

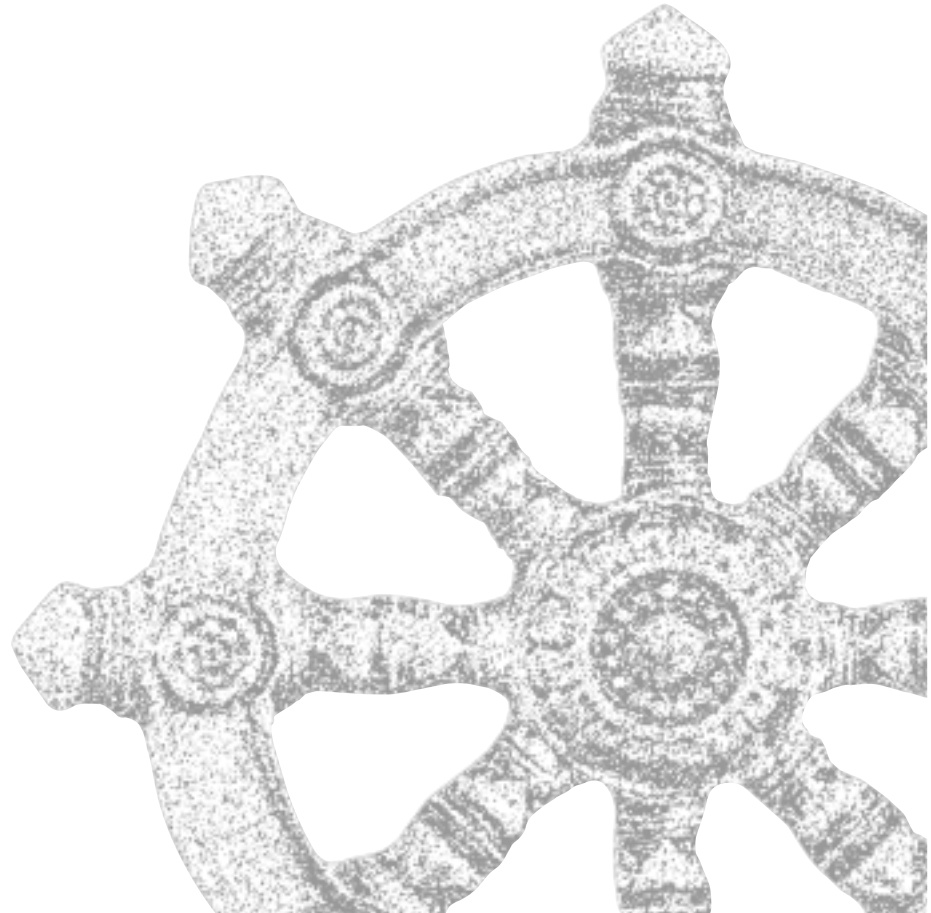


11

GUIDE TO THE BODHISATTVA'S WAY OF LIFE - PART 2

COURSE

Level 4 of Middle-Way Philosophy (*Madhyamika*)





THE ASIAN CLASSICS

INSTITUTE

Thank you for your interest in the Asian Classics Institute's Correspondence Courses. A complete Formal Study Course consists of audio recordings from the original class series in New York, along with the supporting text materials from each class. The text and audio may be downloaded (see www.world-view.org in the on-line teachings section), or ordered by mail (see the Courses by mail section of the web site).

This Course consists of eleven classes, each of which has approximately two hours of audio, along with corresponding written materials. The audio can be ordered by mail, listened to on-line as streaming Real Audio, or downloaded onto your computer in mp3 or RA format for playback later. The written materials for this Course are contained in nine on-line files which can be downloaded, printed and assembled into a three-ring binder.

A complete Course binder contains the following sections in this order: a binder cover and spine, an overview of the teacher training program, prayers, a course syllabus, readings, class notes, homework, quizzes, a final examination, answer keys and Tibetan study materials. (The class notes were taken by a student in the original live classes, and you'll need these for reference as what's written on the board isn't always spoken.) For ease of binder assembly, be sure to print the files on three hole paper.

Each class lecture has a corresponding homework, quiz, meditation, and class notes. Most classes have readings, although not every class does. After listening to the audio from a class, the homework, quiz and meditation should be completed for that class before continuing on to the next class. The homework can be completed using your class notes, open book style. The quizzes should be completed from memory only, without the aid of notes or other materials. (A good approach is to look at an answer key *after* you have finished that homework, and to use that answer key to study for that quiz.) A final exam is given at the end of the Course.

You may grade your own papers using the supplied answer keys or, if you wish to do so, you may mail your quizzes, homework and final examination to the Asian Classics Institute to be graded. All of the quiz and final exam questions come from the homework, so the homework answer keys are also used to grade the quizzes and the final exam.

If you use the answer keys to complete your homework or quizzes by copying, please do not mail your papers to the Institute for grading. If you do mail your papers in, upon successfully passing, you will be presented with a certificate of proficiency from the Institute.

If you choose to have your papers graded by the Institute (this is completely optional), please mail all of the homework, quizzes and the final for the Course together – **DO NOT** mail papers from individual classes, or a partially completed Course. Once you have completed the entire Course, mail it to: The Asian Classics Institute, Correspondence Courses, 7055 Juniper Drive, Colorado Springs, CO 80908. Please make a copy of all materials that you send to us, in case they are lost in the mail. **Be sure to provide a self-addressed, stamped envelope of appropriate size and postage to have your papers returned.**

We would like to emphasize finally that, although recordings and written materials can be extremely helpful, it is essential for serious Buddhist practitioners to meet and study directly with a qualified Teacher who can give the necessary guidance and personal instructions of the lineage.

The wisdom of Enlightened Beings has been passed down in an unbroken lineage in these teachings. May you put them into practice in your life, gain every realization, and benefit all. May every goodness grow and spread in all directions right now!



Overview of the Formal Study Course Teacher Training Program

The Six Great Books of Buddhism outlined below are the subject of a geshe's eighteen year program of monastic study. The Asian Classics Institute condenses these Six Great Books of Buddhism into a series of 15 Formal Study Courses.

Book One

Geshe Study Subject: The Perfection of Wisdom (Prajnya Paramita)

School of Buddhism Studied: Beginning Middle-Way (Madhyamika Svatantrika); also includes some material from Mind-Only (Chitta Matra)

Main Root Text: *The Jewel of Realization (Abhisamaya Alamkara)*

Written by: Maitreya (the Future Buddha) as related to Master Asanga, circa 350 AD

Traditional period to cover this subject: Six years in a Tibetan monastery

Summarized in ACI Courses:

Course II: Buddhist Refuge

Course XV: What the Buddha Really Meant

Principal monastic textbooks used for ACI Courses: *Analysis of the Perfection of Wisdom, Overview of the Art of Interpretation, Overview of the Twenty Practitioners, Overview of Dependent Origination, Overview of the Form and Formless*

Written by: Kedrup Tenpa Dargye (1493-1568); Gyalwang Trinley Namgyal (fl. 1850)

Typical Subjects: The three kinds of refuge; The wish for enlightenment; What is nirvana?; The proofs for emptiness; Who is Maitreya?; The twelve links of dependent origination in the Wheel of Life; Deep levels of meditation; How do we know when the Buddha was speaking figuratively?; A flow-chart for liberation.

Book Two

Geshe Study Subject: The Middle Way (Madhyamika)

School of Buddhism Studied: Advanced Middle Way (Madhyamika Prasangika); also includes some material from the Mind-Only School (Chitta Matra)

Main Root Texts: *Entering the Middle Way (Madhyamaka Avatara)* and *A Guide to the Bodhisattva's Way of Life (Bodhisattva Charya Avatara)*

Written by: The first by Master Chandrakirti, circa 650 AD in explanation of Master Nagarjuna, about 200 AD; and the second by Master Shantideva, circa 700 AD

Traditional period to cover this subject: Four years in a Tibetan monastery

Summarized in ACI Courses:

Course VI: The Diamond-Cutter Sutra

Course VII: The Vows of the Bodhisattva

Courses X, XI, XII: A Guide to the Bodhisattva's Way of Life

Overview of the ACI Teacher Training Program

Principal monastic textbooks used for ACI Courses: *Overview of the Middle Way; A Commentary on the Diamond-Cutter Sutra; The String of Shining Jewels, on the Three Sets of Vows; The Point of Entry for Bodhisattvas, a Commentary to the "Guide to the Bodhisattva's Way of Life"*

Written by: Gyaltsab Je Darma Rinchen (1364-1432); Kedrup Tenpa Dargye (1493-1568); Choney Lama Drakpa Shedrup (1675-1748); Geshe Tsewang Samdrup (c. 1830)

Typical Subjects: Emptiness and the Wish for enlightenment; Emptiness and the bodies of a Buddha; The future of the Buddha's teaching; Emptiness and karma; The direct perception of emptiness; Emptiness and paradise; How empty things still work; The root and secondary vows of a bodhisattva; How to keep the vows; How to purify bad deeds; Taking joy; How to fight mental afflictions; The perfection of giving; How anger destroys good karma; The nature of anger; Where bad things really come from; Dealing with jealousy; Quietude; Stopping attachment; On the joys of solitude; Devoting oneself to meditation; On the need to see emptiness; The two realities; The emptiness of feelings; The sliver of Diamond.

Book Three

Geshe Study Subject: Higher Knowledge (Abhidharma)

School of Buddhism Studied: Detailist (Vaibhashika)

Main Root Text: *The Treasure House of Higher Knowledge (Abhidharma Kosha)*

Written by: Master Vasubandhu, circa 350 AD

Traditional period to cover this subject: Two years in a Tibetan monastery

Summarized in ACI Courses:

Course V: How Karma Works

Course VIII: Death and the Realms of Existence

Principal monastic textbooks used for ACI Courses: *Light on the Path to Freedom, a Commentary to the Treasure House*

Written by: Gyalwa Gendun Drup, the First Dalai Lama (1391-1474)

Typical Subjects: The nature of karma; The role of motivation; The correlation of deeds and their results; How karma is carried; The relative severity of deeds; The three realms of existence; The nature of the *bardo* (intermediate state between birth and death); A description of time and space; The destruction of the world; How to do death meditation

Book Four

Geshe Study Subject: Vowed Morality (Vinaya)

School of Buddhism Studied: Detailist (Vaibhashika)

Main Root Text: *A Summary of Vowed Morality (Vinaya Sutra)*

Written by: Master Gunaprabha, circa 500 AD

Traditional period to cover this subject: Two years in a Tibetan monastery

Summarized in ACI Course:

Course IX: The Ethical Life

Principal monastic textbooks used for ACI Course: *Essence of the Ocean of Discipline; Daymaker--A commentary on the "Essence of the Ocean"*

Written by: Je Tsongkapa (1357-1419), Master Ngulchu Dharma Bhadra (1772-1851)

Typical Subjects: The nature of the vows of freedom; Their divisions; The specific vows (note: nuns and monks' vows are presented only to those with ordination); Who can take vows; How vows are lost; The benefits of keeping vows.

Book Five

Geshe Study Subject: Buddhist Logic (Pramana)

School of Buddhism Studied: Sutrist (Sautrantika)

Main Root Text: *The Commentary on Valid Perception (Pramana Varttika)*

Written by: Master Dharmakirti, circa 650 AD, on Master Dignaga, circa 450 AD

Traditional period to cover this subject: Three months per year for 15 years in a Tibetan monastery

Summarized in ACI Courses:

Course IV: The Proof of Future Lives

Course XIII: The Art of Reasoning

Principal monastic textbooks used for ACI Courses: *The Four Reasonings; Light on the Path to Freedom, An Explanation of the "Commentary on Valid Perception"; Jewel of the True Thought; An Explanation of the Art of Reasoning; An Explanation of the Path of Reasoning; The Collected Topics of the Spiritual Son; The Collected Topics of Rato; A Clear Exposition upon Mind and Mental Functions*

Written by: Khen Rinpoche Geshe Lobsang Tharchin (b. 1921); Gyaltsab Je Darma Rinchen (1364-1432); The First Panchen Lama, Lobsang Chukyi Gyaltsen (1567?-1662); Geshe Yeshe Wangchuk (1928-1997); Master Tutor Purbuchok Jampa Tsultrim Gyatso (1825-1901); Master Ngawang Trashin (c. 1700); Master Chok-hla U-ser (c. 1500)

Typical Subjects: The meaning of valid perception; The nature of omniscience; Proofs for past and future lives; The qualities of a Buddha; Why study the art of reasoning?; The definition of a reason; How to do Buddhist debate; The parts of a logical statement; Cause and effect; The nature of the subject mind; The concept of negatives and positives; The nature of definitions; The concept of time.

Book Six

Geshe Study Subject: The Steps to Buddhahood (Lam Rim)

School of Buddhism Studied: Advanced Middle Way (Madhyamika Prasangika)

Main Root Text: *The Great Book on the Steps to Buddhahood (Lam Rim Chenmo)*

Written by: Je Tsongkapa (1357-1419)

Traditional period to cover this subject: Intermittently over a period of 15 years in a Tibetan monastery

Overview of the ACI Teacher Training Program

Summarized in ACI Courses:

Course I: The Principal Teachings of Buddhism

Course III: Applied Meditation

Course XIV: Lojong, Developing the Good Heart

Principal monastic textbooks used for ACI Courses: *A Gift of Liberation, Thrust into Our Hands; The Principal Teachings of Buddhism; A Commentary on the Principal Teachings of Buddhism; A Thousand Angels of the Heaven of Bliss (Ganden Hlagyama); Preparing for Tantra (The "Source of All My Good" and its Commentary); A Collection of Lojong Texts; Offering of the Mandala; How to Offer the Mandala in Thirty-Seven Parts*

Written by: Khen Rinpoche Geshe Lobsang Tharchin (b. 1921); Je Tsongkapa (1357-1419); Pabongka Rinpoche (1878-1941); Master Ngulchu Dharma Bhadra (1772-1851)

Typical Subjects: The Meaning of Rennciation, the Wish for enlightenment, and correct world view; How to do a daily practice; How to meditate; What to meditate on; How to practice at work and other everyday situations; How to offer the mandala; How to practice love and compassion; Brief presentations of the entire path to Enlightenment; How to prepare for the secret teachings.

༄༅། །མཇུག། །

mandel

།ས་གཞི་སྒོས་ཀྱིས་བྱུགས་ཤིང་མི་ཏོག་བཟམ།

sashi pukyi jukshing metok tram,

།རི་རབ་སྒྲིང་བཞི་ཉི་ལྷས་བརྒྱན་པ་འདི།

rirab lingshi nyinde gyenpa di,

།སངས་རྒྱས་ཞིང་དུ་དམིགས་ཏེ་དབུལ་བར་བསྐྱེ།

sangye shingdu mikte ulwar gyi,

།འབྲོ་ཀུན་རྣམ་དག་ཞིང་ལ་སྦྱོད་པར་ཤོག །།

drokun namdak shingla chupar shok.

།ཨི་དྲི་གུ་རུ་རྩ་མཇུག་ལ་ཀི་ནི་རྩ་ཏ་ཡ་མི། །

Idam guru ratna mandalakam niryatayami.

Offering the Mandala

Here is the great Earth,
Filled with the smell of incense,
Covered with a blanket of flowers,

The Great Mountain,
The Four Continents,
Wearing a jewel
Of the Sun, and Moon.

In my mind I make them
The Paradise of a Buddha,
And offer it all to You.

By this deed
May every living being
Experience
The Pure World.

Idam guru ratna mandalakam niryatayami.

༄༅། །སྐབས་འགྲོ་སེམས་བསྐྱེད། །
kyabdro semkye

།སངས་རྒྱས་ཚེས་དང་ཚོགས་ཀྱི་མཚོག་རྣམས་ལ།
sangye chudang tsokyi choknam la,

།བྲང་རྒྱལ་བར་དུ་བདག་ནི་སྐབས་སུ་མཆིས།
jangchub bardu dakni kyabsu chi,

།བདག་གིས་སྤྱིན་སོགས་བགྱིས་པའི་བསོད་ནམས་ཀྱིས།
dakki jinsok gyipay sunam kyi,

།འགྲོ་ལ་ཕན་ཕྱིར་སངས་རྒྱས་འགྲུབ་པར་ཤོག །།
drola penchir sangye druppar shok.

Refuge and The Wish

I go for refuge
To the Buddha, Dharma, and Sangha
Until I achieve enlightenment.

By the power
Of the goodness that I do
In giving and the rest,

May I reach Buddhahood
For the sake
Of every living being.

༄༅། །བཟླ་བ། །

ngowa

།དགེ་བ་འདི་ཡིས་སྐྱེ་བོ་ཀུན།

gewa diyi kyewo kun,

།བསོད་ནམས་ཡི་ཤེས་ཚོགས་ཚྲོགས་ཤིང་།

sunam yeshe tsok-dzok shing,

།བསོད་ནམས་ཡི་ཤེས་ལས་བྱུང་བའི།

sunam yeshe lejung way,

།དམ་པ་སྐྱུ་གཉིས་འཕྲོ་བ་པར་ཤོག །།

dampa kunyi topar shok.

Dedication of the Goodness of a Deed

By the goodness
Of what I have just done
May all beings

Complete the collection
Of merit and wisdom,

And thus gain the two
Ultimate bodies
That merit and wisdom make.

ལྷོ། །མཚོད་པ། །
chupa

།སྟོན་པ་སྣ་མེད་སངས་རྒྱལ་རིན་པོ་ཆེ།
tonpa lame sanggye rinpoche,

།སྟོབ་པ་སྣ་མེད་དམ་ཚེས་རིན་པོ་ཆེ།
kyoppa lame damchu rinpoche,

།འདྲེན་པ་སྣ་མེད་དགོ་འདུན་རིན་པོ་ཆེ།
drenpa lame gendun rinpoche,

།སྐྱབས་གནས་དཀོན་མཚོག་གསུམ་ལ་མཚོད་པ་འབྲུལ།
kyabne konchok sumla chupa bul.

A Buddhist Grace

I offer this
To the Teacher
Higher than any other,
The precious Buddha.

I offer this
To the protection
Higher than any other,
The precious Dharma.

I offer this
To the guides
Higher than any other,
The precious Sangha.

I offer this
To the places of refuge,
To the Three Jewels,
Rare and supreme.



The Asian Classics Institute

Course XI: Guide to the Bodhisattva's Way of Life, Part II

Level Four of Middle Way Philosophy (Madhyamika)

Course Syllabus

The following contemplations are based on the *Guide to the Bodhisattva's Way of Life* (*Bodhisattvacharyavatara*; *Byang-chub-sems-dpa'i spyod-pa la 'jug-pa*) of the Buddhist master Shantideva (circa 700 AD), and the commentary upon it by Gyaltsab Je Darma Rinchen (1364-1432) entitled *Entry Point for Children of the Victorious Buddhas* (*rGyal-sras 'jug-ngogs*).

The content of the contemplations is translated directly from the root text and commentary; the names of the contemplations are not a part of the original text, but are based on the divisions of Gyaltsab Je's commentary and have been supplied for reference. The folios numbers correspond to ACIP electronic editions TD3871 and S5436, respectively. Each lesson is accompanied by the full detailed outline of the relevant section from Gyaltsab Je's commentary.

Reading One

Contemplations on the Perfection of Patience, Part I

Contemplation One: Anger destroys good karma

(ROOT TEXT FOLIO 14B; COMMENTARY FOLIOS 57A-58A)

Contemplation Two: Anger ruins our happiness and our relationships

(RT 14B; COM 58A)

Contemplation Three: Anger begins with being upset, and it is useless
ever to be upset

(RT 14B-15A; COM 58B-59A)

Contemplation Four: Perfect patience is like any other habit, and can be
developed with practice

(RT 15A; COM 59B-60A)

Contemplation Five: Patience is a decision, a state of mind

(RT 15A; COM 60A-60B)

Contemplation Six: Learn to disregard wounds in battle

(RT 15A; COM 60B)

Course XI: Guide to the Bodhisattva's Way of Life, Part II
Course Syllabus

Reading Two

Contemplations on the Perfection of Patience, Part II

- Contemplation Seven: We should then be angry at unwitting physical objects (RT 15B; COM 61A-61B)
- Contemplation Eight: Who really made the things that make us angry? (RT 15B; COM 62A-62B)
- Contemplation Nine: People do so much hurt to themselves that it is no surprise if they hurt us (RT 16A; COM 63B)
- Contemplation Ten: If people are harmful by nature, it is no surprise when they hurt us; if they are only harmful at moments, we should bear with them (RT 16A; COM 63B-64A)
- Contemplation Eleven: Should we be angry at sticks? (RT 16A; COM 64A)
- Contemplation Twelve: Who it is that actually created the objects that bring us anger (RT 16A-16B; COM 64A-64B)

Reading Three

Contemplations on the Perfection of Patience, Part III

- Contemplation Thirteen: What harm can words really do us? (RT 16B; COM 65B)
- Contemplation Fourteen: What to do if someone tries to hurt the teaching or a teacher (RT 17A; COM 66B-67A)
- Contemplation Fifteen: On not being able to bear the happiness of others (RT 17B; COM 68B)
- Contemplation Sixteen: On taking joy in the misfortunes of those you dislike (RT 18A; COM 69B-70A)
- Contemplation Seventeen: How those we dislike help us in our practice (RT 18B; COM 72B)
- Contemplation Eighteen: Serve living beings as you do the Enlightened Ones (RT 19A; COM 73A-73B)
- Contemplation Nineteen: To serve living beings is to please the Enlightened Ones (RT 19A; COM 74B)

Reading Four

Contemplations on the Perfection of Effort, Part I

- Contemplation One: What moves the flame? (RT 20A; COM 77A)
- Contemplation Two: Effort is joy (RT 20A; COM 77A)
- Contemplation Three: What stops effort?

Course XI: Guide to the Bodhisattva's Way of Life, Part II
Course Syllabus

Reading Seven

Contemplations on the Perfection of Meditation, Part I

Contemplation One: Quietude

(RT 23A-23B; COM 89A-89B)

Contemplation Two: Attachment to the world

(RT 23B; COM 89B)

Contemplation Three: Stopping attachment

(RT 23B; COM 90A)

Contemplation Four: The rewards of attachment

(RT 23B; COM 90A-90B)

Contemplation Five: Don't be with children

(RT 23B; COM 90B-91A)

Contemplation Six: On seeking to please the world

(RT 24A; COM 92A-92B)

Contemplation Seven: On the joys of solitude

(RT 24A-24B; COM 92B-93A)

Contemplation Eight: Die before death

(RT 24B; COM 93B-94A)

Contemplation Nine: On men and women

(RT 25A; COM 95A-95B)

Contemplation Ten: The living cemetery

(RT 26A; COM 97B-98A)

Contemplation Eleven: Life in the world

(RT 26A; COM 98A-98B)

Contemplation Twelve: On the futile service of money

(RT 26A-26B; COM 98B-99A)

Reading Eight

Contemplations on the Perfection of Meditation, Part II

Contemplation Thirteen: Where to devote yourself to meditation

(RT 26B; COM 99B-100A)

Contemplation Fourteen: What to meditate upon: the service of others

(RT 27A; COM 100A-100B)

Contemplation Fifteen: They are a part of you too

(RT 27A; COM 100B)

Contemplation Sixteen: What makes pain mine?

(RT 27A; COM 100B-101A)

Contemplation Seventeen: Logical proofs for compassion and love

(RT 27A; COM 101A)

Contemplation Eighteen: The democracy of love

(RT 27A; COM 101A-101B)

Reading Nine

Contemplations on the Perfection of Meditation, Part III

Contemplation Nineteen: Being beyond oneself

(RT 27A-27B; COM 101B-102A)

Contemplation Twenty: Are we only what we control?

(RT 27B; COM 102A-102B)

Contemplation Twenty-One: The power of habit

Course XI: Guide to the Bodhisattva's Way of Life, Part II
Course Syllabus

- (RT 27B-28A; COM 103B-104A)
- Contemplation Twenty-Two: The sources of all happiness and pain
(RT 28A; COM 104A)
- Contemplation Twenty-Three: How far can we go?
(RT 28A; COM 104A)
- Contemplation Twenty-Four: On the definition of "myself"
(RT 28A; COM 104B)
- Contemplation Twenty-Five: The enemy of the body
(RT 28A; COM 105A)
- Contemplation Twenty-Six: On the evil we do for the body
(RT 28A; COM 105A-105B)
- Contemplation Twenty-Seven: If I use it myself, what will I have to give others?
(RT 28A-28B; COM 105B)
- Contemplation Twenty-Eight: No many words are needed
(RT 28B; COM 106A)

Reading Ten

Contemplations on the Perfection of Meditation, Part IV

- Contemplation Twenty-Nine: On the ultimate and immediate pains of selfishness
(RT 28B; COM 106A-106B)
- Contemplation Thirty: Let the fire go
(RT 28B; COM 106B)
- Contemplation Thirty-One: The master and the servant
(RT 29A; COM 107A)
- Contemplation Thirty-Two: The exchange of yourself and others
(RT 29A; COM 107B)
- Contemplation Thirty-Three: Bodhisattva talking to yourself
(RT 29A; COM 107B-108A)
- Contemplation Thirty-Four: Don't hurt us by hurting yourself
(RT 29A; COM 108A-108B)
- Contemplation Thirty-Five: Bodhisattva watching out for yourself
(RT 29A-29B; COM 108B-109A)
- Contemplation Thirty-Six: The foolishness of thinking you get nothing out of serving others
(RT 29B; COM 109B-110A)
- Contemplation Thirty-Seven: A few drops of sperm and blood
(RT 29B; COM 110A)
- Contemplation Thirty-Eight: The secret life of bodhisattvas
(RT 30A; COM 110B-111A)
- Contemplation Thirty-Nine: The endless thirst of attachment to your own needs
(RT 30A; COM 112A)
- Contemplation Forty: Satisfaction, the ultimate pleasure
(RT 30A-30B; COM 112A-112B)
- Contemplation Forty-One: The suffering of deciding what is "me"
(RT 30A-30B; COM 112B)
- Contemplation Forty-Two: The ingratitude of the body
(RT 30B; COM 112B-113A)
- Contemplation Forty-Three: The goals of quietude
(RT 30B; COM 113B-114A)

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Course XI: Guide to the Bodhisattva's Way of Life, Part II

Reading One: Contemplations on the Perfection of Patience, Part I

The following contemplations are based on the *Guide to the Bodhisattva's Way of Life* (*Bodhisattvacharyavatara*; *Byang-chub-sems-dpa'i spyod-pa la 'jug-pa*) of the Buddhist master Shantideva (circa 700 AD), and the commentary upon it by Gyaltsab Je Darma Rinchen (1364-1432) entitled *Entry Point for Children of the Victorious Buddhas* (*rGyal-sras 'jug-ngogs*). The relevant sections are found at folios 14B-15A and 57A-61A, respectively, in the ACIP electronic editions TD3871 and S5436.

The content of the contemplations is translated directly from the root text and commentary; the names of the contemplations are not a part of the original text, but are based on the divisions of Gyaltsab Je's commentary and have been supplied for reference. Each lesson is accompanied by the full detailed outline for the section from Gyaltsab Je's commentary.

Contemplation One *Anger destroys good karma*

།བསྐྱལ་པ་སྣོང་དུ་བསགས་པ་ཡི།
།སྤྱིན་དང་བདེ་གཤེགས་མཚོན་ལ་སོགས།
།ལེགས་སྤྱད་གང་ཡིན་དེ་ཀུན་ཡང་།
།ཁོང་ཁྱོད་གཅིག་གིས་འཇོམས་པར་བྱེད།

A single instance of anger
Destroys whatever good deeds
You may have amassed in thousands
Of eons spent in practices
Like giving, or making offerings
To Those Who have Gone to Bliss.

ཞི་སྒྲུང་ལྷ་བྱུང་གི་སྒྲིག་པ་མེད།
འབཅོལ་པ་ལྷ་བྱུང་གི་དཀའ་ཐུབ་མེད།
དེ་བས་བཅོལ་ལ་ནན་ཏན་དུ།
སྣ་ཚོགས་རྩལ་དུ་བསྐྱོམ་པར་བྱ།

There is no kind of deed
As evil as the act of anger;
There is no spiritual hardship
Like patience. Practice it then,
Concentrate on patience,
In many different ways.

ཁོང་ཁྱོད་ཉེས་དམིགས་དང་། བཅོལ་པའི་ཕན་ཡོན་བསམ་པའོ། །དང་པོ་ལ་གསུམ། མ་
མཐོང་བའི་ཉེས་དམིགས་དང་། མཐོང་བའི་ཉེས་དམིགས་དང་། ཉེས་དམིགས་བསྐྱུས་ཏེ་
བསྐྱུན་པའོ། །དང་པོ་ལ་གཉིས། ཁོང་ཁྱོས་དགོ་རྩ་འཇོམས་པ་དང་། ཁྱོ་བ་དང་བཅོལ་པའི་
སྐྱོན་ཡོན་ཤེས་ནས་བཅོལ་པ་བསྐྱོམ་པ་ལ་འབད་པར་བྱ་བའོ། །དང་པོ་ནི།

We must contemplate upon the problems that anger causes, and upon the benefits that come from patience. The problems we will cover in three steps: those that we cannot see, those that we can see, and then a summary of the problems. The problems that we cannot see will be presented in two parts: how anger destroys our store of good karma, and advice to make efforts in the practice of patience, once we have learned well the problems of anger and the corresponding benefits of patience. Here is the first.

དགོ་བའི་ཚོས་རྣམས་སྐྱེ་བ་དང་གནས་པའི་གོགས་བྱེད་མཐར་ཐུག་པ་ཁོང་ཁྱོ་ཡིན་པས་དེའི་
ཉེས་དམིགས་བསམས་ནས་དེ་འགོག་པ་ལ་བརྩོན་པར་བྱ་སྟེ། བསྐྱུལ་པ་བརྒྱ་དང་སྟོང་དུ་

བསགས་པ་ཡི་སྐྱིན་པ་ལས་བྱུང་བའི་དགོང་བ་དང་བདེ་གཤེགས་མཚོན་པ་ལ་སོགས་དགོན་
མཚོག་གསུམ་མཚོན་པ་དང་། བསྐྱོམ་པ་དང་ཚུལ་ཁྲིམས་ལས་བྱུང་བའི་ལེགས་སྤྱད་གང་
ཡིན་པ་དེ་ཀུན་ཀྱང་བྱུང་ཚུབ་སེམས་དཔའ་ལ་དམིགས་པའི་ཁོང་ཁྲོ་གཅིག་གིས་རྩ་བ་ནས་
འཛོམས་པར་བྱེད་དོ།

Anger is the ultimate obstacle that prevents the initial growth and then continuation of every virtuous thing. As such we should contemplate upon the problems it brings to us, and then make great efforts to stop it. This is because of its effects on *whatever good deeds you may have amassed in hundreds or thousands of eons spent in practices like giving, or making offerings to Those Who have Gone to Bliss* (or to any of the other members of the Three Jewels), or meditating, or maintaining an ethical way of life. *A single instance of anger focused upon a bodhisattva destroys all this virtue, from the root.*

།དེར་མ་ཟད་ཐམས་ཅད་ཡོད་སྐྱའི་སྡེ་པས་འདོན་པའི་ལུང་བསྐྱབ་བཏུས་སུ་བྱངས་པ་ལས།
དགོ་སྣོང་གིས་དེ་བཞིན་གཤེགས་པའི་དབུ་སྐྱ་དང་སེན་མེའི་མཚོན་རྟེན་ལ་སེམས་དད་པས་
སྤྲུག་བྱས་པའི་ལུས་ཀྱིས་ཇི་ཅུ་ལོན་པའི་གསེར་གྱི་འཁོར་ལོ་ལ་སྤྲུག་པའི་བར་གྱི་རྩལ་གྱི་
གངས་ཇི་སྟེད་ཡོད་པ་སྣོང་འགྱུར་གྱི་འཁོར་ལོ་བསྐྱུར་བ་ཐོབ་པའི་དགོང་བ་དེ་ཚངས་པ་
མཚུངས་པར་སྐྱོད་པ་ལ་མྱ་བྱུང་བས་འཛོམས་པར་གསུངས་སོ། །ཁོང་ཁྲོས་བསྐྱལ་པ་བརྒྱ་
དང་སྣོང་དུ་བསགས་པའི་དགོ་རྩ་གཅོད་པའི་ཁོང་ཁྲོའི་ཡུལ་ལ་བྱུང་ཚུབ་སེམས་དཔའ་
དགོས་པར་གསུངས་སོ། །དེ་བཞིན་དུ་དབུ་མ་ལ་འཇུག་པ་ལས་ཀྱང་བཤད་དོ།

Beyond all this is a quotation found in the *Compendium of the Trainings*, one which is recited by the Buddhist group known as "Those Who Profess Them All":

Suppose a monk, heart filled with devotion, prostrates himself before an offering shrine containing the holy hair or fingernails of One Who has Gone Thus. Imagine the number of atoms contained in the ground which his body covers, going all the way down into the planet up to the point where it touches the disk of gold. Then imagine that each of these atoms represents the amount of good karma required to attain a birth as the Emperor of the Wheel, the King of the World. Now multiply all that by

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a thousand. This is the amount of good karma which you destroy by speaking badly of one of those persons who is maintaining the pure way of life—that is, an ordained person.

It is stated, by the way, that for an instance of anger to destroy the store of good karma that one has amassed over hundreds or thousands of eons, it must be anger which is focused at a particular object: that is, at a bodhisattva. This same point is described in *Entering the Middle Way*.

ཁགས་མལ་གཞིའི་མགོའི་འདུལ་བ་རྒྱ་ཆེར་འབྲེལ་ལས། ཁོང་ཁྲོས་སྣོམ་པ་གཅོད་པར་
བཤད་པ་ནི། ཁོང་ཁྲོ་སྣོབས་ཅན་གྱིས་དགོ་རྩ་བཅད་པ་ལ་བཞེད་པར་གསལ་ལོ། ཁགས་
ཡང་རྟོག་གི་འབར་བར་ལོག་ལྷ་དང་གཞོན་སེམས་གྱིས་དགོ་རྩ་འཛེམས་པར་བཤད་པས་
ཁོང་ཁྲོ་སོགས་བསྐྱེད་བ་ལ་འབད་པར་བྱའོ།

In the opening section of the *Monastic Practices relating to Arrangements for Housing* there is also a discussion of the statement in the *Extensive Commentary on Vowed Morality* where it says that anger can destroy your vows. This discussion clarifies the fact that the statement refers to the destruction of stores of good karma by anger of tremendous intensity. It is moreover stated in the *Blaze of Reasoning* that one's store of good karma can be destroyed by wrong view and by malice. Given all this, we must make great efforts to shield our minds from anger and the rest.

ཁགས་པ་ནི། ལམ་རྒྱུ་བའི་གོགས་བྱེད་པ་དང་དགོ་བ་འཛེམས་པ་ལ་ཞེ་སྲང་ལྷ་བྱའི་སྲིག་
པ་མེད་ལ། ཉོན་མོངས་གྱི་ཚ་གདུང་འཛེམས་པ་ལ་བཟོད་པ་ལྷ་བྱའི་དཀའ་ཐུབ་མེད་པ་དེ་
བས་ན་བཟོད་པ་བསྐྱོམ་པ་ལ་ནན་ཏན་དུ་སློ་དང་ཐབས་སྣ་ཚོགས་གྱི་ཚུལ་གྱི་བསྐྱོམ་པར་
བྱའོ།

Here next is the advice. *There is no kind of deed as evil as the act of anger* for the way in which it acts as an obstacle to prevent the growth of the spiritual path within us, and destroys our good karma. *Nor is there any spiritual hardship like patience* for breaking the relentless heat of the mental afflictions. You should practice it then, concentrate on the practice of patience, and use the method of finding many different ways, an entire variety of techniques, to do so.

Contemplation Two
Anger ruins our happiness and our relationships

ཞི་སྒྲུང་རྒྱལ་རྩའི་སེམས་འཆང་ན།

ཡིད་ནི་ཞི་བ་ཉམས་མི་སྲོང་།

དགའ་དང་བདེ་བའང་མི་འཐོབ་ལ།

ལག་ཉིད་མི་འོང་ཞིང་བརྟན་མེད་འགྱུར།

If you hold to the sharp pain
Of thoughts of anger, your mind
Can know no peace;
You find no happiness,
No pleasure. Sleep stays away,
And the mind remains unsettled.

ལག་དག་ཞེས་དང་བཀུར་སྟེ་ཡིས།

རྩིན་བྱིན་དེ་ལ་བརྟེན་གྱུར་པ།

དེ་དག་གྲང་ནི་སྒྲུང་ལྷན་པའི།

ཇི་དཔོན་དེ་ལ་གསོད་པར་རྒྱོལ།

Suppose there were a master
Who bestowed upon all those
Within his care both wealth
And honor as they wished;
Still they'd rise to kill him
If he lived in fury.

དེ་ཡིས་མཇེའ་བཤེས་སྟོབས་འགྱུར།

སྦྱིན་པས་བསྐྱས་གྲང་བསྟེན་མི་བྱེད།

It leaves your friends and family
Tired of being with you;
They refuse to stay on even though
You may entice them with gifts.

མདོར་ན་ཁྱོད་ལ་འདྲི་བ་གནས་པ།
དེ་ནི་འགའ་ཡང་ཡོད་མ་ཡིན།
ཁྱོད་འདི་དགའ་ཡིས་དེ་ལ་སོགས།
སྐྱུག་བསྐྱེལ་དག་ནི་བྱེད་པར་འགྱུར།

To put it simply,
There is no one with anger
Who can be happy.
Anger our enemy
Brings us these
And other pains as well.

ཁག་ཉིས་པ་ལ་གཉིས། ཁོང་ཁྱོས་ལྷུས་སེམས་བདེ་བའི་སྐབས་མེད་པར་བྱེད་པ་དང་།
མཇེའ་བཞེས་སོགས་འཛོམས་པར་བྱེད་པའོ། །དང་པོ་ནི། སྐྱུག་བསྐྱེལ་དག་པོ་བསྐྱེད་པས་
ཞེ་སྲང་བྱུག་རྩ་ལྟ་བུའི་སེམས་འཆང་ན་ཡིད་ན་སྐྱུག་བསྐྱེལ་ཞེ་བའི་དགའ་བ་ཉམས་སུ་མི་
སྲོང་ཞིང་ཡིད་དགའ་བ་དང་། ལྷུས་བདེ་བའང་མི་འཐོབ་ལ་གཉིད་མི་འོང་ཞིང་སེམས་རྣལ་
དུ་ཕབས་པའི་བརྟན་པའང་མེད་པར་འགྱུར་རོ།

We will discuss the problems of anger that you can see in two parts: how anger denies you any feelings of physical comfort or mental peace, and how it destroys friends, relatives, and the like. Anger is like a *sharp pain* in that it causes you a fierce feeling of suffering. *If you hold to thoughts of it then your mind can know none of the joy that one feels when he or she has reached the peace where suffering is gone. A person with anger also finds no happiness mentally, nor any pleasure in the body. Sleep stays away, and the mind remains unsettled, off balance.*

ཁག་ཉིས་པ་ནི། ཁོང་ཁྱོ་ཅན་གང་དག་ལོར་དང་བཀུར་སྟེ་ཡིས་དྲིན་བྱིན་ཏེ་བསྐྱུངས་པ་ཕན་
བྱེད་དེ་ལ་བརྟན་པར་གྱུར་པ་དེ་དག་གྱང་ནི་ཞེ་སྲང་དང་སྐྱུག་བསྐྱེལ་ཞེ་བའི་ཇི་དཔོན་དེ་ལ་གསོད་པར་
སྐྱོལ་བ་ཡོད་དོ།

Suppose there were a master of an estate who bestowed upon all those within his care both wealth and honor as they wished; that is, who supported them, and gave

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them every help. *Still if the master were the kind of person who lived constantly in the emotion of fury, then even these dependents would rise against him, and kill him.*

།འོ་ལྷོ་དེ་ཡིས་མཇོམ་བཤེས་ཀྱང་ཡིད་སྲུན་ནས་སྐྱོ་བར་འགྱུར་ལ་སྤྱིན་པས་བསྐྱུས་ཀྱང་
དགའ་བས་བསྐྱེན་པར་མི་བྱེད་པས་དེ་སྐྱོང་བ་ལ་འབད་པར་བྱའོ།

It—meaning anger—leaves your friends and family tired of being with you, since you cause them so much trouble. Even though you may try to entice them with gifts, they will find it no pleasure to be around you, and will refuse to stay. This again is a reason why you should put forth great efforts to eliminate this state of mind.

།གསུམ་པ་ནི། མདོར་ན་ལྷོ་བས་བདེ་བར་གནས་པ་དེ་ནི་འགའ་ཡང་ཡོད་པ་མ་ཡིན་པས་
དེས་ན་ལྷོ་བའི་དགྲ་ཡིས་སྲུང་བཤེད་པའི་ཉེས་དམིགས་དེ་ལ་སོགས་པ་འདི་ཕྱིའི་སྐྱུག་
བསྐྱེད་དག་ནི་བྱེད་པར་འགྱུར་བའི་རྒྱ་ཕུལ་དུ་སྤྱིན་པའོ།

To put it simply, there is no one with anger who can be happy, and so it is that our enemy, anger, brings us pains in the form of the problems just mentioned, and others as well—it is the perfect way to suffer.

Contemplation Three

Anger begins with being upset, and it is useless ever to be upset

ཡིད་མི་བདེ་བའི་ཟས་རྗེད་ནས།

ཞི་སྤང་བརྟམ་ཏེ་བདག་འཇོམས་སོ།

Anger feeds on the food
Of feeling upset, then strengthened
Turns to smash me.

དེ་ལྟས་བདག་གིས་དག་བོ་དེ།

ཟས་ནི་རྣམ་པར་གཞོམ་པར་བྱ།

And so then I will smash
The sustenance that feeds
This enemy of mine.

འདི་ལྟར་བདག་ལ་གཞོད་པ་ལས།

དག་འདི་ལ་ནི་ལས་གཞན་མེད།

My foe knows no other
Kind of work at all
Except to cause me pain.

ཅི་ལ་བབ་ཀྱང་བདག་གིས་ནི།

དག་འ་བའི་ཡིད་ནི་དགྲུགས་མི་བྱ།

མི་དག་འ་བྱས་ཀྱང་འདོད་མི་འགྲུབ།

དག་འ་བ་དག་ནི་ཉམས་པར་འགྱུར།

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.

།གལ་ཏེ་བཅོས་སུ་ཡོད་ན་ནི།

།དེ་ལ་མི་དགར་ཅི་ཞིག་ཡོད།

If there is something
You can do about it,
Why should you feel upset?

།གལ་ཏེ་བཅོས་སུ་མེད་ན་ནི།

།དེ་ལ་མི་དགའ་བྱས་ཅི་ཕན།

If there is nothing
You can do about it,
What use is being upset?

