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Verse 9

No matter what happens
I will never allow
My joy to be disturbed.
Feeling upset cannot accomplish
My hopes, and only makes me lose
The goodness that I have.

-have to learn when you are about to lose your joy
-learn how not to get off-balance, attack the smallest level of being off-balance
immediately, so you will not get upset later on in the day

-not only can you not get upset, you can't even get off-balance
-there is no use to be less than happy all the time, it is only bad karma; not matter what
bad things are happening, it helps nothing to be upset

-you can blow years of love and friendship in a relationship with one minute of harsh
words in an argument
-you can destroy so much good karma in a single moment of anger

-*sintu*-lecture notes, very important to keep, books like Liberation in the Palm of Your
Hands are a result of this

Verse 10

If there is something
You can do about it,
Why should you feel upset?
If there is nothing
You can do about it,
What use is being upset?

-God grant me the wisdom...

-use example of Tibetan translations of Sanskrit for how to translate words and ideas in a way that is true to the original (here why get upset, what's the use of getting upset, had to do in two lines instead of one)

Verse 11

What I don't like is when
Someone causes suffering to me
Or to those who are close to me—
Or else causes us loss, or says
Harsh things, or spreads unpleasant
Talk about us; or when someone
Does the opposites to my enemy.

Verse addresses being upset when the following happen:

- people hurt you or those you love
- people harm your things
- people say harsh things to your face
- people say harsh things behind your back

- people take care of people you don't like
- people give them nice things
- people say nice things to them
- people say nice things behind their back

- the second group here is referring to jealousy

- half chapter is on bad things happening to you and half on being upset about good things happening to other people

- thus anger and jealousy/envy are the same things

Verse 12

Things to be happy about
Occur only from time to time;
Whereas things that cause us pain
Are extremely numerous.
Without suffering though
We would never feel renunciation;
Be resolute then, my mind.

- life is so much suffering already, why get upset when other small bad things happen
- need some suffering in order to truly develop renunciation, need it as a wake-up call to your true calling in life
- without renunciation you would waste your life without practicing way
- thank people for reminding you of the suffering nature of life

Verse 13

**Those with devotion for the Lady
Who broke the spiritual hardship,
And the Karnapa people as well,
Are able to keep their patience with
The meaningless pains of fire and knife,
All to attain liberation; why then
Am I such a coward?**

-ka: spiritual hardship, tapas; dok: turn back

-kandok: Goddess named Uma, partner of Shiva/Ishvara who was said to do something to harm her partner's meditation

-on special ritual day in autumn

-if people can put up with great hardships for their religion, you should at least be able to keep your cools when small bad things happen to you

Verse 14

**There is nothing in the world
Which does not come easily
If you make a habit of it;
Make then a habit
Of bearing the small pains,
And thus endure the greater.**

- you can adjust and get used to everything
- people can get used to anything, we are so incredibly flexible
- you can also adjust to people being bad to you
- start small and build up
- there is nothing you can't get used to is you practice

1) BZOD PA SGOM,
-SGOM-bhavana
-SGOM-be patient, meditate

2) GOMS NA SLA,
-GOM-abyasa, practice
-if you get used to it, anything is easy

kshanti-patience
shanti-peace

KSH to SH to KW: calm, quiet

- with practice, everything gets easier
- start with small irritations, build up to big disasters

Verse 15

**Can't you see this yourself,
In the meaningless suffering
That we withstand with things
Like mosquitos, and flies;
And feelings of hunger
Or thirst or the like; and with
The itch of a rash or such?**

Question: But what if you just can't do it?

Answer: You are already putting up with small things you have to deal with, so just learn to do with with irritations as well.

