth perfection as the perfection of enthusiasm, because the definition for the Tibetan word *brtson 'grus* is *joy in virtue*, which is clearly a mental state.

Once one has joy in virtue, then what is called *enthusiastic action*, will come about naturally, but if this joy is lacking, virtuous actions will be few and far between.

Terms such as *enthusiastic action* give the mistaken impression that the fourth perfection concerns primarily actions of body and speech, while in fact in chapter five it is very clearly refuted as such. Rather, the clear joy for meditation is identified as a necessary immediate mental condition to achieve calm abiding and the mental stabilizations, which would happen in a retreat situation in isolation, and with as little physical and verbal action as possible.

The Way of Training in Enthusiasm¹

Explaining the Text of the Chapter

(Exhortation in the Need to Strive in Enthusiasm; the Way of Striving in Enthusiasm)

Exhortation in the Need to Strive in Enthusiasm

(Actual, Identifying Enthusiasm)

Actual

Being thus patient commence with enthusiasm. [1]
Enlightenment abides in those striving in this way.
Just as there is no movement without wind,
Merit will not arise without enthusiasm.

If one wishes to attain enlightenment quickly by being patient with austerities and harm by others, as explained before, then one needs to commence the practice of enthusiasm. Enlightenment abides in those striving in this way in the actions of the perfections. Just as without wind there is no movement of the candle flame and so forth, the accumulations of merit and transcendental wisdom will not arise without enthusiasm. Since the highest enlightenment depends on enthusiasm one should make an effort.

From the *Introduction to the Middle Way*,

All qualities follow enthusiasm, the cause of
Both accumulations of merit and wisdom.

Identifying Enthusiasm

What is enthusiasm? It is joy in virtue. [2a]

Since joy for the afflictions is laziness, what then is enthusiasm? It is the joy for a virtuous object. It has the divisions of:

- Armour-like enthusiasm
- Enthusiasm of application
- Enthusiasm of non-disheartenment and non-disturbance
- Enthusiasm of non-satisfaction

¹ This is the second of the four subheadings of the outline “The Way of Training in the Remaining Four Perfections,” which initiates chapter six.

The Way of Striving in Enthusiasm

(Abandoning the Conditions Obstructing Enthusiasm; Increasing the Antidote, the Power of Enthusiasm)

Abandoning the Conditions Obstructing Enthusiasm

(Identifying the Obstructing Conditions; the Way of Abandoning Them)

Identifying the Obstructing Conditions

I shall explain its antithesis: [2bcd]

Laziness, grasping at the negative,
And discouragement putting oneself down.

I shall explain the antithesis of laziness. There is:

- The laziness that grasps at the happiness of lazing around, where body and mind are non-pliant.
- The laziness that grasps at the negative.
- The laziness that puts oneself down, thinking 'I cannot do this', after having become discouraged.

The Way of Abandoning Them

(Abandoning the Laziness that Has Gotten a Taste for Lazing Around; Abandoning the Laziness that Grasps at Negative Actions; Abandoning the Laziness of Discouragement)

Abandoning the Laziness that Has Gotten a Taste for Lazing Around

(Abandoning Laziness upon Investigating Its Cause; the Way of Abandoning)

Abandoning Laziness upon Investigating Its Cause

Experiencing the taste of lazing around [3]

And through craving based on sleep

One does not tire of the sufferings of cyclic existence

And generates an affinity for laziness.

Should it be asked what the causes for laziness are: If one views lazing around without engaging in virtue to be happiness, one develops a taste for this happiness and grasps at it. This, and the craving based on sleep generate laziness, which causes one to be not the least afraid of cyclic existence and to not tire of its sufferings. Through this in turn one develops an affinity for laziness.

Therefore strive in abandoning laziness upon having identified its causes!

The Way of Abandoning

(Abandoning Laziness by Contemplating the Disadvantages of This Life;
Abandoning Laziness by Contemplating the Sufferings of the Next Life)

Abandoning Laziness by Contemplating the Disadvantages of This Life

(Explaining with Example How One Is Destroyed by a Quick Death; Since One Is Under the Control of Death, Acting Leisurely Is Unsuitable; If One Does Not Strive in Virtue, One Shall be Overcome by Suffering)

Explaining with Example How One Is Destroyed by a Quick Death

(One Sees Directly How One Is Destroyed by Death; Explaining this with Example)

One Sees Directly How One Is Destroyed by Death

Having fallen into the trap of the afflictions [4]
One is snared by the trap of birth
And finds oneself in the mouth of the lord of death.
How can you still not know this?

Similar to animals that cannot escape death because they are ensnared in a trap, one has fallen into the trap laid by the hunter that is the affliction of laziness and so forth. Being thus controlled one is snared by the trap of birth that connects one with the next life and hence one finds oneself in the mouth of the lord of death. How can you still not know this? Strive in virtue!

Explaining it with Example

He is killing our kind gradually, [5]
Do you not see it?
Those relying on sleep
Are like the butcher and the buffalo.

Do you not see directly that the lord of death is killing the old, young and middle-aged of your kind? You see it, and yet you develop craving based on sleep. This is unsuitable, for example, like the buffalo that is seeing directly that the butcher is killing sequentially the other buffalos, and yet he is unworried and abides leisurely.

Since One Is Under the Control of Death, Acting Leisurely is Unsuitable

(One Should Not Be Lazy As One Is Under the Control of the Lord of Death; Strive in Virtue Since You Will Die Soon; The Time of Death Is the Wrong Time to Abandon Laziness; One Should Not Be Lazy Since One Can Die Adventitiously, Without Finishing One's Work)

One Should Not Be Lazy As One Is Under the Control of the Lord of Death

Having closed off all roads, [6]
The lord of death has cast his eye on us.
How can you enjoy food?
How can you enjoy sleep?

The butcher that is the lord of death has closed off all roads leading to the deathless city and has already cast his eye on us. How can you be careless like the buffalo and enjoy eating food or crave for sleep. This carelessness is unsuitable.

Strive in Virtue Since You Will Die Soon

Since one is certainly going to die soon [7ab]
One should build up the accumulation until then.

Argument: I still have some leisure.

Answer: One is certainly going to die soon and hence one should build up the two accumulations as long as one is not captured by the lord of death.

The Time of Death Is the Wrong Time to Abandon Laziness

Though one abandons laziness then, [7cd]
What shall one do when one meets an untimely death?

Though one may abandon laziness when one is held by death, what is striving at the wrong time supposed to accomplish? One will not achieve the slightest purpose.

One Should Not Be Lazy Since One Can Die Adventitiously, Without Finishing One's Work

This started without completing it, [8],
This one left half done,
With the lord of death coming all at once
One thinks, 'oh no, I am doomed.'

Since one will die soon, this work one will leave undone or just started, the other one will leave half done. When the lord of death comes all at once then regretfully one thinks, 'oh no, I am doomed.' When one is regretful from fear what shall one do? Strive in virtue from right now onwards.

If One Does Not Strive in Virtue, One Shall Be Overwhelmed by Suffering
(At Death Time One Shall Be Overwhelmed With Misery; If One Does Not Strive in Virtue Starting Right Now, One Will Not Achieve One's Aims)

At the Time of Death One Shall Be Overwhelmed With Misery

With swollen red eyes due to misery [9]
And tears running down their faces,
Near and dear ones lose hope
And I look into the faces of the lord of death's messengers.

At the time of one's untimely death, near and dear ones, with swollen red eyes due to misery and tears running down their faces, lose hope, and one, though being afraid, will have to look into the faces of the lord of death's messengers.

If One Does Not Strive in Virtue Starting Right Now, One Will Not Achieve One's Aims

When overwhelmed by the memory of one's negativities, [10]
And covering one's body with excrement
As one becomes mad with fright because one
Hears the sounds of the hells, what shall one do then?

When being overwhelmed by the memory of the negativities that one created before, and one covers one's body with excrement as one becomes mad with fright, thinking 'I too have to go there', because one hears the sounds of the great

sufferings of hell that one will definitely experience, such as being burned and so forth - at this time, when it is unsuitable to practice enthusiasm, what shall one do? One needs to strive in virtue straight away.

Abandoning Laziness by Contemplating the Sufferings of the Next Life

(Sufferings Will Definitely Arise; They Are Difficult to Bear; It Is Contradictory to Wish for Happiness and Not to Strive in Virtue; Exhorting to Strive in the Method for Becoming Liberated from Suffering)

Sufferings Will Definitely Arise

Since one will have dangers in this life, [11]
Like a flapping live fish,
What need is there to mention the unbearable sufferings
Of hell, created by negativity.

When you die you will have sufferings like a live fish flapping on hot sand. Hence, what need is there to talk about what happens when you experience directly the unbearable sufferings of hell due to the results of the negativity you created?

They Are Difficult to Bear

Having created the karma for the hells [12]
Where one's delicate flesh is burned
When scalded with hot water,
Why does one abide happily?

It is unsuitable to be lazy because of the many negativities created previously and also if one analyses the various causes for the lower realms one is still creating every day.

Why does one abide happily now, having created the karma to be reborn in the lower realms, where one's body of delicate flesh will have to experience the sufferings of being burned intensely when scalded by the hot water that boils angrily in the hell realms.

One should strive in virtue like being on fire.

It Is Contradictory to Wish for Happiness and Not to Strive in Virtue

Those wishing for results without effort [13]
And who are sensitive receive much harm
And, like the gods gripped by death,
Wail, 'Alas, I am overwhelmed by suffering.'

Those wishing for the result of happiness without striving in its cause, virtue, and who are sensitive even towards the smallest of sufferings, will receive much harm. Like the gods gripped by death whose wish for a long life will not be fulfilled, and who will receive what they do not wish for, one will wail, 'Alas, I am overwhelmed by suffering.'

Exhorting to Strive in the Method for Becoming Liberated from Suffering

In dependence on the human boat [14]
One will be liberated from the great river of suffering.
Since this boat will be difficult to find later on,
Deluded one, do not fall asleep at this time.

If it is asked, 'How then should one act?':

Since one can attain liberation if one strives in dependence on the basis that has attained freedoms and endowments, Shantideva says, 'Liberate yourself from the great stream of suffering in dependence on the boat of the human body. The freedoms and endowments have great purpose.'

Since the achievement of the freedoms and endowments is extremely rare, it is very difficult to find this boat again later on. Hence, deluded one, at this time of having found this boat do not fall asleep, but liberate yourself from the great stream of cyclic existence by way of practicing the paths of the small, medium and great capable beings.

This shows that one needs to strive while having found the difficult-to-find freedoms and endowments.

Abandoning the Laziness That Grasps at Negative Actions

Having abandoned the supreme happiness of the infinite [15]
And holy dharma, which is the cause for happiness,
Why do you like the distraction, mental excitement
And so forth, of the causes of suffering?

Having abandoned the supreme joy in practicing the infinite methods of the holy dharma, which are the causes for all the happiness of this and future lives, why do you like unsuitable actions resulting in suffering, such as negativities, the distractions of many different thrills, mental excitement and so forth? It is unsuitable to like them because they are the causes of suffering.

Abandoning the Laziness of Discouragement

(Advice to Strive in the Antidotes to Discouragement; How It Is Taught in the Scriptures to Practice the Antidote; One Can Attain Enlightenment if One Strives, by Stopping Laziness)

Advice to Strive in the Antidotes to Discouragement

Without discouragement, with armies, [16]
Sincerity and self-empowerment,
Equalize self and others,
Exchange self and others.

Kings conquer their enemies with the four types of armies. Similarly, bodhisattvas initially lift up their minds and generate the armour-like enthusiasm² free from despondency that intends to train in the path.

Then they generate the enthusiasm of application³ that builds up the army of the two accumulations⁴ as preparation.

At the time of the main part they sincerely practice introspection and mindfulness, and thus gain control over themselves as their body and mind become serviceable.

² Enthusiasm at the motivational stage.

³ Enthusiasm at the time of practice.

⁴ The accumulations of merit and wisdom.

Having done that, one should equalize and exchange self and others as explained below.

How It Is Taught in the Scriptures to Practice the Antidotes

Do not be despondent, [17]
Saying 'How could I become enlightened?',
Since the Tatagata speaks the truth,
He taught also this truth thus.

Do not be despondent, saying, 'The Buddha alone, being of very sharp faculty, achieved his aim by practicing for many countless great eons the extremely difficult trainings and accumulated infinite merits by making an effort in enthusiasm. Since I am not like this, how could I attain enlightenment?'

Since the tatagata speaks the truth, he thus also taught this truth, which is suitable to accept since he has no cause to speak deceptively.

Question: In what manner did he teach?

Answer: From the *Sutra requested by Subahu*:

Further, bodhisattvas should practice correctly and with emphasis like this: They should think, 'If those that turned into lions, tigers, dogs and jackals, vultures, cranes, crows and owls, worms, bees, flies and mosquitoes become awakened in highest enlightenment, then now, while I am a human, I need to practice the enthusiasm that achieves enlightenment, even at the cost of my life.'

The same is also taught in the *Clouds of Jewels Sutra*.

One Can Attain Enlightenment if One Strives, by Stopping Laziness

(Considering that One Can Attain Enlightenment If One Generates the Power of Enthusiasm; The Austerities that Accomplish Enlightenment are Suitable to Bear Since they Do Not Possess Even Partially the Sufferings of the Lower Realms; They Are Suitable to Bear Since the King of Physicians Heals Great Diseases with Gentle Methods; It Is Suitable to Like the Austerities Since They Lack Suffering and Are Strengthened by Happiness)

Considering That One Can Attain Enlightenment If One Generates the Power of Enthusiasm

Those that became flies, mosquitoes [18]
Bees and likewise worms,
Even they, if they generated the force of enthusiasm,
Attain the difficult to attain highest enlightenment.

One like oneself, who has been born into the human race, [19]
And knows what is beneficial and what is harmful,
If one does not give up the practice of enlightenment,
Then why should one not attain enlightenment?

As it was taught earlier, even those that became flies, mosquitoes, bees and likewise worms, will attain the difficult to attain highest enlightenment if they generate the force of enthusiasm and build up the accumulations.

Since it is taught like this, then someone like oneself, having been born into the special human race, knowing what is beneficial and has to be adapted, what harms and has to be abandoned to attain the aim of the wish for enlightenment, if one takes up the practices of enlightenment and does not give them up, then why should one not attain enlightenment? Determine that you can definitively attain it.

The Austerities That Accomplish Enlightenment Are Suitable to Bear Since They Do Not Possess Even Partially the Sufferings of the Lower Realms

(Fear of the Austerities of Giving Up Legs, Arms, and so forth Is Unsuitable; One Does Not Need to Experience the Sufferings of the Lower Migrations Even Partially; The Example of How It Is Suitable to Bear Small Sufferings to Destroy a Big Sickness)

Fear of the Austerities of Giving Up Legs, Arms, and so forth Is Unsuitable

If: 'Well, because one has to give up [20]
Legs and arms I am afraid.'
Not discerning between heavy and light
One becomes afraid due to ignorance.

For innumerable tens of millions of eons [21]
One has been cut many times,

Stabbed, burned and slashed,
But one has not attained enlightenment.

Objection: Well, though one can achieve it through enthusiasm, I am afraid, because one needs to practice the generosity of giving away one's legs, arms, head, and so forth, and I am not able to engage in these difficult practices.

Answer: Though one needs to practice generosity with these, without having distinguished well between heavy and light suffering one is ignorant with regards to what has to be abandoned and what has to be adopted, and one is afraid, although it is unnecessary to be afraid.

While circling in cyclic existence since beginningless time one has experienced the sufferings of one's body being cut, stabbed, burned by fire and slashed by weapons not only once, but many times for innumerable tens of millions of eons in the hells. But, however much one has experienced this, it has only exhausted purposelessly the power of one's body, and one has not achieved highest enlightenment.

One Does Not Need to Experience the Sufferings of the Lower Migrations Even Partially

There is a measure to [22]
One's sufferings in attaining enlightenment,
Similar to the sufferings of a bodily procedure
To clear the harm of paralysing pain.

If one considers the sufferings of the lower migrations, then the sufferings of the austerities of attaining enlightenment are of small measure and last a short time by comparison. They are also easy to bear, similar to being able to bear the sufferings of a bodily procedure to clear the harm of paralysing pain.

The Example of How It Is Suitable to Bear Small Sufferings to Destroy a Big Sickness

All physicians make unpleasant sickness [23]
Go away with cures.
Hence, one is able to bear small unpleasantness
To destroy many sufferings.

All physicians will employ slightly disagreeable cures to make an unpleasant sickness go away. Likewise, since the austerities to achieve enlightenment are very small sufferings, one should bear the small suffering of the austerity to destroy the many sufferings of cyclic existence. In this way one pacifies boundless sufferings of self and other.

They Are Suitable to Bear Since the King of Physicians Heals Great Diseases with Gentle Methods

(The Buddha Shows Methods to Cure Great Diseases Without Having to Experience the Slightest Suffering; It Is Forbidden to Give One's Body for as Long as One Has Difficulty; They Are Not Difficult Since the Time Taught for Giving One's Body Is When One Is Habituated to Give It Like a Vegetable)

The Buddha Shows Methods to Cure Great Diseases Without Having to Experience the Slightest Suffering

The supreme physician does not act [24]
In accordance with common cures;
He cures boundless great diseases
With extremely gentle methods.

While one is working to achieve enlightenment, the supreme of physicians, the Able One, does not employ austerities like the common cures to cure sicknesses. He heals the boundless heavy sickness of having to wander in cyclic existence due to the afflictions with the method of a happy path leading to a happy result, without the extremes of being tired and exhausted or sensual decadence. Therefore, how is it suitable to be afraid of the austerities?

It Is Forbidden to Give One's Body for as Long as One Has Difficulty

The guide induces one to initially train [25]
Even in the generosity of vegetables and such.
Having become habituated, then subsequently
One gradually also offers one's flesh.

Initially, when one is not even habituated to offer vegetables and the like, the guide, the Buddha, induces one to train in the generosity of food, drink, vegetables and so forth. When one has become habituated to do this without difficulty, then subsequently one also gradually offers one's flesh.

It Is Not Difficult Since the Time Taught for Giving One's Body Is When One Is Habituated to Give It Like a Vegetable

Once one has generated the awareness [26]
Of one's body as a vegetable or the like,
Then one offers one's flesh and the like.
Where lies the difficulty in that?

Once one has, through familiarity, generated the awareness of the generosity of one's body as the generosity of a vegetable or the like, then one can offer one's flesh and such.

Where lies the difficulty in that? Since there is not the slightest difficulty, it is unsuitable to be afraid.

It Is Suitable to Like the Austerities Since They Lack Suffering and Are Strengthened by Happiness

(Though a Person Who Is Unskilled in the Sequence of Training in the Path Has Physical and Mental Unhappiness, Those Who Are Skilled Do Not Have the Suffering of Austerities; There Is No Cause Then for a Great Bodhisattva To Be Tired of Cyclic Existence; For These Reasons They Are Said To Be More Skilled in Achieving the Path than a Hinayana; Hence, It Is Unsuitable to Be Discouraged from the Actions of a Bodhisattva)

Though a Person Who Is Unskilled in the Sequence of Training in the Path Has Physical and Mental Unhappiness, Those Who Are Skilled Do Not Have the Suffering of Austerities

No suffering because of having abandoned negativity, [27]
No dislike because of being skilful.
Therefore, wrong conceptions
And negativities harm mind and body.

Bodhisattvas with the pure thought of compassion do not have physical suffering when they offer their body, because they have abandoned all the negativities of the three doors, and they also do not experience mental dislike because they are skilful regarding the time for offering the body.

Therefore, for those reasons, the wrong conceptions of grasping at the self of person and grasping at mine, and the negativities of killing and so forth, harm mind and body, yet the great bodhisattvas have abandoned these causes for harm.

There Is No Cause Then for a Great Bodhisattva To Be Tired of Cyclic Existence

If the body is happy through merits [28]
And the mind is happy through skill,
Though remaining in cyclic existence for the purpose of others
Why should those with compassion be tired?

Bodhisattvas have physical happiness through the merits of generosity and so forth, and they have mental happiness, like the bodhisattva Evercrying, through being skilful regarding what has to be adapted and what has to be rejected, and the meaning of emptiness. So, since there is no cause for suffering, why should those with compassion tire even though they remain in cyclic existence for the purpose of others?

For These Reasons They Are Said To Be More Skilled in Achieving the Path than a Hinayana

They exhaust previous negativities [29]
Through the power of the mind of enlightenment,
And they contain an ocean of merits.
Therefore they are said to be superior than the hearers.

Since those with compassion exhaust previous negativities with the power of the mind of enlightenment and because they contain an ocean of accumulations of merits and wisdom they are said to be superior in progressing along the path than the hearers.

Hence, It Is Unsuitable to Be Discouraged from the Actions of a Bodhisattva

Therefore, mounting the horse of bodhicitta [30]
That dispels all tiredness and weariness,
Who, that knows the mind that goes
From happiness to happiness, will be discouraged?

Therefore, having mounted the powerful horse of the mind of enlightenment that dispels all mental tiredness and physical weariness, who of those proficient that know the mind that goes from the path of mental and physical happiness to the result of happiness, will be discouraged? It is unsuitable to be discouraged from practicing the bodhisattva actions.

Increasing the Antidote, the Power of Enthusiasm

(Increasing the Powers That Are the Conducive Conditions for Enthusiasm; Being Sincere About Practicing the Actions with Mindfulness and Introspection; Empowering Oneself to Achieve the Actions)

Increasing the Powers That Are the Conducive Conditions for Enthusiasm

(A Short Presentation by Way of Identifying the Four Powers; An Extensive Explanation)

A Short Presentation by Way of Identifying the Four Powers

The armies for accomplishing the purpose of sentient beings [31]
Are belief, stability, joy and relinquishment.
Belief is generated by reflecting on its benefits
And the fears of suffering.

Giving up the opposite in this way [32]
Strive in increasing enthusiasm through
Belief, pride, joy and relinquishment
And the power of diligence and control.

Regarding the generation of the armies that destroy the opposing factors of enthusiasm so as to achieve the purpose of sentient beings: Similar to the king's four armies destroying his opponents, the four powers are the conducive conditions for enthusiasm.

They are:

- a) Belief that is aspiration regarding the practice of adapting and abandoning, generated through contemplating karmic cause and effect.
- b) Stability that does not start something without investigation, and which finishes what was started.

- c) Joy that engages in effort without satisfaction, but with uninterrupted joy, like a child engaged in play.
- d) Relinquishment that takes a break when body and mind are tired through the practice of enthusiastic effort, only to start straight away again once refreshed.

Explaining them by taking the power of belief as an example, they are generated by contemplating the fears of the suffering of cyclic existence and the benefits of the respective power, i.e., here belief.

Giving up the opposing factors of not engaging in virtuous dharmas through seeing that one is able to, or the discouragement of thinking, 'I am not able to do this', one generates the conducive conditions of the four powers of belief, the pride of stability, joy and relinquishment.

Then, during the actual practice one diligently practices enthusiasm with mindfulness and introspection, and through the power of subsequently gaining control over body and mind one increases enthusiasm further and further. Strive in such a way.

An Extensive Explanation

(The Power of Belief; The Power of Stability; The Power of Joy; The Power of Relinquishment)

The Power of Belief

(The Object of Belief; The Result of Belief; The Cause for Belief; Concluding Summary)

The Object of Belief

(Abandoning Faults; Taking Qualities; Analyzing What One Has Done And What One Has Not)

Abandoning Faults

One should destroy the boundless
Faults of self and others. [33]

Even if for each individual fault
It will take an ocean of eons,

If it is not observable that one has [34]

Started to exhaust faults even partially,
One becomes an abode for boundless suffering.
Why does one's heart not burst?

One should destroy the boundless faults of self and others because one has made that promise at the time of generating the mind. When one destroys these faults one meditates on the antidote for an ocean of eons even for each individual fault. Since it will come like this, if one does not observe the beginning of having started to abandon faults even partially on oneself, then one will have to experience the sufferings of the lower realms, since one cannot bear to meditate on the antidote even that much. Since one will become an abode for boundless suffering, why does one's heart not explode? One's heart is completely made of stone, I say.

Taking Qualities

One should establish many qualities [35]
Of self and others.
If one meditates for an ocean of eons
For each individual quality,

One has not generated meditation [36]
On even a part of one's qualities.
This birth that one has somehow found now,
It is strange that I make it meaningless.

One should establish the many qualities of one's own and others' liberation and enlightenment because one has promised to do so.

Not to mention all the qualities, if it is necessary to meditate for an ocean of eons even for one individual quality of the marks and signs, then one has not started to even partially meditate on those qualities. It is strange that I make meaningless this birth, with its freedoms and endowments, for this and future rebirths, now when somehow I have found it after such a long time. This is an expression of despair.

Analysing What One Has Done And What One Has Not

I did not make offerings to the tatagatas [37]
Nor did I offer the happiness of great celebrations.
I did not do anything for the teachings
And I did not meet the needs of the destitute.

I did not offer fearlessness to those in danger. [38]

Nor did I give happiness to the wretched. Hence,
I have only given pain and suffering
While in the mother's womb.

Previously I did not make offerings to the Three Jewels, who are represented by the tatagata, nor did I offer the happiness of great celebrations that praise sentient beings and the tatagata. I did nothing for the teachings since I did not practice accordingly the presentation of the objects of abandonment that have to be abandoned and antidotes that have to be adopted. I also did not accomplish the wishes of the sentient beings who are destitute. I did not offer protection to those in danger from enemies or sicknesses. I also did not offer satisfaction to those that are wretched due to suffering, and hence I have not practiced the holy dharma at all and have only caused pain and suffering while being in the mother's womb.

This is the regret of not having done anything for others.

The Result of Belief

(It Is Unsuitable to Give Up the Belief in the Dharma; The Reason for This)

It Is Unsuitable to Give Up the Belief in the Dharma

Through being separated from belief in dharma, [39]
Previously and in the present,
I have received this destitution.
Who would give up the wish for the dharma?

Through having been separated from belief in the holy dharma, both by way of ascertaining and faith⁵, in the present and in the past, I am experiencing the destitution of being held by the degenerations of cyclic existence. Who that is proficient would give up the belief for the dharma? Those that wish to be liberated from degeneration should generate belief for the dharma.

The Reason for This

The Able One taught that the root [40ab]
Of every class of virtue is belief.

⁵ Belief of the sharp-facultied and dull-facultied. Although in Buddhism there is faith based on reason, here *faith* refers to faith without analysis.

The Able One taught that the root of every class of virtue is the belief that has trust in the virtuous objects the way they have been ascertained. It is taught like this in the *Sutra of the Moon Lamp*.

The Cause for Belief

(Showing the Cause for Belief; Explaining the Cause of Belief)

Showing the Cause for Belief

Its root is continual meditation [40cd]
On the ripening results.

The root of belief in turn is to meditate on belief in the virtuous and non-virtuous karmas and their ripening results. If one has not ascertained karmic cause and effect well, then one has not found a realization of the dharma that will please the buddhas. Therefore one should strive in it.

The fact that some who say they have ascertained emptiness, then disregard karmic cause and effect, invalidates their understanding of emptiness.

Explaining the Cause of Belief

(Contemplating Mixed Karmic Cause and Effect; Contemplating Singular White Karmic Cause and Effect; Contemplating Black Karmic Cause and Effect)

Contemplating Mixed Karmic Cause and Effect

Sufferings and mental unhappiness, [41]
The many different horrors,
And being separated from one's wishes
Arise from negative behaviour.

By creating the virtue intended in one's mind, [42]
Wherever one migrates to
There one will, through these merits,
Be honoured by the resulting qualities.

Because the physical sufferings of migrators, their mental feelings of unhappiness, the different horrors of human and non-human existences and separation from the objects of one's wishes such as friends, relatives, wealth and so forth all arise from the cause of negative behaviour, one should strive in abandoning negativity.

Having created the virtue one intended to do in one's mind, motivated by the mind of abandoning, whichever birthplace one then migrates to, there one will, through these merits, be honoured by the resulting qualities of the ripening result.

Although those creating negativity wish for happiness [43]
Wherever they migrate to,
There they will, through this negativity,
Be destroyed by the weapons of suffering.

This will however not follow just the wish for happiness or suffering. Although the person acting non-virtuously wishes for happiness, by nature, wherever they migrate to, there they will, through that negativity, be destroyed by the weapons of suffering. Therefore one should strive in abandoning negativity. The qualities of the result are the mode of the nature of the result.

Contemplating Singular White Karmic Cause and Effect

In the centre of an expansive fragrant fresh lotus flower [44]
Splendour is born from the nourishing melodious teachings of the conqueror
Possessing a supreme body born from a lotus unfolded by the Able One's luminosity,
Abiding before the conquerors, they become the tatagata's children by virtue.

Through having meditated on virtuous dharmas the children of the conquerors take rebirth in the Land of Great Bliss and the like.

They abide in the centre of a lotus that is the characteristic of birthplace, a beautiful, fresh, vast and expansive fragrant lotus that generates bliss just by touching it.

Instead of living off worldly foods they listen to the more distinguished melodious teachings of the buddha that possess the sixty qualities of enlightened speech and generate splendour and complexion through the food of the realization of its subject, emptiness.

To arise from a lotus opened and unfolded by the luminosity of the Able One, the tatagata, is the characteristic of birth. They possess the characteristic of body, a

supreme body with the marks and signs. As the characteristic of teacher they abide in front of Amitabha Buddha and the like and are carried by their dharmas.

By way of these characteristics the children of the tatagatas come about solely through white virtuous karma.

Contemplating Black Karmic Cause and Effect

Extremely tormented as one is fully skinned by the minions of Yama, [45]
Copper molten by extreme heat is poured onto one's body,
Pierced by flaming swords and daggers the flesh is carved up in hundreds of pieces,
Fallen on the blazing iron ground, comes about due to the many non-virtuous karmas.

Due to the karma of killing and so forth one will be extremely tormented by suffering as all one's skin is being pulled off by the minions of the lord of death. The characteristic of engagement, which is that copper molten by the extreme heat is poured over one's body, is difficult to bear. Not only this, but one will be pierced by flaming swords and daggers and one's flesh will be carved up into many hundreds of pieces.

The experience of being tormented by the characteristic of place, which means that one falls onto the blazing iron grounds, comes about through the many non-virtuous karmas such as the immediate karmas, the karma of abandoning dharma and the like.

Concluding Summary

Therefore one should practice belief in virtue [46ab]
And meditate on it with great respect.

Therefore, having contemplated the way of karmic cause and effect, one should practice belief in virtue and meditate on it with great respect by way of having belief.

The Power of Stability

(Striving Steadfastly; Abiding Steadfastly After Having Started)

Striving Steadfastly

(Starting Upon Having Investigated Well; The Fault of Giving Up After Having Started)

Starting Upon Having Investigated Well

Having started through the ritual of Vajradhvaja [46cd]
One should meditate on pride.

One should first investigate the action [47]
And then start or not start.
To not start is supreme
But having started one should not stop.

The sixth dedication of the *Arya Vajradhvaja Sutra* says:

Lha'ibu, just as the rising sun, without being stopped by blindness or uneven mountains, illuminates the objects that are suitable, bodhisattvas who arise for the purpose of others, ripen and liberate those suitable to be subdued, without being stopped by the various faults of sentient beings.

Having started a virtuous action through this ritual one should meditate on the pride of bringing it to completion.

Before engaging in an action one needs to analyse with one's mind whether or not one has the capacity for this action. If one is able, then one starts the action; if one is not able, then one does not. To not start the action is supreme, but once one has started then one should not stop until it is completed.

The Fault of Giving Up After Having Started

One will be habituated to it in other lives [48]
And negativity and suffering will increase.
One is diminished at other times and
The time of the result; one will not achieve.

Query: What is the fault of stopping something one has started?

Answer: Through the concordant cause of having acted like this before one will in other lives also be habituated to giving up. The action similar to the cause of a person that breaks a promise is that their negativity increases, and the ripening result is that their suffering increases.

Further, one will be diminished later at different times, when starting other actions or at the time of the result of this action, which has become greatly prolonged. The other actions one will also not achieve as well.

Abiding Steadfastly After Having Started

(Explaining It Condensed; Explaining It Individually)

Explaining It Condensed

Action, affliction and ability, [49ab]
Practice pride regarding those three.

Practice pride in the three, which counteracts discouragement and increases strength: pride in the action after having commenced the action, pride in afflictions being an object of abandonment and pride in the ability to engage and abandon.

Explaining it individually

(Pride of Action; Pride in Ability; Pride Against the Afflictions)

Pride of Action

(Identifying Pride of Action; The Reason for Practicing It Now; Practice the Pride That Also Carries the Burden of the Inferior Actions of Others)

Identifying Pride of Action

Saying 'I will do the action alone', [49cd]
Is the very pride of action.

Seeing that others could do the action as well, one thinks 'I shall do this alone'. The strength of mind one generated here is the pride in action.

The Reason for Practicing It Now

These worldly beings with no control due to afflictions [50]
Cannot achieve their own purpose.
Hence migrators cannot act like oneself
And therefore one needs to do this.

One needs to achieve the works of sentient beings by oneself, independently from others, because these worldly beings, which have no control due to their afflictions, cannot achieve even their own purpose.

Hence migrators cannot strive in virtue for the purpose of others like one can, and even if one were to rely on them it would be useless. Therefore think, 'I have to do the actions for the benefit of others all by myself'.

Practice the Pride That Also Carries the Burden of the Inferior Actions of Others

When others engage in inferior actions [51]
How can one remain?
Acting without pride,
Not to have pride one is supreme.

When others engage in inferior actions such as fieldwork, how can one, who has accepted to carry the great burden of sentient beings on one's head, remain with leisure? One should work.

When others engage in inferior work one may think, 'I should act with pride and engage in purer actions'. Do not engage in these actions with such pride as it is supreme not to have afflicted pride. It should be abandoned because through it one will go to the lower realms.

Pride in Ability

(The Fault of Not Having Pride in One's Abilities; The Benefits of Being Proud; Abiding on the Pride That Is the Antidote; It Is Unsuitable to Generate Afflicted Pride; The Benefits of Pride That Is the Antidote)

The Fault of Not Having Pride in One's Abilities

When they meet a dead snake [52]
Even crows act like garudas.
If one is humble
Even small downfalls will harm.

The discouraged who have given up striving [53ab]
How can they be liberated from destitution?

One should generate the force of the antidote to destroy the afflictions, because even crows act like garudas when they meet with a dead snake. Similarly, if one's antidotes are weak, then even small downfalls will harm the path with obstruction. When one is destitute due to having given up the striving for the purpose of self and others due to discouragement, then how can one be liberated? Being destroyed by laziness, one's actions of body and mind degenerate.

The Benefits of Being Proud

Through generating the effort of pride [53cd]
It will be difficult to be overcome even by something great.

Therefore, with a steadfast mind [54]
One should destroy all downfalls.
If one is conquered by a downfall
The wish to conquer the three realms becomes a joke.

Through the pride that generates a forceful antidote and the generation of striving through application it will be difficult to be overcome even by great objects of abandonment. Therefore, with a steadfast mind one should destroy the downfalls, because if one is overcome by the downfalls then the wish to conquer the three realms becomes a joke.

Abiding on the Pride That Is the Antidote

I should conquer everything [55]
And nothing should conquer me.
I, the child of the lion king,
Shall abide on this pride.

Then, one should abide on the supreme pride that thinks, 'I should conquer all my faults but I should not be conquered even by one of the objects of abandonment of the three realms.'

If it is asked: Who is doing this? It is oneself, the child of the lion king, who frightens the animals that are demons⁶ and forders⁷.

⁶ Mara

⁷ Non-buddhists holding extremist views.

It Is Unsuitable to Generate Afflicted Pride

(Disparaging Afflicted Pride; The Faults of Pride; It Is Suitable to Abandon It)

Disparaging Afflicted Pride

Any migrator that is destroyed by pride [56]
Is afflicted and does not possess pride.
Those that possess pride are not controlled by the enemy,
They are controlled by the enemy of pride.

Any migrator that is destroyed and overcome by the pride that is a puffed up mind, is controlled by the afflictions and not a person possessing great pride. Those possessing pride are suitable not to fall under the control of the enemy. But the migrators with a puffed up mind fall under the control of the enemy of the affliction of pride.

The Faults of Pride

Being filled up with the affliction of pride [57]
One will be led by pride to the lower realms,
It destroys the joys of being human;
A slave eating others' leftovers

Dumb, ugly and weak [58ab]
One will be derided by all.

The following faults will occur if one is filled with afflicted pride:

- One will be led by pride to the lower realms.
- Even if one is reborn a human, it destroys the joys of being human, such as mental happiness.
- One will live as a beggar without food.
- One will be a slave controlled by others and have to eat their food.
- One will be mentally stupid; ugly and weak.
- Even though one is not harmed directly by others one will always be derided by all others verbally and physically.

Therefore one should abandon the pride of the puffed up mind.

It Is Suitable to Abandon It

If even the ascetics⁸ filled with pride [58cd]
Belong to the proud,
Then what is there to say about the inferiors?

If even the ascetics who overcome difficulties with a mind filled with and controlled by afflicted pride belong to the very proud, then what is there to say about the inferiors that are objects of compassion? Since they are controlled by the enemy, it is unsuitable to be proud.

The Benefits of the Pride That Is the Antidote

Those who hold pride to conquer the enemy of pride, [59]
They possess pride. The victorious heroes themselves
Definitely destroy the rampage of the enemy of pride
And complete the result of a conqueror, as migrators wish.

Query: Who is someone with pride?

Answer: Since those that hold the pride that is the antidote in order to conquer the enemy of the afflictions possess a strong counter-positive force, they are called proud.

Those that are heroes because they were victorious against the enemy are also like that. Why? Because upon having definitely destroyed from the root the rampage of the enemy of pride, they complete the temporary and ultimate result of a conqueror, including the enlightened activities, in accordance with the wishes of migrators, also those that are divine. That is why they are called victorious against the enemy.

Pride Against the Afflictions

(One Should Generate the Force of the Antidote Against the Afflictions; One Should Not Fall Under Their Control at All; One Should Generate the Special Thought to Generate a Stable Antidote)

One Should Generate the Force of the Antidote Against the Afflictions

⁸ Heroes.

When in the midst of affliction's types, [60]
I shall stand up to them in a thousand ways,
And not let myself be touched by the host of afflictions,
Like the lion and the foxes and such.

When abiding in the midst of types of afflictions such as anger I shall stand up to them in a thousand ways through the power of the antidote. For example, like the foxes that do not touch the lion, one should act not to be touched by the host of afflictions.

One Should Not Fall Under Their Control at All

Just as one protects one's eyes [61]
When great danger occurs,
One should take care not to be controlled by the afflictions
When danger occurs.

When great danger, the great danger of afflictions, occurs, then humans protect their eyes with great concern. Similarly, when there is the danger of falling under the control of the afflictions one should take care not to be controlled by the afflictions.

One Should Generate the Special Thought to Generate a Stable Antidote

It is easy for one to die by being burnt [62]
And even to be beheaded,
But one should not at all bow to
The enemy of the afflictions.

Likewise, at all occasions, [63ab]
One should only act appropriately.

The measure of having a stable antidote: It is easy for one to die through being burnt by fire or having one's head chopped off, but one should not at all bow to the enemy of the afflictions.

Likewise, one should on all occasions destroy the objects of abandonment and make the antidote stable. Thus one should not act in any way other than appropriately.

The Power of Joy

(One Should Strive in Virtue Independently of the Ripening Result; Accomplishing Virtue by Keeping the Result in Mind; The Way of Relating It to the Power of Joy)

One Should Strive in Virtue Independently of the Ripening Result

Just like desiring the resultant happiness of play, [63]
Whatever the engaged activity is,
Hold onto these actions,
Like them without satisfaction.

Just like children desire the resultant happiness of play so should bodhisattvas have joy and grasp at their actions for the purpose of others, such as listening, contemplating and meditating on bodhicitta. One should be so joyful that one desires the actions continually without being satisfied by them.

Accomplishing Virtue by Keeping the Result in Mind

Although working for the purpose of happiness [64]
It is uncertain whether it will become happiness or not.
The very action that becomes happiness
How can one be happy not doing it?

If one is not satisfied by sense pleasures, [65]
Which are like honey on a razor's edge,
Then how can one be satisfied by the merit
Of the ripening result of peaceful happiness?

Though worldly beings engage in actions such as fieldwork in order to attain mental and physical happiness, it is uncertain whether the result will be happiness or not. Only the actions of bodhisattvas are certain to bring about temporary and ultimate happiness, and if one does not engage in these actions then how could one attain the resultant happiness?

Sensory happiness of forms, sounds and so forth are like honey on a razor's edge: when tasted with one's tongue then, although experiencing some taste, one experiences the suffering of being cut on the tongue. If one is not satisfied by cyclic existence, no matter how much one is engaging in it, then how can one be satisfied by the merit of generosity and so forth, which is the cause to attain the

temporary happiness of higher rebirth of gods and humans and the ultimate happiness where all suffering has been pacified. One should meditate on them insatiably.

The Way of Relating It to the Power of Joy

Therefore, to complete one's actions, [66]
One should engage in the action
Like an elephant tormented at noon
That, when coming upon a lake, immerses itself in it.

Because it is an action suitable to engage in, therefore, in order to complete the intended action one should engage in it like an elephant tormented at noon by heat and thirst that comes upon a lake and immerses itself joyfully in it.

The Power of Relinquishment

(Temporary Relinquishment; Certain Relinquishment)

Temporary Relinquishment

If one is affected by weakening strength [67ab]
One should relinquish to start again.

If one is affected by one's weakening strength, if one is physically and mentally exhausted by one's practice of virtue, one should relinquish temporarily, to then start again when one is rested.

Certain Relinquishment

If it is well completed one relinquishes, [67cd]
Because one wishes to do it later again and again.

If an action is completed well, then one relinquishes it because one wants to repeat that action again and again.

Being Sincere About Practicing the Actions with Mindfulness and Introspection

(One Should Be Sincerely Conscientious; Being Sincere About Mindfulness and Introspection; Not Giving an Opportunity for Faults with Mindfulness and Introspection; If a Fault Arises One Needs to Stop It Immediately; One Should Strive in Suitable Actions)

One Should be Sincerely Conscientious

Like the seasoned warrior that is engaged [68]
In a fencing duel with the enemy
One should avoid the weapon of the afflictions
And look to attack the enemy of the afflictions.

The seasoned warrior that is engaged in a fencing duel with an enemy that is skilled in weapons and the art of war, will evade the enemy's weapons and attack the enemy. Similarly, upon evading the weapons that are one's own afflictions, one should stop them and not be destroyed by them. Instead one attacks the enemy of the affliction with the weapons of the antidotes and cuts them off at the root.

Being Sincere About Mindfulness and Introspection

If one's weapon falls down in battle [69]
Then, out of fear, one will pick it up quickly.
Similarly, if one loses the weapon of mindfulness
Then, out of fear of the lower realms, one should quickly pick it up.

If one's weapon falls out of one's hand in the midst of battle, one quickly picks it up out of fear of being killed by the enemy. Similarly, if one loses the weapon of mindfulness, which does not forget the virtuous object, then out of fear of the lower realms, by remembering how one will be born there if one is destroyed by the afflictions, one quickly picks up the antidote of mindfulness and introspection.

Not Giving an Opportunity for Faults with Mindfulness and Introspection

Just as poison will spread [70]
In dependence on the blood,
So faults will pervade the mind
If they find an opportunity.

Just as a person that is carrying a jar filled with mustard oil [71]
In front of someone wielding a sword
Will be careful not to spill anything out of fear of death,
In the same way should an ascetic be attentive.

If one is hit by a poisoned arrow, then just as the poison will spread through one's body in dependence on the blood that is coursing through one's veins, so will the faults of anger and so forth pervade the mind, if they find an opportunity of lapsed mindfulness and such due to afflictions. Therefore one should stop even the smallest affliction.

Query: How should one be attentive?

Answer: A person that is carrying a jar filled with mustard oil along a slippery road in front of someone carrying a sword, under the threat of being killed if they spill even just one drop, will be very attentive. A practicing bodhisattva should be similarly attentive in holding the antidote of bodhicitta and so forth with mindfulness and introspection.

If a Fault Arises One Needs to Stop It Immediately

Therefore, just as one leaps up quickly [72]
If a snake comes into one's lap,
If sleep and sloth come
One should stop them quickly.

With each fault that arises [73]
One should criticise oneself
And motivate strongly:
'I shall act that this never happens again'.

Since one will go to the hell realms if one's virtue is destroyed by afflictions, one should, out of fear of the hell realms, quickly stop sleep and sloth, which cause one to withdraw involuntarily if they come, just as one would leap up quickly if a poisonous snake would come into one's lap.

Query: How then should one stop them?

Answer: With each fault that arises one should criticise oneself, saying 'When I acted like this in the past many unwished-for things happened and I did not achieve what I wanted. Do I really still have to act like this?' Then one confesses with the four powers and motivates for a long time: 'I shall make an effort that this fault never arises again.'

One Should Strive in Suitable Actions

Say: Thus I shall meditate on mindfulness [74]

On these occasions.

Through this cause, when perhaps meeting,

I shall desire the suitable action.

'Thus, in order for faults not to arise and to eliminate those already arisen, I shall meditate on mindfulness on these occasions that call for sincere conscientiousness and introspection'. Through the cause of the motivation saying this to oneself, I shall desire suitable actions, valid according to the teachings, when I meet with the Mahayana guru, or even if I do not meet the guru immediately.

Empowering Oneself to Achieve the Actions

(Being Light in Taking up Virtue Due to Mental and Physical Pliancy; Relating the Example and the Meaning)

Being Light in Taking up Virtue Due to Mental and Physical Pliancy

In order to have strength for anything [75]

Before engaging in an action

By remembering the advice regarding conscientiousness

I shall arise lightly.

In order to have the power of strong enthusiasm for any virtuous action beforehand, I shall remember the advice regarding conscientiousness and arise lightly in the virtuous action without the harm of a negative action.

Relating the Example and the Meaning

Just like the coming and going [76]

Of the wind controls the cotton,

Letting oneself be controlled by joy,

One will achieve.

Query: How should one act then?

Answer: Just like the coming and going of the wind controls the cotton, letting one's actions of body and speech be controlled by joy in virtue one will achieve one's virtuous actions of the three doors quickly.

In short, as it says in the *Sutra of Close Placement by Mindfulness*,
The one basis for the afflictions
Is laziness; who has it?
Wherever one laziness exists
There all dharmas become non-existent.

One should strive in generating enthusiasm that stops laziness. To this end one needs to make an effort to clear the opposing factors of enthusiasm and to generate the conducive conditions of the four powers.

The opposing factors are that, though seeing that one is able to engage in a virtuous action one does not do so, or one thinks, 'How could I be able to do this?'

The first again has two: procrastinating by thinking, 'I still have time' or being overwhelmed by attachment to negative actions.

The first one should abandon with the antidote of contemplating that one's body will soon disintegrate, that after death one will fall into the lower realms and that the freedoms and endowments are difficult to find.

The antidote to the second is to reflect on how the holy dharma is the cause for infinite joys in this and future lives and that the distractions of meaningless talk and so forth harm the great purpose of this life and are the source for many sufferings in the future.

With regards to discouragement there are again three: 1. Thinking, 'I cannot attain the infinite qualities of a buddha'; 2. Thinking, 'I cannot accomplish the infinite difficult actions such as offering arms, legs and so forth'; 3. Thinking, 'I cannot bear the sufferings of the infinite births in cyclic existence that I would have to take.'

The antidote against the first is to think, 'Also the buddhas had not completed the path from the start but in the beginning were just as myself. Then they evolved and became buddhas. Since the Buddha taught that even beings much lower than me can attain enlightenment, then why should I not attain enlightenment as long as I do not stop practicing?'

The antidote against the second is to think, 'As long as it appears difficult for me to give up arms, legs and so forth, it is not the right time to do so. Only when I can give them up as easily as a vegetable, then it is the right time to do so.'

The antidote against the third is to think, 'Bodhisattvas do not experience suffering because they have abandoned its cause, negativity. They also do not have mental suffering because they realize that the sufferings of cyclic existence are like an illusion, lacking inherent existence. Since one is strengthened by mental and physical happiness there is no reason to be tired despite remaining in cyclic existence.'

Summarising Verse

To sincerely achieve the aspiration for liberation

Depends on the practice of enthusiasm to

Complete what one initially started and is engaged in.

Hence one should generate enthusiasm complete with the four powers.

The name of the chapter

This is the commentary on the seventh chapter called *Explaining Enthusiasm* from the commentary on the *Introduction to the Actions of Bodhisattvas*, called *The Entrance for the Children of the Conquerors*.

**The Entrance for the Children of the Conquerors -
A Commentary on the Introduction to the Actions of Bodhisattvas**

Chapter Eight: The Way of Training in the Mental Stabilizations Contained in the
Common and Uncommon Types of Calm Abiding

Author: Gyalsab Rinpoche
Subject: Bodhicitta and the Six Perfections
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Translator's Introduction

The Tibetan term *jig-pa* is often translated as fears. Depending on the context it can refer to an inner fear, but here it refers to the fearful dangers of cyclic existence.

If one person achieves shi-nä then all the other realizations, renunciation, bodhicitta, the direct perception, as well as the tantric realizations, will easily be achieved. Therefore even if there are one or two people who succeed that will help a lot in this world. It will help in the West and in the East because they will be able to achieve enlightenment for sentient beings and also they will be able to teach from their experience to the students and to the public. That is my wish.

Lama Zopa Rinpoche

The Way of Training in the Mental Stabilizations Contained in the Common and Uncommon Types of Calm Abiding¹

(Explaining the Text of the Chapter; Explaining the Name of the Chapter)

Explaining the Text of the Chapter

(Advice to Meditate on Mental Stabilization; Abandoning the Opposing Factors to Calm Abiding; The Way of Meditating on Calm Abiding)

Advice to Meditate on Mental Stabilization

(The Reason for the Need to Achieve Calm Abiding; The Advice to Abandon the Opposing Factors to Calm Abiding)

The Reason for the Need to Achieve Calm Abiding

Having thus generated enthusiasm, [1]
Place the mind in concentration;
A person with a wandering mind
Lives in a cave of the affliction's fangs.

Through physical and mental isolation [2ab]
Mental wandering does not arise.

Having generated enthusiasm that delights in virtue as explained before, one should place the mind in concentration, because a person whose mind is distracted by mental sinking and excitement abides in a cave of the fangs of a malevolent animal, and will be quickly destroyed by them.

If it is asked, "How does one abandon mental wandering?" Through isolating body and mind from distraction and desirous thoughts, one will not develop mental wandering, the opposing factor to concentration.

The Advice to Abandon the Opposing Factors to Calm Abiding

Through this, one should abandon the transitory world [2cd]
And perfectly destroy the conceptualizing mind.

Hence, through the method of physical isolation one abandons distractions such as meeting with worldly friends, relatives and so forth. Through the method of isolating the mind, one perfectly destroys thoughts for desire objects.

From a sutra:

If it is rare for a distracted mind to even attain a worldly mental stabilization, then what need is there to mention complete enlightenment. Therefore, one should not let one's mind be distracted until the attainment of complete enlightenment.

¹This is the third subheading of the outline "Training in the Remaining Four Perfections," which initiates chapter six.

Abandoning the Opposing Factors to Calm Abiding

(Abandoning Distractions; Abandoning Unrealistic Thinking)

Abandoning Distractions

(Identifying the Cause for Attachment to the World; The Way of Abandoning It)

Identifying the Cause for Attachment to the World

Due to attachment and craving for gain [3ab]
And the like, one does not give up the fleeting world.

In dependence on the grasping for 'I' and mine, one is attached to the inner object of sentient beings. Due to that, and due to craving for the outer objects of gain, praise, lyrics and so forth, one does not give up the grasping for the fleeting world. Hence, one should abandon the causes for these attachments.