།དང་པོ་ནི། ཁོང་ཁྲོས་སྐྱབ་བསྐྱེད་པའི་རྒྱལ་ཇི་ལྟ་བུ་ཞེ་ན། རང་དང་རང་གི་བ་ལ་
མི་འདོད་པ་བྱས་པ་དང་འདོད་པ་འགྲུབ་པའི་གོགས་བྱས་པ་ལས་བྱུང་བར་བྱུང་པའི་ཡིད་མི་
བདེ་ནི་ཞེ་སྐྱང་འཕེལ་བའི་ཟས་ཡིན་པས་ཡིད་མི་བདེ་བའི་ཟས་རྟེན་ནས། ཞེ་སྐྱང་གི་ལྷུས་
བརྟམ་ཏེ་སློབས་རྒྱས་ནས་འདི་དང་གཞན་དུ་བདག་འཇོམས་སོ།

Here is the first point, on the nature of the causes of anger, and the problems they bring. "Just how is it," one may ask, "that anger leads me to suffering?" Consider the emotion of becoming upset, when something you don't want to happen does happen, either to you, or to someone or something you consider yours. Consider this same emotion when something happens to prevent you from getting what you do want. This *feeling upset* is a kind of *food* that *anger feeds upon*. When anger finds this food, its body is *strengthened*—fortified—and *then it turns to smash me*, in both this and my future lives.

།གཉིས་པ་ནི་དེ་ལྟ་བུས་ན་བདག་གི་དགའ་བོ་ཞེ་སྐྱང་དེའི་ཟས་ཡིད་མི་བདེ་བ་ནི་རྣམ་པར་
གཞོམ་པར་བྱ་སྟེ། འདི་ལྟར་བདག་ལ་གཞོད་པ་བྱེད་པ་ལས་བདག་གི་དགའ་བོ་ཞེ་སྐྱང་འདི་ལ་
ནི་ལས་གཞན་མེད་པས་དགའ་བོ་གཙོ་བོ་འདི་གཞོམ་པ་ལ་འབད་པར་བྱའོ།

Here next is the point about making efforts in the methods of stopping anger. *And so then I will smash* the emotion of feeling upset, *the sustenance that feeds this enemy of mine*, this anger. I will put all my effort into destroying *my* anger, who is worst of *foes*, for he *knows no other kind of work at all except to cause me pain*.

།གསུམ་པ་ལ་གཉིས། ཡིད་མི་བདེ་བསྐྱེད་མི་རིགས་པ་དང་། དེའི་རྒྱ་མཚན་ནོ། །དང་པོ་
ནི། འོན་ཡིད་མི་བདེ་ཇི་ལྟར་སྤང་ཞེ་ན། སྤྱག་བསྐྱེད་དང་དུ་སྤངས་པའི་ཕན་ཡོན་
བསམས་ནས་ཅི་ལ་བབ་ཀྱང་བདག་གིས་ནི་རང་གི་དགའ་བའི་ཡིད་ནི་དགྲུག་པར་མི་བྱ་
སྟམ་དུ་ལེགས་པར་བསམས་ཏེ། ཡིད་དགའ་བ་ནི་ཡིད་མི་བདེ་བའི་གཉིན་པོ་ཡིན་པས་མི་
འདོད་པ་ཅི་བྱུང་ཡང་དེ་ལ་མི་དགོ་བ་བ་བྱས་ཀྱང་འདོད་པའི་དོན་མི་འགྲུབ་ཅིང་འདོད་པའི་
འབྲས་བུ་འབྱེན་པའི་དགོ་བ་དག་ནི་ཉམས་པར་འགྱུར་བས་སྤྱག་བསྐྱེད་མཐའ་དག་བསྐྱེད་
པར་འགྱུར་རོ།

The third point, on the actual methods for stopping anger, has two parts: a description of how very wrong it is to become upset, and then the reasons why it is so wrong. Here is the first.

"How can I get rid of the emotion of being upset?" you may ask. You should first contemplate the benefits of learning to accept suffering gladly. Then you must learn to think to yourself, clearly, *"No matter what happens, I will never allow my joy to be disturbed."* Joy is the antidote for *feeling upset*; and no matter what happens that you don't like, doing something which is non-virtuous in return *cannot accomplish your hopes, and only makes you lose the goodness that you do have*, the goodness that can in fact produce the result you are hoping for. If this happens, then every other sort of suffering will come as well.

།གཉིས་པ་ནི། གང་ལ་ཡིད་མི་བདེ་སྐྱེ་བའི་ཡུལ་དེ་ལ་གལ་ཏེ་བཅོས་སུ་ཡོད་ན་ནི་དེ་ལ་མི་
དགའ་བར་བྱ་བའི་རྒྱ་ཅི་ཞིག་ཡོད། དེ་མ་ཐག་བཅོས་པས་ཡིད་མི་བདེ་བ་མེད་པར་འགྱུར་
བའི་ཕྱིར་རོ། །གལ་ཏེ་བཅོས་སུ་མེད་ན་ཡང་དེ་ལ་མི་དགའ་བ་བྱས་པས་ཅི་ཕན་ཏེ་ནམ་
མཁའ་ཐོགས་བཅས་ཀྱིས་སྤོང་བ་ལ་མི་དགའ་བ་བྱས་ཀྱང་མི་ཕན་པ་བཞིན་ནོ།

Let us consider any of the objects over which we feel upset. *If there is something you can do about it, then why should you ever feel upset at all?* You could take the necessary action to fix it immediately, and never need to feel upset. *If on the other hand there is nothing you can do about it, then what is the use of being upset?* It would be as useless as getting upset at empty space, at a place where nothing was.

Contemplation Four

Perfect patience is like any other habit, and can be developed with practice

།གོམས་ནི་སྣ་བར་མི་འགྱུར་བའི།
།དངོས་དེ་གང་ཡང་ཡོད་མ་ཡིན།
།དེ་བས་གཞོན་པ་རྒྱུ་གོམས་པས།
།གཞོན་པ་ཆེན་པོ་བཟོད་པར་བྱོས།

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.

།དང་པོ་ནི། བཟོད་པ་གོམས་ན་སྣུག་བསྐྱེད་ཡང་བཟོད་པར་འགྱུར་ཏེ་སེམས་ཀྱི་འཛིན་
སྣངས་ཐམས་ཅད་གོམས་པའི་རྩ་བ་ཅན་ཡིན་པས་གོམས་ན་སྣ་བར་མི་འགྱུར་བའི་སེམས་
ཀྱི་ཚོས་ཀྱི་དངོས་པོ་དེ་གང་ཡང་ཡོད་པ་མ་ཡིན་ཞེས།

Here is the first point, which is establishing that patience is easy to rely upon once you have accustomed yourself to it. If you make a habit of patience, then you will be able to endure any kind of suffering. The way we think of anything is based primarily on how we have become accustomed to think, on our mental habits. As such *there is nothing in the world*—that is, no quality of the mind—which does not come easily if you make a habit of it.

།རྒྱ་མཚན་དེ་བས་ན་ཚ་བྲང་དང་གཞན་གྱིས་ཚིག་རྒྱབ་སྒྲིབ་པ་ལ་སོགས་པའི་གཞོན་པ་རྒྱུ་
རྩ་དང་དུ་སྣངས་ནས་བཟོད་པ་བསྐྱེད་པས་དམྱེལ་བའི་མི་ལ་སོགས་པའི་གཞོན་པ་ཆེན་
པོ་འང་བཟོད་པར་འགྱུར་བར་སེམས་པར་བྱོས་ཤིག།

For this reason *then you should* learn to think this way: "Suppose I can *bear*, and learn to accept gladly, *the small pains*—things like feeling too hot or too cold, or else situations like having someone say something unpleasant to me. If I

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make a habit of this, I will *thus* be able to *endure the greater* pains as well: things like the fire of the hell-worlds, and so on.

ཡལ་སྤྲུལ་འཇམ་བའི་མདོ་ལས། བཙམ་ལྡན་འདས་ཚོས་ཐམས་ཅད་ལ་བདེ་བར་འགྲོ་བ་
ཞེས་བྱ་བའི་ཉིང་ངེ་འཛིན་མཆིས་ཏེ། ཉིང་ངེ་འཛིན་དེ་གང་གིས་ཐོབ་པས་བྱང་རྒྱལ་སེམས་
དཔའ་དམིགས་པའི་དངོས་པོ་ཐམས་ཅད་ལ་བདེ་བའི་ཚོར་བ་ལ་སྤྲུལ་སྤྱོད་བར་འགྱུར་ཞིང་
སྤྲུལ་བསྐྱེད་གྱི་ཚོར་བ་མི་སྤྱོད་ལ། ཞེས་པ་ནས། དེ་ལ་སེམས་ཅན་དཔྱུལ་བའི་གཞོན་པས་
གཞོན་པ་བགྲིས་ཀྱང་བདེ་བའི་འདུ་ཤེས་ཉི་བར་གནས་པར་འགྱུར་བ་དང་། ཞེས་སོགས་སྐྱེ་
ཚེར་གསུངས་སོ།

The sutra entitled *The Meeting of the Father and the Son* describes this in greater detail, for example in a section that begins:

Oh Victorious One, there is a kind of concentration called "living in happiness over everything that is." Any bodhisattva who attains this type of concentration feels a sensation of pleasure, and only pleasure, whenever they focus on any object at all; they never feel any kind of unpleasantness...

The sutra then continues with,

. . . These types of persons could even be assailed by the sufferings of the realms of hell, and yet still maintain their perception of it as pleasure.

Contemplation Five
Patience is a decision, a state of mind

།ལ་ལ་བདག་གི་བླག་མཐོང་ན།
།དཔའ་བརྟན་ལྷག་པར་སྐྱེ་འགྲུར་ཡོད།
།ལ་ལ་གཞན་གྱི་བླག་མཐོང་ན།
།བོག་ཅིང་བརྒྱལ་བར་འགྲུར་བ་ཡོད།

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.

།དེ་ནི་སེམས་ཀྱི་ངང་བརྟན་དང་།
།སྲུང་མའི་ཚུལ་ལས་གྲུར་པ་ཡིན།

All of this derives
From either steadfastness
Or cowardice, in the mind.

།དེ་བས་གཞོན་པ་བྱད་བསད་ཅིང་།
།སྤྱུག་བསྐྱེད་ནམས་ཀྱིས་མི་ཚུགས་བྱོས།
།མཁས་པས་སྤྱུག་བསྐྱེད་བྱུང་ཡང་ནི།
།སེམས་ཀྱི་རབ་དང་རྫོག་མི་བྱ།

Learn then to disregard
Harms, and never allow
Any pain to touch you.
Hurt may come; but the wise
Never let suffering cloud
Their clarity of mind.

ཁམ་མཁོན་གྱིས་མཚོན་བསྐྱེད་པའི་བདག་གི་བྲག་
མཚོང་ན་དཔའ་བརྟན་ལྷག་པར་སྐྱེ་བར་འགྱུར་བ་ཡོད་ལ། བརྟན་མ་ལ་ལ་གཞན་གྱི་བྲག་
མཚོང་ན་ཡང་བོག་ཅིང་བརྐུལ་བར་འགྱུར་བ་ཡང་ཡོད་པས་དེ་ནི་སྤྱི་རོལ་གྱི་དངོས་པོ་
གཅིག་མཐུ་ཆེ་ཅུང་ཅུང་གྱུར་པ་དང་། ལུས་ལ་སྤྱི་སོགས་ཀྱི་བྲུང་པར་མ་ཡིན་གྱི་སེམས་ཀྱི་
ངང་བརྟན་པ་དང་བརྟན་མའི་ཚུལ་ལས་གྱུར་པ་ཡིན་པས་སྤྱག་བསྐྱེད་དང་ལེན་གྱི་བཟོད་པ་
བསྐྱོམ་པ་ལ་འབད་པར་བྱའོ།

Here is the fourth point, where an example is presented to show how, once you have accustomed yourself to it, patience can be made very powerful. There are *some* kinds of people, warriors, who *when they catch sight of their own blood* after another person has struck them with a weapon are incited, and *rise to a higher level of ferocity* in the battle. There are also *some* other types, cowards, who *when they see even someone else's blood faint and fall unconscious*.

These reactions are not something which depends upon any distinction such as the relative force of the external blow, or the amount of resilience to the blow exhibited by the body. Rather *all of this derives* from something *in the mind, either steadfastness or cowardice*. Therefore we should exert ourselves in learning to practice the kind of patience where we can take suffering upon ourselves gladly.

ཁག་ཉིས་པ་ནི། དེ་བས་ན་སེམས་བརྟན་པར་གྱིས་ལ་རང་ལ་གཞོན་པ་བྱུང་བ་བྲུང་དུ་བསད་
ནས། སྤྱག་བསྐྱེད་ལྷག་པར་སྐྱེ་བའི་ཚུགས་པར་བྱོས་ཤིག ། ཐེག་པ་ཆེན་པོའི་ལམ་བསྐྱོམ་
པ་ལ་མཁའ་པས་ཚོར་བ་སྤྱག་བསྐྱེད་བྱུང་ཡང་མི་བཟོད་པར་བྱས་ནས་སེམས་ཀྱི་རབ་ཏུ་
དང་བ་བྲོ་བས་སྤྱི་སོགས་ཀྱི་བྱའོ།

Next is a summary on the points mentioned above. For these reasons *then* we should *learn* to make our minds tough, and *to disregard* the harms that come to us: *never allow any type of pain to touch you*. Feelings of *hurt* may come, but those who are *wise*—in the sense of being skilled in the greater way—should *never let anger cloud the clarity of their mind*, no matter what *sufferings* they may meet with.

Contemplation Six
Learn to disregard wounds in battle

ཉོན་མོངས་རྣམས་དང་གཡུལ་འགྲོད་ལ།
།གཡུལ་འགྲོད་ཚེ་ན་གཞོད་པ་མང་།
།སྐྱུག་བསྐྱལ་ཐམས་ཅད་བྱད་བསད་ནས།
།ཞེ་སྤང་ལ་སོགས་དག་འཛུམས་པ།
།དེ་དག་རྒྱལ་བྱེད་དཔའ་བོ་སྟེ།
།ལྷག་མ་རོ་ལ་གསད་པའོ།

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

།བཞི་པ་ནི། ཁྲོ་བ་ལ་སོགས་པའི་སྤང་བྱ་ཉོན་མོངས་རྣམས་དང་གཉེན་པོ་གཡུལ་འགྲོད་པ་
ལ་གཡུལ་འགྲོད་པའི་ཚེ་ན་སྐྱུག་བསྐྱལ་གྱི་གཞོད་པ་མང་ཡང་། འཛིག་ཉེན་པ་མཚོན་པོག་
པའི་སྐྱུག་བསྐྱལ་བྱད་དུ་བསད་ནས་དག་གསོད་པ་དཔའ་བོར་བྱེད་ན་ལུས་སེམས་གྱི་སྐྱུག་
བསྐྱལ་ཐམས་ཅད་བྱད་དུ་བསད་ནས་ཞེ་སྤང་ལ་སོགས་པ་ཉོན་མོངས་པའི་དག་འཛུམས་པ་
ཉོན་མོངས་དེ་དག་ལས་རྒྱལ་བར་བྱེད་པ་ལ་དཔའ་བོ་ཞེས་བྱ་སྟེ། ལྷག་མ་མ་བསད་ཀྱང་
ངང་གིས་འཛི་བའི་སྐྱེ་བོ་བསོད་པ་ནི་རོ་ལ་གསོད་པ་དང་འདྲ་བས་དཔའ་བོ་ཞེས་མི་བྱའོ།

Here is the fourth point, on the benefits of making efforts to eliminate your mental afflictions. *We are locked in combat with mental affliction*, with thoughts such as anger and the like, things which we seek to eliminate from our minds.

Course XI: Guide to the Bodhisattva's Way of Life, Part II
Reading One

And in a war, many wounds, many sufferings, are sustained. In the world a man or woman is counted a warrior if they can ignore the pains that come as others strike their body, and continue on to slay their foe.

We on the other hand are learning to *ignore any kind of pain that might ever come* in body or in mind, and to go on to *smash the foes of our mental afflictions, anger and such.* The act of *conquering these mental afflictions is the thing that makes you a true warrior; the rest don't deserve to be called warriors,* because it is the same as if they were *only killing corpses*—they are slaying people who, even if someone hadn't killed them, would have died on their own anyway, by the very nature of things.

Course XI: Guide to the Bodhisattva's Way of Life, Part II
Reading One

Part One of An Outline of the Explanation of the Chapter on Patience
from the *Guide to the Bodhisattva's Way of Life*,
to accompany Reading One

I. Throwing oneself into the practice of patience by eliminating obstacles to finding and maintaining this antidote

A. Considering the problems caused by anger

1. Problems you cannot see

a. How anger destroys your store of good karma

b. Encouragement to make efforts in practicing patience, once you have grasped the disadvantages of anger and the benefits of patience

2. Problems you can see

a. How anger denies you any feelings of physical comfort or mental peace

b. How anger destroys friends, relatives, and the like

3. A summary of the problems caused by anger

B. Considering the benefits of patience

II. Focusing on methods of achieving patience

A. Meditating upon the benefits of putting a stop to the causes of anger

1. The nature of the causes of anger, and the problems they bring

2. Advice to make efforts in the methods of stopping anger

3. The actual methods for stopping anger

a. How wrong it is to begin feeling upset

b. Why it is wrong to feel upset

4. Making efforts in eliminating the causes of anger, through analyzing them in detail

a. A general presentation of the different types of objects that can incite you to anger

b. Stopping anger at those who cause what you don't want

i. Stopping anger at those who do you wrong

a) Keeping patience with those who cause you suffering

i) Practicing the kind of patience where you willingly take on suffering

Course XI: Guide to the Bodhisattva's Way of Life, Part II
Reading One

- a1. The contemplation of how the very nature of life is nothing more than impure and suffering anyway
- b1. The contemplation of the benefits of practicing patience
- c1. The contemplation of how, once you have accustomed yourself to it, relying on patience is no difficult thing
 - a2. A detailed explanation
 - a3. Establishing that patience is easy to rely upon once you have accustomed yourself to it
 - b3. Proving this point through the use of an example
 - c3. The objects towards which patience is practiced
 - d3. An example to show how, once you have accustomed yourself to it, patience can be made very powerful
 - b2. A summary
- d1. The benefits of making efforts to eliminate your mental afflictions
- e1. An expanded explanation of the benefits of meditating upon suffering

The Asian Classics Institute

Course XI: Guide to the Bodhisattva's Way of Life, Part II

Reading Two: Contemplations on the Perfection of Patience, Part II

The following contemplations are based on the *Guide to the Bodhisattva's Way of Life* (*Bodhisattvacharyavatara*; *Byang-chub-sems-dpa'i spyod-pa la 'jug-pa*) of the Buddhist master Shantideva (circa 700 AD), and the commentary upon it by Gyaltsab Je Darma Rinchen (1364-1432) entitled *Entry Point for Children of the Victorious Buddhas* (*rGyal-sras 'jug-ngogs*). The relevant sections are found at folios 15B-16B and 61A-64B, respectively, in the ACIP electronic editions TD3871 and S5436.

The content of the contemplations is translated directly from the root text and commentary; the names of the contemplations are not a part of the original text, but are based on the divisions of Gyaltsab Je's commentary and have been supplied for reference. Each lesson is accompanied by the full detailed outline for the section from Gyaltsab Je's commentary.

Contemplation Seven

We should then be angry at unwitting physical objects

མཁྲིས་པ་ལ་སོགས་སྐྱབ་བསྐྱལ་གྱི།

འབྱུང་གནས་ཆེ་ལ་མི་ཁྲོ་བར།

སེམས་ཡོད་རྣམས་ལ་ཅི་སྒྲོ།

དེ་དག་ཀུན་ཀྱང་རྐྱེན་གྱིས་བསྐྱལ།

You fail to feel anger
For bile and such,
These major sources of pain;
Why then are you angry
At those with minds? They're all
Impelled by influences.

།དཔེར་ན་མི་འདོད་བཞིན་དུ་ཡང་།
།ནད་འདི་འབྱུང་བར་འགྱུར་བ་ལྟར།
།དེ་བཞིན་མི་འདོད་བཞིན་དུ་ཡང་།
།ནན་གྱིས་ཉོན་མོངས་འབྱུང་བར་འགྱུར།

Illness for example is something
Which occurs despite the fact
We never wished it to;
Just so the arrival
Of violent mental affliction
Is something we never wanted.

།ཁྱོད་བར་བྱ་ཞེས་མ་བསམས་ཀྱང་།
།སྐྱེ་བོ་རྣམས་ནི་གྱི་ནར་ཁྲོ།
།བསྐྱེད་པར་བྱ་ཞེས་མ་བསམས་ཀྱང་།
།ཁྱོད་དེ་བཞིན་སྐྱེ་བར་འགྱུར།

Anger wells up in people
Despite themselves; no one says,
"I think I'll get angry now."
Anger comes then all the same,
And it starts without anyone saying
"I think I'll start it now."

།དང་པོ་ནི། བ་རོལ་པོས་བདག་ལ་གཞོན་པ་བྱས་པས་ཁྱོད་བར་དུ་གསེར་མོ་ཞེ་ན། །མི་དུགས་
ཉེ་རང་གི་མཁྲིས་པ་ལ་སོགས་པ་ཆ་མ་སྟོམས་པར་འབྱུགས་པའི་སྐྱུག་བསྐྱེད་ཀྱི་འབྱུང་
གནས་ཆེན་པོ་ལ་མི་ཁྱོད་བར་སེམས་ཡོད་ཀྱི་སྐྱེ་བོ་རྣམས་ལ་ཅི་སྟེ་ཁྲོ།

Here is the first point, where we cover the reasons why it is improper to feel anger towards people who have mental afflictions. "It is right," you may begin, "to be angry at another person, since they have hurt me." And yet it is not right, for *you fail to feel anger for bile and such, these things which when they fall out of balance are major sources of pain for you. Why then are you angry only at those with minds*—that is, with living beings?

མཁྲིས་པ་སོགས་རྒྱུ་གྱིས་རང་དབང་མེད་པར་བྱུང་བས་མི་ཁྲོའི་ཞེན། གང་ཟག་ལ་ཡང་
ཁྲོ་བར་མི་རིགས་པར་བཤམ། ཉོན་མོངས་ཅན་གྱི་གང་ཟག་དེ་དག་ཀུན་ཀྱང་ཡོན་མོངས་པའི་
རྒྱུ་གྱིས་བསྐྱེད་བསུལ་བས་ཁོ་ལ་རང་དབང་མེད་པའི་ཕྱིར་རོ།

"But it's not the same," you may object. "Bile and the rest do not occur of their own accord, but rather due to other influences. This is why I do not feel angry at them." In that case then it is very wrong for you to become angry at people either, because *they too are all impelled by other influences*—that is, by their mental afflictions—and are not acting out of their own accord.

།དཔེར་ན་མི་འདོད་བཞིན་དུ་ཡང་རྒྱུ་ཚང་བས་ནད་འདི་འབྱུང་བར་འགྱུར་བ་ལྟར་དེ་བཞིན་
དུ་ཞེ་སྒྲུང་ཡང་གང་ཟག་དེ་མི་འདོད་བཞིན་དུ་ཡང་ཡིད་མི་བདེ་ལ་སོགས་པའི་རྒྱུས་ནན་
གྱིས་ཉོན་མོངས་འབྱུང་བར་འགྱུར་བས། ཁྲོ་ན་ཉོན་མོངས་ལ་ཁྲོ་བར་རིགས་གྱི་གང་ཟག་
ལ་ཁྲོ་བར་མི་རིགས་སོ།

Illness for example is something which occurs when all the conditions are there for it to occur, despite the fact that we never wished it to. Just so the arrival of anger is something we never wanted; mental afflictions occur when the causes for them—unhappiness and the like—press upon us violently. If you're going to get mad then, you should do so at the mental afflictions; it is wrong for you to be angry at the person.

།གཉིས་པ་ནི། བ་རོལ་པོས་གཞོད་པ་བྱ་བར་བསམས་པས་ཉོན་མོངས་དང་མི་མཚུངས་སོ་
ཞེན། ཁྲོ་བ་རྒྱ་རྣམས་གྱིས་བསྐྱེད་པར་བྱ་ཞེས་མ་བསམས་ཀྱང་རྒྱ་ཚང་བས་སྐྱེ་བོ་རྣམས་ནི་
གྱི་ན་རང་དགར་ཁྲོ་བ་བསྐྱེད་ལ། ཉོན་མོངས་བསྐྱེད་པར་བྱ་ཞེས་མ་བསམས་ཀྱང་ཁྲོ་བ་དེ་
བཞིན་དུ་སྐྱེ་བར་འགྱུར་གྱི་རང་ལ་རང་དབང་མེད་པའི་ཕྱིར་རོ། །ཡང་ན་ཕྱིད་སྒྲ་མ་གང་
ཟག་དང་ཕྱིད་ཕྱི་མ་ཉོན་མོངས་གྱི་རྒྱུ་ལ་བཤད་དོ།

Here is the second point, a demonstration that anger is not something which is felt at will. "But other people," you may object, "are not the same as the mental afflictions you've mentioned, for people do harm to me intentionally." *No one* though goes around *saying, "I think I'll get angry now, I think I will see that all the causes for anger come and make it start now."* Anger rather wells

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up in people despite themselves, almost randomly, whenever the causes for it are all present; it starts without anyone saying, "I think I'll start it, get angry, right now." All the same though anger comes then; at this point we've no self-control of ourselves.

The last verse is also explained by dividing it into halves, with the first half referring to the influences that bring about the person who is angry, and the second half referring to those that bring about the mental affliction of anger.

Contemplation Eight

Who really made the things that make us angry?

།གཙོ་བོ་ཞེས་བྱས་གང་འདོད་དང་།

།བདག་ཅེས་བརྟགས་པ་གང་ཡིན་པ།

།དེ་ཉིད་བདག་ནི་འབྱུང་བྱ་ཞེས།

།ཆེད་དུ་བསམས་ཤིང་འབྱུང་བ་མེད།

This thing they believe
Called the "primal One,"
Or the supposed "Self-Existent Being,"
Never came about by thinking
For a purpose to themselves,
"Now I should occur."

།མ་སྐྱེས་པར་ནི་དེ་མེད་ན།

།དེ་ཚེ་སྐྱེ་བར་འདོད་པ་གང་།

།ཡུལ་ལ་རྟག་ཏུ་ག་ཡིང་འགྱུར་བ།

།འགག་པར་འགྱུར་བའང་མ་ཡིན་ནོ།

If it cannot be with a thing
That never grew itself, then what
Do you think can grow then?
It must forever shift its focus
To its object, a thing that never
Did come to an end.

།ཅི་སྟེ་བདག་དེ་རྟག་ན་ནི།

།མཁའ་བཞིན་བྱེད་པ་མེད་པར་མངོན།

།རྐྱེན་རྣམས་གཞན་དང་ཕྱད་ན་ཡང་།

།འགྱུར་བ་མེད་ལ་ཅི་བྱས་ཡོད།

Isn't it obvious, that if this Self
Were unchanging, then like empty space
It could never act to do something?
And even if it happened due to
Other influences, how could they
Act on something changeless?

བྱེད་པའི་ཚེ་ཡང་སྡོན་བཞིན་ན།

བྱེད་པས་དེ་ལ་ཅི་ཞིག་བྱས།

དེ་ཡི་བྱེད་པ་འདི་ཡིན་ཞེས།

འབྲེལ་པར་འགྱུར་བ་གང་ཞིག་ཡོད།

When they did then it would stay
Existing as it was before,
So doing would do nothing.
Where is something you can say
It does that has at all any kind
Of relationship with it?

དེ་ལྟར་ཐམས་ཅད་གཞན་གྱི་དབང་།

དེ་ཡི་དབང་གིས་དེ་དབང་མེད།

དེ་ལྟར་ཤེས་ན་སྤྱུལ་ལྟ་བུའི།

དངོས་པོ་ཀུན་ལ་སློ་མི་འགྱུར།

And so it is that everything
Depends on other influences,
They on other, inevitably.
Understand this, feel no anger
Towards any of these things
Like pictures of illusion.

རྣམ་ཐུན་སྣོད་སྣོད་བས་གསུམ་ཆ་མཉམ་པ་ལ་མཚན་ཉིད་ལྡན་ལྡན་གྱི་གཙོ་བོ་དང་དེས་རྣམ་
འགྱུར་གྱིས་བསྐྱེད་པའི་གཞོན་པ་སོགས་རང་དབང་དུ་བསྐྱེད་དོ་ཞེས་བྱ་བར་གང་འདོད་པ་
དང་ཤེས་རིག་གི་སྐྱེས་བུ་ལ་བདག་ཅེས་བརྟགས་ནས་ཡུལ་ལ་རང་དབང་དུ་ལོངས་སྤོང་

པར་བརྟགས་པ་གང་ཡིན་པ་དེ་མི་རིགས་པར་ཐལ། བདག་དང་གཙོ་བོའི་དེ་ཉིད་བདག་ཉིད་
རང་དབང་དུ་ཡུལ་སྤོང་བ་དང་རྣམ་འགྲུར་བསྐྱེད་པའི་ཆེད་དུ་འབྱུང་བར་བྱ་ཞེས་ཆེད་དུ་
བསམས་ཤིང་འབྱུང་བ་མེད་ལ་བྱ་བ་བྱེད་མི་རྣམས་པ་རི་བོང་གི་རྩ་དང་མཚུངས་པའི་ཕྱིར་རོ།

Here is the first point, a refutation of the idea that the primal One could produce all the expressions of the world on its own accord. Consider now *this thing that they believe in called the "primal One,"* which is supposed to be made of equal parts of Particle, Darkness, and Courage, and is supposed to have five different qualities. They say it does, on its own accord, create harms and other such things, all included into what are considered its "expressions."

Or consider the supposed "Self-Existent Being," otherwise known as the "Original Mental Being," which is said to experience its objects on its own accord. Neither of these though could be real, for the "Self-Existent Being" and the "primal One" *never came about by thinking to themselves, all by themselves, "Now I should occur, for a specific purpose—so that I can experience objects, or create my expressions."* But in fact they could never make anything occur, they could never actually do anything, no more than the horns on a rabbit's head could.

འབྲས་བུ་བསྐྱེད་པ་དེའི་ཚེ་གཙོ་བོ་དེ་ལས་འབྲས་བུ་སྐྱེ་བར་འདོད་པ་གང་ཡིན་པ་དེ་མི་
རིགས་པར་ཐལ། གཙོ་བོ་དེ་ཉིད་མ་སྐྱེས་པའི་ཕྱིར། བྱ་བ་པར་ཐལ། རང་ཉིད་མ་སྐྱེས་པར་
ནི་འབྲས་བུ་བསྐྱེད་པ་དེ་མེད་ན་སྟེ་མེད་པས་བྱ་བ་པའི་ཕྱིར་རོ།

Let's consider *what* it is that *you think can grow then,* at the point when the primal One is supposed to produce some result. It would be completely mistaken to believe that the One could produce any result, at all, since this One itself never grew from anything in the first place. And this must absolutely be the case, because it is logically impossible for anything to produce a result, *it cannot be, if that thing—that is, because that thing—was such that it never grew itself.*

འགཉིས་པ་ནི། ཤེས་རིག་གི་སྐྱེས་བུ་དེ་ཡུལ་ལ་ལོངས་མི་སྤོང་པའི་དུས་ཅན་གྱི་འགག་པར་
འགྲུར་བ་མ་ཡིན་ནོ་སྟེ་མ་ཡིན་པར་ཐལ། ཡུལ་ལོངས་སྤོང་པའི་རྟག་དངོས་སུ་ཁས་
སྲངས་པ་གང་ཞིག་དེ་ཡིན་ན་ཡུལ་ལ་རྟག་ཏུ་ག་ཡིངས་པར་འགྲུར་བས་ཏེ། ཡུལ་མི་
འཛིན་པའི་དུས་མི་སྤོང་པའི་ཕྱིར་རོ། འགཉིས་པ་ལ་གསུམ། རྟག་པས་འབྲས་བུ་བསྐྱེད་པ་

མི་འབྲུག་པ་དང་། རྒྱུན་ལ་ལྷོས་པ་མི་འབྲུག་པ་དང་། རྒྱུན་དང་འབྲེལ་པ་མེད་པའོ། །དང་
པོ་ནི།

Here is the second point, a refutation of the idea that the Original Mental Being could experience objects on its own accord. Let us consider this Original Mental Being. Isn't it true then that it would be *a thing* that could never have a time when it was *not* experiencing its object, *that never did come to an end*—that is, never could come to an end with each experience? This is because (1) you believe it to be an unchanging but functional thing which experiences its objects; and (2) if it were such a thing, then *it must forever shift its focus to its object*. And if this were the case, then it would be impossible for there to ever be a time when it were not holding to its object.

The second point here is a refutation of the idea that the self-existent being accepted by the Logicalists could ever exist of its own accord. Here there are three separate steps: a demonstration that it is incorrect to think that an unchanging thing could ever produce a result; a demonstration that it is incorrect to think that this same thing could rely upon some other influence; a demonstration that this same thing could never share a relationship with some influence. Here is the first.

རིགས་པ་ཅན་པ་བདག་གཟུགས་ཅན་དང་རྟག་དངོས་སུ་འདོད་ཅིང་། དེས་གཞོན་པ་སོགས་
བསྐྱེད་པར་འདོད་དོ། །ཅི་སྟེ་བདག་དེ་རྟག་དངོས་ཡིན་ན་ནི་འདུས་མ་བྱས་ཀྱི་ནམ་མཁའ་
བཞིན་དུ་འབྲས་བུ་བསྐྱེད་པའི་བྱེད་པ་མེད་པར་མངོན་ཞིང་གསལ་བར་ཐལ་འོ།

The Logicalists believe in a self-existent being that is both something physical and also an unchanging thing that can perform a function. They say then that it creates those things that do us harm. But *isn't it obvious*, isn't it very clear, *that if this Self were an unchanging thing which could perform a function, then it would be like empty space, and could never act to do something like producing an effect?*

།གཉིས་པ་ནི། རང་གི་དོ་བོ་རྟག་ཀྱང་རྒྱུན་དང་ཕྱད་ནས་འབྲས་བུ་བསྐྱེད་ཅི་ན། རྟག་པ་རྒྱུན་
དང་ཕྱད་པ་མི་སྲིད་ཅིང་རྩོལ་བ་ལ་སོགས་པའི་རྒྱུན་ནམས་གཞན་དང་ཕྱད་ན་ཡང་རྒྱུན་གྱིས་
དེ་ལ་ཅི་བྱར་ཡོད་ཅུང་ཟད་ཀྱང་བྱར་མེད་པར་ཐལ། བདག་དེ་འགྱུར་བ་མེད་པའི་ཕྱིར།
འབྲས་བུ་ཐལ། རྒྱུན་གྱིས་ཕན་པ་བྱེད་པའི་ཚེ་ཡང་བདག་དེ་འབྲས་བུ་མི་སྐྱེད་པའི་དུས་ཀྱི་

སྔོན་གྱི་རང་བཞིན་ལས་མ་འདས་པ་གང་ཞིག་དེ་ལས་མ་འདས་ན་ཕན་པ་བྱེད་པས་བདག་དེ་
ལ་ཅི་ཞིག་བྱས་ཏེ། བྱེད་པར་ཅུང་ཟད་ཀྱང་མི་བྱེད་པའི་སྤྱིར་རོ།

Here is the second step. One may respond with the following: "Although this Self is by its nature unchanging, it produces results when it encounters certain influences." And yet it is impossible for an unchanging thing to encounter an influence; *and even if it did happen due to its encountering some other influences, such as the will that something happen or the like, then how could these things, these influences, act on something changeless?* It could never have any effect upon it at all, because this Self is changeless.

This logic is inescapable, because *when they*—any particular influences—*did* affect this Self in any way, *then* the Self would never budge, it would never change to have any other nature than it already had: *it would stay exactly as it was before.* And if the Self never changed, then *doing* something to it *would do nothing*; there wouldn't be the slightest difference between the way it was and the way it is.

།གསུམ་པ་ནི། རོ་བོར་གྱུར་པའི་ཕན་པ་མི་བྱེད་ཀྱང་ཕན་པ་དོན་གཞན་བྱེད་དོ་ཞེ་ན། དེ་
ཡང་མི་འཐད་པར་ཐལ། བདག་དེའི་འབྲས་བུ་བསྐྱེད་པའི་བྱེད་པ་ཕན་པ་དོན་གཞན་འདི་
ཡིན་ཞེས་བདག་དང་འབྲེལ་བར་འགྱུར་བ་གང་ཞིག་ཡོད། བདག་གཅིག་དང་དེ་བྱུང་གི་
འབྲེལ་པ་གང་ཡང་མེད་པའི་སྤྱིར་རོ།

Here is the third step. Someone may respond again, with the following: "Even though the Self doesn't affect anything else in a way that alters its basic nature, it does affect things in a way that is peripheral to itself." This too though is completely incorrect. *Where is something you can point to at all and say that this is the peripheral effect, this is what the Self does in creating its result, that could have any kind of relationship with it?* No relationship is possible, for there is neither the relationship of identity, nor the relationship of origination.

།གསུམ་པ་ནི། དེ་ལྟར་འབྲས་བུ་བསྐྱེད་པའི་བྱ་བ་ཐམས་ཅད་གཞན་གྱི་དབང་ཅན་ཡིན་ལ་
རྒྱུན་དེ་རྣམས་ཀྱང་རྒྱ་རྒྱུན་སྣ་སྣ་མ་དེའི་དབང་གིས་འབྱུང་བས་འབྲས་བུ་དེ་འབྱུང་མི་
འབྱུང་གི་དབང་མེད་པ་སྐྱུ་མ་དང་སྐྱུ་ལ་པ་ལྟ་བུའོ། །དངོས་པོ་ཐམས་ཅད་རང་བཞིན་གྱིས་
གྲུབ་པས་སྟོང་བཞིན་དུ་བྱ་བ་བྱེད་པ་དེ་ལྟར་ཤེས་ནས་སྐྱུ་ལ་པ་ལྟ་བུའི་དངོས་པོ་ཀུན་ལ་ཁོ་

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བར་མི་འགྱུར་བས། ཉོན་མོངས་ཀྱི་ས་བོན་འཇོམས་པའི་རྟོན་འགྲུང་རང་བཞིན་མེད་པར་
རྟོགས་པ་ལ་བསྐྱབ་པར་བྱའོ།

Here is the third point from before, which is an explanation of why it is improper to feel anger once you have understood that all beings are like a magical show. *And so it is that everything* in the production of a result *depends on other influences*, while *these* influences depend themselves *on other*, previous causes and influences, they on theirs, and so on. In a sense then it is *inevitable* whether a particular result will come out or not, it is all up to the causes, and so these things are like a magical show, like pictures of illusion. You must *understand this* fact, that each and everything which does something is empty of any nature of its own, and yet still functions perfectly well. If you do so, then you will *feel no anger towards any of these things* that are *like pictures of illusion*. Thus you must train yourself in the realization of the fact that dependent origination has no nature of its own, for it is this realization which destroys the very seeds of mental affliction.

Contemplation Nine

*People do so much harm to themselves
that it is no surprise if they hurt us*

།བག་མེད་པས་ནི་བདག་ལའང་བདག།

།ཚེར་མ་ལ་སོགས་གནོད་པ་བྱེད།།

།བྱད་མེད་ལ་སོགས་ཐོབ་བྱའི་ཕྱིར།།

།རྩམ་ཞིང་ཟས་གཅོད་ལ་སོགས་བྱེད།།

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.

།ཁ་ཅིག་འགག་ཅིང་གཡང་སར་མཚོང་།།

།དུག་དང་མི་འཕྲོད་ཟ་བ་དང་།།

།བསོད་ནམས་མ་ཡིན་སྲོད་པ་ཡིས།།

།རང་ལ་གནོད་པ་བྱེད་པ་ཡོད།།

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.

།གང་ཚེ་ཉོན་མོངས་དབང་གྱུར་པས།།

།བདག་སྐྱུག་ཉིད་ཀྱང་གསོད་བྱེད་པ།།

།དེ་ཚེ་དེ་དག་གཞན་ལུས་ལ།།

།གནོད་མི་བྱེད་པར་ཇི་ལྟར་འགྱུར།།

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?

ཉོན་མོངས་སྐྱེས་པས་དེ་ལྟ་བུར།
འབདག་གསོད་ལ་སོགས་ཞུགས་པ་ལ།
སྤྱིང་ཇི་རྒྱ་ལ་མ་སྐྱེས་ན།
ཁྲོ་བར་འགྱུར་བ་ཅི་ཐའོག་དང་པོ་ནི།

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.

གཞན་ལ་གཞོད་བྱེད་གྱི་གང་ཟག་དེ་དག་ནི་བག་མེད་པ་ཉོན་མོངས་པའི་དབང་གིས་ནི་
བདག་ལའང་བདག་རང་ཉིད་གྱིས་ཁ་ཅིག་ཐར་པའི་དོན་དུ་ཚོར་མ་ལ་འགྲོ་བ་དང་གཡང་དུ་
མཚོང་བ་ལ་སོགས་གཞོད་པ་བྱེད་པ་དང་། ཁ་ཅིག་བྱུད་མེད་དང་ཚོར་ལ་སོགས་པ་ཐོབ་
པར་བྱ་བའི་ཕྱིར་རྒྱུ་ཞིང་སྤྱོད་སྤོངས་པས་ཟས་གཅོད་པ་ལ་སོགས་པ་བྱེད་པ་དང་། ཁ་ཅིག་ཉོན་
མོངས་ནས་འགག་ཅིང་གཡང་སར་མཚོང་བ་དང་། དུག་དང་མི་འཕྲོད་པ་ཟ་བ་དང་བསོད་
ནམས་མ་ཡིན་པ་ངན་འགྲོའི་རྒྱ་སྤྲིག་པ་སྤྲོད་པ་ཡིས་རང་ལ་ཚོ་འདི་དང་ཕྱི་མར་གཞོད་པ་
བྱེད་པ་ཡོད་པས་རང་ལ་གཞན་གྱིས་གཞོད་པ་བྱས་པ་རྒྱ་མཚན་དུ་བྱས་ནས་ཁྲོ་བར་ག་ལ་
རིགས།

Here is the first point, which is how some people, out of their own ignorance, even do harm to themselves. Let's consider the kinds of people who hurt other people. *There are those who, having lost their senses, having lost control due to their mental afflictions, hurt even themselves by themselves.* Some, thinking it

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will lead them to some kind of nirvana, do all kinds of harm to themselves: they roll around in beds of *thorns*, jump from cliffs, and do other *such* things. Others, to get a woman or money or the like, start becoming obsessed, and out of anger then do things like refusing to eat food. Some others, oppressed by their mental afflictions, go and hang themselves, or leap from cliffs, or swallow poison or other harmful things. Others go and hurt themselves, in both this and their future births, by living in a way against the virtuous life, in a way that they commit many bad deeds which will lead them to the lower realms. Therefore it is impossible to justify your anger by saying that it is because you have been harmed by someone else.