Verse 16

**I should not be soft on myself
When faced with things
Like heat or cold, rain and wind;
Sickness, or even imprisonment
And torture; since it will only serve
To increase the harms that come to me.**

-learn to put up with:

- heat
- cold
- weather
- sickness, not feeling well
- not getting enough to eat, drink, sleep

-everyone has something bad going on,

-don't be grumpy, don't complain, don't bring other people down with your small problems

-must be able to endure small pains without bugging other people with it

-don't be one of those people who are always complaining about things

-don't be wimpy, don't be a baby, don't start whining and complaining every time something goes wrong

-no one wants to hear it

-if you keep complaining

-you can either try to improve and adjust the entire world as it relates to you, or you can just learn to deal with it

-you can either cover the world with leather or else put on some shoes

-quit whining, tough it out

-if you attempt to adjust the world to you, you will be more and more miserable

-too much money and being used to money and comfort makes you wimpy, makes it hard to put up with different situations

-be used to putting up with hard conditions, you will be better able to serve people in all kinds of conditions

Verse 17

Some when they catch sight

Of their own blood

Rise to a higher ferocity.

Some when they see

Another person's blood

Faint and fall unconscious.

Verse 18

All this derives

From either steadfastness

Or cowardice, in the mind.

Learn then to disregard

Harms, and never allow

Any pain to touch you.

-different reactions to pain and hardship is MENTAL

-you learn to put up with bad things

-you decide to increase your endurance level

-don't let it bug you

Verse 19

Hurt may come; but the wise

Never let suffering cloud

Their clarity of mind.

**We are locked in combat
With mental affliction, and in war
Many wounds are sustained.**

- we are engaged in a war against the negative parts of your own mind
- you have to learn to be tough
- people will screw you at work
- in any war, people will get hurt; if there is combat where will be injuries

Verse 20

**Ignore then any pains
That might come; smash
The foes of anger and such.
Conquering these is the thing
That makes a warrior; the rest
Are killing only corpses.**

- in war, people are only killing dead people
- they will die in 50 years anyway from life
- what is the big deal to kill humans, what kind of courage does that take?
- but to do well in the war of your mind is really something that really requires courage
- killing anger requires real skill, valor, commitment, courage

Verse 21

**Besides, suffering inspires us
To make fierce efforts;
It brings compassion for those
Caught in the cycle of pain;
It brings fear of doing harm,
And a mastery of virtue.**

@change translation of this verse

- look at the good side of the suffering, turn it into an opportunity to improve your compassion
- disasters remove your arrogance, you become more humble
- your own sufferings forces you to learn to feel true empathy
- you also will avoid doing bad deeds once you intelligently experience the results of your bad karma

CLASS THREE,

Where did the world come from?

1) Random

- the world is the result of random events
- the world exists due to an extraordinary coincidence
- all is a result of a big bang type experience

2) Creator God

- a being has ordained that all that happens in the world
- there is a conscious will behind everything that happens

3) Karma

- you get exactly what you have done to others
- your world is a result of whether or not you have taken care of other people

CLASS FOUR, Third Kind of Patience

#1: Patience Which Endures

- increase your ability to put up with things you don't like
- embrace pain and problems

#2: Matrix Patience

- apply your understanding of reality to patience
- change things from inside so you won't need to be patient

#3: I Don't Mind It Patience (JI MI SNYAM PA'I BZOD PA,)

- it's my karma
- this is true, but not the ultimate approach
- I brought it on myself

34

**If everything just happened
Because we want it to happen,
Then since no one at all
Wants any pain, there wouldn't be**

**A single being in a body at all
Who ever had any pain at all.**

- summary from end of class three
- explanation of why this didn't happen on its own
- things are not under our control, if they were under our control we would not be in this state of pain
- things happen because of our karma, only

35

**There are those who, having lost
Their senses, hurt themselves
By themselves with thorns and such.
To get a woman or the like,
They become obsessed, and then do things
Like refusing to eat food.**

- don't be freaked out if people hurt you, people hurt themselves
- people hurt themselves more than they hurt you
- why a big surprise that they hurt you too
- people can't even take care of themselves, why be surprised if they aren't so good to you

- people hurt themselves just because they are not thinking, get into accidents carelessly, etc
- people really hurt themselves to get what they want, especially for food, fame, relationships
- of course they are going to hurt you too

36

**Some go and hang themselves,
Leap from cliffs, and swallow poison
Or other harmful things.
Others go and hurt themselves
By living in a way
Against the virtuous life.**

- people even kill themselves
- some car accidents, etc are actually suicides

- other people kill themselves half-aware with bad diets, drugs, alcohol, overwork, etc
- if people are willing to destroy themselves, why be surprised when they hurt you do
- they are crazy enough to do bad karma too
- they don't even respect themselves, why should they respect you