The Way of Abandoning It

(Identifying the Antidote; The Method for Generating the Antidote; The Faults of Distractions; The Benefits of Relying on Isolation)

Identifying the Antidote

(Advice to Abandon Attachment; Identifying the Antidote that Abandons Attachment)

Advice to Abandon Attachment

Therefore, to abandon these perfectly, [3cd]
The skilful will act thus.

Therefore, to abandon these cravings for outer and inner objects, they who are skilled should investigate and contemplate as it is explained below.

Identifying the Antidote that Abandons Attachment

Having understood that superior insight endowed [4]
With calm abiding destroys the afflictions,
One should strive first in calm abiding, which in turn
Is attained joyfully by lacking attachment for the world.

Superior insight into emptiness endowed with the horse of calm abiding that induces the bliss of physical and mental pliancy, which is free from mental sinking and excitement by having meditated single-pointedly on any virtuous object, destroys the afflictions of the three realms including the seeds. Understanding this, one should work towards superior insight, which can induce pliancy by investigating the meaning of the mode of abiding. Therefore one strives initially in calm abiding, as it is impossible to generate superior insight without firstly achieving calm abiding.

Calm abiding is achieved joyfully through a lack of attachment to outer and inner worldly objects such as the body, enjoyments and so forth. If one is attached to them, one will fall under the control of sinking and mental excitement.

The Method for Generating the Antidote

(Abandoning Attachment to the Inner Object of Sentient Being; Abandoning Attachment to Outer Gain, Praise and the Like)

Abandoning Attachment to the Inner Object of Sentient Beings

(The Faults of Attachment; Abandoning upon Having Understood the Faults)

The Faults of Attachment

(One Will Not Meet with the Desired Object; Being Abused by the Sense Objects; Although Attaining It There Is No Knowledge of Contentment; Obstructing Liberation; Exhausting the Potential of the Precious Human Rebirth)

One Will Not Meet with the Desired Object

An impermanent person strongly attached [5]
To an impermanent person
Will not see anything beautiful
For thousands of lifetimes.

The faults of attachment: Who that is impermanent and dying soon can be strongly attached to family and friends that are also impermanent? They, who are thus attached to the beautiful, will not see anything beautiful in the thousands of lifetimes that are karmic ripening results.

Being Abused by the Sense Objects

Not seeing it, one will not have joy, [6ab]
And the mind will not enter equipoise.

Someone asks: "As one will not see anything attractive, how will it be?"

Answer: If one does not see anything beautiful, one will not have joy. Since one's mind will be unhappy, it will be distracted, it will not enter equipoise on concentration and one will not attain happiness.

Although Attaining It There Is No Knowledge of Contentment

Although seeing it, one is not satisfied [6cd]
And will be miserable due to craving as before.

Even if one sees the desired object, one is not satisfied due to craving. Due to craving one will be as miserable as before, when one did not see the desired object.

Obstructing Liberation

If one is attached to sentient beings [7]
The mere perfect meaning is obscured.
It will also destroy the mind of disenchantment
And lastly, one will be overwhelmed by misery.

For those reasons, if one is attached to sentient beings, one will be completely obscured with regards to the perfect meaning itself, and thus it will obstruct the direct perception of ultimate truth. In addition, by craving contaminated phenomena, the mind of disenchantment with cyclic existence will be destroyed and one will not attain liberation. As one will finally be separated from everything that is pleasant, one will be overwhelmed by misery.

Exhausting the Potential of the Precious Human Rebirth

Because of being obsessed with it [8ab]
This life will pass meaninglessly.

By thinking exclusively about the objects of desire, this life will pass meaninglessly and the power of the freedoms and endowments will be exhausted.

Abandoning upon Having Understood the Faults

(Contemplating the Faults; The Way of Abandoning)

Contemplating the Faults

(Extensive Explanation; Summary)

Extensive Explanation

(The Great Purpose Will Be Destroyed and One Will Be Led to the Lower Realms; Childish Friends Are Unreliable and They Are Difficult to Count Upon; One Will Not receive Benefit from Them and They Will Harm One)

The Great Purpose Will Be Destroyed and One Will Be Led to the Lower Realms

Friends and relatives lacking permanence [8cd]
Destroy even the eternal Dharma.

If one acts on the same level as the childish [9]
One will definitely go to the lower realms.
If they lead one to unequal fortune
What is reliance on the childish supposed to accomplish?

Friends and relatives, who are without permanence in that one will quickly be separated from them, destroy and degenerate even eternal liberation and the method for achieving it, i.e., the holy dharma. If one acts on the same level as the childish, then one will definitely go to the lower realms.

If one is led by the childish to fortune unequal to the fortune of superior beings and those that have a human body, then what is supposed to be accomplished by relying on ordinary individuals? One will not achieve one's wishes, and that which one does not wish for will increase.

Childish Friends Are Unreliable and They Are Difficult to Count Upon

In one instant they become friends [10]
But in a mere moment they also turn into enemies.
As they become angry at that which is likeable
Ordinary individuals are difficult to please.

If one says something beneficial, they become angry [11]
They will even reverse one from the beneficial,
If one does not listen to their words
They will go to the lower realms due to anger.

As their mental continuum is unstable, they become friends in an instant but in the mere moment it takes to say some bad words they become enemies again.

As they become angry if one brings them into contact with virtue, which is likeable, ordinary individuals are difficult to please. Not only do they become angry if one says something beneficial, in many ways, they will also turn oneself away from the beneficial cause that is virtue. If one does not listen to their words, they become angry and go to the lower realms.

One Will Not Receive Benefit From Them and They Will Harm One

Jealous of the higher and competing with the equal, [12]
Pride towards those lower; conceited when praised.
If one expresses something unpleasant, they become angry.
When does one derive benefit from the childish?

If one associates with the childish [13]
One will definitely acquire any non-virtue there is,
Such as praising oneself and criticizing others,
And conversation taking pleasure in cyclic existence.

Further, the childish are jealous of those higher, compete with those that are equal and if they observe those that are lower, they are proud. When praised they generate conceit, but if one says something unpleasant they become angry.

Hence, when does one receive benefit from involvement with the childish? Not only does one not, but what non-virtue does one not acquire by keeping company with the childish? One will definitely take on praising oneself and criticizing others, or get in the habit of conversation that takes pleasure in cyclic existence, such as stories that deal with the king, the people in the country and so forth. Therefore, one should not associate with the childish.

Summary

Thus, the relationship between self and other [14ab]
Will create loss.

Thus, through the mutual relationship between oneself and other childish ones, they become misleading friends and one will receive loss.

The Way of Abandoning

As they have not produced one's purpose [14cd]
And one also does not become meaningful for them,

One should get far away from the childish. [15]
If one meets them, make them happy through joy
Without creating great familiarity.
Act well in an ordinary way.

Like the bee takes the honey from the flower [16]
Take only the meaning of the dharma and,
Like not having seen them before,
Abide without familiarity.

As childish ordinary individuals have not produced one's purpose and one also does not become meaningful for them, one should retreat far away into isolation. When occasionally meeting them, first make them happy through joy but then do not become greatly familiar. Act well, without attachment or anger, like an ordinary person just pointing the way.

Although one goes for the begging round into the town, like the bee that takes the honey from the flower without being attached to its color and so on, whilst being there physically, take only robes and food for the purpose of the dharma. Abide without involvement in the distractions, and treat all people as if not having seen them before.

Abandoning Attachment to Outer Gain, Praise and the Like

(The Faults of the Object Possessor; The Faults of the Object)

The Faults of the Object Possessor

(The Faults of Pride; The Faults of Attachment)

The Faults of Pride

One says, "I have a lot of gain and praise, [17]
I am very popular with others."
If one holds such arrogance
One will be frightened after death.

One says, "I have a lot of gain, I am praised and I am very popular with others." If one holds such arrogance and conceit, one will go to the lower realms due to the faults of pride and attachment, and one will generate fear after death.

The Faults of Attachment

Thus, deluded mind, [18]
You become attached to this and that,
And separated for this and that,
And suffer a thousand times.

Therefore, the skilful should not be attached, [19ab]
From attachment fear is generated.

Hence, a mind that is deluded with regards to projecting karma, to however many objects one becomes attached to and is separated from, if they are summed up, it will add up to thousand-fold resultant sufferings. Therefore, by being skilful in what has to be abandoned and adopted, one should not generate attachment to gain and praise. Due to attachment, one will generate the fear that is the lower realms.

The Faults of the Object

(Desire Objects Are Unreliable; Praise and Criticism Do Not Harm or Benefit)

Desire Objects Are Unreliable

Because they have to be given up naturally, [19cd]
One should generate firm realization of this.

Although one may receive lots of gain [20]
And also receive fame and pleasantness,
This accumulation of gain and fame,
One has to give them up without freedom.

Though one may attain these objects of desire, they are unreliable. One needs to generate stable conviction and realization that they will have to be given up naturally. Although one may receive a lot of gain, as well as fame and pleasantness, this accumulation of gain and fame will have to be given up without freedom at the time of death. The meaning is that at the time of death gain and fame will not follow one.

Praise and Criticism Do Not Harm or Benefit

If one is criticized by someone [21]
Then why be happy if one is praised?
If one is praised by someone
Then why be unhappy if one is criticized?

It is unsuitable to have attachment and anger for praise and criticism. What does one have to be happy about when one is praised directly, if one is secretly criticized by someone else, as there is interference to that happiness? What does one have to be unhappy about if one is criticized, when there is someone by whom one is praised?

As one does not become high or low through praise or criticism, one should abandon attachment and hate towards them.

The Faults of Distractions

(Since It Is Difficult to Be Associated with the Childish, One Should Not Be Attached to Their Distractions; Stating Supporting Quotes)

Since It Is Difficult to Be Associated with the Childish, One Should Not Be Attached to Their Distractions

Sentient beings have many wishes, [22]
That even the conquerors cannot satisfy.
What need is there to mention someone inferior like oneself?
Therefore, give up worldly thoughts.

They criticize those who do not have gain [23]
And are unpleasant to those with gain.
How can one be made happy by them
Who are naturally difficult to associate with?

One cannot fulfil the various wishes of sentient beings. If even the conquerors cannot fulfil their wishes with their diverse enlightened activities, then what need is there to mention someone inferior like oneself who does not know their thoughts? Therefore, give up the thought of associating with worldly people.

They criticize and put down those sentient beings that have not found gain, saying, "They have no merits." Those who have gain they criticize, saying, "They practice

wrong livelihood". As they are difficult to associate with, how can one be made happy by the childish? As one cannot, one should not associate.

Stating Supporting Quotes

As the childish are not happy [24]
If their purpose is not fulfilled,
Those gone thus teach:
Do not be friends with any of them.

Those gone thus teach that as the childish are unhappy if their purpose is not fulfilled, which is more important to them than anything else, one should not associate and befriend them.

From the *Sutra of Moonlight Lamp*,
Ordinary individuals do not have friends;
Even if one says words endowed with dharma;
They do not believe and show anger and hate;
These are the actions of the childish.

Further,
Although one relates well with the childish for a long time,
One can say that after they will become unfriendly and disagreeable,
Having understood the causes of the childish,
The skilled do not rely on the childish.

The Benefits of Relying on Isolation

(Distinction of Company; Distinction of Place; Distinction of Livelihood; Distinction of Individual Discernment; Distinction of Non-distraction)

Distinction of Company

The animals, birds and trees in the forest [25]
Do not say anything unpleasant.
When shall I abide together with
Those whose company is delightful?

The skilled who have listened to much dharma should stop associating with the childish and retire to the forest. The animals, birds and trees in the forest do not say anything unpleasant. Generate the wish thinking, "When will I abide together with those whose company is delightful?"

Distinction of Place

Abiding in a cave, empty temple [26]
Or abiding at the foot of a tree,
When will I not look back
And be without attachment?

When shall I abide [27]

Without attachment and act independently
In naturally spacious places
Not held as 'mine'?

Abide as you desire in a cave, empty temple or at the foot of a tree. Having abandoned the family home and not wishing to take it back, generate the wish thinking, "When shall I abide in solitude without attachment and not look back?"

Generate the wish, thinking, "When can I act independently in naturally wide open places not held by someone else as 'mine', and become unattached to body and enjoyments."

Distinction of Livelihood

When will I abide without fear, [28]
Despite not hiding my body,
With as little as a begging bowl,
Wearing clothes unneeded by anybody else.

Generate the wish thinking, "When will I abide without fear of robbers though not hiding this body in the abode of spirits, as there is no cause to be robbed, having only an earthen bowl, a little incomplete food and wearing clothes discarded by others?" Meditate on this again and again and also put it into practice.

Distinction of Individual Discernment

(Individually Discerning the Antidote Against Attachment to the Body; Individually Discerning the Antidote Against Attachment to Friends and Relatives)

Individually Discerning the Antidote Against Attachment to the Body

Having visited the cemetery, [29]
When will I equalize
My body with the bones of others,
As being subject to disintegration?

Also, this very body of mine [30]
Will cause even the coyotes
To stay away from it with its stink.
It will come like this.

Bringing to mind the impermanence of the body: Having visited the cemetery make prayers thinking, "When will my body equal the corpse and bones of those others that are subject to disintegration?"

Generate the recognition of decay as explained in the *Mother of Conqueror Sutras*. Regarding generating the recognition of the impure body, also this very body of mine will cause even the coyotes, which crave the impure, to want to stay away from it and its stink of decay. Equalize your body with the corpse in the cemetery, thinking, "It will come definitely like this, it is its nature."

Individually Discerning the Antidote Against Attachment to Friends and Relatives
(It Is Unsuitable to Be Attached to Friends and Relatives; The Reason For That; Thinking of Oneself As a Guest that Stays Each Day in a Different Place)

It Is Unsuitable to Be Attached to Friends and Relatives

Although this body came as one, [31]
If the flesh and bones, which were born at the same time,
Disintegrate and separate from each other,
Then what need is there to mention friends and relatives?

One should give up the craving for not being separated from friends and relatives. Even though this body came as one, if the flesh and bones, which were born at the same time, disintegrate and separate from each other, then what need is there to mention that one will be separated from friends that came unrelated, through the power of their own individual karma? Think that you will quickly be separated.

The Reason For That

When one is born, one is born alone, [32]
And when one dies, one dies alone.
Since others will not take our fortune and luck,
What is there to do with obstructing friends?

Although one stays together for a short time, there is no need to grasp at that, because when one is born, one is born alone and when one dies, one dies alone. Since others will not take the sufferings of one's ripened results of the karmas that one created in relation on them, what good are those friends that obstruct the creation of virtue? As one is not benefited by them in the slightest, it is unsuitable to be attached to them.

Thinking of Oneself As a Guest that Stays Each Day in a Different Place

Just as those travelling [33]
Perceive a place,
Those on the road of existence
Should perceive the place of birth.

Just as guests travelling on the road perceive the guesthouse as a place to stay in for one day, likewise is it inappropriate for those who travel on the road of existence due to karma, to have attachment for them that are of the same kind, blood relatives and the place of birth where one was born once.

Distinction of Non-distraction

(It Is Suitable for the Skilled to Rely on Isolation; The Benefits of Relying on Isolation)

It Is Suitable for the Skilled to Rely on Isolation

Until this body will be carried [34]
By four people,
While the world is mourning,
Remain in the forest.

Since one is not beyond death at the end of one's life, one should remain in the forest and rely on isolation until one's body will be carried from one's home by four people while the world of one's friends is mourning.

The Benefits of Relying on Isolation

(There Is No Misery of Mourning; Virtue Does Not Decrease But Increases; Hence, It Is Appropriate for One to Rely on Isolation)

There Is No Misery of Mourning

As there is no friend and no one with resentment, [35]
This body should remain alone in solitude.
Being regarded as dead even before death,
There will be no mourner when one dies.

If it is asked, "What are the benefits of remaining in the forest?"

Answer: In the forest there are no friends that generate attachment or hatred and there is no one harboring resentment against one because of wondering whether they have been harmed by one. Hence, one should remain in physical isolation. Having given up friends and relatives one will be regarded by them as already dead before death, and so there will be no attachment and no mourners when one dies.

Virtue Does Not Decrease But Increases

There is nobody close by [36]
That will mourn or harm.
Through this one will not be distracted
From the recollections of buddha and so forth.

If one is remaining in solitude in the forest, as there is no friend or enemy close by that will mourn or harm, one does not have any distractions from the recollections of buddha and so forth, and from meditating on the path to liberation and omniscient transcendental wisdom. Hence, the skilled will give up distractions and retire to the forest.

Hence, It Is Appropriate for One to Rely on Isolation

Hence, in the extremely delightful forest [37]
There is little difficulty but bliss and happiness.
Pacifying all distraction
I shall remain in solitude.

Hence, by remaining in the extremely delightful forest, where physical and mental happiness increases, one has little difficulty as one obtains livelihood easily, and as there are no harms like sicknesses, happiness is generated. Therefore, one should pacify all distractions and abide in solitude. One will have less harm, and virtue will increase.

Abandoning Unrealistic Thinking

(Meditating on Disillusionment for Desire Object; Meditating on Joy for Solitude)

Meditating on Disillusionment for Desire Object

(Contemplating That the Result of Training in Desire Objects Is Fraught with Dangers; Contemplating the Impure Nature of the Body, Among Other Things; Contemplating that It Will Give Rise to Much that Is Unwished For)

Contemplating That the Result of Training in Desire Objects Is Fraught with Dangers
(Advice to Strive in Virtue; Contemplating the Faults of the Desire Objects)

Advice to Strive in Virtue

Giving up all other thoughts, [38]
I shall strive single-mindedly
In placing the mind in equipoise
And subduing it.

Giving up all other thoughts such as attachment and harmful intent, and with only the one thought to meditate on the two bodhicittas, I shall strive to place my mind in single pointed equipoise on virtue and then, to subdue the mind, strive to abandon the afflictions by meditating on the meaning of reality.

From the *Sutra that was requested by the Fierce Householder*:

And further, Householder, if ordained bodhisattvas remain in solitude why should I remain in solitude? Only remaining in solitude is not virtuous practice. ... Investigate by thinking, 'for what reason shall I perfectly complete my virtuous practice by remaining in solitude?'

Contemplating the Faults of the Desire Objects

In this world and also in the one beyond [39]
Desire objects generate great faults.
Here one will be killed, bound and cut,
In the beyond, hells and so forth are established.

Because of craving desire objects, they generate great faults in this world, as well as in the one beyond. Here one will be killed, bound and cut, and in the world beyond hells and so forth, one will be established.

From the *Sutra requested by the girl Supreme Moon*:

Due to the cause of desire objects sentient beings fall into the lower realms.
Due to attachment they become hungry ghosts and animals.

Contemplating the Impure Nature of the Body, Among Other Things

(Contemplating the Faults in Relation to the Situation of the Cemetery; Contemplating the Situation in Relation to Live Phenomena)

Contemplating the Faults in Relation to the Situation of the Cemetery

(There Are No Results that Corpses Experience; One Is Not Beyond Being Cast Aside in the Cemetery in the End; It Is Unsuitable to Protect Others' or One's Own Body with Greed; It Is Unsuitable to Put On Ornaments; It Is Suitable To Be Very Afraid; Attachment to That Wearing Clothes Is Unsuitable)

There Are No Results that Corpses Experience

The object of the many requests [40]
Made initially by the male and female matchmakers,
For whose sake one is unafraid
Of negativity or bad reputation,

Puts oneself into danger [41]
And exhausts one's resources,
That, when one embraces it
Makes one very joyful,

If it is nothing but a skeleton [42]
Without freedom or self,
That one strongly desires and grasps at intensely,
Why does one not go beyond misery?

One makes requests repeatedly to the male and female matchmakers saying, "Please organize it that she stays together with me to make a home," without being afraid of negativity and bad advice.

If this woman's body, for which one fearlessly disregards harm, puts oneself into harm's way and exhausts one's resources, the body that generates attachment and that one is so happy to embrace, is but a mere skeleton and nothing else, from the start without freedom or a self that protects it, and which one purposelessly desires strongly and grasps at intensely, then why does one not go beyond misery? One should abandon attachment and strive in the path to enlightenment.

One Is Not Beyond Being Cast Aside in the Cemetery in the End

When one first raises it with effort [43]
And draws it to oneself, she looks down bashfully.
Whether one saw it before or not,
A veil covers her face.

Just as the face of the afflictions [44]
Is obvious to you now,
When you see it then, after it is revealed
By the vultures, why do you want to leave?

She looks down bashfully when one first raises her face due to desire and draws it to oneself. Whether one saw it before or not, before going to the cemetery, her face is covered by a veil. Just as the face of the afflictions is obvious to you now, at the time of death, when vultures remove the veil and one can see her face very clearly, why, at that time, do you flee and leave? Also at that time, it is suitable to be attached to it.

It Is Unsuitable to Protect Others' or One's Own Body with Greed

When others look at it [45]
You strongly protect it.
But when it is eaten by them,
Greedy one, why do you not protect it?

When other men look at your woman, you jealously protect her from their glances. Greedy one, when this body of hers is eaten by vultures and so forth, why do you not protect it then? It is suitable to be protected.

It Is Unsuitable to Put On Ornaments

If vultures and others, upon [46]
Having spotted it, eat this heap of flesh,
One is making offerings with flower garlands, sandal
And ornaments to the food of others.

Further, if vultures, coyotes and others eat this heap of flesh upon having spotted it in the cemetery, then why is one making offerings with flower garlands, sandal and golden ornaments to their food? It is also unsuitable to offer ornaments when the body is alive.

It Is Suitable To Be Very Afraid

If one is afraid merely by seeing a skeleton, [47]
Even if it does not move,
Then why is one not afraid
If some even move, like zombies?

If one runs away in fear because one merely sees an unmoving skeleton while being in the cemetery, then why is one not afraid when one sees them even moving about, like zombies, induced by the mind of motivation, while they are alive? It is suitable to be as afraid of them as of zombies, and it is unsuitable to be attached.

Attachment to That Wearing Clothes Is Unsuitable

If one is attached although it is dressed [48]
Then why not desire it when it is undressed?
If one has no need for it,
Then why embrace it when it is dressed?

When the body that one is attached to although it being clothed, has been cast aside at the cemetery, why is one not attached now, despite it being undressed? One should be attached also then. If one has no need for it when being cast aside at the cemetery, then why embrace the dressed body? They are the same in being impure.

Contemplating the Situation in Relation to Live Phenomena

(Attachment Is Unsuitable As the Impure Becomes Obvious; Attachment Is Unsuitable as One Realizes in Dependence on Reason; Hence, Stop Grasping at the Pure)

It Is Unsuitable To Be Attached as the Impure Becomes Obvious

(It Is Unsuitable To Be Attached to Objects of Touch; Stopping the Conception of Purity; Body and Mind Are Individually Not the Object of Attachment; Contemplating These Faults by Relating Them to Oneself; Shape Is Not the Object of Attachment)

It Is Unsuitable To Be Attached to Objects of Touch

If from food alone arise [49]
Saliva and excrement,

And if out of these one does not like excrement,
Why does one specifically like saliva?

Cushions made of cotton that are soft [50]
To the touch one does not like,
Saying, 'It does not have any bad smell.'
The desirous are deluded regarding impure.

The corrupt desirous that are deluded [51]
Say, "Though the cotton is soft to the touch,
One cannot have intercourse with it",
And become angry with it.

Someone says, "I like the saliva of a woman."

Answer: As saliva as well as excrement and urine arise from the same very cause of food, why do you prefer the saliva and dislike the excrement? They are the same in arising from an impure cause and in being an impure result.

The desirous are deluded regarding the impure and thus act with attachment. They discriminate between the cotton cushion that is soft to the touch and the feel of a woman, saying it does not possess the bad smell that one can find on the body of a woman.

The corrupt desirous people say that although the cotton is soft when touched, one cannot have intercourse with the cotton, and become angry with it. Hence, they intensely grasp only at that which is distorted. It is unsuitable to be attached to objects of touch.

Stopping the Conception of Purity

If there is not attachment for the impure [52]
Then why do you embrace the midst of others,
Who are a bone cage bound by sinews,
Given a face with the mud of flesh?

Yours alone, which possesses many impurities, [53]
You utilize continuously, and
Out of a thirst for the impure
You desire also other bags of filth.

If you say, "I have no attachment for the impure," then why do you embrace the midst of women, who are but a bone cage bound by a net of sinews and given a face with the mud of flesh? It is unsuitable.

Further, your very body, which possesses many impurities, you utilize continuously, and you also crave and are thirsty for the impurity of other impure bags. If you are not satisfied with your own body, then why do you desire the body of a woman? It is unsuitable.

Body and Mind Are Individually Not the Object of Attachment

You say, "I like this flesh." [54]
If you desire to touch and look at it,
Then why do you not desire the
Inanimate flesh?

The mind you desire [55]
You cannot touch or see,
That which you can touch or see is not mind.
What is meaningless copulation good for?

You say, "I do not like contact with cotton, but I do like the feel of the body of another."

Answer: If you desire contact with and to look upon the body of another, then why do you not desire the flesh of an inanimate dead body? You should like it but as you do not, it is unsuitable to be attached to the body.

Argument: "I am attached to the mind of others."

Answer: You cannot touch or look at the mind you desire, and that which you can touch is not mind. Therefore, what good is it to embrace the meaningless body and be attached to it? As it is not good for anything, it is unsuitable to be attached.

Contemplating These Faults by Relating Them to Oneself

That one does not realize the impure nature [56]
Of the body of others is not very surprising,
But that one does not realize
That oneself is impure is very surprising.

That one does not realize the impure nature of the body of others is not very surprising, but that one does not realize the impure nature of one's own body that continually dis-integrates into something impure, this is indeed surprising. This is an ironic statement. Once one understands the impure, it becomes unsuitable to be attached.

Shape Is Not the Object of Attachment

Why reject the fresh lotus [57]
With petals unfolded by sunlight unobstructed by clouds,
And take joy in the impure cage
With a mind grasping for the impure?

If the pure fresh lotus with petals unfolded by the clear sunlight unobstructed by clouds has all these qualities, then why reject it and take joy in the impure cage due to the grasping for the impure? Since it is unsuitable to like it, it is also unsuitable to be attached to its shape.

Attachment Is Unsuitable, as One Realizes in Dependence upon Reason

(Contemplating That It Is Impure Because of Being the Source of the Impure; Contemplating That It Is Impure Because of Being the Result of the Impure; Showing the Impurity of the Body with an Example; Contemplating that One's Own Body Is Impure)

Contemplating That It Is Impure Because of Being the Source of the Impure

If one does not desire contact [58]
With a place touched by the impure,
Then how can one desire contact
With the body from which the impure came from?

If one does not desire contact with a place that has been touched by something impure such as filth or vomit, then why does one desire contact with the body from which the impurity came? It is unsuitable.

Contemplating That It Is Impure Because of Being the Result of the Impure

If you do not have attachment for the impure, [59]
Why do you desire to copulate with others
Coming from the impure field,
Generated by its impure seed?

If one does not have attachment for the impure, then why do you desire to copulate with the body of others that came from the impure field of the mother's womb, generated by the impure seed of the father's semen and mother's blood? It is unsuitable to be attached.

Showing the Impurity of the Body with an Example

You do not desire even a small [60]
Insect born from filth, yet
The body in the nature of multiple impurities
You desire, despite being generated from filth.

Not only do you not disparage [61]
Your own impurity,
You desire others' impure bags
Due to a thirst for the impure.

Further, you do not like even a small dirty insect that was born from filth. How can you desire the body that is in the nature of many impurities and was generated from the thirty-six impure substances? Not only do you not disparage your own impure object, you desire the impure bags that are the aggregates of others out of a thirst for the impure. This is unsuitable.

Contemplating that One's Own Body Is Impure

(Contemplating the Impure Body; If One Is Attached to It, then It Is Suitable to Be Also Attached to the Body in the Cemetery)

Contemplating the Impure Body

Whether it is something pleasant like camphor [62]
Or cooked rice or vegetables,
When it is put in the mouth and taken out again,
Even the ground becomes impure and dirty.

When pleasant medicines like camphor or cooked rice and vegetables are put into one's mouth and taken out again, then even the ground where they are discarded is impure and dirty. Hence, it is unsuitable to have attachment.

If One Is Attached to It, then It Is Suitable to Be Also Attached to the Body in the Cemetery

If one has doubt even though [63]
Such impurity is manifest,
One should look at other
Impure bodies discarded at the cemetery.

Although one knows that [64]
If the skin of the body is opened
One will generate great fear,
One continues to repeatedly delight in it.

If one has doubts and thinks this body may be pure even though it is manifestly impure, then one should look at other bodies that have been discarded at the cemetery. Although one knows that once the body's skin is open it is very frightening, one continues to repeatedly take delight in one's own and women's bodies. This is unsuitable. One should abandon attachment by viewing one's body as equal to the corpse in the cemetery.

Hence, Stop Grasping at the Pure

(The Body Cannot Be Cleansed by Effortful Means; The Body Is Not Beyond the Nature of Being Frightening; Contemplating It as an Object of Disillusionment)

The Body Cannot Be Cleansed by Effortful Means

(The Impure Body Cannot Be Made Pure by Scents such as Sandal; There Is No Reason to Be Attached to an Unrelated Smell)

The Impure Body Cannot Be Made Pure by Scents such as Sandal

The scents applied to the body [65]
Are among others, sandal, and nothing more.
Why be attached to another
Due to a scent separate from it?

If, "Is it not improper not to be attached to it, [66ab]
Due to its bad smell?"

Argument: "Although the body is impure it is suitable to be attached to it when scents such as sandal are applied to it."

Answer: The scent applied to the body can be, among others, camphor or sandal, and does not belong to the body. For what reason are you attached to the body of others due to a smell separate from that body?

Argument: "Perhaps not being attached to the body due to its naturally bad smell is improper?"

Answer: "If one is attached to the body, it causes many sufferings."

There Is No Reason to Be Attached to an Unrelated Smell

Why do those who crave the meaningless [66cd]
Transitory world, apply nice scents?

As the scent belongs to sandal [67]
How can it become that of the body?
Why be attached to something
Due to a scent that does not belong to it?

Those who crave for the meaninglessly transitory world apply scents such as sandal to their body in order to generate attachment for it. However, if the pleasant scent is a quality of the sandal, then how can it become a quality of the body? As it is not in any way a quality of the body, why be attached to something due to a scent that does not belong to it? It is unsuitable.

The Body Is Not Beyond the Nature of Being Frightening

If the nature of the naked body [68]
With long hair and nails, yellow teeth
And anointed with the scent of foul smelling mud
Is only frightening,

And if it is like a weapon that harms me, [69ab]
Why do I clean it with effort?

Argument: The body is an object of desire once hair, nails and so forth are cleaned up and made nice.

Answer: If the hair and nails are long, the teeth are yellow and body has the smell of unpleasant smelling mud, then the naked body is frightening. If it harms me like a weapon that is killing me, then why do I clean it with effort? It is unsuitable.

Contemplating It as an Object of Disillusionment

Through efforts deluded with regards to self, [69cd]
The crazy completely disrupt this place.

If one becomes disgusted with the cemetery [70]
Because of seeing only skeletons,
Can one delight in the cemetery of the city
Filled with moving skeletons?

In this way, through efforts deluded with regards to the self, people are crazy because they are mistaken with regards to the continuum due to afflictions. They completely disrupt this place and are everywhere.

If one becomes disgusted with the body in the cemetery due to seeing only skeletons, then how can one be delighted in the town that is a cemetery filled with skeletons moving around through motivational impulses? It is unsuitable to be delighted.

Contemplating that It Will Give Rise to Much that Is Unwished For
(Showing; Explanation)

Showing

Thus, this impure object [71]
Is not obtained without a price,
As one works for it one is exhausted
And receives the harms of the hells, among others.

Thus, the impure body of a woman is not obtained without paying a price of wealth and so forth. As one build up one's wealth for one's own body, among other things, in this life one will be exhausted due to hardship, and in the next life, one will receive the harms of the hells, among others.

Explanation

(One Does Not Attain One's Wishes; One Will Be Inseparable From Many Things One Does Not Desire)

One Does Not Attain One's Wishes

(There Is No Time to Rely on Desire Objects; One Cannot Rely On Desire Objects Due to Exhaustion; Difficulty Meeting the Desired Object as It Is Far; One Receives Many Undesired Hardships As One Will Be Under the Control of Others)

There Is No Time to Rely on Desire Objects

A child cannot increase wealth [72]
And what happiness will it give in the prime of life?
After having spent one's life accumulating wealth,
What is one to do with desire in old age?

When one is a young child one cannot achieve wealth for the purpose of finding a woman and when one is in the prime of life one does not find a woman, so what happiness will give wealth then? Once in the prime of life, if one passes one's life with accumulating wealth, what is one then to do with one's desire in the end of one's life, when one is old, as one is not able to rely on desire objects then?

One Cannot Rely On Desire Objects Due to Exhaustion

A lowly desirous person [73]
Is tired out from working all day long.
Upon coming home his exhausted body
Lies down like a corpse.

A lowly desirous person such as a servant is tired out from working all day long and upon coming home in the night his exhausted body lies down like a corpse. He does not remember his attachment and cannot act on it.

Difficulty Meeting the Desired Object as It Is Far

The deluded who go abroad, [74]
They who suffer far away,
Although they desire women,
They do not even see a woman to embrace for many years.

They who are deluded and suffering, who go abroad into places far away from home, although they desire to meet a woman, they will not even see the woman they want to embrace for many years. What need is there to mention acting upon their desire?

One Receives Many Undesired Hardships As One Will Be Under the Control of Others

As those wishing to benefit self are deluded, [75]
Although they sell themselves for a purpose,
They do not achieve it and are driven
By the meaningless wind of others' actions.

Those wishing to benefit self, as they are deluded with regards to the method, even though they sell their body for the purpose of gain, do not even get a bad wage. Driven without freedom by the wind of others' actions, which are without meaning for self, they experience suffering in this and the next life and do not achieve their desires.

One Will Be Inseparable from Many Things One Does Not Desire

(One Is without Freedom and Will Quickly Have To Give Up One's Life; One Will Fall Under the Control of Others and Continually Have Many Different Sufferings; It Obstructs Liberation and Exhausts the Freedoms and Endowments; Generating the Mind Wishing for Liberation by Contemplating the Short Comings; Contemplating that Attachment to Sense Objects Is the Source of All Short Comings)

One Is without Freedom and Will Quickly Have To Give Up One's Life

Some sell their bodies [76]
And are ordered about without freedom.
When the companion becomes pregnant
Birth will be at the foot of a tree or a random isolated place.

The foolish who are deceived by desire [77]
Say, "I desire and shall make a livelihood,"
They enter wars despite danger to their lives
And go into servitude for profit.

Some sell their bodies as servants and are ordered around without freedom by others. When on top of this their companion becomes pregnant, as there is no home, she has to give birth at the foot of a tree or some other random isolated place where she happens to be.

The foolish deceived by desire wish to achieve gain, planning to live a long life through gain. Though they are in fear of their lives, they go to war in order to obtain gain, thinking, "I shall live by gain." For profit, they go into servitude and experience many different sufferings.

One Will Fall under the Control of Others and Continually Have Many Different Sufferings

Some desirous even cut their bodies, [78]
Some are impaled from beneath on wooden stakes,

Some are pierced by daggers,
And some are seen being burned.

Through the suffering of accumulating, preserving and losing [79ab]
Understand wealth to be infinite destruction and faults.

Some, for the purpose of their desire, cut their bodies. Some receive the sentence from a king to be impaled from below on a wooden stake. Some are pierced by daggers and swords and some are seriously burned by fire.

As the accumulation, protecting and lastly losing of wealth is all suffering, one should understand wealth to be the root of infinite destruction and faults.

It Obstructs Liberation and Exhausts the Freedoms and Endowments

Those distracted by attachment to wealth [79cd]
Have no opportunity for liberation from the sufferings of existence.

The desirous have these and many [80]
Other disadvantages and insignificant happiness,
Like the ox pulling the cart,
Eating occasionally a little grass.

For the purpose of insignificant happiness, [81]
Which is not rare and even an ox can attain,
Those tormented by karma destroy
The difficult to find freedoms and endowments.

Those with a mind distracted by many different objects due to attachment to wealth take rebirth again and again through the force of karma. Hence they have no opportunity to attain liberation by freeing themselves from the sufferings of existence.

The desirous who crave only the purposes of this life experience the faults of, among others, the many sufferings explained before and insignificant happiness. For example, like an ox that, while pulling the cart, can grab a bit of grass from time to time, to work to achieve happiness and clear away suffering only in this life is something even animals stronger than humans do; it is something the ox also does.

Those tormented by the actions of craving for false objects for the extremely insignificant happiness of this life, which is not rare and even an ox tries to achieve, exhaust and destroy the perfect freedoms and endowments found in this life, which are of great purpose and difficult to attain. Contemplating these faults one should strive to take the essence of this basis with freedoms and endowments.

Generating the Mind Wishing for Liberation by Contemplating the Shortcomings

The desires are certain to disintegrate [82]
And throw one into the hells and so forth,
Just merely a ten millionth partial effort of
The great effort endured

For the always meaningless, [83]
Will achieve the very enlightenment.
The desirous have more suffering than those
Practicing the path to enlightenment, and no enlightenment.

In addition, the desired sensual happiness, such as that of a prince, is certain to disintegrate, and by being attached to it one falls to lower realms such as the hells. One can easily attain enlightenment with just a ten millionth of the difficulty and effort that one is subject to since beginningless time in attaining the always meaningless. Those attached to the vile do not act in such a manner. The suffering of the desirous, desiring to attain their wishes, exceeds the suffering of those engaged in the practices to attain enlightenment, and they also do not have the desired result of enlightenment.

Contemplating that Desire to Sense Objects Is the Source of All Shortcomings (Contemplating the Faults of Desire; Meditating on Affinity for Isolation)

Contemplating the Faults of Desire

Contemplating the sufferings of hells and such, [84]
Even weapons, poison, fire
High cliffs and enemies
Do not suffice as examples for the desirous.

Having contemplated the sufferings of the lower realms such as the hells that arise from the negativity that one created for the purpose of desire, even examples such as weapons, poison, fire, high cliffs and enemies cannot suffice as examples for the harm of desire the desirous experience. Therefore, one should not be attached to sense objects.

Meditating on Affinity for Isolation

(The Distinctions of Place and so forth; The Quality of Independence; The Quality of Satisfaction)

The Distinctions of Place and so forth

Thus, one should be weary of desire [85]
And generate a liking for solitude
Devoid of strife and afflictions.
The fortunate contemplate the purpose of others

And wander about in the peaceful forest [86]
On cool wholesome abodes of vast flat stones,
Joyful and refreshed by moonlight and sandal,
Quiet, where peaceful forest breezes move.

Query: In what kind of isolated place should one remain?

Answer: Just like the wheel-turning king who has no competition and enjoys the happiness of the senses, the yogi abides in the peaceful forest free from the distractions of outer strife, and the afflictions of attachment and anger by others. Like previous fortunate beings, practicing the good actions in a cool place refreshed by moonlight and anointed by sandal, on vast flat stones equaling wholesome abodes, joyful and without

unpleasant sound to the mind, in a place beautified by the movement of a soft and peaceful forest breeze.

There the yogi does contemplations for the purpose of others, such as meditating on the mind of enlightenment, and wanders around. Relying in such a way on solitude the yogi's happiness is superior to any worldly happiness.

The Quality of Independence

Abiding as one wishes [87]
In empty houses, at the foot of trees and caves,
Abandoning the suffering of keeping,
Enjoying without care and independently.

Abiding in houses abandoned by others, at the foot of trees and caves for as long as one wishes, abandoning the suffering of keeping and protecting many possessions. They abide carefree, independently from fears and worries.

The Quality of Satisfaction

Acting independently and without attachment, [88]
Unrelated to anybody,
Enjoying the happiness of contentment,
This is difficult to find even for the powerful.

The happiness of independently enjoying the place, possessions and so forth as one wishes without attachment to them, of abiding in a place unrelated to anybody, with the happiness of being content with little inferior food and clothing, is a happiness that is even difficult to find for gods and influential humans. Hence, those skilled should make an effort to rely on solitude.

The Way of Meditating on Calm Abiding:

If it is rare for a distracted mind to even attain a worldly mental stabilization, then what need is there to mention complete enlightenment. Therefore, until the attainment of complete enlightenment one should not let one's mind get distracted.

Shakyamuni Buddha

The Way of Meditating on Equalizing Self and Others

The Way of Meditating on Calm Abiding

(The Way of Meditating on Equalizing Self and Others; The Way of Exchanging Self and Others)

The Way of Meditating on Equalizing Self and Others

(Brief Explanation; Extensive Explanation)

Brief Explanation

Having contemplated the qualities of solitude [89]
In these and other aspects,
One should pacify disturbing thoughts
And meditate on the mind of enlightenment.

At first, strive in meditating [90]
On equalizing self and others.
Since they are the same in happiness and suffering
Look after others like yourself.

Having contemplated in the aspects outlined before, and in other aspects, the qualities of remote places isolated from outer excitement and other distractions, one should then pacify the disturbing thoughts that are aspiring to sense and other objects, and meditate on the mind of enlightenment.

Query: With which method should one meditate?

Answer: At first, strive in meditating on equalizing self and others.

Query: How?

Answer: Since others have the same acceptance and rejection of happiness and suffering as oneself, and try to establish their happiness and clear their suffering in the same way as one tries to establish one's happiness and stop one's suffering, one should look after all sentient beings, cherishing them like oneself.

Extensive Explanation

(Explaining the Meaning of Equalizing Self and Others; The Way of Meditating on Equalizing Self and Others; The Benefits of Meditating on It; If One Meditates On Equalizing Self and Others, One Can Develop It)

Explaining the Meaning of Equalizing Self and Others

Although there are many parts such as hands and so forth, [91]
They belong to the same body that is the object of protection;
Likewise, the happy and suffering migrators
All equal oneself in desiring happiness.

Argument: As there are infinite different sentient beings, it is not suitable to generate the mind thinking 'I' with regards to them. How can the acceptance of their happiness and the rejection of their suffering possibly be one's own?

Answer: Although the body has many parts such as the feet and hands, they are all the same in being parts of the one body that is regarded as 'mine' by the person. Likewise, although there are many different migrators, such as gods and humans, their happiness and sufferings are not different. Focusing on how they are the same, one

The Way of Meditating on Calm Abiding:

beholds all others as oneself, holds them as self, and thinks, "I shall establish that happiness and I shall clear away this suffering." This is the meaning of meditating that all of them are equal to oneself.

The Way of Meditating on Equalizing Self and Others

(Rejecting That the Acceptance and Rejection of Happiness and Suffering Is Unsuitable To Be the Same; Explaining the Reason Why It Is Suitable to Meditate on It as Equal)

Rejecting That the Acceptance and Rejection of Happiness and Suffering Is Unsuitable To Be the Same

If, 'One's sufferings
Do not harm the body of others.'
Yet, they are one's sufferings,
Holding them as mine, they are unbearable. [92]

Similarly, others' sufferings
Do not fall upon oneself.
Yet, they are one's sufferings,
Holding them as mine, they are difficult to bear. [93]

Argument: Since other's sufferings do not harm one's body, and one's own sufferings do not harm the body of others, it is invalid that the clearing away of their suffering equals the clearing away of one's own suffering.

Answer: There is no fault. Even though one's suffering does not harm the body of others, and the suffering of others does not harm oneself, their suffering is one's own suffering. By grasping at oneself as 'self' one finds one's own suffering unbearable. Similarly, by meditating on holding other sentient beings as self, even though their sufferings do not fall upon oneself to experience, their sufferings become sufferings to be cleared by oneself, because by holding sentient beings as one's own self, if they experience sufferings, they become difficult to bear for oneself.

Explaining the Reason Why It Is Suitable to Meditate on It as Equal

(Extensive Explanation; Short Summary; Refuting Objections)

Extensive Explanation

(Stating the Reason; Establishing the Pervasion; Clearing Away Obstructing Thoughts of 'It Is Unsuitable to Meditate on Equalizing Self and Others')

Stating the Reason

I shall clear the sufferings of others
Because they are suffering, like my own suffering.
I shall benefit others
Because they are sentient beings, like my body. [94]

Take the subject 'the sufferings of other sentient beings' - they are suitable to be eliminated by oneself - because they are suffering, e.g. like one's own suffering.

It is appropriate for one to establish the benefit and happiness of others - because the other person is a sentient being, e.g. like establishing the happiness of one's body.

Establishing the Pervasion

(Actually Establishing the Pervasion; Clearing Away Obstructions)

Actually Establishing the Pervasion

When both self and others [95]
Are the same in desiring happiness,
What difference is there to me,
Why do I strive only for my own happiness?

When both self and others [96]
Are the same in not desiring suffering
What difference is there to me?
Why do I protect myself but not others?

It follows that it is appropriate to equally reject and accept upon having focused on the happiness and suffering of self and others - because when both self and others are the same in desiring happiness - then what difference is there between others and myself? There is no difference. For what reason do I strive only for my own happiness? It is unsuitable not to strive for the happiness of others.

When both self and others are the same in not desiring suffering, what difference is there between others and myself? There is no difference. For what reason do I work for my own happiness, and protect my own happiness from degenerating, but do not protect the happiness of others? It is suitable to work for the happiness of both equally.

Clearing Away Obstructions

If, 'I do not protect them [97]
Because their suffering does not harm me.'
Since also the future sufferings
Do not harm, why protect from them?

The conceptual thought thinking, [98]
'I will experience this,' is wrong.
The dead person that takes rebirth
As another is another.

Argument: I do not protect sentient beings when they experience suffering because their suffering does not harm me.

Answer: This is highly unsuitable. Otherwise, it would also be unsuitable to accumulate wealth when young out of fear of suffering in old age, or to engage in the morning or in the day in a method to avoid suffering in the afternoon or tomorrow, since the later future suffering does not harm the earlier person. Even if one fears there could be suffering, it would be inappropriate to protect oneself.

Argument: If one would not wonder in this life whether one could experience suffering in a later life, then one would have to experience sufferings in the later life. It is therefore appropriate to make an effort to prevent that situation.

The Way of Meditating on Calm Abiding:

Answer: The conceptual thought thinking that the self of this life experiences sufferings in the later life is distorted. This would be like a dead person that takes rebirth as another person in a later life. This later person is not suitable to be the same as the earlier person.

This was a refutation of the unsuitability of one to eliminate the sufferings of another with the reasoning of the similarity of the earlier and later different moments. The meaning of the text is not that it is a refutation based on the ultimate.

When something is suffering [99]
And one protects another,
The suffering of the foot is not that of the hand
Why should it protect it?

If, 'though unsuitable, here [100]
It engages due to grasping at self.'
This unsuitable self and other,
What can they do? They are to be abandoned.

Further, when one part of the body needs to eliminate the suffering of another body part and protect that body part, since the suffering of a foot pained by a thorn is not the suffering of the hand, why should the hand eliminate this suffering of the foot? It would follow that it is unsuitable.

Argument: Even though it is inappropriate for one to eliminate unrelated suffering, here it is appropriate for one to eliminate the sufferings of the other because the bodies of earlier and later lives, and earlier and later moments of this body are all held by one person as mine due to familiarization.

Answer: What can that unsuitably held as independent self and other accomplish? They are suitable to be abandoned because the grasping at the self of person is mistaken and generates all faults.

Clearing Away Obstructing Thoughts of 'It Is Unsuitable to Meditate on Equalizing Self and Others'

That called *continuum* and *collection* [101]
Are false, like the rosary and army,
There is no one suffering,
What should they abandon belonging to whom?

Without a possessor of suffering [102abc]
Everything is without distinction
Because it is suffering, it is to be eliminated.

Argument: These two situations are not the same as two different people are unrelated, but the hands and feet of one person belong to the same group, and the old and young person and the earlier and later life belong to the same continuum. In the latter situations, it is appropriate for one to help the other, but in the first situation it is inappropriate.

The Way of Meditating on Equalizing Self and Others

Answer: It follows there is no independent group or continuum because that called *continuum* and *group* are falsities labeled on the earlier and later parts of that possessing the continuity, and on the parts of the group; like the rosary and army that are a falsity labeled on their different parts.

Argument: Since they are contained by the mind of one person, they fall under the control of that person and therefore, even though they are different from the point of view of object and time, the suffering of one is eliminated by the suffering of the other.

Answer: Because there is no self of the person that is suffering, there is also no happiness or suffering that is controlled by any controller. For this reason, there is no independent possessor engaging suffering, and hence all sufferings of self and others have no distinction. However, there is the suffering of self and other who are nominally dependent on each other, and therefore it is appropriate to eliminate one's suffering.

Short Summary

What use is this definiteness here? [102d]

The statement 'Why should one eliminate
The sufferings of others?', is not up for debate. [103]
If one reverses, then one reverses all,
If not, then one is like sentient beings.

Therefore, because the suffering of others' is suffering, it is suitable to be eliminated by me. What use is the concrete division into self and other? Since one needs to eliminate all the suffering of others, there is no argument like, 'Since it does not harm me why should one reverse the suffering of others?' If one reverses one's sufferings because one does not desire them, then it is appropriate to reverse the suffering of everybody. If the sufferings of others are not to be eliminated, then one's own sufferings also become something not to be eliminated, like the sufferings of others. Hence, one should put great importance into eliminating the sufferings of others by cherishing others as one cherishes oneself.

Refuting Objections

(Refuting that Bodhisattvas Become Overwhelmed by Their Own Suffering Through Contemplating the Suffering of Sentient Beings; The Need to Contemplate Suffering)

Refuting that Bodhisattvas Become Overwhelmed by Their Own Suffering Through Contemplating the Suffering of Sentient Beings

If, 'Since sufferings increase due to compassion, [104]
Why generate them with urgency?'
If one contemplates the suffering of migrators,
How can suffering increase due to compassion?

Argument: If out of compassion one makes all the sufferings of others one's own, then, one's sufferings become more. But why generate suffering with intensity instead of abandoning it?

The Way of Meditating on Calm Abiding:

Answer: When bodhisattvas contemplate the suffering of migrators, it follows that their suffering does not increase due to compassion, because this compassion eliminates all their feelings of suffering.

The Need to Contemplate Suffering

If through one suffering [105]
Many sufferings became non-existent,
Then it is only suitable for self and other
That suffering is generated out of affection.

Even though Supuspa Chandra [106]
Knew the suffering caused by the king,
He did not eliminate his own suffering,
In order to exhaust the suffering of many.

If it were the case that one insignificant suffering eliminates the many samsaric sufferings of the infinite migrators then, since it has a great purpose, it is only suitable for oneself and others to generate this suffering out of affection.

As it is stated in *'The King of Concentration Sutra'*, even though the bodhisattva Supushpa Chandra knew that he would receive the harm of being killed by the king, he did not eliminate his own suffering but accepted it, as he saw that this would alleviate the suffering of many sentient beings, and proceeded to the town. He did not listen to his entourage, who tried to stop him.

The Benefits of Meditating on It

(Those Dedicated Only to the Purpose of Others Do Not Have Great Suffering; Working for the Purpose of Others as Its Happiness Is Superior; One's Pride Will Be Pacified; One Will Be Independent From Taking and Ripening; For Those Reasons It Is Suitable to Meditate on Equalizing Self and Others)

Those Dedicated Only to the Purpose of Others Do Not Have Great Sufferings

When the continuum becomes thus acquainted [107]
One takes joy in pacifying the suffering of others.
As if it were a lotus pond
One will even enter the hell without respite.

If one's continuum becomes habituated to the meditation of equalizing self and other as explained before, then one takes joy in pacifying the sufferings of others. In order to destroy the sufferings of others one will disregard one's own sufferings and happily enter even the hell without respite as if it were a lotus pond. One will not have any mental suffering working for the purpose of others.