གཉིས་པ་ནི། བཀའ་གི་ཚེ་རང་ཉིད་ཉོན་མོངས་པའི་དབང་དུ་གྱུར་པས་བདག་རང་གི་སྤིང་དུ་
སྐྱབས་ཅིང་ཡངས་པ་ཉིད་ཀྱང་གསོད་པར་བྱེད་པ་དེའི་ཚེ་དེ་དག་གཞན་གྱིས་ལུས་ལ་གཞོད་པ་
མི་བྱེད་པར་ཇི་ལྟར་འགྱུར་གཞོད་པ་བྱེད་པ་མི་འཚམ་པར་གཟུང་ནས་བློ་བར་མི་རིགས་སོ།

Here is the second point, which describes how it is no great surprise that people do harm to others, since these ignorant ones even kill themselves. *If people driven to it because of their mental afflictions even kill their own selves, so dear and precious to them, then what surprise could it ever be to see that they also act in ways that harm the bodies of other people?* We should realize that this fits their way of life well, and thus understand how wrong it is to be angry with them.

།གསུམ་པ་ནི། དེས་ན་ཉོན་མོངས་སྐྱེས་པས་སྤར་བཤད་པ་དེ་ལྟ་བུར་གཞན་ལ་གཞོད་པ་
བྱེད་པ་དང་། བདག་གསོད་པ་ལ་སོགས་པ་ལ་ཞུགས་པ་ལ་སྤིང་ཇི་བུ་བར་འོས་ཤིང་སྤིང་ཇི་
སྐྱུ་ལ་མ་སྐྱེས་ནའང་དེ་དག་ལ་བློ་བར་འགྱུར་བ་ཅིའི་ཐ་ཚོག་ཡིན་ཏེ། བློ་བའི་ཉེ་དུ་མི་
རིགས་སོ།

Here is the third point, which demonstrates why it is, therefore, quite appropriate that we should feel compassion for such people. *Thus do people live*, as described above, doing harm to others and committing acts like suicide because they are overpowered by their mental afflictions.

They are truly worthy of our pity, and *if by some chance you cannot feel some of this pity for them*, then at the least withhold your anger: realize how totally wrong it is to be angry with them.

Contemplation Ten

*If people are harmful by nature, it is no surprise
when they hurt us;
if they are only harmful at moments,
we should bear with them*

།གལ་ཏེ་གཞན་ལ་འཚོ་བྱེད་པ།
།བྱིས་པ་རྣམས་ཀྱི་རང་བཞིན་ན།
།དེ་ལ་ཁྲོ་བ་མི་རིགས་ཏེ།
།སྲིག་པའི་རང་བཞིན་མི་བཀོན་འདྲ།

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.

།འོན་ཏེ་སྐྱོན་དེ་སློབ་བྱུང་ལ།
།སེམས་ཅན་རང་བཞིན་དེས་པ་ནའང་།
།འོ་ནའང་ཁྲོ་བ་མི་རིགས་ཏེ།
།མཁའ་ལ་དུད་འཕུལ་བཀོན་པ་བཞིན།

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.

།དང་པོ་ནི། །གལ་ཏེ་གཞན་ལ་འཚོ་བར་བྱེད་པ་སྤང་དོར་མི་ཤེས་ཤིང་ཤེས་ཀྱང་ཉོན་མོངས་
ཤས་ཆེ་བའི་བྱིས་པ་རྣམས་ཀྱི་རང་བཞིན་ཡིན་ན་དེ་ལ་ཁྲོ་བར་མི་རིགས་ཏེ་བསྲིག་པའི་རང་
བཞིན་གྱི་མི་ལ་ཞེ་བཀོན་ཞིང་ཁྲོ་བར་བྱེད་པ་མི་རིགས་པ་དང་འདྲ་འོ།

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Here is the first point, which describes how inappropriate it is to be angry, since it is the nature of children to be themselves. Now *if it is the very nature of those who are children*—of children who don't know what is right or wrong, or who are undergoing an attack of mental affliction at the moment—to *do harm to others, then being angry with them is wrong, as wrong as hating fire*, and being furious with fire, *for the fact that it burns*, something which is its very nature as well.

།གཉིས་པ་ནི། འོན་ཏེ་གཞན་ལ་འཚོ་བའི་སྐྱོན་འདི་སློ་བྱར་དུ་བྱུང་ལ་སེམས་ཅན་གྱི་རང་
བཞིན་མཛེངས་ཤིང་ངེས་པ་ཡིན་ནའང་། འོ་ནའང་གཞོན་བྱེད་ལ་སློ་བར་མི་རིགས་ཏེ་མན་
མཁའ་ལ་སློ་བྱར་དུ་དུད་པ་འབྱུང་ན་ནམ་མཁའ་ལ་ཞེ་བཀོན་ཞིང་སྐྱམ་པ་མི་རིགས་པ་
བཞིན་ལོ།

And here is the second point, which covers how inappropriate it would be to feel anger even if the problem of the harm they do to you were just something incidental. Or suppose then that this *fault* of tending to hurt other people is just something that happens *occasionally*; that is, what *if the basic nature of living beings is to be wise, and thoughtful*. Even *then too* it would be *wrong to be angry with them, as wrong as hating* or feeling irritated by a *puff of smoke* that just happened to appear *in the sky* for a moment.

Contemplation Eleven
Should we be angry at sticks?

དབྱུག་པ་ལ་སོགས་དངོས་བཞོལ་ཏེ།

གལ་ཏེ་འཕེན་པ་ལ་ཁྲོ་ན།

དེ་ཡང་ཞེ་སྤང་གིས་སྤང་བས།

ཉིས་ན་ཞེ་སྤང་ལ་ཁྲོ་རིགས།

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.

ཕ་རོལ་ཕོས་གཞོན་པ་བྱས་པས་ཁྲོ་བར་རིགས་སོ་ཞེ་ན། དངོས་སུ་གཞོན་བྱེད་ལ་ཁྲོ་ན་
དབྱུག་པ་དང་མཚོན་ལ་སོགས་པ་དངོས་སུ་བཞོལ་ཏེ་དེ་དག་གིས་གཞོན་པ་བྱས་པས། དེ་
ལ་ཁྲོ་བར་རིགས་ལ་དེས་རང་དབང་དུ་གཞོན་པ་བྱས་པ་མ་ཡིན་གྱི་སྐྱེས་བུས་འཕངས་པས་
གལ་ཏེ་འཕེན་པར་བྱེད་པ་ལ་ཁྲོ་ན། སྐྱེས་བུ་དེ་ཡང་ཞེ་སྤང་གིས་རང་དབང་མེད་པར་བྱས་
པས་ཉིས་ན་སྤེ་གཉིས་སུ་འཇམ། ཅིས་ཀྱང་ཁྲོ་ན་ཞེ་སྤང་ལ་ཁྲོ་བར་རིགས་སོ།

"But it is right for me to be angry," one may insist, "because the other person has hurt me." Now if you are going to be angry at what hurt you directly, then you should feel anger for *the stick* or the weapon or *whatever* it was that *delivered* the injury *directly*, since they are what caused the pain. Or suppose you say that you're not going to get *angry* at the stick or whatever, since it didn't act on its own accord, but rather *at what* made it move: at the person who *impelled* the stick. This *other* person though is not acting on his own accord either; rather, he himself is *set into motion* by the *force* of anger. So *if you really must* be angry—if you have no choice, if you cannot help yourself—*then* you should *get mad at anger itself*.

Contemplation Twelve
Who it is that actually created
the objects that bring us anger

།བདག་གིས་སྡོན་ཆད་སེམས་ཅན་ལ།

།འདི་འདྲ་བ་ཡི་གཞོན་པ་བྱས།

།དེ་བས་སེམས་ཅན་འཚོ་བྱེད་པ།

།བདག་ལ་གཞོན་པ་འདི་འབྱུང་རིགས།

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.

།དེ་ཡི་མཚོན་དང་བདག་གི་ལུས།

།གཉི་ག་སྤྱུག་བསྐྱེད་རྒྱུ་ཡིན་ཏེ།

།དེས་མཚོན་བདག་གི་ལུས་ཕྱུང་ན།

།གང་ཞིག་ལ་ནི་ཁྱོ་བར་བྱ།

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?

།ལྷ་བ་མི་ཡི་གཟུགས་འདྲ་བ།

།རིག་ཏུ་མི་བཟོད་སྤྱུག་བསྐྱེད་ཅན།

།སྲིད་མདོངས་བདག་གིས་བཟུང་གྱུར་ན།

དེ་ལ་གཞོན་པ་སྐྱུ་ལ་ཁྲོ།

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?

བྱིས་པ་སྐྱུ་བསྐྱུ་ལ་མི་འདོད་ཅིང་།

སྐྱུ་བསྐྱུ་ལ་རྒྱ་ལ་བཀམ་པས་ན།

རང་གི་ཉེས་པས་གཞོན་གྱུར་པ།

གཞན་ལ་བཀོན་དུ་ཅི་ཞིག་ཡོད།

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?

དཔེར་ན་དམྱུལ་བའི་སྐྱུང་མ་དང་།

རལ་གྱི་ལོ་མའི་ནགས་ཚལ་ལྟར།

རང་གི་ལས་ཀྱིས་འདི་བསྐྱེད་བ།

གང་ཞིག་ལ་ནི་ཁྲོ་བར་བྱ།

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?

དང་པོ་ནི། བདག་གིས་སྒྲོན་ཆད་ཚོ་སྐྱུ་མ་ལ་སེམས་ཅན་ལ་རང་ལ་འབྱུང་བ་འདི་འདྲ་བའི་

གཞོན་པ་བྱས་པ་དེ་བས་ན་སེམས་ཅན་འཚོ་བར་བྱེད་པ་བདག་ལ་དེ་ལྟ་བུ་བའི་གཞོན་པ་
འདི་ལྟ་བུ་འབྱུང་རིགས་སྣམ་དུ་བསམས་ལ་བཟོད་པར་བྱའོ།

Here is the first point, which is the contemplation that it is your own fault when others do you harm. *I myself in days gone by*—that is, in my previous lives—*perpetuated on other living beings this very same harm* as the one which is happening to me now. *And so it is right that now the one who did the harm*—that is, *myself*—*should have this same hurt come to him*. Think this way to yourself, and learn to practice patience.

།གཉིས་པ་ནི། རྒྱ་མཚན་འདིས་ཀྱང་ཁྲོ་བར་མི་རིགས་ཏེ་ཕ་རོལ་པོ་དེའི་མཚོན་དང་བདག་
གི་ལུས་གཉིས་ཀ་རང་གི་སྐྱུག་བསྐྱེལ་གྱི་རྒྱ་ཡིན་ཏེ། འདི་ལྟར་གང་ཟག་དེས་མཚོན་ཕྱུང་
བདག་གིས་ལུས་ཕྱུང་ནས་གཉིས་ཀས་རང་གི་སྐྱུག་བསྐྱེལ་བྱས་པ་ཡིན་ན་གང་ཞིག་ལ་ནི་
ཁྲོ་བར་བྱ་ཕ་རོལ་འབའ་ཞིག་ལ་ཁྲོ་བར་མི་རིགས་སོ།

Now comes the second point, which concerns the fact that your own grasping to your body is one of the problems which causes your suffering. Here is yet another reason why it is completely wrong for you to feel anger. *The weapons of these other people and this body of mine, both of them, provide the causes for the pain that has come to me. The way it happened is that they produced the weapons, and I produced the body:* and it took both of them to create my suffering. *At which of the two then should I be angry?* It's hardly fair that I should only be angry at the others.

།ཤུ་བ་མིའི་གཟུགས་འདྲ་བ་ཅུང་ཟད་ཅམ་ཡང་རིག་ཏུ་མི་བཟོད་པའི་སྐྱུག་བསྐྱེལ་ཅན་ལུས་
སོགས་ལ་སྲིད་པ་དང་། མ་རིག་པས་སློ་གྲོས་ཀྱི་མིག་འདོངས་པ་བདག་གིས་གཟུང་བར་
བྱུང་ན་ཚོར་མས་ཀྱང་འཇོམས་རྣམས་པས་དེ་ལ་གཞོན་པ་སྐྱུ་ལ་ཁྲོ་རང་གི་ཉེས་པའོ་སྣམ་དུ་
བསམ་པར་བྱའོ།

My body, filled with suffering, is a great blister in the shape of a man, and it is unbearable if someone touches it in the slightest way. *It's me who, driven by desire and with the eyes of my intelligence blinded by ignorance, grasps to it,* and so I myself can be destroyed by something as insignificant as a thorn. *So when someone harms this body, who deserves my anger?* I should learn to think to myself how it's all my own fault.

།གསུམ་པ་ནི། གྱིས་པ་རྣམས་སྐྱབ་བསྐྱལ་མི་འདོད་ཅིང་སློབ་གཙོད་སོགས་སྐྱབ་བསྐྱལ་གྱི་
རྒྱུ་ལ་བརྟམ་ཞིང་སྲིད་པས་ན་སྤར་གྱི་རང་གི་ཉེས་པས་འཕངས་ནས་འབྲས་བུ་རང་ལ་
གཞོན་པ་བྱུང་བར་གྱུར་པ་ལ། གཞན་ལ་བཀོན་ཏུ་ཅི་ཞིག་ཡོད་རང་གི་ཉེས་པ་འབའ་ཞིག་
གིས་བྱས་པ་འོ།

Next is the third point, which treats the fact that my own attachment to the causes of suffering in past lives has also created the problem. *Children want no suffering, but at the same time then they thirst for—they crave—the things that bring them pain, actions like killing and the rest. If suffering comes to me because it is sent to me by some wrong deed I myself have done in the past, then why should I feel hate for others? It's my own fault, and my fault only, that all of this is happening.*

།དཔེར་ན་དམྱལ་བའི་བསྐྱུང་མ་དང་རལ་གྱི་ལ་མའི་ནགས་ཚལ་སོགས་ཀྱིས་རང་ལ་སྐྱབ་
བསྐྱལ་བསྐྱེད་པ་གཞན་གྱིས་ཆེད་དུ་མ་བྱས་ཀྱང་། རང་གི་ལས་ཀྱིས་བྱུང་བས་དེ་ལ་ཁྲོར་
མེད་པ་ལྟར་རང་གི་ལས་ཀྱིས་ཆེ་འདིའི་གཞོན་པ་བསྐྱེད་པ་ཡིན་ན་གང་ཞིག་ལ་ནི་ཁྲོ་བར་བྱ།
རང་གི་ཉེས་པ་འབའ་ཞིག་ཡིན་པས་ཕྱིན་ཆད་སྐྱབ་བསྐྱལ་གྱི་རྒྱུ་སྤར་བ་ལ་འབད་པར་བྱའོ།

Take for example the guards of the hell realms, and places there like the forests filled of trees that have leaves which are made of the blades of swords. There were not intentionally constructed there by some other person. Rather, every one of them was created by the deeds I did myself. The sufferings that come to me in this present life are the same, and created by my own past deeds. So who then deserves my anger? Again it is all my own fault only, and so from this moment on I will do all I can to give up the things that cause me suffering.

Course XI: Guide to the Bodhisattva's Way of Life, Part II
Reading Two

Part Two of An Outline of the Explanation of the Chapter on Patience
from the *Guide to the Bodhisattva's Way of Life*,
to accompany Reading Two

- ii) Practicing the kind of patience where you concentrate on the Dharma
 - a1. An expanded explanation
 - a2. An explanation of how anger, and those who show anger, are things that depend on causes, and so do not exist on their own accord
 - a3. An explanation of how anger, and persons who show anger, are no things which exist on their own accord
 - a4. The reasons why it is improper to feel anger towards people who have mental afflictions
 - b4. A demonstration that anger is not something which is felt at will
 - c4. A demonstration that all problems arise through various factors, and that therefore the person who has them is not acting on its own accord
 - b3. An explanation of how the causes for anger and for those who show anger do not exist on their own accord
 - a4. A refutation of the idea that the Self-Existing Being and primal One accepted by the Numerists could ever exist on their own accord
 - a5. A refutation of the idea that the primal One could produce all the expressions of the world on its own accord
 - b5. A refutation of the idea that the Original Mental Being could experience objects on its own accord
 - b4. A refutation of the idea that the Self-Existent Being accepted by the Logicalists could ever exist of its own accord
 - a5. A demonstration that it is incorrect to think that an unchanging thing could ever produce a result
 - b5. A demonstration that it is incorrect to think that this same thing could rely upon some other influence
 - c5. A demonstration that this same thing could never share a relationship with some influence
 - c4. An explanation of why it is improper to feel anger once you have understood that all beings are like a magical show
 - c2. The need for stopping anger
- b1. A summary

Course XI: Guide to the Bodhisattva's Way of Life, Part II
Reading Two

- iii) Practicing the kind of patience where you don't mind it when others do you harm
 - a1. Bringing to mind the method of compassion
 - a2. How some people cause you harm only because of their own lack of understanding
 - b2. How it is no great surprise that people do harm to others, since some out of a lack of understanding even kill themselves
 - c2. Why it is, therefore, appropriate that we should feel compassion for such people
 - b1. Stopping the causes of anger
 - a2. How inappropriate it is to be angry, since it is the nature of children to be themselves
 - b2. How inappropriate it would be to feel anger even if the problem of the harm they do to you were something incidental
 - c2. Why, after examining the direct and indirect causes, it is inappropriate to feel anger
 - c1. Reflecting upon how it is your own fault when things happen to you that you don't like
 - a2. The actual discussion
 - a3. The contemplation that it is your own fault when others do you harm
 - b3. The fact that your own grasping to your body is one of the problems which causes the suffering
 - c3. The fact that your own attachment to the causes of suffering in past lives has also created the problem
 - d3. How inappropriate it is to feel anger, given that your own past actions are now leading others to things that will cause them suffering
 - e3. How anger is itself a misguided state of mind, and wrong
 - b2. Refuting the rebuttal
 - a3. Rejecting the idea that it is incorrect to say that others have helped us [by providing us with an opportunity to practice patience]
 - b3. Rejecting the idea that it is incorrect to say that we have hurt others [by being angry at them]
 - c3. Refuting the idea that, if others have helped us [by providing an opportunity to practice patience with them], then we should return the favor

The Asian Classics Institute

Course XI: Guide to the Bodhisattva's Way of Life, Part II

Reading Three: Contemplations on the Perfection of Patience, Part III

The following contemplations are based on the *Guide to the Bodhisattva's Way of Life* (*Bodhisattvacharyavatara*; *Byang-chub-sems-dpa'i spyod-pa la 'jug-pa*) of the Buddhist master Shantideva (circa 700 AD), and the commentary upon it by Gyaltsab Je Darma Rinchen (1364-1432) entitled *Entry Point for Children of the Victorious Buddhas* (*rGyal-sras 'jug-ngogs*). The relevant sections are found at folios 16B-15A and 19A-74B, respectively, in the ACIP electronic editions TD3871 and S5436.

The content of the contemplations is translated directly from the root text and commentary; the names of the contemplations are not a part of the original text, but are based on the divisions of Gyaltsab Je's commentary and have been supplied for reference. Each lesson is accompanied by the full detailed outline for the section from Gyaltsab Je's commentary.

Contemplation Thirteen *What harm can words really do us?*

ཡིད་ནི་ལྷུས་ཅན་མ་ཡིན་པས།

ལྷུས་ཀྱང་གང་དུའང་གཞོན་མི་རུས།

ལྷུས་ལ་མངོན་པར་ཞེན་པས་ན།

ལྷུས་ནི་སྤྱད་བསྐྱེད་དག་གིས་གཞོད།

The mind is not a thing
With a body, so couldn't be overcome
By anyone at any point at all.
It's due to the fact we grasp to it
That all these many pains
Can do harm to the body.

བརྟམ་དང་ཚིག་རྩུབ་སྐྱབ་དང་།
མི་སྣམ་པ་ཡི་ཚིག་དེ་ཡིས།
ལྷུས་ལ་གཞོན་པར་མི་འགྱུར་ན།
སེམས་ཁྱོད་ཅི་ཕྱིར་རབ་དུ་ཁྱོ།

When someone criticizes me
Or says some harsh things to me,
Their words with their unpleasant sound
Can do no physical harm to me.
Why is it then my mind
That you feel such fury?

རང་གི་སེམས་བསྐྱུང་ན་ཡིད་ནི་ལྷུས་ཅན་མ་ཡིན་པས་ཚིག་རྩུབ་དང་མཚོན་ལ་སོགས་པ་
སྐྱུས་ཀྱང་གང་དུ་འང་གཞོམ་མི་རྣམས་པས་སོ། །དེས་ན་རྟོག་པས་ལྷུས་ལ་མངོན་པར་ཞེན་
པས་ན་ལྷུས་ནི་སྐྱབ་བསྐྱུལ་དག་གིས་གཞོན་པས་ཁྱོ་བར་བྱེད་དོ་ཞེ་ན། གཞན་གྱིས་རང་ལ་
བརྟམ་པ་དང་ཚིག་རྩུབ་སྐྱབ་དང་། མི་སྣམ་པ་ཡི་ཚིག་དེ་ཡིས་རང་གི་ལྷུས་ལ་ཅུང་ཟད་
ཀྱང་གཞོན་པར་མི་འགྱུར་ན་སེམས་ཁྱོད་ཅི་ཕྱིར་རབ་དུ་ཁྱོ་ཁྱོ་བར་མི་རིགས་སོ།

Assuming I am able to control my own thoughts, *the mind could never be overcome by anyone at any point at all using harsh words or weapons or the like, because it is not a thing that has a body.*

And it's true that you could say, "I relate to my *body* so strongly—that is, *due to the fact that I grasp to it so strongly*—that I get angry when *all these many pains do harm to it.*" And yet *when someone criticizes you, or says some harsh things to you, their words with their unpleasant sound can do not even the least physical harm to you. Why is it then, my mind, that you feel such fury?* It's completely wrong to feel any anger.

Contemplation Fourteen
What to do if someone tries to hurt
the teaching or a teacher

།སྐྱུ་གཟུགས་མཚོན་ཏེན་དམ་ཚེས་ལ།
།འབྲུལ་ཞིང་འཇིག་པར་བྱེད་པ་ལའང་།
།བདག་གིས་ཞེ་སྤང་མི་རིགས་ཏེ།
།སངས་རྒྱས་སོགས་ལ་གཞོན་མི་མངའ།

It's completely wrong for me to feel
Anger even at those
Who speak against or try to destroy
Sacred images, shrines, or else
The holy Dharma, since the Buddhas
And such cannot be hurt.

།སླེ་མ་གཉེན་ལ་སོགས་པ་དང་།
།བཤེས་ལ་གཞོན་པ་བྱེད་རྣམས་ལའང་།
།སྣ་མའི་ཚུལ་གྱིས་རྐྱེན་དག་ལས།
།འགྱུར་བར་མཐོང་ནས་ཁྲོ་བ་བསྐྱོབ།

And even too when harm is done
To Lamas or relatives or the like,
And those who are our friends,
Turn back your anger by seeing the fact
That, as the way before,
It all comes from causes.

དང་པོ་ནི། རང་ཉིད་ལ་གཞོན་པ་བྱེད་པ་ལ་ཁྲོ་བར་མི་རིགས་ཀྱང་དགོན་མཚོག་ལ་གཞོན་པ་
བྱེད་པ་ལ་ཁྲོས་ཀྱང་ཉེས་པ་མེད་དོ་ཞེ་ན། སངས་རྒྱས་ཀྱི་སྐྱུ་གཟུགས་དང་བྱང་ཆུབ་ཆེན་
པོའི་མཚོན་ཏེན་སོགས་དང་དམ་པའི་ཚེས་ལ་བདག་གིས་འབྲུལ་ཞིང་སྐྱོན་བརྗོད་པ་དང་།

ལུས་གྱིས་འཇིག་པར་བྱེད་པ་ལའང་བདག་གིས་ཞེ་སྤང་བྱ་བར་མི་རིགས་ཏེ་སངས་རྒྱས་
སོགས་དཀོན་མཆོག་གསུམ་ལ་གནོད་པ་མི་མངའ་ཞིང་གནོད་བྱེད་ནི་སྣང་ཇེ་འི་གནས་ཡིན་
པས་བརྩེ་བ་བྱ་བར་རིགས་སོ། །དཀོན་མཆོག་གསུམ་ལ་ཡིད་མི་བདེས་སེམས་གཟུང་བའི་
རྒྱན་ལས་མི་འབྱུང་བའི་དོན་ཏོ།

Here is the first point, which covers the reasons why it is wrong to feel anger at those who are doing harm to holy images and the like. Someone may make the following argument: "I can admit that it is wrong to feel anger for someone who has hurt me personally. But there is nothing wrong with getting angry at those who have harmed the Three Jewels." Suppose though that someone expresses themselves, *speaking against sacred images of the Buddhas, the shrines of great bodhisattvas and the like, or else the holy Dharma. Or suppose that they even act bodily to try to destroy these things. It's completely wrong for me to feel anger even at these kinds of people, since the Buddhas and such, the Three Jewels, cannot be hurt.* In fact, the one who attempts to harm them is someone who deserves our pity, and so it is more appropriate to feel love for them. The point here is that the Three Jewels are incapable of sustaining any kind of injury brought about by mental discomfort due to feeling upset.

འགཉིས་པ་ནི། རང་ལ་ཚོས་སྣོན་པའི་སླ་མ་དང་དུས་གཅིག་པའི་གཉེན་ལ་སོགས་པ་དང་
མཇེའ་བཤེས་ལ་གནོད་པ་བྱེད་པ་རྣམས་ལའང་གཞན་གྱིས་གནོད་པ་བྱེད་པ་མཐོང་ན་ཁྲོ་
བར་མི་རིགས་ཏེ་གཉེན་ལ་སོགས་པ་དེ་དག་གིས་སྣོན་མི་རིགས་པ་བྱས་པའི་ལས་གྱིས་
བསྐྱལ་བའི་སྣ་མ་སྣར་བཤད་པའི་རྒྱལ་གྱིས་ལས་གྱི་རྒྱུན་དག་ལས་འབྱུང་བར་འབྱུར་བ་
མཐོང་ནས་རང་ཉིད་ཁྲོ་བ་སྣོན་པར་བྱའོ།

Here is the second point, which is why it is appropriate to practice, in the same way, patience for those who do harm to those who are close to us. *Even too when you see someone hurting another, when persons do harm to the Lamas that are teaching you the Dharma; or else to the relatives or the like with whom you share a family relationship [reading rus for dus in the commentary]; and to those who are your friends, it is wrong to feel anger. This is because of the fact that, in the way that was explained before, what is happening to them has all come about through certain causes: that is, through their own past karma—the injuries are dictated by the karma come from the wrongs that these relatives and so on committed themselves before. And you should turn back your own anger by seeing this fact.*

Contemplation Fifteen
On not being able to bear the happiness of others

།གཞན་གྱིས་ཡོན་ཏན་ལྡན་བསྟོད་ནས།

།གལ་ཏེ་དགའ་བའི་བདེ་ཐོབ་ན།

།ཡིད་བྱོད་ཀྱང་ནི་དེ་བསྟོད་ནས།

།ཅི་སྲིད་དེ་ལྟར་དགའ་མི་བྱེད།

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?

།བྱོད་གྱི་དགའ་བའི་བདེ་བ་འདི།

།བདེ་འགྱུར་ཁ་ན་མ་ཐོ་མེད།

།ཡོན་ཏན་ལྡན་པ་རྣམས་གྱིས་གནང་།

།གཞན་སྲུང་པ་ཡི་མཚོག་ཀྱང་ཡིན།

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.

།གཞན་ཡང་དེ་ལྟར་བདེ་འགྱུར་ཞེས།

།གལ་ཏེ་བྱོད་བདེ་འདི་མི་འདོད།

།སློང་རྒྱུན་སོགས་སྤངས་པའི་སྲིད།

།མཐོང་དང་མ་མཐོང་ཉམས་པར་འགྱུར།

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.

།རང་གི་ཡོན་ཏན་བརྗོད་པའི་ཚེ།
།གཞན་ལ་བདེ་བའང་འདོད་པར་བྱེད།
།གཞན་གྱི་ཡོན་ཏན་བརྗོད་པའི་ཚེ།
།རང་ལའང་བདེ་བ་མི་འདོད་བྱེད།

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.

།སེམས་ཅན་ཐམས་ཅད་བདེ་འདོད་པས།
།བྱང་ཆུབ་ཏུ་ནི་སེམས་བསྐྱེད་ནས།
།སེམས་ཅན་རང་གིས་བདེ་རྟེན་ན།
།དེས་གོ་ཅི་སྟེ་ཁོ་བར་བྱེད།

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?

།དང་པོ་ནི། གང་ཟག་གཞན་གྱིས་བདག་གི་དགའ་བོ་ལ་ཡོན་ཏན་དང་ལྡན་པ་ཡིན་ཅེ་གིས་
བསྟོད་ནས་གལ་ཏེ་བསྟོད་པ་པོ་དེ་ཉིད་ཀྱང་ཡིད་དགའ་བའི་བདེ་བ་ཐོབ་ན་བདག་གི་ཡིད་
ཁྱོད་ཀྱང་ནི་དགའ་དེ་བསྟོད་ནས་ཅིའི་ཕྱིར་གང་ཟག་གཞན་དེ་ལྟར་དགའ་བར་མི་བྱེད་དེ་དེ་

ལྷན་བྱས་ན་ཁྱོད་ཉིད་གཞན་གྱི་ཡོན་ཏན་ལ་དགའ་བའི་བདེ་བ་འདི། མ་འོངས་པ་ན་བདེ་
བའི་འགྲུང་གནས་ཁ་ན་མ་ཐོ་བ་མེད་པར་རྒྱལ་བ་སྐྱེས་བཅས་ཡོན་ཏན་དང་ལྷན་པ་རྣམས་
ཀྱིས་གནང་ཞིང་བསྐྱབས་པ་དང་། གདུལ་བྱ་གཞན་སྲུང་བའི་མཚོག་ཀྱང་ཡིན་ནོ།

Here is the first point, which covers the reasons why it is appropriate to hope that someone will sing the praises of our enemies, since this can cause us to be happy ourselves. *Suppose that any particular person praises another, our enemy, by saying, "They have certain good qualities."* And suppose that he—meaning the one who does the praising—*derives some kind of joy from doing so. Why is it, my mind, that you don't then sing the praises of this person yourself, and find the very same joy as the other has already?*

If you did, then *the happiness of taking this joy in the good qualities of others would become an irreproachable source of happiness for you yourself in the future; the joy has been admitted—that is, praised—by all of those who possess high qualities* (which refers to the victorious Buddhas and their sons and daughters) as being something which provides exactly this kind of source. This kind of behavior *is also the very best method for gathering other disciples.*

ཁག་ཉིས་པ་ལ་གཉིས། གཞན་བདེ་བ་མི་འདོད་ན་རང་གི་བདེ་བ་ཉམས་པར་འགྱུར་བ་དང་།
དེས་ན་གཞན་བདེ་བ་འདོད་རིགས་པའོ། །དང་པོ་ནི།

Here is the second point, which is why it is inappropriate not to hope for this to happen, since it causes the other person—the one being praised—to be happy. There are two steps to this point itself: the fact that, if we wish against the happiness of others, it causes our own happiness to decline; and why it is, therefore, right to hope for the happiness of others. Here is the first.

གལ་ཏེ་གཞན་ལ་བསྟོད་པ་བསྟོད་ཡུལ་གཞན་ཡང་དེ་ལྷན་བདེ་བར་འགྱུར་རོ་ཞེས་གལ་ཏེ་
ཁྱོད་གཞན་བསྟོད་པས་བདེ་བ་འདི་མི་འདོད་ན་རང་གི་བྱན་སོགས་ལ་སྐྱེ་རྒྱུན་པས་དེ་
བདེ་བར་འགྱུར་བས་སྐྱེ་རྒྱུན་པ་སོགས་ཀྱང་སྤང་དགོས་པས་དེ་ལ་སོགས་པ་སྤངས་པའི་
ཕྱིར། ཚོ་འདིར་བྱན་གྱིས་ལས་མི་བྱེད་ཅིང་ཕྱི་མར་བདེ་བ་མི་ཁྱོད་བ་མཐོང་བས་ཚོ་འདི་
དང་། མ་མཐོང་བ་ཕྱི་མའི་བདེ་བ་ཉམས་པར་འགྱུར་རོ།

Now what *if instead you say to yourself, "But now he"*—meaning the person who is the object of the act of praising—*"will be as happy as well;"* that is, suppose that you hope against this happiness which occurs in the person being praised.

Course XI: Guide to the Bodhisattva's Way of Life, Part II
Reading Three

In this case *then you should deny any wages earned by your own employees, and all like kinds of behavior, since these wages and so on make these people happy.*

And if you do deny the wages and so on, you will find that, in this current life, your employees refuse to work for you. In your future lives too, this behavior will prevent you from experiencing any happiness. Thus it is that this way of acting *comes to make you fail in your search for happiness, in both the "seen" (which refers to your present life) and the "unseen" (which refers to your future lives).*

།གཉིས་པ་ནི། གཞན་གྱིས་རང་གི་ཡོན་ཏན་བརྗོད་པའི་ཚེ་གཞན་བརྗོད་མཁན་ལའང་ཡིད་
བདེ་བ་འདོད་པར་བྱེད་ལ་རང་གིས་གཞན་གྱི་ཡོན་ཏན་བརྗོད་པའི་ཚེ་བརྗོད་མཁན་རང་ལའང་
བདེ་བ་མི་འདོད་པར་བྱེད་པ་མི་རིགས་ཤིང་འགལ་བས། རང་བསྟོད་པས་གཞན་དགའ་
བར་འདོད་པ་བཞིན་དུ་གཞན་བསྟོད་དེ་རང་དགའ་བར་བྱའོ།

Here is the second step. *When someone else praises my own good qualities, it is my hope that this other person—meaning the one who is doing the praising—might thereby find some happiness. But at the same time I have no hope or wish that I myself (the one doing the praising now) should ever find this same happiness, the happiness which comes from praising others.* This kind of attitude is very wrong, very contradictory, and I should therefore try to praise others, and feel joy over it, in exactly the way that I hope that others will feel happiness whenever they sing my own praises.

།གཉིས་པ་ནི། སེམས་ཅན་ཐམས་ཅད་སྤྲོད་མེད་པའི་བདེ་བ་ལ་འགོད་པར་འདོད་པས་བྱུང་
རྒྱུ་ཏུ་ནི་སེམས་བསྐྱེད་ནས་སྤྱོད་པ་ལ་སྤོབ་པར་ཁས་སྒྲུངས་པ་ལ། སེམས་ཅན་རང་གིས་
བདེ་བ་ཅུང་ཟད་ཅམ་རྟེན་ནས་འདོད་པ་བྱུབ་པ་ལ་ད་གོ་དེ་ནི་ཁོ་བར་བྱེད་དགའ་བར་རིགས་
སོ།

Here is the second overall point, which is to give up any feeling of being unable to tolerate those people who bring happiness to our enemies. *By my hope that I could bring every living being to the experience of matchless happiness, I've developed the wish for enlightenment, and pledged to train myself in the activities of a bodhisattva. When any one of these living beings finds some minor happiness by himself, my wishes have been accomplished. Why on earth then does it make you angry, my mind, when this happens? The proper thing would be to feel joy.*

Contemplation Sixteen

On taking joy in the misfortunes of those you dislike

།གལ་ཏེ་དགྲ་ཞིག་མི་དགའ་ནའང་།

།དེ་ལ་ཁྱོད་དགར་ཅི་ཞིག་ཡོད།

།ཁྱོད་གྱི་ཡིད་སློན་ཅམ་གྱིས་ནི།

།དེ་ལ་གཞོད་པའི་རྒྱར་མི་འགྱུར།

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.

།ཁྱོད་གྱི་འདོད་པས་སྐྱབ་བསྐྱལ་དེ།

།གྲུབ་ནའང་ཁྱོད་དགར་ཅི་ཞིག་ཡོད།

།གལ་ཏེ་འཚོངས་པར་འགྱུར་ཞེ་ན།

།དེ་ལས་ཤུང་བའང་གཞན་ཅི་ཡོད།

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?

།ཉོན་མོངས་ཉ་པས་བཏབ་པ་ཡི།

།མཆིལ་པ་འདི་ནི་མི་བཟད་གཞེ།

།དེས་བཟུང་སེམས་དམྱལ་བུམ་པར་ཡང་།

།དམྱལ་བའི་སྐྱང་མས་བདག་འཚོད་ངེས།

The iron hook that's jabbed in us
By the fisherman of affliction
Is merciless, unbearable;
Should it catch me it's a certainty
That hellguards keep me captive
In their hell-realm cauldrons.

།དང་པོ་ལ་གསུམ། དག་མི་དགའ་བས་རང་ལ་མི་ཕན་པ་དང་། དག་ལ་གནོད་སེམས་
བསྐྱེད་པས་དེ་ལ་མི་གནོད་པ་དང་། རང་ལ་གནོད་པ་འོ། །དང་པོ་ནི། གལ་ཏེ་དག་ལ་
གནོད་པ་བྱུང་ན་དགའ་ཞིང་དེའི་གོགས་བྱེད་པ་ལ་སློབ་ཞེ་ན། གལ་ཏེ་དག་ཞིག་མི་དགའ་
ཞིང་མི་བདེ་ནའང་དེ་ལ་སློབ་དགའ་བར་བྱར་ཅི་ཞིག་ཡོད། སློབ་ལ་ཕན་པ་མེད་ཅིང་གནོད་
པའི་བྱིར་རོ།

The first point, which is why it is wrong to feel that we cannot tolerate things that block the harms which we wish upon our enemies, has three parts of its own: why disliking our enemies does no help to us; why hoping to harm our enemies does no harm to our enemies; and why it does hurt ourselves. Here is the first. Suppose you say, "If something happens to hurt my enemy, I feel glad; and if something happens to block these harms which I wish upon my enemy, I feel angry." But *even should your enemy become upset, and unhappy, how then could you feel glad about it?* It does absolutely no good to you, and in fact only hurts you.

།གཉིས་པ་ནི། དག་ལ་གནོད་པ་བྱུང་ན་སྐྱེས་པའི་སློབ་ཀྱི་ཡིད་སློན་ཙམ་གྱིས་ནི་དག་དེ་ལ་
གནོད་པའི་རྒྱར་མི་འགྱུར་བས་སློབ་ཀྱི་འདོད་དོན་ཅུང་ཟད་ཀྱང་མི་འགྲུབ་པས་སློབ་བར་མི་
རིགས་སོ།

Here is the second point. Suppose you think to yourself, "I wish something could happen to hurt my enemy." But *it's not that some kind of harm has come to him or her all caused by your hopes and wishes.* Nothing that you hope for in your own life has been accomplished to the least degree at all. As such it is very wrong for you to feel anger.

།གསུམ་པ་ལ་གཉིས། དག་ལ་གནོད་པ་བྱུང་བ་ལ་དགའ་བར་མི་རིགས་པ་དང་། དེ་ལ་
དགའ་བར་བཟུང་ན་རང་ཉིད་ལ་སྐྱུག་བསྐྱེད་ཆེན་པོའི་རྒྱར་འགྱུར་པ་འོ། །དང་པོ་ནི།

Here is the third point, which has two parts of its own: why it is wrong to be glad when harm comes to our enemies; and why, if we maintain such a feeling of gladness, it turns into a cause that will produce massive suffering for none other than ourselves. We begin with the first.

དག་མ་རུངས་པར་གྱུར་ཅིག་སྣམ་པའི་སྤོད་ཀྱི་འདོད་པས་པ་རོལ་པོ་ལ་སྤྱག་བསྐྱེལ་དེ་གྲུབ་
ནའང་སྤོད་དགར་ཅི་ཞིག་ཡོད་པམ་པ་རུང་ཟེད་ཀྱང་མེད་པའི་སྤྱིར་རོ།

Suppose you think to yourself, "I wish something bad would happen to my enemy." *But even should the suffering you wished on them come to pass, what's there to be glad at?* This would not result in the tiniest benefit to you yourself.

འགཉིས་པ་ནི། གལ་ཏེ་དག་ལ་གཞོན་པ་བྱུང་ན་འདོད་པ་གྲུབ་པས་འཚོངས་པར་འགྱུར་རོ་
ཞེ་ན། གཞོན་སེམས་དྲག་པོ་སྐྱེས་པ་དེ་ལས་སྤུང་བའི་ཐབས་གཞན་ཅི་ཡོད་ངན་འགྲོ་བའི་
སྤྱིར་རོ།

Here is the second. *And if you say, "It satisfies me when I see something happen that harms my enemy, for my wishes have been fulfilled," then consider the following. What better method could you ever find to ruin yourself, to send yourself to the lower realms, than to allow yourself an intense emotion of malice like this?*

འདཔེར་ན་ཉ་པ་རྣམས་ཀྱི་ལྷགས་ཀྱས་ཉ་བཟུང་སྟེ་འཚོད་པ་ལྟར་ཉོན་མོངས་པ་ཞེ་སྲང་གི་ཉ་
པས་བཏབ་པ་ཡི་གཞོན་སེམས་དྲག་པོའི་སྤྱིག་པའི་ལས་ཀྱི་འཚིལ་པ་ལྷགས་ཀྱི་འདི་ནི་མི་
བཟད་ཅིང་བཟེ་པས་ངེས་པར་ཟིན་པ་དེས་བཟུང་ནས་སེམས་ཅན་དམྱལ་བའི་བྱམ་པར་ཡང་
སྟེ་ཟངས་སྲ། དམྱལ་བའི་བསྐྱུང་མས་བཅུག་ནས་བདག་འཚོད་པར་ངེས་པའི་སྤྱིར་རོ།

Think for example of fishermen, who use their *iron hooks* to *jab* or catch a fish. The mental *affliction* of anger is like the *fisherman*, and the hook that he jabs *in us* is the iron barb of negative karma created by an intense emotion of malice. His hook *is unbearable, and merciless; it is certain to catch me, and should it do so then it's a certainty that the guards of hell will keep me captive in—throw me into—their hell-realm "cauldrons,"* which refers to containers filled with molten metal.

Contemplation Seventeen
How those we dislike help us in our practice

།འཇིག་རྟེན་ན་ནི་སློང་བ་མོད།
།གཞོན་པ་བྱེད་པ་དགོན་པ་སྟེ།
།འདི་ལྟར་ཕར་གཞོན་མ་བྱས་ན།
།འགའ་ཡང་གཞོན་པ་མི་བྱེད་དོ།

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.

།དེ་བས་ངལ་བས་མ་བསྐྱབས་པའི།
།སྤྱི་ཤུ་གཏིར་ནི་བྱུང་བ་ལྟར།
།བྱང་རྒྱུ་སློད་པའི་གྲོགས་གྱུར་པས།
།བདག་གིས་དག་ལ་དགའ་བར་བྱ།

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.