ORDER:

- get in accident because you are not mindful
- starve self for boy
- kill self
- commit bad karma

37

**If people driven to it because
Of their mental afflictions even kill
Their own dear selves, then what
Surprise could it ever be to see
That they also act in ways that harm
The bodies of other people?**

-summary of above points

HANTA, HART—kill; come a lot in text
KRODA—anger (rude, crude, raw)

38

**Thus do people live,
Committing acts like suicide,
Driven by their own bad thoughts.
If by some chance you cannot
Feel some pity for them,
At the least withhold your anger.**

- everything up to here in our text is the method of compassion
- the whole world is sad
- if you can't cry when you see them, at least you shouldn't get mad
- life is sad
- don't be angry at other people, you should have compassion for them
- the people who hurt you are in pain
- if you can't be nice to them, have compassion for them, at least don't get upset

39

**If it is the very nature
Of those who are children
To do harm to others,
Then being angry with them
Is wrong, as wrong as hating
Fire for the fact it burns.**

-Is human nature evil or not?

-HH says that your ultimate nature is 100% compassion

-if people are evil by nature:

-if people harm people naturally, why be upset when they hurt you

-you don't get upset when fire burns you

-why get upset when crazy people hurt you

40

**And if the nature of living beings
Is to be thoughtful, then all their faults
Are occasional, and being angry with them
Is wrong too, wrong as hating
A puff of smoke in the sky.**

-if people are good by nature:

-if people's basic nature is goodness and they get a little upset sometime they it's not such a big deal

-their bad qualities are nothing compared to their good ones

41

**It's the stick or whatever
That delivers directly; if you're angry
At what impels it,
Then get mad if you really must
At anger itself, since it's the force
That sets the other into motion.**

-if you hurt yourself badly by accident, you don't yell at yourself or get angry at the rock you kicked,etc

-but if someone's intention is involved we blame them

-but actually everything just happened, so you shouldn't get upset at it

-would be crazy to beat up at a stick that hits you rather than hit the guy who hit you

-but the guy is under the control of anger, so you should get mad at his anger

-his anger is what is forcing him to hurt you

-his anger is controlling him like he is controlling the stick

-so you should hate anger

-and the only way to really fight anger is within yourself

42

I myself in days gone by

Perpetuated this very harm

On other living beings,

And so it's right that now the one

Who did the harm, myself,

Should have this hurt come to him.

-it is right that I am bring hurt because I hurt other in the past

-respect the laws y which the universe works

-if he didn't hit me then the laws of the universe wouldn't work and there would be no hope

-must rejoice that karma works because only because of karma can you get enlightened

-of the force doesn't work we are in trouble

43

Their weapons and this body of mine

Both of them provide the causes

For the pain to come.

They produced the weapons,

And I produced the body;

At which should I be angry?

-it takes a body to punch and a fist to do the punching

-he provides the fist, you provide the body so it is both of your faults
-you brought yourself here so it is half your fault, so no reason to get upset

44

**This blister in the shape of a man,
Unbearable if someone touches it,
Filled with suffering;
It's me who driven by blind desire
Grasps to it, so who deserves
My anger when someone harms it?**

-you have a choice about how you see your body
-one view: you created your body which is filled with suffering and going to die unless you do something about it
-other view: you are happy you are in this body and spend all your time taking care of all its needs and dressing it up, etc
- not only did you get stuck in this body, you are coddling it, and spending all this money and time on your body
-if you weren't so attached to your body it wouldn't be so bad when people hurt it

45

**Children want no suffering
But at the same time then they thirst
For the things that bring them pain.
If suffering comes to you because
Of some fault of your own,
Why feel hate for others?**

-people desire the foods that hurt them but they also want to look good
-you can't desire a world without violence unless you stop getting angry yourself
-you can't have both
-can't get angry and not have people get angry at you
-can't eat donuts and look like you don't

46

**Take for example the guards of hell
And forests filled of trees with leaves**

**Made of blades of swords.
Every one of them was created
By the deeds you did yourself;
Who then deserves your anger?**

-did you think that someone made hell like a construction company?
-it was created by your mind and your karma
-everything was made by you
-you made all the stupid drivers on the highway
-so who are you going to get mad at?