Working for the Purpose of Others as Its Happiness Is Superior

If one liberates sentient beings [108]
One has an ocean of joy.
Is this not superior?
What use is it to desire liberation?

The Way of Meditating on Equalizing Self and Others

If one liberates sentient beings from cyclic existence then one will be filled by an ocean of joy that accomplishes all one's wishes, and one will be satisfied. Is this not superior? What use is it to desire liberation only for oneself? Remembering that all sentient beings have not accomplished it, one should strive for their purpose.

One's Pride Will Be Pacified

Thus, though one works for the purpose of others [109ab]
There is no exaggeration or superiority.

Thus, as one takes great joy in the purpose of others, even though one works for the purpose of others, there is no puffed up thought of 'I am filled with kindness,' or a feeling of superiority in that regard.

One Will Be Independent From Taking and Ripening

As one singularly takes joy in others' purpose, [109cd]
There is no hope for a ripening result.

As one only likes to accomplish the purpose of others there is no hope for a ripening result.

For Those Reasons It Is Suitable to Meditate on Equalizing Self and Others

Therefore, just as one protects oneself [110]
From slight unpleasantness,
One should generate the mind of compassion
And protect others.

Since it is appropriate to meditate on equalizing self and others, one should generate a mind of compassion and protect others from their undesired suffering just as one protects oneself from even just a few unpleasant words.

If One Meditates On Equalizing Self and Others, One Can Develop It

Although others' drop of semen and blood [111]
Does not become an object¹,
Through familiarization,
One says, 'mine' and knows it as such.

Likewise, why does one not hold [112]
The body of others by saying, 'mine?'
By replacing one's body with that
Of another, there is no difficulty in this regard.

Argument: Since one does not generate the thought that thinks of the other's body or eye as 'my body' or 'my eye,' how could one generate the awareness that accepts and rejects others' happiness and suffering as one's own?

Answer: If one does not meditate, then this is correct. But, if one is able through familiarization to know and grasp at the drop of the father's and mother's semen and blood

¹Gyaltsab Je: In some translations the line 'although not becoming an object' does not exist.

The Way of Meditating on Calm Abiding:

as one's own object, saying 'this is mine,' then why should one not be able to hold the body of others as one's own through familiarization? One should be able to. If one meditates, then one generates the mind thinking of it as one's own. Hence, having contemplated the benefits of eliminating the sufferings of others one should strive to eliminate them.

Then, if one purposely stops cherishing one's body and meditates on substituting another, it will be without out difficulty, like meditating on cherishing self.

The Way of Exchanging Self and Other

The Way of Exchanging Self and Others

(In Brief; Extensive Explanation)

In Brief

(The Way of Exchanging Self and Other; The Reason Why It Is Suitable to Meditate On It)

The Way of Exchanging Self and Other

Understanding that self is faulty [113]
And that others are an ocean of qualities,
Meditate on completely rejecting self-grasping
And on accepting others.

Since cherishing oneself is the source of all shortcomings it is faulty and needs to be abandoned with great purpose, and since cherishing other sentient beings is the source of all that is good, it has an ocean of qualities. Understanding this, one should meditate on completely abandoning cherishing self and accept cherishing others.

The Reason Why It Is Suitable to Meditate On It

Just as the hands and so forth [114]
Are asserted as parts of the body,
Why does one not assert
Embodied beings as limbs of migrators?

Argument: Since sentient beings are of infinite number, it is impossible to hold them as self.

Answer: Even though the hands and feet are different, because they are parts of the body one desires to protect them. Likewise, although embodied sentient beings are many, if one meditates on cherishing them, then why should one not wish to cherish the migrating limbs of one's body? It is suitable to desire so.

Extensive Explanation

(Explaining the Way of Exchanging Self and Other; The Way of Following Up in Thought; The Way of Following Up in Action)

Explaining the Way of Exchanging Self and Other

(Extensive Explanation; Brief Summary)

Extensive Explanation

(Meditate on Cherishing Others; Abandoning Cherishing Self with Effort; Contemplating the Faults of Holding Self As the Most Important and the Benefits of Holding Other As the Most Important)

Meditate on Cherishing Other

(Being Able to Exchange Self and Other, Exaggeration Is Pacified Advice to Make an Effort to Meditate without Hope for a Ripening Result; Giving Even Greater Purpose to the Benefit of Others; If One Meditates, One Is Able to Generate It; Meditate on Exchanging Self and Other because Both Self and Other Wish To Be Freed from Suffering)

Being Able to Exchange Self and Other, Exaggeration Is Pacified

Just as one generates through familiarity [115]
The awareness of 'mine' for a body lacking self,

The Way of Meditating on Calm Abiding:

Why should one not generate the awareness of 'mine'
For other sentient beings through familiarization?

Thus, producing the purpose of others [116ab]
Superiority and exaggeration do not arise,

Argument: I am not able to meditate on exchanging self and other.

Answer: Through familiarity, one generates the grasping at 'mine' for the body even though the body lacks a self. Likewise, why should one not be able to generate the awareness of 'this is mine' through familiarizing oneself with cherishing other sentient beings? If one meditates, one can definitely generate it.

As this meditation on holding all sentient beings as self accomplishes the purpose of others, one does not generate a feeling of superiority or a puffed up mind.

Advice to Make an Effort to Meditate without Hope for a Ripening Result

Similar to not expect a reward [116cd]
When eating food¹.

Hence, when protecting self [117]
From some small unpleasantness
Meditate on the mind of protection
And compassion for migrators.

For example, it is similar to not expecting a reward for eating one's food. Since it has infinite benefits, one should meditate on compassion and protecting migrators from suffering just as one would protect oneself from even small unpleasant words.

Giving Even Greater Purpose to the Benefit of Others

The protector Chenresig [118]
Blessed therefore even his name,
Out of great compassion,
To eliminate migrators' sufferings of cyclic existence.

Since one needs to protect sentient beings from even small suffering, the protector Chenresig blessed out of great compassion even his name to eliminate also the slightest of the frightening sufferings in cyclic existence: 'By thinking of my name may the frightening sufferings of cyclic existence become non-existent.'

In the '*Array of Stalks Sutra*', it explains it as remembering the name trice.

If One Meditates, One Is Able to Generate It

Do not be turned off by difficulty. [119]
Through the force of familiarity
The one whose name instilled fear when hearing it,
Becomes the one without whom one is joyless.

The Way of Exchanging Self and Other

Argument: Although there are many benefits, it is difficult to meditate on exchanging self and other.

Answer: One should not be turned off by the difficulty of meditating on it because if one meditates, then one can realize it. Through familiarization even the enemy whose mere name instilled fear in us when hearing it, becomes later a friend without whom we are joyless.

Meditate on Exchanging Self and Other Because Both Self and Other Wish To Be Freed from Suffering

They who wish to rescue quickly [120]
Self and others
Should practice the secret advice
Of exchanging self and other.

For those reasons, they who wish to rescue quickly self and others from the faults of existence and peace should practice exchanging self and other, which is the secret Mahayana advice on the ultimate meaning of meditation, which is kept from those who are not a vessel.

Abandoning Cherishing Self with Effort

(Self-cherishing Is the Cause For All Dangers; It Is That Which Induces All Harmful Actions)

Self-cherishing Is the Cause For All Dangers

Out of those that generate fear for a small object [121]
Due to attachment to their body,
Who would not abhor, like an enemy,
This body that generates fear.

If due to attachment to one's body, without having exchanged self and others, one generates great fear for even small objects of fear such as a poisonous snake, then who that is skilled would not abhor this body like an enemy? It is unsuitable to cherish it.

It Is That Which Induces All Harmful Actions

Desiring to practice the ritual of curing [122]
The afflictions of the body's hunger, thirst
And the like, one kills birds, fish,
Animals and hides in ambush.

They who, for profit and praise [123]
Even kill their father and mother,
Or steal offerings from the Triple Gem
Burn in the hell without respite.

Hence, who that is wise would not view [124]
This body that is desired, protected
And made offerings to,
As an enemy, and deride it?

The Way of Meditating on Calm Abiding:

Those who cherish self, and out of the desire to practice the ritual of curing the body's afflictions of hunger, thirst and the like, will burn in the hells without respite because they kill birds, fish and animals, ambush travelers and steal the wealth of others.

They will also burn in the hells without respite when, in order for the cherished body to receive profit and praise, they steal offerings from the Triple Gem or even kill their father and mother.

Who that is skilled will not view this body that is desired, protected and made offerings to on the basis of cherishing it, as an enemy, who will not deride it? One needs to stop all forms of self-cherishing.

Contemplating the Faults of Holding Self as the Most Important and the Benefits of Holding Other as the Most Important

(A List of the Faults and Benefits of Cherishing Self and Other; It Is Appropriate to Abandon Self-cherishing)

A List of the Faults and Benefits of Cherishing Self and Other

(Extensive Explanation; Short Summary)

Extensive Explanation

(From the Point of View of Generosity; From the Point of View of Harm; From the Point of View of Praise and Fame; From the Point of View of Inducing Action; From the Point of View of Benefit and Happiness)

From the Point of View of Generosity

Saying, 'If I give, what shall I use?', [125]
Is the way of the demon; the egotistical thought.
Saying, 'If I use, then what will I give?',
Is thinking about others; the dharma of gods.

The way of the demon, the egotistical thought, where out of miserliness one thinks, 'If I give my wealth to others, then what will I use?', generates danger. The thought of, 'If I use it, then what will I give to others?', is only about the welfare of others. It is the dharma of the gods and gives rise to all that is good and perfect.

From the Point of View of Harm

If one harms others for the purpose of self [126]
One will fall into the hells and the like.
If one harms self for the purpose of others
One will attain all good perfections.

If one inflicts harm on others, such as killing, in order to attain happiness for oneself, one will fall into the hells and the like. If one harms and gives up one's body and wealth for the happiness of others, then one will attain all good perfections.

From the Point of View of Praise and Fame

Due to the wish to attain it oneself [127]
One will have lower rebirth, inferiority and stupidity.

The Way of Exchanging Self and Other

If one transfers it to others,
One will attain honor in a happy rebirth.

Wishing to be elevated by praise and fame, one will take a lower rebirth in the next life. Even if one takes rebirth as a human, one will be of low caste, bad appearance and stupid. If one habituates oneself in transferring the wish for elevation to others, one will have a happy rebirth in the next life, where one will receive perfect praise and honor.

From the Point of View of Inducing Action

If one commands others for the purpose of self, [128]
One will experience being a slave and the like.
If oneself works for the purpose of others,
One will only experience being a lord and master.

If one enslaves others, taking their freedom, for the purpose of self, then one will experience later inferior status; being a slave and the like. If one works and commands oneself for the happiness and benefit of others, one will later be a lord and master, and experience higher status, having a good appearance and the like.

From the Point of View of Benefit and Happiness

Whatever happiness is found in the transitory worlds [129]
Came from the wish for the happiness of others.
Whatever sufferings are found in the transitory worlds
Came from wish for self to be happy.

In short, whatever happiness there is in the transitory worlds, it all came from the wish for others to be happy and from working for others. Whatever sufferings there are in the transitory worlds, they all came from the self-cherishing that wishes happiness for the self. Therefore, one should stop the self-cherishing with effort.

Short Summary

What need is there to say a lot? [130]
The childish work for their own benefit
And the Able Ones work for the benefit of others,
Look at the difference between the two.

What needs is there for extensive elaborate explanations? The childish receive all they do not wish for because they cherish their own well-being, while the Able Ones work for the welfare of others and perfect all that is good. Just look at the difference between these two.

It Is Appropriate to Abandon Self-cherishing

(The Unseen Faults; The Faults That One Can See; A Summary of the Faults; It Is Suitable to Give Up Self-cherishing)

The Unseen Faults

If one does not perfectly exchange [131]
One's happiness for the suffering of others

The Way of Meditating on Calm Abiding:

One will not achieve enlightenment
And one will also lack happiness in cyclic existence.

If one does not exchange perfectly the happiness of self for the suffering of others and reverse from the initial attitude of working for the happiness of self and eliminating the suffering of self, by cherishing other, i.e., working for their happiness and striving with effort to eliminate their suffering, then one will not achieve enlightenment.

One may think, 'Even if I do not achieve enlightenment and remain in cyclic existence that would be ok', but one will also lack perfect happiness in cyclic existence.

The Faults That One Can See

Leaving aside the world beyond, [132]
Servants and helpers will not work and
Masters will not pay wages,
One will not even achieve the purpose of this life.

One gives up the perfect bliss and happiness [133ab]
That establishes the seen and unseen happiness.

If one does not meditate on giving up self and cherishing others, then, leaving aside the faults of future lives, also in this life one's servants and helpers will not work and the master one did work for will not pay wages. One will not achieve even the purpose of this life.

A Summary of the Faults

Due to the cause of harming others, [133cd]
They are deluded and take on frightening suffering.

As one does not put great purpose into the welfare of others one has given up exchanging self and other; the method for achieving happiness in this life and in future lives. Thus, one has thoroughly abandoned perfect happiness. The childish that are deluded with regards to what is the method for happiness and suffering, due to the cause of inflicting the harm of suffering onto others, have taken into their continuum frightening and difficult to bear suffering.

It Is Suitable to Give Up Self-cherishing

Whatever harm there is in the transitory worlds, [134]
Whatever danger and suffering come into existence,
If all that arises from self-cherishing,
Then what does this demon of self-cherishing do for me?

If one does not give oneself up completely, [135]
One will not be able to abandon suffering;
E.g., if one continues to hold onto the fire
One is unable to stop being burned.

The Way of Exchanging Self and Other

If all the human and non-human harm in the transitory worlds, all the mental fears and physical sufferings that come into existence, arise from self-cherishing, which has taken the self as object, then what good is this great demon of self-cherishing for oneself? It causes all that one does not desire, and one should abandon it.

If one does not completely give up cherishing oneself then one will not be able to eliminate the suffering of all sentient beings. For example, like not being able to stop being burned if one continues to hold the fire in one's hand.

Brief Summary

(The Way of Exchanging Self and Other; Stopping Wrong Actions Upon Having Done the Exchange; Practicing Faultlessly)

The Way of Exchanging Self and Other

Thus, to pacify harm to oneself [136]
And to pacify the suffering of others
One should offer oneself to others
And hold others as oneself.

I say 'I am under the control of others.' [137]
Mind, understanding this with certainty
You shall from now on think about nothing else
But accomplishing the welfare of all sentient beings.

Since disregarding others and cherishing self is the source for all that is undesired, one should give up cherishing self and cherish others as oneself, offering oneself for the purpose of all sentient beings, so as to pacify harm to self and the sufferings of others.

'Mind, you should understand with certainty that from now on I am under the control of others. From today onwards you shall think only about accomplishing the welfare of sentient beings and not about other things such as accomplishing only the purpose of self.'

Stopping Wrong Actions Upon Having Done the Exchange

It is unsuitable to accomplish the welfare of self [138]
With eyes and the like that belong to others.
It is unsuitable to mistreat them with the eyes
And the like that are for their purpose.

If one dedicates oneself as servant for sentient beings then it is unsuitable to use one's eyes and the like to mistreat them. It is unsuitable to look angrily at sentient beings with the eyes that belong to them or to use these eyes to achieve only one's own welfare. One needs to achieve their purpose.

Since it is unsuitable to mistreat sentient beings with eyes and the like that belong to them, if one recognizes that one mistreats them with the three doors, one needs to restrain oneself again and again upon contemplating the faults.

The Way of Meditating on Calm Abiding:

Practicing Faultlessly

Then, having to put sentient beings first, [139]
Whatever is observable on one's body
Though having it stolen
One uses it for the benefit of others.

For this reason, having to put the purpose of sentient beings first, one views without forgetfulness the food, clothing and others that one observes on one's body as having been stolen from others. Giving up grasping at these objects as mine one uses them for their benefit, as a servant would use the food, clothing and other of the master.

The Way of Following Up In Thought

(Indicating; Explaining)

Indicating

Having made those lower and the like into self [140]
And having made self into others,
With a mind free of thoughts
Meditate on jealousy, competitiveness and pride.

Bodhisattvas focus on other sentient beings that are lower, equal and superior and take them as self and hold the self as other. Having thus exchanged the focus of grasping at self and others, one should induce certainty and meditate, if the mediating bodhisattva's name is Devadatta, with a mind free from doubting thoughts on jealousy for Devadatta, competitiveness if equal and pride if lower.

Explaining

(The Way of Meditating on Jealousy for the Higher; The Way of Meditating on Competitiveness for the Equal; The Way of Meditating on Pride for the Lower; The Result of the Meditation)

The Way of Meditating on Jealousy for the Higher

(The Way of Meditating; The Way of Practice after the Meditation)

The Way of Meditating

He is praised but I am not, [141]
We do not find gain like him,
He is praised but I am criticized,
He is happy but I have suffering,

I have to do the work [142]
While he abides happily;
He is great in the world
But I am renown for my lack of qualities.

What should one do without qualities? [143]
We all become endowed with qualities.
There are those that are lower than him
And there are those that are higher than myself.

The Way of Exchanging Self and Other

Ethics, view and faults [144ab]
Are out of our control as they are powered by the afflictions¹.

When the bodhisattva Devadatta meditates on exchanging self and other, Devadatta is praised by others, but having taken sentient beings as self, one is of lower qualities and will not be praised. One does not find necessities for happiness in the same way as Devadatta and although the bodhisattva Devadatta is praised, one, the sentient beings, are criticized. He is happy and we sentient beings have suffering. We have to do the work of carrying, but Devadatta abides happily.

This bodhisattva is greatly renowned in the transitory worlds for his ethics, listening and so forth, but I am known for inferiority and a lack of qualities. Through effort you achieved qualities but what should we, the sentient beings without qualities do? We shall all practice to become endowed with qualities.

That we are low and he is high is posited relative to each other. Those people with superior qualities such as this bodhisattva have someone that is inferior and those that are inferior such as myself have someone that is superior. Therefore there is no need for us sentient beings to be discouraged and we should practice with effort for complete enlightenment. One should meditate on holding others as self, by thinking in this way.

Argument: You are lower than the bodhisattva Devadatta due to degenerated ethics and view.

Answer: The degenerated ethics and view, faults due to lifestyle and so forth, i.e., degenerated view and action, are due to the power of the adventitious mental afflictions and not faults I created purposely under my own power.

The Way of Practice After the Meditation

I need to be restored as much as possible, [144cd]
And I also need to accept harm.

However, I am not helped by him, [145]
So why does he criticize me?
What are his qualities doing for me?
And he has qualities!

He that does not have compassion [146]
For migrators abiding in poisonous bad migrations,
Purposely wishes to outdo those proficient
Out of exaggerated qualities.

'Bodhisattva Devadatta, if you have compassion, then you have to work as much as possible to repair my faults and I need to accept the harm of the austerities to establishing qualities.' If we sentient beings do not come into the benefit of having our faults repaired by Devadatta, then why does he even criticize us? What are the qualities of that bodhisattva doing for me? Even though the bodhisattva Devadatta himself has qualities, they have no benefit for us sentient beings.

The Way of Meditating on Calm Abiding:

Further, this Devadatta, who has no compassion for the migrators held in the mouth of lower realms, poisonous snakes and animals due to degenerated ethics and views, not only does he not benefit us sentient beings, but he purposely wishes to outdo us proficient sentient beings out of his exaggerated view of his own qualities. It is inappropriate to exaggerate and criticize.

Having placed the mind on sentient beings and taken oneself, the bodhisattva, as others, contemplate that it is unsuitable for him to harm oneself.

The Way of Meditating on Competitiveness for the Equal

(Competing with Gain and Praise; Competing with Renown of Qualities; Competing for the Number of Qualities; Being Happy About Bringing Harm to Others)

Competing for Gain and Praise

Looking at those equal to me, [147]
To be superior
I thoroughly establish
Our gain and praise, even through dispute.

We shall compete with the bodhisattva Devadatta, who is equal to us in being a sentient being, for status and the like. So that we sentient beings are superior in gain, praise and the like to the bodhisattva Devadatta, we establish our praise and gain even through dispute with the bodhisattva

Competing for Renown of Qualities

I shall make my qualities clear [148]
By any means to all the transitory worlds,
And I shall take care
That nobody hears about his qualities.

I shall proclaim and make clear our qualities by any means to all the transitory worlds and further I shall take care that nobody hears about the qualities of this bodhisattva.

Competing for the Number of Qualities

I shall hide my faults, [149]
I shall be made offerings to and he not
I am obtaining today much gain and
I shall be praised, but he should not have these.

I shall hide our, i.e., sentient beings', faults but clearly proclaim his faults and in this way we the sentient beings become an object of offering for others and he will not. I shall strive in this way. I am obtaining today much good food, clothing and the like, and others should praise me, but he shall not receive these benefits.

Being Happy About Bringing Harm to Others

I shall watch joyously for a long time [150]
How he is being treated inappropriately,

The Way of Exchanging Self and Other

I shall take care that he is the laughingstock
Of all migrators and that they abuse each other.

I shall watch joyously for a long time how this bodhisattva Devadatta is being treated inappropriately and is being crushed. I shall take care that this bodhisattva is a laughingstock for all migrators and they abuse each other by criticizing each other's faults.

Having exchanged self and other one thus praises sentient beings and stops to exaggerate one's qualities.

The Way of Meditating on Pride for the Lower

(The Aspect of Meditating on Pride; The Benefits of Meditating on It; The Way of Acting Upon Having Done the Meditation; Contemplating the Disadvantages of Lacking Such a Pride)

The Aspect of Meditating on Pride

This afflicted one is known [151]
To compete with me;
How could he equal me
In hearing, wisdom, body, caste and wealth?

A bodhisattva should meditate on pride by holding someone with superior qualities to themselves as self. If this inferior afflicted bodhisattva Devadatta proclaims that he wants to compete with us sentient beings, then: 'How could he equal me in hearing, wisdom, body, caste and wealth? He does not equal us in any way.' Meditate thus on pride.

The Benefits of Meditating on It

Having thus heard of my qualities, [152]
Well known by all,
Enjoy the bliss and happiness
That makes one's hair stand on end in joy.

I say, 'As they are unequal, enjoy the bliss and joy that makes one's pore's hair stand on end, derived from hearing about my qualities that are far superior to the well renowned Devadatta.

The Way of Acting Upon Having Done the Meditation

However much gain he has, [153]
When I engage into the action
I shall give him only enough to live by,
And take the remainder by force.

Although he has gain of food and clothing, if I engage into benefiting sentient beings today I shall give him just enough food and clothing to survive on and the remainder I shall take by force.

The Way of Meditating on Calm Abiding:

Contemplating the Disadvantages of Lacking Such a Pride

I shall take him away from happiness [154ab]
And continuously expose him to my harm

I shall take this bodhisattva away from his bliss of leisure and order him to carry my suffering. I shall continuously expose him to the harm of eliminating the suffering of sentient beings.

The Result of the Meditation

(Contemplating the Faults of Cherishing Self; The Source for Understanding the Infinite Benefits of Cherishing Others; Explaining That It Is Only Beneficial; Advice to Strive in Cherishing Others)

Contemplating the Faults of Cherishing Self

It causes me harm in all of the [154cd]
Hundreds of cyclic existences.

‘Mind, because you wish to act for self, [155]
Although hundreds of eons pass,
With this great hardship
You will only accomplish suffering.’

The cherishing of self that wishes oneself to have perfection causes the harm of the hells and other lower realms while circling in cyclic existence in all of the hundreds of lifetimes. ‘Mind, you have caused me great hardship that is meaningless even if hundreds of eons pass. You have caused me thus only the suffering of cyclic existence.’ The bodhisattva Devadatta should regard himself in such a way.

The Source for Understanding the Infinite Benefits of Cherishing Others

Therefore, engage intensively [156]
Into the purpose of others,
And, as the words of the Able One are infallible
You will see the benefits later on.

Thus one engages intensively into accomplishing the benefit of others upon cherishing others. Since the words of the Buddha are infallible with regards to their subject, one will see later on the result of enlightenment, a quality of cherishing others, based on viewing cherishing of self as the enemy.

Explaining That It Is Only Beneficial

If one had earlier [157]
Carried out these actions,
It would be impossible to have an occasion
Without the happiness of complete enlightenment.

Argument: Although one works for the welfare of others for a long time one will not see such a benefit.

The Way of Exchanging Self and Other

Answer: If you had earlier carried out the action of exchanging self and others then it would be impossible to experience occasions of suffering, without the happiness of enlightenment complete with the two purposes. Regretting having passed time with meaningless actions one should strive in meditating on the mind of enlightenment.

Advice to Strive in Cherishing Others

Hence, meditate on others [158]
Just as you hold as mine
The drop of semen and blood,
Which belongs to others.

Argument, 'I am not able to habituate myself by meditating on exchanging self and other.'

Answer: Since the welfare of others has such benefits one should meditate on cherishing other sentient beings by holding them as self, just as one meditates on holding this body as mine, which is established out of the impure semen and blood of father and mother, who are other. By meditating in such away complete the meditation of exchanging self and other.

The Way of Following Up In Action

(Actual; One Should Take Control of One's Mind When Following Up the Exchange of Self and Other in Action)

Actual

(Giving One's Perfections to Others; Sincerely Accepting Oneself to Be Lower for the Purpose of Others; A Summary of How to Practice)

Giving One's Perfections to Others

(Actual; It Is Suitable to Be Jealous of Oneself)

Actual

Having given others great consideration, [159]
Whatever you observe on your body,
Having stolen it,
Put it to use for others.

Having said 'I shall give the welfare of others great practical consideration' and having trained in this motivation, bodhisattvas advise themselves: 'Having considered whether one is harming others or not, whatever desired objects one observes on one's body, having stolen them, give up the grasping at mine and put them to use for others.'

It Is Suitable to Be Jealous of Oneself

'I am happy, others not, [160]
I am high, others low
I receive benefit, others not,'
Why are you not jealous of self?

Further, one should also meditate on jealousy: 'I am happy but other sentient beings are not happy, I am superior from the point of view of enjoyments and the like but others are inferior in this way. I practice virtue that benefits me but others do not and therefore

The Way of Meditating on Calm Abiding:

I am blissful and others are not. What is the use of that?' Why is one not jealous towards myself who is higher? It is suitable to be jealous.

Sincerely Accepting Oneself to Be Lower For the Purpose of Others

(Analyzing One's Faults; Confessing Having Harmed Sentient Beings; Diligently Take the Lower Place)

Analyzing One's Faults

I shall separate from my happiness [161]
And attach the suffering of others to me.
Say, 'Why do you act like this at any time?'
Investigate your own faults.

I shall separate myself from all my happiness such as food, clothing and so forth, and give them to others. I shall attach the sufferings of others to myself and accept them. Bodhisattvas should investigate their faults by asking themselves from time to time 'Why did I do this?'

Confessing Having Harmed Sentient Beings

Although others have created wrongs, [162]
I shall make them my faults.
Although I have committed a small fault,
I shall make it known to many beings.

By playing up the renown of others [163ab]
One plays down one's own renown.

Although others commit faults such as harming one, bodhisattvas should make these their own faults and carry the burden of experiencing the results themselves. Although one has committed small faults with regards to sentient beings, one should make them known to many beings and accept one's faults.

If one hears of the fame of others and hears that they are being talked about pleasantly one praises them even more and plays down one's own renown.

Diligently Take the Lower Place

I shall order myself to achieve [163cd]
Every purpose, like the lowest of servants.

Since his nature is faulty, [164]
Do not praise partial adventitious qualities,
Just as nobody knows, although they are there,
Any of their qualities.

I shall order myself to achieve every purpose of sentient beings without pride, like the lowest of servants that is ordered to carry the greatest of burdens.

Think of yourself as being in the nature of having faults and if the thought arises to

The Way of Exchanging Self and Other

praise oneself for at least some small partial qualities of listening and so forth, think: Just as nobody can see the qualities of the bodhisattvas they look at, I shall not praise even a partial adventitious quality. I shall not proclaim my qualities.

A Summary of How to Practice

In short, whatever harm you inflicted on others, [165]
For the purpose of self,
May that harm fall upon me
For the purpose of sentient beings.

One should not make it aggressive [166]
And wrathful
But bashful, shy and controlled
Like a young bride.

In short, mind, whatever harm you have inflicted on sentient beings since beginningless time for my purpose, may that harm fall upon me in order to accomplish the purpose of sentient beings.

One may think: 'I cannot carry the burden of others' suffering.'

Answer: 'The bodhisattva should not make their mind aggressive and wrathful but bashful, shy and controlled like a young bride.'

Query: How then should the mind abide?

Answer: Like a new bride it should be bashful, afraid of the criticism of others and of controlled behavior. In the *Great Commentary* it is translated as *rough*.

One Should Take Control of One's Mind When Following Up the Exchange of Self and Other in Action

(How to Stop Abiding with Excitement; The Faults of Working Only for One's Own Purpose; Investigating the Faults of the Body; Taking Control of One's Mind)

How to Stop Abiding with Excitement

Do this and abide like this. [167]
Do not act like that
Take control of it like that
If it transgresses then stop it.

Mind, if you do not act like this, [168]
Despite having been advised,
Then all faults arise from you.
Hence you need to put a stop to it.

One should think about the benefit of others and abide with one's actions accordingly. Like taming a horse, make yourself suitable to practice virtue. 'Mind, if you do not desire to act in this way, then I shall take control of you with mindfulness and introspection.' If the mind transgresses these antidotes then put a stop to it and subdue the mind.

The Way of Meditating on Calm Abiding:

‘Mind, if, despite advising yourself in this manner, you do not act accordingly because you find you are under the control of the afflictions, you need to put a definite stop to it, because the self-cherishing mind becomes the basis upon which all present and future faults rely upon.’

The Faults of Working Only For One’s Own Purpose

(Giving Up Establishing Only One’s Own Purpose after Understanding the Faults; Putting to Work for the Purpose of Others; Short Summarizing Explanation)

Giving Up Establishing Only One’s Own Purpose after Understanding the Faults

The time when you destroyed me [169]
Is past; it was another time.
Now that I see, wherever you go
I shall destroy your arrogance.

I will destroy the thought of: [170ab]
‘I still do have my own purpose.’

The time when I did not see that you – my self-cherishing – are the root of my problems and when you destroyed me, is past and another time. It was when I did not understand this. Now that I see you as the root of all faults, you will be powerless in generating faults as I shall destroy your arrogance wherever you go.

If there is the thought ‘I still have the power to achieve only my own purpose’, I shall destroy and completely eradicate that thought.

Putting It to Work For the Purpose of Others

I shall sell you to others and thus [170cd]
Offer my ability without any mind of regret.

If, after having become careless, [171]
I do not offer you to others
You will definitely hand me over
To the guardians of hell.

Know that I shall sell you to others and thus offer without any mind of regret my ability to sentient beings in any way they desire. If I do not offer you to sentient beings when I become careless and think of my own purpose alone, then you will definitely hand me over to the guardians of hell through the karma of negative actions. Hence, my dear self-cherishing, I will destroy you.

Short Summarizing Explanation

Therefore, because you offered me thus, [172]
I suffered for a long time.
By remembering the past with vengeance,
Destroy the thought of only self purpose.

Hence, if one desires joy [173]
One should not make oneself happy.

The Way of Exchanging Self and Other

Hence, if one wishes to protect oneself
One should always protect others.

Therefore, since previously you offered me to the hell guardians in this way I experienced suffering for a long time. Now I remember my previous grief and with the thought of reaping vengeance I will destroy you, the thought of sole self purpose, which is the root of all faults.

Hence, if one desires to have perfect joy and happiness for a long time, then one should not make oneself happy on the basis of cherishing self. Hence, if one wishes to protect oneself from suffering, one should always protect other sentient beings on the basis of cherishing them.

Investigating the Faults of the Body

(The Fault of Not Knowing Contentment; The Fault of Being Motionless; The Fault of Being Deluded)

The Fault of Not Knowing Contentment

(The Faults of Craving the Body; It Is Appropriate to Meditate On Non-attachment for the Body)

The Faults of Craving the Body

However much we work [174]
At supporting this body,
That much it falls
Into a state of extreme fragility.

If the desires of [175]
That fallen thus cannot be fulfilled
By all the whole world,
Then who can fulfill its wishes?

One cannot but desire generates afflictions [176ab]
And degenerated thoughts.

Argument: Since one wishes to work for others one should support the body on the basis of craving.

Answer: This is unsuitable. However much we work at supporting this body with food and such, on the basis of cherishing it that much through craving, although not achieving the slightest of one's wishes, one will receive great suffering. It will be very hard to support it because it falls into the very stage of extreme fragility that makes it hard for it to bear even small sufferings.

Question: If that happens, how will it be then?

Answer: Having increased the craving of that fallen thus, even all the enjoyments on this earth cannot fulfill these desires. If that is so, then who can fulfill the desires of this craving? There is no satisfaction in craving sense objects. For example, the King Mandhata had use of the four continents and half of Indra's seat, yet he was not satisfied.

The Way of Meditating on Calm Abiding:

One cannot fulfill desire, but by craving desire objects the afflictions such as anger and attachment are generated, thoughts belonging to the virtuous side degenerate and only mental unhappiness is produced.

It Is Appropriate to Meditate On Non-attachment for the Body

They who are independent from everything [176cd]
Do not know a cessation of their perfection.

Therefore one should not give [177]
The physical desires a chance to increase.
Not apprehending anything attractive
Is a wholesome phenomenon.

A person with small desire and with knowledge of contentment that is independent from everything, such as body or possessions, does not know the cessation of the qualities of their perfections. It is impossible for them to lack the necessities of life.

Therefore, since the desire that craves enjoyment for the sake of the body increases further and further if one does not rely on the antidote, one should not give craving for sense objects a chance. The non-apprehension of an attractive object to which the mind would be attached to is a wholesome phenomenon that is the supreme wealth.

The Fault of Being Motionless

Its final conclusion is to separate, [178]
It is motionless but moves through the force of others.
The impure body is terrible,
Why hold onto it as your own?

Irrespective of whether one is alive or dead, [179]
What does this illusory wheel do for me?
What difference between it and a heap of earth?
Alas, you do not eliminate pride.

This body will reach the final conclusion of separation, at which point it ceases. It cannot move by itself but has to move through another, i.e., the thoughts. Since the physical aggregate of impure flesh, blood and so forth is the source for many terrible frightful dangers, why do you hold onto it as your own?

Since one even needs to experience the sufferings of the lower realms if one holds onto it as one's own, irrespective of whether one is dead or alive, what does this illusory wheel of a body do for one? It does not have the slightest use. What difference is there between an immovable heap of earth and this body? Oh dear, since you cannot bear craving for the body, alas, why do you not eliminate the pride that is a smug mind arising in relation to the body? Abandon pride in all its aspects!

The Fault of Being Deluded

(Deluded with Regard to What Is Good and What Is Harmful; Deluded with Regard to What is High and What Is Low; Refuting Arguments in this Regard; Although Craving for the Body Is the Source for Many Faults, It Needs To Be Protected to Take the Essence of the Freedoms and Endowments)

Deluded with Regard to What Is Good and What Is Harmful

By following the advice of the body [180]
One accumulated needless suffering
And generated attachment and anger.
What to do with that which is like a piece of wood?

Though one has supported it in this way [181]
It is suitable to be even the food for vultures and the like.
If it has no attachment or anger,
Why is one attached to it?

Mind, by following the body's advice for admiration and praise, you accumulated many needless sufferings. Although supporting the body that generates much attachment and anger in relation to benefit and harm, since this body is like a piece of wood that cannot repay the kindness, what use is attachment to it? It is unsuitable.

Although one has supported it with enjoyments, it is suitable to be even the food for vultures and the like. Since it has no attachment or anger towards the benefit or harm it receives, why does one have attachment for it? It is unsuitable.

Deluded with Regard to What is High and What Is Low

Angry when derided due to something [182]
And happy when praised due to something;
But if it has no awareness of this,
For what does one exhaust oneself?

One becomes angry when this body is criticized due to a fault, and one is happy if it is praised due to a quality. But if the body has no awareness of this praise and criticism, mind, to what end do you exhaust yourself with attachment and anger? It is pointless.

Refuting Arguments in this Regard

If, 'I desire this body [183]
And I am friends with it.'
As everybody likes their body
Why does one not like them as 'mine'?

Argument: Although the body itself does not understand this, I desire this body, find it attractive and we are both friends. Therefore I like it.

Answer: As all sentient beings desire their body, why does one not regard the body of others and its happiness as mine? It is unsuitable to be attached to one's body and deride the body of others.

The Way of Meditating on Calm Abiding:

Although Craving for the Body Is the Source for Many Faults, It Needs To Be Protected to Take the Essence of the Freedoms and Endowments

Therefore, without attachment [184]
I shall give up this body for the purpose of migrators.
Then, although it has many faults,
I shall protect the body in its actions.

Therefore, as it is unsuitable to have attachment for one's body, without attachment I shall practice generosity with my body for the purpose of migrators.

From the *Four Hundred Stanzas*,

*One views the body of course as an enemy,
Yet one looks after it.
From living long according to the rules
Many merits will be generated.*

As one achieves a lot of the purpose of others in dependence on this body, although it has many faults, it needs to be protected for the purpose of others, like a body in its action of holding a chariot to carry the burden of worldly beings.

Taking Control of One's Mind

(Reversing the Obstacles to Virtue; Generating the Method of Striving in the Antidote; Placing the Mind in Single-Pointed Equipoise on a Virtuous Object)

Reversing the Obstacles to Virtue

Therefore, being fed up with childish actions, [185]
I follow those proficient.
Mindful of the advice on conscientiousness
I stop sleep and fogginess.

Therefore, being fed up with the actions of the childish, who engage in the obstructing conditions for calm abiding such as craving for sense objects, covetousness, harmful intent and the like, I follow the buddhas and bodhisattvas, who are proficient in what has to be done and what has to be abandoned. Mindful of the advice to be conscientious of virtuous dharmas I strive in pacifying and abandoning the obstacles to calm abiding such as sleep, fogginess and the like, as explained in the *Letter to a Friend*:

*Mental excitement, regret, harmful intent and fogginess,
Sleep, aspiration for sense objects and doubt,
These five obscurations are the thief that robs
The wealth of virtue. Hence know them well.*

Generating the Method of Striving in the Antidote

Like the great compassionate ones [186]
I shall start suitable actions.
If I do not practice continuously day and night,
Then when shall I leave suffering behind?

The Way of Exchanging Self and Other

Think: Like the great compassionate ones I shall start suitable practices that generate the power of the antidote. If I do not practice continuously day and night, then when shall I leave suffering behind?

One should strive in meditating on the common and uncommon kinds of calm abiding.

Placing the Mind in Single-Pointed Equipose on a Virtuous Object

Therefore, to eliminate the obscurations [187]
I take the mind away from wrong paths
And place it continuously in equipose
On a correct object.

Therefore, in order to eliminate all afflictive obscurations and obscurations to knowledge, one needs to generate superior insight. Before that, one needs in turn to achieve calm abiding, and therefore I turn my mind away from all wrong paths, such as disturbing thoughts of sense objects, which obstruct the generation of calm abiding. By way of the eight abandoning recognitions I shall place the mind continuously in equipose on a correct object.

In short: How to attain the common calm abiding is explained extensively in the *Hearer Grounds* and the way of attaining the uncommon calm abiding is explained in this text and in Master Kamalashila's *Stages of Meditation*. Understanding the method from these texts and by contemplating the benefits of meditating on calm abiding and the disadvantages of not meditating on calm abiding, one should strive in meditating on calm abiding by way of the eight stages of calm abiding and so forth.

Summarizing Verse

The destruction of the two obscurations from the root
With superior insight to which reality is obvious,
Depends in turn on immovable concentration.
Hence, one should first become proficient in attaining calm abiding.

The Name of the Chapter

This is the commentary on the eighth chapter called *Explaining Mental Stabilization* from the commentary on the *Introduction to the Actions of Bodhisattvas*, called *The Entrance for the Children of the Conquerors*.

**The Entrance for the Children of the Conquerors -
A Commentary on the Introduction to the Actions of Bodhisattvas**

Chapter Eight: The Way of Training in the Mental Stabilizations Contained in the
Common and Uncommon Types of Calm Abiding

Author: Gyalsab Rinpoche
Subject: Bodhicitta and the Six Perfections
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Translator's Introduction

The Tibetan term *jig-pa* is often translated as fears. Depending on the context it can refer to an inner fear, but here it refers to the fearful dangers of cyclic existence.

If one person achieves shi-nä then all the other realizations, renunciation, bodhicitta, the direct perception, as well as the tantric realizations, will easily be achieved. Therefore even if there are one or two people who succeed that will help a lot in this world. It will help in the West and in the East because they will be able to achieve enlightenment for sentient beings and also they will be able to teach from their experience to the students and to the public. That is my wish.

Lama Zopa Rinpoche

The Way of Training in the Mental Stabilizations Contained in the Common and Uncommon Types of Calm Abiding¹

(Explaining the Text of the Chapter; Explaining the Name of the Chapter)

Explaining the Text of the Chapter

(Advice to Meditate on Mental Stabilization; Abandoning the Opposing Factors to Calm Abiding; The Way of Meditating on Calm Abiding)

Advice to Meditate on Mental Stabilization

(The Reason for the Need to Achieve Calm Abiding; The Advice to Abandon the Opposing Factors to Calm Abiding)

The Reason for the Need to Achieve Calm Abiding

Having thus generated enthusiasm, [1]
Place the mind in concentration;
A person with a wandering mind
Lives in a cave of the affliction's fangs.

Through physical and mental isolation [2ab]
Mental wandering does not arise.

Having generated enthusiasm that delights in virtue as explained before, one should place the mind in concentration, because a person whose mind is distracted by mental sinking and excitement abides in a cave of the fangs of a malevolent animal, and will be quickly destroyed by them.

If it is asked, "How does one abandon mental wandering?" Through isolating body and mind from distraction and desirous thoughts, one will not develop mental wandering, the opposing factor to concentration.

The Advice to Abandon the Opposing Factors to Calm Abiding

Through this, one should abandon the transitory world [2cd]
And perfectly destroy the conceptualizing mind.

Hence, through the method of physical isolation one abandons distractions such as meeting with worldly friends, relatives and so forth. Through the method of isolating the mind, one perfectly destroys thoughts for desire objects.

From a sutra:

If it is rare for a distracted mind to even attain a worldly mental stabilization, then what need is there to mention complete enlightenment. Therefore, one should not let one's mind be distracted until the attainment of complete enlightenment.

¹This is the third subheading of the outline "Training in the Remaining Four Perfections," which initiates chapter six.

Abandoning the Opposing Factors to Calm Abiding

(Abandoning Distractions; Abandoning Unrealistic Thinking)

Abandoning Distractions

(Identifying the Cause for Attachment to the World; The Way of Abandoning It)

Identifying the Cause for Attachment to the World

Due to attachment and craving for gain [3ab]
And the like, one does not give up the fleeting world.

In dependence on the grasping for 'I' and mine, one is attached to the inner object of sentient beings. Due to that, and due to craving for the outer objects of gain, praise, lyrics and so forth, one does not give up the grasping for the fleeting world. Hence, one should abandon the causes for these attachments.

The Way of Abandoning It

(Identifying the Antidote; The Method for Generating the Antidote; The Faults of Distractions; The Benefits of Relying on Isolation)

Identifying the Antidote

(Advice to Abandon Attachment; Identifying the Antidote that Abandons Attachment)

Advice to Abandon Attachment

Therefore, to abandon these perfectly, [3cd]
The skilful will act thus.

Therefore, to abandon these cravings for outer and inner objects, they who are skilled should investigate and contemplate as it is explained below.

Identifying the Antidote that Abandons Attachment

Having understood that superior insight endowed [4]
With calm abiding destroys the afflictions,
One should strive first in calm abiding, which in turn
Is attained joyfully by lacking attachment for the world.

Superior insight into emptiness endowed with the horse of calm abiding that induces the bliss of physical and mental pliancy, which is free from mental sinking and excitement by having meditated single-pointedly on any virtuous object, destroys the afflictions of the three realms including the seeds. Understanding this, one should work towards superior insight, which can induce pliancy by investigating the meaning of the mode of abiding. Therefore one strives initially in calm abiding, as it is impossible to generate superior insight without firstly achieving calm abiding.

Calm abiding is achieved joyfully through a lack of attachment to outer and inner worldly objects such as the body, enjoyments and so forth. If one is attached to them, one will fall under the control of sinking and mental excitement.

The Method for Generating the Antidote

(Abandoning Attachment to the Inner Object of Sentient Being; Abandoning Attachment to Outer Gain, Praise and the Like)

Abandoning Attachment to the Inner Object of Sentient Beings

(The Faults of Attachment; Abandoning upon Having Understood the Faults)

The Faults of Attachment

(One Will Not Meet with the Desired Object; Being Abused by the Sense Objects; Although Attaining It There Is No Knowledge of Contentment; Obstructing Liberation; Exhausting the Potential of the Precious Human Rebirth)

One Will Not Meet with the Desired Object

An impermanent person strongly attached [5]
To an impermanent person
Will not see anything beautiful
For thousands of lifetimes.

The faults of attachment: Who that is impermanent and dying soon can be strongly attached to family and friends that are also impermanent? They, who are thus attached to the beautiful, will not see anything beautiful in the thousands of lifetimes that are karmic ripening results.

Being Abused by the Sense Objects

Not seeing it, one will not have joy, [6ab]
And the mind will not enter equipoise.

Someone asks: "As one will not see anything attractive, how will it be?"

Answer: If one does not see anything beautiful, one will not have joy. Since one's mind will be unhappy, it will be distracted, it will not enter equipoise on concentration and one will not attain happiness.

Although Attaining It There Is No Knowledge of Contentment

Although seeing it, one is not satisfied [6cd]
And will be miserable due to craving as before.

Even if one sees the desired object, one is not satisfied due to craving. Due to craving one will be as miserable as before, when one did not see the desired object.

Obstructing Liberation

If one is attached to sentient beings [7]
The mere perfect meaning is obscured.
It will also destroy the mind of disenchantment
And lastly, one will be overwhelmed by misery.

For those reasons, if one is attached to sentient beings, one will be completely obscured with regards to the perfect meaning itself, and thus it will obstruct the direct perception of ultimate truth. In addition, by craving contaminated phenomena, the mind of disenchantment with cyclic existence will be destroyed and one will not attain liberation. As one will finally be separated from everything that is pleasant, one will be overwhelmed by misery.

Exhausting the Potential of the Precious Human Rebirth

Because of being obsessed with it [8ab]
This life will pass meaninglessly.

By thinking exclusively about the objects of desire, this life will pass meaninglessly and the power of the freedoms and endowments will be exhausted.

Abandoning upon Having Understood the Faults

(Contemplating the Faults; The Way of Abandoning)

Contemplating the Faults

(Extensive Explanation; Summary)

Extensive Explanation

(The Great Purpose Will Be Destroyed and One Will Be Led to the Lower Realms; Childish Friends Are Unreliable and They Are Difficult to Count Upon; One Will Not receive Benefit from Them and They Will Harm One)

The Great Purpose Will Be Destroyed and One Will Be Led to the Lower Realms

Friends and relatives lacking permanence [8cd]
Destroy even the eternal Dharma.

If one acts on the same level as the childish [9]
One will definitely go to the lower realms.
If they lead one to unequal fortune
What is reliance on the childish supposed to accomplish?

Friends and relatives, who are without permanence in that one will quickly be separated from them, destroy and degenerate even eternal liberation and the method for achieving it, i.e., the holy dharma. If one acts on the same level as the childish, then one will definitely go to the lower realms.

If one is led by the childish to fortune unequal to the fortune of superior beings and those that have a human body, then what is supposed to be accomplished by relying on ordinary individuals? One will not achieve one's wishes, and that which one does not wish for will increase.

Childish Friends Are Unreliable and They Are Difficult to Count Upon

In one instant they become friends [10]
But in a mere moment they also turn into enemies.
As they become angry at that which is likeable
Ordinary individuals are difficult to please.

If one says something beneficial, they become angry [11]
They will even reverse one from the beneficial,
If one does not listen to their words
They will go to the lower realms due to anger.

As their mental continuum is unstable, they become friends in an instant but in the mere moment it takes to say some bad words they become enemies again.

As they become angry if one brings them into contact with virtue, which is likeable, ordinary individuals are difficult to please. Not only do they become angry if one says something beneficial, in many ways, they will also turn oneself away from the beneficial cause that is virtue. If one does not listen to their words, they become angry and go to the lower realms.

One Will Not Receive Benefit From Them and They Will Harm One

Jealous of the higher and competing with the equal, [12]
Pride towards those lower; conceited when praised.
If one expresses something unpleasant, they become angry.
When does one derive benefit from the childish?

If one associates with the childish [13]
One will definitely acquire any non-virtue there is,
Such as praising oneself and criticizing others,
And conversation taking pleasure in cyclic existence.

Further, the childish are jealous of those higher, compete with those that are equal and if they observe those that are lower, they are proud. When praised they generate conceit, but if one says something unpleasant they become angry.

Hence, when does one receive benefit from involvement with the childish? Not only does one not, but what non-virtue does one not acquire by keeping company with the childish? One will definitely take on praising oneself and criticizing others, or get in the habit of conversation that takes pleasure in cyclic existence, such as stories that deal with the king, the people in the country and so forth. Therefore, one should not associate with the childish.

Summary

Thus, the relationship between self and other [14ab]
Will create loss.

Thus, through the mutual relationship between oneself and other childish ones, they become misleading friends and one will receive loss.

The Way of Abandoning

As they have not produced one's purpose [14cd]
And one also does not become meaningful for them,

One should get far away from the childish. [15]
If one meets them, make them happy through joy
Without creating great familiarity.
Act well in an ordinary way.

Like the bee takes the honey from the flower [16]
Take only the meaning of the dharma and,
Like not having seen them before,
Abide without familiarity.

As childish ordinary individuals have not produced one's purpose and one also does not become meaningful for them, one should retreat far away into isolation. When occasionally meeting them, first make them happy through joy but then do not become greatly familiar. Act well, without attachment or anger, like an ordinary person just pointing the way.

Although one goes for the begging round into the town, like the bee that takes the honey from the flower without being attached to its color and so on, whilst being there physically, take only robes and food for the purpose of the dharma. Abide without involvement in the distractions, and treat all people as if not having seen them before.

Abandoning Attachment to Outer Gain, Praise and the Like

(The Faults of the Object Possessor; The Faults of the Object)

The Faults of the Object Possessor

(The Faults of Pride; The Faults of Attachment)

The Faults of Pride

One says, "I have a lot of gain and praise, [17]
I am very popular with others."
If one holds such arrogance
One will be frightened after death.

One says, "I have a lot of gain, I am praised and I am very popular with others." If one holds such arrogance and conceit, one will go to the lower realms due to the faults of pride and attachment, and one will generate fear after death.

The Faults of Attachment

Thus, deluded mind, [18]
You become attached to this and that,
And separated for this and that,
And suffer a thousand times.

Therefore, the skilful should not be attached, [19ab]
From attachment fear is generated.

Hence, a mind that is deluded with regards to projecting karma, to however many objects one becomes attached to and is separated from, if they are summed up, it will add up to thousand-fold resultant sufferings. Therefore, by being skilful in what has to be abandoned and adopted, one should not generate attachment to gain and praise. Due to attachment, one will generate the fear that is the lower realms.

The Faults of the Object

(Desire Objects Are Unreliable; Praise and Criticism Do Not Harm or Benefit)

Desire Objects Are Unreliable

Because they have to be given up naturally, [19cd]
One should generate firm realization of this.

Although one may receive lots of gain [20]
And also receive fame and pleasantness,
This accumulation of gain and fame,
One has to give them up without freedom.