།འདི་དང་བདག་གིས་བསྐྱབས་པས་ན།
།དེ་ལྟར་བཟོད་པའི་འབྲས་བུ་ནི།
།འདི་ལ་ཐོག་མར་བདར་འོས་ཏེ།
།འདི་ལྟར་དེ་ནི་བཟོད་པའི་རྒྱ།

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.

།དང་པོ་ནི་སྐྱེན་པའི་ཞིང་ལས་བཟོད་པའི་ཞིང་དགོན་པས་དེ་ལ་དགའ་བར་རིགས་ཏེ།
འཇིག་རྟེན་ན་ནི་སྐྱེན་པའི་ཞིང་སློང་བ་མོད་ལ་བཟོད་པའི་ཞིང་གཞོན་པར་བྱེད་པ་དགོན་པ་སྟེ།
ཅི་སྐྱར་ཅེ་ན། འདི་ལྟར་རང་གིས་ཕར་གཞོན་མ་བྱས་ན་འགའ་ཡང་རྩུབ་གཞོན་པ་མི་བྱེད་
དོ།

Here is the first point, which is that exceptional objects of virtue are extremely rare. Objects towards which you can practice your patience are much more rare than those towards which you can practice your charity, so the right thing to do would be to feel joy when you find them. Now *the world may be full of beggars, but finding someone to do me harm is truly a rare occurrence.* Why so? This is true *since there could never be a person who did any hurt to me in any way at all if I did not do any hurt to them first.*

།གཉིས་པ་ནི། བཟོད་པའི་ཞིང་དགོན་པ་དེ་བས་ན་ཇི་ལྟར་ངལ་བས་མ་སྐྱབ་པའི་བྱིས་དུ་
གཏོར་ནི་བྱུང་བ་ལྟར། བདག་གི་བཟོད་པ་སློམ་པའི་བྱང་རྩུབ་ཀྱི་སྐྱོད་པའི་གྲོགས་སུ་བྱུར་
པས་བདག་གིས་དགའ་ལ་བྲིན་དུ་གཞོ་བའི་བསམ་པས་དགའ་བར་བྱུངོ།

Here is the second point: why it is right to be glad about those who block us from accomplishing merit. Think about the rarity of objects towards which you can practice patience. Now *suppose that, without an ounce of effort, I came across a treasure chest that had been hidden in my house. My enemies are just the same: I should thus feel joy for them, by reflecting about how grateful I feel for the aid they give me when they provide me with objects towards which I can practice the activities of a bodhisattva, in the form of people towards whom I can develop patience.*

།གསུམ་པ་ནི། དགའ་འདི་དང་བདག་གིས་བཟོད་པ་འདི་བསྐྱབས་པས་ན་གཉིས་ཀ་བཟོད་
པའི་རྩུབ་ལ་གཏོགས་པ་དེའི་སྐྱར། བཟོད་པའི་འབྲས་བུ་བྱང་རྩུབ་ནི་གཞོན་བྱེད་འདི་ལ་ཐོག་

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མར་བདར་ཞིང་བསྐྱོབ་པ་ལོས་ཏེ། འདི་ལྟར་དགའ་དེ་ནི་བདག་གི་བྱང་ཆུབ་སྐྱབ་པའི་བཟོད་
པའི་རྒྱ་སྐྱོབ་ས་ལྡན་ཡིན་པའི་ཕྱིར་རོ།

Here is the third point, which is why it is right to feel the desire to be of benefit to these persons. *Since he—my enemy—and I both bring about "it" (the practice of patience), both can be included into the cause which brings about the patience. And for this reason then it's fitting that from the outset itself I devote or dedicate to him, to the one who hurts me, the final result that comes from being patient; that is, enlightenment. The point here is that he, my enemy, has in the way described provided something for me to be patient about, and this will act as a very powerful cause for the patience which allows me to reach enlightenment itself.*

Contemplation Eighteen
Serve living beings as you do the Enlightened Ones

།དེ་ཕྱིར་སེམས་ཅན་ཞིང་དང་ནི།
།རྒྱལ་བའི་ཞིང་ཞེས་བྱབ་པས་གསུངས།
།འདི་དག་མགུ་བྱས་མང་པོ་ཞིག
།འདི་ལྟར་ཕུན་སུམ་པ་རོལ་ཕྱིན།

**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.**

།སེམས་ཅན་རྣམས་དང་རྒྱལ་བ་ལས།
།སངས་རྒྱས་ཚོས་འགྲུབ་འདྲ་བ་ལ།
།རྒྱལ་ལ་གུས་བྱ་དེ་བཞིན་དུ།
།སེམས་ཅན་ལ་མིན་ཅི་ཡི་རྒྱལ།

**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?**

དང་པོ་ནི། སེམས་ཅན་རྣམས་ལ་གུས་པར་བྱ་དགོས་པ་དེའི་ཕྱིར། ཚོས་ཡང་དག་པར་
སྤྱད་པའི་མདོ་ལས། སེམས་ཅན་གྱི་ཞིང་ནི་སངས་རྒྱས་ཀྱི་ཞིང་སྟེ། སངས་རྒྱས་ཀྱི་ཞིང་དེ་
ལས་སངས་རྒྱས་ཀྱི་ཚོས་རྣམས་ཐོབ་པར་འགྱུར་གྱི། དེར་ནི་ལོག་པར་སྐྱབ་པར་མི་རིགས་

སོ། །ཞེས་སོགས་བསོད་ནམས་གྱི་ས་བོན་རྒྱ་ཆེན་པོ་འདེབས་པའི་སེམས་ཅན་གྱི་ཞིང་དང་
ནི་རྒྱལ་བའི་ཞིང་ཞེས་བསོད་ནམས་གསོག་པའི་ཞིང་སྟོན་པ་དང་འདྲ་བར་སྐབ་པས་
གསུངས་སོ།

Here is the first point, which covers how scripture itself states that living beings and Buddhas are equivalent as objects towards which to perform merit. It is absolutely necessary that we honor living beings; and *this is why* the sutra entitled *The Excellent Collection of Dharma Teachings* states that—

The field of living beings is the field of the Buddhas; and it is from this field of the Buddhas that all the high qualities of the Buddhas are attained. To attempt the opposite is completely wrong.

The Able One is here describing how the field of living beings is a place to plant vast seeds of merit: he is calling this the “field of the Victorious Buddhas,” in the sense that sentient beings are similar to the Teacher himself in how they provide a field for collecting great merit.

།གཉིས་པ་ལ་གཉིས། སངས་རྒྱས་དང་སེམས་ཅན་ལ་དད་པས་འདོད་བྱ་མཐར་སྐྱབ་ཐོབ་པ་
དང་། གཉིས་ཀ་ལ་དད་པས་སངས་རྒྱས་ཐོབ་པར་མཚུངས་པ་ལ་འདོད་ལེན་མི་རིགས་
པའོ། །དང་པོ་ནི།

This brings us to the second part, where we establish this point with logic as well. Here there are two steps: how, by having faith in both the Buddhas and all living beings, we can reach our ultimate dreams; and why it is wrong to discriminate between them, since they are equivalent from the point of view that, by having faith in both, we can reach enlightenment. Here is the first.

སེམས་ཅན་མཐའ་དག་ལ་གྲུས་པར་རིགས་ཏེ། སངས་རྒྱས་དང་སེམས་ཅན་འདི་དག་ལ་
དད་ཅིང་མགྲུབ་བར་བྱས་པའི་གང་ཟག་མང་པོ་ཞིག་འདི་ལྟར་དོན་གཉིས་ཕུན་སུམ་ཚོགས་
པའི་པ་རོལ་ཏུ་ཕྱིན་པའི་ཕྱིར་རོ།

It is right to pay honor to every living being, because *many* persons who felt faith towards *them*—towards both Buddhas and living beings—and *who succeeded in pleasing both were able in this way to reach the perfection of the ultimate*: that is, the culmination of both their own needs and those of others.

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།གཉིས་པ་ནི། རྒྱ་མཚན་དེས་ན་སེམས་ཅན་རྣམས་དང་རྒྱལ་བ་གཉིས་ཀྱི་ཞིང་ལས་འབྲས་
བུ་སངས་རྒྱས་ཀྱི་ཚོས་སྟོབས་སོགས་འབྲུབ་པར་འདྲ་བ་ལ། རྒྱལ་བ་ལ་གུས་པར་བྱེད་པ་
དེ་བཞིན་དུ་སེམས་ཅན་ལ་གུས་པར་བྱེད་པ་མིན་ཞེས་པ་འདི་ཅིའི་རྒྱལ་ལུགས་ཡིན་ཏེ་མི་
འཐད་པའི་ཕྱིར་རོ།

Here is the second step. For the reasons just stated, the qualities of an Enlightened One—that is, the powers of a Buddha and so on, the final result of our practice—are attained by means of both fields: that of living beings and of the Victorious Buddhas, alike. *Why then do you act this way, in this manner, saying "I refuse to honor other beings in the way that I do the Victors."* It is completely wrong.

Contemplation Nineteen
To serve living beings is to please the Enlightened Ones

།གཞན་ཡང་གཡོ་མེད་གཉེན་གྱི་ཅིང་།

།ཡན་པ་དཔག་མེད་མཇུག་རྣམས་ལ།

།སེམས་ཅན་མགུ་བྱ་མ་གཏོགས་པར།

།གཞན་གང་ཞིག་གིས་ལན་ལོན་འགྱུར།

Moreover what better method could there
Be to repay the kindness of those
Who act unimpelled as closest friends
And help to an infinite degree,
Than to please all living beings?

སེམས་ཅན་ལ་གུས་པར་བྱ་བའི་རྒྱ་མཚན་གཞན་ཡང་གཡོ་མེད་པར་མ་བཅོལ་ཡང་།
ཐུགས་རྗེ་ཆེན་པོས་དངས་ནས་འགོ་བ་མཐའ་དག་གི་གཉེན་དུ་གྱུར་ཅིང་སྦྱོར་བས་པན་པ་
དཔག་མེད་མཇུག་པའི་སངས་རྒྱས་རྣམས་ལ་སེམས་ཅན་མགུ་བྱ་བས་ལན་ལོན་པ་མ་
གཏོགས་པ། ཐབས་གཞན་གང་ཞིག་གིས་དྲིན་ལན་ལོན་པར་འགྱུར། སེམས་ཅན་གྱི་དོན་
བྱེད་པ་ལས་མཚོག་ཏུ་གྱུར་པའི་སངས་རྒྱས་དབྱེས་པའི་མཚོན་པ་གཞན་མེད་དོ།

There is *moreover* yet another reason that we should pay honor to every living being. The Buddhas are persons *who act as closest friends* to a limitless number of living things: they are driven to do so by their great compassion, even though they may *never* be *impelled* or bidden to do so in any normal sense. *And* in their actual actions they accomplish *infinite degrees* of help for these beings as well. And there is only one way to truly *repay their kindness*: *what better method could there be* to do so, than to please all living beings?

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Part Three of An Outline of the Explanation of the Chapter on Patience
from the *Guide to the Bodhisattva's Way of Life*,
to accompany Reading Three

Note: A row of asterisks indicates that the indentation levels have been changed to fit the outline on the page, not that any of the outline has been omitted—the outline is complete.

- b) Keeping patience with those who try to insult us, or the like
 - i) The fact that insults, slander, and such can do no harm to our bodies
 - ii) How inappropriate it is for me to feel anger with a person who is himself wrapped in anger
 - iii) Why it is inappropriate to feel anger towards someone who has created an obstacle to our obtaining some possession
 - a1. How inappropriate it is to feel anger at someone for creating an obstacle to our obtaining some possession, since possessions are soon to be destroyed anyway
 - b1. Refuting the idea of obtaining possessions wrongfully
 - c1. Establishing, through the use of an example, that it is inappropriate to crave possessions
 - d1. Reasons why it is wrong to crave possessions
 - e1. Refuting the idea that it is right [to use anger] to obtain possessions
 - iv) Why it is inappropriate to feel anger towards someone who has caused others to lose faith in us
 - a1. Demonstrating how, if it is right for us to feel anger towards those who have slandered us and caused others to lose their faith in us, then it would be proper if we were to feel anger as well towards anyone who ever slandered anyone else
 - b1. Demonstrating how, if we can tolerate people's lack of faith in someone else, we should also tolerate their lack of faith in ourselves, since it comes about through mental affliction
- ii. Stopping anger at those who do wrong to those close to us
 - a) Stopping anger by using the kind of patience where we concentrate on the Dharma
 - i) Reasons why it is wrong to feel anger at those who are doing harm to holy images and the like
 - ii) Why it is appropriate to practice, in the same way, patience for those who do harm to those who are close to us

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- b) Stopping anger by using the kind of patience where we don't mind it when others do us harm
 - i) Why it is inappropriate only to feel anger for what has a mind
 - ii) Reasons why it is inappropriate to feel anger
 - iii) Considering how it is our own fault
 - iv) Contemplating upon the benefits of patience
 - a1. Making efforts so that our own virtue is not diminished
 - b1. How, by willingly taking upon ourselves some minor suffering, we can stop what would cause the sufferings of the hells
 - a2. A metaphor
 - b2. The point of the metaphor
 - c1. Why it is appropriate to feel great pleasure over hardships that help us achieve a great purpose
 - a2. Feeling regret over the fact that, regardless of how many bodies we have wasted in the past, it has been of no benefit at all either to ourselves or to others
 - b2. Why it is appropriate that we feel great pleasure over the fact that, by maintaining patience over our current hardships, we will be able to achieve the goals of every living being
- iii. Stopping anger at those who do good to our enemies
 - a) Giving up any feeling of being unable to tolerate those who sing the praises of our enemies, and who declare their fame
 - i) Why it is appropriate to hope for this to happen, since it can cause us to be happy ourselves
 - ii) Why it is inappropriate not to hope for this to happen, since it causes the other person [the one being praised] to be happy
 - a1. The fact that, if we wish against the happiness of others, it causes our own happiness to decline
 - b1. Why it is, therefore, right to hope for the happiness of others
 - b) Giving up any feeling of being unable to tolerate those who bring happiness to our enemies
 - c) Giving up any feeling of being unable to tolerate those who help our enemies to obtain things

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- i) Considering how our own wishes have been fulfilled
 - a1. Why it is appropriate to feel glad that living beings have obtained the possessions they wanted
 - b1. A metaphor
 - c1. Why, if we hope against these things, our wish for enlightenment will decline
- ii) Considering how there is nothing not to want
 - a1. Why it is inappropriate to feel jealousy when others obtain possessions
 - b1. How wrong it is to discard our own good qualities
 - c1. Why it is appropriate to feel grief over our own bad deeds, rather than feeling jealousy over the good deeds of others

- c. Stopping anger over the things that block us from what we want
 - i. Why it is wrong to feel that we cannot tolerate things that block the harms that we wish upon our enemies
 - a) Why disliking our enemies does no help to us
 - b) Why hoping to harm our enemies does no harm to our enemies
 - c) Why it does hurt ourselves
 - i) Why it is wrong to be glad when harm comes to our enemies
 - ii) Why, if we maintain such a feeling of gladness, it turns into a cause that will produce massive suffering for none other than ourselves
 - ii. Why it is wrong to feel that we cannot tolerate things that block the benefits that we wish upon ourselves and those on our side
 - a) Why it is wrong to feel anger over someone blocking us from getting a worldly object
 - i) Considering how wrong it is to feel anger towards someone who has blocked you from praise and fame
 - a1. The fact that there is no use to praise and fame per se
 - b1. Why mental pleasure itself is no appropriate object to strive for
 - c1. How it is a mistaken idea to think that this in itself is an object to strive for
 - a2. How there is no use to praise and fame per se

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- b2. How being upset about losing them is equivalent to the behavior of a child
- d1. The reason why it is a mistake to think so
 - a2. Why it is wrong to feel attached to the good feeling we have towards those who praise us
 - b2. Why it is appropriate to bring good feelings to all living beings, if bringing a good feeling to someone else this way is something to strive for
 - a3. The point itself
 - b3. Why it is nothing more than the behavior of a child to feel pleased when others praise us
- ii) Considering how they have actually helped you by doing so
 - a1. Why it is inappropriate to feel anger towards someone who has blocked you from praise and fame, since they have thereby blocked you from going to the lower realms
 - a2. How every bad quality grows from craving for praise and fame
 - b2. How blocking them acts to block a birth in the lower realms
 - b1. Why it is inappropriate to feel anger towards this same person, since they are thereby leading you out of the cycle of suffering existence
 - a2. Why, because the things that block you from praise and the rest also act to free you from the cycle of suffering, it is inappropriate to feel anger
 - b2. Why, because they act to shut the door to suffering, it is inappropriate to feel anger
- b) Why it is wrong to feel anger over someone blocking us from accomplishing merit
 - i) Why it is wrong to feel anger over someone having blocked us from accomplishing merit
 - a1. Maintaining the highest form of asceticism
 - b1. How anything which blocks this acts as an obstacle to accomplishing merit ourselves
 - ii) The fact that they are not an obstacle to merit
 - a1. A general presentation
 - b1. Establishing the fact with an example

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- iii) Considering how they are an object for us to honor
 - a1. The fact that they are to be honored because they help us grow good qualities
 - a2. How they are of great benefit to us
 - a3. How rare exceptional objects of virtue are
 - b3. Why it is right to be glad about them
 - c3. Why it is right to feel the desire to be of benefit to these persons
 - b2. How their being so does not depend upon any intended benefit
 - a3. Why it is incorrect to think that, because they did not intend us any benefit, they are not worthy of our offerings
 - b3. Why it is incorrect to think that, because they did intend us harm, they are not worthy of our offerings
 - c3. Why therefore, as they have provided us with an object towards which to focus our patience, they are worthy of our offerings
 - c2. How to look upon them as if they were the Teacher
 - a3. An expanded explanation
 - a4. How scripture itself states that living beings and Buddhas are equivalent as objects towards which to perform merit
 - b4. Establishing this point with logic as well
 - a5. How, by having faith in both the Buddhas and all living beings, we can reach our ultimate dreams
 - b5. Why it is wrong to discriminate between them, since they are equivalent from the point of view that, by having faith in both, we can reach enlightenment
 - c4. Refuting any rebuttal
 - a5. Refuting the idea that, since their good qualities are not equal, it is incorrect to practice equivalent faith in them
 - b5. Why it is correct to practice equivalent faith in the two, since great faith in each is an equivalent cause for reaching enlightenment
 - c5. Why it is right to feel faith, since the merit from

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making offerings to a living being who has even a fraction of the good qualities of a Buddha is limitless

b3. A summary

b1. Honoring the Teacher by having faith

a2. Honoring the Teacher by treating every living being as if they were our only child

a3. The fact that we thereby carry out the principal method that the Buddhas require of us

a4. Identifying the principal means of repaying the kindness that the Buddhas have shown us

b4. Carrying out this means

a5. Maintaining patience about the harms that living beings do to us

b5. Avoiding arrogance focused on living beings

c5. Avoiding harmful acts

a6. The reasons why harmful acts are wrong

b6. The fact that, should we do harm to living beings, we have no way of pleasing the victorious Buddhas

b3. Confessing what we have done previously that would have displeased them

c3. Resolving to restrain ourselves in the future

b2. A summary on the fact that we should therefore honor living beings

B. Considering the benefits of practicing patience

1. A brief presentation

2. Explaining the benefits through the use of an example

a. An example and its meaning, with regard to the benefits

i. The example

ii. Its meaning

b. An explanation of how the benefits are vastly superior to those expressed in the example

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3. A brief listing of the various types of benefits
 - a. An explanation of the primary result
 - b. Results you see in this life
 - c. Results that ripen over time

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Course XI: Guide to the Bodhisattva's Way of Life, Part II

Reading Four: Contemplations on the Perfection of Effort, Part I

The following contemplations are based on the *Guide to the Bodhisattva's Way of Life* (*Bodhisattvacharyavatara*; *Byang-chub-sems-dpa'i spyod-pa la 'jug-pa*) of the Buddhist master Shantideva (circa 700 AD), and the commentary upon it by Gyaltsab Je Darma Rinchen (1364-1432) entitled *Entry Point for Children of the Victorious Buddhas* (*rGyal-sras 'jug-ngogs*). The relevant sections are found at folios 20A-20B and 77A-79A, respectively, in the ACIP electronic editions TD3871 and S5436.

The content of the contemplations is translated directly from the root text and commentary; the names of the contemplations are not a part of the original text, but are based on the divisions of Gyaltsab Je's commentary and have been supplied for reference. Each lesson is accompanied by the full detailed outline for the section from Gyaltsab Je's commentary.

Contemplation One *What moves the flame?*

།དེ་ལྟར་བཟོད་པས་བརྩོན་འགྲུས་བརྩམ།

།འདི་ལྟར་བརྩོན་ལ་བྱང་རྒྱུ་གནས།

།རྒྱང་མེད་གཡོ་བ་མེད་པ་བཞིན།

།བསོད་ནམས་བརྩོན་འགྲུས་མེད་མི་འབྱུང་།

Once you have practiced patience, begin
Your practice of effort, for enlightenment lies
In making these kinds of effort.
Without a breeze they never flicker,
And just so in the absence of effort
Merit can never occur.

སྤར་བཤད་པ་དེ་ལྟར་བཀའ་སློབ་དང་གཞན་གྱི་གཞོན་པ་ལ་བཟོད་པས་བྱང་ཆུབ་སྤྱད་དུ་བློབ་
པར་འདོད་ན་བརྩོན་འགྲུས་བརྩམ་པར་བྱ་དགོས་ཏེ། འདི་ལྟར་སློབ་པ་པར་ཡིན་ལ་བརྩོན་པ་
ལ་བྱང་ཆུབ་གནས་ཏེ་མར་མེ་ལ་སོགས་པ་རྒྱང་མེད་ན་གཡོ་བ་མེད་པ་བཞིན་དུ་བསོད་
ནམས་དང་ཡི་ཤེས་གྱི་ཚོགས་ཀྱང་བརྩོན་འགྲུས་མེད་ན་འབྱུང་བར་མི་འགྱུར་བས་སྤྲོ་ན་
མེད་པའི་བྱང་ཆུབ་ནི་བརྩོན་འགྲུས་ལ་རག་ལས་པས་འབད་པར་བྱའོ། །དབུ་མ་ལ་འཇུག་
པ་ལས། ཡོན་ཏན་མ་ལུས་བརྩོན་འགྲུས་རྗེས་འགྲོ་ཞིང་། བསོད་ནམས་སློ་གོས་ཚོགས་ནི་
གཉིས་གྱི་རྒྱ། །ཞེས་བཤད་པ་ལྟར་རོ།

Once you have practiced patience as described above—that is, once you have learned to maintain your patience with various spiritual hardships, and with the harms that others do to you—then you must, if you hope to achieve enlightenment quickly, begin your practice of effort. This is because enlightenment lies in making these kinds of effort in the different perfections. Butter lamps and other such flames never flicker without a breeze, and just so—in the absence of effort—it can never occur that one manages to complete the collections of merit and wisdom. As such, the matchless state of enlightenment itself is something that all depends upon effort, and so we must make great efforts in practicing it. Entering the Middle Way makes this same point when it states,

All good qualities are things that follow
In the wake of the perfection of effort.
It is the one cause that brings about both
The collections of merit and knowledge.

Contemplation Two
Effort is joy

བརྩོན་གང་དག་ལ་སྤོ་བའོ།

What is effort? It is joy
In doing good.

ཉོན་མོངས་ལ་སྤོ་བ་ལོ་ལོ་ཡིན་པས་བརྩོན་འགྲུས་གང་ཞི་ན་དག་བའི་དམིགས་པ་ལ་སྤོ་
བའོ། །དེ་ལ་དབྱེ་ན་གོ་ཆའི་བརྩོན་འགྲུས་དང་། སྤྱོད་བའི་བརྩོན་འགྲུས་དང་། མ་ལྷོས་
ཞིང་མི་འབྲུགས་པའི་བརྩོན་འགྲུས་དང་། ཚོགས་མི་ཤེས་པའི་བརྩོན་འགྲུས་ཏེ་བཞི་འོ།

"If laziness is defined as joy in mental affliction, then *what is effort?*" one may ask. Effort is a feeling of *joy* focused upon *doing* something good.

Effort can be divided into four different types: effort which is like armor; applied effort; effort where you never feel discouraged or upset; and effort where you are never satisfied.

Contemplation Three
What stops effort?

།དེ་ཡི་མི་མཐུན་ཕྱོགས་བཤད་བྱ།

།ལེ་ལོ་ངན་ལ་ཞེན་པ་དང་།

།སྐྱིད་ལུག་བདག་ཉིད་བརྟམས་པའོ།

Here I will explain the things
That work against it: these are
Laziness, an attraction to what is bad,
And the feeling of being discouraged—
Belittling yourself.

བརྩོན་འགུས་དེའི་མི་མཐུན་ཕྱོགས་བཤད་པར་བྱའོ། །གང་ཞེ་ན། ལུས་དང་ཡིད་ལས་སུ་
མི་རུང་བ་སྟོམ་ལས་ཀྱི་བདེ་བ་ལ་ཞེན་པའི་ལེ་ལོ་དང་། བྱ་བ་ངན་པ་ལ་ཞེན་པ་དང་། དག་
བ་བསྐྱབ་པ་ལ་སྐྱིད་ལུག་ནས་ངས་མི་རུས་སྟོམ་དུ་བདག་ཉིད་ལ་བརྟམས་པའོ།

Here next I will explain the things that work against "it"—meaning effort. What exactly are they? First there is laziness, which is feeling attracted to the pleasant feeling of sloth, a condition where the mind and body become unfit to function well. Next there is an attraction to actions which are bad, and then finally the feeling of being discouraged when you try to accomplish some virtuous act—where you belittle yourself by saying, "This is something I could never accomplish."

།གཉིས་པ་ལ་གསུམ། སྟོམ་ལས་ལ་རོ་རྒྱང་བའི་ལེ་ལོ་སྤང་བ་དང་། བྱ་བ་ངན་པ་ལ་ཞེན་
པའི་ལེ་ལོ་སྤང་བ་དང་། དག་བ་ལ་སྐྱིད་ལུག་པའི་ལེ་ལོ་སྤང་བའོ།

The second point, how to eliminate the things that work against effort, has three parts: eliminating the kind of laziness where you enjoy the pleasant feeling of sloth; eliminating the kind of laziness where you are attracted to bad activities; and eliminating the kind of laziness where you feel discouraged in the practice of virtue.

Contemplation Four
What causes laziness?

སྣོམ་ལས་བདེ་བའི་རོ་མྱང་དང་།
གཉིད་ལ་བརྟེན་པའི་སྲིད་པ་ཡིས།
འཁོར་བའི་སྐྱབ་བསྐྱལ་མི་སྣོ་ལས།
ལེ་ལོ་ཉི་བར་སྐྱེ་བར་འགྱུར།

What promotes the feeling of laziness
Is sloth—the sweet enjoyment of
Some pleasure—as well as a craving
For time spent sleeping, all leading to
A failure to feel a sense of disgust
For the pain of the circle of life.

དང་པོ་ལ་གཉིས། ལེ་ལོའི་རྒྱ་བརྟགས་ནས་སྤང་བ་དང་། ཇི་ལྟར་སྣོང་བའི་རྒྱལ་ལོ།
།དང་པོ་ནི། ལེ་ལོ་སྐྱེ་བའི་རྒྱ་གང་ཞེ་ན། དགོ་བ་ལ་མི་འཇུག་པའི་སྣོམ་ལས་ལ་བདེ་བར་
བརྐང་ནས་དེ་ལ་ཞེན་པའི་བདེ་བའི་རོ་མྱང་བ་དང་། གཉིད་ལ་བརྟེན་པའི་སྲིད་པ་ཡིས་ཀྱང་
ལེ་ལོ་སྐྱེད་པར་བྱེད་ལ་འཁོར་བ་ལ་ཅུང་ཟད་ཀྱང་མི་སྐྱབ་པར་འཁོར་བའི་སྐྱབ་བསྐྱལ་ལ་
མི་སྣོ་བ་ལས། ལེ་ལོ་ཉི་བར་སྐྱེ་བར་འགྱུར་བས་རྒྱ་ངོས་བརྐང་ནས་ལེ་ལོ་འགོག་པ་ལ་
བརྟོན་པར་བྱའོ།

The first point, eliminating the kind of laziness where you enjoy the pleasant feeling of sloth, has two parts of its own: examining the causes of laziness, so as to eliminate it, and then how to actually eliminate it. Here is the first.

"What is it," one may ask, "that causes laziness?" Laziness is produced first of all by *the sweet enjoyment of some pleasure*, which is a tendency to crave the feeling of *sloth*. Sloth itself is a reluctance to engage in virtuous activities, and the craving for it comes as one learns to think of it as something pleasant. Laziness is *as well* produced by *a craving for time spent sleeping*. *All this leads to a failure to feel a sense of disgust for the pain of the circle of life*—you fail to feel any fear at all for the circle. These are *what promote the feeling of laziness*; one must recognize these causes for what they are, and put forth great effort then to stop laziness altogether.

*Contemplation Five
Lambs to the slaughter*

།རང་སྡེ་རིམ་གྱིས་གསོད་པ་ཡང་།
།སྤོད་གྱིས་མཐོང་བར་མ་གྱུར་ཏམ།
།འོན་ཀྱང་གཉིད་ལ་བརྟེན་པ་གང་།
།གདོལ་པ་དང་ནི་མ་ཉེ་བཞིན།

Haven't you even got eyes to see
How those in the world with you
Have gone steadily to the slaughter?
To sit here still and enjoy your sleep
Is just the same as the oxen
Waiting for the butcher.

གན་གཞོན་བར་མ་ལ་སོགས་པའི་རང་སྡེ་འཆི་བདག་གིས་རིམས་གྱིས་གསོད་པ་ཡང་།
སྤོད་གྱིས་མངོན་སུམ་དུ་མཐོང་བར་མ་གྱུར་ཏམ་དེ་ལྟར་མཐོང་ཡང་འོན་ཀྱང་གཉིད་ལ་
བརྟེན་པའི་སྤོད་པ་གང་ཡིན་པ་དེ་ནི་མི་རིགས་ཏེ། དཔེར་ན་གདོལ་པས་རིམས་གྱིས་གསོད་
པའི་མ་ཉེ་གཞོན་གསོད་པ་མཐོང་ཡང་། ལྷག་པ་མེད་ཅིང་དལ་བར་གནས་པ་གདོལ་པ་དང་
ནི་མ་ཉེ་བཞིན་ནོ།

Those in the world with you—whether old, young, inbetween, or anything else—have gone steadily to the slaughter, killed by the Lord of Death. Haven't you even got eyes to see what's going on? If you do see it, then just sitting here still and enjoying your sleep is something very wrong. You are for example just the same as the oxen waiting for the butcher; that is, you are like an ox who can see that the other oxen are being steadily slaughtered by a butcher, and yet still feels no fear, and simply relaxes where he is.

Contemplation Six
"I still have time"

ལྷུང་བ་ཉིད་དུ་འཆི་འགྱུར་བས།

ཇི་སྲིད་དུ་ནི་ཚོགས་བསག་བྱ།

དེ་ཚེ་ལེ་ལོ་སྤངས་ཀྱང་ནི།

དུས་མ་ཡིན་པར་ཅི་ཞིག་བྱ།

Death is coming to take you, moving
At incredible speed; in the time
You have left, try to amass good karma.
When the moment arrives it's true you may
Give up your laziness, but what good
Can it do at a time so wrong?

འདི་ནི་མ་བྱས་བརྩམས་པ་དང་།

འདི་སྲིད་བྱས་པར་གནས་པ་ལ།

སློབ་ཀྱང་འཆི་བདག་འོངས་ནས་ནི།

ཀྱི་སྲིད་བཅོམ་ཞེས་སེམས་པར་འགྱུར།

You haven't got to this just yet,
The other's just started, and yet another
Has half still left to do.
Suddenly then does the Lord of Death
Make his arrival, and in your mind
You can only cry, "He kills me!"

གཉིས་པ་ནི། ད་དུང་ཅུང་ཟད་ལོང་ཡོད་ཅི་ན། ལྷུང་བ་ཉིད་དུ་འཆི་བར་འགྱུར་བས་ཇི་སྲིད་
དུ་འཆི་བདག་གིས་མ་ཟེན་པ་དེ་སྲིད་དུ་ནི་ཚོགས་བསག་པར་བྱའོ།

Here is the second point, which is why, since we are going to die quickly, we should exert ourselves in practicing virtue. You may say, "Oh, but I still have a little time left." *Death is coming to take you, moving at incredible speed; in the time that you do have left before the Lord of Death captures you, you must try to amass good karma.*

།གསུམ་པ་ནི། འཆི་བས་ཟིན་པ་དེའི་ཚེ་ལོ་ལོ་སྤངས་ཀྱང་ནི་དུས་མ་ཡིན་པར་འབད་པས་
ཅི་ཞིག་གྲ། དགོས་པ་ཅུང་ཟད་ཀྱང་མི་འགྲུབ་པའི་སྤྱིར་རོ།

Here is the third point, which is why the moment of death is the wrong time to give up your laziness. When the moment arrives that Death grasps on to you, *it's true you may give up your laziness, but what good can it do to try to make your efforts at a time so wrong?* There would be absolutely no purpose served by doing so.

།བཞི་པ་ནི། ལྷུང་དུ་འཆི་བས་ལས་འདི་ནི་མ་གྲས་པ་དང་ཅུང་ཟད་བརྩམས་པ་དང་། བྱ་བ་
འདི་སྤྱིར་ཙམ་གྲས་པར་གནས་པ་ལ་སློབ་དུ་འཆི་བདག་འོངས་ནས་ནི་འགྲོད་བཞིན་དུ་གྱི་
དུང་བདག་བཅོམ་ཞེས་སེམས་ཤིང་བསྟོབས་པས་འགྲོད་པར་འགྱུར་ན། དེའི་ཚེ་ཅི་ཞིག་གྲ།
ད་ལྟ་ཉིད་ནས་དགོ་བ་ལ་བརྩོན་པར་བྱའོ།

Here is the fourth point, which is why it is wrong to be lazy, given the fact that death will come suddenly, before you have a chance to do everything you wanted to do. And so you are going to die suddenly; *suddenly then does the Lord of Death make his arrival*, and there are things that you'd planned that you haven't got to just yet, and others that are just barely started, and yet others that have about half still left to do. With intense feelings of regret then *you can only cry OK in your mind*, stricken with the thought, "He kills me!" What can you possibly do when this moment comes? Better to devote all your efforts right now to the practice of good deeds.

Contemplation Seven
What it feels to die

།རང་གིས་བྲམ་པས་གདུང་བ་དང་།
།དབྱུལ་བའི་སྒྲ་ནི་ཐོས་པ་ཡིས།
།སྐྱག་པས་མི་གཙང་ལུས་གོས་ཤིང་།
།སྤྱོས་པར་འགྱུར་ཆེ་ཅི་ཞིག་བྱ།

What is it that you imagined you'd do
At that moment, tormented by the memory
Of the wrongs you've done, and with the roar
Of the hell realms in your ears bringing
Such terror that you cover your body in shit,
And reach the depths of insanity?

སྐྱར་རང་གིས་བྲམ་པ་བྱས་པ་དྲན་པས་སེམས་གདུངས་པ་དང་། དབྱུལ་བར་སྐྱག་བསྐྱེལ་
ཆེན་པོ་སྤྱོད་དགོས་པ་བསྐྱབ་པ་ལ་སོགས་པའི་དབྱུལ་བའི་སྒྲ་ནི་ཐོས་པ་ཡིས་བདག་ཀྱང་
དེར་འགོའོ་སྦྱུལ་དུ་སྐྱག་པས་བྱེད་ནས། མི་གཙང་བས་ལུས་གོས་ཤིང་སེམས་སྤྱོས་པར་
གྱུར་པ་དེའི་ཆེ་སྐྱབས་མ་ཡིན་པ་ལ་བརྩོན་པས་ཅི་ཞིག་བྱ་དུ་ལྷ་ཉིད་ནས་དགོ་བ་ལ་བརྩོན་
པར་བྱའོ།

The time will come, on your deathbed, that your mind is *tormented by the memory of all the wrong things that you have ever done*. You will realize that these are going to force you to experience extraordinary suffering in the hells, and the roar of the fires and such in the hell realms will fill your ears. When you hear the roar, the thought "Now I must go there too!" will come, and strike you full of *terror*. This then will cause you to *cover your body in shit, and to reach to the depths of insanity*. So just *what is it that you imagined you'd do*, what efforts did you think you were going to make, *at that moment*, so much a very wrong time for anything? Again, you must make efforts to practice good deeds, beginning immediately.

Contemplation Eight
Examine your expectations

།བརྩོན་མེད་འབྲས་བུ་འདོད་པ་དང་།

།བཟེ་རི་ཅན་ལ་གཞོན་མང་ཞིང་།

།འཆི་བས་བབྱང་བཞིན་ལྟ་འདྲ་བ།

།ཀྱི་དུད་སྤྱུག་བསྐྱེལ་དག་གིས་བཅོམ།

You set your hopes on results, unwilling
To make any effort; sufferings shower
Down on those least able to bear them.
Already in the embrace of death, you imagine
Yourself an immortal, cry out
When sufferings come to destroy you.

།མི་ཡི་གྲུ་ལ་བརྟེན་ནས་སྤྱ།

།སྤྱུག་བསྐྱེལ་རྒྱ་བོ་ཆེ་ལས་སྐྱོལ།

།གྲུ་འདི་སྤྱི་ནས་རྙེད་དཀའ་བས།

།རྩོངས་པ་དུས་སུ་གཉིད་མ་ལོག།

You must make use of this boat,
The human life you have, to cross over
The great river of suffering.
The boat is hard to find again later;
Do not sit then, ignorant one,
At this moment there asleep.

།དགའ་བའི་རྒྱ་རི་མཐའ་ཡས་པའི།

།དམ་ཚོས་དགའ་བའི་མཚོག་སྤངས་ནས།

།སྤྱུག་བསྐྱེལ་རྒྱ་ཡིས་ག་ཡིང་བ་དང་།

།རྙོད་སོགས་ལ་སྤོད་ཅི་སྤྱིར་དགའ།

You give up the highest kind of pleasure,
The holy Dharma, infinite numbers
Of causes that bring you pleasure.
Why is it you are attracted so much
To being distracted by causes for pain,
To busyness and the like?

བདེ་བའི་རྒྱ་དགོ་བ་ལ་བརྩོན་པ་མེད་པར་འབྲས་བུ་བདེ་བ་འདོད་པ་དང་། སྤྱུག་བསྐྱེལ་ཅུང་
ཟད་ཅམ་ལའང་སྐྱེད་ཆུང་བའི་བཟེ་རེ་ཅན་ལ་སྤྱུག་བསྐྱེལ་གྱི་གཞོན་པ་མང་ཞིང་། འཆི་བས་
གཟུང་བཞིན་དུ་ལྷ་འདྲ་བར་ཡུན་རིང་དུ་གསོན་དུ་རེ་བ་རྣམས་ལ་འདོད་པ་མི་ཐོབ་ཅིང་མི་
འདོད་པ་ཐོབ་པས་གྱི་དུད་སྤྱུག་བསྐྱེལ་དག་གིས་བཅོམ་པར་འགྱུར་རོ།

Here is the third part, which is how contradictory it is to hope for happiness on the one hand, and on the other hand not to make any efforts in the practice of good deeds. Suppose *you* are the kind of person who is *setting their hopes on results*, meaning happiness itself, but who is *unwilling to make any effort* in what causes this happiness: that is, in the practice of doing good deeds. You are also one of those who is *least able to bear sufferings*, you cannot tolerate them at all, and yet all kinds of pain *shower down upon you*. And *already in the embrace of death, you imagine yourself to be some kind of immortal*. In this case then the things you hope for you will never find, and everything you hope to avoid will happen. *When these sufferings come to destroy you then, you will cry out loud.*

།བཞི་པ་ནི། འོ་ན་རི་ལྷར་བྱ་ཞེ་ན། དལ་འབྱོར་ཐོབ་པའི་རྟེན་ལ་འབད་ན་སྤྱུག་བསྐྱེལ་
མཐའ་དག་ལས་སྐྱོལ་རྣམས་པས་མིའི་ལུས་གྱི་བྱུ་ལ་བརྟེན་ནས་ནི་འཁོར་བའི་སྤྱུག་བསྐྱེལ་གྱི་
རྒྱ་བོ་ཆེ་ལས་སྐྱོལ་ཅིག་ཅེས་པ་དལ་འབྱོར་དོན་ཆེ་བའོ། །དལ་འབྱོར་གྱི་བསྐྱེལ་པ་ལོན་ཏུ་
དགོན་པས་ན་བྱུ་འདི་ཕྱིས་ནས་རྟེན་དཀའ་བས་མེད་ས་པ་ཞེས་བོས་ནས། བྱུ་རྟེན་པའི་དུས་
སྤྱུ་གཞིན་མ་ལོག་པར་སྐྱེས་བུ་རྒྱུང་འབྱིང་ཆེན་པོ་གསུམ་གྱི་ལམ་ཉམས་སུ་སྐྱངས་པའི་སྐོ་
ནས་འཁོར་བའི་རྒྱ་བོ་ལས་སྐྱོལ་བར་བྱའོ། །དལ་འབྱོར་རྟེན་དཀའ་བ་རྟེན་པའི་དུས་སུ་
འདོད་དགོས་པར་བསྐྱེད་ཏོ།

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Here is the fourth point, which is an urgent request from Master Shantideva that we make efforts in the various methods to escape from pain. "Well then," one may ask, "what should I be doing about it?" The text here is describing how important it is that you have found a life complete with all the various spiritual pleasures and fortunes; it is saying you have found now a human form that has all the spiritual pleasures and fortunes. If you make efforts to use it well—that is, if you *make use of this boat, the human life and body you now have*—then it can allow you *to cross over* each and every kind of pain there is. So please, *you must* make the crossing now, over *the great river of the sufferings* of the circle of life.

།གཉིས་པ་བྱ་བ་ངན་པ་ལ་ཞེན་པའི་ལོ་ལོ་སྤང་བ་ནི་འདི་ཕྱི་ཐམས་ཅད་དགའ་བའི་རྒྱ་ནི་
མཐའ་ཡས་པའི་ཐབས་དམ་པའི་ཚོས་ཉམས་སྲུ་ལེན་པ་ལ་དགའ་བའི་མཚོག་སྤངས་ནས།
འབྲས་བུ་སྤྲུག་བསྐྱེད་གྱི་རྒྱ་སྤྲུག་པ་དང་འདྲུ་འཇི་མང་པོའི་ག་ཡིང་བ་དང་ཚོད་པ་སོགས་བྱ་
བ་མ་ཡིན་པ་མང་པོ་ལ་སྤོད་ཅིའི་ཕྱིར་དགའ། དགའ་བར་མི་རིགས་ཏེ་སྤྲུག་བསྐྱེད་གྱི་རྒྱ་
ཡིན་པའི་ཕྱིར་རོ།

To achieve a life of these pleasures and fortunes is something very rare, and thus *this boat is something hard to find again later*. And so Master Shantideva calls to us, "Oh ignorant ones, do not sit there, at this present moment when you have found this boat, quietly *asleep*. You must cross over now the great river of the circle of suffering, by putting into practice the three paths designed for people of lesser, medium, and greater scope." This is a teaching then on the need to make efforts when you have finally found the spiritual pleasures and fortunes which are so very hard to find.