47

**The people who come
And do me harm are driven
To do so by my karma.
If hurting me sends them
To the hells, then isn't it me
Who has ruined them?**

-if someone attacks you personally, it is your fault
-and so in a way you are responsible for them going to hell, etc for attacking you
-by being the object of their anger, you have ruined their life
-you are responsible for hurting them more than they ever hurt you by their attack
-when they hurt you, you are ruining their life and they are giving you a great opportunity to practice patience

-opposite view is that if you see people doing nice things to you all day long, then you would be sending them to heaven
-and if your karma was perfect you would be surrounded only by 10th level bodhisattva or even angels; you would be turning them into angels
-you could see someone as an angel even if they don't see themselves as an angel
-you see them thinking of themselves in one way, and they see themselves seeing themselves otherwise—there is no true way they are
-thus with goodness you would come to see yourself as the savior of the world

(-you can take credit for your perceptions, others are responsible for their own)
(the kindest thing you can do for someone else and treating them accordingly is the kindest thing you can do to another; it puts them in a spot and calls out something in

them; it forces the divinity out of them even if it makes them uncomfortable, they don't feel divine, etc)

48

**All because of them,
I am able to develop patience,
And clean myself of many bad deeds.
All because of me,
They must pass to the hells,
And suffer there countless years.**

-when someone is hurting you, they are getting only future suffering and you are getting an opportunity to collect goodness
-you are exploiting them in a way
-because of them you are able to clean and purify yourself
-they are giving you a golden opportunity and you are sending them to the hell; you should be ashamed

49

**If it's me who is hurting them,
And it's they who are helping me,
Then it's wrong, my mind,
And you've got it backwards,
If you feel angry at them.**

-if they are helping me and I am hurting them, why am I getting mad at them?
-this is backwards, I should be thankful to them

50

**If I can develop
The good quality of believing this,
Then I won't go to the hells.
It may be that I manage thus
To protect myself; but how
Could that ever happen to them?**

-if I can truly learn to look at it this way, I can protect myself from getting angry at them

-but maybe I should hit him back and give him the chance to collect good karma by patience with me

-but you can't assume that they would be able to do that, and even if you knew that it would help them it is not fitting that you would act in that way

-you can think positively about bad things happening to you, but can't assume they are at the same place and will respond accordingly

-they are not necessarily on the bodhisattva path and the rules don't necessarily reverse

51

But now it wouldn't be

Protecting them if I were

To return them harm;

The code of my own behavior too

Would be broken, and then

My practice of that spiritual hardship

Would also be destroyed.

-so shouldn't I return the favor and hit the back?

-no, you could be blowing your bodhisattva aspirations and your patience tapas

CLASS FIVE

-My Things! We continue on the third type of patience, with an emphasis on the stupidity of anger directed towards those who hurt my things, or my friends, or my reputation.

-shouldn't I respond if people's behavior is hurting me getting what I need to live, study, do my work, etc

CLASS SIX

-The Pleasure of Patience: We know how many problems are caused by anger; here now are some of the pleasures we can expect from patience.

-here he talks about all the good things that will happen if you don't get angry

CLASS SEVEN

-The Anger of Envy: Is jealousy just another form of anger?

-everyone is here for something, that is why they are in samsara

-envy and jealousy is another form of anger

76

**Suppose that any person derives
Some kind of joy from praising
The qualities of another.
Why my mind then don't you sing
The praises of this person yourself,
And find the very same joy?**

-why aren't you happy when you hear other people getting praised
-you can either get jealous or be happy and join them in rejoicing
-if you chose to rejoice everything is cleaner and you will be happy

77

**The happiness of taking this joy
Has been admitted by all of those
Who possess high qualities to provide
An irreproachable source of happiness.
It's also best for gathering others.**

-no Buddha ever came along and said it was bad to rejoice when people get praised
-much better for group dynamics if everyone is praising each other all the time
-this is a great way to attract people to your teachings
-best way to turn people on is to have a good attitude in the group
-(4 extra perfections are ways of collecting students:
 -help people materially, support them
 -speak sweetly, in a kind way that they can relate to
 -practice what you preach
 -attract people by how you look and act)

78

**If instead you say to yourself,
"But now he'll be as happy,"
And hope against this happiness,
Then you should deny any wages earned
And all the like; you'll come to fail**

In both the seen and unseen.