Though one may attain these objects of desire, they are unreliable. One needs to generate stable conviction and realization that they will have to be given up naturally. Although one may receive a lot of gain, as well as fame and pleasantness, this accumulation of gain and fame will have to be given up without freedom at the time of death. The meaning is that at the time of death gain and fame will not follow one.

Praise and Criticism Do Not Harm or Benefit

If one is criticized by someone [21]
Then why be happy if one is praised?
If one is praised by someone
Then why be unhappy if one is criticized?

It is unsuitable to have attachment and anger for praise and criticism. What does one have to be happy about when one is praised directly, if one is secretly criticized by someone else, as there is interference to that happiness? What does one have to be unhappy about if one is criticized, when there is someone by whom one is praised?

As one does not become high or low through praise or criticism, one should abandon attachment and hate towards them.

The Faults of Distractions

(Since It Is Difficult to Be Associated with the Childish, One Should Not Be Attached to Their Distractions; Stating Supporting Quotes)

Since It Is Difficult to Be Associated with the Childish, One Should Not Be Attached to Their Distractions

Sentient beings have many wishes, [22]
That even the conquerors cannot satisfy.
What need is there to mention someone inferior like oneself?
Therefore, give up worldly thoughts.

They criticize those who do not have gain [23]
And are unpleasant to those with gain.
How can one be made happy by them
Who are naturally difficult to associate with?

One cannot fulfil the various wishes of sentient beings. If even the conquerors cannot fulfil their wishes with their diverse enlightened activities, then what need is there to mention someone inferior like oneself who does not know their thoughts? Therefore, give up the thought of associating with worldly people.

They criticize and put down those sentient beings that have not found gain, saying, "They have no merits." Those who have gain they criticize, saying, "They practice

wrong livelihood”. As they are difficult to associate with, how can one be made happy by the childish? As one cannot, one should not associate.

Stating Supporting Quotes

As the childish are not happy [24]
If their purpose is not fulfilled,
Those gone thus teach:
Do not be friends with any of them.

Those gone thus teach that as the childish are unhappy if their purpose is not fulfilled, which is more important to them than anything else, one should not associate and befriend them.

From the *Sutra of Moonlight Lamp*,
Ordinary individuals do not have friends;
Even if one says words endowed with dharma;
They do not believe and show anger and hate;
These are the actions of the childish.

Further,
Although one relates well with the childish for a long time,
One can say that after they will become unfriendly and disagreeable,
Having understood the causes of the childish,
The skilled do not rely on the childish.

The Benefits of Relying on Isolation

(Distinction of Company; Distinction of Place; Distinction of Livelihood; Distinction of Individual Discernment; Distinction of Non-distraction)

Distinction of Company

The animals, birds and trees in the forest [25]
Do not say anything unpleasant.
When shall I abide together with
Those whose company is delightful?

The skilled who have listened to much dharma should stop associating with the childish and retire to the forest. The animals, birds and trees in the forest do not say anything unpleasant. Generate the wish thinking, “When will I abide together with those whose company is delightful?”

Distinction of Place

Abiding in a cave, empty temple [26]
Or abiding at the foot of a tree,
When will I not look back
And be without attachment?

When shall I abide [27]

Without attachment and act independently
In naturally spacious places
Not held as 'mine'?

Abide as you desire in a cave, empty temple or at the foot of a tree. Having abandoned the family home and not wishing to take it back, generate the wish thinking, "When shall I abide in solitude without attachment and not look back?"

Generate the wish, thinking, "When can I act independently in naturally wide open places not held by someone else as 'mine', and become unattached to body and enjoyments."

Distinction of Livelihood

When will I abide without fear, [28]
Despite not hiding my body,
With as little as a begging bowl,
Wearing clothes unneeded by anybody else.

Generate the wish thinking, "When will I abide without fear of robbers though not hiding this body in the abode of spirits, as there is no cause to be robbed, having only an earthen bowl, a little incomplete food and wearing clothes discarded by others?" Meditate on this again and again and also put it into practice.

Distinction of Individual Discernment

(Individually Discerning the Antidote Against Attachment to the Body; Individually Discerning the Antidote Against Attachment to Friends and Relatives)

Individually Discerning the Antidote Against Attachment to the Body

Having visited the cemetery, [29]
When will I equalize
My body with the bones of others,
As being subject to disintegration?

Also, this very body of mine [30]
Will cause even the coyotes
To stay away from it with its stink.
It will come like this.

Bringing to mind the impermanence of the body: Having visited the cemetery make prayers thinking, "When will my body equal the corpse and bones of those others that are subject to disintegration?"

Generate the recognition of decay as explained in the *Mother of Conqueror Sutras*. Regarding generating the recognition of the impure body, also this very body of mine will cause even the coyotes, which crave the impure, to want to stay away from it and its stink of decay. Equalize your body with the corpse in the cemetery, thinking, "It will come definitely like this, it is its nature."

Individually Discerning the Antidote Against Attachment to Friends and Relatives
(It Is Unsuitable to Be Attached to Friends and Relatives; The Reason For That; Thinking of Oneself As a Guest that Stays Each Day in a Different Place)

It Is Unsuitable to Be Attached to Friends and Relatives

Although this body came as one, [31]
If the flesh and bones, which were born at the same time,
Disintegrate and separate from each other,
Then what need is there to mention friends and relatives?

One should give up the craving for not being separated from friends and relatives. Even though this body came as one, if the flesh and bones, which were born at the same time, disintegrate and separate from each other, then what need is there to mention that one will be separated from friends that came unrelated, through the power of their own individual karma? Think that you will quickly be separated.

The Reason For That

When one is born, one is born alone, [32]
And when one dies, one dies alone.
Since others will not take our fortune and luck,
What is there to do with obstructing friends?

Although one stays together for a short time, there is no need to grasp at that, because when one is born, one is born alone and when one dies, one dies alone. Since others will not take the sufferings of one's ripened results of the karmas that one created in relation on them, what good are those friends that obstruct the creation of virtue? As one is not benefited by them in the slightest, it is unsuitable to be attached to them.

Thinking of Oneself As a Guest that Stays Each Day in a Different Place

Just as those travelling [33]
Perceive a place,
Those on the road of existence
Should perceive the place of birth.

Just as guests travelling on the road perceive the guesthouse as a place to stay in for one day, likewise is it inappropriate for those who travel on the road of existence due to karma, to have attachment for them that are of the same kind, blood relatives and the place of birth where one was born once.

Distinction of Non-distraction

(It Is Suitable for the Skilled to Rely on Isolation; The Benefits of Relying on Isolation)

It Is Suitable for the Skilled to Rely on Isolation

Until this body will be carried [34]
By four people,
While the world is mourning,
Remain in the forest.

Since one is not beyond death at the end of one's life, one should remain in the forest and rely on isolation until one's body will be carried from one's home by four people while the world of one's friends is mourning.

The Benefits of Relying on Isolation

(There Is No Misery of Mourning; Virtue Does Not Decrease But Increases; Hence, It Is Appropriate for One to Rely on Isolation)

There Is No Misery of Mourning

As there is no friend and no one with resentment, [35]
This body should remain alone in solitude.
Being regarded as dead even before death,
There will be no mourner when one dies.

If it is asked, "What are the benefits of remaining in the forest?"

Answer: In the forest there are no friends that generate attachment or hatred and there is no one harboring resentment against one because of wondering whether they have been harmed by one. Hence, one should remain in physical isolation. Having given up friends and relatives one will be regarded by them as already dead before death, and so there will be no attachment and no mourners when one dies.

Virtue Does Not Decrease But Increases

There is nobody close by [36]
That will mourn or harm.
Through this one will not be distracted
From the recollections of buddha and so forth.

If one is remaining in solitude in the forest, as there is no friend or enemy close by that will mourn or harm, one does not have any distractions from the recollections of buddha and so forth, and from meditating on the path to liberation and omniscient transcendental wisdom. Hence, the skilled will give up distractions and retire to the forest.

Hence, It Is Appropriate for One to Rely on Isolation

Hence, in the extremely delightful forest [37]
There is little difficulty but bliss and happiness.
Pacifying all distraction
I shall remain in solitude.

Hence, by remaining in the extremely delightful forest, where physical and mental happiness increases, one has little difficulty as one obtains livelihood easily, and as there are no harms like sicknesses, happiness is generated. Therefore, one should pacify all distractions and abide in solitude. One will have less harm, and virtue will increase.

Abandoning Unrealistic Thinking

(Meditating on Disillusionment for Desire Object; Meditating on Joy for Solitude)

Meditating on Disillusionment for Desire Object

(Contemplating That the Result of Training in Desire Objects Is Fraught with Dangers; Contemplating the Impure Nature of the Body, Among Other Things; Contemplating that It Will Give Rise to Much that Is Unwished For)

Contemplating That the Result of Training in Desire Objects Is Fraught with Dangers
(Advice to Strive in Virtue; Contemplating the Faults of the Desire Objects)

Advice to Strive in Virtue

Giving up all other thoughts, [38]
I shall strive single-mindedly
In placing the mind in equipoise
And subduing it.

Giving up all other thoughts such as attachment and harmful intent, and with only the one thought to meditate on the two bodhicittas, I shall strive to place my mind in single pointed equipoise on virtue and then, to subdue the mind, strive to abandon the afflictions by meditating on the meaning of reality.

From the *Sutra that was requested by the Fierce Householder*:

And further, Householder, if ordained bodhisattvas remain in solitude why should I remain in solitude? Only remaining in solitude is not virtuous practice. ... Investigate by thinking, 'for what reason shall I perfectly complete my virtuous practice by remaining in solitude?'

Contemplating the Faults of the Desire Objects

In this world and also in the one beyond [39]
Desire objects generate great faults.
Here one will be killed, bound and cut,
In the beyond, hells and so forth are established.

Because of craving desire objects, they generate great faults in this world, as well as in the one beyond. Here one will be killed, bound and cut, and in the world beyond hells and so forth, one will be established.

From the *Sutra requested by the girl Supreme Moon*:

Due to the cause of desire objects sentient beings fall into the lower realms.
Due to attachment they become hungry ghosts and animals.

Contemplating the Impure Nature of the Body, Among Other Things

(Contemplating the Faults in Relation to the Situation of the Cemetery; Contemplating the Situation in Relation to Live Phenomena)

Contemplating the Faults in Relation to the Situation of the Cemetery

(There Are No Results that Corpses Experience; One Is Not Beyond Being Cast Aside in the Cemetery in the End; It Is Unsuitable to Protect Others' or One's Own Body with Greed; It Is Unsuitable to Put On Ornaments; It Is Suitable To Be Very Afraid; Attachment to That Wearing Clothes Is Unsuitable)

There Are No Results that Corpses Experience

The object of the many requests [40]
Made initially by the male and female matchmakers,
For whose sake one is unafraid
Of negativity or bad reputation,

Puts oneself into danger [41]
And exhausts one's resources,
That, when one embraces it
Makes one very joyful,

If it is nothing but a skeleton [42]
Without freedom or self,
That one strongly desires and grasps at intensely,
Why does one not go beyond misery?

One makes requests repeatedly to the male and female matchmakers saying, "Please organize it that she stays together with me to make a home," without being afraid of negativity and bad advice.

If this woman's body, for which one fearlessly disregards harm, puts oneself into harm's way and exhausts one's resources, the body that generates attachment and that one is so happy to embrace, is but a mere skeleton and nothing else, from the start without freedom or a self that protects it, and which one purposelessly desires strongly and grasps at intensely, then why does one not go beyond misery? One should abandon attachment and strive in the path to enlightenment.

One Is Not Beyond Being Cast Aside in the Cemetery in the End

When one first raises it with effort [43]
And draws it to oneself, she looks down bashfully.
Whether one saw it before or not,
A veil covers her face.

Just as the face of the afflictions [44]
Is obvious to you now,
When you see it then, after it is revealed
By the vultures, why do you want to leave?

She looks down bashfully when one first raises her face due to desire and draws it to oneself. Whether one saw it before or not, before going to the cemetery, her face is covered by a veil. Just as the face of the afflictions is obvious to you now, at the time of death, when vultures remove the veil and one can see her face very clearly, why, at that time, do you flee and leave? Also at that time, it is suitable to be attached to it.

It Is Unsuitable to Protect Others' or One's Own Body with Greed

When others look at it [45]
You strongly protect it.
But when it is eaten by them,
Greedy one, why do you not protect it?

When other men look at your woman, you jealously protect her from their glances. Greedy one, when this body of hers is eaten by vultures and so forth, why do you not protect it then? It is suitable to be protected.

It Is Unsuitable to Put On Ornaments

If vultures and others, upon [46]
Having spotted it, eat this heap of flesh,
One is making offerings with flower garlands, sandal
And ornaments to the food of others.

Further, if vultures, coyotes and others eat this heap of flesh upon having spotted it in the cemetery, then why is one making offerings with flower garlands, sandal and golden ornaments to their food? It is also unsuitable to offer ornaments when the body is alive.

It Is Suitable To Be Very Afraid

If one is afraid merely by seeing a skeleton, [47]
Even if it does not move,
Then why is one not afraid
If some even move, like zombies?

If one runs away in fear because one merely sees an unmoving skeleton while being in the cemetery, then why is one not afraid when one sees them even moving about, like zombies, induced by the mind of motivation, while they are alive? It is suitable to be as afraid of them as of zombies, and it is unsuitable to be attached.

Attachment to That Wearing Clothes Is Unsuitable

If one is attached although it is dressed [48]
Then why not desire it when it is undressed?
If one has no need for it,
Then why embrace it when it is dressed?

When the body that one is attached to although it being clothed, has been cast aside at the cemetery, why is one not attached now, despite it being undressed? One should be attached also then. If one has no need for it when being cast aside at the cemetery, then why embrace the dressed body? They are the same in being impure.

Contemplating the Situation in Relation to Live Phenomena

(Attachment Is Unsuitable As the Impure Becomes Obvious; Attachment Is Unsuitable as One Realizes in Dependence on Reason; Hence, Stop Grasping at the Pure)

It Is Unsuitable To Be Attached as the Impure Becomes Obvious

(It Is Unsuitable To Be Attached to Objects of Touch; Stopping the Conception of Purity; Body and Mind Are Individually Not the Object of Attachment; Contemplating These Faults by Relating Them to Oneself; Shape Is Not the Object of Attachment)

It Is Unsuitable To Be Attached to Objects of Touch

If from food alone arise [49]
Saliva and excrement,

And if out of these one does not like excrement,
Why does one specifically like saliva?

Cushions made of cotton that are soft [50]
To the touch one does not like,
Saying, 'It does not have any bad smell.'
The desirous are deluded regarding impure.

The corrupt desirous that are deluded [51]
Say, "Though the cotton is soft to the touch,
One cannot have intercourse with it",
And become angry with it.

Someone says, "I like the saliva of a woman."

Answer: As saliva as well as excrement and urine arise from the same very cause of food, why do you prefer the saliva and dislike the excrement? They are the same in arising from an impure cause and in being an impure result.

The desirous are deluded regarding the impure and thus act with attachment. They discriminate between the cotton cushion that is soft to the touch and the feel of a woman, saying it does not possess the bad smell that one can find on the body of a woman.

The corrupt desirous people say that although the cotton is soft when touched, one cannot have intercourse with the cotton, and become angry with it. Hence, they intensely grasp only at that which is distorted. It is unsuitable to be attached to objects of touch.

Stopping the Conception of Purity

If there is not attachment for the impure [52]
Then why do you embrace the midst of others,
Who are a bone cage bound by sinews,
Given a face with the mud of flesh?

Yours alone, which possesses many impurities, [53]
You utilize continuously, and
Out of a thirst for the impure
You desire also other bags of filth.

If you say, "I have no attachment for the impure," then why do you embrace the midst of women, who are but a bone cage bound by a net of sinews and given a face with the mud of flesh? It is unsuitable.

Further, your very body, which possesses many impurities, you utilize continuously, and you also crave and are thirsty for the impurity of other impure bags. If you are not satisfied with your own body, then why do you desire the body of a woman? It is unsuitable.

Body and Mind Are Individually Not the Object of Attachment

You say, "I like this flesh." [54]
If you desire to touch and look at it,
Then why do you not desire the
Inanimate flesh?

The mind you desire [55]
You cannot touch or see,
That which you can touch or see is not mind.
What is meaningless copulation good for?

You say, "I do not like contact with cotton, but I do like the feel of the body of another."

Answer: If you desire contact with and to look upon the body of another, then why do you not desire the flesh of an inanimate dead body? You should like it but as you do not, it is unsuitable to be attached to the body.

Argument: "I am attached to the mind of others."

Answer: You cannot touch or look at the mind you desire, and that which you can touch is not mind. Therefore, what good is it to embrace the meaningless body and be attached to it? As it is not good for anything, it is unsuitable to be attached.

Contemplating These Faults by Relating Them to Oneself

That one does not realize the impure nature [56]
Of the body of others is not very surprising,
But that one does not realize
That oneself is impure is very surprising.

That one does not realize the impure nature of the body of others is not very surprising, but that one does not realize the impure nature of one's own body that continually dis-integrates into something impure, this is indeed surprising. This is an ironic statement. Once one understands the impure, it becomes unsuitable to be attached.

Shape Is Not the Object of Attachment

Why reject the fresh lotus [57]
With petals unfolded by sunlight unobstructed by clouds,
And take joy in the impure cage
With a mind grasping for the impure?

If the pure fresh lotus with petals unfolded by the clear sunlight unobstructed by clouds has all these qualities, then why reject it and take joy in the impure cage due to the grasping for the impure? Since it is unsuitable to like it, it is also unsuitable to be attached to its shape.

Attachment Is Unsuitable, as One Realizes in Dependence upon Reason

(Contemplating That It Is Impure Because of Being the Source of the Impure; Contemplating That It Is Impure Because of Being the Result of the Impure; Showing the Impurity of the Body with an Example; Contemplating that One's Own Body Is Impure)

Contemplating That It Is Impure Because of Being the Source of the Impure

If one does not desire contact [58]
With a place touched by the impure,
Then how can one desire contact
With the body from which the impure came from?

If one does not desire contact with a place that has been touched by something impure such as filth or vomit, then why does one desire contact with the body from which the impurity came? It is unsuitable.

Contemplating That It Is Impure Because of Being the Result of the Impure

If you do not have attachment for the impure, [59]
Why do you desire to copulate with others
Coming from the impure field,
Generated by its impure seed?

If one does not have attachment for the impure, then why do you desire to copulate with the body of others that came from the impure field of the mother's womb, generated by the impure seed of the father's semen and mother's blood? It is unsuitable to be attached.

Showing the Impurity of the Body with an Example

You do not desire even a small [60]
Insect born from filth, yet
The body in the nature of multiple impurities
You desire, despite being generated from filth.

Not only do you not disparage [61]
Your own impurity,
You desire others' impure bags
Due to a thirst for the impure.

Further, you do not like even a small dirty insect that was born from filth. How can you desire the body that is in the nature of many impurities and was generated from the thirty-six impure substances? Not only do you not disparage your own impure object, you desire the impure bags that are the aggregates of others out of a thirst for the impure. This is unsuitable.

Contemplating that One's Own Body Is Impure

(Contemplating the Impure Body; If One Is Attached to It, then It Is Suitable to Be Also Attached to the Body in the Cemetery)

Contemplating the Impure Body

Whether it is something pleasant like camphor [62]
Or cooked rice or vegetables,
When it is put in the mouth and taken out again,
Even the ground becomes impure and dirty.

When pleasant medicines like camphor or cooked rice and vegetables are put into one's mouth and taken out again, then even the ground where they are discarded is impure and dirty. Hence, it is unsuitable to have attachment.

If One Is Attached to It, then It Is Suitable to Be Also Attached to the Body in the Cemetery

If one has doubt even though [63]
Such impurity is manifest,
One should look at other
Impure bodies discarded at the cemetery.

Although one knows that [64]
If the skin of the body is opened
One will generate great fear,
One continues to repeatedly delight in it.

If one has doubts and thinks this body may be pure even though it is manifestly impure, then one should look at other bodies that have been discarded at the cemetery. Although one knows that once the body's skin is open it is very frightening, one continues to repeatedly take delight in one's own and women's bodies. This is unsuitable. One should abandon attachment by viewing one's body as equal to the corpse in the cemetery.

Hence, Stop Grasping at the Pure

(The Body Cannot Be Cleansed by Effortful Means; The Body Is Not Beyond the Nature of Being Frightening; Contemplating It as an Object of Disillusionment)

The Body Cannot Be Cleansed by Effortful Means

(The Impure Body Cannot Be Made Pure by Scents such as Sandal; There Is No Reason to Be Attached to an Unrelated Smell)

The Impure Body Cannot Be Made Pure by Scents such as Sandal

The scents applied to the body [65]
Are among others, sandal, and nothing more.
Why be attached to another
Due to a scent separate from it?

If, "Is it not improper not to be attached to it, [66ab]
Due to its bad smell?"

Argument: "Although the body is impure it is suitable to be attached to it when scents such as sandal are applied to it."

Answer: The scent applied to the body can be, among others, camphor or sandal, and does not belong to the body. For what reason are you attached to the body of others due to a smell separate from that body?

Argument: "Perhaps not being attached to the body due to its naturally bad smell is improper?"

Answer: "If one is attached to the body, it causes many sufferings."

There Is No Reason to Be Attached to an Unrelated Smell

Why do those who crave the meaningless [66cd]
Transitory world, apply nice scents?

As the scent belongs to sandal [67]
How can it become that of the body?
Why be attached to something
Due to a scent that does not belong to it?

Those who crave for the meaninglessly transitory world apply scents such as sandal to their body in order to generate attachment for it. However, if the pleasant scent is a quality of the sandal, then how can it become a quality of the body? As it is not in any way a quality of the body, why be attached to something due to a scent that does not belong to it? It is unsuitable.

The Body Is Not Beyond the Nature of Being Frightening

If the nature of the naked body [68]
With long hair and nails, yellow teeth
And anointed with the scent of foul smelling mud
Is only frightening,

And if it is like a weapon that harms me, [69ab]
Why do I clean it with effort?

Argument: The body is an object of desire once hair, nails and so forth are cleaned up and made nice.

Answer: If the hair and nails are long, the teeth are yellow and body has the smell of unpleasant smelling mud, then the naked body is frightening. If it harms me like a weapon that is killing me, then why do I clean it with effort? It is unsuitable.

Contemplating It as an Object of Disillusionment

Through efforts deluded with regards to self, [69cd]
The crazy completely disrupt this place.

If one becomes disgusted with the cemetery [70]
Because of seeing only skeletons,
Can one delight in the cemetery of the city
Filled with moving skeletons?

In this way, through efforts deluded with regards to the self, people are crazy because they are mistaken with regards to the continuum due to afflictions. They completely disrupt this place and are everywhere.

If one becomes disgusted with the body in the cemetery due to seeing only skeletons, then how can one be delighted in the town that is a cemetery filled with skeletons moving around through motivational impulses? It is unsuitable to be delighted.

Contemplating that It Will Give Rise to Much that Is Unwished For
(Showing; Explanation)

Showing

Thus, this impure object [71]
Is not obtained without a price,
As one works for it one is exhausted
And receives the harms of the hells, among others.

Thus, the impure body of a woman is not obtained without paying a price of wealth and so forth. As one build up one's wealth for one's own body, among other things, in this life one will be exhausted due to hardship, and in the next life, one will receive the harms of the hells, among others.

Explanation

(One Does Not Attain One's Wishes; One Will Be Inseparable From Many Things One Does Not Desire)

One Does Not Attain One's Wishes

(There Is No Time to Rely on Desire Objects; One Cannot Rely On Desire Objects Due to Exhaustion; Difficulty Meeting the Desired Object as It Is Far; One Receives Many Undesired Hardships As One Will Be Under the Control of Others)

There Is No Time to Rely on Desire Objects

A child cannot increase wealth [72]
And what happiness will it give in the prime of life?
After having spent one's life accumulating wealth,
What is one to do with desire in old age?

When one is a young child one cannot achieve wealth for the purpose of finding a woman and when one is in the prime of life one does not find a woman, so what happiness will give wealth then? Once in the prime of life, if one passes one's life with accumulating wealth, what is one then to do with one's desire in the end of one's life, when one is old, as one is not able to rely on desire objects then?

One Cannot Rely On Desire Objects Due to Exhaustion

A lowly desirous person [73]
Is tired out from working all day long.
Upon coming home his exhausted body
Lies down like a corpse.

A lowly desirous person such as a servant is tired out from working all day long and upon coming home in the night his exhausted body lies down like a corpse. He does not remember his attachment and cannot act on it.

Difficulty Meeting the Desired Object as It Is Far

The deluded who go abroad, [74]
They who suffer far away,
Although they desire women,
They do not even see a woman to embrace for many years.

They who are deluded and suffering, who go abroad into places far away from home, although they desire to meet a woman, they will not even see the woman they want to embrace for many years. What need is there to mention acting upon their desire?

One Receives Many Undesired Hardships As One Will Be Under the Control of Others

As those wishing to benefit self are deluded, [75]
Although they sell themselves for a purpose,
They do not achieve it and are driven
By the meaningless wind of others' actions.

Those wishing to benefit self, as they are deluded with regards to the method, even though they sell their body for the purpose of gain, do not even get a bad wage. Driven without freedom by the wind of others' actions, which are without meaning for self, they experience suffering in this and the next life and do not achieve their desires.

One Will Be Inseparable from Many Things One Does Not Desire

(One Is without Freedom and Will Quickly Have To Give Up One's Life; One Will Fall Under the Control of Others and Continually Have Many Different Sufferings; It Obstructs Liberation and Exhausts the Freedoms and Endowments; Generating the Mind Wishing for Liberation by Contemplating the Short Comings; Contemplating that Attachment to Sense Objects Is the Source of All Short Comings)

One Is without Freedom and Will Quickly Have To Give Up One's Life

Some sell their bodies [76]
And are ordered about without freedom.
When the companion becomes pregnant
Birth will be at the foot of a tree or a random isolated place.

The foolish who are deceived by desire [77]
Say, "I desire and shall make a livelihood,"
They enter wars despite danger to their lives
And go into servitude for profit.

Some sell their bodies as servants and are ordered around without freedom by others. When on top of this their companion becomes pregnant, as there is no home, she has to give birth at the foot of a tree or some other random isolated place where she happens to be.

The foolish deceived by desire wish to achieve gain, planning to live a long life through gain. Though they are in fear of their lives, they go to war in order to obtain gain, thinking, "I shall live by gain." For profit, they go into servitude and experience many different sufferings.

One Will Fall under the Control of Others and Continually Have Many Different Sufferings

Some desirous even cut their bodies, [78]
Some are impaled from beneath on wooden stakes,

Some are pierced by daggers,
And some are seen being burned.

Through the suffering of accumulating, preserving and losing [79ab]
Understand wealth to be infinite destruction and faults.

Some, for the purpose of their desire, cut their bodies. Some receive the sentence from a king to be impaled from below on a wooden stake. Some are pierced by daggers and swords and some are seriously burned by fire.

As the accumulation, protecting and lastly losing of wealth is all suffering, one should understand wealth to be the root of infinite destruction and faults.

It Obstructs Liberation and Exhausts the Freedoms and Endowments

Those distracted by attachment to wealth [79cd]
Have no opportunity for liberation from the sufferings of existence.

The desirous have these and many [80]
Other disadvantages and insignificant happiness,
Like the ox pulling the cart,
Eating occasionally a little grass.

For the purpose of insignificant happiness, [81]
Which is not rare and even an ox can attain,
Those tormented by karma destroy
The difficult to find freedoms and endowments.

Those with a mind distracted by many different objects due to attachment to wealth take rebirth again and again through the force of karma. Hence they have no opportunity to attain liberation by freeing themselves from the sufferings of existence.

The desirous who crave only the purposes of this life experience the faults of, among others, the many sufferings explained before and insignificant happiness. For example, like an ox that, while pulling the cart, can grab a bit of grass from time to time, to work to achieve happiness and clear away suffering only in this life is something even animals stronger than humans do; it is something the ox also does.

Those tormented by the actions of craving for false objects for the extremely insignificant happiness of this life, which is not rare and even an ox tries to achieve, exhaust and destroy the perfect freedoms and endowments found in this life, which are of great purpose and difficult to attain. Contemplating these faults one should strive to take the essence of this basis with freedoms and endowments.

Generating the Mind Wishing for Liberation by Contemplating the Shortcomings

The desires are certain to disintegrate [82]
And throw one into the hells and so forth,
Just merely a ten millionth partial effort of
The great effort endured

For the always meaningless, [83]
Will achieve the very enlightenment.
The desirous have more suffering than those
Practicing the path to enlightenment, and no enlightenment.

In addition, the desired sensual happiness, such as that of a prince, is certain to disintegrate, and by being attached to it one falls to lower realms such as the hells. One can easily attain enlightenment with just a ten millionth of the difficulty and effort that one is subject to since beginningless time in attaining the always meaningless. Those attached to the vile do not act in such a manner. The suffering of the desirous, desiring to attain their wishes, exceeds the suffering of those engaged in the practices to attain enlightenment, and they also do not have the desired result of enlightenment.

Contemplating that Desire to Sense Objects Is the Source of All Shortcomings (Contemplating the Faults of Desire; Meditating on Affinity for Isolation)

Contemplating the Faults of Desire

Contemplating the sufferings of hells and such, [84]
Even weapons, poison, fire
High cliffs and enemies
Do not suffice as examples for the desirous.

Having contemplated the sufferings of the lower realms such as the hells that arise from the negativity that one created for the purpose of desire, even examples such as weapons, poison, fire, high cliffs and enemies cannot suffice as examples for the harm of desire the desirous experience. Therefore, one should not be attached to sense objects.

Meditating on Affinity for Isolation

(The Distinctions of Place and so forth; The Quality of Independence; The Quality of Satisfaction)

The Distinctions of Place and so forth

Thus, one should be weary of desire [85]
And generate a liking for solitude
Devoid of strife and afflictions.
The fortunate contemplate the purpose of others

And wander about in the peaceful forest [86]
On cool wholesome abodes of vast flat stones,
Joyful and refreshed by moonlight and sandal,
Quiet, where peaceful forest breezes move.

Query: In what kind of isolated place should one remain?

Answer: Just like the wheel-turning king who has no competition and enjoys the happiness of the senses, the yogi abides in the peaceful forest free from the distractions of outer strife, and the afflictions of attachment and anger by others. Like previous fortunate beings, practicing the good actions in a cool place refreshed by moonlight and anointed by sandal, on vast flat stones equaling wholesome abodes, joyful and without

unpleasant sound to the mind, in a place beautified by the movement of a soft and peaceful forest breeze.

There the yogi does contemplations for the purpose of others, such as meditating on the mind of enlightenment, and wanders around. Relying in such a way on solitude the yogi's happiness is superior to any worldly happiness.

The Quality of Independence

Abiding as one wishes [87]
In empty houses, at the foot of trees and caves,
Abandoning the suffering of keeping,
Enjoying without care and independently.

Abiding in houses abandoned by others, at the foot of trees and caves for as long as one wishes, abandoning the suffering of keeping and protecting many possessions. They abide carefree, independently from fears and worries.

The Quality of Satisfaction

Acting independently and without attachment, [88]
Unrelated to anybody,
Enjoying the happiness of contentment,
This is difficult to find even for the powerful.

The happiness of independently enjoying the place, possessions and so forth as one wishes without attachment to them, of abiding in a place unrelated to anybody, with the happiness of being content with little inferior food and clothing, is a happiness that is even difficult to find for gods and influential humans. Hence, those skilled should make an effort to rely on solitude.

The Way of Meditating on Calm Abiding:

If it is rare for a distracted mind to even attain a worldly mental stabilization, then what need is there to mention complete enlightenment. Therefore, until the attainment of complete enlightenment one should not let one's mind get distracted.

Shakyamuni Buddha

The Way of Meditating on Equalizing Self and Others

The Way of Meditating on Calm Abiding

(The Way of Meditating on Equalizing Self and Others; The Way of Exchanging Self and Others)

The Way of Meditating on Equalizing Self and Others

(Brief Explanation; Extensive Explanation)

Brief Explanation

Having contemplated the qualities of solitude [89]
In these and other aspects,
One should pacify disturbing thoughts
And meditate on the mind of enlightenment.

At first, strive in meditating [90]
On equalizing self and others.
Since they are the same in happiness and suffering
Look after others like yourself.

Having contemplated in the aspects outlined before, and in other aspects, the qualities of remote places isolated from outer excitement and other distractions, one should then pacify the disturbing thoughts that are aspiring to sense and other objects, and meditate on the mind of enlightenment.

Query: With which method should one meditate?

Answer: At first, strive in meditating on equalizing self and others.

Query: How?

Answer: Since others have the same acceptance and rejection of happiness and suffering as oneself, and try to establish their happiness and clear their suffering in the same way as one tries to establish one's happiness and stop one's suffering, one should look after all sentient beings, cherishing them like oneself.

Extensive Explanation

(Explaining the Meaning of Equalizing Self and Others; The Way of Meditating on Equalizing Self and Others; The Benefits of Meditating on It; If One Meditates On Equalizing Self and Others, One Can Develop It)

Explaining the Meaning of Equalizing Self and Others

Although there are many parts such as hands and so forth, [91]
They belong to the same body that is the object of protection;
Likewise, the happy and suffering migrators
All equal oneself in desiring happiness.

Argument: As there are infinite different sentient beings, it is not suitable to generate the mind thinking 'I' with regards to them. How can the acceptance of their happiness and the rejection of their suffering possibly be one's own?

Answer: Although the body has many parts such as the feet and hands, they are all the same in being parts of the one body that is regarded as 'mine' by the person. Likewise, although there are many different migrators, such as gods and humans, their happiness and sufferings are not different. Focusing on how they are the same, one

The Way of Meditating on Calm Abiding:

beholds all others as oneself, holds them as self, and thinks, "I shall establish that happiness and I shall clear away this suffering." This is the meaning of meditating that all of them are equal to oneself.

The Way of Meditating on Equalizing Self and Others

(Rejecting That the Acceptance and Rejection of Happiness and Suffering Is Unsuitable To Be the Same; Explaining the Reason Why It Is Suitable to Meditate on It as Equal)

Rejecting That the Acceptance and Rejection of Happiness and Suffering Is Unsuitable To Be the Same

If, 'One's sufferings
Do not harm the body of others.'
Yet, they are one's sufferings,
Holding them as mine, they are unbearable. [92]

Similarly, others' sufferings
Do not fall upon oneself.
Yet, they are one's sufferings,
Holding them as mine, they are difficult to bear. [93]

Argument: Since other's sufferings do not harm one's body, and one's own sufferings do not harm the body of others, it is invalid that the clearing away of their suffering equals the clearing away of one's own suffering.

Answer: There is no fault. Even though one's suffering does not harm the body of others, and the suffering of others does not harm oneself, their suffering is one's own suffering. By grasping at oneself as 'self' one finds one's own suffering unbearable. Similarly, by meditating on holding other sentient beings as self, even though their sufferings do not fall upon oneself to experience, their sufferings become sufferings to be cleared by oneself, because by holding sentient beings as one's own self, if they experience sufferings, they become difficult to bear for oneself.

Explaining the Reason Why It Is Suitable to Meditate on It as Equal

(Extensive Explanation; Short Summary; Refuting Objections)

Extensive Explanation

(Stating the Reason; Establishing the Pervasion; Clearing Away Obstructing Thoughts of 'It Is Unsuitable to Meditate on Equalizing Self and Others')

Stating the Reason

I shall clear the sufferings of others
Because they are suffering, like my own suffering.
I shall benefit others
Because they are sentient beings, like my body. [94]

Take the subject 'the sufferings of other sentient beings' - they are suitable to be eliminated by oneself - because they are suffering, e.g. like one's own suffering.

It is appropriate for one to establish the benefit and happiness of others - because the other person is a sentient being, e.g. like establishing the happiness of one's body.

Establishing the Pervasion

(Actually Establishing the Pervasion; Clearing Away Obstructions)

Actually Establishing the Pervasion

When both self and others [95]
Are the same in desiring happiness,
What difference is there to me,
Why do I strive only for my own happiness?

When both self and others [96]
Are the same in not desiring suffering
What difference is there to me?
Why do I protect myself but not others?

It follows that it is appropriate to equally reject and accept upon having focused on the happiness and suffering of self and others - because when both self and others are the same in desiring happiness - then what difference is there between others and myself? There is no difference. For what reason do I strive only for my own happiness? It is unsuitable not to strive for the happiness of others.

When both self and others are the same in not desiring suffering, what difference is there between others and myself? There is no difference. For what reason do I work for my own happiness, and protect my own happiness from degenerating, but do not protect the happiness of others? It is suitable to work for the happiness of both equally.

Clearing Away Obstructions

If, 'I do not protect them [97]
Because their suffering does not harm me.'
Since also the future sufferings
Do not harm, why protect from them?

The conceptual thought thinking, [98]
'I will experience this,' is wrong.
The dead person that takes rebirth
As another is another.

Argument: I do not protect sentient beings when they experience suffering because their suffering does not harm me.

Answer: This is highly unsuitable. Otherwise, it would also be unsuitable to accumulate wealth when young out of fear of suffering in old age, or to engage in the morning or in the day in a method to avoid suffering in the afternoon or tomorrow, since the later future suffering does not harm the earlier person. Even if one fears there could be suffering, it would be inappropriate to protect oneself.

Argument: If one would not wonder in this life whether one could experience suffering in a later life, then one would have to experience sufferings in the later life. It is therefore appropriate to make an effort to prevent that situation.

The Way of Meditating on Calm Abiding:

Answer: The conceptual thought thinking that the self of this life experiences sufferings in the later life is distorted. This would be like a dead person that takes rebirth as another person in a later life. This later person is not suitable to be the same as the earlier person.

This was a refutation of the unsuitability of one to eliminate the sufferings of another with the reasoning of the similarity of the earlier and later different moments. The meaning of the text is not that it is a refutation based on the ultimate.

When something is suffering [99]
And one protects another,
The suffering of the foot is not that of the hand
Why should it protect it?

If, 'though unsuitable, here [100]
It engages due to grasping at self.'
This unsuitable self and other,
What can they do? They are to be abandoned.

Further, when one part of the body needs to eliminate the suffering of another body part and protect that body part, since the suffering of a foot pained by a thorn is not the suffering of the hand, why should the hand eliminate this suffering of the foot? It would follow that it is unsuitable.

Argument: Even though it is inappropriate for one to eliminate unrelated suffering, here it is appropriate for one to eliminate the sufferings of the other because the bodies of earlier and later lives, and earlier and later moments of this body are all held by one person as mine due to familiarization.

Answer: What can that unsuitably held as independent self and other accomplish? They are suitable to be abandoned because the grasping at the self of person is mistaken and generates all faults.

Clearing Away Obstructing Thoughts of 'It Is Unsuitable to Meditate on Equalizing Self and Others'

That called *continuum* and *collection* [101]
Are false, like the rosary and army,
There is no one suffering,
What should they abandon belonging to whom?

Without a possessor of suffering [102abc]
Everything is without distinction
Because it is suffering, it is to be eliminated.

Argument: These two situations are not the same as two different people are unrelated, but the hands and feet of one person belong to the same group, and the old and young person and the earlier and later life belong to the same continuum. In the latter situations, it is appropriate for one to help the other, but in the first situation it is inappropriate.

The Way of Meditating on Equalizing Self and Others

Answer: It follows there is no independent group or continuum because that called *continuum* and *group* are falsities labeled on the earlier and later parts of that possessing the continuity, and on the parts of the group; like the rosary and army that are a falsity labeled on their different parts.

Argument: Since they are contained by the mind of one person, they fall under the control of that person and therefore, even though they are different from the point of view of object and time, the suffering of one is eliminated by the suffering of the other.

Answer: Because there is no self of the person that is suffering, there is also no happiness or suffering that is controlled by any controller. For this reason, there is no independent possessor engaging suffering, and hence all sufferings of self and others have no distinction. However, there is the suffering of self and other who are nominally dependent on each other, and therefore it is appropriate to eliminate one's suffering.

Short Summary

What use is this definiteness here? [102d]

The statement 'Why should one eliminate
The sufferings of others?', is not up for debate. [103]
If one reverses, then one reverses all,
If not, then one is like sentient beings.

Therefore, because the suffering of others' is suffering, it is suitable to be eliminated by me. What use is the concrete division into self and other? Since one needs to eliminate all the suffering of others, there is no argument like, 'Since it does not harm me why should one reverse the suffering of others?' If one reverses one's sufferings because one does not desire them, then it is appropriate to reverse the suffering of everybody. If the sufferings of others are not to be eliminated, then one's own sufferings also become something not to be eliminated, like the sufferings of others. Hence, one should put great importance into eliminating the sufferings of others by cherishing others as one cherishes oneself.

Refuting Objections

(Refuting that Bodhisattvas Become Overwhelmed by Their Own Suffering Through Contemplating the Suffering of Sentient Beings; The Need to Contemplate Suffering)

Refuting that Bodhisattvas Become Overwhelmed by Their Own Suffering Through Contemplating the Suffering of Sentient Beings

If, 'Since sufferings increase due to compassion, [104]
Why generate them with urgency?'
If one contemplates the suffering of migrators,
How can suffering increase due to compassion?

Argument: If out of compassion one makes all the sufferings of others one's own, then, one's sufferings become more. But why generate suffering with intensity instead of abandoning it?

The Way of Meditating on Calm Abiding:

Answer: When bodhisattvas contemplate the suffering of migrators, it follows that their suffering does not increase due to compassion, because this compassion eliminates all their feelings of suffering.

The Need to Contemplate Suffering

If through one suffering [105]
Many sufferings became non-existent,
Then it is only suitable for self and other
That suffering is generated out of affection.

Even though Supuspa Chandra [106]
Knew the suffering caused by the king,
He did not eliminate his own suffering,
In order to exhaust the suffering of many.

If it were the case that one insignificant suffering eliminates the many samsaric sufferings of the infinite migrators then, since it has a great purpose, it is only suitable for oneself and others to generate this suffering out of affection.

As it is stated in *'The King of Concentration Sutra'*, even though the bodhisattva Supushpa Chandra knew that he would receive the harm of being killed by the king, he did not eliminate his own suffering but accepted it, as he saw that this would alleviate the suffering of many sentient beings, and proceeded to the town. He did not listen to his entourage, who tried to stop him.

The Benefits of Meditating on It

(Those Dedicated Only to the Purpose of Others Do Not Have Great Suffering; Working for the Purpose of Others as Its Happiness Is Superior; One's Pride Will Be Pacified; One Will Be Independent From Taking and Ripening; For Those Reasons It Is Suitable to Meditate on Equalizing Self and Others)

Those Dedicated Only to the Purpose of Others Do Not Have Great Sufferings

When the continuum becomes thus acquainted [107]
One takes joy in pacifying the suffering of others.
As if it were a lotus pond
One will even enter the hell without respite.

If one's continuum becomes habituated to the meditation of equalizing self and other as explained before, then one takes joy in pacifying the sufferings of others. In order to destroy the sufferings of others one will disregard one's own sufferings and happily enter even the hell without respite as if it were a lotus pond. One will not have any mental suffering working for the purpose of others.

Working for the Purpose of Others as Its Happiness Is Superior

If one liberates sentient beings [108]
One has an ocean of joy.
Is this not superior?
What use is it to desire liberation?

The Way of Meditating on Equalizing Self and Others

If one liberates sentient beings from cyclic existence then one will be filled by an ocean of joy that accomplishes all one's wishes, and one will be satisfied. Is this not superior? What use is it to desire liberation only for oneself? Remembering that all sentient beings have not accomplished it, one should strive for their purpose.

One's Pride Will Be Pacified

Thus, though one works for the purpose of others [109ab]
There is no exaggeration or superiority.

Thus, as one takes great joy in the purpose of others, even though one works for the purpose of others, there is no puffed up thought of 'I am filled with kindness,' or a feeling of superiority in that regard.

One Will Be Independent From Taking and Ripening

As one singularly takes joy in others' purpose, [109cd]
There is no hope for a ripening result.

As one only likes to accomplish the purpose of others there is no hope for a ripening result.

For Those Reasons It Is Suitable to Meditate on Equalizing Self and Others

Therefore, just as one protects oneself [110]
From slight unpleasantness,
One should generate the mind of compassion
And protect others.

Since it is appropriate to meditate on equalizing self and others, one should generate a mind of compassion and protect others from their undesired suffering just as one protects oneself from even just a few unpleasant words.

If One Meditates On Equalizing Self and Others, One Can Develop It

Although others' drop of semen and blood [111]
Does not become an object¹,
Through familiarization,
One says, 'mine' and knows it as such.

Likewise, why does one not hold [112]
The body of others by saying, 'mine?'
By replacing one's body with that
Of another, there is no difficulty in this regard.

Argument: Since one does not generate the thought that thinks of the other's body or eye as 'my body' or 'my eye,' how could one generate the awareness that accepts and rejects others' happiness and suffering as one's own?

Answer: If one does not meditate, then this is correct. But, if one is able through familiarization to know and grasp at the drop of the father's and mother's semen and blood

¹Gyaltsab Je: In some translations the line 'although not becoming an object' does not exist.

The Way of Meditating on Calm Abiding:

as one's own object, saying 'this is mine,' then why should one not be able to hold the body of others as one's own through familiarization? One should be able to. If one meditates, then one generates the mind thinking of it as one's own. Hence, having contemplated the benefits of eliminating the sufferings of others one should strive to eliminate them.

Then, if one purposely stops cherishing one's body and meditates on substituting another, it will be without out difficulty, like meditating on cherishing self.

The Way of Exchanging Self and Other

The Way of Exchanging Self and Others

(In Brief; Extensive Explanation)

In Brief

(The Way of Exchanging Self and Other; The Reason Why It Is Suitable to Meditate On It)

The Way of Exchanging Self and Other

Understanding that self is faulty [113]
And that others are an ocean of qualities,
Meditate on completely rejecting self-grasping
And on accepting others.

Since cherishing oneself is the source of all shortcomings it is faulty and needs to be abandoned with great purpose, and since cherishing other sentient beings is the source of all that is good, it has an ocean of qualities. Understanding this, one should meditate on completely abandoning cherishing self and accept cherishing others.

The Reason Why It Is Suitable to Meditate On It

Just as the hands and so forth [114]
Are asserted as parts of the body,
Why does one not assert
Embodied beings as limbs of migrators?

Argument: Since sentient beings are of infinite number, it is impossible to hold them as self.

Answer: Even though the hands and feet are different, because they are parts of the body one desires to protect them. Likewise, although embodied sentient beings are many, if one meditates on cherishing them, then why should one not wish to cherish the migrating limbs of one's body? It is suitable to desire so.

Extensive Explanation

(Explaining the Way of Exchanging Self and Other; The Way of Following Up in Thought; The Way of Following Up in Action)

Explaining the Way of Exchanging Self and Other

(Extensive Explanation; Brief Summary)

Extensive Explanation

(Meditate on Cherishing Others; Abandoning Cherishing Self with Effort; Contemplating the Faults of Holding Self As the Most Important and the Benefits of Holding Other As the Most Important)

Meditate on Cherishing Other

(Being Able to Exchange Self and Other, Exaggeration Is Pacified Advice to Make an Effort to Meditate without Hope for a Ripening Result; Giving Even Greater Purpose to the Benefit of Others; If One Meditates, One Is Able to Generate It; Meditate on Exchanging Self and Other because Both Self and Other Wish To Be Freed from Suffering)

Being Able to Exchange Self and Other, Exaggeration Is Pacified

Just as one generates through familiarity [115]
The awareness of 'mine' for a body lacking self,

The Way of Meditating on Calm Abiding:

Why should one not generate the awareness of 'mine'
For other sentient beings through familiarization?

Thus, producing the purpose of others [116ab]
Superiority and exaggeration do not arise,

Argument: I am not able to meditate on exchanging self and other.

Answer: Through familiarity, one generates the grasping at 'mine' for the body even though the body lacks a self. Likewise, why should one not be able to generate the awareness of 'this is mine' through familiarizing oneself with cherishing other sentient beings? If one meditates, one can definitely generate it.

As this meditation on holding all sentient beings as self accomplishes the purpose of others, one does not generate a feeling of superiority or a puffed up mind.

Advice to Make an Effort to Meditate without Hope for a Ripening Result

Similar to not expect a reward [116cd]
When eating food¹.

Hence, when protecting self [117]
From some small unpleasantness
Meditate on the mind of protection
And compassion for migrators.

For example, it is similar to not expecting a reward for eating one's food. Since it has infinite benefits, one should meditate on compassion and protecting migrators from suffering just as one would protect oneself from even small unpleasant words.

Giving Even Greater Purpose to the Benefit of Others

The protector Chenresig [118]
Blessed therefore even his name,
Out of great compassion,
To eliminate migrators' sufferings of cyclic existence.

Since one needs to protect sentient beings from even small suffering, the protector Chenresig blessed out of great compassion even his name to eliminate also the slightest of the frightening sufferings in cyclic existence: 'By thinking of my name may the frightening sufferings of cyclic existence become non-existent.'

In the '*Array of Stalks Sutra*', it explains it as remembering the name trice.

If One Meditates, One Is Able to Generate It

Do not be turned off by difficulty. [119]
Through the force of familiarity
The one whose name instilled fear when hearing it,
Becomes the one without whom one is joyless.

The Way of Exchanging Self and Other

Argument: Although there are many benefits, it is difficult to meditate on exchanging self and other.

Answer: One should not be turned off by the difficulty of meditating on it because if one meditates, then one can realize it. Through familiarization even the enemy whose mere name instilled fear in us when hearing it, becomes later a friend without whom we are joyless.

Meditate on Exchanging Self and Other Because Both Self and Other Wish To Be Freed from Suffering

They who wish to rescue quickly [120]
Self and others
Should practice the secret advice
Of exchanging self and other.

For those reasons, they who wish to rescue quickly self and others from the faults of existence and peace should practice exchanging self and other, which is the secret Mahayana advice on the ultimate meaning of meditation, which is kept from those who are not a vessel.

Abandoning Cherishing Self with Effort

(Self-cherishing Is the Cause For All Dangers; It Is That Which Induces All Harmful Actions)

Self-cherishing Is the Cause For All Dangers

Out of those that generate fear for a small object [121]
Due to attachment to their body,
Who would not abhor, like an enemy,
This body that generates fear.

If due to attachment to one's body, without having exchanged self and others, one generates great fear for even small objects of fear such as a poisonous snake, then who that is skilled would not abhor this body like an enemy? It is unsuitable to cherish it.

It Is That Which Induces All Harmful Actions

Desiring to practice the ritual of curing [122]
The afflictions of the body's hunger, thirst
And the like, one kills birds, fish,
Animals and hides in ambush.

They who, for profit and praise [123]
Even kill their father and mother,
Or steal offerings from the Triple Gem
Burn in the hell without respite.

Hence, who that is wise would not view [124]
This body that is desired, protected
And made offerings to,
As an enemy, and deride it?

The Way of Meditating on Calm Abiding:

Those who cherish self, and out of the desire to practice the ritual of curing the body's afflictions of hunger, thirst and the like, will burn in the hells without respite because they kill birds, fish and animals, ambush travelers and steal the wealth of others.

They will also burn in the hells without respite when, in order for the cherished body to receive profit and praise, they steal offerings from the Triple Gem or even kill their father and mother.

Who that is skilled will not view this body that is desired, protected and made offerings to on the basis of cherishing it, as an enemy, who will not deride it? One needs to stop all forms of self-cherishing.

Contemplating the Faults of Holding Self as the Most Important and the Benefits of Holding Other as the Most Important

(A List of the Faults and Benefits of Cherishing Self and Other; It Is Appropriate to Abandon Self-cherishing)

A List of the Faults and Benefits of Cherishing Self and Other

(Extensive Explanation; Short Summary)

Extensive Explanation

(From the Point of View of Generosity; From the Point of View of Harm; From the Point of View of Praise and Fame; From the Point of View of Inducing Action; From the Point of View of Benefit and Happiness)

From the Point of View of Generosity

Saying, 'If I give, what shall I use?', [125]
Is the way of the demon; the egotistical thought.
Saying, 'If I use, then what will I give?',
Is thinking about others; the dharma of gods.