Here is the second overall point, which is eliminating the kind of laziness where you are attracted to bad activities. *The highest kind of pleasure* is that which comes from putting into actual practice *the holy Dharma*, which is a specific method for planting *infinite numbers of causes that bring you pleasure* in this and your future lives. And yet in your actions *you give up* this highest pleasure, and then you throw yourself into negative behavior: into bad deeds that will only act as *causes* that bring you the result of *pain*; into the *distraction* that comes from exposing yourself to great hustle and bustle; and into *busyness* of the mind, *and the like*. *Why is it that you are attracted so much to these things?* It is something very wrong, for they can only bring you suffering.

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Reading Four

Part One of An Outline of the Explanation of the Chapter on Effort
from the *Guide to the Bodhisattva's Way of Life*,
to accompany Reading Four

I. An explanation of the text of the chapter

A. Master Shantideva urges us to undertake the perfection of effort

1. The actual urging
2. Identifying what effort is

B. The way in which to undertake the perfection of effort

1. Eliminating the things that work against effort

- a. Identifying the things that work against effort
- b. How to eliminate these things

i. Eliminating the kind of laziness where you enjoy the pleasant feeling of sloth

- a) Examining the causes of laziness, so as to eliminate it
- b) How to eliminate laziness

i) Eliminating laziness by considering the problems it causes for this present life

a1. Describing, through the use of an example, how we will quickly be destroyed by death

a2. How the way in which death destroys things is something we can observe directly

b2. Using an example to describe this fact

b1. Why it is wrong to think that we have much time left, since we ourselves are at the mercy of death

a2. Why it is wrong for me to be lazy, since I myself am at the mercy of the Lord of Death

b2. Why, since we are going to die quickly, we should exert ourselves in practicing virtue

c2. Why the moment of death is the wrong time to give up your laziness

d2. Why it is wrong to be lazy, given the fact that death will come suddenly, before you have a chance to do everything you wanted to do

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- c1. How, if we fail exert ourselves in the practice of virtue, we will be tormented by suffering
 - a2. How, when death comes, we are tormented by grief
 - b2. How, if we fail to exert ourselves in the practice of good deeds immediately, we will fail to reach our goals
- ii) Eliminating laziness by considering the problems it causes for future lives
 - a1. How certain it is that suffering will come
 - b1. How difficult it will be to bear this suffering
 - c1. How contradictory it is to hope for happiness on the one hand, and on the other hand not to make any efforts in the practice of good deeds
 - d1. An urgent request that we make efforts in the various methods to escape from pain
- ii. Eliminating the kind of laziness where you are attracted to bad activities

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Course XI: Guide to the Bodhisattva's Way of Life, Part II

Reading Five: Contemplations on the Perfection of Effort, Part II

The following contemplations are based on the *Guide to the Bodhisattva's Way of Life* (*Bodhisattvacharyavatara*; *Byang-chub-sems-dpa'i spyod-pa la 'jug-pa*) of the Buddhist master Shantideva (circa 700 AD), and the commentary upon it by Gyaltsab Je Darma Rinchen (1364-1432) entitled *Entry Point for Children of the Victorious Buddhas* (*rGyal-sras 'jug-ngogs*). The relevant sections are found at folios 20B-21A and 79B-81A, respectively, in the ACIP electronic editions TD3871 and S5436.

The content of the contemplations is translated directly from the root text and commentary; the names of the contemplations are not a part of the original text, but are based on the divisions of Gyaltsab Je's commentary and have been supplied for reference. Each lesson is accompanied by the full detailed outline for the section from Gyaltsab Je's commentary.

Contemplation Nine The armies of the King

སློན་ལུག་མེད་དང་དཔུང་ཚོགས་དང་།

ལྷུང་སྐྱང་བདག་ཉིད་དབང་བྱ་དང་།

འབདག་དང་གཞན་དུ་མཉམ་བ་དང་།

འབདག་དང་གཞན་དུ་བཞེ་བར་གྱིས།

Never feel discouraged, assemble the forces,
Engage yourself gladly, come to find
Complete command of yourself,

See yourself and other people
As equal, and finally exchange
Yourself and others as well.

རྒྱལ་པོ་ཚོས་བཞིའི་སྒོ་ནས་དབྲུག་ལས་རྒྱལ་བར་བྱེད་པ་ལྟར་བྱང་རྒྱལ་སེམས་དཔལ་ཡང་ཐོག་
མར་སེམས་གཟེངས་སྟོན་དེ། ལམ་ལ་སློབ་པ་ལ་བསམ་པ་སྦྱིན་ལྷག་པ་མེད་པ་གོ་ཆའི་
བརྩོན་འགྲུས་དང་།

Here is the first point, which is advice to make efforts in applying the antidotes for feeling discouraged. A king defeats his enemies by making use of the four traditional armed forces, and warrior bodhisattva do the same. They open their practice by inspiring themselves—for this they utilize "armor effort," which enables them *never* to have thoughts where they *feel discouraged* in their practice of the path.

སྦྱོར་བས་ཚོགས་གཉིས་ཀྱི་དཔུང་ཚོགས་གསོག་པ་སྦྱོར་བའི་བརྩོན་འགྲུས་དང་། དངོས་
གཞི་དྲན་པ་དང་ཤེས་བཞིན་གྱིས་ཉམས་སྲུ་ལེན་པ་ལྟར་སྤང་བ་དང་། ལུས་སེམས་ལས་
རུང་དུ་གྱུར་པའི་སྒོ་ནས་བདག་ཉིད་དབང་དུ་བྱ་བ་དང་སྟེ་བྱས་ནས་འོག་ནས་འཆད་པ་ལྟར་
བདག་དང་གཞན་དུ་མཉམ་པ་དང་། གཞན་དང་བདག་ཏུ་བརྗེ་བར་གྱིས་ཤིག་པའོ།

Then they make use of "working effort," where they work or apply themselves to the task of *assembling the two great armed forces*, the two collections. Then when the actual fight begins, they use engaged effort, where as they actually undertake their virtues they *engage themselves gladly* with constant recollection and awareness. Lastly they bring to bear their *self-command*, a state of *complete control* where you *find* yourself able to make your body and mind do anything that you ask them to do.

When you have done all this then you must *as well* undertake the practices of *seeing yourself and other people as equal*, and *finally exchanging yourself and others*, in the manner that we will describe these two below [in the chapter on meditation].

*Contemplation Ten
On feeling discouraged*

།བདག་གིས་བྱང་རྒྱུ་ག་ལ་ཞེས།

།སྨིད་ལུག་པར་ནི་མི་བྱ་སྟེ།

།འདི་ལྟར་དེ་བཞིན་གཤེགས་པ་ནི།

།བདེན་པ་གསུང་བས་བདེན་འདི་གསུངས།

Never allow yourself the feeling
Of being discouraged, of having the thought
"How could I ever become enlightened?"
About this Those Who have Gone Thus,
The Ones who speak the truth, have spoken
The following words of truth:

།སྦྲང་བྱ་ཤ་སྦྲང་བྱང་བ་དང་།

།དེ་བཞིན་སྟོན་བྱར་གང་གྱུར་པ།

།དེས་ཀྱང་བཙོན་པའི་སྟོབས་བསྐྱེད་ན།

།བྱང་རྒྱུ་ཐོབ་དཀའ་སྤྲོ་མེད་འཐོབ།

Those beings who are flies and gnats,
Or bees, and even those
Who live as worms as well
Can reach unmatched enlightenment,
So difficult to reach,
If they develop the force of effort.

།བདག་ལྟ་རིགས་ཀྱིས་མིར་སྦྱེས་ལ།

།ཡན་དང་གཞོན་པའི་ངོ་ཤེས་པས།

།བྱང་རྒྱུ་སྦྱོད་པ་མ་བཏང་ན།

།བདག་གིས་བྱང་རྒྱུ་ཅིས་མི་འཐོབ།

Someone like me, someone born
As a member of human kind,
Can tell what helps or hurts.
Assuming then that I never give up
The bodhisattva's way of life,
Why shouldn't I reach enlightenment?

གཉིས་པ་ནི། སངས་རྒྱས་ཉིད་ནི་དབང་པོ་རྣམས་པོ་བརྩོན་འགྲུས་བརྩམས་པ་བསོད་ནམས་
ཀྱི་ཚོགས་མཐའ་ཡས་པ་བསགས་པ་ཤིན་ཏུ་བྱ་དཀའ་བའི་སྲོད་པ་བསྐྱེད་པ་གངས་མེད་དུ་
མར་ཉམས་སུ་ལོན་པས་སྐྱབ་པར་བྱ་བ་ཡིན་ན། བདག་ནི་དེ་ལྟ་བུ་མ་ཡིན་པས་བདག་གིས་
བྱང་རྒྱལ་ག་ལ་ཐོབ་ཅེས་ཞུས་ནས་སྤྱིད་ལུག་པར་ནི་མི་བྱ་སྟེ། འདི་ལྟར་དེ་བཞིན་གཤེགས་
པ་ནི་བདེན་པ་འབའ་ཞིག་གསུང་པས་བདེན་པ་འདི་གསུང་ཏེ། སྤྱིན་ཅི་ལོག་གསུང་པའི་རྒྱ་
མེད་པས་ཡིད་བརྩོན་དུ་རུང་བའི་སྤྱིར་རོ།

Here is the second point, which presents an explanation from scripture on how to put these antidotes into practice. Now you might *have the following thought*:

The state of Buddhahood is something that people of very great powers of intellect achieve only after applying incredible effort—over a period of many "countless" eons—in the pursuit of extremely difficult practices, and thereby amassing a virtually limitless amount of meritorious karma. I am nothing like these people; so *how could I ever become enlightened?*

Never though allow yourself the feeling of being discouraged in this way, of despairing that you could ever accomplish these things. About this Those Who have Gone Thus, the Ones who can only speak the truth, have spoken the following words, which are truth and which are something we can believe in, since They have absolutely no reason ever to say something which is wrong.

འདི་ལྟར་གསུངས་ཞེ་ན་ལག་བཟང་གིས་ཞུས་པ་ལས། གཞན་ཡང་བྱང་རྒྱལ་སེམས་དཔའ་
འདི་ལྟར་ཡང་དག་པར་ཇེས་སུ་སློབ་སྟེ་གང་དག་སེང་གི་དང་། ལྟག་དང་། བྱི་དང་། ཅེ་
སྐྱང་དང་། བྱ་མོད་དང་ཁྲུང་ཁྲུང་དང་བྱ་རོག་དང་ལུག་པ་དང་སྤྱིན་བུ་དང་། སྐྱང་མ་དང་
སྐྱང་བུ་དང་གསྐྱང་དུ་གྱུར་པ་དེ་དག་ཀྱང་སྤྱོད་མེད་པར་བྱང་རྒྱལ་ཏུ་འཚང་རྒྱ་བར་འགྱུར་ན་

བདག་མིར་གྱུར་བཞིན་དུ་སློབ་གི་ཕྱིར་ཡང་བྱང་ཆུབ་ཐོབ་པའི་བཙོན་འགྲུས་ཚུལ་པར་བྱེད་
སྒྲུལ་མོ། ཞེས་པ་དང་། དཀོན་མཆོག་སྤྲིན་ལས་ཀྱང་གསུངས་མོ།

And what are the words which they spoke? They come from the *Sutra Requested by Subahu*—

Bodhisattvas must, moreover, master the following way of thinking: "Even those beings who are lions, or tigers, or dogs, or wolves, or vultures, or cranes, or crows, or owls, or worms, or flies, or bees, or gnats can bring about the matchless state of enlightenment. And here am I, someone who is living the life of a human—now, no matter what, even if it costs me my life, I will put forth whatever effort is needed to reach enlightenment.

This same point is made in the sutra known as *The Cloud of the Jewels* as well.

།གསུམ་པ་ལ་བཞི། བཙོན་པའི་སློབས་བསྐྱེད་ན་བྱང་ཆུབ་ཐོབ་ལུས་པར་བསམ་པ་དང་།
བྱང་ཆུབ་སྐྱབ་པའི་དཀའ་སྤྱད་ལ་ངན་འགྲོའི་སྤྲུག་བསྐྱེད་གྱི་ཆ་ཙམ་ཡང་མེད་པས་བཟོད་
རིགས་པ་དང་། སྤྲིན་པའི་རྒྱལ་པོས་ཚོགས་འཇམ་པོས་ནད་ཆེན་པོ་གསོ་བར་མཛད་པས་
བཟོད་རིགས་པ་དང་། དེ་ལ་སྤྲུག་བསྐྱེད་མེད་ཅིང་བདེ་བ་རྒྱས་པས་དགའ་བར་རིགས་པ་འོ།
།དང་པོ་ནི།

The third section, describes how, if we make effort, we will be able to stop our laziness, and then achieve enlightenment. Here there are four parts: contemplating the fact that, if we are able to raise the force of effort, we will find ourselves able to achieve enlightenment; why it is right to bear gladly those hardships required to reach enlightenment, given the fact that they involve not even the tiniest fraction of the pain of the lower realms; why it is right to bear gladly with any pain required, given the fact that the King of Physicians cures the great illness with a technique which is very gentle; and why it is right for us to feel glad over the treatment of our great illness, since it involves no pain at all, but rather causes our happiness to flourish. Here is the first.

སྤྲིན་པའི་སློབས་བསྐྱེད་ལ་བྱང་ཆུབ་ཐོབ་པའི་བཙོན་འགྲུས་ཚུལ་པར་བྱེད་སྒྲུལ་མོ། ཞེས་པ་དང་། དཀོན་མཆོག་སྤྲིན་ལས་ཀྱང་གསུངས་མོ།

Course XI: Guide to the Bodhisattva's Way of Life, Part II
Reading Five

གསུངས་ན། བདག་ལྟ་བུ་རིགས་ཀྱིས་བྱུང་པར་དུ་འཕགས་པ་མིར་སྐྱེས་ཏེ་བསམ་པ་བྱུང་
པར་ཅན་གྱང་རྒྱབ་བསྐྱབ་པ་ལ་ཕན་པ་དང་གཞོན་པའི་སྤང་དོར་ངོ་ཤེས་པས་གྱང་རྒྱབ་ཀྱི་
སྐྱོད་པ་སྤངས་ཏེ། མ་གཏང་ན་བདག་གིས་གྱང་རྒྱབ་ཅིས་མི་འཐོབ་ངེས་པར་ཐོབ་ལུས་སྐྱམ་
དུ་བསམ་པར་བྱའོ།

As we just noted, it has been spoken that even *those beings who are flies and gnats, or bees, and even those who live as worms as well can reach unmatched enlightenment, which is so difficult to reach, if they "develop the force of effort";* which is to say, if they amass the necessary good karma. We can thus think to ourselves,

And then there is someone like me, someone born as a member of a kind of being which is truly extraordinary: I have been born human. And I possess as well an extraordinary mental ability; that is, I can tell what will help or what will hurt me in my pursuit of the state of enlightenment. Assuming then that I never give up the bodhisattva's way of life—which is to say, assuming that I can continue to practice the activities which bodhisattvas do continually—why shouldn't I reach enlightenment? Of course I can.

Contemplation Eleven
The courage of no choice

འཛོལ་ཏེ་རྐང་ལག་ལ་སོགས་པ།
བཏང་དགོས་བདག་ནི་འཛིགས་ཤེ་ན།
སྣྱི་དང་ཡང་བ་མ་དབྱུད་པར།
སྐྱོངས་པས་བདག་ནི་འཛིགས་པར་ཟད།

Now suppose you say, "But I feel a fear
For the act of having to give away
My arms and legs and such,"
But it's nothing more than ignorance,
A failure to judge what's really heavy
Or light that makes you afraid.

བསྐྱལ་པ་བྱེ་བ་གངས་མེད་དུ།
ལམ་གངས་དུ་མར་བཅད་པ་དང་།
དབུག་དང་བསྐྱེག་དང་གཤེགས་འགྱུར་གྱི།
བྱང་རྒྱབ་ཐོབ་པར་མི་འགྱུར་རོ།

Over countless millions of eons
Infinite times your body's been sliced,
Or stabbed or scorched with fire,
Or chopped up into pieces;
Yet still you were not able then
To reach to enlightenment.

གཉིས་པ་ལ་གསུམ། རྐང་ལག་སོགས་གཏོང་བའི་དཀའ་སྤྱད་གྱིས་འཛིགས་མི་རིགས་པ་
དང་། ངན་འགྲོའི་སྤྱུག་བསྐྱལ་ཆ་ཙམ་ཡང་སྐྱོང་མི་དགོས་པ་དང་། ནད་ཆེན་པོ་གཞོམ་
པའི་ཆེད་དུ་སྤྱུག་བསྐྱལ་རྒྱུ་དུ་བཟོད་རིགས་པའི་དཔེའོ། །དང་པོ་ནི།

Here is the second point, which is why it is right to bear gladly those hardships required to reach enlightenment, given the fact that they involve not even the tiniest fraction of the pain of the lower realms. Within this point there are three topics: why it is wrong to fear spiritual hardships such as giving away one's arms and legs or the like; how one will not have to experience even a fraction of the sufferings found in the lower realms; and a metaphor to illustrate why it is right that we should bear with minor pains in order to destroy the great illness. Here is the first.

འོན་ཏེ་བཙོན་པས་སྐྱབ་རྒྱས་ཀྱང་རྐང་ལག་དང་མགོ་ལ་སོགས་པ་སྦྱིན་པར་བཏང་དགོས་
པས་བྱ་དཀའ་བའི་སྦྱོད་པ་དེ་དག་བདག་གིས་མི་རྒྱས་པས་བདག་ནི་འཇིགས་ཞེ་ན། དེ་དག་
སྦྱིན་པར་བཏང་དགོས་ཀྱང་སྐྱབ་བསྐྱེལ་སྦྱི་བ་དང་ཡང་བའི་བྱུང་པར་ལེགས་པར་མ་དཔྱད་
པར་འདོར་ལེན་ལ་སྐྱོངས་པས་བདག་ནི་འཇིགས་པ་ཟད་གྱི་

Now suppose you say the following: "It may be true that I can reach enlightenment if I exert a certain amount of effort, but it is said that at some point I will have to do things like giving away my arms and legs, and head and such. I don't think I would ever be able to undertake these very difficult acts, and so I feel a fear for them." It may actually be necessary at some point to give away these things, but it is nothing more than your ignorance of what is appropriate that makes you feel afraid: you have simply failed to judge carefully what kinds of pain are heavy, and which are light.

འཇིགས་མི་དགོས་ཏེ། ཐོག་མ་མེད་པ་ནས་འཁོར་བར་འཁོར་བའི་ཚེ་དམྱལ་བར་བསྐྱེལ་པ་
བྱེ་བ་བྱངས་མེད་དུ་ལན་ཅིག་མ་ཡིན་པར་ལན་བྱངས་དུ་མར་ལུས་བཅད་པ་དང་། དབུག་
པ་དང་། མིས་བསྐྱེལ་པ་དང་། མཚོན་གྱིས་གཤེགས་པའི་སྐྱབ་བསྐྱེལ་སྦྱོང་བར་འགྱུར་གྱི་
དེ་ཅུ་སྦྱོང་ཡང་ལུས་དོན་མེད་ལ་རྒྱུད་ཚོས་པ་མ་གཏོགས། ལྷན་མེད་པའི་བྱང་རྒྱུ་ཐོབ་
པར་མི་འགྱུར་རོ།

In truth there is no need to feel afraid. You have been wandering around the circle of suffering life for time with no beginning, and *over* this time you have spent *countless millions of eons* in the hells. *Infinite times*, not just once or twice, you have experienced there the suffering of having *your body sliced, or stabbed, or scorched with fire, or chopped up into pieces* with various bladed weapons. *Yet still* you were only wasting bodies meaninglessly; *you were not able then* to use this experience *to help you reach to enlightenment.*

Contemplation Twelve
The lesser pains of the Physician's treatment

།བདག་གིས་བྱང་ཆུབ་སྐྱབ་པ་ཡི།
།སྐྱབ་བསྐྱེལ་འདི་ནི་ཚོད་ཡོད་དེ།
།ཟླག་རྩུ་ཁོང་བརྒྱག་གཞོད་བསལ་ཕྱིར།
།ལུས་མ་བཏོད་པའི་སྐྱབ་བསྐྱེལ་བཞིན།

The sufferings now that I must bear
To reach enlightenment
Are something that has a limit.
They are like the pain that one endures
When a cut is made to stop
Some agony spreading inside the chest.

།སྐྱམ་པ་ཀུན་ཀྱང་གསོ་དཔུང་གྱི།
།མི་བདེ་བ་ཡིས་ནད་མེད་བྱེད།
།དེ་བས་སྐྱབ་བསྐྱེལ་མང་པོ་དག།
།གཞོམ་ཕྱིར་མི་བདེ་རྒྱང་བཅོད་བྱ།

Every doctor as well makes use
Of treatments that cause discomfort
To cure some greater illness.
I should then learn to bear some minor
Hurt for the sake of bringing destruction
Upon a multitude of pains.

གཉིས་པ་ནི། ངན་འགྲོའི་སྐྱབ་བསྐྱེལ་ལ་བསམས་ན་བདག་གིས་བྱང་ཆུབ་སྐྱབ་པའི་དཀའ་
སྤྱད་གྱི་སྐྱབ་བསྐྱེལ་འདི་ནི། སྐྱ་མ་ལ་སྣོས་ན་དུས་མུང་ཞིང་ལྷན་ཏུ་རྒྱང་བའི་ཚོད་ཡོད་ཅིང་
བཅོད་སྐྱ་བ་ཞིག་སྟེ། ནད་གྱི་ཟླག་རྩུ་ཁོང་པར་རྒྱག་པའི་གཞོད་པ་བསལ་པའི་ཕྱིར་ཏུ་ལུས་
ལ་མ་རྩུང་ཟད་གཏོད་པའི་སྐྱབ་བསྐྱེལ་བཅོད་ལུས་པ་བཞིན་ནོ།

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Here is the second part, [continued from the previous contemplation]. Consider the difference between the sufferings of the three lower realms and *the sufferings that I must now bear to reach enlightenment*. Compared to the former, the latter are *something that has a limit*; that is, they are relatively very brief and insignificant, and quite easy to bear. *They are like the pain that one is able to endure when a small cut is made on the body, in order to stop the agony of some dangerous illness which is beginning to spread inside the chest.*

།གསུམ་པ་ནི། དེ་ལྟར་སྐྱེན་པ་ཀུན་གྲང་མི་བདེ་བ་རྩུང་ཟད་ཅམ་པ་ཡིས་ནད་མེད་པར་བྱེད་
པ་བཞིན་དུ། བྱང་རྒྱུ་སྐྱབ་པའི་དཀའ་སྤྱད་གྲང་སྤྱུག་བསྐྱེད་ལེན་ཏུ་རྒྱུང་བ་དེ་བས་ན་
ལའོར་བའི་སྤྱུག་བསྐྱེད་མང་པོ་དག་གཞོམ་པའི་སྤྱིར་ཏུ་དཀའ་སྤྱོད་ཀྱི་མི་བདེ་བ་རྒྱུང་དུ་དེ་
ཡང་བཟོད་པར་བྱ་སྟེ། རང་གཞན་གྱི་དུས་དཔག་ཏུ་མེད་པའི་སྤྱུག་བསྐྱེད་ཞི་བར་བྱེད་པའི་
སྤྱིར་རོ།

Here is the third part. *Every doctor there is makes use as well of treatments that cause some minor bit of discomfort, in order to cure some greater illness*. The pains which I may experience with the hardships that I undertake for the sake of achieving enlightenment are very minor. *I should then—meaning therefore—learn to bear with the minor hurt involved in these hardships, performed as they are for the sake of bringing destruction upon the multitude of pains found here in the circle of suffering life*. The whole reason for me to endure these pains is that I am going to extinguish the sufferings that I myself, and others as well, must endure over a limitless period of time.

Contemplation Thirteen
A blissful path to bliss

།གསོ་དབྱུང་ཕལ་པ་འདི་འདྲ་བ།

།སྒྲན་པ་མཚོག་གིས་མ་མཛད་དེ།

།ཚོག་ཤིན་ཏུ་འཇམ་པོ་ཡིས།

།ནད་ཚེན་དཔག་མེད་གསོ་བར་མཛད།

The Supreme Physician does not perform
His treatments in a way that's like
Those other, ordinary ones.
He cures the massive and infinite ills
Using a particular kind of technique
That's gentle in the extreme.

།ཚོད་མ་ལ་སོགས་སྒྲིན་པ་ལའང་།

།འདྲེན་པས་ཐོག་མར་སྦྱོར་བར་མཛད།

།དེ་ལ་གོམས་ནས་སྦྱི་ནས་ནི།

།རིམ་གྱིས་རང་གི་ཤ་ཡང་གཏོང་།

At the beginning the Guide directs us
To acts of charity such as giving
Vegetables and the like.
Once we have grown accustomed to these,
Then gradually, in good time, we find
We can offer even our flesh.

།གང་ཚེ་རང་གི་ལུས་ལ་ནི།

།ཚོད་སོགས་ལྷ་བུའི་སྒོ་སྒྲིས་པ།

།དེ་ཚེ་ཤ་ལ་སོགས་གཏོང་བ།

།དེ་ལ་དཀའ་བ་ཅི་ཞིག་ཡོད།

There comes a point when we reach a state
Of mind where we can view
Our bodies just like the vegetables.
At that stage then why is it we
Would feel it difficult at all
To offer our flesh or the rest?

།གསུམ་པ་ལ་གསུམ། ལྷོན་པས་གསོ་སྤྱད་ཀྱི་སྤྱུག་བསྐྱེལ་ཙམ་ཡང་སྤྱོད་མི་དགོས་པར་
ནད་ཆེན་པོ་གསོ་བའི་ཐབས་སྣོན་པར་མཛད་པ་དང་། ལུས་གཏོང་བ་ལ་དཀའ་བའི་སློ་ཡོད་
པའི་ཆོ་གཏོང་བ་བཀག་པ་དང་། ཚོད་མ་གཏོང་བ་དང་འདྲ་བར་གོམས་པའི་ཆོ་ལུས་གཏོང་
བར་གསུངས་པས་དཀའ་བ་མིད་པའོ།

The third part concerns why it is right to bear gladly with any pain required, given the fact that the King of Physicians cures the great illness with a technique which is very gentle. Here there are three different topics: how the Teacher shows us a method to cure the great illness which does not require us to experience the slightest bit of pain during the treatment; how the Teacher has prohibited us from giving away our body so long as we perceive it as something difficult to do; and how it will come to be nothing difficult to give away our own body, since the Teacher has instructed us to do so only when we have become so accustomed to giving away things that we view it as something similar to giving away vegetables.

།དང་པོ་ནི། བྱང་ཆུབ་སྐྱབ་པའི་ཆོ་དཀའ་སྤྱད་ནད་གསོ་བའི་གསོ་སྤྱད་ཕལ་པ་འདི་འདྲ་
བའང་བྱུབ་པའི་དབང་པོ་སྣོན་པའི་མཚོག་གིས་མ་མཛད་དེ། ལམ་བདེ་བས་འབྲས་བུ་བདེ་
བ་ཐོབ་པའི་ཐབས་ཆོ་ག་ཤིན་ཏུ་འཇམ་པོ་ངལ་ཞིང་དུབ་པ་དང་། འདོད་པ་བསོད་ཉམས་ཀྱི་
མཐའ་གཉིས་སྤངས་པ་ཡིས་འཁོར་བར་འབྱུང་དགོས་པའི་ཉོན་མོངས་པའི་ནད་ཆེན་པོ་
དཔག་མིད་གསོ་བར་མཛད་པས་དཀའ་སྤྱད་ལ་འཇིགས་པར་ག་ལ་རིགས།

Here is the first. Consider the hardships that one must undertake to achieve enlightenment. *The Supreme Physician, the Lord of the Able Ones, does not perform these treatments of his in a way that's like those other, ordinary ones that are used to cure some illness. Rather he uses a particular kind of technique or method that's gentle in the extreme, a blissful path to reach a blissful goal. It is a path which avoids both extremes: it neither leaves one spent and exhausted, nor leads to the thoughtless consumption of resources. He uses it to cure the*

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massive and infinite ills of the mental afflictions, which force us to continue wandering in the circle of suffering. It could never be right then for you to fear these spiritual hardships.

།གཉིས་པ་ནི། ཐོག་མར་སྤྱིན་པ་ལ་མ་གོམས་པའི་ཚེ་ཟན་ཆང་ཚོད་མ་ལ་སོགས་པ་སྤྱིན་པ་
ལའང་འབྲེན་པ་སངས་རྒྱས་ཀྱིས་ཐོག་མར་སྤྱོར་བར་མཇུག་ལ་དེ་ལ་དཀའ་བའི་སློ་མེད་པ་
གོམས་ནས་ཕྱིས་ནས་ནི་རིམས་ཀྱིས་རང་གི་ཤ་ཡང་གཏོང་བ་ཡིན་པས་སོ།

Here is the second. *At the beginning*—meaning until such time as we become more familiar with the perfection of giving—the *Guide directs us* to begin our *acts of charity* with deeds such as giving away pressed scraps of dough, or vegetables, and anything of the like. *Once we have grown accustomed to these* and thus overcome our tendency to think of such acts as something difficult, *then gradually, in good time, we find that we can offer even our flesh*. This is another reason.

།གསུམ་པ་ནི། དེ་ལྟར་གོམས་པས་གང་གི་ཚེ་རང་གི་ལུས་ལ་ནི་ཚོད་མ་གཏོང་བ་སོགས་
ལྟ་བུའི་སློ་སྤྱིས་ནས་དེའི་ཚེ་ཤ་ལ་སོགས་པ་གཏོང་བས། དེ་ལ་དཀའ་བ་ཅི་ཞིག་ཡོད་ཅུང་
ཟད་ཀྱང་མེད་པས་དཀའ་སྤྲད་ལ་འཇིགས་པར་མི་རིགས་སོ།

Here is the third. *There comes a point when*, because we have accustomed ourselves to these acts as just described, *we reach a state of mind where we can view giving away our bodies just like we view giving away the vegetables and such*. *At that stage then why is it we would feel it difficult at all to offer our flesh or the rest?* We wouldn't feel the least difficulty at all. And so it is wrong for you to feel any kind of fear for undertaking the hardships of a bodhisattva.

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**Part Two of An Outline of the Explanation of the Chapter on Effort
from the Guide to the Bodhisattva's Way of Life,
to accompany Reading Five**

- iii. Eliminating the kind of laziness where you feel discouraged in the practice of virtue
 - a) Advice to make efforts in applying the antidotes for feeling discouraged
[Contemplation Nine is found here]
 - b) An explanation from scripture on how to put these antidotes into practice
[Contemplation Ten begins here]
 - c) How, if we make effort, we will be able to stop our laziness, and then achieve enlightenment
 - i) Contemplating the fact that, if we are able to raise the force of effort, we will find ourselves able to achieve enlightenment
[Contemplation Ten ends here]
 - ii) Why it is right to bear gladly those hardships required to reach enlightenment, given the fact that they involve not even the tiniest fraction of the pain of the lower realms
 - a1. Why it is wrong to fear spiritual hardships such as giving away one's arms and legs or the like
[Contemplation Eleven is found here]
 - b1. How one will not have to experience even a fraction of the sufferings found in the lower realms
[Contemplation Twelve is found here]
 - c1. A metaphor to illustrate why it is right that we should bear with minor pains in order to destroy the great illness
 - iii) Why it is right to bear gladly with any pain required, given the fact that the King of Physicians cures the great illness with a technique which is very gentle
 - a1. How the Teacher shows us a method to cure the great illness which does not require us to experience the slightest bit of pain during the treatment
[Contemplation Thirteen begins here]
 - b1. How the Teacher has prohibited us from giving away our body so long as we perceive it as something difficult to do

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- c1. How it will come to be nothing difficult to give away our own body, since the Teacher has instructed us to do so only when we have become so accustomed to giving away things that we view it as something similar to giving away vegetables

[Contemplation Thirteen ends here]

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Reading Six: Contemplations on the Perfection of Effort, Part III

The following contemplations are based on the *Guide to the Bodhisattva's Way of Life* (*Bodhisattvacharyavatara*; *Byang-chub-sems-dpa'i spyod-pa la 'jug-pa*) of the Buddhist master Shantideva (circa 700 AD), and the commentary upon it by Gyaltsab Je Darma Rinchen (1364-1432) entitled *Entry Point for Children of the Victorious Buddhas* (*rGyal-sras 'jug-ngogs*). The relevant sections are found at folios 21A-23A and 81A-87B, respectively, in the ACIP electronic editions TD3871 and S5436.

The content of the contemplations is translated directly from the root text and commentary; the names of the contemplations are not a part of the original text, but are based on the divisions of Gyaltsab Je's commentary and have been supplied for reference. Each lesson is accompanied by the full detailed outline for the section from Gyaltsab Je's commentary.

Contemplation Fourteen *The joyful gift of life*

མྱིག་པ་སྤང་ཕྱིར་སྤྱག་བསྐྱལ་མེད།

མཁའ་པའི་ཕྱིར་ན་མི་དགའ་མེད།

འདི་ལྟར་ལོག་པར་རྟོག་པ་དང་།

མྱིག་པས་སེམས་དང་ལུས་ལ་གནོད།

Since they have stopped bad deeds,
They feel no pain; and because
They are wise, there's no dislike.
This is due to the fact that thinking of things
The wrong way, and doing negative deeds,
Harm the body and mind.

བྱང་ཆུབ་སེམས་དཔའ་སྡིང་ཇེའི་བསམ་པ་དག་པ་དེས་ལུས་གཏོང་བ་ལ་ལུས་ཀྱི་སྤྲུག་
བསྐྱེད་མེད་དེ། སློབ་གསུམ་གྱི་སྤྲིག་པ་མཐའ་དག་སྤངས་པའི་ཕྱིར་ལུས་གཏོང་བའི་དུས་ལ་
མཁས་པའི་ཕྱིར་ན་ཡིད་ལ་མི་དགའ་བ་ཡང་མེད་ལ། རྒྱ་མཚན་འདི་ལྟར་གང་ཟག་གི་
བདག་དང་བདག་གིར་ཞེན་པའི་ལོག་པར་རྟོག་པ་དང་། སློབ་གཙུག་སོགས་སྤྲིག་པའི་
སེམས་དང་ལུས་ལ་གཞོན་པ་ཡིན་གྱི་སེམས་དཔའ་ཆེན་པོ་རྣམས་ལ་གཞོན་པའི་རྒྱ་ལོག་
པས་སོ།

Bodhisattvas who have reached the point where their thoughts of compassion are completely pure *feel no pain* in their bodies when they give them away. This is the case *since they have stopped* each and every kind of *bad deed*. Neither when they give their bodies away *is there* any kind of *dislike* for the act, *because they are wise* in knowing when it is right for them to do so.

This is due to the fact—this is caused by the reason—that *thinking of things the wrong way* (believing that a person or the things which belong to a person could ever have any self-nature), along with *doing negative deeds* such as taking life and the rest, *harm the body and mind*; and great bodhisattvas have managed to stop these sources of harm.

Contemplation Fifteen
The use of power

།སེམས་ཅན་དོན་གྲུབ་བྱ་ཕྱིར་དཔུང་།
།མོས་བརྟན་དགའ་དང་དོར་བ་ཡིན།
།མོས་པ་སྐྱབ་བསྐྱལ་འཇིགས་པ་དང་།
།དེ་ཡི་ཕན་ཡོན་བསམ་པས་བསྐྱེད།

The armies used for achieving the goals
Of living kind are will, steadfastness,
Joy, and finally leaving off.
Will is developed by fearing pain,
And engaging in the contemplation
Of the benefits that it gives.

།དེ་ལྟར་མི་མཐུན་ཕྱོགས་སྤངས་ཏེ།
།མོས་དང་ང་རྒྱལ་དགའ་དང་དོར།
།ལྷུང་ལེན་དབང་བསྐྱུར་སྟོབས་ཀྱིས་ནི།
།བརྩོན་འགྲུས་སྤེལ་ཕྱིར་འབད་པར་བྱ།

Eliminate then what acts against us;
Work hard to use the various forces
Of will, confidence, joy, and also
Leaving off, and being engaged, and the
Feeling of self-command, in order
To increase your capacity for effort.

སེམས་ཅན་གྱི་དོན་འགྲུབ་པར་བྱ་བའི་ཕྱིར་ཏུ་བརྩོན་འགྲུས་ཀྱི་མི་མཐུན་ཕྱོགས་འཇོམས་
པའི་དཔུང་ཚོགས་བསྐྱེད་པ་ནི། རྒྱལ་པོ་དཔུང་ཚོགས་བཞིས་གཞན་གྱི་འཇོམས་པ་ལྟར་
ལས་འགྲུས་བསམས་ནས་འདོར་ལེན་བྱེད་པ་ལ་འདུན་པ་བསྐྱེད་པ་མོས་པའི་སྟོབས་དང་།

There are certain *armies* that we must assemble and *use* to smash the things that work against our practice of effort *for achieving the goals of living kind*. A king uses his four armed forces to destroy those who oppose him; just so, we must make use of four forces that provide support for our practice of effort.

The first of these is the force of *will*, where first we contemplate the laws of actions and their consequences, which helps us then to develop a strong aspiration to give up the things that we should give up, and take up those which we should take up.

མ་བདགས་པར་ཅི་རུང་རུང་དུ་མི་འཇུག་ལ་བདགས་ནས་ཞུགས་པ་མཐར་འབྲིན་པ་བདན་
པའི་སྣོབས་དང་།

Next is the force of *steadfastness*. Here we learn not to engage unexamined in just any activity that presents itself, but rather to analyze the activity first, then engage in it, and finally to bring it to a successful conclusion.

བྱིས་པ་རྩེད་མོ་ལ་འཇུག་པ་ལྟར་འཕྲོ་མི་གཅོད་ཅིང་ངོ་མས་པ་མེད་པར་བརྩོན་འགྲུས་རྩོམ་པ་
དགའ་བའི་སྣོབས་དང་། བརྩོན་འགྲུས་བརྩམས་པས་ལུས་སེམས་དུབ་ན་ངལ་གསོས་ཏེ་
གསོས་མ་ཐག་རྩོམ་པ་དོར་བའི་སྣོབས་དང་བཞི་ནི་བཅོན་འགྲུས་ཀྱི་མཐུན་རྐྱེན་ཡིན་ནོ།

Third is the force of *joy*, where we put forth a kind of effort which never takes a break, and is never satisfied; where we act like a child playing a game.

Finally there is the force of *leaving off*, where we apply effort until our body or mind becomes tired; then we rest and refresh ourselves, and rise to make efforts again as soon as we have recovered.

ཤོས་པའི་སྣོབས་ལ་མཚོན་ཏེ་བཤད་ན་མོས་པའི་སྣོབས་ནི་འཁོར་བའི་སྐྱུག་བསྐྱེད་ཀྱིས་
འཇིགས་པ་དང་། མོས་པ་དེའི་ཕན་ཡོན་བསམ་པས་བསྐྱེད་པར་བྱའོ།

We will explain these forces in more detail by taking the force of *will* as a model. It should be *developed* by learning to *fear* the *pain* of the circle of suffering, *and* by *engaging in the contemplation of the benefits* that this same will *gives* to us.

དེ་ལྟར་དགོ་བའི་ཚོས་སྐྱབ་རྣམས་སུ་མཐོང་ཡང་མི་འཇུག་པ་དང་། བདག་གིས་ག་ལ་རྣམས་

སྐྱམ་དུ་ལྷུ་པའི་མི་མཐུན་སྟོབས་སྤངས་ཏེ་མཐུན་རྐྱེན་མོས་པ་དང་། ང་རྒྱལ་ཏེ་བརྟན་པ་
དང་། དགའ་བ་དང་། དོར་བའི་སྟོབས་བཞི་བསྐྱེད་ལ་དངོས་གཞི་དམ་ཤེས་ཀྱིས་བརྩོན་
འགྲུས་ལྷུར་ལེན་པ་དང་། རྗེས་ལུས་སེམས་ལ་དབང་སྐྱུར་བའི་སྟོབས་ཀྱིས་ནི་བརྩོན་
འགྲུས་གོང་ནས་གོང་དུ་སྒྲིལ་བའི་སྤྱིར་དུ་འབད་པར་བྱའོ།

We must *eliminate then what acts against us*: one tendency of not engaging in some good activity even when we see that we are capable of accomplishing it, and another tendency of feeling incapable, of thinking to ourselves, "How could I ever do that?" We must *work hard* to cultivate the qualities that support effort—to use the four, the various forces of will, confidence (which refers to being steadfast), joy, and also leaving off.

As we actually perform our good deeds we must *be engaged* in our effort, in the sense of utilizing recollection. After this we must try hard to use the force of a *feeling of self-command*, control of our body and mind, *in order to increase our capacity for effort* to increasingly higher levels.

*Contemplation Sixteen
On being unstoppable*

དོན་རྒྱལ་མཚན་ཚོ་ག་ཡིས།
བརྩམས་ནས་ང་རྒྱལ་བསྐྱོམ་པར་བྱ།
དང་པོར་འགྱུར་བ་བརྟགས་ནས་ནི།
བརྩམ་མཁུ་ཡང་ན་མི་བརྩམ་བྱ།
མ་བརྩམས་པ་ནི་མཚོག་ཡིན་གྱི།
བརྩམས་ནས་ལྷོག་པར་མི་བྱའོ།

Utilize the technique described
In the *Diamond Victory Banner* to practice
The confidence once one has begun.

At the very beginning appraise yourself
To see if you have the resources needed,
And then decide to act or not.
The very highest thing to do
Would be not even to start a thing;
But once you have begun then never
Allow yourself to stop.