- I don't want to talk nice about other people because people might hear that I said nice things about her and she might be happy and I don't want that
- I don't want her to be happy I am happy about her
- while then you should be against the idea of paychecks
- people who did good earned the praise that they would receive
- to want to deny that is to deny the laws of karma, to think she shouldn't hear praise she earned

79

**When someone praises my own good qualities,
It's my hope that this other person
Finds some happiness too.
But I have no hope that I myself
Should ever find the happiness
That comes from praising others.**

- you want everyone to be happy when you are praised
- so why do you have a problem with the opposite
- why don't you like it when people are happy when other people are praised

80

**By my hope that every living being
Should come to experience happiness,
I've developed the wish for enlightenment.
Why on earth does it make you angry
When one of these living beings
Finds some happiness by himself?**

- your desire as a bodhisattva is for everyone to be happy, so you are a hypocrite if you are upset or jealous when they get a little bit of praise or some small things that makes them happy
- you are crazy to be upset when they are finding some small little happiness

81

**You claim that you wish all beings
To become Enlightened, who are then**

**Worshipped by all three realms;
So when seeing some pitiful homage
Paid to them, why does it now
Torment your mind?**

-your desire is that everyone should offer every happiness in the world to others up to enlightenment

-if you think otherwise what kind of bodhisattva are you?

-you can't take it when someone gets even some puny, junky, little thing

82

**There is someone that you are responsible
For taking care of; someone to whom
You must give what they need.
And then this loved one manages
To support themselves, but instead
Of rejoicing, you become displeased!**

-you should be happy when people are able to start to get good things for themselves

-in the same way you are happy that your children are able to start to earn things for themselves, you should be happy when other people are starting to receive happiness on their own

83

**Whether they happen to get it
From them, or it remains
Sitting there in the donor's house,
In any case the fact is that
You won't have it. As such,
What's the use of doing that
Whether they give it, or they don't?**

-what kind of bodhichiita do you have if you are unhappy when they get nice things

-what kind of bodhisattva are you?

84

Whether they happen to get it

**From them, or it remains
Sitting there in the donor's house,
In any case the fact is that
You won't have it. As such,
What's the use of doing that
Whether they give it, or they don't?**

-don't get mad that your old sponsor is funding someone else, better that it be used for dharma and good than sit in the sponsor's bank account
-you should be happy about more net happiness in the world
-be happy that the money is being used for something good
-for a bonus at work, be happy that they got it so that it will be used for someone else's family and happiness; better the wealth be spread, even if it's not to me

85

**Why is it that you're throwing away
Your merit and the faith they feel,
And your own fine spiritual qualities?
Tell me now why you shouldn't get mad
At the one who lets what will become
Their own gains slip away?**

-merit: if you get mad at another's success, you are destroying your own success
-if you were happy for her, you would be creating causes for your own success
-faith: if others see you get jealous, they will lose faith in you
-by getting jealous you are destroying your own good qualities

86

**Can it possibly be the case that you
Not only fail to feel any sorrow
For the bad deeds you've done yourself,
But are actually intent on striving
Against others who have instead
Undertaken deeds of merit?**

-you should feel bad that you didn't create the good karma to get praised yourself, not upset at her for having done the good karma
-be happy that she was good in past and got praised

- be sad that you were bad in the past and didn't get praised
- be happy that the universe is happening along predictable rules
- if the rules of the world didn't work then enlightenment would not be possible

87

**And even should your enemy
Become upset, how then could
You feel glad about it?
It's not that some kind of harm
Has come to him or her
All caused by your hopes and wishes.**

- what does it do you if others not get praised?
- you don't get happier
- there is nothing good that comes from it at all
- and even if she doesn't get praised, you can't take credit for it anyway
- things don't happen because you want them to, they happen only because of others karma

88

**Even should the suffering
You wished on them come to pass,
What's there to be glad at?
And if you say, "It satisfies
Me when I see it," what
Could better ruin you?**

- being happy when things go wrong for other people will ruin your life, it is such bad karma, don't do it for the sake of your own happiness
- the bad karma of this is so bad, it is the opposite of bodhichitta, it is mental
- it is so sick, like a parent being happy a child burned themselves

CLASS EIGHT

The Poison of Fame: Becoming famous is perhaps the most destructive thing that can happen to most people. So how should we feel about people who prevent us from attaining fame?