The way of the demon, the egotistical thought, where out of miserliness one thinks, 'If I give my wealth to others, then what will I use?', generates danger. The thought of, 'If I use it, then what will I give to others?', is only about the welfare of others. It is the dharma of the gods and gives rise to all that is good and perfect.

From the Point of View of Harm

If one harms others for the purpose of self [126]
One will fall into the hells and the like.
If one harms self for the purpose of others
One will attain all good perfections.

If one inflicts harm on others, such as killing, in order to attain happiness for oneself, one will fall into the hells and the like. If one harms and gives up one's body and wealth for the happiness of others, then one will attain all good perfections.

From the Point of View of Praise and Fame

Due to the wish to attain it oneself [127]
One will have lower rebirth, inferiority and stupidity.

The Way of Exchanging Self and Other

If one transfers it to others,
One will attain honor in a happy rebirth.

Wishing to be elevated by praise and fame, one will take a lower rebirth in the next life. Even if one takes rebirth as a human, one will be of low caste, bad appearance and stupid. If one habituates oneself in transferring the wish for elevation to others, one will have a happy rebirth in the next life, where one will receive perfect praise and honor.

From the Point of View of Inducing Action

If one commands others for the purpose of self, [128]
One will experience being a slave and the like.
If oneself works for the purpose of others,
One will only experience being a lord and master.

If one enslaves others, taking their freedom, for the purpose of self, then one will experience later inferior status; being a slave and the like. If one works and commands oneself for the happiness and benefit of others, one will later be a lord and master, and experience higher status, having a good appearance and the like.

From the Point of View of Benefit and Happiness

Whatever happiness is found in the transitory worlds [129]
Came from the wish for the happiness of others.
Whatever sufferings are found in the transitory worlds
Came from wish for self to be happy.

In short, whatever happiness there is in the transitory worlds, it all came from the wish for others to be happy and from working for others. Whatever sufferings there are in the transitory worlds, they all came from the self-cherishing that wishes happiness for the self. Therefore, one should stop the self-cherishing with effort.

Short Summary

What need is there to say a lot? [130]
The childish work for their own benefit
And the Able Ones work for the benefit of others,
Look at the difference between the two.

What needs is there for extensive elaborate explanations? The childish receive all they do not wish for because they cherish their own well-being, while the Able Ones work for the welfare of others and perfect all that is good. Just look at the difference between these two.

It Is Appropriate to Abandon Self-cherishing

(The Unseen Faults; The Faults That One Can See; A Summary of the Faults; It Is Suitable to Give Up Self-cherishing)

The Unseen Faults

If one does not perfectly exchange [131]
One's happiness for the suffering of others

The Way of Meditating on Calm Abiding:

One will not achieve enlightenment
And one will also lack happiness in cyclic existence.

If one does not exchange perfectly the happiness of self for the suffering of others and reverse from the initial attitude of working for the happiness of self and eliminating the suffering of self, by cherishing other, i.e., working for their happiness and striving with effort to eliminate their suffering, then one will not achieve enlightenment.

One may think, 'Even if I do not achieve enlightenment and remain in cyclic existence that would be ok', but one will also lack perfect happiness in cyclic existence.

The Faults That One Can See

Leaving aside the world beyond, [132]
Servants and helpers will not work and
Masters will not pay wages,
One will not even achieve the purpose of this life.

One gives up the perfect bliss and happiness [133ab]
That establishes the seen and unseen happiness.

If one does not meditate on giving up self and cherishing others, then, leaving aside the faults of future lives, also in this life one's servants and helpers will not work and the master one did work for will not pay wages. One will not achieve even the purpose of this life.

A Summary of the Faults

Due to the cause of harming others, [133cd]
They are deluded and take on frightening suffering.

As one does not put great purpose into the welfare of others one has given up exchanging self and other; the method for achieving happiness in this life and in future lives. Thus, one has thoroughly abandoned perfect happiness. The childish that are deluded with regards to what is the method for happiness and suffering, due to the cause of inflicting the harm of suffering onto others, have taken into their continuum frightening and difficult to bear suffering.

It Is Suitable to Give Up Self-cherishing

Whatever harm there is in the transitory worlds, [134]
Whatever danger and suffering come into existence,
If all that arises from self-cherishing,
Then what does this demon of self-cherishing do for me?

If one does not give oneself up completely, [135]
One will not be able to abandon suffering;
E.g., if one continues to hold onto the fire
One is unable to stop being burned.

The Way of Exchanging Self and Other

If all the human and non-human harm in the transitory worlds, all the mental fears and physical sufferings that come into existence, arise from self-cherishing, which has taken the self as object, then what good is this great demon of self-cherishing for oneself? It causes all that one does not desire, and one should abandon it.

If one does not completely give up cherishing oneself then one will not be able to eliminate the suffering of all sentient beings. For example, like not being able to stop being burned if one continues to hold the fire in one's hand.

Brief Summary

(The Way of Exchanging Self and Other; Stopping Wrong Actions Upon Having Done the Exchange; Practicing Faultlessly)

The Way of Exchanging Self and Other

Thus, to pacify harm to oneself [136]
And to pacify the suffering of others
One should offer oneself to others
And hold others as oneself.

I say 'I am under the control of others.' [137]
Mind, understanding this with certainty
You shall from now on think about nothing else
But accomplishing the welfare of all sentient beings.

Since disregarding others and cherishing self is the source for all that is undesired, one should give up cherishing self and cherish others as oneself, offering oneself for the purpose of all sentient beings, so as to pacify harm to self and the sufferings of others.

'Mind, you should understand with certainty that from now on I am under the control of others. From today onwards you shall think only about accomplishing the welfare of sentient beings and not about other things such as accomplishing only the purpose of self.'

Stopping Wrong Actions Upon Having Done the Exchange

It is unsuitable to accomplish the welfare of self [138]
With eyes and the like that belong to others.
It is unsuitable to mistreat them with the eyes
And the like that are for their purpose.

If one dedicates oneself as servant for sentient beings then it is unsuitable to use one's eyes and the like to mistreat them. It is unsuitable to look angrily at sentient beings with the eyes that belong to them or to use these eyes to achieve only one's own welfare. One needs to achieve their purpose.

Since it is unsuitable to mistreat sentient beings with eyes and the like that belong to them, if one recognizes that one mistreats them with the three doors, one needs to restrain oneself again and again upon contemplating the faults.

The Way of Meditating on Calm Abiding:

Practicing Faultlessly

Then, having to put sentient beings first, [139]
Whatever is observable on one's body
Though having it stolen
One uses it for the benefit of others.

For this reason, having to put the purpose of sentient beings first, one views without forgetfulness the food, clothing and others that one observes on one's body as having been stolen from others. Giving up grasping at these objects as mine one uses them for their benefit, as a servant would use the food, clothing and other of the master.

The Way of Following Up In Thought

(Indicating; Explaining)

Indicating

Having made those lower and the like into self [140]
And having made self into others,
With a mind free of thoughts
Meditate on jealousy, competitiveness and pride.

Bodhisattvas focus on other sentient beings that are lower, equal and superior and take them as self and hold the self as other. Having thus exchanged the focus of grasping at self and others, one should induce certainty and meditate, if the mediating bodhisattva's name is Devadatta, with a mind free from doubting thoughts on jealousy for Devadatta, competitiveness if equal and pride if lower.

Explaining

(The Way of Meditating on Jealousy for the Higher; The Way of Meditating on Competitiveness for the Equal; The Way of Meditating on Pride for the Lower; The Result of the Meditation)

The Way of Meditating on Jealousy for the Higher

(The Way of Meditating; The Way of Practice after the Meditation)

The Way of Meditating

He is praised but I am not, [141]
We do not find gain like him,
He is praised but I am criticized,
He is happy but I have suffering,

I have to do the work [142]
While he abides happily;
He is great in the world
But I am renown for my lack of qualities.

What should one do without qualities? [143]
We all become endowed with qualities.
There are those that are lower than him
And there are those that are higher than myself.

The Way of Exchanging Self and Other

Ethics, view and faults [144ab]
Are out of our control as they are powered by the afflictions¹.

When the bodhisattva Devadatta meditates on exchanging self and other, Devadatta is praised by others, but having taken sentient beings as self, one is of lower qualities and will not be praised. One does not find necessities for happiness in the same way as Devadatta and although the bodhisattva Devadatta is praised, one, the sentient beings, are criticized. He is happy and we sentient beings have suffering. We have to do the work of carrying, but Devadatta abides happily.

This bodhisattva is greatly renowned in the transitory worlds for his ethics, listening and so forth, but I am known for inferiority and a lack of qualities. Through effort you achieved qualities but what should we, the sentient beings without qualities do? We shall all practice to become endowed with qualities.

That we are low and he is high is posited relative to each other. Those people with superior qualities such as this bodhisattva have someone that is inferior and those that are inferior such as myself have someone that is superior. Therefore there is no need for us sentient beings to be discouraged and we should practice with effort for complete enlightenment. One should meditate on holding others as self, by thinking in this way.

Argument: You are lower than the bodhisattva Devadatta due to degenerated ethics and view.

Answer: The degenerated ethics and view, faults due to lifestyle and so forth, i.e., degenerated view and action, are due to the power of the adventitious mental afflictions and not faults I created purposely under my own power.

The Way of Practice After the Meditation

I need to be restored as much as possible, [144cd]
And I also need to accept harm.

However, I am not helped by him, [145]
So why does he criticize me?
What are his qualities doing for me?
And he has qualities!

He that does not have compassion [146]
For migrators abiding in poisonous bad migrations,
Purposely wishes to outdo those proficient
Out of exaggerated qualities.

'Bodhisattva Devadatta, if you have compassion, then you have to work as much as possible to repair my faults and I need to accept the harm of the austerities to establishing qualities.' If we sentient beings do not come into the benefit of having our faults repaired by Devadatta, then why does he even criticize us? What are the qualities of that bodhisattva doing for me? Even though the bodhisattva Devadatta himself has qualities, they have no benefit for us sentient beings.

The Way of Meditating on Calm Abiding:

Further, this Devadatta, who has no compassion for the migrators held in the mouth of lower realms, poisonous snakes and animals due to degenerated ethics and views, not only does he not benefit us sentient beings, but he purposely wishes to outdo us proficient sentient beings out of his exaggerated view of his own qualities. It is inappropriate to exaggerate and criticize.

Having placed the mind on sentient beings and taken oneself, the bodhisattva, as others, contemplate that it is unsuitable for him to harm oneself.

The Way of Meditating on Competitiveness for the Equal

(Competing with Gain and Praise; Competing with Renown of Qualities; Competing for the Number of Qualities; Being Happy About Bringing Harm to Others)

Competing for Gain and Praise

Looking at those equal to me, [147]
To be superior
I thoroughly establish
Our gain and praise, even through dispute.

We shall compete with the bodhisattva Devadatta, who is equal to us in being a sentient being, for status and the like. So that we sentient beings are superior in gain, praise and the like to the bodhisattva Devadatta, we establish our praise and gain even through dispute with the bodhisattva

Competing for Renown of Qualities

I shall make my qualities clear [148]
By any means to all the transitory worlds,
And I shall take care
That nobody hears about his qualities.

I shall proclaim and make clear our qualities by any means to all the transitory worlds and further I shall take care that nobody hears about the qualities of this bodhisattva.

Competing for the Number of Qualities

I shall hide my faults, [149]
I shall be made offerings to and he not
I am obtaining today much gain and
I shall be praised, but he should not have these.

I shall hide our, i.e., sentient beings', faults but clearly proclaim his faults and in this way we the sentient beings become an object of offering for others and he will not. I shall strive in this way. I am obtaining today much good food, clothing and the like, and others should praise me, but he shall not receive these benefits.

Being Happy About Bringing Harm to Others

I shall watch joyously for a long time [150]
How he is being treated inappropriately,

The Way of Exchanging Self and Other

I shall take care that he is the laughingstock
Of all migrators and that they abuse each other.

I shall watch joyously for a long time how this bodhisattva Devadatta is being treated inappropriately and is being crushed. I shall take care that this bodhisattva is a laughingstock for all migrators and they abuse each other by criticizing each other's faults.

Having exchanged self and other one thus praises sentient beings and stops to exaggerate one's qualities.

The Way of Meditating on Pride for the Lower

(The Aspect of Meditating on Pride; The Benefits of Meditating on It; The Way of Acting Upon Having Done the Meditation; Contemplating the Disadvantages of Lacking Such a Pride)

The Aspect of Meditating on Pride

This afflicted one is known [151]
To compete with me;
How could he equal me
In hearing, wisdom, body, caste and wealth?

A bodhisattva should meditate on pride by holding someone with superior qualities to themselves as self. If this inferior afflicted bodhisattva Devadatta proclaims that he wants to compete with us sentient beings, then: 'How could he equal me in hearing, wisdom, body, caste and wealth? He does not equal us in any way.' Meditate thus on pride.

The Benefits of Meditating on It

Having thus heard of my qualities, [152]
Well known by all,
Enjoy the bliss and happiness
That makes one's hair stand on end in joy.

I say, 'As they are unequal, enjoy the bliss and joy that makes one's pore's hair stand on end, derived from hearing about my qualities that are far superior to the well renowned Devadatta.

The Way of Acting Upon Having Done the Meditation

However much gain he has, [153]
When I engage into the action
I shall give him only enough to live by,
And take the remainder by force.

Although he has gain of food and clothing, if I engage into benefiting sentient beings today I shall give him just enough food and clothing to survive on and the remainder I shall take by force.

The Way of Meditating on Calm Abiding:

Contemplating the Disadvantages of Lacking Such a Pride

I shall take him away from happiness [154ab]
And continuously expose him to my harm

I shall take this bodhisattva away from his bliss of leisure and order him to carry my suffering. I shall continuously expose him to the harm of eliminating the suffering of sentient beings.

The Result of the Meditation

(Contemplating the Faults of Cherishing Self; The Source for Understanding the Infinite Benefits of Cherishing Others; Explaining That It Is Only Beneficial; Advice to Strive in Cherishing Others)

Contemplating the Faults of Cherishing Self

It causes me harm in all of the [154cd]
Hundreds of cyclic existences.

‘Mind, because you wish to act for self, [155]
Although hundreds of eons pass,
With this great hardship
You will only accomplish suffering.’

The cherishing of self that wishes oneself to have perfection causes the harm of the hells and other lower realms while circling in cyclic existence in all of the hundreds of lifetimes. ‘Mind, you have caused me great hardship that is meaningless even if hundreds of eons pass. You have caused me thus only the suffering of cyclic existence.’ The bodhisattva Devadatta should regard himself in such a way.

The Source for Understanding the Infinite Benefits of Cherishing Others

Therefore, engage intensively [156]
Into the purpose of others,
And, as the words of the Able One are infallible
You will see the benefits later on.

Thus one engages intensively into accomplishing the benefit of others upon cherishing others. Since the words of the Buddha are infallible with regards to their subject, one will see later on the result of enlightenment, a quality of cherishing others, based on viewing cherishing of self as the enemy.

Explaining That It Is Only Beneficial

If one had earlier [157]
Carried out these actions,
It would be impossible to have an occasion
Without the happiness of complete enlightenment.

Argument: Although one works for the welfare of others for a long time one will not see such a benefit.

The Way of Exchanging Self and Other

Answer: If you had earlier carried out the action of exchanging self and others then it would be impossible to experience occasions of suffering, without the happiness of enlightenment complete with the two purposes. Regretting having passed time with meaningless actions one should strive in meditating on the mind of enlightenment.

Advice to Strive in Cherishing Others

Hence, meditate on others [158]
Just as you hold as mine
The drop of semen and blood,
Which belongs to others.

Argument, 'I am not able to habituate myself by meditating on exchanging self and other.'

Answer: Since the welfare of others has such benefits one should meditate on cherishing other sentient beings by holding them as self, just as one meditates on holding this body as mine, which is established out of the impure semen and blood of father and mother, who are other. By meditating in such away complete the meditation of exchanging self and other.

The Way of Following Up In Action

(Actual; One Should Take Control of One's Mind When Following Up the Exchange of Self and Other in Action)

Actual

(Giving One's Perfections to Others; Sincerely Accepting Oneself to Be Lower for the Purpose of Others; A Summary of How to Practice)

Giving One's Perfections to Others

(Actual; It Is Suitable to Be Jealous of Oneself)

Actual

Having given others great consideration, [159]
Whatever you observe on your body,
Having stolen it,
Put it to use for others.

Having said 'I shall give the welfare of others great practical consideration' and having trained in this motivation, bodhisattvas advise themselves: 'Having considered whether one is harming others or not, whatever desired objects one observes on one's body, having stolen them, give up the grasping at mine and put them to use for others.'

It Is Suitable to Be Jealous of Oneself

'I am happy, others not, [160]
I am high, others low
I receive benefit, others not,'
Why are you not jealous of self?

Further, one should also meditate on jealousy: 'I am happy but other sentient beings are not happy, I am superior from the point of view of enjoyments and the like but others are inferior in this way. I practice virtue that benefits me but others do not and therefore

The Way of Meditating on Calm Abiding:

I am blissful and others are not. What is the use of that?' Why is one not jealous towards myself who is higher? It is suitable to be jealous.

Sincerely Accepting Oneself to Be Lower For the Purpose of Others

(Analyzing One's Faults; Confessing Having Harmed Sentient Beings; Diligently Take the Lower Place)

Analyzing One's Faults

I shall separate from my happiness [161]
And attach the suffering of others to me.
Say, 'Why do you act like this at any time?'
Investigate your own faults.

I shall separate myself from all my happiness such as food, clothing and so forth, and give them to others. I shall attach the sufferings of others to myself and accept them. Bodhisattvas should investigate their faults by asking themselves from time to time 'Why did I do this?'

Confessing Having Harmed Sentient Beings

Although others have created wrongs, [162]
I shall make them my faults.
Although I have committed a small fault,
I shall make it known to many beings.

By playing up the renown of others [163ab]
One plays down one's own renown.

Although others commit faults such as harming one, bodhisattvas should make these their own faults and carry the burden of experiencing the results themselves. Although one has committed small faults with regards to sentient beings, one should make them known to many beings and accept one's faults.

If one hears of the fame of others and hears that they are being talked about pleasantly one praises them even more and plays down one's own renown.

Diligently Take the Lower Place

I shall order myself to achieve [163cd]
Every purpose, like the lowest of servants.

Since his nature is faulty, [164]
Do not praise partial adventitious qualities,
Just as nobody knows, although they are there,
Any of their qualities.

I shall order myself to achieve every purpose of sentient beings without pride, like the lowest of servants that is ordered to carry the greatest of burdens.

Think of yourself as being in the nature of having faults and if the thought arises to

The Way of Exchanging Self and Other

praise oneself for at least some small partial qualities of listening and so forth, think: Just as nobody can see the qualities of the bodhisattvas they look at, I shall not praise even a partial adventitious quality. I shall not proclaim my qualities.

A Summary of How to Practice

In short, whatever harm you inflicted on others, [165]
For the purpose of self,
May that harm fall upon me
For the purpose of sentient beings.

One should not make it aggressive [166]
And wrathful
But bashful, shy and controlled
Like a young bride.

In short, mind, whatever harm you have inflicted on sentient beings since beginningless time for my purpose, may that harm fall upon me in order to accomplish the purpose of sentient beings.

One may think: 'I cannot carry the burden of others' suffering.'

Answer: 'The bodhisattva should not make their mind aggressive and wrathful but bashful, shy and controlled like a young bride.'

Query: How then should the mind abide?

Answer: Like a new bride it should be bashful, afraid of the criticism of others and of controlled behavior. In the *Great Commentary* it is translated as *rough*.

One Should Take Control of One's Mind When Following Up the Exchange of Self and Other in Action

(How to Stop Abiding with Excitement; The Faults of Working Only for One's Own Purpose; Investigating the Faults of the Body; Taking Control of One's Mind)

How to Stop Abiding with Excitement

Do this and abide like this. [167]
Do not act like that
Take control of it like that
If it transgresses then stop it.

Mind, if you do not act like this, [168]
Despite having been advised,
Then all faults arise from you.
Hence you need to put a stop to it.

One should think about the benefit of others and abide with one's actions accordingly. Like taming a horse, make yourself suitable to practice virtue. 'Mind, if you do not desire to act in this way, then I shall take control of you with mindfulness and introspection.' If the mind transgresses these antidotes then put a stop to it and subdue the mind.

The Way of Meditating on Calm Abiding:

'Mind, if, despite advising yourself in this manner, you do not act accordingly because you find you are under the control of the afflictions, you need to put a definite stop to it, because the self-cherishing mind becomes the basis upon which all present and future faults rely upon.'

The Faults of Working Only For One's Own Purpose

(Giving Up Establishing Only One's Own Purpose after Understanding the Faults; Putting to Work for the Purpose of Others; Short Summarizing Explanation)

Giving Up Establishing Only One's Own Purpose after Understanding the Faults

The time when you destroyed me [169]
Is past; it was another time.
Now that I see, wherever you go
I shall destroy your arrogance.

I will destroy the thought of: [170ab]
'I still do have my own purpose.'

The time when I did not see that you – my self-cherishing – are the root of my problems and when you destroyed me, is past and another time. It was when I did not understand this. Now that I see you as the root of all faults, you will be powerless in generating faults as I shall destroy your arrogance wherever you go.

If there is the thought 'I still have the power to achieve only my own purpose', I shall destroy and completely eradicate that thought.

Putting It to Work For the Purpose of Others

I shall sell you to others and thus [170cd]
Offer my ability without any mind of regret.

If, after having become careless, [171]
I do not offer you to others
You will definitely hand me over
To the guardians of hell.

Know that I shall sell you to others and thus offer without any mind of regret my ability to sentient beings in any way they desire. If I do not offer you to sentient beings when I become careless and think of my own purpose alone, then you will definitely hand me over to the guardians of hell through the karma of negative actions. Hence, my dear self-cherishing, I will destroy you.

Short Summarizing Explanation

Therefore, because you offered me thus, [172]
I suffered for a long time.
By remembering the past with vengeance,
Destroy the thought of only self purpose.

Hence, if one desires joy [173]
One should not make oneself happy.

The Way of Exchanging Self and Other

Hence, if one wishes to protect oneself
One should always protect others.

Therefore, since previously you offered me to the hell guardians in this way I experienced suffering for a long time. Now I remember my previous grief and with the thought of reaping vengeance I will destroy you, the thought of sole self purpose, which is the root of all faults.

Hence, if one desires to have perfect joy and happiness for a long time, then one should not make oneself happy on the basis of cherishing self. Hence, if one wishes to protect oneself from suffering, one should always protect other sentient beings on the basis of cherishing them.

Investigating the Faults of the Body

(The Fault of Not Knowing Contentment; The Fault of Being Motionless; The Fault of Being Deluded)

The Fault of Not Knowing Contentment

(The Faults of Craving the Body; It Is Appropriate to Meditate On Non-attachment for the Body)

The Faults of Craving the Body

However much we work [174]
At supporting this body,
That much it falls
Into a state of extreme fragility.

If the desires of [175]
That fallen thus cannot be fulfilled
By all the whole world,
Then who can fulfill its wishes?

One cannot but desire generates afflictions [176ab]
And degenerated thoughts.

Argument: Since one wishes to work for others one should support the body on the basis of craving.

Answer: This is unsuitable. However much we work at supporting this body with food and such, on the basis of cherishing it that much through craving, although not achieving the slightest of one's wishes, one will receive great suffering. It will be very hard to support it because it falls into the very stage of extreme fragility that makes it hard for it to bear even small sufferings.

Question: If that happens, how will it be then?

Answer: Having increased the craving of that fallen thus, even all the enjoyments on this earth cannot fulfill these desires. If that is so, then who can fulfill the desires of this craving? There is no satisfaction in craving sense objects. For example, the King Mandhata had use of the four continents and half of Indra's seat, yet he was not satisfied.

The Way of Meditating on Calm Abiding:

One cannot fulfill desire, but by craving desire objects the afflictions such as anger and attachment are generated, thoughts belonging to the virtuous side degenerate and only mental unhappiness is produced.

It Is Appropriate to Meditate On Non-attachment for the Body

They who are independent from everything [176cd]
Do not know a cessation of their perfection.

Therefore one should not give [177]
The physical desires a chance to increase.
Not apprehending anything attractive
Is a wholesome phenomenon.

A person with small desire and with knowledge of contentment that is independent from everything, such as body or possessions, does not know the cessation of the qualities of their perfections. It is impossible for them to lack the necessities of life.

Therefore, since the desire that craves enjoyment for the sake of the body increases further and further if one does not rely on the antidote, one should not give craving for sense objects a chance. The non-apprehension of an attractive object to which the mind would be attached to is a wholesome phenomenon that is the supreme wealth.

The Fault of Being Motionless

Its final conclusion is to separate, [178]
It is motionless but moves through the force of others.
The impure body is terrible,
Why hold onto it as your own?

Irrespective of whether one is alive or dead, [179]
What does this illusory wheel do for me?
What difference between it and a heap of earth?
Alas, you do not eliminate pride.

This body will reach the final conclusion of separation, at which point it ceases. It cannot move by itself but has to move through another, i.e., the thoughts. Since the physical aggregate of impure flesh, blood and so forth is the source for many terrible frightful dangers, why do you hold onto it as your own?

Since one even needs to experience the sufferings of the lower realms if one holds onto it as one's own, irrespective of whether one is dead or alive, what does this illusory wheel of a body do for one? It does not have the slightest use. What difference is there between an immovable heap of earth and this body? Oh dear, since you cannot bear craving for the body, alas, why do you not eliminate the pride that is a smug mind arising in relation to the body? Abandon pride in all its aspects!

The Fault of Being Deluded

(Deluded with Regard to What Is Good and What Is Harmful; Deluded with Regard to What is High and What Is Low; Refuting Arguments in this Regard; Although Craving for the Body Is the Source for Many Faults, It Needs To Be Protected to Take the Essence of the Freedoms and Endowments)

Deluded with Regard to What Is Good and What Is Harmful

By following the advice of the body [180]
One accumulated needless suffering
And generated attachment and anger.
What to do with that which is like a piece of wood?

Though one has supported it in this way [181]
It is suitable to be even the food for vultures and the like.
If it has no attachment or anger,
Why is one attached to it?

Mind, by following the body's advice for admiration and praise, you accumulated many needless sufferings. Although supporting the body that generates much attachment and anger in relation to benefit and harm, since this body is like a piece of wood that cannot repay the kindness, what use is attachment to it? It is unsuitable.

Although one has supported it with enjoyments, it is suitable to be even the food for vultures and the like. Since it has no attachment or anger towards the benefit or harm it receives, why does one have attachment for it? It is unsuitable.

Deluded with Regard to What is High and What Is Low

Angry when derided due to something [182]
And happy when praised due to something;
But if it has no awareness of this,
For what does one exhaust oneself?

One becomes angry when this body is criticized due to a fault, and one is happy if it is praised due to a quality. But if the body has no awareness of this praise and criticism, mind, to what end do you exhaust yourself with attachment and anger? It is pointless.

Refuting Arguments in this Regard

If, 'I desire this body [183]
And I am friends with it.'
As everybody likes their body
Why does one not like them as 'mine'?

Argument: Although the body itself does not understand this, I desire this body, find it attractive and we are both friends. Therefore I like it.

Answer: As all sentient beings desire their body, why does one not regard the body of others and its happiness as mine? It is unsuitable to be attached to one's body and deride the body of others.

The Way of Meditating on Calm Abiding:

Although Craving for the Body Is the Source for Many Faults, It Needs To Be Protected to Take the Essence of the Freedoms and Endowments

Therefore, without attachment [184]
I shall give up this body for the purpose of migrators.
Then, although it has many faults,
I shall protect the body in its actions.

Therefore, as it is unsuitable to have attachment for one's body, without attachment I shall practice generosity with my body for the purpose of migrators.

From the *Four Hundred Stanzas*,

*One views the body of course as an enemy,
Yet one looks after it.
From living long according to the rules
Many merits will be generated.*

As one achieves a lot of the purpose of others in dependence on this body, although it has many faults, it needs to be protected for the purpose of others, like a body in its action of holding a chariot to carry the burden of worldly beings.

Taking Control of One's Mind

(Reversing the Obstacles to Virtue; Generating the Method of Striving in the Antidote; Placing the Mind in Single-Pointed Equipoise on a Virtuous Object)

Reversing the Obstacles to Virtue

Therefore, being fed up with childish actions, [185]
I follow those proficient.
Mindful of the advice on conscientiousness
I stop sleep and fogginess.

Therefore, being fed up with the actions of the childish, who engage in the obstructing conditions for calm abiding such as craving for sense objects, covetousness, harmful intent and the like, I follow the buddhas and bodhisattvas, who are proficient in what has to be done and what has to be abandoned. Mindful of the advice to be conscientious of virtuous dharmas I strive in pacifying and abandoning the obstacles to calm abiding such as sleep, fogginess and the like, as explained in the *Letter to a Friend*:

*Mental excitement, regret, harmful intent and fogginess,
Sleep, aspiration for sense objects and doubt,
These five obscurations are the thief that robs
The wealth of virtue. Hence know them well.*

Generating the Method of Striving in the Antidote

Like the great compassionate ones [186]
I shall start suitable actions.
If I do not practice continuously day and night,
Then when shall I leave suffering behind?

The Way of Exchanging Self and Other

Think: Like the great compassionate ones I shall start suitable practices that generate the power of the antidote. If I do not practice continuously day and night, then when shall I leave suffering behind?

One should strive in meditating on the common and uncommon kinds of calm abiding.

Placing the Mind in Single-Pointed Equipose on a Virtuous Object

Therefore, to eliminate the obscurations [187]
I take the mind away from wrong paths
And place it continuously in equipose
On a correct object.

Therefore, in order to eliminate all afflictive obscurations and obscurations to knowledge, one needs to generate superior insight. Before that, one needs in turn to achieve calm abiding, and therefore I turn my mind away from all wrong paths, such as disturbing thoughts of sense objects, which obstruct the generation of calm abiding. By way of the eight abandoning recognitions I shall place the mind continuously in equipose on a correct object.

In short: How to attain the common calm abiding is explained extensively in the *Hearer Grounds* and the way of attaining the uncommon calm abiding is explained in this text and in Master Kamalashila's *Stages of Meditation*. Understanding the method from these texts and by contemplating the benefits of meditating on calm abiding and the disadvantages of not meditating on calm abiding, one should strive in meditating on calm abiding by way of the eight stages of calm abiding and so forth.

Summarizing Verse

The destruction of the two obscurations from the root
With superior insight to which reality is obvious,
Depends in turn on immovable concentration.
Hence, one should first become proficient in attaining calm abiding.

The Name of the Chapter

This is the commentary on the eighth chapter called *Explaining Mental Stabilization* from the commentary on the *Introduction to the Actions of Bodhisattvas*, called *The Entrance for the Children of the Conquerors*.

**The Entrance for the Children of the Conquerors -
A Commentary on the Introduction to the Deeds of Bodhisattvas**

Chapter Nine: The Way of Training in the Wisdom That Is the Nature of Superior
Insight

Author: Gyaltsab Rinpoche
Subject: Bodhicitta and the Six Perfections
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Translator's Introduction

I pay homage to the Gentle Peaceful One.

Illusory Truth

A central and repeated term in this chapter is 'illusory truth'. The more common version of this term is 'conventional truth', but the consensus these days among teachers and translators is that this is a misrepresentation of the Tibetan *Kun-dzob Denpa*. It neither conveys the meaning nor fits the word explanation given in the treatises.

There are other alternatives, such as 'concealer truth' or 'truth for a concealer', but these, while literally correct, never felt satisfactory to me. One reason is that they are not easily relatable.

After two decades of investigating the meaning of the Tibetan and Sanskrit terms, and consultation with the Ven. Geshe Doga with regards to the meaning that is supposed to appear to the mind upon hearing the term, I felt that 'illusory truth' would be a good translation. It is a handy term that both conveys the meaning as well as fits the word explanation of the Tibetan.

In a meeting with Kyabje Zopa Rinpoche in Vajrayogini Institute in 2009 I then started to present my argument to Rinpoche, somewhat apprehensively, to seek permission to use this translation in the FPMT. To my surprise I did not need any further argument, because Kyabje Zopa Rinpoche immediately and decisively said that this term can be used.

I shall try here to present briefly the main points of my thoughts on this:

Kun means 'all', *dzob* means obscuring, and *Denpa* means 'truth'. *Kun-dzob* is taken as one word, and can also mean 'mutual dependence' or 'nominal' according to Chandrakirti's *Clear Words*:

Kun-dzob refers to the three of obscuring suchness, the meaning of mutual dependence and worldly labels.

In the context of the two truths it refers to the first according to Lama Tsong Khapa in his *Middling Graduated Stages of the Path*:

Regarding this kun-dzop, when forms and the like are presented as true to the perception by a kun-dzob consciousness, it refers to the first of the three.

This alone already refutes 'conventional' as the accurate translation of the term in the context of the two truths, as Lama Tsong Khapa clearly states that the meaning of the word here is to obscure suchness.

Kun-dzob in the context of the two truths refers to ignorance, which is shown by Chandrakirti in his *Introduction to the Middle Way*, and by major commentaries on the root verse, such as by the First Dalai Lama Gyalwa Gedun Drub in his *Mirror Clearly Reflecting the Meaning of Emptiness*, or Lama Tsong Khapa in his *Illumination of the Thought*.

Kun-dzob Denpa then becomes the *truth of ignorance* in meaning. An illusion can be

an outer object such as a mirage, but it can be also a confused mental state with regards to our self or our environment. We hold illusions, and sometimes we become disillusioned. Ignorance is an illusion we hold in our mind about the true nature of ourselves and our environment.

Chandrakirti:

Illusional since being ignorance obscuring nature [6.28]
That appearing artificially as true through it
Was taught by the Able One as illusory truth.
Artificial phenomena are merely illusory.

The First Dalai Lama Gyalwa Gedun Drub in his *Mirror Clearly Reflecting the Meaning of Emptiness*:

Take the subject 'ignorance grasping at true existence' - it is illusional - because it obscures the direct perception of nature.

Take the subject 'form appearing as true because of true grasping, even though lacking true existence' - there is a reason why it was taught by the Able One as truth for an illusion - because it is true in the face of the illusional true grasping.

This is a word explanation of the term, and does not give the definition of the term. While generally regarded as false, or falsities, forms and the like are true for a particular type of mind. They are not true, or a truth, because they are true for ignorance. When hearing the term *kun-dzob denpa*, rather than a kind of truth being affirmed in our mind, we are supposed to be reminded that nominal objects are exactly the opposite of a truth. They are falsities, because they are a truth for ignorance. First one establishes the mere lack of true existence by meditating on emptiness, and then one takes this lack of true existence into the nominal world, reflecting how objects, while appearing as truly existent, are completely empty of this. They do not exist the way they appear, which is the essence of *kun-dzob denpa*.

When hearing the term *kun-dzob denpa*, a discrepancy between appearance and existence is supposed to appear to the mind, rather than some kind of reaffirmation of a truth.

Illusory truth, or truth for an illusion, fits all the requirements for a correct translation, and it is also a relateable term. The student immediately grasps the essential meaning and can see what appears to their mind as being like an illusion and some kind of truth. This loosens the grasp of ignorance on the mind, and immediately the person becomes more relaxed and happy.

Syllogisms

Take the subject 'superior hearer': it follows they have not attained the state of an arhat - because they did not take the wisdom realizing emptiness as the path.

Formulations like this are very common in Tibetan commentaries, and represent a fixed

debate style, where first the subject is presented, then the predicate, and then the reason. This format can be used to present an argument to explicitly prove something, or a consequence, which explicitly shows a fallacy in the opponend's position.

Translation

The *Bodhisattvacharyavatara* was composed ca. 700 AD, and the present commentary, *The Entrance for the Children of the Conqueror*, was written by Gyaltsab Je, a direct student of Lama Tsong Khapa, in the 14th century. It is therefore clear that both are ancient texts, with a unique style that may not immediately be comfortable to the modern reader.

My translation style is to first err on the side of being too literal, and then slowly working towards the middle, where it is easier readable, while still being an accurate translation, i.e., a work of Shantideva and Gyaltsab Je. This process has been started, but is not concluded.

There are by now many translations of the *Bodhisattvacharyavatara*, some very flowery, where I get the impression the translator felt the need to be also a commentator. My aim is more to provide a mirror image of the Tibetan text in English, and part of this process is that the English should also be cryptic if the Tibetan is cryptic. It is the function of the commentary to flesh out the words of the root text, and to elaborate on them. This particular commentary is what is called a 'word commentary,' which includes all the words of the root text in the explanation, in this way giving them context, structure and meaning.

The Way of Training in the Wisdom That Is the Nature of Superior Insight

(Explanation of the Chapter; Explanation of the Title)

Explanation of the Chapter

(Showing That Those Wishing to Attain Liberation Need to Generate the Wisdom Realizing Suchness; The Method of How to Generate the Wisdom Realizing Suchness; Therefore an Advice to Strive in Generating This Wisdom)

Showing That Those Wishing to Attain Liberation Need to Generate the Wisdom Realizing Suchness

(The General Meaning; The Auxiliary Meaning)

The General Meaning

The Able One explained all these branches [1]
For the purpose of wisdom.
Therefore, those wishing to pacify suffering
Need to generate wisdom.

Argument: Because we need to attain enlightenment to pacify all suffering in the continuum of others, we need to realize suchness. But why would one need to realize suchness to merely pacify the sufferings in one's own continuum?¹

Answer: The protector Nagarjuna said,

For as long as there is grasping at the aggregates,
For that long there is grasping at 'I'.

He is saying that for as long as there is true-grasping at the aggregates, for that long one will not stop the transitory view grasping at inherent 'I' and 'mine'.

Nobody here asserts that hearer and self-liberator arhats have not completely abandoned the transitory view, but because one needs to stop true-grasping at the aggregates to that end, it is asserted that they realize the non-true existence of the aggregates.

This master² asserts as well that one needs to realize suchness in order to pacify the sufferings of cyclic existence, which is explained further below. Those who wish to understand this presentation more extensively should do so in dependence on the great commentary by the great divine omniscient Lama Tsong Khapa, who is the guide of all the worlds, on the *Introduction to the Middle Way*.

The clear cognizance of the various commentaries on this text, which show it to teach that hearers and self-liberators do not realize the selflessness of phenomena, as mistaken meaning of the text, shall be explained.

These branches can refer merely to calm abiding, which is explained in the eighth chapter, or it can refer to all the remaining perfections starting with generosity. There are these two systems, and although the first system is feasible from the point of view of the relation of the earlier and later chapters, here one follows the second system.

¹ This questioner could be a Svatantrika-Madhyamaka or a Cittamatra, who accepts the possibility of complete enlightenment but does not assert the need to realize the selflessness of phenomena to attain individual liberation.

² Master Shantideva.

The doubts with regards to, “the branches of generosity and so forth were taught for the purpose of wisdom” are eliminated as follows:

In general do generosity and the other perfections not need to precede the realization of suchness by way of listening and contemplation, because although one needs to build up merit to realize emptiness, the practices of a bodhisattva, such as explained here, do not have to be preliminaries. This is similar to the two modes of realizing suchness through listening and contemplating as explained by the master Kamalashila.

One also does not need them as preliminaries to generate a mind-moving experience of emptiness, because then they would also have to precede other realizations such as an experience of impermanence. One also does not need them as preliminaries for the generation of superior insight realizing emptiness from meditation, because although they do not first engage in the practices of a bodhisattva, hearers and self-liberators realize suchness in the way just mentioned.

Argument: That they were taught for the purpose of wisdom is because the wisdom realizing emptiness is the substantial cause for the dharmakaya, and the methods of generosity and the other perfections are the simultaneously acting conditions. One needs the benefit of generosity and the other perfections to achieve the result of wisdom.

Answer: In that case one could also turn it around and say that wisdom was taught for the purpose of the other perfections.

Without the wisdom realizing emptiness one cannot exhaust the seeds of the two obscurations, and although one does not need to be adorned with infinite merit to eliminate merely the seeds of the afflictive obscurations, one does need infinite merit to eliminate the seeds of the obscurations to knowledge. As this text is mainly from the point of view of eliminating the obscurations to knowledge, it says, “these branches are taught for the purpose of wisdom”.

It is master Nagarjuna’s position that true-grasping is an afflictive obscuration, and this master³ asserts the same.

From *The Sutra Perfectly Condensing Dharma*:

If one places the mind in equipoise one knows the absolute the way it is.

Also from *The Compendium of Trainings*:

In equipoise one knows the absolute the way it is.

Knowing as it is refers to superior insight, and therefore the perfection of meditative stabilization explained in the eighth chapter is a causal branch of the wisdom explained here.

³ Master Shantideva.

The Auxiliary Meaning

As one wishes to pacify the sufferings of cyclic existence of self and others, one needs to generate the wisdom realizing selflessness. The earlier explained branches of generosity and the other perfections, this collection of causes, was taught by the Buddha for the purpose of generating the wisdom realizing emptiness.

The Method of How to Generate the Wisdom Realizing Suchness

(The Presentation of the Two Truths; Establishing that Even Just to Attain Liberation One Needs to Realize Emptiness; Explaining Extensively the Reasoning that Establishes Emptiness)

The Presentation of the Two Truths

(Actual; Refuting Objections of No-Need and No Ability Regarding Emptiness)

Actual

(The Division into the Two Truths; The Definition of the Two Truths; Identifying the Person Who Has Understood Both)

The Division into the Two Truths

The illusory and the ultimate, [2]
These are asserted as the two truths;
The ultimate is not an object engaged by awareness,
Awareness is stated to be illusory.

The Compendium of Trainings quotes *The Sutra of the Meeting of Father and Son*:

The Tathagata comprehend thus the illusory and the ultimate and exhausted the possibilities for that to be known into illusory truth and ultimate truth.

Because the Tathagata sees perfectly in emptiness, knows perfectly in emptiness, manifests well in emptiness, therefore he is called All Knowing Transcendental Wisdom.

Then, the explanations stating that the thought of the *Introduction to the Bodhisattva's Deeds* is that ultimate truth is not an object of knowledge, or that it cannot be known by any awareness, are wrong explanations.

The nature of the division is into the twofold division of illusory truth and ultimate truth. Although there can be different connotations to a division, here, it is to be of one nature but to be of different isolate. As both have a nature, it is impossible for them not to be of one or of different nature.⁴ If the subject is of different nature from the lack of true existence, then the faults outlined in the *Elucidations of the Thought* apply, such as that it would become truly existent. Moreover, if they are not different, then the faults explained there apply as well. Therefore, they are of one nature but of different isolate, just like produced and impermanent.

So, the basis for division, object of knowledge, is comprehensively divided into the two truths. The nature of the two divisions is that the meaning found by a nominal prime cognition is illusory truth, and the meaning found by an ultimate prime cognition is ultimate truth.

⁴ There is a difference between saying *one nature* and *of one nature*. For two phenomena to be of one nature, they need to be two different natures, or entities. The two truths are not only two different natures, but two clearly distinct mutually exclusive natures, which are yet of one nature.

Definition of the Two Truths

(Understanding It Through the Refutation of the School of Others and the Presentation of Our School)

The Refutation of the School of Others

Opponents such as the Red Ones from Toelung, using the first line “the ultimate is not an object engaged by awareness” as the statement, and the later line as the reason, have asserted that ultimate truth is unsuitable to be the object of conceptual or non-conceptual consciousness, because if it is awareness of the object of awareness, then there is a pervasion that this object is illusory truth, as shown in the lower lines. This is completely unsuitable, because if one accepts the non-existence of awareness in the meditative equipoise of a superior, then one supports the texts of *Those Putting Themselves Afar*.⁵ They posit that while there is consciousness up to the point of death, the continuity is severed upon death, and you would accept likewise that while there is awareness up to and including the last moment of the path of preparation, that it does not exist while in meditative equipoise on the mode of abiding.

Further, if one does not accept a directly cognized meaning, an object of knowledge that can purify stains, then the elimination of stains becomes impossible, and one will become somebody that singularly denies that a person can be posited as a buddha or bodhisattva.

If one accepts such a phenomenon, then to have ultimate truth as phenomenon but to have no awareness that realizes it, becomes a contradictory illusory phenomenon. If one asserts that the ultimate is never comprehended, then, since the ultimate cannot comprehend itself, it has nothing that understands it, and thus becomes baseless. If it is like that, then what is the purpose of positing the division of the two truths?

Further, if the illusory is empty of being true, then there is nothing to harm the acceptance that the truth of emptiness is ultimate truth, but lacking that, illusory truth becomes truly existent.

From the *Refutation of Arguments*⁶:

If the mere lack of nature is reversed,
Then it is established as existing in this very nature.

The Presentation of Our School

The first line shows the definition of ultimate truth and the second line shows the definition of illusory truth. Both the earlier and later awareness are dualistic awareness, and not mere awareness, which is from the point of view of the way of comprehension.

Then, it has to be related like this: The examples, the lack of inherent existence of the person and the aggregates, exemplify ultimate truth, and do not become an object of engagement of the awareness that is a prime direct perception comprehending them

⁵Those that put themselves afar from a happy rebirth: the Hedonists.

⁶Nagarjuna.

explicitly by way of them appearing in a dualistic manner. However, they are known by the prime direct perception comprehending them.

It is like stated in the *Introduction to the Middle Way*⁷:

Mistaken identities such as hairs, etc. [6.29]
Imagined due to defective faculties,
Similarly to pure eyes seeing their nature
One should know suchness here.

The examples of the person and the aggregates are called illusory truths because the awareness that is a prime direct perception realizing it explicitly has to do so in a dualistic manner. One should become acquainted with a more elaborate analysis of this from the commentary on the *Introduction to the Middle Way* composed by Je Rinpoche himself.

Therefore, the need to know thus in detail the detailed definitions of the two truths pervades also the two transcendental wisdoms of a buddha. This is so because although the transcendental wisdom of a buddha knowing suchness understands the world of multiplicity, and the transcendental understanding of the world of multiplicity understands suchness, the understanding of suchness is like water into water, and the understanding of the world of multiplicity is in a dualistic manner.

Argument by an opponent who does not understand the meaning of the commentary on the *Introduction to the Middle Way* at all: It is illogical to assert that a buddha's transcendental wisdom appears to itself as there are only two ways for it to appear. If it appears as different, then, since it is impossible for a buddha's transcendental wisdom to be mistaken with regards to the appearing object, one would need to accept that it is different from itself. If it appears as water into water, then it would irrefutably be ultimate truth. A buddha's transcendental wisdom realizes everything that is established as one entity with itself but is of different isolate on the basis of appearance, and regardless of whether it realizes the name implicitly or not, it realizes itself although not appearing to itself.

Answer: If it is the prime direct perception apprehending blue of an ordinary individual, then it does not appear to itself as it is impossible for it to be a self-knowing direct perception. It is also unsuitable to be posited as realizing, on the basis of appearance, the other parts that are established as being of one entity with it. It is singularly an implicit realization in dependence on the explicit realization of blue, and one should know that such an implicit realization is impossible for a buddha.

⁷ Chandrakirti

Identifying the Person Who Has Understood Both

(Divisions of a Person Who Wishes to Understand the Two Truths; Explaining the Difference of High and Low Awareness)

Divisions of a Person Who Wishes to Understand the Two Truths

Regarding this, two aspects of transitory beings are seen, [3ab]
Yogis and ordinary beings.

A person who wishes to comprehend the two truths is a transitory being, i.e., a person labelled in dependence on the aggregates. This is again seen in two aspects: a yogi with the concentration of the union of calm abiding and special insight, who realizes all phenomena as being empty of inherent existence, and ordinary beings asserting real existence. This is from the point of view of emphasis. Those that realize emptiness through listening and contemplating, and those whose minds have not been affected by a tenet are included in these classes.

Explaining the Difference of High and Low Awareness

The ordinary transitory being [3cd]
Is outdone by the yogic transitory being,

And yogis are outdone as well through distinctions [4ab]
Of awareness by the one above.

Ordinary transitory beings who assert partless particles, partless moments of consciousness and functionalities as existing truly can be transitory beings, as well as yogis. The yogic person who realizes the worlds as lacking inherent existence outshines lower tenets that propound realism, and among the yogis who have attained a union of calm abiding and special insight, the higher ones outdo the lower ones. With reasoning the Madhyamakās refute the Cittamātra's assertion of truly existing mind, which in turn refutes with reasoning the assertion of partless particles by the Sautrāntika.

If one wonders whether the yogis who realize emptiness outdo each other or not: Also among the yogis who have realized emptiness, those on the higher grounds such as on the second ground and so forth, harm, i.e., outshine, those on the lower grounds, such as on the first ground and so forth, due to a distinction of their awareness.

In addition, one should understand the implicit meaning, that also from the point of view of one continuum, an increased awareness through meditation of the higher grounds can harm the seeds that are to be abandoned, whereas the lower grounds cannot harm them.

The purpose of stating these lines is that having divided awareness into awareness that realizes the illusory and awareness that realizes the ultimate, if an awareness realizing the ultimate is not harmed by a prime cognition realizing the illusory, then what

need is there to talk about harm by the grasping at partless particles? The purpose is to understand that the awareness realizing the ultimate harms all extreme views.

Further, it is to understand that a mistaken assertion by the lower is refuted with logic by the higher. Through the distinction of their awareness, yogis of the Vaibashika and Sautrantika harm with logic the assertion of permanent functionalities accepted by Hindus, the acceptance of partless particles by the two Asserting Meaning⁸ is harmed with logic by the Mind Only, and the acceptance of truly existent mind by the Mind Only is harmed with reasoning by the Madhyamaka.

The earlier explanation is the view of the *Great Commentary*.

Refuting Objections of No-Need and No-Ability Regarding Emptiness

(Actual; Defending One's Position)

Actual

Through examples asserted by both, [4cd]
There is no investigation towards a result.

Transitory beings see objects [5]
And think they exist perfectly,
Not like an illusion; therefore here
The yogi and the transitory being disagree.

Argument: It is not valid that the yogi who realizes that all phenomena lack inherent existence harms ordinary tenets because there is no argument for the lack of inherent existence. If there is no inherent existence, then there would be no point in training in generosity and so forth to attain the result of enlightenment.

Answer: It follows an argument for the non-existence of inherent existence is not non-existent because for both Madhyamaka and Realists, the lack of inherent existence is established in dependence on examples that are well known and accepted as being false, such as dreams and illusions.

If there is no inherent existence, it does not follow that training in generosity and the other perfections is pointless. Although generosity and so forth, which are practiced in order to attain the result of enlightenment, are not truly established, one engages in them without investigation or analysis while holding them with the wisdom realizing them to be false, like an illusion. If the remaining perfections are not held by the wisdom realizing the absence of inherent existence, then they do not gain the name "having gone beyond" and they, as well as their objects, need to be guided up to the city of enlightenment.

Argument: If also you accept that fire, that which can perform the function of burning, and other functionalities and their functions, are established by direct perception, then

⁸ Euphemism for the Vaibashika and Sautrantika, i.e., those who assert external meaning.

our debate is pointless, because as we both call that truly existent. If you do not accept this, then you receive the harms of being contradicted by direct perception and the like.

Answer: This argument is based on the view that the two truths contradict each other, i.e., if functionalities do not exist inherently, they become completely non-existent, and if they exist, then they have to exist inherently.

Both Madhyamaka and Realist worldly beings⁹ see fire and the like with prime cognition and accept them, but the Realists think of and accept them as being wholly perfectly established objects, and do not comprehend them as being illusory-like and lacking true existence. The Madhyamaka do comprehend them as such, and therefore also in this regard do the Madhyamaka yogis and the Realist worldly beings have a dispute.