ཕལ་པོ་ཆེའི་འཕགས་པ་དོན་རྒྱལ་མཚན་གྱི་མདོའི་བསྐྱོབ་བྱུག་པ་ལས། དཔེར་ན་ལྷའི་བྱ་
ཉི་མ་འཆར་བ་ནི་དམུས་འོང་དང་དེ་རི་མི་མཉམ་པ་ལ་སོགས་པའི་ཉེས་པས་མི་ལྷོག་པར་འོས་
སྲུ་གྱུར་པའི་ཡུལ་རྣམས་སྣང་བར་བྱེད་པ་ལྟར་བྱང་རྒྱུ་སེམས་དཔའ་གཞན་གྱི་དོན་དུ་
འཆར་བ་ཡང་སེམས་ཅན་གྱི་ཉེས་པ་སྣ་ཚོགས་ཀྱིས་མི་ལྷོག་ཅིང་། འོས་སྲུ་གྱུར་པའི་
གདུལ་བྱ་རྣམས་སྨིན་པ་དང་གྲོལ་བར་བྱེད་དོ། །ཞེས་གསུངས་པའི་ཚོག་ཡིས་དག་བའི་
ལས་བརྩམས་ནས་མཐར་ཕྱིན་པར་བྱེད་པའི་ང་རྒྱལ་བསྐྱོམ་པར་བྱའོ།

Course XI: Guide to the Bodhisattva's Way of Life, Part II
Reading Six

The sixth chapter of the sutra known as *the Victory Banner of Diamond*, which belongs to the "majority" section of scripture, includes the following passage:

We can give, oh son of the gods, the example of the rising sun. Its shining is in no way stopped by the fact that some people might be blind, or that a line of mountain tops might be uneven, or any other such problem. It simply lights up any area which is ready to receive the light. Just so do bodhisattvas shine, for the sake of others, and their shining is in no way stopped by the various problems that individual living beings might have. They simply act to ripen, and to liberate, any disciple who is ready to receive their light.

We must *utilize the technique described here to practice the kind of confidence that is required to bring to a successful conclusion any particular virtuous activity, once one has begun it.*

ཀླུ་བ་ལ་འཇུག་པའི་དང་པོར་རང་གི་སློབ་འགྲུབ་པ་རྣམས་པ་ཡོད་མེད་ལེགས་པར་བརྟགས་
ནས་ནི། རྣམས་ན་བརྩམས་པར་བྱ་བའམ་ཡང་ན་མི་རྣམས་ན་མི་བརྩམ་པར་བྱའོ། །མ་
བརྩམས་པ་ཉིད་མཚོག་ཡིན་གྱི་བརྩམས་ནས་མཐར་མ་ཕྱིན་བར་དུ་དེ་ལས་ལྷོག་པར་མི་
བྱའོ།

At the very beginning, as you first engage in any particular action, you must appraise yourself well, to see if you have the mental resources, or ability, that will be needed. If you find that you do have the ability, then should you decide to act; but if you find that you do not possess this ability, then you should decide not to act. The very highest thing to do would be not even to start a thing; but once you have begun, then you should never allow yourself to stop until you have brought the activity to a successful conclusion.

Contemplation Seventeen
Alone, by myself, if need be

བདག་ཉིད་གཅིག་ལུས་བྱའོ་ཞེས།

འདི་ནི་ལས་གྱིང་རྒྱལ་ཉིད།

The confidence of accomplishment
Is when you say, "I am willing to do
This thing all by myself."

ཉོན་མོངས་དབང་མེད་འཇིག་རྟེན་འདིས།

རང་དོན་སྐྱབ་པར་མི་རུས་པས།

འགྲོ་བས་བདག་ལྟར་མི་རུས་ཏེ།

དེ་བས་བདག་གིས་འདི་བྱའོ།

The entire world lives at the mercy
Of their mental afflictions; they're incapable
Of helping themselves at all.
Beings can't do what I can do;
And thus I'll be the one
To do what must be done.

།རང་པོ་ནི། གཞན་གྱིས་བྱ་བར་འོས་པའི་ལས་མཐོང་ན་བདག་ཉིད་གཅིག་ལུས་བྱའོ་ཞེས་

སློའི་སྐྱབས་བསྐྱེད་པ་འདི་ནི་ལས་གྱིང་རྒྱལ་ཉིད་དོ།

Here is the first point, which is identifying the confidence of accomplishment. Suppose you see someone else undertaking some worthy activity. *The confidence of accomplishment is when you raise the mental power to say to yourself, "I am willing to do this thing all by myself."*

།གཉིས་པ་ནི། སེམས་ཅན་གྱི་བྱ་བ་གཞན་ལ་མི་ལྷོས་པར་རང་གིས་བསྐྱབ་པར་བྱ་སྟེ།

ཉོན་མོངས་པས་དབང་མེད་པར་གྱུར་པའི་འཇིག་རྟེན་པ་འདིས་རང་དོན་ཡང་སྐྱབ་པར་མི་

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རྣམ་པའི། འགྲོ་བའི་བདག་ལྟར་གཞན་དོན་དུ་དགོ་བ་ལ་བརྩོན་པར་མི་རྣམས་ཏེ། དེ་དག་ལ་
ལྷོས་ཀྱང་ཡན་པ་མེད་པ་དེ་བས་བདག་གིས་གཞན་དོན་གྱི་བྱ་བ་འདི་ཐམས་ཅད་བྱའོ་སྣམ་
པའོ།

Next is the second point, which is the reason why we should feel this confidence. You must undertake deeds for the benefit of living beings without depending on others to help you. This is because the inhabitants of *the entire world live at the mercy of their mental afflictions, and are therefore incapable of helping even themselves at all.* Given this fact, *beings can't do what I can do, in making efforts at good deeds for the sake of others.* Even if I did try to rely on them for help then it would be useless, *and thus you must think to yourself, "I'll be the one to do what must be done for the sake of others."*

Contemplation Eighteen
The dead snake

ལྷི་བའི་སྐྱལ་དང་ཕྱད་གྱུར་ན།
ཁྱ་ཡང་མཁའ་མྱིང་ལྷ་བུར་སྐྱོད།
གལ་ཏེ་བདག་ཉིད་ཉམས་རྒྱུད་ན།
སྐྱུང་བ་རྒྱུད་དུ་འང་གཞོན་པར་བྱེད།
ལྷུ་བཅས་རྩོལ་བ་དོར་བ་ལ།
ཤོངས་ལས་ཐར་པ་ཡོད་དམ་ཅི།

If he encounters a snake that's dead already,
Even the crow can emulate
The deeds of the great garuda.
If I continue to act like a weakling,
Even a minor slip in a vow
Will be able to do me damage.
Do you really think you could ever be free
Living in the destitution
Of effort lost to discouragement?

ཉོན་མོངས་འཇོམས་པ་ལ་གཉེན་པོའི་སྣོབས་བསྐྱེད་པར་བྱ་སྟེ། ལྷི་བའི་སྐྱལ་དང་ཕྱད་པར་
གྱུར་ན་བྱ་ཁྱ་ཏེ་ཡང་མཁའ་མྱིང་ལྷ་བུར་སྐྱོད་པ་དེ་བཞིན་དུ་གལ་ཏེ་བདག་ཉིད་གཉེན་པོ་
ཉམས་སྣོབས་རྒྱུད་ན། སྐྱུང་བ་རྒྱུད་དུ་འང་ལམ་ལ་བར་ཆད་གྱིས་གཞོན་པར་བྱེད་པས་
བསམ་པ་ལྷུ་བཅས་པར་བྱས་ནས་དོན་གཉིས་སྐྱབ་པའི་རྩོལ་བ་དོར་བ་ལ་ཤོངས་པའི་གནས་
སྐབས་ལས། ཉམས་ཡང་ཐར་པ་ཡོད་དམ་ཅི་ལེ་ལོས་བཅོམ་ནས་ལུས་སེམས་གྱི་འདུག་པ་
ཉམས་པར་འགྱུར་བའི་སྤྱིར་རོ།

One should raise the power of the antidotes, in order to destroy one's mental affliction. *If he encounters a snake that's dead already, then even the small crow can emulate the deeds of that great mythical bird, the garuda.* The situation with me

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is the same: suppose that *I continue to act like a weakling* in the level of strength with which I apply the antidotes. *Even a minor slip in a vow will be able to lay an obstacle in the path, and thus do me damage.* This will lead me to *discouragement*, and then eventually I will *lose my ability to make efforts* towards achieving the goals of myself and others. And how could *I really think I could ever be free then, living in such destitution?* How could it ever come, where laziness has destroyed me, and torn down all the efforts I make with my body and mind?

Contemplation Nineteen
Determination, but not pride

། ང་རྒྱལ་ཅན་དགའི་དབང་མི་འགོ།
། དེ་དག་ང་རྒྱལ་དགའ་དབང་འགྱུར།
། ཉོན་མོངས་ང་རྒྱལ་གྱིས་ཁིངས་ནི།
། ངན་འགོར་ང་རྒྱལ་གྱིས་ཁིང་ཅིང་།
། མི་ཡི་དགའ་སྟོན་བཙམ་པ་དང་།
། གཞན་གྱི་ཟས་ཟའི་བྲན་དང་ནི།
། ལྷན་པ་མི་སྤྲུལ་ཉམ་རྒྱུང་དང་།
། ཐམས་ཅད་དུ་ནི་བརྟམས་པར་འགྱུར།

Those of confidence never become
Slaves of the enemy, pride;
Others have turned to slaves.

Those whose hearts are filled up with
The affliction of pride are by this thought
Dragged to the lower realms;
The feast of a human life is too
Destroyed for them; as servants then
They eat the crumbs from another's table;
They are stupid, and ugly, and always feel
Uncertain of themselves; and every
Person they meet abuses them.

། དང་པོ་ནི། འགོ་བ་གང་སེམས་ཁིངས་པའི་ང་རྒྱལ་གྱིས་བཙམ་ཞིང་ཕུང་བ་དེ་ཉོན་མོངས་
པའི་གཞན་དབང་དུ་གྱུར་པས་ང་རྒྱལ་ཆེན་པོ་ཅན་མ་ཡིན་ཏེ། ང་རྒྱལ་ཅན་ནི་དགའི་དབང་
དུ་མི་འགོ་བ་རིགས་པ་ལ་སེམས་ཁིངས་པའི་འགོ་བ་དེ་དག་ཉོན་མོངས་པའི་ང་རྒྱལ་གྱི་
དགའི་དབང་དུ་འགྱུར་བའི་སྤྱིར་རོ།

Here is the first point, which is a denunciation of pride, an afflicted kind of confidence. Any particular individual who has been wasted and destroyed by arrogant confidence or pride has become a slave of the mental afflictions, and so the emotion they have is not something we consider the magnificent kind of confidence. It's simply *not* the case that *those* people who possess this kind of confidence could ever become slaves that belong to the enemy. Others though, those whose hearts are filled with arrogance, *have turned to slaves of pride*, a confidence which has become a mental affliction.

།གཉིས་པ་ནི། ཉོན་མོངས་པའི་ང་རྒྱལ་གྱིས་ཁངས་པ་ནི་ཉེས་དམིགས་འདི་དག་ཡོད་དེ།
ངན་འགོར་ང་རྒྱལ་གྱིས་བྲིད་ཅིང་མིར་སྐྱེས་ན་ཡང་ཡིད་བདེ་བ་སོགས་མིའི་དགའ་སྟོན་
བཅོམ་པ་དང་ཟས་མེད་པར་སློང་མོས་འཚོ་བ་དང་། གཞན་གྱི་དབང་དུ་གྱུར་པས་གཞན་གྱི་
ཟས་ཟ་བའི་བྲན་དང་ནི་ཤེས་པ་སྟོན་པ་དང་། གཟུགས་མི་སྐྱབ་ཅིང་ཉམ་རྒྱུང་བ་དང་རང་
གིས་དངོས་སུ་གཞོན་པ་མ་བྱས་ཀྱང་གཞན་གྱིས་ལུས་ངག་གིས་ཐམས་ཅད་དུ་ནི་བརྟམས་པར་
འགྱུར་བས་སེམས་ཁངས་པའི་ང་རྒྱལ་སྤང་བར་བྱའོ།

The second point covers the problems caused by pride. *Those whose hearts are filled up with the affliction of pride* encounter the following problems. They are first of all *dragged by this thought of pride to the lower realms*. And even if they do manage to take birth as a human, then *the feast of a human life*—meaning all kinds of contentment and the like—is *too destroyed for them*; they have nothing to eat, and must support themselves by begging.

They find themselves controlled by others, and *as servants then they must eat crumbs from another's table*. Their minds turn *stupid*, their appearance *ugly*, and they *always feel uncertain of themselves*. *Every person they meet abuses them in every way, physically and verbally, even though they themselves have done no harm to these people directly*. As such we must give up this arrogant confidence, pride.

Contemplation Twenty
The lion

ཉོན་མོངས་ཕྱོགས་ཀྱི་ཁྲོད་གནས་ན།

ཉམ་པ་སྟོང་དུ་སྲུན་གཟུགས་ཏེ།

ལྷ་ལ་སོགས་པས་སེང་གོ་བཞིན།

ཉོན་མོངས་ཚོགས་ཀྱིས་མི་རྩུགས་བྱ།

When you find yourself in the enemy's camp,
And surrounded, look for a thousand ways
To shield yourself from them;
Be like a lion with foxes and such,
Never allowing the mass of mental
Afflictions to break through to you.

ཉམ་ང་ཆེ་ཐང་བྱུང་གྱུར་གྱང་།

མི་ཡིས་མིག་ནི་བསྐྱང་བ་ལྟར།

དེ་བཞིན་ཉམ་ང་བྱུང་གྱུར་གྱང་།

ཉོན་མོངས་དབང་དུ་མི་འགྱུར་བྱ།

A person may find themselves in the middle
Of a desert forsaken, yet still they try
To act to protect their eyes.
You may be the same, and find yourself
Hard pressed, but never allow
Your afflictions to master you.

།དང་པོ་ནི། ཁྲོ་བ་སོགས་ཉོན་མོངས་པའི་ཕྱོགས་ཀྱི་ཁྲོད་ན་གནས་ན་ཐབས་མི་འདྲ་བ་རྣམས་
པ་སྟོང་དུ་གཉེན་པོའི་སྟོབས་ཀྱིས་སྲུན་གཟུགས་པར་བྱ་སྟེ། དཔེར་ན་ལྷ་ལ་སོགས་པས་
སེང་གོ་ལ་མི་རྩུགས་པ་བཞིན་དུ་ཉོན་མོངས་པའི་ཚོགས་ཀྱིས་མི་རྩུགས་པར་བྱའོ།

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Here is the first point, on developing the power of the antidotes to mental affliction. *When you find yourself in the camp of the enemy, surrounded by the mental afflictions of anger and the rest, you must look for a thousand ways, different methods, to shield yourself from them with the power of spiritual antidotes. Be for example like a lion, which never lets foxes and other such animals to touch it; never allow the mass of mental afflictions to break through to you.*

།གཉིས་པ་ནི། ཉམ་ང་ཆེ་ཐང་སྡེ་ཉོན་མོངས་ཀྱི་འཇིགས་པ་ཆེན་པོ་བྱུང་བར་གྱུར་གྱང་།
མི་ཡིས་མིག་ནི་གཅེས་སྤྲུམ་ཆེན་པོས་བསྐྱང་བ་ལྟར་དེ་བཞིན་དུ་ཉོན་མོངས་པའི་དབང་དུ་
འགྲོ་ལ་ཁད་པའི་ཉམ་ང་བ་བྱུང་བར་གྱུར་གྱང་ཉོན་མོངས་པའི་དབང་དུ་མི་འགྱུར་བར་བྱའོ།

The second point is on assuring that we never become even the least bit influenced by mental afflictions. *Suppose a person finds themselves in the middle of a forsaken desert; that is, suppose they find themselves threatened seriously by the mental afflictions. Still they try to act to protect their eyes, which they consider so very precious to them. You may be the same, and find yourself hard pressed, in the sense of being on the verge of surrendering yourself to your mental afflictions. But you should never allow these mental afflictions to become your master.*

Contemplation Twenty-One
Child's play

། རྩེད་མེད་བདེ་འབྲས་འདོད་པ་ལྟར།

། འདི་ཡིས་བྱ་བའི་ལས་གང་ཡིན།

། ལས་དེ་ལ་ནི་ཞེན་བྱ་སྟེ།

། ལས་དེས་མི་ངོམས་དགའ་བར་བྱ།

Like those who seek a feeling of fun
From playing a game, these ones as well
Should cultivate a craving for
This work, all those that work for them,
And come to be insatiable
In seeking it, and taking joy.

བྱིས་པ་ཁ་ཅིག་རྩེད་མེད་བདེ་འབྲས་བྱ་འདོད་པ་ལྟར་བྱང་རྒྱལ་སེམས་དཔའ་འདི་ཡིས་
གཞན་དོན་བྱ་བའི་ལས་གང་ཡིན་པའི་ལས་ཐོས་བསམ་དང་བྱང་རྒྱལ་གྱི་སེམས་བསྐྱོམ་པ་
ལ་སོགས་པའི་ལས་དེ་ལ་ནི་ཞེན་པ་སྟེ་སྟོབ་ཞེན་དུ་བྱ་སྟེ། ལས་དེས་མི་ངོམས་ཤིང་རྒྱུན་མ་
ཆད་པར་བྱ་བར་འདོད་པས་དགའ་བར་བྱའོ།

Think about children *playing a game*, from which they seek a feeling of fun. These ones as well, these bodhisattvas, should cultivate a craving for—that is, come to feel excited about doing—all those kinds of activities where they *work* for the sake of others: this work of studying and contemplating, and then meditating upon the wish for enlightenment. We should try to reach a point where we become insatiable in seeking this work; and where we want to do it continuously, without a break; in short, we should *take great joy* in it.

Contemplation Twenty-Two
The razor and the honey

།བདེ་བའི་དོན་དུ་ལས་བྱས་ཀྱང་།
།བདེ་འགྱུར་མི་འགྱུར་གཏོལ་མེད་ཀྱི།
།གང་གི་ལས་ཉིད་བདེ་འགྱུར་བ།
།དེ་ལས་མི་བྱེད་ཇི་ལྟར་བདེ།

People work for happiness,
But there's no certainty that what
They do will make them happy.
How can you ever be happy if
You fail to do that single work,
Their own, which makes you happy?

།སྤྱ་གྲིའི་སོར་ཆགས་སྤྲང་ཙི་ལྟའི།
།འདོད་པ་རྣམས་ཀྱིས་མི་ངོམས་ན།
།རྣམ་སྤྲིན་བདེ་ལ་ཞི་བ་ཡི།
།བསོད་ནམས་ཀྱིས་ལྷ་ཅི་སྟེ་ངོམས།

You never feel satisfied
With objects of desire, honey
Smearred on a razor blade;
Why at the same time are you always
Content with the sum of merit you have
For the happiness of the fruits, and peace?

འཇིག་རྟེན་པ་རྣམས་ལུས་སེམས་བདེ་བའི་དོན་དུ་ཞིང་ལ་སོགས་པའི་ལས་བྱས་ཀྱང་དེའི་
འགྱུར་བུ་བདེ་བར་འགྱུར་མི་འགྱུར་གཏོལ་མེད་ཅིང་། བདེ་བ་ཐོབ་པའི་ངེས་པ་མེད་ཀྱི་བྱུང་
རྒྱུ་སེམས་དཔའ་གང་གི་ལས་ཉིད་གནས་སྐབས་དང་མཐར་ཐུག་ཏུ་ངེས་པར་བདེ་བར་
འགྱུར་བ་དེ་ལྟ་བུའི་ལས་མི་བྱེད་པ་ཇི་ལྟར་བདེ་འདི་ལྟ་བུའི་བདེ་བ་མི་འགྱུར་ངོ།

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People in the world spend their time with farming and other kinds of *work* for the sake of finding some physical and mental *happiness*. But there is absolutely no certainty that what they do will ever end up making them happy; there is no guarantee that by doing these things they will reach any kind of happiness. There does though exist a *single* kind of *work*, the activities of bodhisattvas, "their own," which invariably makes you happy, in both a temporal and an ultimate way. How can you ever be happy if you fail to do this particular kind of work? It will never happen.

སྤྱི་གྲིའི་སོར་ཆགས་པའི་སྤྲང་ཙི་ལྷེས་སྤྲངས་པས་རོ་ཅུང་ཟད་སྤྲོང་ཡང་ལྷེ་ཆད་པའི་སྤྲུག་
བསྐྱལ་སྤྲོང་བ་ལྟ་བུའི་གཟུགས་སྤྲོ་ལ་སོགས་པའི་འདོད་པ་རྣམས་ཀྱིས་འཁོར་བར་ཇི་ཅམ་
སྤྲུད་ཀྱང་མི་ངོམས་ན། གནས་སྐབས་ཀྱི་འབྲས་བུ་རྣམ་སྤྲིན་ལྟ་དང་མིའི་མངོན་མཚོ། འབྲས་
པར་ཅན་ཐོབ་པས་བདེ་ལ། མཐར་ཐུག་སྤྲུག་བསྐྱལ་ཐམས་ཅད་ཞི་བའི་བདེ་བ་ཐོབ་པར་བྱེད་
པའི་རྒྱ་སྤྲིན་སོགས་བསོད་ནམས་ཀྱིས་ལྟ་ཙི་སྟེ་ངོམས་ངོམས་པ་མེད་པ་གོམས་པར་བྱའོ།

Consider the various *objects of desire*: visual objects, sounds, and so on. They are just like *honey smeared on a razor blade*—if you lick the blade you might experience a hint of good taste, but then you suffer as it slices open your tongue. No matter how much you have of these sense objects here in the circle of suffering, *you can never feel satisfied*.

Now consider the various deeds of merit: giving and the rest. They are *happiness* in that they allow you to reach short-term types of karmic *fruits* or results—an exceptional type of birth in the higher realms, life as a worldly pleasure being or human. And ultimately they allow you to achieve as well the happiness of *peace*, of having put to rest each and every suffering that there is. Why is it that, at the same time as you are never satisfied with sense objects, you are always content with the sum of the merit you have for reaching these other kinds of happiness?

Contemplation Twenty-Three
The duel

།འཐབ་རྗེང་དག་དང་ལྷན་ཅིག་ཏུ།
།གཡུལ་ངོར་རལ་ཁ་ལྷགས་པ་བཞིན།
།ཉོན་མོངས་མཚོན་ལས་བཟུར་བྱ་ཞིང་།
།ཉོན་མོངས་དག་རྣམས་གཞོམ་པར་བཏེག།

Think of the blade of a sword that's thrust
In your direction during a duel
With an enemy seasoned in war.
In just this way you must evade
The sword of afflictions, and seek to deliver
A death blow to these foes.

།གཡུལ་དུ་རལ་གྱི་ལྷང་གུར་ན།
།འཇིགས་པས་སྐྱར་དུ་ལེན་པ་ལྟར།
།དེ་བཞིན་དྲན་པའི་མཚོན་ཤོར་ན།
།དུམ་ལ་བའི་འཇིགས་དྲན་སྐྱར་དུ་སླང་།

Imagine yourself in battle; your sword
Slips from your hand, you race in fear
To take it up again.
And if the blade of recollection
Should slip away, recall the terrors
Of hell, recover it quickly.

།དང་པོ་ནི། འཐབ་མོ་བ་རྗེང་པ་མཚོན་ཆའི་ལས་དང་དག་ཐབས་ལ་མཁས་པའི་སྐྱེ་བོ་དག་
དང་ལྷན་ཅིག་ཏུ་གཡུལ་ངོར་རལ་ཁ་ལྷགས་པའི་ཚོ་ན་རང་མཚོན་ལས་བཟུར་ཞིང་། དག་
ལ་མཚོན་འདེབས་པ་བཞིན་དུ་རང་ཉོན་མོངས་པའི་མཚོན་ལས་བཟུར་ནས་ལྷོག་པར་བྱ་ཞིང་།

སྒྲོལ་མེད་པ་མ་བཅོམ་པ་དང་། ཉམ་མེད་པའི་དབྱུ་རྣམས་གཉེན་པོའི་མཚོན་གྱིས་
འཇིགས་པར་བཏབ་ཅིང་རྩ་བ་ནས་ལྷུང་ངོ།

Here is the first point, which is throwing ourselves into the practice of carefulness. Suppose you have an *enemy* who is "seasoned in war," meaning one who has mastered the use of weapons and the arts of conflict. *Think of the blade of a sword that this enemy thrusts in your direction during a duel; you do all you can to evade his sword yourself, and in addition whatever you can to strike back with your own weapon. In just this way you must evade the sword of the mental afflictions, and stop it. You must see to it that the afflictions never destroy you, and seek rather to deliver a death blow to these foes with the sword of the antidotes that stop these afflictions; that is, you must rip the afflictions out of your mind from their root.*

།གཉིས་པ་ནི། གཡུལ་སྒྲོད་པའི་ཚོ་གཡུལ་དུ་ལག་ནས་རལ་གྱི་ལྷུང་བར་གྱུར་ན་གཞན་
གྱིས་བསོད་དོགས་པའི་འཇིགས་པས་སྦྱར་དུ་ལེན་པ་ལྟར་དེ་བཞིན་དུ་དགོ་བའི་དམིགས་
རྣམས་མ་བཟེད་པའི་དྲན་པའི་མཚོན་ཤོར་ན་ཉམ་མེད་པ་གྱིས་བཅོམ་ནས་དཔྱལ་བར་སྐྱེ་བས་
དཔྱལ་བའི་འཇིགས་པ་དྲན་པའི་དྲན་ཤེས་ཀྱི་གཉེན་པོ་སྦྱར་དུ་སྦྱང་བར་བྱའོ།

The second point concerns throwing ourselves into the practice of recollection and awareness. *Imagine yourself in the midst of a battle, and that your sword has slipped from your hand. You would race in fear to take it up again, out of terror that the other person is about to kill you. And just so, you may find that the blade of recollection—the ability to avoid forgetting whatever virtuous object you wish to focus upon—slips away from you. At that moment you must recall the terrors of taking a birth in the hells, terrors that will come to you once your mental afflictions have wrought their destruction upon you. And then you must recover the antidote, your recollection, quickly.*

Contemplation Twenty-Four
The bowl and the sword

ཇི་ལྟར་བྲག་ལ་བརྟེན་བཅས་ནས།

དུག་ནི་ལུས་ལ་བྲབ་འགྱུར་བ།

དེ་བཞིན་གླགས་ནི་རྟེན་པ་ན།

ཉེས་པས་སེམས་ལ་བྲབ་པར་འགྱུར།

Poison makes its way throughout
The entire body, riding upon
The coursing of the blood.
Just so, should they find an opening,
Then negativities make their way
Throughout the entire mind.

ཡུངས་མར་བཀའ་བའི་སྣོད་བཀྱར་ལ།

རལ་གྱི་སྟོགས་པས་དུང་བསྐྱད་དེ།

བོ་ན་གསོད་བསྐྱེགས་འཇིགས་པ་ལྟར།

བརྟུལ་ཞུགས་ཅན་གྱིས་དེ་བཞིན་སྦྲིམ།

Suppose a person handed you
A bowl completely full of oil,
Then stood before you with a sword,
Threatening to take your life
Should a drop spill. You ascetics
Must concentrate like this.

།གསུམ་པ་ནི། ཇི་ལྟར་དུག་ཅན་གྱི་མདའ་ལུས་ལ་བྲབ་ན་ཅ་སྐྱབས་གྱི་བྲག་ལ་བརྟེན་
བཅས་ནས་དུག་གིས་ལུས་ལ་བྲབ་པར་གྱུར་པ་དེ་བཞིན་དུ། དུན་པ་ཉམས་པ་སྟོགས་གྱི་
ཉོན་མོངས་པས་གླགས་ནི་རྟེན་པར་གྱུར་ན་འོ་བ་སྟོགས་གྱི་ཉེས་པས་སེམས་ལ་བྲབ་པར་
འགྱུར་བས་ཉོན་མོངས་ཅུང་ཟད་ཅམ་ཡང་སྟོག་པར་གྱུ་འོ།

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Here is the third point, which is how recollection and awareness leave no opening for problems to arise. Imagine now that someone has shot you with a poison arrow, and that the *poison is making its way throughout your entire body, riding upon the blood as it courses through your veins. Just so do the various mental afflictions, such as losing your recollection, act should they find any opening to do so. And when they do find an opening, then the different negativities of anger and the rest make their way throughout the entire mind.* For this reason you must try to stop even the slightest mental affliction whenever it should arise.

ཁྲི་ལྷར་སྐྱིམ་ཞེ་ན། ཉུང་མར་གྲིས་བཀང་བའི་སྣོད་བསྐྱར་ལ་ལམ་འདྲིད་པ་ལ་འགོར་
བཅུག་སྟེ་རལ་གྱི་ཐོགས་པས་དུང་དུ་བསྐྱད་དེ་ཐིགས་པ་གཅིག་ཙམ་བོ་ན་གསོད་པས་
བསྐྱིགས་ན་གསོད་པའི་འཇིགས་པས་འབད་པས་སྐྱིམ་པ་ལྷར་བྱང་རྒྱབ་སེམས་དཔའ་བརྟུལ་
ལྷགས་ཅན་གྲིས་དེ་བཞིན་དུ་གཉེན་པོ་བྱང་རྒྱབ་གྱི་སེམས་ལ་སོགས་པ་དྲན་ཤེས་གྲིས་བཟུང་
ནས་བསྐྱིམ་པར་བྱའོ།

"How can I learn to concentrate on this?" you may ask. *Suppose a person handed you a bowl completely full of oil, and made you walk down a slippery path. Suppose then that they stood before you holding a sword, threatening to take your life should you spill even a single drop.* Out of complete fear, you would try your utmost to concentrate. Those of *you* who are *ascetics* in the sense of attempting to follow the life of a bodhisattva must be *like this*; you must *concentrate* by keeping tight hold on your recollection, aimed at the various antidotes such as the wish for enlightenment, and the like.

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**Part Three of An Outline of the Explanation of the Chapter on Effort
from the *Guide to the Bodhisattva's Way of Life*,
to accompany Reading Six**

iv) Why it is right for us to feel glad over the treatment of our great illness, since it involves no pain at all, but rather causes our happiness to flourish

a1. How, despite the fact that spiritual hardships may bring physical and mental discomfort to those persons who are not well versed in the stages required for practicing the path, they cause no pain to those who are well versed

[Contemplation Fourteen is found here]

b1. Why great bodhisattvas therefore have no reason to feel any distaste for living in the cycle of suffering

c1. How, for this reason, one is said to be better versed in travelling the path than those of the lower way

d1. Why it is therefore wrong to feel discouraged about engaging in the activities of a bodhisattva

2. How to increase the power of effort, which is the antidote

a. Increasing the power of the things that support the practice of effort

i. A brief presentation, in which the four forces are introduced

[Contemplation Fifteen is found here]

ii. A more detailed explanation

a) The force of will

i) The object of will

a1. Eliminating our faults

b1. Taking up good qualities

c1. Analyzing those things which we should do, and those which we should not

ii) The result of will

a1. How wrong it is to give up our will to practice the Dharma

b1. The reason why it is wrong

iii) The cause of will

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- a1. A presentation
 - b1. An explanation
 - a2. A contemplation of actions and consequences that are mixed
 - b2. A contemplation of actions and consequences that are purely white
 - c2. A contemplation of actions and consequences that are purely black
 - iv) A concluding summary
- b) The force of steadfastness
- i) Making one's effort steadfast
 - a1. Engaging in actions after one has analyzed them carefully
[Contemplation Sixteen is found here]
 - b1. The problems caused by quitting actions after one has begun them
 - ii) Making the actual commission of acts steadfast, once one has undertaken them
 - a1. A brief presentation
 - b1. Individual explanations
 - a2. The confidence of accomplishment
 - a3. Identifying the confidence of accomplishment
[Contemplation Seventeen begins here]
 - b3. The reason for having this confidence
[Contemplation Seventeen ends here]
 - c3. Feeling confidence for accepting responsibility even to help others in their lesser work
 - b2. Having confidence in one's ability to do something
 - a3. The problems caused by not having confidence in one's ability
[Contemplation Eighteen is found here]

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b3. The benefits of feeling confidence

c3. Maintaining the kind of confidence that acts as an antidote

d3. Why it is wrong to feel pride, a kind of confidence which is a mental affliction

a4. A denunciation of pride, an afflicted kind of confidence

[Contemplation Nineteen begins here]

b4. The problems caused by pride

[Contemplation Nineteen ends here]

c4. How right it is to eliminate pride

e3. The benefits of the confidence which is an antidote

c2. Having confidence in our treatment of our mental afflictions

a3. Developing the power of the antidotes to mental affliction

[Contemplation Twenty begins here]

b3. Assuring that we never become even the least bit influenced by mental afflictions

[Contemplation Twenty ends here]

c3. Developing a very special kind of attitude, where we are steadfast in applying the antidotes

c) The force of joy

i) Exerting oneself in the practice of good deeds, without expectations about the karmic result

[Contemplation Twenty-One is found here]

ii) Accomplishing good deeds with the final goal in mind

[Contemplation Twenty-Two is found here]

iii) How to apply ourselves to the force of joy

d) The force of leaving off

i) Leaving off for the time being

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- ii) Leaving off altogether
 - b. Throwing yourself into carrying out activities with recollection and awareness
 - i. Throwing ourselves into the practice of carefulness
[Contemplation Twenty-Three is found here]
 - ii. Throwing ourselves into the practice of recollection and awareness
 - iii. How recollection and awareness leave no opening for problems to arise
[Contemplation Twenty-Four is found here]
 - iv. Stopping a problem immediately after it begins
 - v. Applying great efforts in actions which are appropriate
 - c. Gaining command over yourself so that you can accomplish activities
 - i. How quickly we rise to perform good deeds, once we have found practiced ease in body and mind
 - ii. A metaphor and its meaning
- II. An explanation of the name of the chapter

The Asian Classics Institute

Course XI: Guide to the Bodhisattva's Way of Life, Part II

Reading Seven: Contemplations on the Perfection of Meditation, Part I

The following contemplations are based on the *Guide to the Bodhisattva's Way of Life* (*Bodhisattvacharyavatara*; *Byang-chub-sems-dpa'i spyod-pa la 'jug-pa*) of the Buddhist master Shantideva (circa 700 AD), and the commentary upon it by Gyaltsab Je Darma Rinchen (1364-1432) entitled *Entry Point for Children of the Victorious Buddhas* (*rGyal-sras 'jug-ngogs*). The relevant sections are found at folios 23A-26B and 89A-99A, respectively, in the ACIP electronic editions TD3871 and S5436.

The content of the contemplations is translated directly from the root text and commentary; the names of the contemplations are not a part of the original text, but are based on the divisions of Gyaltsab Je's commentary and have been supplied for reference. Each lesson is accompanied by the full detailed outline for the section from Gyaltsab Je's commentary.

Contemplation One *Quietude*

།དེ་ལྟར་བརྩོན་འགྲུས་བསྐྱེད་ནས་ནི།
།ཡིད་ནི་ཉིང་ངེ་འཇོན་ལ་བཞག།
།སེམས་ནི་རྣམ་པར་ག་ཡིངས་པའི་མི།
།ཉོན་མོངས་མཆེ་བའི་ཕྲག་ན་གནས།

Once you've developed your practice of effort
In the way described above, then place
Your mind in single-pointedness.
A person whose mind is in a state
Of constantly wandering lives his life
In the jaws of mental affliction.

ལྷུས་དང་སེམས་ནི་དབེན་པ་ཡིས།

རྣམ་པར་གཡིང་བ་མི་འབྱུང་ངོ།

**This constant wandering never occurs
With those who remain in isolation
Of body and the mind.**

སྤར་བཤད་པ་དེ་ལྟར་དག་བ་ལ་སྒོ་བའི་བཙོན་འབྲུས་བསྐྱེད་ནས་ནི། ཡིད་ནི་ཉིང་ངེ་འཇིན་
ལ་གཞག་པར་བྱ་སྟེ་བྱིང་རྟོད་ཀྱིས་སེམས་ནི་རྣམ་པར་གཡིང་བའི་མི་ཉོན་མོངས་པ་གཅན་
གཟན་གདུག་པ་དང་འདྲ་བའི་མཆེ་བའི་ཕྲག་ན་གནས་ཏེ། དེས་ནི་སྤར་བྱ་འཇོམས་པས་སོ།

Now *once you've developed your practice of effort*—your joy over doing good things—in the way it was described in the explanation above, then you must learn to place your mind in single-pointed meditation. A person whose mind is in a state of constantly wandering, due to mental dullness or restlessness, lives his life in the jaws of mental affliction, which is so much like a great and dangerous wild beast. The point is that such a person is very close to being destroyed completely.

རྣམ་གཡིང་ཇི་ལྟར་སྤང་ཞེ་ན་ལྷུས་དང་སེམས་ནི་འདྲུ་འཇི་དང་འདོད་པའི་རྣམ་ཉོན་མོངས་
ཀྱིས་དབེན་པ་ཡིས་ཉིང་ངེ་འཇིན་གྱི་མི་མཐུན་ཕྱོགས་རྣམ་པར་གཡིང་བ་མི་འབྱུང་ངོ།

"How is it," one may ask, "that I can learn to eliminate this wandering state of mind?" The answer is that *this constant wandering*—the enemy of single-pointed concentration— *never occurs with those who remain in isolation of body and mind*; meaning with those who are able to keep themselves from the hustle and bustle of life physically, as well as from thoughts of desire and the like.

Contemplation Two
Attachment to the world

ཆགས་པའི་སྤྱིར་དང་རྗེད་སོགས་ལ།

སྲིད་པས་འཇིག་རྟེན་མི་སྣོང་སྟེ།

**People are unable to give up the world
Because of their attachment, and craving for
Material gain and the like.**

བདག་དང་བདག་གིར་ཞེན་པ་ལ་བརྟེན་ནས་ནང་སེམས་ཅན་ལ་ཆགས་པའི་སྤྱིར་དང་། སྤྱི་
རྗེད་པ་དང་། བཀའ་སྟོན་ཆོགས་སུ་བཅད་པ་སོགས་ལ་སྲིད་པས་འཇིག་རྟེན་གྱི་ཞེན་པ་མི་
སྣོང་སྟེ། དེ་བས་ཞེན་པའི་རྒྱ་དེ་དག་སྤང་བར་བྱའོ།

People are unable to give up their craving for the world first because of their attachment inward to their own being, an attachment which grows from their belief in an independent "me" and "mine." And on the outside the cause is their craving for material gain, or for being honored by others, or for words of praise, and the like. This being the case, we should strive to eliminate these various causes of craving.

Contemplation Three
Stopping attachment

ཞི་གནས་རབ་ཏུ་ལྷན་པའི་ལྷག་མཐོང་གིས།
ཉོན་མོངས་རྣམ་པར་འཛོམས་པར་ཤེས་བྱས་ནས།
ཐོག་མར་ཞི་གནས་བཅའ་བྱ་དེ་ཡང་ནི།
འཇིག་རྟེན་ཆགས་པ་མེད་ལ་མངོན་དགས་འགྲུབ།

Understand first the fact that vision
Married close to quietude
Destroys the mental afflictions.
Begin then by seeking quietude;
It in turn is achieved by the bliss
Of losing attachment for the world.

དག་བའི་དམིགས་པ་གང་ལ་རྩེ་གཅིག་པ་གོམས་པར་བྱས་པས་བྱིང་རྐོད་དང་བྲལ་ཏེ།
ལུས་སེམས་ཤིན་ཏུ་སྤངས་པའི་བདེ་བ་འདྲེན་པའི་ཞི་གནས་ཀྱི་རྟེན་དང་རབ་ཏུ་ལྷན་པའི་སྣོང་
ཉིད་རྟོགས་པའི་ལྷག་མཐོང་གིས་ཁམས་གསུམ་གྱི་ཉོན་མོངས་པ་ས་བོན་དང་བཅས་པ་རྣམ་
པར་འཛོམས་པར་ཤེས་པར་བྱས་ནས་གནས་ལུགས་ཀྱི་དོན་ལ་དཔྱད་པ་བྱས་པའི་སྣོབས་
ཀྱིས་ཤིན་ཏུ་སྤངས་འདྲེན་རྣམ་པའི་ལྷག་མཐོང་བསྐྱབ་པར་བྱ་ལ་དེ་ལ་ཡང་ཐོག་མར་ཞི་གནས་
བཅའ་བར་བྱ་སྟེ་ཞི་གནས་སྣོན་དུ་མ་བསྐྱབ་པར་ལྷག་མཐོང་སྐྱེ་མི་སྲིད་པའི་ཕྱིར་རོ།

You should *understand first the following fact*. Meditative quietude consists of practicing a state of single-pointedness upon some virtuous object until one has been able to eliminate mental restlessness and dullness from the mind; this then brings on a kind of bliss caused by the extreme manageability of the body and mind. This *quietude* is like a horse *married* to its rider, which is the special *vision* of realizing emptiness. The combination of the two then is able to *destroy* completely every *mental affliction* of the three realms, along with the seeds for these afflictions. Since this is the case, you must seek to achieve a special vision which brings on the state of manageability, which itself occurs through being able to analyze the true nature of existence. To achieve this vision though you must first *begin by seeking meditative quietude*, for it is impossible to develop special vision without first achieving this quietude.

ཞི་གནས་དེ་ཡང་ནི་སྤྱི་ནང་གི་འཇིག་རྟེན་གྱི་ལུས་ལོངས་སྤྱོད་སོགས་ལ་ཆགས་པ་མེད་
པས་མངོན་པར་དགའ་བས་འགྲུབ་སྟེ། དེ་དག་ལ་ཆགས་པས་བྱིང་རྐོད་གྱི་དབང་དུ་འགོ་
བའི་སྤྱིར་རོ།

It—this quietude—is in turn achieved by a feeling of bliss, which is caused by losing one's attachment to the world, in both the inner and the outer sense; that is, attachment to the body, to possessions, and so on. The reason for this is that attachment to these things makes us slaves of mental restlessness and dullness.

Contemplation Four
The rewards of attachment

།མི་རྟག་སྲུ་ཞིག་མི་རྟག་ལ།
།ཡང་དག་ཆགས་པར་བྱེད་པ་ཡོད།
།དེས་ནི་ཚེ་རབས་སྟོང་ཕྱག་ཏུ།
།སྲུག་པ་མཐོང་བར་ཡོང་མི་འགྱུར།

How is it that one so impermanent
Could ever feel such sheer attachment
For other impermanent things?
This will prevent you for a thousand
Future lives from seeing anything
Beautiful at all.

དང་པོ་ལ་གཉིས། ཆགས་པའི་ཉེས་དམིགས་དང་། ཉེས་དམིགས་ཤེས་ནས་སྤང་བའོ།
།དང་པོ་ལ་ལྔ། འདོད་པའི་དོན་དང་མི་སྤྲད་པ་དང་། འདོད་ཡོན་གྱིས་གཡེན་སྦྱོབ་དང་།
།ཐོབ་ཀྱང་ཚོག་མི་ཤེས་པ་དང་། ཐར་པ་ལ་གོགས་བྱེད་པ་དང་། དལ་འབྱོར་རྒྱུ་གསོན་
པའོ། །དང་པོ་ནི།

Here is the first point, which is giving up inner attachment, to the person. This will be covered in two steps of explaining the problems caused by attachment, and then describing how to give up attachment, now that we have understood the problems it causes. The first step itself has five different parts, on the facts that we will not encounter the things we wish for; that we will be diverted by the objects of the senses; that, even if we achieve what we seek, we will never be satisfied; that we will be blocked from attaining freedom; and that we will waste our spiritual opportunity and fortune. Here is the first of the five.