- the dangers of fame

- people who interfere with the process of you getting famous and proud are a blessing to you
- people are doing you a favor if they get people not to like you or make you proud

CLASS NINE

Is Your Enemy a Buddha? Master Shantideva raises the thought-provoking question of whether those who hurt us may be enlightened beings, or as good as.

- you have to know the definition of a cause
- definition mainly comes from Dharmakirti
- cause: if it is present a thing will happen, if it is not present the other thing cannot happen

104

**When the absence of a certain thing
Means that another thing won't happen;
When the presence of a certain thing
Means that another thing will happen;
Then it means that this same certain thing
Is the cause of the other thing.
How then could you be a hindrance?**

- is a person who hurts you, or spreads rumors about you a hindrance to you? Are they hurting you? Or are they helping you?
- are they a cause for your enlightenment? Or are they hurting your enlightenment?
- if you are patient with them, they are a cause for your enlightenment
- you can't practice patience without someone upsetting you
- you can't perfect patience without irritating people, you need the

- how do you react to someone who is getting in the way of the project
- you can't get upset no matter what

- if you cannot conduct every step of a virtuous project in a virtuous way, the ends are not important
- if you are doing a good project, by no means do you commit a non-virtue in order to do it well
- no reason to do something wrong in middle of project in order to try to fulfill goal
- can't get mad at obstacles along the way, they are your project
- have to have style while you are doing a good project

- if someone gets in the way, they are not a hindrance
- there are the project, they are the goal
- even people who obstruct you from doing good deeds are not an obstacle, they are the cause of your good works
- the project is how you respond to all the obstacles along the way

105

**There's no way that a beggar
Who shows up at just the right time
Could ever be considered a hindrance
To performing the act of giving.
There's no way that you could call
The person who grants you ordination
A hindrance to leaving the home life.**

- you are trying to practice generosity and someone asks for money
- they are not a hindrance to your practice, they are a way for you to do your practice well
- look at the obstacles and see them rather as chances to do your practice well
- your vow master is not a hindrance to your ordination
- an irritating person is not a hindrance to perfect your perfection of patience

106

**The world may be full of beggars,
But finding someone to do me harm
Is truly a rare occurrence,
Since there could never be a person
Who hurt me any way at all
If I did not them first.**

- you can always find poor people to help you perfect the art of giving
- you will always have someone to perfect generosity with
- people who hurt you are hard to find
- the more you practice it, the less you meet them
- by practicing patience, you are ridding the world of irritating people
- as you practice more, irritating people become fewer and fewer in your life

-you get in the habit of seeing a third as good, a third as bad, a third as neutral
-even as your karma gets better, you will still see third good, third bad, third neutral; the quality-level will just be a little higher
-you get used to the new level of your karma so quickly

-even at the crux of your practice and evolution, you are getting irritated at stupid things
-because of the relativization, you won't notice that you are cleaning out the world
-even in the best possible situations, you still get irritated

-don't respond, and the cycle will break

107

**Suppose that without an ounce
Of effort you came across
A treasure chest hidden in your house;
You should thus feel grateful for
Your enemies, who aid you in
Your bodhisattva practice.**

-you need them
-strategic alliance—they supply the irritation, you supply the patience
-and they are free
-you need them, you can't practice patience without them, they are indispensable for your path to enlightenment
-you want to try and exclude the irritating people, but actually you need them
-if you keep irritating people around you, your endurance levels will increase

108

**Since he and I both bring it about,
It's fitting that from the outset itself
I devote to him the final result
That comes from being patient:
He has in the way described provided
Something for me to be patient about.**

-every time you are able to practice your patience dedicate the virtue to the one who irritated you

-you should be honoring the people who hurt you, they are worthy of your offerings

-they are as important as a Buddha for you

109

**Now suppose you say, "Since he had no intention
Of helping me accomplish patience,
My enemy is not worthy of my offerings."
Why then do you make offering either
To the holy Dharma, which you would surely admit
Can lead you to accomplishments?**