Defending One's Position

(Refuting Realists Such as the Sautrantika in General; Refuting the Mind Only in Particular; Refuting the Argument that the Path Realizing Emptiness Has No Use or Purpose for a Madhyamaka)

Refuting Realists Such as the Sautrantika in General

(Refuting Harm Through Direct Perception; Refuting Harm Through Quotations)

Refuting Harm Through Direct Perception

The mere direct perception of forms and so forth [6]
Exists through renown and not by prime cognition.
They are false, just as impurity and so forth
Are renowned as purity and so forth.

Argument: If the five sense objects are not established inherently, then it would contradict them being seen with direct perception.

Answer: This is not valid. The prime direct perception of form and the other objects is merely a prime cognition of the renowned illusory aspect. It does not establish their suchness, and does not become a prime cognition in relation to their suchness. In that case, as even ordinary individuals would see suchness, there would be no need to generate a superior path. Also, the quote from the *King of Concentration Sutra*, “the eye, ear and nose are also not prime cognition” is to be understood as refuting them being prime cognitions of suchness.

Argument: If forms and the other objects do not exist inherently, then how can they be renowned, and although being renowned, how are they false?

Answer: Functionalities are false in the same way as the impure body of a woman, among other things, is renowned to be pure, among other things.

⁹ Gyaltsab Je: Or one relates the earlier worldly beings only to the Realists.

Refuting Harm Through Quotations

(Showing the Sutras Which State that Compounded Phenomena are Impermanent and so forth to Be Interpretative; Refuting Them to Be Definitive; Refuting That One Is in Contradiction)

Showing the Sutras Which State That Compounded Phenomena Are Impermanent and So Forth to Be Interpretative

For the purpose of introducing transitory beings [7ab]
The protector showed functionalities.

Argument: If forms and other objects are not established inherently, then it is contrary to the sutras stating that they are impermanent.

Answer: There is no contradiction as the Protector showed forms and the other functionalities to be impermanent in order to lead the transitory beings gradually to emptiness.

Refuting Them to Be Definite

They are not momentary in suchness. [7c]

These functionalities are not momentary in suchness because in suchness they are not established as one or many.

Refuting That One Is In Contradiction

(Refuting That They Are Not Even Established as Illusory; Refuting That the Build-Up of the Accumulations Would Be Invalid; Refuting That Taking Rebirth Would Be Invalid; Refuting That the Division into Virtue and Negativity Would Be Invalid; Refuting That the Distinctive Individual Realization of Samsara and Nirvana Would Be Invalid)

Refuting That They Are Not Even Established as Illusory

If said to be contradictory even with the illusory, [7d]

Yogis are not at fault in the illusory, [8]
They see suchness in comparison to the world.
Otherwise the thought of a woman's impurity
Would be harmed by the world.

Argument: Even on the illusory level it would be contradictory for compounded phenomena to be impermanent, because in the world the earlier functionality is renowned to also exist permanently in the later moment.

Answer: Although forms and the other sense objects are renowned in the world as permanent, the fault that their impermanence is not established by prime cognition does not exist. They are established as impermanent, misery, empty and selfless by the illusory nominal prime cognition of yogis.

Argument: This is in contradiction to the statement that seeing impermanence and the other characteristics is seeing suchness.

Answer: It is the mere assertion that in comparison to the grasping by worldly beings at purity, happiness, permanence and a self, this is seeing suchness. Otherwise, if being renowned by the world would be the measure for prime cognition, then it would follow that the yogi meditating on impurity, who has gained conviction regarding the impurity of the woman's body, would be harmed by the worldly grasping at the purity of the woman's body.

Refuting That the Build-Up of the Accumulations Would Be Invalid

Merits from the illusory-like conqueror [9ab]
Equal the ones from a truly existent.

Argument: If there is no inherent existence, it contradicts the explanation that one receives merits through making offerings and such to the conquerors.

Answer: There is no contradiction. That one accumulates merit through making offerings to the conquerors that are illusory-like and lack true existence is just like the assertion that one accumulates merit through making offerings to a truly existent conqueror. Regardless of whether they are suitable to exist truly or not, one accumulates merit in accordance with the object.

Refuting That Taking Rebirth Would Be Invalid

If sentient beings are like an illusion, [9cd]
Then how can they be reborn after death?

For as long as the conditions come together [10]
For that long even the illusion exists.
Just because of a long continuity
Sentient beings are truly existent?

Argument: If sentient beings are like an illusion and lack true existence then, just like the illusory sentient being does not regenerate after disintegration, how are they reborn upon death?

Answer: We do not accept that sentient beings and illusions are the same in each and every aspect, but we accept that they are the same in existing truly or not. If the fault only relates to that, since you also accept dreams and illusions to be false, then your question is like asking why the basis for deception does not appear as donkey, while it appears as horse.

Then, for falsities, as long as the conditions are complete, for that period of time the illusion exists. Similarly, for as long as the conditions of ignorance and so forth are complete, sentient beings will take rebirth.

Argument: It is not the same, as sentient beings exist for beginningless time.

Answer: It follows it is invalid to assert the distinction that sentient beings exist truly merely because they exist for a long time, and that illusions are false because they exist for a short while - if one analyses this, then one would need to also accept a difference in the true and untrue existence of dreams and illusions as they have a difference in length. The recent dream one can remember as one eon or as one day.

Refuting That the Division into Virtue and Negativity Would Be Invalid

The killing and the like of an illusory being [11]
Is not a negativity because there is no mind.
Relative to those endowed with an illusory mind,
Merits and negativities arise.

Since mantras and the like do not possess the power, [12]
An illusory mind does not arise.
The illusion that arises from manifold conditions
Is also manifold.

That one condition can do it all [13ab]
Is totally non-existent anywhere.

Argument: If they are like an illusion in that they lack inherent existence, then that would contradict that the killing and the like of sentient beings are negativities.

Answer: Regarding the killing and the like of an illusory person, if one hits them with a weapon with the intent to kill on the basis of perceiving it as a human and the like, then one creates the negativity of action, but there is no actual karma of killing as it does not possess mind.

If one benefits a person endowed with an illusory mind, then one creates merit, and if one harms such a person, then one creates negativity.

Argument: For those being the same in lacking inherent existence, how can there be a difference in generating a mind or not?

Answer: Because the illusory substances and mantras cannot generate an illusion with mind, the illusory horse and elephant do not have mind. The illusion that arises from various conditions also appears in various ways. The 'also' *does* not eliminate sentient beings.

That one needs various conditions for various results is because it is impossible for one result to generate all results. That one condition can generate all results is totally non-existent anywhere.

Refuting That the Distinctive Individual Realization of Samsara and Nirvana Would Be Invalid

If nirvana is the ultimate, [13cd]
And samsara the illusory,

Then also the Buddha would circle, [14]
What would be the point of the bodhisattva's practice?
If the continuity of the conditions is not cut off,
Then the illusion will also not be reversed.

If the continuity of the conditions is cut-off, [15ab]
Then it will not arise even conventionally.

The Madhyamaka accept that there is no ultimate birth or death, that the lack of inherent existence is the natural liberation and that the birth, death and so forth established by karma and afflictions are cyclic existence.

Regarding this a Sautrantika opponent argues: If the ultimate or natural liberation is actually liberation, then although the emptiness of inherent existence of cyclic existence is ultimate liberation, the continuity of circling, albeit in an illusory way, through birth and death, is cyclic existence. In that case, there would be a common basis for cyclic existence and liberation, which would mean that even buddhas circle in cyclic existence. In that case, it would be pointless for bodhisattvas to practise the bodhisattva trainings in order to attain enlightenment.

Answer: There is no such fault because there is a difference between natural liberation and the liberation purified of the adventitious. The natural liberation does not depend on meditating on the path because it is the suchness of all, irrespective of whether one meditates on the path or not.

The liberation free from the adventitious stains needs to be attained by cutting off the taking of rebirth in cyclic existence through the continuity of birth and death. Although it lacks inherent existence, if one does not cut the continuity of the conditions, one cannot even reverse an illusion, not to mention cyclic existence. If one does cut the continuity of the conditions of ignorance and so forth, then cyclic existence will not even arise in an illusory way.

To the earlier debate one needs to answer by making a distinction between ultimate liberation and liberation, rather than answering in any other way because the opponent accepts that the buddhas do not circle and that sentient beings do.

Refuting the Mind Only in Particular

(Expressing the View; Refuting It)

Expressing the View

If even the mistaken is non-existent [15cd]
What takes the illusion as its object?

Mind Only: If all phenomena lack inherent existence and even the mistaken consciousness apprehending the illusion does not exist, then what is the mind of which the illusion becomes the object of? As it does not exist, even the illusion becomes non-existent.

Answer: This again is the debate that if it exists, it has to exist inherently.

Refuting It

(Similar Argument; Refuting the Answer)

Similar Argument

When for you the illusion is non-existent, [16ab]
At that time, what becomes the object?

If the object held by you, the Mind Only, existed in the way it appears when it is held, i.e., as an outer object, then it would exist externally. In that case, that similar to an illusion and the mind taking it as its object, become non-existent. If it does not exist in the way it appears, it does not exist inherently, and in that case, according to you, it would have to be non-existent. If there is no apprehended illusory object appearing as an external object, at that time what is taken as object at that time? Even the apprehenders of the five objects of forms, sounds and so forth become non-existent.

Refuting the Answer

(Expressing the View; Refuting It)

Expressing the View

In case: "It exists in another way. [16cd]
The aspect is mind itself."

Mind Only: Although it does not exist in the very way it appears, as external object, it exist in a different way, because the aspects of form and the like are the substance of mind itself.

Refuting It

(The Non-dual Mind Is Not Seen by Anyone; Refuting the Self-knower as the Answer to the Question)

The Non-dual Mind Is Not Seen by Anyone

When the mere mind is an illusion, [17ab]
At that time what is seen by what?

If at the time, when an illusory-like meaning appears to the mere mind, it does not exist as an external object, what prime cognition sees the mind that lacks an external object? There is nothing that sees it.

Refuting the Self-Knower As the Answer to the Question

The Mind Only argue: Consciousness can be of two types: In the aspect of being directed outwards and in the aspect of only being directed inwards. The latter is the self-knowing direct perception. All consciousnesses are the object of that self-knower.

Refuting this with quotation; with logic; refuting the arguments for the existence of a self knower; refuting that imputed objects are based on truly existent functionalities.

Refuting This with Quotation

Even the protector of the worlds said [17cd]
That mind does not see mind.

The edge of a knife does not cut itself [18ab]
It is the same for mind.

It is invalid for this very mind to experience and know itself in a non-dual manner. Even the protector of the worlds stated this in the *Sutra of the Precious Crown Ornament* with examples such as that the edge of the knife cannot cut that very knife itself, and that mind does not see mind.

For example, just like the edge of the blade cannot cut itself in any way, so can the mind not see the mind. Those who accept a self-knower accept that the very apprehending aspect knows itself. As there is not even one atom of difference in the arising aspect of the knower and that known, they need to accept them as one without any extra other part.

If one accepts such a self-knower, then one needs to accept examples such as that the blade of the knife cutting itself, or that prime cognition comprehends the object of comprehension independently of such an object.

Refuting This with Logic

(Refuting the Example; Refuting the Meaning)

Refuting the Example

If, 'It is like a candle [18cd]
Perfectly illuminating itself.'

The candle light is nothing to be illuminated [19]
Because darkness does not obscure.
Unlike a crystal, blue does not depend
On something else to be blue;

Likewise, some are seen to depend on others, [20]
And yet some are also not.
That which is not blue cannot produce itself
As blue out of its own nature.

Refuting the example of the candle light

Argument: Just as the candle light perfectly illuminates itself and other objects, in the same way does the consciousness know itself and others.

Answer: The example is not established because the candle light is not illuminated by itself. It does not need to and cannot illuminate itself. Otherwise, darkness should also obscure itself and others, which is not valid. If darkness obscured darkness, then one could not see darkness, just as one cannot see the vase covered by a cloth. One should try to extensively understand these arguments, in the way they are outlined in the *Root Wisdom*.

Refuting the example of the crystal

Argument: That the white crystal is generated as blue through the force of the basis is in dependence on other, rather than through its own nature. The blue of the lapis lazuli is blue out of its own nature, and not in dependence on others. Likewise, the knowing of forms and so forth exists in dependence on the other mind, but the knowing of mind by mind itself exists independently from some separate knower.

Answer: It follows that the example of the blue of the lapis lazuli being generated as blue independently from something else is not valid - because blue does not by its own self generate itself in the nature of blue, which it would need to in order to not be generated from a cause as blue.

Refuting the Meaning

If the statement, “the candle flame illuminates” [21]
Is made upon knowledge by consciousness,
Then the statement “awareness is luminous”
Is made upon knowledge by what?

To remark about it being illuminated or not illuminated, [22]
When it is not seen by anything,
Is pointless even though expressed,
Like the airs of a barren woman’s daughter.

If one says, ‘Although the candle does not illuminate itself, it is illuminated’, and says likewise, ‘it is known by consciousness’, then consciousness does not illuminate itself. Instead one has to say ‘consciousness illuminates’, and this statement would be made after it is known like this by which consciousness of different substance? This is invalid.

If it would be known by a consciousness of different substance, it would become infinite. Hence, it is not known by self or by another. As there is no knower seen by any consciousness, then although one may make statements regarding whether consciousness is illuminated or not, they are meaningless as the basis for the distinction is not established by prime cognition.

If it is impossible for the daughter of a barren woman to exist, then it is meaningless to talk about her airs.

Refuting the Arguments for the Existence of a Self-Knower

(Example for How Memory Is Generated Even Though There Is No Self-Knower; Refuting that Other-Knowers Would Be Impossible If There Were No Self-Knower)

Example of How Memory Is Generated Even Though There Is No Self-Knower

If there is no self-knower, [23]
How can one remember consciousness?
One remembers in relation to the experience of something else,
Like the poison of a rat.

Mind Only: If there were no self-knower, then how could there be a recollection of the object-possessor consciousness? There cannot be.

If one can infer the experience through the reason of recollection, and the recollection when one thinks, 'I previously saw blue' comes subsequent to the experience, then, when one says, 'I saw blue', one establishes the experience of the object through the recollection of the object, and that very experience of the object is the apprehension of blue.

When one says, 'I saw' one establishes the experience of the object-possessor through the sign of the recollection of the object-possessor, and that experience of the object-possessor is the self-knower.

The reasoning that refutes an other-knower as that experiencing the object-possessor also establishes the self-knower.

Madhyamaka: The memory of the object-possessor does not establish the self-knower. If the apprehension of blue experiences the other object of blue then, when one says, 'I previously saw this blue', the memory of the object-possessor is generated from the memory of the relation between the object and the object-possessor. It is not generated from the experience of the object-possessor, just like the marmot does not experience being poisoned at the time because of being foggy, but does remember it later.

For example: When the marmot in winter is foggy in relation to its body, then although the poison of the rat enters its body, it only experiences the fogginess and not the poison. Later, when it wakes up due to hearing thunder, it remembers being poisoned, but without having earlier experienced the poison at the time.

The fogginess of the marmot is similar to the experience of the object by the apprehension of blue. Being poisoned at the time of being foggy is like the experience of the object-possessor at the time of holding the object. That the object-possessor does not experience itself at this time is like the non-experience of poison at the time of being foggy.

Subsequently remembering the fogginess is like remembering the object. The memory of the object-possessor through the memory of the object, along with the object-possessor not having experienced itself earlier, is like the memory of the poison through the power of merely remembering being foggy, and without having experienced being poisoned at the time.

This reasoning to establish memory without a self-knower appears to me as having been composed by a fully qualified scholar, and as excellent. It seems it has not been adopted correctly by those practicing the words of the *Introduction to the Trainings*.

In general the answer given to, 'it is incorrect that the later consciousness remembers because the earlier consciousness did not experience itself, is 'the pervasion is not established', therefore it says that the assertion, 'the *Introduction to the Trainings* does not nominally refute a self-knower' is not the position of the great bodhisattva.

Refuting Other Reasons Used to Establish a Self-Knower

If, 'It can illuminate itself because [24]
That endowed with other conditions can see.'
By applying the formulated eye balm,
The vase is seen, but not the eye balm.

Mind Only: When that endowed with other conditions such as aspect, abiding, and purification can see the mind of others, then one can illuminate one's mind as one's object. For example, like being able to see the close mountain if one can see the far away needle.

Answer: Although one can see underground treasures such as vases by applying the substance made out of a medicinal eye balm, one does not see the eye balm itself. This reason harms the position of the self-knower, and does not support it.

Further: It is explained like this because, as they are the same in arising from the same illuminating cause, it follows that not only are that illuminating and that illuminated not established as one, they are certainly also not established as of one entity. This is so because at the time when the underground vase is seen due to applying the medicinal eye balm created through a secret mantra for seeing underground treasures, not only is the illuminated vase not one with the illuminating eye balm, they also do not become one entity. Hence, not only is it unsuitable as a reason establishing a self-knower, it harms the existence of a self-knower.

Refuting That Other-Knowers Would Be Impossible If There Were No Self-Knower

(Actual; Refuting that the Illusory Workings of the Mind are Inexpressible as Being the Very Mind or Other from It)

Actual

Just as the consciousnesses of seeing and listening, [25]
Are not to be refuted here,
That which becomes the cause of suffering,
The formulation of true existence, is to be refuted.

Argument: If there is no self-knower, then there is no memory, and therefore the experience of objects and the consciousnesses of seeing, listening and the like become non-existent.

Answer: The conventionalities of sight by eye consciousness, hearing by ear consciousness and knowing by mental consciousness are not something to be abandoned. They do not need to be abandoned because suffering is not generated merely through them, and also arhats possess these nominalities. They cannot be abandoned, because this would have to happen either through logic or through quotation, which would in turn also have to be refuted. If these are refuted, it is a mistake because one would adopt a nihilistic view.

Then, because the formulation of these phenomena as truly existent is the cause of suffering, that becoming the cause of suffering is that which is to be refuted, as it is the root of cyclic existence. If one does not reverse the root of cyclic existence, one does not stop cyclic existence, and because the true-grasping at forms, sounds and the like is shown to be the root of cyclic existence, it clearly shows that hearers and self-liberators realize the selflessness of phenomena.

The assertion that while the mere appearances to the sense consciousnesses such as a coarse mouth and the like are not objects of negation, but that if they are held as permanent or impermanent, existent or non-existent and the like, that then they are objects of negation, is a comeback response of the Chinese Abbot.

Refuting That the Illusory Workings of the Mind Are Inexpressible as Mind Itself or Other from It

If, 'There is no illusion apart from mind [26]
And I do not think they are not separate'.
If it is a functionality, then how is it non-other?
If asserted to be non-other, then there is no functionality.

Just as illusions, though untrue, are [27ab]
The perceived object, perceivers are too.

Mind Only: Because there is no outer existence there is no illusion, i.e., forms and the like, of different substance from the mind. Because of the earlier fault of 'at that time

what is seen by what?', I also do not think that they are not separate.

Madhyamaka: If forms and the like exist truly, they need to be true in the way they appear. In that case, as they appear as outer objects, they need to exist as outer objects. If they are outer functionalities, then how are they not of different substance from mind itself? It follows they are.

Mind Only: They are not of different substance.

Madhyamaka: It follows there is no true phenomenon because appearances are accepted to be false, and they do not exist in a different way. Although the illusions of forms and the like, which appear as outer objects but do not exist truly, are that perceived by the mind, and likewise, although the six consciousnesses are that which perceives, they are the same in not existing truly.

Therefore, the earlier fault of, 'If even the mistaken is non-existent' does not apply to the Madhyamaka, and this method would suit you, the Mind Only, well too.

Refuting That Imputed Objects Are Based on Truly Existent Functionalities

If, 'Cyclic existence is based on functionalities, [27cd]
Otherwise it would become like space',

If non-functionalities are based on functionalities [28]
How can they perform an action?
Your mind becomes completely isolated,
Without any support.

When the mind is devoid of that perceived [29]
Everyone will have gone thus.
In that case, what is the benefit
Of that imputed as mere mind?

Mind Only: The false and imputed phenomena of cyclic existence and beyond are each based on a truly existent functionality, because everything deceptive is based on a truly existent basis. For example, the partial tree that is mistaken for a human also exists truly. Likewise, cyclic existence is based on a truly existent basis. If it were not, then it would become a non-functionality, like space. The meaning of this debate is put forth in the *Compendium of Trainings* like this, and to explain it in any other way is not the meaning.

Madhyamaka: If the false non-functionalities of samsara and nirvana depended on a truly existent basis of deception, then how could they produce the results of bondage and liberation? It follows they could not - because the truly existent basis does not exist. This reason is put forth in the *Compendium of Deeds*.

Mind Only, according to your system the mind becomes an isolated self illuminating self-knower, without the supportive distortion into apprehender and apprehended and the like. This follows because, since you accept the appearance of object and object-possessor as being distant as not existing the way it appears, there is no outer existence, and because the appearances of forms and so forth as consciousness were refuted earlier. In this case the appearances of forms and such become objects distinct and unrelated to consciousness, and although the appearances of forms are tainted, they cannot taint the substance of consciousness.

If this is accepted: It follows that when the mind is free from the dualistic appearances of apprehender and apprehended, then all sentient beings become thus gone ones and effortlessly attain liberation - because all minds are free from the appearances of apprehender and apprehended.

If one looks at and accepts this position, then it follows that there is not the slightest need to comprehend the lack of apprehender and apprehended as being of different substance, which is labelled *mere mind*, in order to achieve the omniscient transcendental wisdom.

Refuting the Argument That the Path Realizing Emptiness Has No Use or Purpose for a Madhyamaka

(Argument; Answer)

Argument

Although knowing it to be like an illusion [30]
How can the afflictions be opposed?
Even the creator himself
Generates attachment for the illusory-like woman.

Mind Only: Although you may comprehend that all phenomena lack inherent existence, like an illusion, if it serves no purpose with regard to abandoning the afflictive and other obscurations, it merely causes exhaustion. Even if it is asserted to serve a purpose, how can it reverse the afflictions? It follows it cannot - because one who can see that even the creator of the illusory woman, who realizes it to be empty of an external woman, generates attachment by thinking of the illusory woman as something suitable to be enjoyed, and you have nothing beyond the initial realizations of emptiness through listening and contemplation.

Answer

(The Reason Why the Illusionist Generates Attachment; Showing that Meditating on the Wisdom Realizing Emptiness Can Overcome the Afflictions and Their Imprints; Showing that One Will Receive the Perfect Complete Result of Abandonment)

The Reason Why the Illusionist Generates Attachment

The creator has not abandoned the afflictive imprints [31]
Regarding objects of knowledge.

Hence, when seeing them
The imprints of emptiness are weak.

The illusionist who is the creator of the illusion has not abandoned in the slightest the afflictive imprints, i.e., true-grasping, with regards to the object of knowledge of the illusory woman. Because they grasp at true existence, when they see the object, the imprints of realizing emptiness are weak, and as a result they generate attachment.

If someone were to answer, 'The earlier has not abandoned the afflictions because his realization of the illusory woman being empty of being a woman is only a partial emptiness, but in my system they are abandoned because the pervasive emptiness is realized', then this answer would be invalid. Realizing that the illusory woman is empty of being a woman is not a partial realization of emptiness based on the subtle object of negation. If one has identified the object of negation, and then realized its non-existence on one phenomenon, then one can also understand this on other phenomena. This has been explained in other places.

Then, in general with regards to mistaken perceptions, to stop the non-conceptual mistaken perception of falling hairs due to vitreous humor, it is not enough for the mental consciousness to understand the absence of falling hairs, which by itself does not stop the appearance of falling hairs. Rather one needs to clear the disease from the eye.

With regards to conceptual mistaken perceptions such as the grasping at the colored rope as a snake due to adventitious conditions, the mere realization of the rope will stop the mistaken perception. One does not need to meditate longer on this understanding.

The true-grasping in the continuum of all migrators has been deeply mixed with their continuum since beginningless time. Even the buddhas do not see a beginning.

It is as if the continuum has been well cooked by it, and without even mentioning the seeds, just to stop coarse manifest self-grasping it is not enough to merely realize the lack of true existence. Even if one realizes the lack of true existence directly, it only abandons the intellectually acquired afflictions and their seeds, but not the innate ones. For this reason, the manifold presentation of the path of having to meditate for a long time on the path of meditation, among other things, was taught.

It is accepted that the conclusion of the realization of emptiness is the elimination of the afflictions, and the realization of emptiness can bring this about, but not immediately. It is not accepted that the afflictions need to be eliminated immediately upon the realization of emptiness. The statement, 'For that one needs repetition' contains the answer.

The illusionist who creates the illusion of a woman has not abandoned the afflictive

tendencies of true-grasping with regards to the object of knowledge of the illusory woman, and grasps at this object as truly existent. Hence, when he sees the illusory woman as empty of being a woman, his imprints of realizing emptiness are weak, and he does not have the ability to harm true-grasping as he does not possess anything that contradicts true-grasping.

The afflictive tendencies can refer to true-grasping, its seeds or the obscurations to knowledge, but here it is the earlier.

Showing That Meditating on the Wisdom Realizing Emptiness Can Overcome the Afflictions and Their Imprints

(General Presentation; Specific Presentation)

General Presentation

Meditating on the imprints of emptiness [32]
Abandons the imprints of phenomena.
Meditating on that called *completely non-existent*
Subsequently abandons even this.

By meditating on the imprints of emptiness, i.e., by realizing the lack of inherent existence of functionalities, the imprints of grasping at functionalities as truly existent are abandoned. By meditating on that called *completely non-existent*, i.e., by meditating on the lack of true existence as lacking true existence, subsequently even the true-grasping at the lack of true existence is abandoned.

If one only abandons the coarse object of negation, then one needs to subsequently abandon true existence, because true-grasping will only be abandoned once one has attained the cessation of the subtle object of negation from the point of view that true existence means an existent that does not exist as merely being posited by name. This will be explained later.

Specific Presentation

When it is said that nothing exists [33]
The investigated functionality is not observed.
At this time the non-functionality lacks a basis,
How can it linger before one's awareness?

When objects and non-objects [34]
Do not linger before one's awareness,
And since there is no other possibility,
They are totally pacified in non-existence.

When it is said that any functionality lacks true existence, if the investigated functionality existed truly, it should be observable, but it is not. Therefore, when it is realized as lacking true existence, then the truly existent non-functionality lacks a truly existent

basis. and as a result, how could the refuted true existence then linger before one's awareness? As there is no suchness without subject, if the lack of true existence existed truly, it would have to be established in the nature of the subject, which has already been refuted as being in the nature of true existence.

Then, when no truly existent functionality or non-functionality lingers before one's awareness, and as there is no other aspect of true existence at this time, one realizes that all objects of true-grasping are non-existent and all elaborations become pacified. In the perception of a person who realizes emptiness directly, all dualistic elaborations with regards to emptiness are pacified and although the realization of emptiness with a meaning generality has not stopped dualistic appearance, it has stopped the elaborations of true existence with regards to the meaning it ascertains. This verse and the lower five verses elaborately show the reality of the result.

A Red One from Toelung argues: On the basis of thinking that the meaning of this commentary, and of the abbot of the two truths, is that at the time of the manifesting of the mode of abiding, no object of knowledge or consciousness exists: 'I do not know consciousness without an object of knowledge and prime cognition without an object of comprehension. I accept the lack of true existence to exist truly.'

Gyaltsab Je: It is very clear that they do not understand the position of the great pioneer¹⁰, and it is as unsuitable to exaggerate their view as a realization of the meaning of the middle way as it is positing oneself as a permanent other-powered phenomenon.

Showing That One Will Receive the Perfect Complete Result of Abandonment

(Showing with Example That Although there Are No Conceptual Thoughts, the Hopes of the Students Will Be Fulfilled; Refuting Arguments with Regards to This)

Showing with Example That Although There Are No Conceptual Thoughts, the Hopes of the Students Will Be Fulfilled

Like the wish-fulfilling jewel and wish-granting tree [35]
Fulfill hopes
Similarly, through the power of prayer
The body of the conqueror appears to disciples.

For example, although having passed [36]
After having established an offering tree to the garuda,
And though a long time has passed since then,
Poisons and so forth will be pacified.

Having established an offering tree to the conquerors [37]
In accordance with the bodhisattva practices,
Although the bodhisattva has gone beyond misery,
They fulfil all purposes.

Argument: If buddhas have pacified all conceptual consciousnesses, then they also do not think, 'I shall show the dharma to those to be subdued' and therefore it is invalid

¹⁰ Nagarjuna.

to say they fulfill the purpose of sentient beings by showing the dharma and through other actions.

Answer: There is no fault. Although they have no conceptual thoughts, the wish-fulfilling jewel grants humans their wishes and wish-granting trees fulfill the hopes of gods when supplicated.

Similarly, the conquerors appear to those to be subdued through the power of their accumulated merit to meet them. Although the buddhas do not have conceptual thoughts, their form bodies appear and teach the dharma through the power of previous prayers such as, 'May I be able to fulfill the purpose of sentient beings effortlessly and simultaneously.'

Argument: Because a long time has passed since these prayers were made they cannot generate a result in the present, and as the ones praying were bodhisattvas, it is invalid to posit the enlightened activities of the conquerors as their result.

Answer: There is no fault. For example, the brahmin may have passed upon having established an offering tree to the poison pacifying garuda, and although a long time has since passed, the poison tree can even now still pacify poisons. Similarly, the bodhisattvas have established an offering tree to the conquerors by way of building up the two accumulations in accordance with the bodhisattva practices, and although the bodhisattvas have manifested the non-abiding nirvana, this does not contradict them fulfilling all the temporary and ultimate purposes of sentient beings. This debate arises from not knowing placement through continuity.

Refuting Arguments with Regards to This

How can one become endowed with a result [38]
From having presented offerings to one lacking mind?
Because it is taught that it is the same,
Whether they remain or have gone beyond sorrow.

Whether illusory or ultimate, [39]
The result is taught in the scriptures.
For example, like having a result
Relative to a true buddha.

Argument by a hearer: How can one achieve the result of merit by making offerings to a buddha, who lacks conceptual mind? They also do not possess the thought of having received the offering.

Answer: It follows it is valid that merits are received by making offerings to the buddhas although they lack conceptual consciousness - Why? Because it teaches in the *Maitri Lion's Roar Sutra* that it is equally meritorious to make offerings to the body of a buddha that is actually present, as it is to the relics of a buddha who has passed beyond sorrow.

From the Sutra:

Aside from the benefits of circumambulating,
Making offerings to those present and
To the relics of those gone beyond sorrow,
There is no difference in the merits
To a mind of equal clarity.

The Buddha taught in the scriptures that one will receive a result by making offerings to the buddhas and so forth regardless of whether they exist conventionally or ultimately. For example, like you assert. This can be seen in your assertion of results with regards to a true buddha. The important meaning is that, while treating the analysis into the meaning of suchness with equanimity for the moment, regardless of whether they are true or false, one will receive the result in accordance with the functionality. This is the important meaning.

Establishing That Even Just to Attain Liberation One Needs to Realize Emptiness

(Argument; Answer)

Argument

One becomes liberated by seeing truth, [40ab]
Why should one see emptiness?

Hearer opponent: By meditating on the direct perception of the four noble truths' 16 aspects of impermanence and so forth, one will attain the result of a liberated arhat. Why should one realize the emptiness of true existence of all phenomena for this? It is without purpose and even unsuitable.

Gyaltsab Je: For this hearer opponent not only does one not need to realize emptiness to attain enlightenment, they do not even accept the concept of selflessness of phenomena. These, who do not accept the Mahayana sutras to be the words of the Buddha, are the main opponent. To refute them and to refute by the way also those that, while positing the Mahayana sutras as valid, assert that one does not need to realize the selflessness of phenomena to attain the result of an arhat, I state these sources which, refuting these opponents, establish that only the wisdom realizing emptiness is the path to be liberated from existence.

Answer

(Establishing that Only the Wisdom Realizing Emptiness Is the Path to Liberation from Existence; Establishing It as the Path to the Non-Abiding Nirvana; Advising that It Is Suitable for Those Wishing for Liberation to Meditate on Emptiness)

Establishing That Only the Wisdom Realizing Emptiness Is the Path to Liberation from Existence

(Establishing This with Mahayana Sutras; Establishing This with Logic)

Establishing This with Mahayana Sutras

Because it is taught in scripture that [40cd]
Without this path there is no enlightenment.

It follows one definitely needs to realize emptiness to attain the result of a hearer or self-liberator arhat. For what reason? Because in the *Sutras of the Wisdom Gone Beyond* it teaches that without meditating on the path¹¹ realizing emptiness one cannot attain any of the three types of enlightenment.

In the *Great Commentary on the Introduction to the Bodhisattva Practices* it quotes the *Perfection of Wisdom Sutras* as saying that those with a recognition of functionalities cannot attain liberation, and that all those perfectly enlightened in the three times, as well as the results from a stream enterer up to a self-liberator are attained only in dependence on the *Perfection of Wisdom*. The scriptures refer not only to the highest enlightenment.

Further: I am not going to cite the innumerable quotes from the sutras showing that hearers and self-liberators realize the selflessness of phenomena. In these two lines Mahayana sutras were stated as an argument out of an understanding that some of those following the hearer's path accept the reason of Mahayana sutras.

If one thinks, 'Is it not devoid of reason to state arguments to those that do not accept Mahayana quotes as valid', then there is no fault. The opponent does not need to establish immediately the three modes of all arguments. Here the pervasion of the argument is also established, just as it is below, through the reason of similarity and normality.

It establishes the point of this reason that the wisdom realizing emptiness is the path to attain the three types of enlightenment. Although it is not established as the word of the Buddha by establishing the pervasion, there is no fault in relating the proof to quotation. Master Shantideva¹² cited these texts also because he knew it would refute the wrong conception of thinking of isolated Mahayana sutras as not the words of the Buddha.

Establishing This With Logic

(Establishing This by Way of Similarity; Establishing This with Shared Reason)

Establishing This by Way of Similarity

If the Mahayana is not established [41]
Then how are your texts established?
Since they are established for both of us.
Initially they are not established for you.

The conditions through which you generate faith [42]
Are the same for the Mahayana.
If true because two others assert it, then
The Vedas and so forth also become true.

¹¹ In some version it says 'chapter realizing emptiness', which would also work.

¹² Changed from 'the master'.

If you say, 'The Mahayana is in question', [43]
Non-Buddhists also question the texts,
And other texts are also questioned by
Self and other. Therefore they should be abandoned.

Argument: The Mahayana sutras are not established for me because I do not regard them as the words of the Buddha, and I do not accept them to be valid. Stating them as argument to establish that the realization of emptiness is also the path for the hearers and self-liberators makes the argument equal to the proposition.

Answer: How do you establish the quotes belonging to the Hinayana basket, which you accept to be valid, as the words of the Buddha?

Reply: The Hinayana sutras are the words of the Buddha because we both accept them to be the words of the Buddha.

Answer: Immediately upon birth, and before you established the meaning of the scriptures with logic, also the Hinayana basket was not established as valid for you. But later, the condition of accepting them to be valid scriptures, the *Great Treatise* and so forth, which show that the pure method lies within the Vinaya, induce into Sutra, as well as not contradicting the Abhidharma, with the methods for comprehending the words and meanings through reason, you generated faith in the sutras. The arguments with which you established this valid scripture as believable apply equally to the Mahayana sutras.

If this is not the case, and something becomes valid because two random people accept it, then it follows that also the Vedas and so forth are true - because there are two people that accept them to be true.

Argument: Because you also accept the Hinayana sutras that I accept as the words of the Buddha, we do not have any dispute there. But because I do not accept that Mahayana sutras to be the words of the Buddha, we have a dispute in that regard.

Answer: The Hinayana scriptures are questioned by non-Buddhists and Hinayanists alike. Also, while the Hinayana scriptures are accepted by all eighteen Hinayana schools as valid, there are individual quotes, such as the quotes that show the existence of an intermediate state, which are accepted by some Hinayana schools as the words of the Buddha, but are also not accepted by some other Hinayana schools. It would follow that the Hinayana baskets being valid is also something to give up, as they contain parts that are disputed by Buddhist and non-Buddhist schools.

Establishing This with Shared Reason

(Showing That It Is Impossible to Become an Arhat and Go Beyond Sorrow If One Is Devoid of the Wisdom Realizing Emptiness; If One Can Become an Arhat Simply Through the Path of the 16 Aspects, Then One Can Also Become an Arhat by Merely Abandoning the Manifest Afflictions; Refuting the Answer to That; Showing That Even Those Merely Wishing to Attain Liberation Need to Meditate on Emptiness)

Showing That It Is Impossible to Become an Arhat and Go Beyond Sorrow If One Is Devoid of the Wisdom Realizing Emptiness

If the root of the teachings is the essential bikkhu, [44]
Even the essential bikkhu has a problem.
The mind endowed with an object,
Has difficulty just to abide beyond sorrow.

The arhats had received direct teachings from the Buddha, and assembled them later into the collected works of the Buddha. Therefore, in a discussion amongst bikkhus, it would be difficult for even an ordained arhat to be the root of the Tathagata's teachings.

Take the subject 'superior hearer': it follows they have not attained the state of an arhat - because they did not take the wisdom realizing emptiness as the path. This shows also the consequence that those who do not accept the emptiness that is the lack of inherent existence of phenomena cannot destroy the foes. The word *just* indicates that 'not only can those devoid of a realization of emptiness not become enlightened, [...]'.'

The subject 'hearer arhat': it follows they have difficulties to go beyond sorrow as it is invalid for them to have liberation in their continuum - due to their mind possessing the object of true-grasping, as they have not repudiated with reasoning the grasped object of true-grasping, and so grasp at functionalities as truly existent.

Or: It is saying that for as long as one has true-grasping one will not go beyond sorrow. The first two lines state the proposition and the second two lines state the reason.

If One Can Become an Arhat Simply Through the Path of the 16 Aspects, then One Can Also Become an Arhat by Merely Abandoning the Manifest Afflictions

If liberated through abandonment of the afflictions, [45]
One transforms immediately afterwards.
Although not having afflictions,
One can see that their karma is still potent.

Argument: One does not need to realize emptiness to become an arhat. By meditating on the path that realizes the 16 aspects of impermanence and so forth, one exhaustively abandons the afflictions and attains the liberated result of an arhat.

Answer: It follows that the person who has merely abandoned the manifest afflictions temporarily transforms into an arhat immediately after. By merely meditating on the path of the 16 aspects of impermanence and so forth one eliminates the afflictions and becomes an arhat. It equalizes the two in all aspects.

This is unacceptable however. Although the manifest afflictions are temporarily non-existent, it is observed that the person who has abandoned the manifest afflictions temporarily has the karmic potential to connect with a future existence.

The school of the opponent is expressed by: 'If liberated through abandonment of the afflictions', and the meaning of this is as stated in: 'One becomes liberated by seeing truth.'¹³ What it is saying is that if one can abandon the afflictions and attain the state of an arhat through meditating on the path of the 16 aspects of impermanence etc.,

This is the meaning of what it is saying, because at this point it is debating whether or not one attains liberation from the afflictions merely through the path of impermanence and so forth. This also very clear from the arguments of, 'One becomes liberated by seeing truth.'

The meaning is certainly not that, while accepting that one can eliminate the afflictions by meditating on the path of the 16 aspects, that one will not be liberated from all sufferings through that.

I think the meaning is that when that posited specifically by the two Hinayana schools as afflictions¹⁴ is temporarily absent in its mere manifest form by having generated the earlier explained path in the continuum, they posit that one has attained liberation from the afflictions. As a result, by merely abandoning the manifest afflictions temporarily, one will then immediately attain liberation from all contamination.

That one cannot accept this is shown in the lines, 'Although not having afflictions one can see that their karma is still potent'. This is saying that although the manifest afflictions are temporarily absent one can observe the potential to be thrown into a future existence through the power of karma.

These lines need to be explained in this way, and not as some commentaries and Tibetans do, who say that because it is observed that Maugalyana and Phagpa Sodreng experienced the suffering result of karma created earlier while an ordinary individual, they are not liberated in the moments afterwards. Here it does not refer to the potential to create suffering in this life, but it is saying that one is not liberated because one has not stopped the karmic potential that throws one into a future existence.

Refuting the Answer to This

If: 'You say the craving that takes forcefully, [46]
Is temporarily non-existent. I say it is certain.'
Although this craving is not afflicted,
Why should it not be like ignorance?

Craving arises from the condition of feeling, [47]
And they have feeling;
It abides for some whose
Mind is endowed with an object.

Argument: The attainment of the state of arhat by meditating on the path of impermanence and so forth is not merely temporary. Craving is the simultaneously acting con-

¹³ Verse 40, line a.

¹⁴ The coarse afflictions corresponding to the explanations of the two *Knowledges*. These are the explanations of the afflictions having as their root the grasping at a self-sufficient substantial self. This text however follows the uncommon Prasangika presentation of the afflictions.

dition for the forceful taking of another existence, and as it is exhaustively abandoned through this path, there is no seed and one does not take another rebirth. It is like this with certainty.

Answer: Although the craving in the continuum of the person that you assert to be an arhat is not afflicted as explained in the *Knowledges*, similar to there being posited a total incomprehension¹⁵ that is afflicted according to the *Knowledges* and one being not, why should there not be a craving that is afflicted according to the *Knowledges* and one that is not? Two need to be posited.

These texts show the existence of a craving that is commonly renowned as non-afflicted in the two Hinayana schools and the Mahayana, but for the craving that is asserted by our own system certainly no afflicted and non-afflicted are asserted.

Then, it is saying that although one temporarily abandons the manifest craving induced by the grasping at a person that is a self-sufficient substantial-existent self, how can one say that the craving induced by the transitory view that is grasping at the person as existing out of its own nature, is non-existent? The elimination of the earlier mentioned in manifest form does not stop even the manifest form of the just mentioned transitory view and craving.

If it is the same for both schools that when their manifest afflictions are abandoned, that this does not mean that the seeds are abandoned, then it is meaningless to set craving apart.

A person who has not realized emptiness has not abandoned in the slightest the ignorance grasping at the true existence of feeling, and through the condition of feeling such a person will certainly generate craving for not being separated from happiness and the wish to be separated from suffering.

Because you posit that arhats have the grasping at inherent existence of feeling, that craving exists in their continuum. For as long as the mind that possesses the object that is perceived as truly existent, is manifest in the continuum of a person, for that long it is impossible to stop the manifest craving that is induced by it.

Showing That Even Those Merely Wishing to Attain Liberation Need to Meditate on Emptiness

The mind lacking emptiness [48]
Will arise again despite ceasing,
Like the absorption without recognition.
Then, meditate on emptiness.

Although the manifest afflictions are temporarily stopped in a mind that is devoid of the realization of the person and the aggregates as being the emptiness of being inherently established, they will again become manifest, just like in the case of the absorption

¹⁵ Ignorance.

without recognition.

Therefore, not only to attain omniscient consciousness, but also to attain the result of an arhat, or whichever result one wishes to attain, one should definitely desire to meditate on the emptiness that negates the subtle object of negation.

Tseg Wangjuk Sengye and others interpret the *Bodhisattvacharyavatara* as saying that hearers and self-liberators do not realize the selflessness of phenomena, and posit the fault of non-pervasion for inferring the result from the cause for the line, 'craving arises from the condition of feeling'. Regarding this, the sun of the earlier ones had not yet risen and it is advice that is unsuitable to arise collectively.

Master Shantideva¹⁶ posits the true-grasping at the person and phenomena as affliction. If one wishes to understand this topic extensively, then one should read the great commentary that was composed by Je Rinpoche himself on the *Introduction to the Middle Way*.

Now follow three verses starting with, 'If the words regarded as sutras', which attempt to show reasoning why the Mahayana sutras are the words of the Buddha. There is no occasion to see how they could come above the lines, 'If the root of the teachings is the essential bikkhu,' and in addition, the *Great Commentary* states that they are not the words of master Shantideva.

If the words attributed to sutra [49]
Are regarded as teachings of the Buddha,
Then why do you not regard most
Of the Mahayana in the same way as your sutras?

If because of only one [50]
All become faulty,
Then why, through one concordant sutra,
Are not all teachings of the conqueror?

The words are not comprehended [51]
By the great Mahakashyapa and so forth.
Who would disregard them
Just because you do not realize them?

However that may be, their meaning is: If the words that show the higher training of the mind belong to the sutras, those that show the training in morality belong to the Vinaya, and those that show the training in wisdom are not in contradiction to the Abhidharma and are posited as the words of the Buddha, then, as the Mahayana sutras show mostly the three trainings, why are they not accepted as the words of the Buddha?

If you assert all Mahayana sutras as faulty on the basis of the reason that there is one

¹⁶Changed from 'This master.'

sutra on which you do not realize the complete definition that you posit for the word of the Buddha, then why do you not assert all Mahayana sutras as the words of the conqueror when you see the definition that you posit for the word of the Buddha complete on one Mahayana sutra?

Argument: If the extensive *Perfection of Wisdom Sutra* and so forth were the word of the Buddha, then Mahakashyapa should realize their subject, but he does not. Therefore they are not the word of the Buddha.

Answer: Who would disregard the extremely profound, that is asserted to be difficult to comprehend by Mahakashyapa and so forth, as the word of the Buddha because of the reason that it is not comprehended by you? That is unsuitable.

Establishing It As the Path to the Non-Abiding Nirvana

For the sake of those suffering due to ignorance [52]
They attain freedom from the extremes of attachment and fear
And achieve an abiding in cyclic existence.
This is the fruit of emptiness.

The attainment of the non-abiding nirvana definitely depends on the realization of emptiness. Ordinary individuals are attached to the true existence of the aggregates and have fallen into the extreme of eternalism, where they circle in cyclic existence under the control of karma and afflictions. Hearers and self-liberators generated fear of the sufferings of cyclic existence, and have fallen into the extreme of nihilism where they take the going beyond sorrow, that has merely cut birth in existence, as their main goal of attainment.

For the sake of the miserable sentient beings circling in cyclic existence due to the delusion that the self and the aggregates exist truly, superior bodhisattvas who are free from these two extremes, have achieved an abiding in cyclic existence due to the power of their compassion. This is the fruit of realizing emptiness, because if they were devoid of the realization of emptiness, then although they have achieved a remaining in cyclic existence, by experiencing inherent sufferings of cyclic existence, they would repudiate them and fall into the extreme of nihilism.

Advising That It Is Suitable for Those Wishing for Liberation to Meditate on Emptiness

Thus it is not valid [53]
To repudiate the side of emptiness.
Then, free from doubt
Meditate on emptiness.

Then, it is invalid to repudiate the side of emptiness, as it was explained earlier, because it will also be contradicted by the reasons explained below. Then, even those wishing to attain the enlightenment of the hearers and self-liberators should meditate

on emptiness free from doubt. True-grasping is the affliction of ignorance that becomes the root of cyclic existence and without negating its grasped object it is impossible to attain liberation.

Emptiness is the antidote against the darkness [54]
Of afflictive and knowledge obscuration.
How can those wishing for quick omniscience
Not meditate on it?

If one generates fear [55]
Of the phenomena generating suffering
Then why generate fear of emptiness,
Which pacifies suffering?

Since the wisdom realizing emptiness is the antidote against the darkness of the afflictive obscurations and the obscurations to knowledge, how can those wishing to quickly attain omniscient transcendental consciousness, which is free from the two obscurations, not meditate on this emptiness? If one is separated from it, one will not even abandon the seed of the afflictive obscurations.

The seeds of the obscurations to knowledge are the final imprints of the afflictions, and the manifest obscurations to knowledge are the part that is the true appearance of functionalities and so forth. But to posit everything that appears as truly existent as the obscuration to knowledge is unsuitable.

Summary

Argument: One should not meditate on emptiness as one is afraid of emptiness.

Answer: If it is suitable to be afraid and to generate fear of the functionality of true-grasping, which acts as the main cause for the sufferings of cyclic existence, then how can one be afraid of the wisdom realizing emptiness, which pacifies the sufferings of cyclic existence? It is inappropriate to be afraid of it as it is that which eliminates all fears.

If some selves exist [56]
And one becomes afraid of any object,
Since there is no nature at all
Who is the one afraid?

If there exists some inherently existent selves, and if it is suitable to generate fear from any suitable object due to grasping at that self, then, as there exists no inherent nature in the slightest, who is the person that is afraid? Think, 'I have to reverse the awareness thinking of inherent existence towards the inside and by comprehending selflessness I shall become liberated from all fears.'

Explaining Extensively the Reasoning Establishing Emptiness

(Explaining Extensively the Reasoning that Establishes the Selflessness of Person; Explaining Extensively the Reasoning that Establishes the Selflessness of Phenomena)

Explaining Extensively the Reasoning that Establishes the Selflessness of Person

(Refuting the Determined Object of Innate Self-Grasping; Refuting the Intellectually Acquired Self; Refuting Objections Against the Refutation)

Refuting the Determined Object¹⁷ of Innate Self-Grasping

Regarding the difference between the innate true-grasping and the intellectually acquired true-grasping: Innate true-grasping is the true-grasping that everybody has, irrespective of whether the mind has been influenced by tenets or not. It is generated through its natural power with regards to the person or the aggregates, and it grasps at natural existence and at inherent existence independently of an analysis with reasoning. This true-grasping is called the innate true-grasping.

Intellectually acquired true-grasping: If it is true-grasping that, in dependence on an analysis with reasons, thinks it is valid that objects exist truly and that thinks ‘these objects exist truly’, then it is the intellectually acquired true-grasping. In the category of self-grasping at person, there is also an innate grasping at a self-sufficient substantial existent, and the grasping at the person as the lord and at the aggregates as the servant, which can only be intellectually acquired.

Likewise, also the grasping at partless particles and partless moments of time can only be intellectually acquired grasping at the self of phenomena.

In short, the two types of true-grasping that are generated through their natural power, independently of analysis, are innate and any other types of true-grasping are intellectually acquired.

The determined object of the earlier is the main object of negation, and the negation of the later should be understood as part of the negation of the earlier.

Argument: If one asserts that a refutation of the teeth, nails and so forth as being the self is for the purpose of liberation from cyclic existence, then this would be unsuitable, because sentient beings, while grasping at them as mine, do not grasp at them as ‘I’.

Answer: Since this is synonymous with the teachings that form and so forth are not the self, out of the focus and the aspect of the innate transitory view, it is the focus that is the mere self-isolates of the mere ‘I’ and ‘mine’, that are the basis of karmic cause and effect. The innate transitory view grasps at them as inherent ‘I’ and ‘mine’ and therefore, if the ‘I’ existed inherently, then one of the examples for the ‘I’, such as the collection of the aggregates or its continuum, its parts or division, or something of a different entity from the aggregates, should be established as the example of the ‘I’. But they are not, and that is what it is saying here. The point here is that this is not the case.

¹⁷ The apprehended object of conceptual thought.

The teeth, hair and nails are not the self; [57]
The self is not the bones or blood,
Not the nasal mucus or phlegm,
And also not lymph or pus.

The self is not the fat or sweat, [58]
And neither the lungs nor liver are the self.
The other inner organs are also not the self,
The self is not feces or urine.

The flesh and skin are not the self, [59]
The heat and air are not the self,
The holes are not the self, and certainly the
Six primary consciousnesses are not the self.

Refuting parts of the aggregates as examples for the 'I': The teeth and nails are not the self, the bones or blood are not the self, and neither is the nasal mucus or phlegm because the self is established as merely labelled on these. Also, because of the earlier reason, lymph or pus are not examples of the 'I', and neither are the sweat or fat examples of the self. And neither the lungs nor the liver are examples of the self, and also the other inner organs such as the intestines and so forth are not examples of the self. The self is neither feces nor urine and also the flesh or skin are not the self, as the self is established as merely labelled on them. The heat and air are not the self, and understand that also the holes of the body and so forth are not the self.