ཆགས་པའི་ཉེས་དམིགས་ནི་རང་ཉིད་སྤྱུར་དུ་འཆི་བའི་མི་རྟག་པ་སྲུ་ཞིག་གཉིན་བཤེས་
སོགས་མི་རྟག་པ་ལ་ཡང་དག་པར་ཆགས་པར་བྱེད་པ་ཡོད་སྲུག་པ་ལ་ཆགས་པ་དེས་ནི་

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ནམ་སྒྲིན་ཚེ་རབས་སྣོང་ཕྱག་ཏུ་ཡང་འདོད་པའི་ཡུལ་སྤྱལ་པ་མཐོང་བར་ཡོང་སྟེ་གཏན་ནས་
མཐོང་བར་མི་འགྱུར་རོ།

Here are some of the problems caused by attachment. *How is it that anyone so impermanent as myself, someone who is very soon to die, could ever feel such sheer attachment for other impermanent things, such as friends and relatives? This attachment to things that I find attractive will have a certain karmic consequence: it will prevent me for even so long as a thousand future lives from seeing anything, any object, which is beautiful at all; meaning it will stop me completely from encountering these things.*

Contemplation Five
Don't be with children

ཏྲག་པ་མེད་པའི་མཛེའ་བཤེས་ཀྱིས།
གཡུང་རླུང་ཚོས་ཀྱང་འཇིག་པར་འགྱུར།
བྱིས་དང་སྐལ་བ་མཉམ་སྦྱོད་ན།
ངེས་པར་ངན་འགྲོར་འགྲོ་འགྱུར་ཏེ།
སྐལ་མི་མཉམ་པར་བྲིད་བྱེད་ན།
བྱིས་པ་བསྟེན་པས་ཅི་ཞིག་བྱ།

Those fleeting friends and relatives
Can bring to destruction even the Dharma,
That indestructible sphere.
If I spend my time with children
On my same level, then I will go
With certainty to the lower realms.
If being with them leads me down
To a different level, then why is it
I choose to stay with children?

སྐྱུར་རླུང་འབྲུལ་བས་ཏྲག་པ་མེད་པའི་མཛེའ་བཤེས་ཀྱིས་མི་འགྱུར་བའི་གཡུང་རླུང་གི་ཐར་པ་
དང་དེ་ཐོབ་པའི་ཐབས་དམ་པའི་ཚོས་ཀྱང་འཇིག་ཅིང་ཉམས་པར་འགྱུར་ལ་བྱིས་པ་དང་
སྐལ་བ་མཉམ་པ་སྟེ། དེ་དག་དང་སྦྱོད་པ་མཚུངས་པར་སྦྱོད་ན་ངེས་པར་ངན་འགྲོར་འགྲོ་
བར་འགྱུར་ཏེ་འཕགས་པ་རྣམས་དང་ད་ལྟ་མི་ལྷུས་ཐོབ་པ་དང་སྐལ་བ་མི་མཉམ་པར་འབྲིད་
པར་བྱེད་ན། བྱིས་པ་སོ་སའི་སྐྱེ་བོ་བསྟེན་པས་ཅི་ཞིག་བྱ། འདོད་དོན་མི་འགྲུབ་ཅིང་མི་འདོད་
པ་འཕྲུལ་བའི་སྤྱིར་རོ།

My friends and relatives, those who are fleeting in the sense that I must quickly be torn from them, can bring to destruction, and cause me to lose, even that indestructible sphere of nirvana, along with the holy Dharma which is the means

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of attaining this nirvana. And *if I spend my time with children, on my same level*—which is to say, if I act the same way they do—*then I will go with certainty to the lower realms. If being with these children leads me down to a level which is different* from that of realized beings, and different from my current state, where I have managed to attain a human body, *then why is it that I choose to stay with children?* If I do I will never get the things I want, but rather see the things I do not want continue to increase. [Note that "children" throughout this section refers to persons who have yet to see emptiness directly, and who are therefore not "realized beings" or *aryas*.]

Contemplation Six
On seeking to please the world

།སེམས་ཅན་མོས་པ་སྣ་ཚོགས་པ།
།རྒྱལ་བས་ཀྱང་ནི་མི་མགུ་ན།
།བདག་འདྲ་ངན་པས་སྒྲོས་ཅི་དགོས།
།དེ་བས་འཇིག་རྟེན་བསམ་བ་བཏང་།

Not even the victorious Buddhas possess
The ability to please all beings,
So different in their wishes.
Needless to say then someone as low
As me could never do so; thus
Give up all thought of the world.

།སེམས་ཅན་རྙེད་པ་མེད་ལ་སྒྲོད།
།རྙེད་པ་ཅན་ལ་མི་སྣ་བརྗོད།
།རང་བཞིན་འགྲོགས་དཀའ་དེ་དག་གིས།
།དགའ་བ་ཇི་ལྟར་སྐྱབ་བར་འགྱུར།

People put down those who have
No money, and say bad things about
Those who do have money.
If their very nature is that they are
So difficult to be with, how then
Could I ever make them happy?

སེམས་ཅན་མོས་པ་སྣ་ཚོགས་པ་མགུ་བར་མི་རྣམས་ཏེ་འཕྲིན་ལས་སྣ་ཚོགས་ཀྱིས་དོན་མཛད་
པ་རྒྱལ་བས་ཀྱང་ནི་མི་མགུ་ན་བསམ་པ་མི་ཤེས་པའི་བདག་འདྲ་བའི་ངན་པས་མགུ་མི་རྣམས་
པ་སྒྲོས་ཅི་དགོས། དེ་བས་ན་འཇིག་རྟེན་པ་དང་འགྲོགས་པའི་བསམ་བ་བཏང་བར་བྱའོ།

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Not even the victorious Buddhas, who act on behalf of living kind through an infinite variety of mighty deeds, possess the ability to please all beings, who are so different in the things they wish for. Needless to say then someone as low as me, someone who is incapable of reading these beings' minds, could never please them either. Thus I should give up all thought of associating closely with worldly kinds of people.

།སེམས་ཅན་རྣམས་ནི་གྲོགས་རྟེན་པ་མེད་པ་ལ་འདི་ནི་སྡོན་བསོད་ནམས་མ་གུས་པའོ་ཞེས་
འཕྲུ་ཞིང་སྟོན་ལ། རྟེན་པ་ཅན་ལ་ལོག་འཚོ་སྟོན་པའོ་ཞེས་མི་སྣམ་པ་བརྗོད་དོ། །དེ་དག་གི་
རང་བཞིན་འགྲོགས་དཀའ་བ་ཡིན་པ་དེ་བས་ན་གྲིས་པ་དེ་དག་གིས་བདག་ལ་དགའ་བ་ཇི་
ལྟར་སྐྱེ་བར་འགྱུར། མི་འགྱུར་བས་འགྲོགས་པར་མི་བྱའོ།

People tend to criticize and put down those of their friends who have no money, saying things like "He or she must not have done any good deeds in the past." And they also say bad things about those who do have money, like "They must have gotten it through some kind of wrong livelihood." If their very nature is that they are so difficult to be with, then how could I ever make these children happy with me? I never could, so let me not be around them.

*Contemplation Seven
On the joys of solitude*

འགས་ན་རི་དྲགས་བྱ་རྣམས་དང་།

ཤིང་རྣམས་མི་སྣ་རྫོང་མི་བྱེད།

འགྲོགས་ན་བདེ་བ་དེ་དག་དང་།

འཇམ་ཞིག་ལྡན་ཅིག་བདག་གཞན་འགྱུར།

When you live in the forest, neither the wild
Animals, nor the birds, nor trees,
Ever say something unpleasant.
May there come a day when I may stay
Living together with these new friends,
So very easy to live with.

ཡུག་གས་ལྷ་ཁང་སྟོང་པའམ།

ལྗོན་ཤིང་དྲུང་དུ་གཞན་བཅས་ཉེ།

འཇམ་ཞིག་རྒྱབ་ཏུ་མི་ལྟ་ཞིང་།

ཆགས་པ་མེད་པར་འགྱུར་ཞིག་གྲ།

May I come to live in a cave somewhere,
Or in some abandoned temple, or else
At the foot of a forest tree.
May the day never come that I look back
At all, may I reach a place
Where I've finished with every attachment.

འས་ཕྱོགས་བདག་གིར་བཟུང་མེད་པ།

འང་བཞིན་གྱིས་ནི་ཡངས་རྣམས་སུ།

འང་དབང་སྡོད་ཅིང་ཆགས་མེད་པར།

འཇམ་ཞིག་བདག་ནི་གཞན་པར་འགྱུར།

May I one day live on land that no one
Thinks is something they own,
By nature open and wide.
May I stay there living free to do
Whatever I please, and totally free
Of feelings of attachment.

།དང་པོ་ནི། མང་དུ་བོམས་པ་དང་ལྷན་པའི་མཁས་པ་དག་གིས་པ་དང་འགྲོགས་པ་སྦངས་
ནས་ནགས་སུ་གནས་པར་བྱ་སྟེ། ནགས་ན་རི་དྲགས་དང་བྱ་རྒྱམས་དང་ཤིང་རྒྱམས་མི་སྟོན་
བརྗོད་པར་མི་བྱེད་པ་འགྲོགས་ན་བདེ་བ་དེ་དག་དང་ནམ་ཞིག་ལྷན་ཅིག་བདག་གནས་པར་
འགྱུར་སྟམ་དུ་སྟོན་པར་བྱའོ།

Here is the first point, concerning the companions I will have when I go into isolation. Wise men, those who are possessed of great learning, should give up on the idea of being close to children, and go to live in the forest. *When you live in the forest, neither the wild animals, nor the birds, nor the trees ever say something unpleasant to you, and thus these new friends are so very easy to live with.* As such you should make a prayer to yourself, as follows: "May there come a day when I may stay living together with them."

།གཉིས་པ་ནི། གནས་བྲག་དང་སའི་ཡུག་གམ་ལྷ་ཁང་སྟོང་པའམ་ལྗོན་ཤིང་གི་དུང་དུ་ཇི་
སྟོན་འདོད་པར་གནས་བཅས་ཏེ་བྱིམ་ལ་སོགས་པ་སྤར་སྦངས་པ་དེ་དག་སྤྱིར་ལེན་པར་མི་
འདོད་པས་ན་ནམ་ཞིག་རྒྱབ་དུ་མི་བལྟ་ཞིང་། དེ་དག་ལ་ཆགས་པ་མེད་པར་ནམ་ཞིག་
འགྱུར་ཞིག་གྲུ་སྟམ་དུ་སྟོན་པར་བྱའོ།

Here is the second point, on where I should go into isolation. Make to yourself the following prayer as well: "May I come to live exactly as I please, in a cave somewhere, or in some hollow, or perhaps in some abandoned temple, or else at the foot of a forest tree. May the day never come that I look back at all, when I think of the home and other things that I used to have and then gave up; may I never get any wish at all to have them back. May I reach, in short, a place where I've finished with every kind of attachment for any of these things."

།ས་ཕྱོགས་གཞན་གྱིས་བདག་གིར་བཟུང་བ་མེད་པ་རང་བཞིན་གྱིས་ནི་ཡངས་པ་རྒྱམས་སུ་
རང་དབང་དུ་སྤྱད་ཅིང་ལུས་ལོངས་སྟོན་གང་ལ་ཡང་ཆགས་པ་མེད་པར་ནམ་ཞིག་བདག་ནི་

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གནས་པར་འགྱུར་སྐྱམ་དུ་སློན་པར་བྱའོ།

Make to yourself then a final prayer, one in which you say to yourself, "*May I one day live on some land that no one else thinks is something that they own, on land that is by nature open and wide. May I stay there living free to do whatever I please, and totally free of feelings of attachment for anything at all, whether it be my body, or possessions, or anything of the like.*"

Contemplation Eight
Die before death

།འཇིག་རྟེན་ཀུན་ནས་གདུང་བཞིན་དུ།

།རི་སྐོད་སྐྱེས་བུ་བཞི་ཡིས་ནི།

།དེ་ལས་དེ་ནི་མ་བཏེག་པ།

།དེ་སྐོད་དུ་ནི་ནགས་སུ་སོང་།

May I come to pass all of my days
Deep in the woods, from this moment till
The hour comes when those of the world
Are wrapped in grief, and four strong men
Come to lift me up and lead me
Forward from that place.

།བཤེས་མིད་འཁོན་པའང་མིད་བྱས་ནས།

།ལུས་འདི་གཅིག་ཕུ་དབེན་གནས་ཏེ།

།སྒྲ་ནས་ཤི་དང་འདྲར་བརྩིས་ནས།

།ཤི་ནའང་སྲུང་ན་བྱེད་པ་མིད།

You reach a place where there's no friend
Nor anyone for your suspicions;
Your body lives in isolation, alone.
There comes a day when you consider
Yourself already dead, and there's no
Grief when death arrives.

།དང་པོ་ནི། སྐྱེས་པའི་མཐའ་འཆི་བ་ལས་མ་འདས་པས་ཤི་བའི་ཚེ་གཉེན་བཤེས་ཀྱི་འཇིག་
རྟེན་པ་སྲུང་ན་བྱིས་ཀུན་ནས་གདུང་བཞིན་དུ་རི་སྐོད་སྐྱེས་བུ་བཞི་ཡིས་ནི་བྱིས་ནས་བྱི་དེ་
ལས་རོ་དེ་ནི་མ་བཏེག་པའི་གོང་རོལ་དེ་སྐོད་དུ་ནི་ནགས་སུ་སོང་ནས་དབེན་པ་བསྐྱེན་པར་
བྱའོ།

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Here is the first part, on why it is right for wise people to go into isolation. Birth never ends in anything but death, and so *the hour will come when those of the world*, meaning my friends and relatives, *are wrapped in grief, and four strong men come to lift my corpse up and lead me forward on a stretcher from "that place,"* meaning from my home. *May I come to pass all of my days from this moment on up till that final hour living in isolation, deep in the woods.*

ཁག་ཉིས་པ་ལ་གསུམ། ལྷ་ངན་གྱིས་གདུངས་པ་སོགས་མིང་པ་དང་། དག་བའི་ཕྱོགས་མི་
ཉམས་ཤིང་འཕེལ་བ་དང་། དེས་ན་བདག་ཉིད་དབེན་པ་བསྐྱེན་པར་རིགས་པའོ། །དང་པོ་
ནི།

Here is the second part, on the benefits of going into isolation. This part has three sections of its own, on the fact that if you go into isolation you will never be tormented by grief, or anything of the like; how your virtuous side will never degenerate, but rather continue to increase; and why therefore it is something very right for each of us to go into isolation. Here is the first of the three.

ནགས་ན་གནས་པ་ལ་ཕན་ཡོན་ཅི་ཡོད་ཅི་ན། ཆགས་སྣང་སྐྱེ་བའི་བཤེས་མིང་ཅིང་གཞོད་
པ་བྱས་དོགས་པའི་ཁོན་པའང་མིང་པར་བྱས་ནས་རང་གི་ལུས་འདི་གཅིག་ཕུ་དབེན་པར་
གནས་ཏེ། གཉེན་བཤེས་རྣམས་དོར་བས་ཤི་བའི་སྣ་ནས་ཀྱང་ཤི་བ་དང་འདྲ་བར་བརྟེན་
ནས་ཆགས་པ་དང་བྲལ་བས་ཤི་ནའང་ལྷ་ངན་བྱེད་པ་སྲུ་ཡང་མིང་དོ།

One may ask the following question: "Just what are the benefits that one gets from going to live in the forest?" If you do so, then *you reach a place where there's no friend* over whom you can begin to feel attachment or anger. *Nor is there anyone* to raise *your suspicions* that they might do you some kind of harm. *Your body lives in isolation, alone; there comes a day when*, because you have already abandoned all your friends and relatives, *you consider yourself* as if you were *already dead*. And since you have stopped your attachment, then *there's no one at all to feel grief even when death itself arrives*.

*Contemplation Nine
On men and women*

ཤོ་ཉ་ཕོ་ཉ་མོ་ཡིས་སྡོན།
ལག་ཕྱིར་དུ་མར་གསོལ་བཏབ་ཅིང་།
སྒྲིག་པ་རྣམས་སམ་གྲགས་མིན་ལའང་།
ལག་གི་དོན་དུ་མ་འཇོམས་པར།
འཇིགས་པ་ལ་ཡང་བདག་ལྷགས་ཤིང་།
རྗེས་ཀྱང་ཟད་པར་བྱས་གུར་ཏེ།

Men and women lovers first
Make their propositions
To get the thing they want;
And so too for this thing avoid
No evil deed nor any loss
Of their own reputation;
Engage in even actions which
Are dangerous for them;
Exhausting their material wealth as well.

ལག་ལ་ཡོངས་སུ་འབྱུང་བས་ན།
མཚོག་ཏུ་དགའ་འགྱུར་དེ་དག་ཉིད།
ཀྱང་རུས་ཉིད་ཡིན་གཞན་མིན་ན།
རང་དབང་དང་ནི་བདག་མིན་ལ།
རབ་ཏུ་འདོད་ཅིང་ཡོངས་ཞེན་ནས།
ཅི་ཕྱིར་སྤྲ་ངན་འདས་མི་འགོ།

Think of those objects you hold in your arms
To find your feelings of ecstasy;
These very same things are nothing more
Than simple skeletons.

Why do you pass up travelling on
To nirvana, choosing instead to crave
And believe in a thing which is helpless,
A thing which has never possessed
Any nature of being itself?

།གང་ཞིག་དང་པོ་འབད་དེ་བཏེག་

།བྲངས་ཀྱང་ངོ་ཚས་འོག་ཏུ་ལྷ།

།སྒོན་ནི་མཐོང་ངམ་མ་མཐོང་ཡང་།

།གོས་ཀྱིས་གདོང་ནི་གཡོགས་པར་གྱུར།

At the beginning you strive to raise it up,
And even should you reveal it
She looks demurely to the ground.
Go though in advance to where
The faces are wrapped in cloth regardless
Of whether someone looks or not.

།བྲོད་ཉོན་མོངས་པའི་གདོང་དེ་ནི།

།ད་ལྟ་མངོན་སུམ་གྱུར་པ་བཞིན།

།བྱ་གོད་ཀྱིས་བསལ་བྱས་མཐོང་ནས།

།ད་ལྟ་ཅི་ཕྱིར་འབྱེད་བར་བྱེད།

Why is it now you turn and flee
When a vulture comes and reveals to you
That very same thing,
The lovely face that stands right now
Exposed to your sight, the object of
The afflictions of your mind?

དང་པོ་ནི། པོ་ཉ་དང་པོ་ཉ་མོ་ལ་བྲིམ་ཐོབ་པ་གང་གི་ཕྱིར་ཏུ་བདག་ཆེ་གོ་མོ་དང་ལྷན་ཅིག་
གནས་པར་གྱིས་ཞེས་ལན་དུ་མར་གསོལ་བ་བཏབ་ཅིང་། སྒྲིག་པ་རྣམས་སམ་གཏམ་ངན་
གྱི་བྲགས་མིན་ལའང་བྱད་མེད་གང་གི་དོན་དུ་མ་འཇོམས་པར་བྱད་དུ་བསད་དེ་གཞོད་པ་ལ་

སོགས་པའི་འཇིགས་པ་ལ་ཡང་བདག་ལྷགས་ཤིང་དེའི་ཆེད་དུ་རྗེས་ཀྱང་ཟད་པར་བྱས་པར་
གྱུར་ཏེ།

Here is the first point, which is how there is no result you gain from tasting pleasure. *Men and women lovers, looking to get the thing that they want—someone to set up a household with—make their propositions over and over to one another, begging with the words, "My name is such-and-such, and I want you to live with me." And so too for this thing, for a woman, men avoid no evil deed, nor any loss of their own reputation, throwing it all away for her. They engage moreover as well even in actions which are dangerous for them, things that will hurt them physically and the like, and for this same goal exhaust their material wealth as well.*

བྱད་མེད་གྱི་ལྷས་གང་ལ་ཡོངས་སུ་འཁྱུད་པས་ན་མཚོག་ཏུ་དགའ་ཞིང་ཆགས་པར་འགྱུར་
བའི་ལྷས་དེ་དག་ཉིད་ཀྱིང་རུས་ཉིད་ཡིན་གྱི་གཞན་མིན་ན་དང་པོ་ནས་རང་དབང་དུ་གྱུར་པ་
དང་ནི་བདག་ཏུ་ཡོངས་སུ་བཟུང་བ་ཡང་མིན་པ་ལ་དགོས་པ་ཅུང་ཟད་ཀྱང་མེད་པར་རབ་ཏུ་
འདོད་ཅིང་ཡོངས་སུ་ཞེན་ནས་ཅིའི་སྲིར་སྲུང་ན་ལས་འདས་པར་མི་འགྲོ། འདོད་པ་སྤངས་
ནས་ཐར་པའི་ལམ་ལ་བརྩོན་པར་བྱའོ།

Think though of those objects, the bodies of women, that you hold in your arms to find your feelings of ecstasy, and towards which you feel such attachment. *These very same things, these bodies, are nothing more than simple skeletons. Why do you pass up travelling on to nirvana, choosing instead to crave and believe from your heart in a thing which is helpless at the mercy of other conditions, a thing which has never possessed any nature of being itself, despite the fact that you hold it to? You must give up these things you crave for, and make great efforts in practicing the path to freedom.*

།གཉིས་པ་ནི། བྱད་མེད་གང་ཞེས་དང་པོ་གསར་པའི་ཚོ་འབད་དེ་འདོད་པ་བཏེག་ནས་
བྱངས་ཀྱང་ངོ་ཚ་བས་འོག་ཏུ་ལྷ་བར་བྱེད་ལ། དུར་ཁྲོད་དུ་སོང་བ་ལས་སྡོན་ནི་གཞན་གྱིས་
མཐོང་ངམ་མ་མཐོང་ཡང་གོས་གྱིས་གདོང་ནི་གཡོགས་པར་གྱུར་པ་ལ་ཁྲོད་ཉོན་མོངས་
ཤིང་ཆགས་པའི་གདོང་དེ་ནི་ད་ལྟ་མངོན་སུམ་དུ་གྱུར་པ་བཞིན་དུ། ཤི་བའི་ཚོ་འདུར་ཁྲོད་དུ་

བྱ་གྲོད་ཀྱིས་གོས་བསལ་ཏེ་ཤིན་ཏུ་གསལ་བར་བྱས་པ་མཐོང་ནས་དེ་ལྟར་ཅིའི་ཕྱིར་འགྲོས་
ཤིང་འགྱུར་པར་བྱེད་དེའི་ཚེ་ཡང་ཆགས་པར་རིགས་སོ།

Here is the second point, which describes how—in the end—there is never anything more to life than being discarded upon the burial ground. *At the beginning, when she is still new to you, you strive with great desire to raise up the veil which covers the face of some woman; and even should you reveal this face, she looks demurely to the ground. You must go though in advance to the burial ground, where the faces are wrapped in cloth regardless of whether someone wants to look or not. Think of the lovely face that stands right now exposed to your sight, the object of the afflictions of your mind. When she dies the vultures in the cemetery will come and reveal to you, they will lift the cloth and show you very clearly, that very same thing. Why is it then that you turn and run, you flee, when you see such a face in the graveyard? You should have just as much attachment for it after death as you do before.*

*Contemplation Ten
The living cemetery*

།བདག་ལ་ཚྲོངས་པའི་འབད་པ་ཡིས།
།སྒྲོས་པས་ས་འདི་ཀུན་ཏུ་འབྲུགས།
།རུས་གོང་འབའ་ཞིག་མཐོང་ནས་ནི།
།དུར་ཁྲོད་དུ་ནི་ཡིད་འབྱུང་ན།
།གཡོ་བའི་རུས་གོང་གིས་བྱུང་པའི།
།གོང་གི་དུར་ཁྲོད་ལ་དགའ་བ་འཇ།

**Our entire planet is chaos, and filled
With madmen created by the struggle
Of ignorance with a "self."
Your heart fails whenever you go
To a burial ground and see nothing there
But stacks of sun-dried bones;
Why then is it you take such pleasure
Here in the city, a cemetery
Covered with bones in motion?**

དེས་ན་སྐྱོ་བོ་ནམས་བདག་ལ་ཚྲོངས་པའི་འབད་པ་ཡིས་ཉོན་མོངས་པས་རྒྱུད་འབྲུག་པའི་
སྒྲོས་པས་ས་འདི་ཀུན་ཏུ་འབྲུགས་པ་སྟེ། གང་ཞིང་བྱུང་པ་ཡིན་ནོ། །དུར་ཁྲོད་དུ་རུས་གོང་
འབའ་ཞིག་མཐོང་ནས་ནི་ལུས་ལ་དུར་ཁྲོད་དུ་ནི་ཡིད་འབྱུང་ན་ཀུན་སྒོང་གི་དབང་གིས་
འབྲུག་ཞིང་གཡོ་བའི་རུས་གོང་གིས་བྱུང་པའི་གོང་གི་དུར་ཁྲོད་ལ་དགའ་བ་འཇ་དགའ་
བར་མི་རིགས་སོ།

And so our entire planet is chaos, and filled to overflowing, covered, with people who are madmen, mad with a madness created by the error brought to their minds by the mental afflictions, by the struggle of ignorance with some so-called "self." You know your heart fails, and you think of your own body in a graveyard, whenever you go to a burial ground and see nothing there but stacks of sun-dried bones. Why then is it that you take such pleasure here in the city, a cemetery covered as it is with bones driven into motion, goaded into moving, by nothing more than will power? You should feel no such pleasure at all.

Contemplation Eleven
Life in the world

།བྱིས་པ་རྗེས་སྤེལ་མི་རྣམས་པས།
།དར་ལ་བབ་ན་འདི་ཅི་བདེ།
།རྗེས་སོགས་པ་ཡིས་ཚེ་གཏུགས་ན།
།ཀྲས་ནས་འདོད་པས་ཅི་ཞིག་བྱ།

If children find themselves unable
To build up wealth, then as adults
What will they have to make them happy?
If then they devote their lives to collecting
Money, they'll only get old; so what
Will they do with the thing they wanted?

།འདོད་ལྡན་ངན་པ་ཁ་ཅིག་ནི།
།ཉིན་རངས་ལས་ཀྱིས་ཡོངས་དུབ་སྟེ།
།བྱིས་དུ་འོངས་ནས་ཆད་པའི་ལུས།
།རོ་དང་འབྲ་བར་ཉལ་བར་བྱེད།

Some poor souls who live for things
Go and exhaust themselves completely
Laboring till the day is done;
They come back home and throw their bodies
Dissipated, just like corpses,
On their beds and sleep.

།ཁ་ཅིག་བྱིས་བགོད་ཉིན་མོངས་དང་།
།རིང་དུ་སོང་བའི་སྐྱུག་བསྐྱལ་ཅན།
།བྱ་སྐྱད་འདོད་བཞིན་བྱ་སྐྱད་རྣམས།
།བྱུང་འཁོར་ལོས་ཀྱང་མཐོང་མི་འགྱུར།

Some distressed are sent on missions,
And go through different sufferings
Far away from home;
They have a craving for a woman,
But in the course of an entire year
Can't even lay their eyes on one.

བདག་ལ་ཕན་འདོད་རྣམ་རྗེས་པས།

གང་དོན་ཉིད་དུ་བཅོང་བ་ཡང་།

དེ་མ་ཐོབ་པར་དོན་མེད་པའི།

གཞན་གྱི་ལས་གྱི་རྒྱུ་གིས་བདས།

There are ignorant ones who, hoping
To bring some good to themselves,
Sell themselves for some purpose;
Then without attaining the thing
They wanted, they're driven on by the wind
Of meaningless work for others.

།དང་པོ་ནི། བྱིས་པ་གཞོན་ལུ་ལུ་སྲུ་བྱུང་མེད་རྣེད་པའི་དོན་དུ་རྗོར་སྤེལ་མི་རྣམས་པས་དར་
ལ་བབ་པ་ན་དེ་མི་རྣེད་པས་འོངས་སྤྱོད་འདིས་ཅི་བདེ། དར་ལ་བབ་པའི་ཚོ་རོར་གསོག་པ་
ཡིས་ཚོ་གཏུགས་པར་གྱུར་ན་ལུས་རྒྱས་ནས་འདོད་པས་ཅི་ཞིག་བྱ་བསྐྱེན་པར་མི་རྣམས་སོ།

Here is the first point, which concerns the fact that we will have no opportunity to enjoy the thing we wanted. Certain *children*, during their younger days, *find themselves unable to build up the wealth* they want in order to attract a woman. *What then as adults will they have to make them happy*, since they have not been able to attract this person? Suppose that *then*, during their adult years, *they devote their lives to collecting money; they'll only have gotten old* in their bodies, *so what then will they be able to do with*—how will they be able to enjoy—*this thing they wanted* so badly?

།གཉིས་པ་ནི། འདོད་ལྡན་བྲན་ལ་སོགས་པ་ངན་པ་ཁ་ཅིག་ནི་ཉིན་རང་ལས་གྱིས་ལུས་
ཡོངས་སུ་དུབ་སྤེལ་མཚན་མོ་བྱིས་དུ་འོངས་ནས་ཆད་པའི་ལུས་རོ་དང་འབྲ་བར་ཉལ་བར་བྱེད་
པས། འདོད་པ་མི་བྲན་ཅིང་བསྐྱེན་མི་རྣམས་སོ།

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The second point concerns how the suffering of exhaustion prevents us from enjoying the thing we wanted. *Some poor souls who live for things, working people and the like, go and exhaust themselves, their bodies, completely by laboring the entire day. At night then they come back home and throw their bodies, as dissipated then as corpses, on their beds and fall asleep. They don't even have time to think about this person they were working to get, and have no time to enjoy them either.*

ཁག་སྐྱུ་པ་ནི། ཁ་ཅིག་བྱེས་སྐྱ་བགོད་པའི་ཉོན་མོངས་པ་དང་། རང་གི་ཡུལ་ལས་རིང་དུ་
སོང་བའི་སྐྱག་བསྐྱུལ་ཅན་དག་གི་སྐྱུ་སྐྱུ་མེད་དང་ལྷན་པར་འདོད་བཞིན་དུ་སྐྱུ་སྐྱུ་
རིང་པོ་འགྲུད་འཁོར་ལོས་ཀྱང་མཐོང་བར་མི་འགྱུར་ན། འདོད་པ་བསྐྱེན་པ་ལྟ་ཅི་སྟོས།

The third point addresses how, because of the geographic distance that separates us from the thing we wanted, it is difficult for us to make contact with it. *Some people are sent away on missions by those in charge of them; they are distressed by this, and go through different sufferings far away from their homes. They start then to have a craving for a woman, but in the course of a very long time, such as an entire year, cannot even lay their eyes on one, much less act out their desires.*

བཞི་པ་ནི། བདག་ལ་ཕན་པར་འདོད་པ་རྣམས་དེའི་ཐབས་ལ་རྐྱེད་ས་པས་རྙེད་པ་སོགས་
གང་གི་དོན་ཉིད་དུ་རང་གི་ལུས་བཙོངས་པ་ཡང་སྐྱ་རྒྱ་རྒྱ་དེ་མ་ཐོབ་པར་རང་ལ་ཕན་པའི་དོན་
མེད་པའི་གཞན་གྱི་ལས་ཀྱི་རྒྱུད་གིས་རང་དབང་མེད་པར་བདས་ནས། འདི་ཕྱི་གཉིས་ཀར་
སྐྱག་བསྐྱུལ་རྐྱེད་ཞིང་འདོད་པའི་དོན་ཐོབ་པར་མི་འགྱུར་རོ།

The fourth and final point describes how, because we will live at the mercy of others, many things will come to us that we do not want. *There are certain ones who hope to bring some good to themselves, but who are ignorant about the proper method for doing so. They go out to sell their own bodies for the purpose of some material gain or the like. They fail though to attain the thing they wanted, they fail to get the payment they hoped for, and then they are driven on like a feather by the wind of work for others which—for them at least—is meaningless, in that nothing comes of it for themselves. They thus come to experience great suffering in both this and their future lives, and are never able to get the thing that they wanted.*

Contemplation Twelve
On the futile service of money

།ལ་ལ་རང་གི་ལུས་བཙོང་ཞིང་།

།དབང་མེད་གཞན་གྱིས་བཀོལ་གྱུར་ཏེ།

།ཆུང་མ་དག་གྱུང་བུ་བྱུང་ན།

།ཤིང་རྩེ་དགོན་པར་བབ་བབ་འབྱུང་།

Some go and barter their very bodies,
Thus losing their freedom, and becoming
Slaves at the bidding of others.
The women get pregnant and bear their children
Wherever they can, in some protected
Hollow, or at the foot of a tree.

།འདོད་པས་བསྐྱུས་པའི་སྐྱེན་པ་དག།

།འཚོ་འདོད་འཚོ་བར་བྱའོ་ཞེས།།

།སློག་སློར་དོགས་བཞིན་གཡུལ་དུ་འཇུག།

།ཁ་སྤྱིར་བྲན་དུ་འགོ་བར་བྱེད།།

Some fools, deceived by thoughts of desire
And hoping to live on, say to themselves
"I need these to support myself";
They march then to battle, where you never know
If you'll have to give your life, and thus
For profit they serve as servants.

།འདོད་ལྡན་ལ་ལ་ལུས་གྱུང་བཙན།།

།ཁ་ཅིག་གསལ་ཤིང་རྩེ་ལ་བཙུགས།།

།ཁ་ཅིག་མདུང་བྱུང་དག་གིས་བསྐྱུན།།

།ཁ་ཅིག་བསྐྱུག་པ་དག་ཀྱང་སྐྱོང་།

In this world we also see
Others driven by desire
Who are cut to pieces, or else impaled
The length of their bodies upon a pole,
Or pierced throughout with spears, and even
Burned alive as well.

།བསགས་དང་བསྐྱུང་དང་བརྒྱུག་པའི་གདུང་བ་ཡིས།

།ཚོར་ནི་སྤྱང་ལྷོལ་མཐའ་ཡས་ཤེས་པར་བྱ།

You must understand how money then
Is an endless waste of life, in the torment
Of collecting and keeping and losing it.

དང་པོ་ནི། སྐྱེས་བུ་ལ་ལ་རང་གི་ལུས་བྲན་དུ་བཅོངས་ཞིང་དབང་མེད་གཞན་གྱིས་བཀོལ་
བར་བྱུང་ཏེ། དེར་རྒྱུང་མ་དག་ཀྱང་བུ་བྱུང་ན་རང་གི་བྲིམ་མེད་པས་ཤིང་དུང་ངམ་དགོན་པ་
གང་བབ་བབ་ཏུ་འབྱུང་ཞིང་བཅོལ་བར་བྱེད་དགོས་པ་དང་།

Here is the first point, which describes how attachment steals our freedom, and forces us quickly to give up our lives. *Some go and barter their very bodies into the service of others, thus losing their freedom and becoming slaves who must act at the bidding of others. The women here with them get pregnant and, since they have no home of their own, must bear their children—go through their labor—wherever they can, at the foot of a tree, or in some protected hollow.*

འདོད་པས་བསྐྱུས་པའི་སྒྲིན་པ་དག་སློག་ཡུན་རིང་དུ་འཚོ་འདོད་པས་རྙེད་པས་འཚོ་བར་
བྱེད་ཞེས་རྙེད་པའི་ཆེད་དུ། སློག་སློར་དོགས་བཞིན་དུ་གཡུལ་དུ་འཇུག་པར་བྱེད་དོ། །རང་
ལ་ཁི་བཅོལ་བའི་ཕྱིར་བྲན་དུ་འགྲོ་བར་བྱེད་པས་སྐྱུག་བསྐྱུལ་སྐྱོ་ཚོགས་སྤོང་བར་བྱེད་དོ།

Some fools, deceived by thoughts of desire and hoping that they will thus be able to live on for a long time, say to themselves, "I need these material things to support myself." Then in order to obtain the things they march to engage in battle, where you never know if you'll have to give up your own life. For profit thus they go to serve as servants, and force themselves to undergo an entire range of pain.

།གཉིས་པ་ནི། འདོད་པའི་ཆེད་དུ་འདོད་ལྡན་ལ་ལ་ལུས་ལ་བཅད་པ་དང་། ཁ་ཅིག་རྒྱལ་
པོའི་ཆད་པས་བསལ་ཤིང་གི་ཕྱི་ལ་བཅུགས་པ་དང་། ཁ་ཅིག་མདུང་ཐུང་དང་རལ་གྱི་ལ་
སོགས་པ་དག་གིས་བསྐྱེད་ཅིང་ཁ་ཅིག་ནམ་གྱིས་མེར་བསྐྱེགས་པ་དག་ཀྱང་སྤང་ངོ་།

Here is the second part, which describes how attachment makes us slaves, and exposes us to a constant stream of a great variety of sufferings. *In this world we also see others driven by desire who, for the sake of the things they desired, end up being cut to pieces; or else others who for the same sake are impaled—as a punishment for crime—the entire length of their bodies upon a pole; or still others who are pierced throughout with spears, or stabbed with swords or the like; and yet others who are even tortured and burned alive in fire as well.*

།ཞོར་བསག་པ་དང་བསྐྱུང་བ་དང་ཐ་མར་བརྒྱག་པའི་གདུང་བ་ཡིས་ཞོར་ནི་དུས་ཐམས་ཅད་
དུ་ཐུང་སྒོལ་མཐའ་ཡས་པའི་རྩ་བར་ཤེས་པར་བྱའོ།

You must come to understand then how money is forever the very root of an endless waste of life, in the torment it causes you as you try to collect it, and then try to keep it, and finally come to lose it.

**Part One of An Outline of the Explanation of the Chapter on Meditation
from the Guide to the Bodhisattva's Way of Life,
to accompany Reading Seven**

I. An explanation of the text of the chapter

A. Advice to engage in the practice of meditation

1. The reason why we must achieve meditative quietude

[Contemplation One is found here]

2. Advice to eliminate those things which work against meditative quietude

B. Eliminating those things that work against meditative quietude

1. Giving up the busyness of the world, and such

a. Identifying the things that cause us to have attachment to the world

[Contemplation Two is found here]

b. How to give up these things

i. Identifying the antidote

a) Advice to give up attachment

b) Identifying the antidote which allows us to give up attachment

[Contemplation Three is found here]

ii. How to develop the antidote

a) Giving up inner attachment, to the person

i) The problems caused by attachment

a1. The fact that we will not encounter the things that we wish for

[Contemplation Four is found here]

b1. The fact that we will be diverted by the objects of the senses

c1. The fact that, even if we achieve what we seek, we will never be satisfied

d1. The fact that we will be blocked from attaining freedom

e1. The fact that we will waste our spiritual opportunity and fortune

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ii) Giving up attachment, once we have understood the problems it causes

a1. Considering the problems it causes

a2. An extensive explanation

a3. How a great goal will be destroyed, and we will be dragged to the lower realms

[Contemplation Five is found here]

b3. The fact that we should not associate with children, and comments on the difficulty of such association

c3. How such association will do us no benefit, and even lead us to harm

b2. A summary

b1. How to give it up

b) Giving up outer attachment, to gain, respect, and the like

i) Problems caused by the subject mind

a1. Problems caused by pride

b1. Problems caused by attachment

ii) Problems caused by the object of the mind

a1. The fact that we cannot trust the things that we hope for

b1. The fact that praise cannot help us, nor criticism harm us

iii. The problems caused by busyness

a) How we should avoid the busyness of associating with children, since this association is so difficult

[Contemplation Six is found here]

b) Evidence to support this fact

iv. The benefits of practicing isolation

a) The companions

[Contemplation Seven is found here]

b) The place

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- c) Details of how to support yourself
 - d) Details of the realizations
 - i) Realizations regarding the antidote for attachment to the body
 - ii) Realizations regarding the antidote for attachment to friends and family
 - a1. The fact that it is very wrong to be attached to friends and family
 - b1. The reasons why it is so wrong
 - c1. A contemplation where we learn to see ourselves as being the same as a guest who is visiting someplace for a single day
 - e) Details of avoiding distraction
 - i) Why it is right for wise people to go into isolation
 - [Contemplation Eight begins here]
 - ii) The benefits of going into isolation
 - a1. You will never be tormented by grief, or anything of the like
 - [Contemplation Eight ends here]
 - b1. Your virtuous side will never degenerate, but rather continue to increase
 - c1. Why therefore it is something very right for each of us to go into isolation
2. Giving up the completely wrong way of thinking of things
- a. Practicing disgust for the objects of the senses
 - i. A contemplation on how the results of engaging constantly in the objects of the senses are something very frightening
 - a) Advice to put great efforts into the practice of virtue
 - b) A contemplation upon the problems caused by the objects of the senses
 - ii. A contemplation upon the fact that the real nature of the body and so on is something filthy
 - a) A contemplation upon various problems, engaged in by looking at the condition of a burial ground
 - i) How there is no result you gain from tasting pleasure

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[Contemplation Nine begins here]

- ii) How in the end there is never anything more than being discarded upon the burial ground

[Contemplation Nine ends here]

- iii) How wrong it is to maintain your own and others' bodies through an attitude of possessiveness
- iv) How wrong it is to dress oneself in ornaments
- v) How right it is to live in terror
- vi) How wrong it is to feel attachment for something wrapped up in clothes

- b) A contemplation based upon applying these to live objects

- i) How very wrong it is to feel attachment, given that the filthiness [of the body of one of the opposite sex] is something obvious

- a1. How it is wrong to feel attachment for the touch

- b1. Stopping the perception that these things are clean

- c1. How the body and the mind are not, taken individually, something that one would feel attachment for

- d1. A contemplation wherein we apply these same problems to ourselves

- e1. Why the form is not the object of your attachment

- ii) How very wrong it is to feel attachment, given that what we can understand from reasoning

- a1. Contemplating upon the fact that, since it is the source of such filth, the body itself is filthy

- b1. Contemplating upon the fact that, since its results are so filthy, the body itself is filthy

- c1. Illustrating, through the use of a metaphor, just how filthy the body is

- d1. A contemplation upon one's own body as being something filthy

- a2. Contemplating how filthy the body is

- b2. How, if we are going to be attached to this body, then we should also be attached to bodies in a burial ground

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iii) A resulting refutation that these things are clean

- a1. The fact that artificial ornaments cannot make the body something clean
- a2. The fact that sandalwood and other fragrances can never make the filthy body clean
- b2. The fact that it is improper to feel attachment for an object just because it is covered in fragrance, something that is basically unrelated to it
- b1. The fact that the body can never be anything more than something which is perishable in nature
- c1. Contemplating how the body is something that should make us feel renunciation

[Contemplation Ten is found here]

iii. A contemplation that these objects bring upon you many things you don't want

a) A basic presentation

b) An expanded explanation

i) How they will never bring us what we hope for

- a1. The fact that we will have no opportunity to enjoy the thing we wanted

[Contemplation Eleven starts here]

b1. How the suffering of exhaustion prevents us from enjoying the thing we wanted

c1. How, because of the geographic distance that separates us from the thing we wanted, it is difficult for us to make contact with it

d1. How, because we will live at the mercy of others, many things will come to us that we do not want

[Contemplation Eleven ends here]

ii) How they involve the problem of many things that we do not want

- a1. How attachment steals our freedom, and forces us quickly to give up our lives

[Contemplation Twelve begins here]

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b1. How it makes us slaves, and exposes us to a constant stream of a great variety of sufferings

[Contemplation Twelve ends here]

c1. How it blocks us from reaching freedom, and wastes the spiritual leisure and fortune of this life we have found

d1. How we can develop the aspiration to achieve freedom by contemplating the various problems that attachment causes

e1. A contemplation upon how attachment to the objects of the senses is the source of every problem

a2. A contemplation upon the problems caused by desire

b2. Practicing a feeling of joy for being in isolation

[Note: The wording of this segment of the outline appears to be a mistaken repetition of the wording for segment "b.," which is the next section, and which is where the outline resumes in Reading Eight.]