-“I can agree with you if they had wanted to help me, but these people had no intention to help me, so why should I make offerings to him”

-we make offerings to the Dharma Jewel, even though it doesn't have any intention to help you

-we should then make offerings to our enemies too because they are helping us even though they may not intend to do so

110

**"But my enemy," you may object,
"Does possess the opposition intention—
An intention to do me harm—
And so still should not be honored."
If he were like a physician,
Striving to do me some kind of good,
How would I be accomplishing patience?**

-not getting mad at a doctor who is trying to help you is no great feat

-what would be the big deal in not getting angry at someone who was trying to help you anyway

-patience is only glorious when someone wants to help you

111

**As such, patience can only be
Developed towards someone
Who possesses harmful intent;
And since this then is the true cause
For cultivating patience, it's as worthy**

Of offerings as the holy Dharma is.

-need those with harmful intent to practice patience and get enlightened

112

**This is why the Able One
Described the field of living beings
And the field of the Victorious.
Many who succeeded in pleasing them
Were able in this way to reach
The perfection of the ultimate.**

-you need the good guys and the bad buys in order to get enlightened
-you can't win a football game without the coaches and the other teams
-both the teachers and the irritating people are thus a cause for you spiritual success
-so the field of living beings is as precious as the field of enlightened beings
-being patient with irritating people, pleases both the Buddhas and irritating people

113

**The qualities of an Enlightened One
Are attained by means of living beings
And the Victorious Buddhas alike.
Why then do you act this way,
Refusing to honor other beings
In the way you do the Victors?**

-you have to honor irritating people as much as you honor the Buddhas
-they are an equal cause of your enlightenment
-hold this as a goal
-consider this a state of mind you truly aspire to
-try to actually think like this, sincerely and naturally

-later on you can even put yourself in difficult situations purposefully

114

**It's not that the two are equal
Themselves in how they think;
But rather from the point of view**

**Of the result which both can bring.
Unenlightened living beings
Possess this one high quality too;
And it's this that makes them equal.**

-irritating people and Buddhas are not equal in how they act and think
-rather they are equal from the point of view of the result they bring
-they are equal in the sense of being a cause for your enlightenment

115

**The reason for the offerings
Made to those of highest love
Lies in the greatness of living beings.
The reason for the merit
Of faith in the enlightened ones
Lies in the greatness of the enlightened.**

-we make offerings to Buddhas because of their infinite love
-they love us because we are suffering
-they are watching us like children playing with razor blades

-we supply the raw material for the greatest compassion of the world
-we allow the Buddhas to be infinitely compassionate
-the Buddhas have their great virtue and love

-we have infinite stupidity
-they have infinite love

116

**We accept the two of them
As being something equal
Because they possess as part of them
That thing which brings about
The qualities of a Buddha.
They are in no possible way at all
Equal to the enlightened ones,
Infinite oceans themselves
Of highest spiritual qualities.**

-Buddhas are infinite
-living beings are not
-irritating people have the good quality of providing the causes for enlightenment to happen

-so they are not equal

117

**And suppose a person were to exhibit
Even just the tiniest fraction
Of the high spiritual qualities
Of that one and only being
Who possesses a veritable mass
Of the highest of all such qualities;
To offer them then even all
Of all of the three realms
Would be too small a gift.**

-but even if they had only one percent of infinite, it would be too small to offer them all the money in the world
-even if living beings have only one percent of the good qualities of a Buddha, it is incredibly valuable

118

**And these living beings do possess
That single fraction which produces
Those highest qualities of the enlightened.
It is a befitting thing then that we make
Offerings to these living beings,
In keeping with this little piece,
However small it may be.**

-you should make offerings to irritating people because they are a cause of your enlightenment

CLASS TEN

Kindness, the Highest Offering of All: If taking care of others is the ultimate way to please the Buddhas, then we would surely want to avoid being angry at them.

-The best way to please the Buddhas is to serve other people; not get angry at the people who hurt you and to go beyond that and try as much as you can to help them

-the Buddhas actually can never be displeased with us, no matter what we do, their love is unconditional

-the Lama is always happy and loving to you