If the meaning of this is summarized: The Realists belonging to our side grasp at the aggregates as an example for the person, and non-Buddhists accept a self that is of different entity from the aggregates; the self being like the master and the aggregates like the servant.

What is shown here is synonymous with the refutation of the six spheres as the person in the *Garland of the Middle Way*. 'The holes are not the self' refutes the sphere of space as the person.

Then, it is also unsuitable to hold any of the collection of the aggregates, or its continuum, its parts or divisions, or something that is of a different entity from the aggregates, to be an example for the person even nominally, and also, anything of different entity from them cannot be posited as the person because the person is established as being merely labelled in dependence on these.

Argument: But then there is nothing that can be posited as the person.

Answer: Are you not satisfied with the analysis of Devadatta and Yajjadatta? As one will fall into the extremes of nihilism or eternalism if one posits an inherently existent person as the object labelled when saying 'person', understand that not even one atom of such a self exists.

Refuting the Intellectually Acquired Self

(Refuting the Self Asserted to Be Consciousness by the Enumerators; Refuting the Self Asserted to Be Matter by the Particularists)

Although there are infinite kinds of substantially established types of self asserted by non-Buddhists, as they are all either asserted to be matter or consciousness, with the thought that by refuting these two, one is able to refute all others, two are refuted here.

Refuting the Self Asserted to Be Consciousness by the Enumerators

(The Actual Refutation; Refuting the Reply)

The Actual Refutation

The Enumerators posit exactly 25 types of objects of knowledge, out of which 24, including the great principle, are matter, and the 25th is consciousness, a knower, experience, or the self endowed with mind. The great principle knows how to produce expressions but does not know how to use them, and the person, which is knowing consciousness, knows how to use objects but does not know how to produce them. This person is asserted to be a permanent functionality. At the time of using the object, to that called 'awareness' and 'the great' appear outwardly the five mere objects of sound and so forth, and inwardly appears the person, after which the object is used. Cyclic existence is asserted to come about through the awareness grasping at that used and the user as one.

I will not explain it here in detail, but you should understand their presentation from other sources because it appears that through mislabelling there are many assertions that the school of the Enumerators is the view of Highest Yoga Tantra.

If the consciousness of sound were permanent [60]
One would apprehend sound all the time.
If there is no object of knowledge, then what is known
To say it is such a consciousness?

If it is consciousness without that known, [61]
Then it follows that also wood is conscious.
Therefore one has to say that without proximity of
The object of knowledge, consciousness does not exist.

Although there are four possibilities with regards to sound and consciousness being permanent or not, the Enumerators posit both as permanent. If the knowledge consciousness person who engages the five mere objects of sound and so forth is a permanent functionality, then it follows that the knowledge consciousness person has sound as its apprehended object at all times, when sound exists and when sound does not exist - because it is a permanent entity that has made sound its object and apprehends it.

This thesis is unsuitable to be accepted - because if there is no object of knowledge, then what would be the known object in order for the consciousness to be the object-

possessor of such and such an object? It would be unsuitable to say such a thing.

Argument: The reason is not established because even if there is no sound, there is the permanent consciousness that apprehends it.

Answer: It follows that even wood becomes consciousness because it is permitted to accept consciousness without object of knowledge. Hence, it is confirmed that without the proximity of the object of knowledge of sound or the like, one has to say there is no consciousness. As there is no way to posit consciousness if there is no object of knowledge, one has to accept there is no time when the person does not apprehend sound.

Refuting the Reply

If, 'they know form', [62]
Why do they not hear anything at this time?
If, 'because there is no proximity to sound,'
Then there is also no consciousness of it.

How could that in the nature of the apprehension of sound [63]
Become the apprehension of form?
Although one is labelled as father and son
This is not absolute.

Enumerator: The consequence that there would be a consciousness without object does not exist - because at the time when sound does not exist, this permanent person is conscious of form by taking it as the object of apprehension.

Madhyamaka: Take the subject 'the being' - at the time of apprehending form by taking it as the object, why does it also not hear sound? It follows it does - because it is a permanent entity that engages the mere five objects without being closer to some or far from others.

Enumerator: Perhaps, because it does not abide close to sound at the time of being conscious of form, it is not conscious of sound at that time.

Madhyamaka: When the object of sound does not exist, then the consciousness that is its object-possessor also does not exist. If you accept this, then the thesis of a permanent pervasive person is lost.

Further, it follows that which is in the nature of a consciousness apprehending sound does not become a consciousness apprehending form - because their aspects are mutually exclusive.

Enumerator: One person can be presented as father and son from two different points of view. Similarly, from the points of view of expression and nature the expression of sound does not exist at the time of the apprehension of form, but the nature of sound

exists because form and sound are of one nature. Therefore one can also posit the object-possessor of sound at that time.

Madhyamaka: It follows the example does not fit the meaning - because although one person is labelled father and son from two different points of view, that person does not exist in an absolute manner as either. Yet you accept these natures to be ultimately established.

Thus, courage and particles [64]
As well as darkness are neither father nor son.
It is not seen as possessing
The nature of apprehending sound.

You accept that the equilibrium of courage, particles and darkness is the great principle, nature and ultimate truth. Regarding this, the very nature at the occasion of the son is not the nature at the occasion of not being the son, i.e., the father, because the Enumerators state,

The supreme nature of qualities
Does not become something visible.
That which becomes visible
Is without any essence like an illusion.

The nature is accepted as something that does not become visible, and the directly visible father and son and the like are accepted as illusory. From this point of view, the very father becomes the son, and that very son becomes the father because both their natures are one.

Then, because the natures of the father and the son are accepted as one, it is also impossible to posit individual occasions in dependence on the basis. Further, take the subject 'these two, the apprehender and apprehended' - they do not exist in the nature that possesses the apprehension of sound - because if they would exist in this way, it should be observable with prime cognition, and it is not observable.

If it is seen in a different guise [65]
Like an actor, then it is not permanent.
In case, 'the different guise is one
With it,' that is without precedent.

If the apprehension of sound is seen in the different manifestation of the apprehension of form, just like an actor who puts on a new costume upon having abandoned the earlier costume, then it follows that the consciousness knowledge is not a permanent functionality - because it takes on a different mode upon abandoning another one.

Enumerator: Because the apprehension of form, which is a different mode from the

apprehension of sound, is of one nature with the apprehension of sound, there is no mistake.

Madhyamaka: This one nature is without any earlier precedent because it only abides individually.

Further: It follows it is unsuitable to accept the later mode as said earlier mode itself - because the later one is one without any past. It states in the *Great Commentary*:

If this very one is this very one at the time of later generation, then this one is without a past because they are accepted as mutually exclusive ones.

If, 'The different mode is not true,' [66]
It is its own nature I say.
If you say, 'only consciousness', according
To this it follows that all beings are one.

Also the animate and inanimate [67]
Become one because of their shared existence.
When the particulars are distorted
Then what could be their shared basis?

Enumerator: There is no fault because what appears in another mode is not true in the way it appears.

Madhyamaka: It follows that you should, yet cannot, say that it is the singular true nature of that consciousness - because you accept that whatever mode appears, is not true in the way it appears.

Enumerator: Only the continuum of the knowledge consciousness person exists truly.

Madhyamaka: In this case, it follows that all people of different continua become one - because all people are accepted as partless permanent pervading entities.

It follows that also the animate knowledge consciousness and the inanimate matter and principle become one - because they are the same in existing as partless permanent pervading entities. Or, one relates it to the answer that their mere existing nature is true.

Consider: When the different particulars of expression are distorted falsities, then it follows that their concordant basis, the primary principle, which exists truly, also does not exist - because the expressions are false.

Refuting the Self Asserted to Be Matter by the Particularists

The inanimate is also not the self [68]
Because it is inanimate, like a vase.
Then if, 'because it is endowed with consciousness
It is conscious,' it follows not knowing is eliminated.

If there is nothing that becomes the self, [69]
How does the mind affect it?
Thus, devoid of consciousness and action,
Space has been made the self.

The self posited as matter without mind by the Naiyayika and Particularists is also not a self since it is inanimate, e.g., like a vase.

Particularists: Although the self itself is matter, it possesses mind by way of compounded relation, and therefore one posits it as knowing objects.

Madhyamaka: It follows the phenomenon of the self truly not previously knowing objects is then eliminated - because it knows objects through the power of subsequent other phenomena.

If one accepts that there is nothing that becomes the self, then how does the mind affect the self so that the self knows objects? It follows the self does not know objects - because it is accepted that there is nothing that transforms into the self.

Summary: Because the self is accepted as lacking consciousness and action, one has made space into the self, which makes it pointless to accept such a self as it cannot act in any beneficial or harmful manner.

Refuting Objections Against the Refutation

(Refuting the Objection That Karmic Cause and Effect Become Non-Valid; Refuting the Objection that Meditation on Compassion Becomes Invalid)

Refuting the Objection That Karmic Cause and Effect Become Non-Valid

(Objection; Answer)

Objection

If it is said, 'In case the self does not exist, [70]
Then karmic cause and effect relationships are invalid.
If one disintegrates upon creating karma,
Whose karma does it become?'

Argument: If the non-existence of the self, which becomes the basis for all bondage and liberation, is taken as momentary generation and disintegration of all functionalities, then virtuous and non-virtuous karmas and the relation to their results are invalid. If the person disintegrates in the next moment upon having created virtuous or non-virtuous karma, then whose karmic creation does it subsequently become? At the time of

experiencing the result, the creator of the karma does not exist. According to our view however, if the person were permanent [...].

Answer

The bases of action and result are different, [71]
And although the creator self does not exist,
Since this is the same for both of us,
Isn't this debate here pointless?

It is impossible to see what you say, [72]
That the cause is endowed with the result.
In dependence on one continuum
We refer to agent and engager.

The past and future minds [73]
Are not the self because they do not exist.
Then, if the generated mind is the self
Because it disintegrates, again there is no self.

For example, like the banana tree, [74]
When taken apart nothing is there.
Similarly, when looking with analysis
Also the self is not absolute.

Since it is established for both of us that the persons who are the basis at the causal time of creating the action, and at the resultant time of experiencing the result are of different substance, and that at the time of experiencing the result the self who created the karma does not exist, isn't your debate here at this time of explaining the relationship between karmic cause and effect pointless? You also accept that at the causal time of creating the karma the experience of the result is not there, and that at the time of experiencing the result, the creator of the karma is not there. If this becomes a fault, then it also applies to you. Additionally, your observation that the one endowed with the cause at the time of creating the cause is endowed with the experience of the result, this observation is impossible.

Particularists: How is it then in your school?

Madhyamaka: In dependence on one continuum of aggregates we refer to the agent who creates the karma and the engager of the result. That called a continuum is the taker, which possesses parts, possessing that taken, the parts of the earlier, intermediate and later moments. In brief, it is valid to say this person creates karma, as well as experiences karma, and nobody is able to isolate¹⁸ cause and effect at any one time.

The past and future minds are not the self or exist as self because they disintegrate and do not generate and therefore do not exist as self. Then, if the generated present mind were the self, as it disintegrates in the next moment, again the self asserted by you does not exist. For example, when the banana tree is separated into its parts, there

¹⁸ Changed from *posit*.

is nothing there that exists inherently. Likewise, if one searches with the logical analysis whether something is established inherently or not, then also the self does not exist in an absolute manner, because such a self is harmed by the reasoning that establishes the selflessness of person that is explained below.

Refuting the Objection That Meditation on Compassion Becomes Invalid

If it is said, 'If there is no sentient being, [75]
Then with whom does one practice compassion?'
That accepted to achieve the result,
Labelled by mental darkness.

Realist: If there is absolutely no inherently existing person, then, as there is no focal object for compassion, for whom should one practice meditation on compassion?

Madhyamaka: If there is no inherently existing person, then it follows there is no such fault that the focal object of compassion is non-existent - because that nominally existing sentient being, labelled by mental darkness, which is accepted for the purpose of achieving the result of liberation, is valid to be the focal object of compassion.

If one relates the 'labelled by mental darkness' to the true-grasping at person and phenomena then, since they label the person as truly existent and one refutes that it exists the way it is labelled, the sentient being is not refuted. By having refuted this, the sentient being is established as existing only in mere name, as an imputed existent.

Further, if one relates the mental darkness merely to ignorance, then the sentient being that becomes labelled by it exists as the focal object of compassion.

Without sentient beings whose result is it? [76]
True, but even though, it is posited from mental darkness.
For the purpose of pacifying suffering
Do not stop the resultant mental darkness.

Realists: If there is no sentient being then, because the meditation on compassion loses its result, the buddha resulting from the meditation on compassion is the attainment of which person?

Madhyamaka: Although it is true that these causes and effects do not exist truly, it is not contradictory to meditate on compassion that arises from nominally fantasizing about them as phenomena.

For the purpose of pacifying the sufferings of sentient beings one should not stop the non-afflictive mental darkness at the time of the subsequent attainment of having attained the resultant buddha. One cannot stop it adventitiously, and although one does not stop it, if one relates this branch of the method for attaining complete enlightenment to the delusion regarding suchness, then it is a deluding of true existence.

One can relate it to the compassion merely focusing on sentient beings that have not been characterized as lacking true existence, and to the compassion focusing on phenomena, being explained as becoming the cause for enlightenment.

Otherwise the meaning²⁰ is that nominalities such as the focusing on *only mind* by those not realizing suchness is not something to be abandoned.

Pride is the cause of suffering, [77]
Which increases due to delusion regarding the self.
If, 'This cannot be reversed,'
The meditation on selflessness is superior.

Realist: Which mental darkness including the object was refuted earlier?

Madhyamaka: As was shown earlier in the statement, 'It becomes the cause for cyclic existence', the pride that becomes the cause for cyclic existence, i.e., afflictive ignorance, fantasizes about the self, and the sufferings of cyclic existence increase. There is no contradiction as this pride needs to be stopped, and can be stopped.

Argument: There is no stopping of true-grasping aside from stopping this kind of mental darkness, and it cannot be stopped. Although one stops it once, because it arises again, similar to the circling aggregates, it cannot be eliminated completely.

Madhyamaka: It is not impossible to abandon true-grasping. It is distorted with regards to the mode of abiding of functionalities, and hence it is very weak and inferior, and the meditation on selflessness is superior compared to it. Because it realizes the mode of abiding of functionalities faultlessly, the other can be eliminated from the root.

²⁰ ...of the third and fourth line of verse 76 is ...

Explaining Extensively the Reasoning Establishing the Selflessness of Phenomena

(Explaining the Selflessness of Phenomena by Way of the Four Close Placements by Mindfulness; Refuting the Argument that the Two Truths Would Be Non-valid; Stating the Reasons That Establish the Lack of True Existence)

Explaining the Selflessness of Phenomena by Way of the Four Close Placements by Mindfulness

(Meditating on the Close Placement by Mindfulness on the Body; The Close Placement by Mindfulness on Feelings; The Close Placement by Mindfulness on the Mind; The Close Placement by Mindfulness on Phenomena)

Meditating on the Close Placement by Mindfulness on the Body²¹

(Comprehending That Possessing parts, the Body, as Lacking Inherent Existence; Comprehending that the Parts Lack Inherent Existence; Then, Attachment to the Dream-like Body Lacking Inherent Existence Is Unsuitable; This Also Establishes the Person as Lacking Inherent Existence)

Comprehending That Possessing Parts, the Body, as Lacking Inherent Existence

The body is not the feet or calves, [78]
The thighs and buttocks are also not the body,
The stomach and back are also not the body,
The chest and upper arms are also not the body,
The rib cage and hands are also not the body,

The armpits and shoulders are also not the body, [79]
The internal organs are also not it.
If also the head and neck are not the body,
Then what of this is the body?

It follows the body does not exist inherently - because if it existed inherently, then an example of the body should be findable in the individual limbs of the body, in the collection of the accumulated parts or as a different entity from these, but it is not found.

Argument: The collection of all the accumulated parts is the body. What doubt is there about this?

Madhyamaka: Because one labels the body in dependence on the collection, the collection of the parts of the body is unsuitable to be the body. If it is not like this, then one needs to accept a final partless particle.

Then, when one analyzes whether and how the basis of engagement for the label that expresses 'body' exists from the side of the body itself: The feet and calves of the person are not the body of the person, the thighs and buttocks are also not the body, and also the stomach and back are not the body, because the body of the person is labelled in dependence on these. The chest and upper arms are also not the body, the rib cage and hands are also not the body, the armpits and shoulders are also not the body and the internal organs are also not it. If also the head and neck are not the body, then which of these parts is the body? Not any of them.

Because also their collection is not the body and also nothing of one or of different

²¹ Jetsun Chokyi Gyaltsen: The definition of close placement (of wisdom) by mindfulness: An exalted knower on the path, that is contained in either mindfulness or wisdom, and which meditates by investigating the general and specific characteristics of the body.

entity from these is the body of the person, therefore, the body does not exist inherently.

In case this body abides [80]
In all parts individually
Then of course the parts abide in parts.
How can it abide in itself?

In case the entire entity of the body [81]
Abides in the hands and so forth,
However many limbs such as hands,
Are found, they become bodies.

If there is no body inside or out, [82]
Then how is there a body in the hands and other parts?
If it does not exist apart from them,
Then how can it exist?

Then, there is no body. Body awareness is generated [83]
Through delusion regarding the hands and other parts,
Similarly to awareness of a person generated for
A scarecrow through the specific shape it is placed in.

As long as the conditions are there [84]
The body will appear as the person.
Likewise, as long as they are there regarding
The hands and so forth, they will appear as the body.

Argument: The coarse body is of a different entity from the limbs and parts.

Madhyamaka: If there is such a coarse body that possesses parts, and it is of a different entity from the parts, does then each part of that coarse body individually abide in one of the parts, such as one part in the hand, one part in the calves and so forth, or does the whole part-possessor abide in each of the parts, without being divided up?

If one looks at the first, as the part-possessor pervades hands and so forth, with each part abiding on the respective part, then it would become infinite for each part, e.g., the hand has again parts such as the fingers, which then also would also abide in their respective parts.

If the part-possessor is partless, then there are no individual parts that can abide in the individual parts. Rather, as in the later examination, the whole entity would abide in each of the parts of the complete body, and there would be therefore as many bodies as there are parts. As the parts would not touch the body, it is solely false and not in the slightest truly existent.

Summary: If one analyzes well with reasoning in this way, then regardless of whether it is the body of the outer person asserted by the Buddhists or the internally fabricated

person by the non-Buddhists, it does not exist inherently. Therefore, how could the hands and so forth be pervaded by an inherently existing body? They are not.

Although the body does not exist inherently, regarding the cause for being mistaken: Although the body does not exist inherently, there is a reason for being mistaken with regards to it because although it does not exist inherently, by fantasizing that the hands and so forth exist truly, the awareness thinking that the body exists inherently is generated. For example, like the generation of the awareness of a person as a scarecrow because of the characteristic of the human-like shape it is placed in.

For as long as the conditions for the mistake such as the unclear appearance of the heap of stones are complete, for that long the body shape will appear as the person. Likewise, for as long as the causes and conditions of the hands and other parts are complete, for that long the body will appear as that which has limbs, and the awareness grasping at the body as existing inherently will be generated.

Comprehending That the Parts Lack Inherent Existence

Likewise, because of being the collection of fingers, [85]
What could the hand also become?
Because they in turn are a collection of digits,
Also the digits are divided by their parts,

And the parts are divided into particles, [86]
The particles should be divided into directions.
Since the partitioned directions lack parts,
They are like space. Hence, there are also no particles.

The body of the person is labelled in dependence on the collection of limbs and parts, and does not exist truly. Likewise, as the hand is also labelled in dependence on the collections of parts and fingers, how could it become something inherently existent? It is impossible. Also because the finger is labelled in dependence on the collection of digits it cannot exist inherently. If the digits are also divided into their parts, they do not possess inherent existence. If the parts of the digits are divided into particles, then they also do not exist inherently. When the particles are also divided into different directional parts through the division into the directional part of the east and so forth, then they are labelled in dependence on directional parts and do not exist inherently. Also the directional parts do not exist inherently because they lack inherently existing parts, for example, like space.

Then, also the particles do not possess inherent existence because if they did, then one would need to accept partless particles, but this is refuted by the reasoning of 'if six are connected simultaneously'.

Then, Attachment to the Dream-like Body Lacking Inherent Existence Is Unsuitable

Thus, who with discernment, [87ab]
Is attached to a dream-like form?

The dream-like form appears as something identifiable at the time of immediate investigation, but at the time of investigation it does not exist inherently. Who that possesses discernment would be attached? It is unsuitable, as there is nobody that comprehends the object of true-grasping.

This Also Establishes the Person As Lacking Inherent Existence

When the body does not exist in this way [87cd]
At that time who is the man, who is the woman?

As a result, when the body of the person does not exist inherently, then at that time who is the inherently existing man, and who is the inherently existing woman? There is no inherently existing person.

In this school one does not realize the selflessness of person completely by merely realizing the absence of a person that is a self-sufficient substantial existent. To this end, one needs to realize the absence of a person that is not posited in mere name.

There is no difference in the difficulty of realizing the two selflessnesses, because on the basis of the person and the aggregates, one does not divide into the coarseness and subtleness of being an imputed existent, or being a substantial existent. In addition, one does not attribute a difference in coarseness or subtleness to the object to be negated.

In any case, the argument over whether or not hearer and self-liberator arhats realize the selflessness of phenomena while positing that they are unsuitable to realize the selflessness of person, should be understood as lacking comprehension.

The Close Placement by Mindfulness on Feelings²²

(Refuting That the Nature of Feeling Exists Inherently; Refuting That the Cause Exists Inherently; Refuting That the Focal Object Exists Inherently; Refuting That Their object-possessor Exists Inherently)

Refuting That the Nature of Feeling Exists Inherently

(The Feeling of Suffering Does Not Exist Inherently; The Feeling of Happiness Does Not Exist Inherently; Advice to Abide in the Yoga of Meditating on the Lack of Inherent Existence of Feeling)

The Feeling of Suffering Does Not Exist Inherently

If suffering exists in suchness [88ab]
Then why does it not impede extreme joy?

Showing that like the body, feeling also does not exist inherently: If that which is experienced, the suffering, and that experiencing, the feeling, exists in suchness, then for what reason does the feeling of suffering that exists on one mental consciousness, since it exists inherently and is unsuitable to change into something else, not harm the feeling of extreme joy and happiness? If it were to harm, and if that harm necessarily cancelled any occasion for the generation of happiness, then, because we can see happiness is generated, the former does not exist inherently.

The Feeling of Happiness Does Not Exist Inherently

If happy, then why do deliciousness etc., [88cd]
Not give joy when overcome with misery?

Perhaps due to being powerful it suppresses [89]
And there is no experience.
How can that not in the nature of
Simultaneous experience, be a feeling?

Merely subtle suffering exists, [90]
Isn't the coarse one cleared away?
If, 'It is a mere joy apart from it',
The subtle itself belongs to it as well

If, 'since the adverse condition is generated [91]
Sufferings are not generated.'
'Feelings are conceptual fabrications'
Is this saying not established?

If happiness also existed inherently, then why does fine food and drink not provide joy in the mind at the time of being overwhelmed by misery because of a dead child? It follows it does make one happy - because fine food, drink and the like generate inherently existing happiness.

Argument: Although happiness is generated at the time of being overwhelmed by misery, because the suffering is strong it suppresses the happiness. Perhaps that is why one does not experience happiness.

²² Jetsun Chokyi Gyaltsen: The definition of close placement (of wisdom) by mindfulness on feelings: An exalted knower on the path, that is contained in either mindfulness or wisdom, and which meditates by investigating the general and specific characteristics of feelings. There are three types of feelings: Happiness, Suffering and Equanimity.

Madhyamaka: How can that not in the nature of simultaneous experience be the feeling of happiness? It follows it cannot - because of simultaneous experience. One can relate the answer likewise to the suppressing of inherently existing suffering by strong happiness.

Argument: Because at the time of strong happiness there is a subtle feeling of suffering it is not as if one did not experience any suffering.

Madhyamaka: If there are subtle feelings of suffering, then what harm did the powerful happiness give to the suffering, so that one posits the experience of powerful happiness? Did the powerful happiness not clear away the coarse suffering?

Argument: This I accept, but this subtle suffering is only a form of subtle joy apart, separate from that great happiness.

Madhyamaka: Since this subtle happiness is not outside the definition of happiness, if it is subtle happiness, it needs to be happiness.

Argument: Wishing to repudiate the fault of, 'If it is happiness, then why does fine food and so forth': Because the contrary condition for suffering, i.e., happiness, is generated from things like fine food and drink, therefore no suffering is generated at this time.

Madhyamaka: Isn't the saying, 'the feelings of happiness and suffering are mere conceptual fabrications and imputations' established? It follows it is - because one instance of food or drink is labelled as the cause for both happiness and suffering through the power of conceptual thought.

Advice to Abide in the Yoga of Meditating on the Lack of Inherent Existence of Feeling

Because of this very fact this analysis [92]
Should be meditated upon as its antidote.
The mental stabilization derived from the field of
Analysis is the food of a yogi.

Because of the very fact that feelings do not exist inherently, one should meditate on this analysis, which realizes feeling to be lacking inherent existent existence, as the antidote against the true-grasping at feeling. If one meditates on the mental stabilization of superior insight in dependence on the superior insight focusing on suchness that arises from the field of pure analysis and investigation, and in dependence on calm abiding, then the body of the yoga will be further and further increased and boosted. Therefore it is called 'food', like the food that increases the body.

Through this concentration the ordinary body is also increased. Hence, one should strive in single-pointed meditative placement upon realizing emptiness.

Refuting That the Cause Exists Inherently

(Refuting the Inherent Meeting of Sense Power and Object; Refuting the Inherent Meeting With the Consciousness; Then, the Contact That Arises from the Meeting of These Three Does Not Exist Inherently)

Refuting the Inherent Meeting of Sense Power and Object

If there is room between sense power and object, [93]
Then how can the two meet?
If there is no room and they are merely one,
What is meeting with what?

Subtle particles cannot enter subtle particles, [94]
They do not have the circumstance and are equal.
Without entering there is no mixing,
Those that did not mix cannot meet.

How could it possibly be valid to say [95]
That the partless can meet.
In case the partless and their meeting
Is observed, show it!

Argument: One needs to refute that particles meet. If the subtle and coarse particles of the sense power and the object meet, is there space between them or not? I say there is.

Madhyamaka: How can these particles meet as they possess the fallacy of not meeting? In the intermediate space there are also the particles of either light or darkness, between which there is again intermediate space, and thus it would become endless.

Argument: There is no intermediate space.

Madhyamaka: Again, when two partless particles meet there cannot be the surface where they touch and the surface where they do not touch, and therefore they would need to touch each other in their complete nature. In this case they merge into one point of reference, become one mere particle, and then what is meeting with which object to be met? It follows there is no such meeting - because there are no two objects.

The reason for this is that one subtle particle cannot enter, i.e., absorb, into another subtle particle, because there is not the circumstance of empty space between these particles, and they are of the same size.

This states the reason why they cannot meet in their complete nature. There is a pervasion because particles that do not enter and absorb into each other cannot mix, and partless phenomena that did not mix cannot meet. How can the statement 'partless phenomena meet' be accurate? Because it is impossible, if you observe the meeting with something partless, then you should show it, but you cannot.

Refuting the Inherent Meeting with the Consciousness

That primary consciousness without body [96]
Can be met is simply invalid;
There is also no phenomenon on the collection,
Similar to the earlier analysis.

The assertion that primary consciousness without a form or body can be met inherently is simply invalid because it does not have form.

The refutation of meeting with the coarse: Also the meeting with a coarse object that is a collection of many atoms does not exist inherently because no truly existent object exists on that. Similarly, inherent existence had already been refuted earlier through the analysis of the collection of digits.

Then, Contact Arising from the Meeting of These Three Does Not Exist Inherently

If thus there is no contact [97]
From what does feeling arise?
What is the purpose of this exertion?
What is giving harm to whom?

When there is no one experiencing feeling, [98]
And when the feeling does not exist as well,
Having seen this circumstance at that time,
Why should craving not be opposed?

Argument: As explained earlier, the meeting of object, sense power and primary consciousness do not exist inherently. If, when looking at it from that point of view, contact does not exist inherently, then from what cause does truly existent feeling arise? A false cause does not have the power to generate a truly existent result. If there is no inherently existing feeling, then what good is the exertion and effort for its sake? It is meaningless.

Argument: The exertion is for the sake of abandoning inherently existing feeling of suffering.

Madhyamaka: This is a fallacy because, as there is no inherently existing feeling, who is the person that receives harm from which cause?

In this world exists merely the happiness that can cure suffering, but there is no self-characterized happiness in the way there is self-characterized suffering. For example, the experience of happiness that one experiences when, on a cold day, one stands in the sun and the suffering of cold recedes a little, is the feeling of happiness. But at that time the suffering of the cold day still exists because immediately upon its generation it exists uninterruptedly as the vanguard of the suffering of heat. Then, one needs suffering as the basis for imputing happiness, but one does not need happiness as the basis for generating suffering awareness; e.g. like blue and distance.

With regard to the teaching that cyclic existence is reversed, if one realizes the non-existence of inherent feeling: When there is comprehension that there is no inherent person experiencing feeling, and that the experienced feeling also does not exist inherently, then at this time, having seen this circumstance of no inherent experience and experiencer at the time, why should craving not be stopped? The craving wishing to attain happiness and the craving wishing to be separated from suffering are induced through the force of true-grasping.

Refuting that the Focal Object Exists Inherently

Whether seen or felt, [99ab]
It is due to its dream-like illusory nature

Regardless of whether it is seen by eye consciousness or felt by the body consciousness, because of the dream-like and or illusory-like nature of the object empty of inherent existence generating the feeling, the feeling also does not exist inherently.

Refuting That Their Object-Possessor Exists Inherently

Because it is generated simultaneously with mind [99cd]
Feeling is not seen by it.

Although generated earlier and later [100]
It is remembered but not experienced.
It does not experience its own nature,
And is also not experienced by others.

Since there is absolutely no one with feeling, [101]
Then feeling is not suchness.
In this way, how can this collection lacking self
Be harmed by this?

Because feeling is generated simultaneously with mind, it is not seen inherently by the mind because those that are of different substance and simultaneous are unrelated. Although feelings are generated earlier and later, they are remembered but not experienced because, at that time, they have ceased and are not generated.

Summary: That feelings do not experience themselves is refuted with the refutation of self-knowers. They are also not experienced by an inherently existent another because then that which is experienced and the experiencer are unrelated. Not only does that producing the feeling not exist inherently, there is also absolutely no inherently existent experiencer of feeling. This was already refuted at the time of refuting the self of person.

Then, just as feeling does not exist as suchness, how should the collection of aggregates, that lack an inherently existing self, be benefited by happiness and harmed by suffering? There is no inherently existing suffering. It is suitable to meditate on the close placement of mindfulness on feeling that lacks inherent existence.

The Close Placement by Mindfulness on the Mind²³

(Showing That Mental Consciousness Does Not Exist Inherently; Showing That the Five Sense Consciousnesses Do Not Exist Inherently)

Showing That Mental Consciousness Does Not Exist Inherently

Mind does not abide in the sense powers, [102]
Not on form, and also not in-between,
There is also no mind inside or outside,
And it is also not found elsewhere.

It is not the body; it does not exist apart, [103]
It does not mix and it also does not stand alone.
Because of not existing in the slightest, therefore
Sentient beings are naturally gone beyond misery.

Mind does not exist inherently because it does not abide inherently on the six sense powers; it does not abide inherently on the six objects of form, sound, scents, tastes, tactile sensations and objects of mental consciousness, and it also does not abide in-between these two or on the collection of these two. Remember the seven-fold analysis of the chariot as explained in the *Introduction to the Middle Way*.

The mind also does not abide inherently in the internally elaborated person labelled by the non-Buddhists, not on the outer hands and other limbs, and it cannot be found to abide inherently in another way apart from inside and outside. It is not the body or truly something else other than the body, the mind is not mixed with the body, and it also does not abide as some inherent object apart from the body. Because it does not exist inherently in the slightest way, the emptiness of inherent existence of the mind is naturally gone beyond sorrow.

Showing That the Five Sense Consciousnesses Do Not Exist Inherently

If consciousness exists before the object of knowledge, [104]
In reference to which object is it generated?
If consciousness and the object of knowledge are simultaneous,
In reference to which object is it generated?

Well then, if it exists subsequently to the object, [105ab]
At that time what is consciousness generated from?

If the sense consciousness exists before the object of knowledge, then, as it is not preceded by a focal condition, in reference to which object is it generated? If the consciousness and the object of knowledge are simultaneous, then in reference to which object is it generated? When the sense consciousness is not generated, the focal condition is not generated, so it cannot be generated, and once the focal condition is generated the consciousness is also generated and does not need a generator anymore.

Well then, if the sense consciousness exists subsequently to the object of knowledge, at that time from what condition is the sense consciousness inherently generated?

²³ Jetsun Chokyi Gyaltzen: The definition of close placement (of wisdom) by mindfulness on mind is: An exalted knower on the path, that is contained in either mindfulness or wisdom, and which meditates by investigating the general and specific characteristics of mind.

This is not valid.

If it is generated from the disintegration of the previous moment, then a sprout is generated from a burnt seed. If it is generated without the disintegration of the preceding, is it generated with another moment in-between or not? In the first case it becomes impossible to be generated directly. In the latter case, as there is no interval in relation to its full nature, they become mixed within the one moment. If the interval relates only to one part and not to the whole, then its true existence dissolves, and it becomes non-truly existent.

The Meditation on the Close Placement by Mindfulness on Phenomena

In such a way the generation of all phenomena [105cd]
Is not realized.

In the way explained earlier the generation of all phenomena is not realized as inherently existent, because, as it is taught in the *Sutra Requested by the Superior Inexhaustible Discriminating Wisdom*, one should realize all compounded and un-compounded phenomena as non-inherently existent.

Refuting the Argument That the Two Truths Would Be Non-valid

(Refuting the Consequence of Absurdity; Refuting the Consequence of Becoming Endless; Showing There Is No Proof for the True Existence of Object and Consciousness)

Refuting the Consequence of Absurdity

In case the illusory thus does not exist; [106]
How could both truths exist on it?
If it is illusory due to another,
How can sentient beings go beyond misery?

This mental superstition apart [107]
Is not our illusion.
If it is subsequently ascertained, it exists.
If it is not, it is not even an illusion.

Conceptual thought and that imputed [108]
Are both mutually dependent.
Just as in dependence on renown
All investigations are expressed.

Argument: Previously object and object-possessor were refuted as inherently existent, having been labelled as earlier and later. In that case, the same fault would apply to their illusory existence and, as there is no basis for the designation of any phenomenon if inherent existence is impossible, the illusory becomes non-existent. As a result, how can the two truths exist on it? They become non-existent.

In the case of: You accept that the objects of form, sound and so forth exist truly to the perception of the illusion, which grasps at them as inherently existent, but that they lack true existence from their side, and exist in an illusory manner. If we look at this, then just as the rope lacks a snake from its side, but exists as snake for the perception of the grasping at the rope as snake, your illusory existence is posited through the mere elaboration as existent by another awareness. If this is looked at, then how can sentient beings go beyond sorrow even conventionally? It follows that liberation becomes impossible - because everything that exists has been established as the mere delusion of a distortion. If this is accepted, then it follows that to comprehend the view for the purpose of liberation becomes meaningless.

Madhyamaka: When we refer to existing in an illusory manner, it is not the meaning of our own Middle Way system to assert it as that merely elaborated as existent by the mental superstition of true-grasping, which is the separate awareness that is mistaken with regards to the grasped object. Regarding what is referred to as the illusory existent accepted by the Madhyamaka: that merely elaborated as existent by the mental superstition of true-grasping, the awareness apart that is mistaken with regards to the grasped object, this is not the meaning of existing in an illusory manner in our own Middle Way system. In our own system the meaning of existing in an illusory conventional manner is: because all phenomena posited as the objects of the view realizing the mode of abiding are realized as being empty of inherent existence, the illusory actions and activities of being generated, generating and so forth can be posited as existing, through being ascertained by prime cognition in an unconfused manner.

If it is not like this, and in our own system actions and activities cannot be posited as being established by prime cognition, then their illusory conventional existence wanes. Regarding the way of positing something as an illusory conventionality in our own system: Both the object-possessor of the conceptual thought and the imputed object are mutually dependent, i.e., they are posited relative to each other, and do not exist in the slightest out of their own nature. This is explained in the *Root Wisdom*:

The actor is produced in dependence on the action.

Just as being renown to worldly nominal prime cognition, they are all an analysis in dependence on mere name, i.e., all presentations are expressions.

Refuting the Consequence of Becoming Endless

When the investigating Analysis analyses,
When also the analysis is,
By analysis, then it has no end. [109]

Having investigated the analyzed object
There is no basis for investigation.
Since there is no basis, it is not born.
This is also called going beyond misery. [110]

Argument: When the investigating analysis, which analyzes whether phenomena exists truly or not, discerns them to be empty of inherent existence, at that time, as it does not fall under that analyzed, does one need to analyze the non-true existence of the analyzing awareness or not?

If not, then it is the same for all other phenomena, and their lack of true existence wanes. If yes, then, because the non-true existence of this analysis needs to be in turn analyzed by another analysis, there would be no end to the analyzing analysis.

Madhyamaka: It follows that no other prime cognition analyzing the lack of true existence is needed for the prime cognition realizing the lack of true existence of all phenomena. Why? Because when the prime cognition analyzing the lack of true existence has analyzed the non-true existence of that to be analyzed, i.e., all phenomena, no truly existent subject that would be a basis for a repeated analysis of non-true existence, exists in the perception of that awareness for as long as it does not lose that mode of apprehension.

Also, for the person who has realized all phenomena as empty of true existence, and for whom the realization holds and has not waned, a subject basis that is characterized by an analysis into true or non-true existence, is impossible because immediately upon generating that thought, the mindfulness thinking, 'it does not exist truly' is generated.

The fault of endless analysis into non-true existence despite having realized all phenomena as lacking true existence, exists for you, because of the necessity of another prime cognition having to analyze that very awareness. If another analysis were needed, then there would remain a leftover of intellectually acquired true-grasping, despite all manifest intellectually acquired true-grasping being stopped by the earlier prime cognition itself.

Because the subject basis does not exist truly, both the object of negation and that negating are not generated inherently, and are therefore called 'naturally gone beyond sorrow'. Realizing this and meditating on it is called 'attaining the liberation beyond sorrow free from adventitious stains'.

Showing There Is No Proof for the True Existence of Object and Consciousness

Whichever way one looks at it, [111]
That these two are true is extremely problematic.
If, 'The meaning is established through the power
Of consciousnesses', what basis exists for mere existent consciousness?

Then, 'consciousness is established from that known'. [112]
What basis is there for the existence of the object of knowledge?
Both exist through their mutual power,
Both again are non-existent.

If there is no father without a child, [113]
Then from where does the child arise?
Without a child there is no father,
Likewise these two do not exist.

The sprout is generated from the seed [114]
And just as the seed is realized through it,
Why should one not realize the existence of
The object of knowledge from the consciousness generated from it?

If the existence of the seed is ascertained and realized [115]
Through a consciousness apart from the sprout,
From what does one realize the existence
Of the consciousness realizing that object of knowledge?

Regardless of the way that a Realist looks at it, it is extremely problematic to assert that the two, object and consciousness, exist truly, because there exists no proof.

Realist: One can establish the meaning of true existence from the example of truly existent primary cognition consciousness.

Madhyamaka: What supporting prime cognition is there for the existence of a truly existent consciousness? There is not any because there is no self-knower, and if it is known by another consciousness, then it would become endless.

Realist: But, consciousness is established through the direct perception of true objects of knowledge and comprehension.

Madhyamaka: What support is there for the existence of object of knowledge? If it is posited by prime cognition, then it is certain: Because both object and consciousness exist through the power of mutual dependence, it is clearly established that again both do not exist inherently, e.g., like long and short or here and there.

If there is no child, then the father is not an existent because that which is defining the father does not exist. As there is no cause if there is no father, from where does the child arise? And if there is no child because there is no father, then the two are mutually dependent on each other and lack true existence; the two, object and consciousness, lack true existence in the same way.

Realist: The sprout is generated from an inherently existing seed and the seed can be inferred through the valid reason of that very sprout. Likewise, why should one not realize the existence of truly existent ultimate object of knowledge through the truly existent consciousness that is generated from the object of knowledge?

Madhyamaka: This is not valid. If the existence of the seed is ascertained and realized through a prime cognizing consciousness that is of different substance from the sprout and sees the sprout, then from what prime cognition is the existence of a consciousness through the realization of the object of knowledge realized? Self-knowers have already been refuted, and you do not accept any other way of knowing.

Stating the Reasons That Establish the Lack of True Existence

(The Vajra Sliver Reason; The Reason of Dependent Arising; The Reason of Refuting Generation and Cessation of Existence and Non-existence)

The Vajra Sliver Reason

(Refuting Generation without Cause; Refuting Generation from a Separate Permanent Cause; Refuting Generation from a Permanent Principle; Summarizing the Meaning of Generation from No-cause; Refuting Generation from Both Self and Other)

Refuting Generation Without Cause

Right now, the direct perception of worldly beings [116]
Sees all causes.
The different petals of the lotus
Are generated by different causes.

If it is asked, 'By which different causes?' [117]
Of course by the preceding different causes.
Why can a cause generate an effect?
From the mere force of the preceding cause.

Hedonists and others: Because one cannot see the products of the colors of the face on the wings of a butterfly and others, and one does not see any creator of the movement of the lotus petals or their smooth shape, or the sharpness of thorns and so forth, therefore they exist out of their own nature.

Madhyamaka: This is invalid. The direct perception of worldly beings sees most of the generating cause for the various inner and outer functionalities such as crops and the like. The different results such as the colors of the different lotus petals, their number and the like are generated by different causes. If it is asked, 'By which different causes?', then of course by preceding different causes.

Argument: Why are different causes able to produce different results?

Madhyamaka: The fault that they cannot do this does not exist. Through the very force possessed by a preceding cause, different causes have the ability to generate different results.

Then, these functionalities are not without cause because they are observed as adventitiously generated in relation to place and time.

Refuting Generation from a Separate Permanent Cause

(Refuting Ishvara with Questions to Its Meaning; If It Is Permanent, It Is Unsuitable to Be the Cause of Anything Arising from Conditions; Reminder That Permanent Particles without Cause Were Already Refuted)

Refuting Ishvara with Questions to Its Meaning

If Ishvara is the cause of migrators, [118]
Well then, declare what Ishvara is?
If you say, 'the elements,' that may be, but
Why get strung out over a name?

However, since earth and so forth are many, [119]
Impermanent, immutable and not divine,
Since they are the very ground walked upon and impure
They are not Ishvara.

Space is not Ishvara because it is immutable. [120]
That the self is not Ishvara has been proven earlier.
Also, a creator beyond thought,
What good is it to describe that beyond thought?

The Naiyayika, Enumerators and Particularists that accept Ishvara: The all-knowing self-arisen Ishvara produced all places, bodies and enjoyments with a preceding movement of his mind, and is therefore the cause of migrators.

Madhyamaka: Well then, declare what is posited as the meaning of Ishvara.

Upon being asked that question: Due to the increase and decrease of the four elements of earth, water, fire and wind the results also increase or decrease.

Madhyamaka: That may be. Although we also accept that from the increasing and decreasing of the elements, the results also increase or decrease, why get strung out over a difference in name of the same meaning out of a great attachment to establish Ishvara? This is unsuitable because that Ishvara is unsuitable to be any great permanent or impermanent meaning is shown in the lines 'However [...]'.
Because the four elements are in the nature of different substances, are impermanent and producing generation and disintegration, are immovable in the sense of preceding the production of results with awareness, are not divine and the very ground that is walked upon, and because they are impure, they are not Ishvara. Ishvara is permanent, unitary and precedes the production of a result with awareness, is accepted to be divine, not to be the very ground walked upon and not as impure.

Argument: Space is Ishvara.

Madhyamaka: Take the subject 'space' - it is not Ishvara - because it is immutable for the purpose of a result. A permanent self is also not Ishvara because this has been refuted earlier both from the point of view of matter or consciousness.

Argument: Because Ishvara is a creator beyond thought these faults do not apply.

Madhyamaka: What is the point of taking something that is beyond thought as the creator? In addition, you cannot know who Ishvara is as he is beyond thought.

If It Is Permanent, It Is Unsuitable to Be the Cause of Anything Arising from Conditions

Also what does it desire to create? [121]
Aren't the nature of the self,
Earth and so forth and Ishvara permanent?
Consciousness is generated from the object of knowledge,

And beginningless happiness and sufferings from karma. [122]
Tell, what is generated by him?
If there is no first cause,
How could there be a first result?

Why should he not always produce? [123]
He does not rely on others.
If there is nothing other that is not produced by him,
How could he rely on these?

If the feelings of happiness, suffering, equanimity and other functionalities are generated from previous karma and other causes, then what is the result that the Ishvara asserted by you desires to create?

Argument: It is the self.

Madhyamaka: It follows that it is not valid - because it follows that this self, the four elements of earth, water, fire and air, and also subsequent similar types of Ishvara are not produced by Ishvara - because aren't the self, the particles of the four elements and Ishvara permanent? Because you accept them to be permanent they are invalid as that which is generated and the generator.

Then, because the different sense consciousnesses to which blue and so forth appear are generated from the objects of knowledge blue and so forth, and because the feelings of suffering and happiness are generated from virtuous and non-virtuous karma, therefore state the result that is generated by Ishvara. The result generated by Ishvara does not exist.

Because the causal Ishvara is a permanent functionality, if he were to exist since beginningless time, then how can there be a first of his resultant feelings and other results? The direct cause of the feeling generated today possesses its ability since beginningless time.

As he produces all results without depending on other conditions, why would he not produce all results on a continual basis? It follows it is like that - because if there is no other separate result that is not created by Ishvara, then in dependence on what condition does this Ishvara generate these results? That asserted as simultaneously acting condition needs to be created by Ishvara and it is acceptable that it is produced by him.

If he relies, then the aggregation [124]
Is the cause and not him.
If there is aggregation, he is powerless to prevent generation.
If there is no aggregation, he has no power to generate.

If he creates despite not wishing to do so, [125]
Then he is under the power of others.
Although wishing, it depends on the wish.
Although creating, how can it be Ishvara?

With regard to Ishvara generating a result, if it is in dependence on the simultaneously acting condition, the combination of substantial cause and simultaneously acting condition becomes the cause, then it follows there is no cause that Ishvara controls - because once the causes and conditions are complete Ishvara has no power to prevent the result, and if they are not complete, then he does not have the power to generate the result.

If the results of suffering of the lower realms and the like are generated from karma against Ishvara's wish, then it follows that Ishvara is controlled by other conditions, and the position that he is independently the creator of all is lost.

Even if Ishvara creates results upon wishing to create the result, the result would depend merely on the wish, and also if the wish is creating the result, how can that be Ishvara? The wish is impermanent.

Reminder That Permanent Particles without Cause Were Already Refuted

Those asserting permanent particles [126ab]
Also they have been refuted earlier.

The position of the Particularists that permanent particles create migrators was refuted earlier with the reasoning refuting partless particles, and there is no need to add anything to that which has already been said.

Refuting Generation from a Permanent Principle

(Stating the Position; Repudiating It)

Stating the Position

That a permanent principle is the cause [126cd]
Of migrators is asserted by the Samkya.

The equilibrium of the qualities of [127]
Courage, particle and darkness
Is strongly asserted as principle
And their imbalances are its expressions.

Enumerators: From nature comes the great, from which in turn pride arises. Pride leads

to the collection of 16, which are expressions while the person is neither nature or expression.

The Enumerators posit that out of the 25 classes of objects of knowledge the principle has the five qualities of being permanent, unitary and so forth and is the cause for the various expressions and the migrators. Courage, particle and darkness are other words for happiness, suffering and equanimity. When these three characteristics are in equilibrium they are strongly asserted as the principle, and when they are in disharmony then they are the worlds, i.e., the expressions.

Repudiating It

(Actual; The Fault Does Not Apply to the Madhyamaka)

Actual

(Refuting That a Partless Permanent Can Be the Nature of the Expressions; Refuting It to Be Permanent; Refuting That It Would Be Impossible for Something to First Not Exist and then to Generate Newly)

Refuting That a Partless Permanent Can Be the Nature of the Expressions

For one to have three natures [128]
Is invalid. Hence it does not exist.
Likewise, qualities do not exist
Because they each have three aspects.

If there are no qualities, then also the existence [129]
Of sound becomes very far-fetched.
It also becomes impossible for non-sentient,
Clothes and so forth to have happiness, etc.

If functionalities exist in the nature of the cause, [130]
Haven't functionalities already been analyzed?
Your cause is happiness and the like,
From that, clothes and the like do not arise.

Happiness and the like arise from clothes and the like, [131ab]
Because it does not exist, happiness and the like do not exist.

Take the subject 'object of knowledge' - it follows it is unsuitable for forms and so forth, and for a singular partless principle to have three natures of happiness and so forth - because it becomes impossible for them to be one. If that is impossible, it is also impossible for them to be many, and thus they are perfectly non-existent.

For that reason a partless principle in the nature of three qualities does not exist. Likewise, the mere qualities are not truly existent because each of these has again three qualities. If upon this analysis the principle with three equal qualities does not exist, then also the existence of the five objects of forms and so forth becomes farfetched as the five mere objects are accepted as expressions of the primary principle.

Because they are inanimate matter, it follows it is impossible for the subject of the

clothes and so forth to be of one simultaneously established substance with happiness, suffering and equanimity.

If the functionalities that are expressions, such as clothes, exist truly in the nature of happiness, suffering and equanimity, which is their cause, then the true existence of functionalities has not yet been examined because they have already been refuted as true.

If, as according to you, the cause of clothes and the like is the principle in which the three parts of happiness, suffering and equanimity are in equilibrium, then clothes and the like cannot arise from the principle because this principle is impossible.

If happiness and the other qualities are generated from clothes and the like then, because clothes and other objects do not exist subsequently, also the principle that contains the three equal parts of happiness and so forth becomes non-existent, because a result without a cause is impossible. It is unsuitable for you to accept this because you accept the principle to be a permanent functionality.

Refuting It to Be Permanent

Happiness and so forth [131cd]
Are never observed as permanent.

If the particulars of happiness exist, [132]
Why is the experience not apprehended?
If it becomes subtle,
How can it be coarse or subtle?

Since it stops being coarse and becomes subtle [133]
The coarse and subtle are impermanent.
Similarly, why do you not assert
All functionalities to be impermanent?

If the coarse is not distinct from happiness, [134ab]
Then happiness is clearly impermanent.

It follows that the nature of happiness and so forth never exists as permanent - because it is not observed as such by prime cognition. In case the particulars of happiness exist as permanent functionalities, then why is the experience of happiness not apprehended at the time of experiencing suffering? It follows that one does apprehend it.

If this very happiness becomes subtle at that time, how can it be coarse and then abandon that status and be subtle? It follows it cannot do that - because it is permanent. Because happiness and the like stop being subtle and become coarse, and stop being coarse and become subtle, therefore this subtle and coarse phenomena become impermanent. Therefore, why do you not posit the subject of all functionalities to be impermanent? It follows that is suitable - because they change in their nature from one to the other.

Is the coarse cause of different substantial establishment from happiness or not? In case of the first, because one still experiences happiness although the coarse cause stops, one has a clear experience of happiness, and it is not a coarse cause. If it is not of different substance, then happiness clearly becomes impermanent because when the coarse cause stops, happiness also stops. If this is accepted, then the permanent nature of happiness and the other qualities wane.

Refuting That It Would Be Impossible for Something to First Not Exist and Then to Generate Newly

In case you say whatever is non-existent [134cd]
Cannot generate because of not existing,

Then although not asserting it, [135]
You abide on the generation of the unclear.
If the effect abides in the cause, then
One would eat feces while eating food.

One would have to include the price [136]
Of the cotton seeds when buying cotton.
If worldly beings do not see it due to delusion,
This reality is determined through knowledge.

Because also worldly beings have this knowledge [137]
Why should they not see?
If the worldly are not valid,
Then also the perception of the particulars is untrue.

If your assertion is that for something to generate it has to exist at the time of the cause, then something that does not exist at the time of the cause cannot generate, because it does not exist in the nature of the cause. So what is your meaning of 'generate'?

Argument: The nature that, although existing earlier, did not appear as object to the awareness at that time, is now clearly revealed.

Madhyamaka: Because you accept the clearly revealed that does not exist as generated at the time of the cause as generated, then although you do not posit the new generation of something that did not exist earlier, you abide on this view. You accept the meaning, and merely do not accept the name.

Or: Although you do not posit the new generation of a previously non-existent particular, i.e., expression, you need to accept that you abide in this view.

In the case where the result abides in the cause without being of different nature, then it follows one would eat feces when eating food - because the nature of the food and the nature of the feces are partlessly one. This is because you accept the principle as the nature of phenomena, mode of abiding, ultimate and as a partless permanent, as

well as accepting that the nature of food and the nature of feces as one.

Further, one would have to put the price of cotton onto the cotton seeds when buying cotton. It follows they would be suitable to be worn - because the nature of the cotton cloth and the nature of the cotton seed are partlessly one.

Argument: What if, even though the two are of one nature, worldly beings cannot see the result at the time of the cause because of being deluded, and therefore do not wear the seeds.

Madhyamaka: Well then, as you the Enumerators accept your teacher Rishi Lingkye and others to be omniscient, and that you know that the result exists at the time of the cause because they have determined this reality with their knowledge, then you eat feces when eating food. Because in your system also worldly beings can understand reality, why should they not see that the result exists at the time of the cause? It follows they see it - because they know that the Enumerator has determined that the result exists at the time of the cause.

Or: That the teacher referred to in the earlier line who is accepted to know reality, is seen insisting on wearing cotton clothes and not cotton seeds, makes it clear that the result does not exist at the time of the cause.

Argument: Because the perception of worldly beings is not a prime cognition they do not realize it.

Madhyamaka: Well then, it also follows that their perception of the particular expression that became a manifest entity is also untrue - because the perception of worldly beings is not a prime cognition.

The Fault Does Not Apply to the Madhyamaka

In case prime cognition is not valid [138]
Doesn't what it comprehends become false?
For that very reason your
Meditation on emptiness is invalid.

Without contact with the analyzed object [139]
One will not apprehend its non-existence.
Therefore the non-existence of any
False object is clearly false.

Then, the thought thinking, [140]
'The dream child has passed away'
Cancels the thought thinking that it
Exists, and is false.

Realist: If prime cognition is not ultimately prime cognition, then it is a false prime cognition, and in this case does not its comprehended object also become a false distorted object not existing in the way it is comprehended? It follows that it becomes that — this is the case because the comprehending prime cognition is false. For that very reason, because the comprehending prime cognition is false, that which you posit as meditation on emptiness becomes distorted and invalid.

Madhyamaka: Take the subject 'object of knowledge' - for us it is very valid that the prime cognition that comprehends emptiness, and the emptiness posited by it are false. To ascertain the negation of the functionality true for conception depends on the appearance of the object of negation arising in the mind. It follows it is like this - because without the conceptual thought making contact with the analyzed object of true existence and the appearance of true existence that does not appear to the mind, then the investigating thought will not apprehend the object of being empty of true existence, the lack of true existence. Therefore, because the falsity that is the object of negation is impossible, therefore the negation that is the non-object is clearly also false.

The example of the earlier ones: Without the aspect of the child of a barren woman appearing to the conceptual mind, the aspect of a dying child of a barren woman does not appear.

If the emptiness of true existence that lacks the object of negation exists truly, then the appearance of the lack of true existence to the knowing inferential cognition also needs to exist truly. If one looks at this, a collection with only one part negated is impossible, and because the object of negation appears truly to it, the true appearance needs to also exist truly. In this case, true existence should be an existent, which it is not. The emptiness of true existence that has abandoned it, is also false and not truly established.

This point is shown in the *Root Wisdom*, 'In case something slightly non-empty exists'. Without the meaning generality of the lack of true existence appearing to the mind, one does not properly ascertain the lack of true existence, and therefore one needs to be proficient in identifying the object of negation.

For this reason: When e.g., in a dream one observes the child dying and thinks, 'Now it does not exist anymore', this thought cancels out the thought thinking that it exists.

Just as these two, the dream object of abandonment and the dream antidote, are false, so it is not contradictory for the false antidote to destroy the false object of abandonment, and for the false prime cognition to comprehend the false object of comprehension?

It is not the same for you because the Enumerators accept all phenomena as truly existent, and do not know how to posit a false prime cognition.

Summarizing the Meaning of Generation from No-cause

Therefore, by analyzing in such a way [141ab]
There is nothing without a cause

Therefore, for these reasons, if one investigates with the reasons mentioned above, not only does generation from discordant causes such as Ishvara and the primary principle become impossible, saying 'there is no result that generates without a cause', it is also the concluding summary of the refutation of causeless generation.

Refuting Generation from Both Self and Other

It also does not abide on the individual [141cd]
Conditions or their collection;

It does not come from other, [142ab]
It does not abide or go.

These four lines can be a summary for the refutation of generation from three principles, and can also be related to the refutation of generation from both self and other.

The sprout abides neither inherently on the individual causes such as the water, fertilizer, warmth and moisture nor on their collection, as a juniper tree would abide on the bronze base. If it abides in such a way it should be observable, which it is not. It is the same for other results. They also do not exist at that time because without the conditions taking shape the sprout cannot be generated. It also does not come from something other than these conditions, it also does not abide inherently upon having been generated inherently, and it does not go somewhere else upon cessation. Hence, it does not exist inherently in the slightest, and therefore there is also no generation from self, generation from other or generation from both self and other.

In short, this establishes the directional property of the argument, 'take the subject the aggregates and the person': it follows they are not generated inherently - because they are not generated from self, generated from other, generated from both or generated from no cause.

The Reason of Dependent Arising

How is that made true by delusion [142cd]
Different from an illusion?

That magically generated by a magician [143]
And that magically generated by a cause
Where do they come from, where do they go?
You should analyze this.

That which is seen due to proximity [144]
To something, which likens the artificial reflection
In being not if that does not exist,
How could it possess a true reality?

What difference is there between the object labelled and made true by afflicted delusion, i.e., ignorance, and an illusion, dream, reflection and so forth? They appear as inherently existent while being empty of inherent existence.

If the illusory horse and elephant conjured by the magician and the functionalities conjured by causes and conditions were to exist truly then, when they are generated, they should come from somewhere else, and when they cease they should go somewhere else. In this case it should be analyzed where they come from and where they go to. Because they do not possess inherent coming or going, take the subject 'the person and the aggregates' - they lack inherent existence - because they are dependent arising, e.g., like a reflection of form.

Any result, such as the compounded itself or the sprout are seen to generate in proximity to their cause, such as ignorance or the seed and the like. Because they are artificial phenomena that are not generated if these causes do not exist, they are like a reflection of form. How could they exist in the very nature of true existence? They do not.

The four lines of, 'That magically [...]' establish the pervasion of the reason of dependent arising. The next two and a half lines show the reason, the next half is the example and the last line shows the thesis.

If one wishes to study this more extensively, then one should study the great commentary on the *Introduction*.

The Reason of Refuting Generation and Cessation of Existence and Non-existence

(Refuting Inherent Generation Upon Establishing the Reason; Refuting This Refutes Inherent Existence; Then, Establishing the Equanimity of Samsara and Nirvana)

Refuting Inherent Generation Upon Establishing the Reason

For a functionality to come into existence [145]
What need is there for a cause?
Even in the case that it does not exist,
What need is there for a cause?

Even through one billion causes [146]
A non-functionality cannot be changed.
How can this status be functional?
What else is that which becomes functional?

If an existent functionality is impossible when non-existent, [147]
When does functionality become existent?
Without having been generated as functionality
It does not become separated from this non-functionality.

If it is not separated from non-functionality, [148]
An occasion for the existence of functionality is impossible?

Also, the functionality does not become non-existent
Because it would follow that it has two natures.

For a functionality to come into existence inherently, what need is there for a cause? That which exists inherently does not need to be generated. Further, in the case that such a result does not exist, what need is there for a cause? There is an inability to generate it. As all results are never generated at the time of the cause, this is not refuted, but what is refuted is that they are not generated at all.

Argument: The refutation of generation of an existing result is the refutation of the result that exists at the time of the cause as asserted by the Enumerators, and is most of the time a refutation of a result existing inherently, but since it is already generated it does not need to be generated.

Answer: This statement is completely illogical. Then, the non-inherently existing causes and effects are accepted to be like the illusion of a reflection.

Regarding establishing that a non-functionality is unsuitable to be created by a cause:
Argument: Although one does not need to generate something that is already generated, why should something non-existent not be generated?

Madhyamaka: Even through one billion causes, a non-functionality cannot be changed into a functionality because a non-functionality cannot fulfill the function of any functionality. If it changes, does it change without giving up its non-functional status or upon giving it up? If we look at the first, how can the status of non-functionality be a functionality? The status of being able to perform a function and the status of not being able to perform a function are mutually exclusive. If we look at the second, what is the cause that changes into a functionality apart from being a functionality or non-functionality? There is no such thing.

Further, if it does not give up the status of non-functionality, and if it is not possible for a functionality to exist at a time when no functionality exists, when does functionality become existent? Functionality has not been generated at the time of non-functionality.

Further, if it becomes upon having abandoned the status of non-functionality: Without functionality having been generated it is impossible to become separated from non-functionality, and if it is not separated from non-functionality, then there is no chance for the existence of functionality, because these two types of status are mutually exclusive. Just as a non-functionality does not become a functionality, a functionality does not become a non-functionality because if it would be half functionality and half non-functionality, then the consequence would arise that merely one would have two natures.

Take the subject 'sprout' - it is not generated inherently - because it is not inherently

generated as existent, and it is not inherently generated as non-existent, e.g., like the child of a barren woman. Although its generation is refuted if non-existent at the time of the cause, it is a refutation of its inherent generation at the time of generation, even though it is non-existent at the time of the cause. Therefore, one needs to relate it to the object of negation.

Refuting this Refutes Inherent Existence

The negation does not exist in such a way [149]
And because functionalities also do not exist
All these migrators
Are never generated and never cease.

If we look at the non-inherent existence of generation due to the reasoning explained above, because the negation does not exist inherently and because functionalities do not exist inherently, all these migrators are never inherently generated or inherently cease, they are primordially pacified and naturally liberated.

Then, Establishing the Equanimity of Samsara and Nirvana

Migrators are like a dream [150]
When investigated they are like banana trees
Having gone beyond misery and having not gone -
They do not have any distinction.

The dream-like migrators of existence have not the slightest nature and they abide individually, without action and activity mixing. When analyzed with the reasoning investigating suchness they are like a banana tree, they appear as if there is something identifiable but there is not the slightest inherent essence.

The station that decides whether it becomes an analysis into suchness or not: If one is not satisfied with mere imputation by name and analyzes on the basis of wanting to investigate how the basis exists, then it becomes an analysis into suchness, but if one is satisfied with mere imputation by name and investigates whether Devadatta comes and goes, then it is a nominal analysis. There is no difference in suchness between those gone beyond sorrow free from the bonds that bind them to existence, such as attachment, and those not gone beyond sorrow that are caught in the prison of cyclic existence, because both existence and peace are the same in being empty of inherent existence.

From the *King of Concentration*,

The dream-like migrators of cyclic existence,
They are not born and neither do they die.

From the *Sutra Requested by the Superior Upali*,

If one has comprehended the nature of phenomena, then all results are non-existent and there is also no result to be attained.

Advice That It Is Suitable to Strive in Realizing Emptiness

(The Actual Advice; Showing the Object of Great Compassion by Showing the Disadvantages of Cyclic Existence; Showing the Mode of Apprehension of the Aspect of Great Compassion)

The Actual Advice

(Showing the Meaning of the Mode of Abiding; It Is Suitable to Strive in Realizing That)

Showing the Meaning of the Mode of Abiding

How can functionalities thus empty [151]
Be attained or lost?
How could one be praised?
How could one be criticized?

Where do happiness and suffering come from? [152]
What is there to like or dislike?
Having investigated suchness
Who craves, and for what?

When analyzed, this life's worldly being, [153]
How can it pass away here?
What will arise, what arose?
Who is a relative or friend?

If one comprehends the actual nature of functionalities that are thus empty of inherent existence in the way explained earlier, then which gain does one attain and become attached? Through the loss of what gain does one generate anger? What is the benefit received by praise, and what is the harm received by criticism, and by whom? From what true cause does the suffering of happiness, for which one engages into effort to attain and abandon it, arise? What is the inherent object of aversion and desire that one dislikes and likes? If one investigates suchness with the reasoning investigating the nature of the mode of abiding, then which craving person generates craving for which object, in dependence on which basis is craving generated? The three circles of craving lack inherent existence. If one analyzes thus a result, if one analyzes karma and the person accumulating karma, then, because death is empty of inherent existence, how can this worldly sentient being die here in existence, how? How can it arise in a later life, how could it have arisen in a previous life? As there is not even the slightest inherent existence in the slightest, who is the benefiting relative, or the attractive friend? Therefore, having worked at comprehending the meaning of the mode of abiding, one should train in equanimity for the eight worldly dharmas.

It Is Suitable to Strive in Realizing That

Everything is like space - [154ab]
That is how the likes of me should hold everything.

Therefore, those like me, the author, should hold all phenomena to be like space, because it is the main path to cut the root of existence and progress to all-knowing transcendental wisdom. 'Those like me' is to bend the pride of the author, and the main reason is as advice to those ordinary individuals that have not yet realized suchness.

Showing the Object of Great Compassion by Showing the Disadvantages of Cyclic Existence

(The Disadvantages of This Life; The Disadvantages in the Next Life; Contemplating that Despite Taking Rebirth in the Happy Realm There Is No Time to Practice Dharma; Contemplating the Difficulty of Attaining a Birth with Leisure and Endowment; That Oneself and Others Are Afflicted by the Suffering of Cyclic Existence Is Suitable to Be Mourned)

The Disadvantages of This Life

Those who desire happiness for themselves, [154cd]
Through the causes of fighting and liking,

Are agitated or joyful; [155]
Are miserable, striving and arguing,
Cutting, stabbing, and creating negativity
With each other; it is a very difficult life!

Even in this life, those desiring happiness for themselves, are not beyond the power of suffering. Out of the wish for happiness they fight with enemies and like their friends, and through these causes they are either very disturbed or joyful. They are miserable when not achieving their aim. It appears as if they have to lead a very difficult life with much exertion, and yet attain little fruit due to the effort exerted to achieve the aim of their desires, due to arguing with others, cutting and stabbing each other's bodies, and accumulating infinite negativities of speech, mind and so forth. Therefore, the wise ones should not crave for the perfections of this life.

The Disadvantages in the Next Life

Taking a higher rebirth from time to time, [156]
And having experienced plenty of happiness there
One falls after death into the lower realms,
Experiencing long and terrifying sufferings.

There are a multitude of precipices in the world. [157]
Suchness does not exist there
And they contradict each other.
Hence, nothing like it exists in the world.

Additionally, there is a terrifying infinite [158ab]
Ocean of suffering without example.

Through the force of occasionally meeting with a virtuous teacher one takes a happy rebirth from time to time for the shortest of periods, like a flash of lightning in the sky. Having enjoyed much happiness there, one then has to experience the rough hot unpleasant sufferings of the lower realms and fall into the unceasing great hells where one remains for infinite eons experiencing terrifying suffering. Therefore, contemplate the sufferings of the lower realms.

Contemplating the general sufferings of existence, in the existence of desire, form and the formless is a great multitude of precipices of harmful suffering. The cause why one

is not beyond this is that this world does not comprehend suchness, which is the method to be liberated from suffering. Situations such as being bound by the noose of existence is mutually exclusive with such an understanding.

Therefore, if one does not comprehend suchness, then one elaborates functionalities as truly existent, and as a result, one will be in contradiction to the cause of liberation. Then there is nothing left but to circle in cyclic existence because in the world of circling there is no such comprehension of suchness, and it is a unique existence in which one experiences an ocean of terrifying infinite suffering without example. Therefore it is suitable to strive in understanding emptiness.

Contemplating That Despite Taking Rebirth in the Happy Realm There Is No Time to Practice Dharma

There thus it is weak [158cd]
And one's life is short.

There are actions to live [159]
And stay healthy; thirst and fatigue,
Sleep and harm. Likewise, due to
Meaningless association with the childish,

Life passes by quickly, and [160]
The opportunity to investigate is extremely rare.
How can the method to overcome
Habituation with distraction possibly exist there?

There, in that existence, although one takes rebirth in a happy realm, as a consequence the power to create virtue is thus weak, and the basis for achieving virtue, the freedoms and endowments, is short-lived.

Even if one stays there for the briefest of times, there is no time to practice the dharma, and one's time passes quickly with meaningless activities. There are actions with which one hopes to stay with for a long time, such as washing and massaging the body and relying on medicine to stay free from sickness. There is thirst, fatigue on the road, sleep and [being harmed by] various inner and outer harms. Likewise, through meaningless association with the childish, life passes quickly without meaning and disintegrates without the opportunity to practice dharma due to meaningless association with the childish.

Because it is extremely difficult to find opportunity to investigate the meaning of suchness, which is the cause to go beyond existence, one should strive in the method to reverse cyclic existence.

Contemplating the Difficulty of Attaining a Birth with Leisure and Endowment

Demons work there to throw one
Into the vast hells; [161]
There are many wrong paths,
And it is difficult to contradict doubt.

Finding freedom again is difficult [162]
And the coming of a buddha is extremely rare to find.
It is difficult to abandon the river of afflictions
And, alas, weighed down by these one continually suffers.

Argument: It is acceptable because one can stop cyclic existence through meditating on emptiness when one takes rebirth in a happy realm and meditates on emptiness.

Answer: Cyclic existence is extremely difficult to stop due to having habituated oneself since beginningless samsaric lives to grasping at functionalities as truly existent, and to the distractions such as outer excitements and the like. How can there be the method to stop it, as conducive conditions are extremely rare and harmful obstructing conditions are abound? Even during this limited time to practice, the dharma demons such as the 'Son of Gods' work for one to fall into the great hells. The conditions obstructing liberation from existence are many and difficult to stop.

Argument: It is not difficult to find opportunity to liberate oneself from existence because when one takes rebirth in the happy realms, then one can achieve liberation through such practices such as meditating on faith for the truth, the Three Jewels and the like.

Answer: While taking rebirth in the happy realms there are many wrong paths that have fallen into the extremes of eternalism or nihilism, which are opposing conditions to generating the right view. There are false teachers that lead one on these paths, and it is difficult to contradict doubt with regards to the correct paths because it is difficult to find the inner and outer conditions to cut that doubt.

Argument: Although one may not find a virtuous teacher in this life, it is acceptable because one will find one in the next life and then practice.

Answer: If one does not strive well in this life, when one has found a virtuous teacher, then it will be difficult to find freedom again in the future, and since it is extremely rare for a buddha to come to the world, it is very hard to meet with a virtuous teacher.

Although one has met a virtuous teacher and already attained a wholesome basis with freedoms and endowments, if one does not strive well in conscientiousness, then it is hard to counter the river of afflictions. They will continue to pour down until one has attained liberation. 'Alas' contains the meaning of sadness and despondency because one continually experiences one suffering after the next, as well as experiencing extreme suffering. Although one may be free from one suffering, one falls into another

suffering. Therefore, one should strive in contemplating the sufferings of cyclic existence while having attained freedom and endowments.

That Oneself and Others Are Afflicted By the Suffering of Cyclic Existence Is Suitable to Be Mourned

Those who do not see their suffering [163]
Despite suffering to the extreme,
They, submerged in the river of suffering,
'Oh dear', they are appropriate to be mourned.

For example, some, after having washed repeatedly, [164]
Go into fire again and again.
Thus, even though abiding in extreme suffering,
They project that they are happy.

Thus those continually acting [165]
As if without old age and death
Are first killed,
And then comes the terrifying downfall into the lower realms.

Sentient beings suffer to the extreme, they do not see that they are sinking in suffering by mistaking suffering for happiness, and they are submerged in a river of suffering. Having generated love for these sentient beings that sink in the mud of suffering, they are suitable to be mourned with the thoughts of, 'Oh dear, how wonderful would it be if sentient beings were free from suffering' and the like. Therefore, one needs to strive in meditating on great compassion.

For examples, some followers of outside tenets, that were deceived by misleading teachers, repeatedly wash themselves and then enter the fire again and again. Although they abide with strong suffering due to the physical austerity, they project happiness onto it by holding it to be a method for attaining liberation.

Thus, those that abide acting like arhats without death or sickness, are first killed by the lord of death without any means to stop or abandon him, and then come the terrifying sufferings of having fallen into the three lower realms.

Showing the Mode of Apprehension of the Aspect of Great Compassion

Thus may I become someone from whose [166]
Clouds of merits rain of a well borne
Accumulation of happiness that pacifies those
Tortured by the sufferings of fire.

May I, by respectfully building up the accumulation of merits [167]
In the way that lacks focus,
Be able to show emptiness to those
Who are destitute because of having focus.

Having contemplated the way they who experience terrifying suffering in their continuum in the way explained earlier, are afflicted by suffering, one should meditate on great compassion in the following manner, keeping in mind the sentient beings that are tortured by the fires of suffering in mind:

‘When will I become someone that pacifies the sufferings of the lower realms with medicine, food and the like? That which are parts of my collection of happiness, built up from clouds of merits built up by generosity and so forth. How wonderful would it be if sentient beings were free from suffering? May they be free from suffering. May I bring about that freedom.’

Meditate in the following way on great compassion:

‘Dedicating as the cause for liberation from the sufferings of cyclic existence: When will I realize that all phenomena lack inherent existence, and respectfully build up the infinite accumulations of merit of generosity and so forth with the method of the objectless wisdom? When will I show emptiness to the sentient beings that are destitute in cyclic existence due to the object of true-grasping, to pacify their samsaric suffering? How wonderful it would be if all sentient beings were free from the suffering of cyclic existence. May I free them from that suffering.’

To fulfill the definition of great love and compassion that are contained in the Mahayana path one needs to wish to place sentient beings in the state of complete enlightenment that is endowed with all happiness, and which is free from all suffering.

In short, one should meditate on the mode of abiding in dependence on calm abiding. Further, because the ‘I’ of the thought ‘I’ is established as merely labelled in dependence on the aggregates and does not exist inherently, it does not exist intrinsically, it is not established in the slightest in an independent mode. Therefore, the existent person is merely posited in name, it exists only as labelled and in a dependent mode. Hence, take to heart, ‘It does not exist inherently’.

Meditate in the same way on all phenomena such as the aggregates and so forth.

I say this as summary:

For as long as one does not find a holy master

One will not even realize partially

The Middle Way of dependent arising that is free from extremes

That can cut the root of existence.

Whatever well-spoken advice I receive

Is due to the kindness of the lama.

May this virtue become the cause

That my mothers meet a Mahayana guru.

Without realizing the suchness of the Middle Way, free from extremes

One cannot touch the state of a superior.

Hence, by deciding that dependent arising is the meaning of emptiness

Strive accordingly in achievement.

That difficult to find even in a billion eons;

Because the pure school of Nagarjuna pronouncing the two truths

Because they will disappear before long in this realm

Those with intelligence will quickly generate joyous effort.

Explanation of the Title

This is the commentary on the ninth chapter called the *Perfection of Wisdom* from the commentary on *The Introduction to the Actions of Bodhisattvas*, called *The Entrance for the Children of the Conquerors*.

**The Entrance for the Children of the Conquerors -
A Commentary on the Introduction to the Actions of
Bodhisattvas**

Chapter Ten: The Dedication

An Explanation of the Training in the Generosity of Giving Away Body,
Possessions, and Roots of Virtue for the Purpose of Others

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Subject: Bodhicitta and the Six Perfections
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Explaining with the Limb of Dedication the Training in the Generosity of Giving Away Body, Possessions and Roots of Virtue for Others

(Explaining the Words of the Chapter, Explaining the Name of the Chapter)

Explaining the Words of the Chapter

(In Short: May All Sentient Beings Enter the Bodhisattva Trainings; Elaborate Dedication; Prostrating by Remembering Kindness)

In Short: May All Sentient Beings Enter the Bodhisattva Trainings

By any virtues of my writing the [1]
Introduction to the Bodhisattva's Actions
May all migrators
Enter the bodhisattva's actions.

The author of the commentary says: By any virtue derived from composing this detailed exposition on how to enter the action of bodhisattvas by completely practicing the paths of the three beings, the path for one person to attain enlightenment, which is the purpose of all the teachings, and by the virtue derived from explaining, listening to and contemplating the meaning, may all migratory beings practice the bodhisattva trainings accordingly.

From the *Sutra Requested by the Ocean of Wisdom*,

Just like a drop of water fallen into the great ocean
Does not exhaust for as long as the ocean does not dry up,
The virtue that is thoroughly dedicated towards enlightenment
Does not exhaust until enlightenment is attained.

Upon contemplating the benefits mentioned above, such as that virtue that would otherwise be exhausted in the interim if undedicated, does not become completely exhausted and rather is increased, and that even small virtue brings forth a great result, strive to dedicate even the smallest virtue towards the highest enlightenment for all sentient beings.

For the *Sutra of the Wisdom Gone Beyond*,

Dedicate all roots of virtue only for omniscient transcendental wisdom,
And not for the Hearer and Self-Liberator grounds.

These virtues need to be dedicated by being held by the wisdom realizing the lack of true existence of the three circles.

The Difference Between Dedication and Prayer

A prayer is characterized by an aspiration without anything as a cause for that which is aspired for. A dedication is characterized by an aspiration that transforms a causal virtue into a cause for the desired result.

Elaborate Dedication

(Dedication for the Purpose of Others; Dedication for the Purpose of Self;
Dedication for the Increase of the Dharma, the Source of Happiness)

Dedication for the Purpose of Others

(Dedicating for Purposes of the World; Dedicating for Purposes Having Gone
Beyond the World)

Dedicating for Purposes of the World

(Pacifying Sufferings such as Sickness; Pacifying the Sufferings of the Lower
Realms; Dedicating for Happy Migrations; Dedicating in a Summarized Way
for the Purpose of All Sentient Beings)

Pacification of Sufferings such as Sickness

(Dedicating for Temporary Happiness; Dedicating for Ultimate Happiness)

Temporary Happiness

May those found in all directions [2]
Afflicted by suffering in body and mind
Attain an ocean of bliss and happiness
Through my merits.

May those found in all directions, who are held by the sufferings of physical
and mental sickness, be liberated from their sickness and be filled with an
ocean of physical bliss and mental joy by whatever merits I have for
happiness.

Ultimate Happiness

For as long as they are in cyclic existence [3]
May they never fall from happiness.
May migrators attain uninterruptedly
The highest happiness.

May these migrators never degenerate from happiness until the end of cyclic
existence, and in the end may they attain the unceasing cause for the highest
happiness.

Pacifying the Sufferings of the Lower Realms

(Pacifying the Sufferings of the Hells, Dedicating for Animals and Hungry Ghosts)

Pacifying the Sufferings of the Hells

(Dedication for the Quick Pacification of Sufferings, Dedication for Pacification through the Power of Others)

Dedication for the Quick Pacification of Sufferings

(Pacifying Suffering in General, Pacifying the Sufferings of the Cold Hells, Pacifying the Sufferings of the Hot Hells)

Pacifying Suffering in General

May all embodied beings existing [4]
In the all the hell realms
Found in the transitory worlds
Be happy and attain bliss through happiness.

May every suffering of every embodied being in all the hot and cold hell realms found in all transitory realms extending to the edge of space be pacified, and may they attain mental joy through the bliss of the Realm of Great Bliss.

Pacifying the Sufferings of the Cold Hells

May those burdened by cold attain warmth. [5a]

May those burdened by the cold of the eight cold hells of blisters and so forth attain the warmth that will generate bliss for them.

Pacifying the Sufferings of the Hot Hells

(Pacifying Suffering with Water from the Clouds of the Two Accumulations of Bodhisattvas, Pacifying the Sufferings of the Neighboring Hells, Pacifying the Sufferings of the Actual Hells, Pacifying other Sufferings of the Neighboring Hells)

Pacifying Suffering with Water from the Clouds of the Two Accumulations of Bodhisattvas

May infinite water from [5bcd]
The great clouds of bodhisattvas
Refresh the beings oppressed by heat.

May infinite water from the great clouds of compassion, building up the two accumulations of a bodhisattva, refresh those oppressed by heat.

Pacifying the Sufferings of the Neighboring Hells

May also the forests of blade leaves [6]
Become beautiful sandalwood forests.
May the trees or the Shalmari forests
Become wish-fulfilling trees.

May the forests with blade-like leaves, which exist next to the hot hells, become for the sentient beings there beautiful pleasure gardens like the flourishing groves of Indra.

May the iron trees of the Shalmari forest, with the thirty-six downward pointing thorns be transformed into wish-fulfilling trees becoming the source for everything desired.

May they be beautified by the melodious sounds of [7]
White swans and yellow geese and other water fowl.
Through lakes with greatly scented lotus flowers
May the places of hell become enjoyable.

May these trees be beautified by the melodious sounds of white swans, yellow geese and other water fowl. May the places of hell become enjoyable through lakes with greatly scented lotus flowers.

Pacifying the Sufferings of the Actual Hells

May the heaps of burning coals become heaps of jewels. [8]
May the burning ground become like a crystal ground.
May the grinding mountains become the crystal palace
Of offerings, and be filled with Ones Gone To Bliss.

May also the heaps of burning coals in the hot hells become heaps of jewels. May also the burning iron ground become like a pleasant crystal ground. May the goat-like grinding mountains, between which one become crushed, transform into the crystal bathing house filled with Ones Gone To Bliss.

May the rain of leafs, embers and weapons [9]
Become forthwith a rain of flowers.
May those cutting each other with knives,
Forthwith throw flowers for fun.

May the rain of fire leaves, embers and weapons transform forthwith into a rain of flowers. May those in the reviving hells, who slice each other with knives, throw instead flowers at each other for fun.

Pacifying Other Sufferings of the Neighboring Hells

May those sinking in Vaitarani, equalling a fire pit, [10]
Their bones, the flesh boiled off, in the color of the Kunda flower,
Through the power of my virtue attain the body of a god,
Enjoying themselves with goddesses.

May also those sinking in the wrathful boiling waters of Vaitarani, the bankless river of ash and boiling water, whose bones, with the flesh boiled off, are in the color of the Kunda flower, attain the perfect body of a god through the power of my virtue, enjoying themselves with goddesses in a bathing pool.

Dedication for Pacification through the Power of Others

(Vajrapani Pacifying Suffering through Power; Chenrezig Pacifying Suffering through Compassion; Manjushri Pacifying Sufferings with Emanations; The Other Close Disciples Pacifying Suffering with Ability)

Vajrapani Pacifying Suffering through Power

Thinking, “Why be afraid here of the lord of death’s men, crows and vultures?[11]
The power creating bliss and happiness dispelling darkness completely,
Whose power is this wholesomeness?”
They look up, and see Vajrapani blazing in the center of the sky.
May they accompany him as their joy purifies their negativities.

When the sentient beings of the hell realms are temporarily freed from their sufferings, they think, “Why am I afraid of the men, crows and vultures of the lord of death, those killers of men. Whose is this wholesome power that creates physical bliss and mental happiness dispelling all darkness completely?” May they look up into the sky and see Vajrapani blazing with splendor in the centre of the sky. May they take refuge in this protector and the power of their extreme joy free them from their previously accumulated negativities and may they then accompany him.

Chenrezig Pacifying Suffering through Compassion

Having seen the fires of hell extinguished [12]
By a splattering rain of flowers mixed with scented water,
The hell beings wonder where this adventitious satisfaction of happiness
Came from, and see the One Holding a Lotus in His Hand.

Further, having seen the fires of hell extinguished by a splattering rain of flowers mixed with scented water, the hell beings wonder what the cause was for this temporary satisfaction of happiness. When they look around may they then see Chenrezig, who holds a lotus flower in his hands.

Manjushri Pacifying Sufferings with Emanations

Friends, come hither, far away from the dangerous ones. May all go [13]
To him, by whose power they shall be free from all sufferings and enraptured in the power of joy, who generates bodhicitta and love, to rescue all migrators.
Who will come to the youthful one with the radiant top knot eliminating all fears?

The invitation: “Friends, come here, come here, far away from the dangerous ones of hell. May all go to him, by whose power they shall be free from all sufferings of the body, and all mental fears, and thus be enraptured in the power of joy. He, who is the light and loving mother rescuing all migrators, the youthful one with the radiating crown protrusion who frees our minds from fear.”

A hundred gods make offerings to his lotus feet with their crowns, [14]
Eyes moistened with compassion, diverse flower bouquets raining on his crown,
Hundred-thousands of goddesses in towering buildings singing praises, behold him!
Having seen Manjushri like this may their hellish minds emerge.

Friends, behold the one to whom a hundred gods make offerings to his lotus feet with their crowns, who has eyes moist with compassion, on whose crown diverse flower bouquets are raining down and who is praised by hundred-thousands of goddesses from towering buildings with verses and music. May the sentient beings of the hell realms be placed in the laughter of joy upon seeing the Melodious One who bestows breath.

The Other Close Disciples Pacifying Suffering with Ability

Thus, by the roots of my merits, [15]
May the hell sentient beings be delighted
By seeing fresh, fragrant and blissful rain falling from the unobscured
Clouds of the bodhisattvas Samantabhadra and so forth.

Thus, by the roots of my merits, may from the unobstructed clouds of the bodhisattvas Samantabhadra, Maitreya, Sainyingpo, Namkhai Nyingpo and so forth, these bodhisattvas with powerful prayers, a blissful rain, fresh and fragrant, fall. May the hell beings, upon seeing this rain, be delighted.

Dedicating for Animals and Hungry Ghosts

May animals be free from the [16ab]
Fear of feeding upon each other.

May, in dependence on each and every root of merit of myself and others, the animals be free from the fear of eating one another.

Dedicating for Hungry Ghosts

May all hungry ghosts be as happy[16cd]
As the people in Draminyen.

May the hungry ghosts be satisfied [17]
By a stream of milk flowing down
From the hand of the powerful transcendent Chenrezig
And be refreshed forever by the bath.

May the hungry ghosts be as happy as the people in Draminyen, and receive food, clothing and possessions merely by wishing for them.

May a stream of nectar milk flowing down from the hand of the powerful transcendent Chenrezig satisfy the hunger and thirst of the hungry ghosts, and may they be refreshed forever by bathing in it.

Dedicating for Happy Migrations

(Dedication to Be Free From Suffering; Dedication to Achieve their Purpose)

Dedication to Be Free From Suffering

To Be Without Incomplete Organs and Birthing Pain; To Be Without the Suffering of Poverty and Without Mental Suffering; To Be Without the Sufferings of Sickness and Encountering Hate; For the Sufferings of Travelers and Non-human Harms to be Pacified)

To Be without Incomplete Organs and Birthing Pain

May the blind see with their eyes, [18]
And the deaf always hear sounds.
Like the magical goddesses.
May pregnant women safely give birth.

May the blind behold forms with their eyes, and may the deaf always hear sounds. Like the magical goddess, may pregnant women safely give birth.

To Be without Suffering of Poverty and Mental Suffering

May the naked ones receive clothes [19]
The hungry get food, and may
The thirsty get water
And tasty drinks.

May the naked ones receive clothing, the hungry food of perfect color, smell and taste, and may the thirsty receive water and other tasty drinks.

May the destitute attain wealth. [20]
May the miserable and downtrodden attain joy.
May the depressed be uplifted
And become perfectly stable.

May the destitute lacking possessions attain wealth. May the miserable and downtrodden who are separated from what they wish for attain mental happiness. May the depressed whose fortunes degenerated be mentally restored and attain the excellent and complete stability where they cannot be harmed by suffering or mental unhappiness.

To Be without the Sufferings of Sickness and Encountering Hate

May all sick sentient beings quickly [21]
Be liberated from their sicknesses.
May all the sicknesses of all migratory beings
Be eternally banished forever.

May the frightened be without danger. [22]
May serfs become liberated.
May the powerless become empowered
With beautiful minds.

By the power of whatever virtue there is of myself and others, may all sick sentient beings quickly be liberated from their sickness, and may all the physical and mental sufferings of migrators be banished forever. May those that are in fear of an enemy be without fear. May serfs, who are bound by others and lack independence and freedom, be liberated from their bondage. May the powerless gain power and strength, and be endowed with the beautiful mind of mutually benefitting each other.

For the Sufferings of Travelers and Non-Human Harms to Be Pacified

May all the travelers [23]
Encounter happiness wherever they go.
May the purpose for which they set out
Be accomplished effortlessly.

May those who sail on boats and ships, [24}
Achieve their aims according to their wishes.
May they safely reach the shore of their destination
And joyfully reunite with their family.

May those wandering circuitous fearful desert routes, [25]
Meet with travelers,
And be free from dangers such as bandits, thieves, or tigers.
May they be able to walk their paths untiringly and happily.

May those in the wilderness without paths, fearful and miserable, [26]
Those without protector, the children and elderly,
Whose minds are deluded by sleep or totally crazy,
May all of these be looked after by the gods.

May all travelers of the ten directions, such as traders and so forth, be happy wherever they go, and may they achieve the purpose of their journey effortlessly.

May those who set out on the ocean on small boats and big ships to find riches such as jewels, achieve their aims according to their wishes. May they then safely reach the shore and be happily reunited with their family.

May those who wander on circuitous fearful routes in sandy deserts, meet with travelers who give them a fresh breath of hope, and may they then be able to walk their paths untiringly and happily, free from dangers such as bandits, thieves or tigers.

May children, the elderly, those without protector, whose minds are deluded by sleep or totally crazy, who are lost in isolated wilderness without paths, be looked after and guided by the gods of the white side.

Dedication to Achieve their Purpose

(General Human Purpose; Purpose of Ordained Ones)

General Human Purpose

(Attaining Perfect Excellence; Entering a Correct Path; Having Temporary Endowments and Happiness)

Attaining Perfect Excellence

(Attaining a Basis with Freedoms and Endowments with Perfect Possessions; Being Free from Harm and Attaining Perfect Splendor; Attaining a Perfect Form and Progressing from Inferiority to Greatness; Dedication for Perfect Virtue)

Attaining a Basis with Freedoms and Endowments with Perfect Possessions

May they be liberated from all inopportune states, [27]
Be endowed with faith, wisdom, and compassion.
Always having perfect food and actions,
May they always be aware of their lifetimes.

May they receive unceasing wealth [28ab]
Equalling the space-like treasure.

May they always be free from the eight inopportune states for dharma practice, and endowed with faith, wisdom and compassion thinking about the welfare of others. Having attained perfect food and actions, may they always remember their lifetimes. May all who are destitute of possessions

receive an unceasing stream of possessions, equalling the concentration of space treasure.

Being Free from Harm and Attaining Perfect Splendor

May they live together without quarrels and arguments. [28cd]
May they, without harmfulness, attain independence.

May sentient beings with little splendor [29ab]
Achieve great splendor.

May they live together harmoniously, without quarrels, and may they live independently, without experiencing harm. May those of little splendor who are the object of ridicule, achieve great splendor.

Attaining a Perfect Form and Progressing from Inferiority to Greatness

May those with wretched bodies such as ascetics [29cd]
Have beautiful completely perfect and whole bodies.

May all women existing in the worlds [30}
Become solely men.
May the low achieve high status
And abandon pride as well.

May all those, who with wretched bodies, such as ascetics whose bodies are tormented by heat and cold, have beautiful, completely perfect and whole bodies. May all women in the worlds become men. May all those of low lineage achieve a higher status, and abandon pride despite this attainment.

Dedication for Perfect Virtue

By my merits, [31]
May all sentient beings without exception,
Having abandoned all negativity,
Continuously practice virtue.

By my merits from meditating on bodhicitta and so forth, may all sentient beings without exception, who are the purpose, abandon all obstructive conditions of negativities such as killing and the like, and continuously practice virtue.

Entering a Correct Path

(To Be Endowed with Correct Motivation and Practice of the Path to Liberation; Dedicating for Complete Conducive Conditions and No Obstructing Conditions)

To Be Endowed with Correct Motivation and Practice of the Path to Liberation

May they be inseparable from bodhicitta, [32ab]
And engage in the bodhisattva practices.

May all sentient beings never be separated from bodhicitta and always engage in the bodhisattva practices, such as generosity.

For Complete Conducive Conditions and No Obstructing Conditions

May they be looked after by the buddhas; [32cd]
May they abandon actions induced by demons.

May they be looked after by the virtuous teachers, the buddhas, and may they abandon the actions induced by demons, who obstruct the creation of virtue.

Having Temporary Endowments and Happiness

(Long Life and Pure Environment; Being Made Happy by Benevolent Beings; Complete Necessities and Pacification of Harm)

Long Life and Pure Environment

May all those sentient beings [33]
Have a limitless life span.
May they always enjoy a happy life, and
May the sound of death never ring.

May all directions be filled with [34]
Groves of wish-fulfilling trees,
Full of buddhas and bodhisattvas
Proclaiming the melodious sound of dharma.

May the grounds everywhere be pure, [35]
Without pebbles and the like,
Smooth like the nature of lapis lazuli,
Similar to the palm of one's hand.

May all those sentient beings take rebirth in a happy migration and be able to have a long limitless life span. May these long lives always be happy, and the sound of death never ring. May all directions be filled with groves of wish-fulfilling trees, full with buddhas and bodhisattvas proclaiming the melodious sound of dharma. May the ground everywhere be lush¹, pure and smooth, without stones, thorns or pebbles, smooth like the nature of lapis lazuli, similar to the palm of one's hand.

Being Made Happy by Benevolent Beings

May, wherever mandalas of retinues are, [36]
A multitude of bodhisattvas reside,
Adorning the ground
With their goodness.

May all embodied beings [37]
Hear uninterruptedly the sound of dharma
From all birds, trees, and sunlight,
And even from space.

May they always meet buddhas [38]
And the children of the buddhas.
May they offer infinite offering clouds
To the highest of migrators.

May, wherever mandalas of retinues of dharma students are, a multitude of bodhisattvas reside, adorning the ground with the goodness of their excellent qualities. May all embodied beings hear uninterruptedly the sound of dharma from all trees, light rays, and even from space, like bodhisattvas who have attained power. May these sentient beings always meet buddhas and the children of the buddhas. May they offer infinite oceans of offering clouds to the highest of migrators, the buddhas.

Complete Necessities and Pacification of Harm

May the gods bestow timely rain, [39]
And may a perfect crop ripen.
May kings act in accordance with the dharma
And may the worldly realms increase.

¹ According to the Ven Geshe Doga, *sa tsa-go chen* refers to ground that is parched from extreme heat, so here it refers to the opposite.

May medicines be effective and [40]
May the recitations of secret mantra be successful.
May sky dwellers, yakshas, and so forth
Be endowed with the mind of compassion.

May sentient beings not experience the slightest suffering, [41abc]
Be free from dangers and criticism,
And not have the slightest mental unhappiness.

As conducive conditions for dharma practice, may the gods bestow timely rain, and may the crops be perfect and complete. May the powerful among human beings, such as kings and princes, act in accordance with the dharma and may the worldly realms be increased through being adorned with happiness and joy. May medicines be effective in curing disease, and may the purposes of the recitations of secret mantras accomplishing pacifying, increasing and other activities be accomplished the way they were intended. May sky dwellers, yakshas, carnivorous beast and the like become endowed with the mind of love.

Dedication to be separated from that which is unwished for: May sentient beings be utterly free from physical suffering. May their minds be free from fears, may they not be humiliated by others and may they be utterly free from mental unhappiness.

Purpose of Ordained Ones

(Dedicating for the Sangha in General; For the Purpose of Gelongs; For the Purpose of Gelong-mas; For the Purpose of Complete Morality; For the Enjoyment of the Result)

Dedicating for the Sangha in General

May the monasteries abide well, [41d]

And be adorned by reading and recitation. [42abc]

May the sangha always be harmonious and

May the purpose of the sangha be accomplished.

May the sangha who live in the monasteries abide well by spreading and increasing the dharma through reading the teachings of the Buddha and the elucidations of his thought, and reciting prayers.

For the Purpose of Gelongs

May the gelongs who aspire towards the trainings [42d]

Attain isolation and [43abc]
Upon having abandoned all distraction,
Attain a mind of pliant meditation.

May the pure gelongs who wish to protect their training from degeneration attain the isolation of the recognition of the body, which is an obstacle to morality. Having abandoned all mental distractions and having become adorned with the bliss of mental and physical pliancy, may they meditate on virtue with pliancy.

For the Purpose of Gelong-mas

May gelong-mas have gain, and [43d]

May they abandon harm or quarrel. [44a]

May gelong-mas have the gain of being endowed with the dharma, and abandon the harm of quarreling, being seduced by by others and such.

For the Purpose of Complete Morality

Similarly may all those who are ordained [44bcd]
Never degenerate their morality.
Having renounced mistaken morality.

May they always abandon negativity. [45]
On having attained a higher rebirth
May their discipline never degenerate.
May the sages always be praised,

And always receive enough alms, [46abc]
May their continuum be perfectly pure, and
May they be renowned in all directions.

Likewise, may all ordained ones complete their morality and be without degeneration. Should they receive individual mistaken moralities, then may they renounce them by generating regret and always abandon negativity. Then, even if they attain a higher rebirth in the next life, may even then their discipline not degenerate. May the sages of the world receive praise and

alms. May their continua be completely pure, free from pride and such, and may they be pleasantly renowned in all directions.

For the Enjoyment of the Result

May they not experience the sufferings of the lower realms. [46d]

May they, without any difficulties, [47abc]
Quickly attain enlightenment
Through the body superior to gods.

May they not experience the sufferings of the lower realms. May these proficient ones quickly attain enlightenment, without any difficult hard actions of the three doors, with the body that is the ripening result superior to the ripening result of the gods, this body that possesses the seven qualities of higher status for attaining omniscient consciousness.

Dedicating in a Summarized Way for the Purpose of All Sentient Beings

May all sentient beings repeatedly [47d]

Make offerings to all buddhas and [48abc]
Through the infinite happiness of the buddhas,
May they always be endowed with happiness.

By whatever virtue there is, may all sentient beings repeatedly offer all devotions of body and speed to all buddhas. In dependence on this may they practice the actions of bodhisattvas, and thus continuously become endowed with happiness, through the infinite happiness of the buddhas.

Dedicating for Purposes Having Gone Beyond the World

(For the Accomplishment of the Wishes of the Bodhisattvas; For the Completion of the Buddha's Actions; For Accomplishment of the Wishes of Hearers and Self-Liberators)

For the Accomplishment of the Wishes of the Bodhisattvas

May bodhisattvas accomplish the purpose [48d]

Of migrators they intent in their heart. [49a]

May, in dependence on the virtue of composing this commentary and other virtues, bodhisattvas accomplish the actions for the temporary and ultimate purpose of all migrators the way they intend in their heart.

For the Completion of the Buddha's Actions

Whatever the protector's intent, [49bc]

May that happiness be received by sentient beings.

May sentient beings receive whatever infinite happiness the buddha protectors intend for them.

For Accomplishment of the Wishes of Hearers and Self-Liberators

Likewise, may self-liberated buddhas [49d]

And hearers also attain happiness. [50a]

Likewise, may self-buddhas and hearers also attain the happiness of peace.

Dedication for the Purpose of Self

(Praying for the Attainment of the Temporary Result; Praying to be Directly Guided by Manjushri; Praying to Abide within the Bodhisattva Trainings; Praying to Complete the Purpose of Others)

Praying for the Attainment of the Temporary Result;

May I also, through the kindness of Manjushri, [50bcd]
Until attaining the ground of supreme joy,
Always remember my lives

And attain ordination. [51]
In spite of inferior food
May I have splendor and livelihood.
May I in all my lifetimes abide in solitude

And attain perfection. [52a]

By the power of these virtues may I also, through the kindness of Manjushri, until the attainment of the ground of supreme joy always have mindfulness of my lives and attain ordination, the vessel for qualities. Despite inferior food that is bad and little, may my body be endowed with splendor, and may I have a happy livelihood. In all my lives may I remain in isolation from physical and mental distractions, and attain perfection.

Praying to Be Directly Guided by Manjushri

Whenever I wish to study, [52bcd]
Or have even small questions,
May I be able to behold without obstructions

The protector, Manjushri. [53a]

Whenever I wish to study the teachings of the conqueror and so forth, or wish to ask a small question regarding some meaningful words, may I be able to immediately, without obstructions, behold directly the protector Manjushri himself.

Praying to Abide within the Bodhisattva Trainings

May my actions, to accomplish [53bcd]
The purpose of all sentient beings,
Extending to the edge of space of the ten directions,

Equal the actions of Manjushri. [54a]

To accomplish the temporary and ultimate purpose of sentient beings extending up to the edge of space of the ten directions, may my actions equal the actions of Manjushri.

Praying to Complete the Purpose of Others

For as long as space abides, [54bcd]
And as long as sentient beings remain,
For that long may I also remain and

Eliminate the sufferings of sentient beings. [55]

May any suffering of migrators
Ripen upon myself.
By the power of the bodhisattva Sangha,

May all sentient beings enjoy happiness. [56a]

For as long as cyclic existence and the migrators circling within it remain, may I remain and eliminate all sufferings of sentient beings. May any suffering of migrators that exists ripen upon me. By the nature of the power of the bodhisattvas' sangha may all migrators enjoy happiness.

Dedication for the Increase of the Dharma, the Source of Happiness

May the sole medicine for the suffering of migrators, [56bcd]
The source of all happiness,
The Dharma, abide long

With praise and high regard. [57a]

In dependence on whatever virtue there is, may the sole unrivaled mental medicine for all sufferings, the holy source from which every happiness of migrators arises, the teachings of the Buddha Bhagawan, abide with praise and high regard for a long time, until the end of cyclic existence.

Prostrating by Remembering Kindness

I prostrate to Manjushri, [57bcd]
Through whose kindness virtuous minds arise.
I also prostrate to the virtuous teachers,

Through whom one develops. [58a]

I prostrate to the special virtuous teacher Manjushri, the empowering condition through whose kindness the meditation on bodhicitta and then training in the actions as well as the virtuous awareness to compose the treatise taking these as the subject, arose.

I also prostrate to the virtuous friend through whose kindness I was inspired to engage into the trainings and who gave strength for the virtuous side by generating the realizations of listening, contemplating, and meditating in my continuum.

This last chapter explains elaborately the training in the generosity of giving away body, possessions, and roots of virtue for the purpose of others with the dedication taking as objects and transforming them with strong aspiration into the temporary and ultimate objectives of prayer. Since the training in generosity was also explained earlier, I did not write a separate chapter on generosity.

Whatever virtue there is from listening, contemplating and meditating,
Whether it is the mere virtue of prostration or offering,
To make all virtues inexhaustible
And to increase them, I adorn them effortfully with dedication.
This is the condensed explanation.

Explaining the Name of the Chapter

This is at the tenth chapter of dedication of the *Introduction to the Bodhisattva's Way of Life*.

SARAVA MANGALAM