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Course XI: Guide to the Bodhisattva's Way of Life, Part II

Reading Eight: Contemplations on the Perfection of Meditation, Part II

The following contemplations are based on the *Guide to the Bodhisattva's Way of Life* (*Bodhisattvacharyavatara*; *Byang-chub-sems-dpa'i spyod-pa la 'jug-pa*) of the Buddhist master Shantideva (circa 700 AD), and the commentary upon it by Gyaltsab Je Darma Rinchen (1364-1432) entitled *Entry Point for Children of the Victorious Buddhas* (*rGyal-sras 'jug-ngogs*). The relevant sections are found at folios 26B-27A and 99B-101B, respectively, in the ACIP electronic editions TD3871 and S5436.

The content of the contemplations is translated directly from the root text and commentary; the names of the contemplations are not a part of the original text, but are based on the divisions of Gyaltsab Je's commentary and have been supplied for reference. Each lesson is accompanied by the full detailed outline for the section from Gyaltsab Je's commentary.

Contemplation Thirteen Where to devote yourself to meditation

འཚོད་དང་ཉོན་མོངས་གྱིས་སྒོང་བ།

ཞི་བའི་ནགས་གྱི་ནང་དག་ཏུ།

སྐྱལ་ལྡན་ལྷ་འོད་ཅན་གྱིས་བསེལ་བའི།

ཡངས་པའི་རྫོ་ལེབ་ཁང་བཟངས་ཉམས་དགའ་བར།

སྐྱེ་མེད་ཞི་བའི་ནགས་རླུང་གཡོ་བ་ཡིས།

ལག་ལ་ཕན་དོན་སེམས་ཤིང་འཆག་པར་བྱེད།

We spend our days in gentle walks and thoughts
Of helping others, here in the silent
Peace of the forest, flowing in soft breezes;
We live doing as we please in our mansion
Of a wide flat rock, cool with the touch
Of moonlight and sandalwood scent of the holy,
Living deep within the woods
Of peacefulness, completely emptied
Of conflict and the afflictions.

།ཁང་སྟོང་ཤིང་རྒྱང་ཕྱག་དག་ཏུ།
།གང་དུ་ཇི་སྲིད་འདོད་གནས་ཤིང་།
།ཡོངས་འཇིན་བསྐྱུང་བའི་སྐྱག་བསྐྱེལ་སྤངས།
།སྟོས་པ་མེད་པར་བག་ཡངས་སྟོད།

We live where we please, as long
As we like, in abandoned houses
Or caves, or else at the foot of a tree.
We have given up the suffering
Of owning and protecting things,
Carefree we live, relying on nothing.

།དང་པོ་ནི། དབེན་པའི་གནས་ཇི་ལྟ་བུར་གནས་པར་བྱ་ཞེ་ན་འཁོར་ལོ་སྐྱུར་བའི་རྒྱལ་པོ་
འགྲན་ལྷ་བ་དང་བྲལ་ཞིང་འདོད་པའི་ཡོན་ཏན་ལ་བདེ་བར་ལོངས་སྟོན་པ་ལྟར། ཕྱི་རི་ཚོད་
པ་དང་གཞན་གྱི་ཆགས་སྤང་གི་རྒྱུ་ལ་སོགས་པའི་ཉོན་མོངས་ཀྱིས་སྟོང་བའི་རྣམ་གཤིང་
ཞི་བའི་ནགས་ཀྱི་ནང་དག་ཏུ། སྟོན་ལེགས་པར་སྐྱུད་པའི་སྐྱེ་བོ་སྐྱེལ་ལྡན་དག་ལྷ་འོད་
བསིལ་བ་ཅན་དན་གྱིས་བྱུགས་ནས་བསིལ་བའི་གནས་ལྟར། ཤིན་ཏུ་ཡངས་པའི་རྩོམ་ལེགས་
ཁང་བཟང་དང་འདྲ་བ་ཉམས་དགའ་བར་ཡིད་དང་མི་མཐུན་པའི་སྐྱ་མེད་ཅིང་། འཇམ་ཞིང་
ཞི་བའི་ནགས་ཀྱི་རྒྱང་གཡོབ་པ་ཡིས་མཛེས་པར་བྱས་པའི་གནས་སུ་བྱང་རྒྱབ་གྱི་སེམས་
བསྐྱོམ་པ་ལ་སོགས་པ་གཞན་ལ་པན་པའི་དོན་སེམས་ཤིང་འཆག་པར་བྱེད་པས། ལྷལ་

འགྲོར་པ་རྣམས་ཀྱིས་དབེན་པ་བསྟེན་པ་ནི་འཇིག་རྟེན་པའི་བདེ་བ་གང་ལས་ཀྱང་ཁྱད་པར་དུ་
འཕགས་པའོ།

Here is the first point, which describes one of the feature of living in isolation: that the place and so on are so perfectly excellent. "If I go into isolation," you may ask, "where should it be?" Think of a wheel-empowered emperor, who has no one at all to compete with him, and who revels in the objects of the senses at his own complete leisure. Just like this emperor do *we live, deep within the woods of peacefulness*, at rest from all the various distractions, in a place *completely emptied of both any outer conflict and any kind of mental affliction*—completely free of any of the objects that could trigger within us emotions such as liking or disliking another person.

We live doing as we please under some very *wide, flat rock* as a roof, which is just like a *mansion for us*. The place is cool, made *cool by the touch of sweet sandalwood scent* smeared all over—the *soft moonlight* of the presence of the *holy beings* who have stayed there in the past.

Here the forest is silent, with no kinds of sound to clash with our thoughts, and *peaceful with the soft velvet breezes* that *flow* past to grace the ground of our meditation. *We spend our days here in gentle walks, and thoughts of things* we can do that will *help others*—in the practice of the wish for enlightenment. And so it is, that when great practitioners go into isolation, the pleasure they feel is infinitely greater than anything felt by those who follow the worldly way of life.

ལགཉིས་པ་ནི། རྒྱུ་བོ་གཞན་མེད་པའི་ཁང་སྟོང་དང་། ཤིང་དུང་དང་། རི་སྐྱུག་དག་ཏུ་
གནས་ནས་གང་དུ་ཇི་སྲིད་སྟོད་འདོད་པ་དེ་སྲིད་དུ་གནས་ཤིང་ཡོ་བྱད་མང་པོ་ཡོངས་སུ་
འཇིན་པ་དང་། དེ་དག་མི་ཉམས་པར་བསྐྱུང་བའི་སྐྱུག་བསྐྱེལ་སྤངས་ཏེ། རི་དོགས་ཀྱི་
སྟོས་པ་མེད་པར་བག་ཡངས་སུ་སྟོད་པས་གནས་པའོ།

Here is the second point, that another benefit I will achieve from living in isolation is my independence. In isolation *we live where we please, and as long as we like*, in places where there are no other people: *in abandoned houses, or in caves, or else at the foot of a tree*. *We have given up both the suffering of owning many different material things, and the suffering of trying to protect these things from being lost*. In short, *we live carefree, relying on nothing*: no hopes, and no plans.

Contemplation Fourteen
What to meditate upon: the service of others

།དེ་ལ་སོགས་པའི་རྣམ་པ་ཡིས།
།དབེན་པའི་ཡོན་ཏན་བསམ་བྱས་ནས།
།རྣམ་ཏོག་ཉི་བར་ཞི་བ་དང་།
།བྱང་ཆུབ་སེམས་ནི་བསྐྱོམ་པར་བྱ།

Think of these considerations
And others as well, contemplate
The benefits of isolation.
Put an end to useless
Thoughts, and meditate upon
The wish for enlightenment.

།བདག་དང་གཞན་དུ་མཉམ་པ་ནི།
།དང་པོ་ཉིད་དུ་འབད་དེ་བསྐྱོམ།
།བདེ་དང་སྐྱབ་བསྐྱུལ་མཉམ་པས་ན།
།ཐམས་ཅད་བདག་བཞིན་བསྐྱུང་བར་བྱ།

From the very beginning exert yourself
In the practice of treating others
And yourself the same.
When the happiness and the sufferings
Are the same, then you will care for all
Just as you do yourself.

སྐྱར་བཤད་པ་དེ་ལ་སོགས་པའི་རྣམ་པ་ཡིས་འདྲུ་འཇོ་ལ་སོགས་པས་དབེན་པའི་བསམ་མཐའི་
གནས་ཀྱི་ཡོན་ཏན་བསམ་བྱས་ནས་འདོད་པ་དོན་དུ་གཉེར་བ་ལ་སོགས་པའི་རྣམ་ཏོག་ཉི་
བར་ཞི་བ་དང་། བྱང་ཆུབ་ཀྱི་སེམས་ནི་བསྐྱོམ་པར་བྱའོ།

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Think of these considerations—the ones presented up to this point—and others as well, in order to contemplate the benefits of living in some faraway place, isolated from the hustle and bustle of life and other such distractions. Put a complete end to all useless thoughts like striving after the objects of the senses, and spend your time meditating upon the wish for enlightenment.

འབྲས་བུ་གང་གི་སྒོ་ནས་བསྒོམ་ཞེན་བདག་དང་གཞན་དུ་མཉམ་པ་ནི་དང་པོ་ཉིད་དུ་འབད་དེ་
བསྒོམ་པར་བྱའོ། །ཇི་ལྟར་ཞེན། བདག་གི་བདེ་བ་ཆེད་དུ་བསྐྱབ་ཅིང་སྐྱབ་བསྐྱེད་ཆེད་དུ་
འགོག་པ་བཞིན་དུ་གཞན་གྱི་བདེ་སྐྱབ་ལ་ཡང་འདོར་ལེན་དེ་ལྟར་བྱེད་པས་གཞན་གྱི་བདེ་བ་
བསྐྱབ་པ་དང་སྐྱབ་བསྐྱེད་སེལ་བར་མཉམ་པས་ན་སེམས་ཅན་གྲམས་ཅད་བདག་བཞིན་
གཅེས་པར་གཞུང་ནས་བསྐྱུང་བར་བྱའོ།

"What is the method," you may ask, "which I should use to meditate upon this wish?" You should, *from the very beginning, exert yourself in the practice of treating others and yourself the same.* "And how do I do that?" you may ask. We spend our time working to achieve happiness for ourselves, and working to stop any suffering for ourselves. We must learn to act just the same way towards the happiness and the sufferings of others; we should make our attempts to achieve *happiness and to stop suffering the same*, for both ourselves and others. *When we do so, then we will come to care for and cherish all living beings just as we do ourselves.*

Contemplation Fifteen
They are a part of you too

ལག་པ་ལ་སོགས་དབྱེ་བ་རྣམ་མང་ཡང་།
ཡོངས་སུ་བསྐྱུང་བའི་ལུས་སུ་གཅིག་པ་ལྟར།
དེ་བཞིན་འགྲོ་བ་ཐ་དད་བདེ་སྐྱབས་དག
ཤམས་ཅད་བདག་བཞིན་བདེ་བ་འདོད་མཉམ་གཅིག

There are many separate parts, the hands
And all the rest, but we dearly care
For them all, as a single body.
Just so shall I work for the happiness of every different being,
Treating all as equal, all as one,
Thinking of their joy and pain as if it were my own.

སེམས་ཅན་མཐའ་ཡས་པ་དུ་མ་ཡིན་པས་དེ་ལ་ངའོ་སྣམ་པའི་སློབ་སྐྱོད་དུ་མི་རུང་བའི་སྤྱིར།
དེ་དག་གི་བདེ་སྐྱབས་གི་འདོད་ལེན་ལ་རང་དང་མཚུངས་པར་ཇི་ལྟར་རུང་ཞེ་ན། རང་གི་
ལུས་ལ་རྐང་པ་དང་ལག་པ་ལ་སོགས་པའི་དབྱེ་བ་རྣམ་པ་མང་ཡང་ངའི་སྣམ་དུ་གང་ཟག་
གཅིག་གིས་ཡོངས་སུ་བསྐྱུང་བའི་ལུས་སུ་གཅིག་པ་ལྟར། དེ་བཞིན་ལྟ་དང་མི་ལ་སོགས་
པའི་འགྲོ་བ་ཐ་དད་ཀྱང་། དེ་དག་གི་བདེ་སྐྱབས་དག་ལ་ཐ་དད་མེད་པ་སྟེ། བྱུང་པར་མེད་
པར་དམིགས་ནས་ཐམས་ཅད་བདག་དང་འདྲ་བར་བདག་ཏུ་གཟུང་ནས་བདེ་བ་འདི་བདག་
གིས་བསྐྱབ་པར་བྱ། སྐྱབས་བསྐྱུལ་འདི་བདག་གིས་བསལ་བར་བྱའོ་སྣམ་དུ་འདི་ཀུན་དེ་དང་
འདྲ་བར་སློམ་པའི་དོན་ཏེ།

One may make the following objection:

I don't see how it could be the right thing to do to act towards the happiness and the sufferings of others exactly the same as I do towards those of my own; the reason I say this is that the

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number of living beings is absolutely infinite, and there is no way that I could ever think "me" about every one of them.

Think though about the many *separate parts* of your body: your feet, your *hands*, and *all the rest*. Even though *there are many* of these parts, we think of them all as "mine," and care dearly for all of them, as the single body of a single person. The various *different* types of *beings*—worldly gods, humans, and the like—are *just so*. Even though they are separate, there is no distinction between their individual *joys and* their individual *pains*: I can learn to view them as indistinguishable, and then conceive of all of them *as if they were my own self*, just as I conceive of myself as myself. The point here is that I could learn to think about *every* one of them in the same way, and say to myself, "*I shall work to achieve this particular happiness,*" and "*I shall work to stop this particular suffering.*"

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Contemplation Sixteen
What makes pain mine?

།གལ་ཏེ་བདག་གི་སྐྱུག་བསྐྱེལ་གྱིས།

།གཞན་གྱི་ལུས་ལ་མི་གཞོན་པ།

།དེ་ལྟར་དེ་བདག་སྐྱུག་བསྐྱེལ་དེ།

།བདག་ཏུ་ཞེན་པས་མི་བཟོན་ཉིད།

Suppose you object, and say
That your pain never hurts
The body of another.
Even so your pain is something
You can't bear for just one reason:
Your grasping to yourself.

།དེ་བཞིན་གཞན་གྱི་སྐྱུག་བསྐྱེལ་དག།

།བདག་ལ་འབབ་པར་མི་འགྱུར་ཡང་།

།དེ་ལྟར་དེ་བདག་སྐྱུག་བསྐྱེལ་དེ།

།བདག་ཏུ་ཞེན་པས་བཟོན་པར་དགའ།

Just so even though it's true
That sufferings others feel
Never come and strike you,
Still it is your suffering,
Since you'll find them hard to bear
Once you grasp to yourself.

གཞན་གྱི་སྐྱུག་བསྐྱེལ་གྱིས་བདག་ལ་མི་གཞོན་པ་རང་གི་སྐྱུག་བསྐྱེལ་གྱིས་གཞན་ལ་མི་
གཞོན་པ་དང་འབྲེལ་བས། དེ་ཆེད་དུ་སེལ་བ་རང་གི་སྐྱུག་བསྐྱེལ་སེལ་བ་དང་མཚུངས་པ་མི་
འཐད་དོ་ཞེ་ན། ལྷོན་མེད་དེ། གཞན་གྱི་སྐྱུག་བསྐྱེལ་གྱིས་རང་ལ་མི་གཞོན་པ་ལྟར། གལ་

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ཏེ་བདག་གི་སྐྱུག་བསྐྱེལ་གྱིས་གཞན་གྱི་ལུས་ལ་མི་གཞོན་པ་དེ་ལྟ་ནའང་དེ་བདག་གི་སྐྱུག་
བསྐྱེལ་ཡིན་ཏེ། རང་ལ་བདག་ཏུ་ཞེན་པས་རང་གི་སྐྱུག་བསྐྱེལ་མི་བཟོན་པ་འབྱུང་བ་ཉིད་
ཡིན་པ་དེ་བཞིན་དུ་སེམས་ཅན་གཞན་ཡང་བདག་ཏུ་གཟུང་བ་གོམས་པས་གཞན་གྱི་སྐྱུག་
བསྐྱེལ་དག་བདག་ལ་འབབ་པར་མི་འགྱུར་ཡང་། དེ་ལྟ་ནའང་སེམས་ཅན་གྱི་སྐྱུག་བསྐྱེལ་
དེ་བདག་གིས་བསལ་བར་བྱ་བའི་སྐྱུག་བསྐྱེལ་ཡིན་ཏེ། སེམས་ཅན་ལ་རང་གིས་བདག་ཏུ་
ཞེན་པས་དེ་ལ་སྐྱུག་བསྐྱེལ་བྱུང་ན་བཟོན་པར་དཀའ་བར་འགྱུར་རོ།

One may make yet another objection:

Two facts here are the same: the pain that others have doesn't hurt me; and the pain that I have doesn't hurt others. Therefore you are incorrect when you say that I should make very intentional efforts to remove their pain in exactly the same way that I make efforts to remove my own pain.

Yet there is no such problem in our reasoning. *Suppose you do object this way, and say that your pain never hurts the body of another, any more than their pain hurts you. Even so, their pain is your pain. This is because your own pain is something you find unbearable for just one reason: your habit of grasping to yourself as yourself.*

Suppose that, *just so*, you become accustomed to considering others yourself as well. *Even though it may be true then that the sufferings which others feel may never come and strike you personally, still the suffering that these living beings feel is your suffering to work to remove, since you'll find it hard to bear it when sufferings come to them, once you have learned to grasp to them as being yourself.*

Contemplation Seventeen
Logical proofs for compassion and love

ཁདག་གིས་གཞན་གྱི་སྐྱུ་ག་བསྐྱེལ་བསལ།

སྐྱུ་ག་བསྐྱེལ་ཡིན་སྲིད་ཁདག་སྐྱུ་ག་བཞིན།

ཁདག་གིས་གཞན་ལ་ཕན་པར་བྱ།

སེམས་ཅན་ཡིན་སྲིད་ཁདག་ལྷུས་བཞིན།

I must stop the pain of others,
Because it's pain; it's like the pain
That I feel myself.
I must act to help all others
Because they're living beings; it's like
The body that I own.

སེམས་ཅན་གཞན་གྱི་སྐྱུ་ག་བསྐྱེལ་ཚོས་ཅན། ཁདག་གིས་བསལ་བར་རིགས་ཏེ་སྐྱུ་ག་
བསྐྱེལ་ཡིན་པའི་སྲིད། དཔེར་ན་ཁདག་གིས་སྐྱུ་ག་བསྐྱེལ་བཞིན་ནོ། ཁདག་གི་གཞན་ལ་
ཕན་པ་དང་བདེ་བ་བསྐྱུ་ག་པར་བྱ་རིགས་ཏེ། སེམས་ཅན་ཕ་རོལ་པོ་སེམས་ཅན་ཡིན་པའི་
སྲིད། དཔེར་ན་ཁདག་གི་ལྷུས་ལ་བདེ་བ་བསྐྱུ་ག་པ་བཞིན་ནོ།

[The following section is presented by Gyaltsab Je as a pair of formal, logical proofs.]

Proof number one:

Consider *the pain of other* living beings.

It is right that *I must stop* it,

Because it is pain.

It is, for example, like the pain that I feel myself.

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Proof number two:

It is something right that *I must act to achieve whatever helps and brings happiness to all others,*

Because each person out there is a living being.

It's like, for example, the way I work to bring happiness to the body that I own.

Contemplation Eighteen
The democracy of love

།གང་ཚེ་བདག་དང་གཞན་གཉི་ག

།བདེ་བ་འདོད་དུ་མཚུངས་པ་ལ།

།བདག་དང་བྱུང་པར་ཅི་ཡོད་ན།

།གང་ཕྱིར་བདག་གཅིག་བདེ་བར་བརྩོན།

Given the fact that both myself
And others are exactly the same
In wanting happiness,
What difference could there ever be
Between us, what reason that I work
Only for happiness for myself?

།གང་ཚེ་བདག་དང་གཞན་གཉི་ག

།སྲུག་བསྐྱེད་མི་འདོད་མཚུངས་པ་ལ།

།བདག་དང་བྱུང་པར་ཅི་ཡོད་ན།

།གང་ཕྱིར་གཞན་མིན་བདག་སྲུང་བྱེད།

Given the fact that both myself
And others are exactly the same
In not wanting pain,
What difference could there ever be
Between us, what reason that I protect
Myself and not all others?

བདག་གཞན་གྱི་བདེ་སྲུག་ལ་དམིགས་ནས་འདོད་ལེན་མཚུངས་པར་བྱེད་རིགས་པར་ཐལ།
གང་གི་ཚེ་བདག་དང་གཞན་གཉིས་ཀ་བདེ་བ་འདོད་དུ་མཚུངས་པ་ལ་བདག་དང་གང་ཟག་
གཞན་བྱུང་པར་ཅི་ཡོད་ན་ཅི་ཡང་མེད་པའི་ཕྱིར། རྒྱ་མཚན་གང་གི་ཕྱིར་ན་བདག་གཅིག་བྱ་

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བདེ་བར་བརྩོན་པར་བྱེད་ཅིང་གཞན་གྱི་བདེ་བ་ལ་མི་བརྩོན་པ་མི་རིགས་སོ། །གང་གི་ཚེ་
བདག་དང་གཞན་གཉིས་ཀ་སྐྱུག་བསྐྱེད་མི་འདོད་པར་མཚུངས་པ་ལ་བདག་དང་གཞན་གྱི་
པར་ཅི་ཡོད་ན་སྟེ་ཅི་ཡང་མེད་པའི་སྤྱིར་རོ། །རྒྱ་མཚན་གང་གི་སྤྱིར་གཞན་གྱི་བདེ་བ་བསྐྱེད་
བ་མིན་པར་བདག་གི་བདེ་བ་ཆེད་དུ་བསྐྱེད་ཅིང་མི་ཉམས་པར་སྐྱེད་བར་བྱེད། གཉིས་ཀ་
མཚུངས་པར་བསྐྱེད་རིགས་སོ།

It is right that I should act exactly the same towards the happiness and sufferings of others as I do towards those of my own, for the following reasons. *Given the fact that both myself and others are exactly the same in how we want happiness, what difference then could there ever be between us—between myself and others? There is no difference at all. And for what reason then do I work only for happiness for myself—what is my justification? Why do I not work the same for the happiness of others? What I'm doing now is not right.*

Given the fact that both myself and others are exactly the same in how we do not want any pain, what difference could there ever be between us, between myself and others? There is no difference at all. And for what reason then do I fail to protect the happiness of all others, and concentrate instead on reaching my own happiness, and protecting it from ever being lost? The two happiness are exactly the same, and it is right for me to work to achieve them both.

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**Part Two of An Outline of the Explanation of the Chapter on Meditation
from the Guide to the Bodhisattva's Way of Life,
to accompany Reading Eight**

b. Practicing a feeling of joy for being in isolation

[Note: please see the end of the outline in the previous reading for a comment upon an apparent problem in the original text at this section]

i. A brief presentation

ii. A detailed explanation

a) The feature that the place and so on are so perfectly excellent

[Contemplation Thirteen begins here]

b) The benefit that I will achieve independence

[Contemplation Thirteen ends here]

c) The benefit that I will feel satisfaction

C. How to engage in the practice of meditative quietude

1. How to engage in the practice of treating yourself and others the same

a. A brief presentation

[Contemplation Fourteen is found here]

b. A detailed explanation

i. An explanation of what it means to engage in the practice of treating yourself and others the same

[Contemplation Fifteen is found here]

ii. How to engage in the practice of treating yourself and others the same

a) Refuting any argument that it is wrong to treat ourselves' and others' happiness and suffering the same

[Contemplation Sixteen is found here]

b) An explanation of the reasons why it is right to engage in the practice of treating each other the same

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i) An expanded explanation

a1. Setting forth the reasons

[Contemplation Seventeen is found here]

b1. Establishing the necessities

a2. The actual establishing of the necessities

[Contemplation Eighteen is found here]

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Course XI: Guide to the Bodhisattva's Way of Life, Part II

Reading Nine: Contemplations on the Perfection of Meditation, Part III

The following contemplations are based on the *Guide to the Bodhisattva's Way of Life* (*Bodhisattvacharyavataara*; *Byang-chub-sems-dpa'i spyod-pa la 'jug-pa*) of the Buddhist master Shantideva (circa 700 AD), and the commentary upon it by Gyaltsab Je Darma Rinchen (1364-1432) entitled *Entry Point for Children of the Victorious Buddhas* (*rGyal-sras 'jug-ngogs*). The relevant sections are found at folios 27A-28B and 101B-106A, respectively, in the ACIP electronic editions TD3871 and S5436.

The content of the contemplations is translated directly from the root text and commentary; the names of the contemplations are not a part of the original text, but are based on the divisions of Gyaltsab Je's commentary and have been supplied for reference. Each lesson is accompanied by the full detailed outline for the section from Gyaltsab Je's commentary.

Contemplation Nineteen Being beyond oneself

།གལ་ཏེ་དེ་ལ་སྐྱབས་བསྐྱེད་པས།

།བདག་ལ་མི་གཞོན་སྤྱིར་མི་བསྐྱེད་།

།མ་འོངས་པ་ཡི་སྐྱབས་བསྐྱེད་ཡང་།

།གཞོན་མི་བྱེད་ན་དེ་ཅི་བསྐྱེད་།

Suppose you say that the reason why
You don't protect them is that their pain
Doesn't hurt to you.
Why then do you protect yourself
From future pain, since it doesn't
Do hurt to you either?

བདག་གིས་དེ་ནི་སྲོང་སྐྱམ་པའི།

ནུས་པར་ཚོག་དེ་ལོག་པ་སྟེ།

འདི་ལྟར་ཤི་བའང་གཞན་ཉིད་ལ།

སྐྱེ་བ་ཡང་ནི་གཞན་ཉིད་ཡིན།

Your idea that you do so because
You think to yourself that you will have
To experience it is all wrong, because
The person who has already died
Is one person, and the one who's taken
Birth is another altogether.

གང་ཚེ་གང་གི་སྐྱུག་བསྐྱེལ་གང་།

དེ་ནི་དེ་ཉིད་ཀྱིས་བསྐྱེལ་ན།

རྐང་པའི་སྐྱུག་བསྐྱེལ་ལག་པས་མིན།

ཅི་ཕྱིར་དེས་ནི་དེ་བསྐྱེལ་བྱ།

And suppose that any particular pain
Were only something a particular one
Had to care about; if this
Were the case, then a pain in the foot
Would be nothing for the hand—
Why then does it care?

གལ་ཏེ་རིགས་པ་མིན་ཡང་འདྲིར།

བདག་ཏུ་འཇོན་པས་འཇུག་ཅི་ན།

བདག་གཞན་མི་རིགས་གང་ཡིན་ཏེ།

ཅི་རུས་པར་ནི་སྤང་བྱ་ཉིད།

Suppose you say that, although that's wrong,
You engage in this case due to the fact
That you hold onto a self.

This "self" and "other" though are very
Wrong, and nothing but something you should
Reject, with all the strength you have.

གལ་ཏེ་སེམས་ཅན་དེ་ལ་སྐྱབས་བཏུལ་བྱུང་བས་བདག་ལ་མི་གཞོན་པའི་སྲིད་མི་བསྐྱུང་ངོ་ཞེ་
ན། དེ་ནི་ཆེས་མི་རིགས་ཏེ་རྣམས་པའི་ཚོ་སྐྱབས་བཏུལ་བྱུང་དོགས་ནས་གཞོན་པའི་ཚོ་ཚོར་
གསོག་པ་དང་། དེ་བཞིན་དུ་སང་དང་སྤྱི་བོ་སྐྱབས་བཏུལ་བྱུང་དོགས་ནས་དེ་རིང་དང་སྐྱོད་ཀྱི་
དུས་ནས་སྐྱབས་བཏུལ་སེལ་བའི་ཐབས་ལ་འབད་པར་མི་རིགས་པར་ཐལ། །སྤྱི་མའི་དུས་ཀྱི་
སྐྱབས་བཏུལ་མ་འོངས་པའི་སྐྱབས་བཏུལ་ཡང་སྐྱོ་མའི་དུས་ཀྱི་གང་ཟག་དེ་ལ་གཞོན་པར་མི་
བྱེད་ན་དེ་བྱུང་དོགས་ནས་ཅིས་བསྐྱུང་བསྐྱུང་མི་རིགས་པར་ཐལ་ལོ།

Suppose you say the following: "The reason why I don't try to protect all living beings from their suffering is that when this pain comes to them it doesn't hurt to me personally." This though is totally wrong. According to this way of thinking, it must be a mistake for people to try to accumulate money during their younger years out of a concern that they will undergo some kind of suffering during their later years; or for any one of us to try to find some way today, or this morning, to prevent some suffering that we think may come to us tomorrow, or later in the day. Why then do you try to protect yourself from some future pain, from some suffering that you are afraid might come later, since it doesn't do any hurt to you, to the person who exists at the earlier point in time, either? According to your way of thinking, it must be incorrect to do so.

།ཚོ་འདིར་བདག་གིས་སྤྱི་མའི་སྐྱབས་བཏུལ་གྱི་རྒྱ་ལྗོངས་པར་མ་བྱས་ན་སྤྱི་མར་བདག་གིས་
སྐྱབས་བཏུལ་སྐྱོང་དགོས་པས་དེ་ལྗོངས་པའི་ཐབས་ལ་འབད་པར་རིགས་སོ་ཞེ་ན། ཚོ་འདིའི་
བདག་གིས་སྤྱི་མའི་དུས་སུ་སྐྱབས་བཏུལ་དེ་ནི་སྐྱོང་སྦྱོང་བའི་རྣམས་པར་ཉོག་པ་དེ་སྤྱི་ན་ཅི་ལོག་
པ་སྟེ། འདི་ལྟར་ཤི་བའི་གང་ཟག་དེའང་གཞན་ཉིད་ལ་སྐྱེ་བ་སྤྱི་མའི་གང་ཟག་དེའང་ནི་
གཞན་ཉིད་ཡིན་པས་དེ་གཉིས་གཅིག་དུ་མི་རུང་བའི་སྲིད་རོ།

Someone may give the following reply:

If in this life I fail to stop the causes that are going to bring me suffering in my later lives, then I myself will have to experience that suffering in my later life. As such, it is quite appropriate

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that I make efforts in the various methods of stopping these causes.

Here you have an idea that you must do so because you think to yourself that the you in this life will have to experience the pain in their future lives; but your idea is all wrong. This is because the person who in this case has already died is one person, and the one who's taken birth in the future lives is another altogether; it's completely wrong to say that these two are one and the same.

།འདི་ནི་སོ་སོ་ཐ་དད་ཡིན་པས་གཅིག་གི་སྐྱུག་བསྐྱེལ་ཅིག་ཤོས་ཀྱིས་སེལ་མི་རིགས་པ་ལ་
སྐད་ཅིག་སྐྱེ་བྱི་སོ་སོ་ཐ་དད་པའི་མགོ་མཚུངས་ཀྱི་རིགས་པས་འགོག་པ་ཡིན་གྱི། དོན་
དམ་ལ་ལྟོས་ནས་འགོག་པ་གཞུང་གི་དོན་མིན་ནོ།

By the way, the logic presented here is meant to refute the idea that, because two people are separate entities, it is wrong to say that either one of them is obliged to work to remove the suffering of the other. To accomplish this refutation, we present a parallel example involving the two separate versions of one person at successive points in time. It is not though the intent of the root text here to deny the fact that, in an ultimate sense, the successive versions of a person do constitute a single person.

།གཞན་ཡང་གང་གི་ཚེ་ཆ་གང་གི་སྐྱུག་བསྐྱེལ་གང་ཡིན་པ་དེ་ནི་ལུས་ཀྱི་ཆ་དེ་ཉིད་ཀྱིས་
བསྐྱེད་ཞིང་སེལ་དགོས་ན། ཚེར་མ་བྱུག་པ་ལྟ་བུའི་རྐང་པའི་སྐྱུག་བསྐྱེལ་ལག་པའི་མིན་
པས་ཅིའི་ཕྱིར་ལག་པ་དེས་ནི་རྐང་པའི་སྐྱུག་བསྐྱེལ་དེ་བསྐྱེད་བར་བྱེད་མི་རིགས་པར་ཐལ་
ལོ།

And suppose further that the pain of any particular part of the body were only something which that one particular part had to care about and try to remove. If this were the case, then a pain caused in the foot when a thorn pierced it would be nothing for the hand to worry about; why then would the hand care about the suffering that the foot was undergoing? According to you it would be wrong to do so.

།གལ་ཏེ་འབྲེལ་མེད་ཀྱི་སྐྱུག་བསྐྱེལ་ཅིག་ཤོས་ཀྱིས་སེལ་བ་རིགས་པ་མིན་ཡང་། འདིར་
བདག་ཏུ་འཇིན་པ་གོམས་པ་ལས་སྐྱེ་བ་སྐྱེ་བྱི་དང་སྐྱེ་བྱི་བྱོལ་སོགས་པའི་ལུས་རྣམས་

གང་ཟག་གཅིག་པོ་དེའི་བདག་གི་བར་འཛིན་པ་གོམས་པ་ལས་གཅིག་གི་སྐྱབས་བསྐྱེད་ཅིག་
ཤོས་ཀྱིས་སེལ་བ་ལ་འཇུག་ཅི་ན། རང་དབང་བའི་བདག་དང་གཞན་དུ་འཛིན་པ་མི་རིགས་
པ་གང་ཡིན་པ་དེ་ཡང་ཅི་རྣམས་པར་ནི་སྤང་བར་བྱ་བ་ཉིད་ཡིན་ཏེ། གང་ཟག་གི་བདག་དུ་
འཛིན་པ་ཞེན་ཡུལ་ལ་འཇུག་ཞིང་དེས་ལུང་ཁྲོལ་ཐམས་ཅད་བསྐྱེད་པའི་སྲིར་རོ།

Suppose you say now the following:

Although it is wrong to assert that two objects which are unrelated should work to remove each other's suffering, here it's different. In this case we assume that I have become accustomed to holding to a particular self: I consider the bodies of the previous and succeeding lives, and the bodies of the earlier part of the day and the latter part of the day, and so on, to be one person. And it is due to the fact that I have become accustomed to thinking this way that one of these engages in attempting to remove the pain of the other.

It is *very wrong though* to hold to the existence of this "self" and "other" which are able to perform some action on their own. They are *nothing but something you should reject, with all the strength you have*. This is because the tendency to hold onto some self-nature of the person is mistaken in what it believes to exist, and is responsible for causing every kind of devastation.

Contemplation Twenty
Are we only what we control?

།རྒྱུད་དང་ཚོགས་ཞེས་བྱ་བ་ནི།
།སྤོང་བ་དམག་ལ་སོགས་བཞིན་བརྒྱན།
།སྤྱལ་བསྐྱལ་ཅན་གང་དེ་མེད་པ།
།དེས་འདི་སྤྱི་ཞིག་དབང་བར་འགྱུར།

The things we call a "continuum" and
A "collection" are unreal; they're like
A string of things, or an army.
That of one with suffering
Doesn't exist at all; so who
Is he that could ever control it?

།སྤྱལ་བསྐྱལ་བདག་པོ་མེད་པར་ནི།
།ཐམས་ཅད་བྱི་བྲག་མེད་པ་ཉིད།
།སྤྱལ་བསྐྱལ་ཡིན་སྤྱིར་དེ་བསལ་བྱ།
།དེས་པས་དེར་ནི་ཅི་ཞིག་བྱ།

Since the one who owns a pain
Does not exist, there can be no
Distinctions among them any.
If something is a kind of pain,
Then it's something to remove; what use
Is saying that it's fixed here?

།ཅི་སྤྱིར་ཀུན་གྱི་སྤྱལ་བསྐྱལ་ནི།
།བརྗོད་པར་བྱ་ཞེས་བརྩེད་དུ་མེད།
།གལ་ཏེ་བརྗོད་ནའང་ཐམས་ཅད་བརྗོད།
།དེ་མིན་བདག་གྲང་སེམས་ཅན་བཞིན།

You can't continue your argument
Of asking why the pains of all
Are something you must stop.
If you're going to stop it, then
You must stop all of it; if not,
Then mine's like other beings'.

གསུམ་པ་ནི། དེ་གཉིས་མི་མཚུངས་ཏེ་གང་ཟག་སོ་སོ་བ་འབྲེལ་མེད་ཡིན་ལ་གང་ཟག་
གཅིག་གི་རྐང་ལག་ཚོགས་པ་གཅིག་ཅིང་། སྐར་གཞོན་དང་ཚོ་སྲ་སྲི་རྒྱུད་གཅིག་ཡིན་པས་
སྲི་མ་ལ་གཅིག་གི་སྲུག་བསྲུལ་གཅིག་གིས་སེལ་བར་རིགས་ལ། སྲ་མ་ལ་དེ་མི་རིགས་སོ་
ཞེན། རང་དབང་བའི་རྒྱུད་དང་ཚོགས་པ་ཡང་མེད་པར་ཐལ། རྒྱུད་དང་ཚོགས་པ་ཞེས་བྱ་
བ་ནི་སྤང་བ་དང་དམག་ལ་སོགས་པ་རང་གི་ཆ་དུ་མ་ལ་བཏགས་པའི་རྩུན་པ་ཡིན་པ་བཞིན་
དུ་རྒྱུན་ཅན་སྲ་སྲི་དུ་མ་དང་། ཚོགས་པ་ཅན་ལ་བཏགས་ནས་བཞག་པའི་རྩུན་པ་ཡིན་པའི་
སྲིར།

Here is the third point, which is disproving the objection of thinking that it is wrong to engage in the practice of treating myself and others the same. Someone may make the following objection:

The two cases are not the same; [in the former case, of myself and others,] the two beings involved are separate and have no connection. The feet and hands of any one person though are one collection of parts, and the person in his younger and older years, or else in his previous and succeeding lives, is one continuum. Therefore in this latter case it is logical that one of the members should undertake to remove the suffering of the other, whereas in the former case it is not logical.

Isn't it true though that there is no collection, and no continuum either, which can act on its own accord? Because isn't it the case that *the things we call a "continuum" and a "collection" are simply unreal*, in being concepts applied to multiple parts—just like the concepts of *a string of things* [such as a rosary of beads, or a garland of flowers], *or an army*, or anything similar? Isn't a continuum simply a concept applied to the combination of what came before and what came later, and isn't a collection simply a concept applied to the components that make it up? Aren't they both therefore unreal?

གང་ཟག་གཅིག་གི་བདག་གི་བས་བསྐྱུས་པ་གང་ཟག་དེའི་དབང་སྐྱུར་བྱ་ཡིན་པས་ཡུལ་
དུས་ཐ་དད་ཀྱང་གཅིག་གི་སྐྱུག་བསྐྱེལ་ཅིག་ཤོས་ཀྱིས་སེལ་ལོ་ཞེ་ན། སྐྱུག་བསྐྱེལ་ཅན་གྱི་
གང་ཟག་གི་བདག་གང་ཡིན་པ་དེ་མེད་པའི་ཕྱིར། གང་ཟག་རང་དབང་བ་དེས་བདེ་སྐྱུག་
འདི་སྐྱེ་ཞིག་དབང་བར་འགྱུར་སྐྱུའི་ཡང་དབང་སྐྱུར་བྱ་མ་ཡིན་པར་མཚུངས་སོ།

One may make an additional objection:

All those things which can be considered one of the things that any one person possesses are things which that person controls, and therefore the suffering of any one member is something that another member must try to remove, even though these members may be separate in either location or time.

That so-called "self" of any one person who has suffering though is something which doesn't exist at all. So who is he then, this person who supposedly acts on his own accord, that could ever control "it," meaning their own happiness and pain? And how could these ever be anything that he controlled? The two are completely equal in being neither.

།རྒྱ་མཚན་དེས་ན་སྐྱུག་བསྐྱེལ་ལ་ལོངས་སྤོང་པའི་རང་དབང་བའི་བདག་པོ་མེད་པར་ནི་
བདག་དང་གཞན་གྱི་སྐྱུག་བསྐྱེལ་ཐམས་ཅད་བྱེ་བྱག་མེད་པ་ཉིད་ཡིན་ལ་ཐ་སྐྱེད་དུ་ཕན་ཚུན་
ལྗོས་པའི་བདག་གཞན་དེ་དག་གི་སྐྱུག་བསྐྱེལ་ཡང་ཡོད་པས། རང་གི་སྐྱུག་བསྐྱེལ་བཞིན་
དུ་གཞན་གྱི་སྐྱུག་བསྐྱེལ་སེལ་བ་ལ་འབད་པར་རིགས་སོ།

Since this is true—that is, for the reason that the one who supposedly owns a pain does not exist anyway—there can be no distinctions at all among then any of the sufferings which myself and others experience. In a nominal sense though, in a relative sense, we can speak of the sufferings of "myself" and "others," and so we can say that it is "right to make efforts to remove the sufferings of others, just as we strive to remove our own sufferings."

།གཉིས་པ་དོན་བསྐྱུ་བ་ནི། དེས་ན་གཞན་གྱི་སྐྱུག་བསྐྱེལ་དེ་ཡང་སྐྱུག་བསྐྱེལ་ཡིན་པའི་ཕྱིར་
དེ་རང་གིས་བསལ་བར་བྱ་བ་རིགས་ཀྱི་རང་དང་གཞན་རིགས་སྐྱུ་གཅོད་པའི་ངེས་པས་དེར་
ནི་ཅི་ཞིག་བྱ། གཞན་གྱི་སྐྱུག་བསྐྱེལ་མཐའ་དག་བསལ་དགོས་པས་ཅིའི་ཕྱིར་སེམས་ཅན་

ཀུན་གྱི་སྐྱུག་བསྐྱེལ་ནི་བདག་ལ་མི་གཞོན་པས། ཅིའི་སྤྱིར་ལྡོག་པར་བྱ་ཞེས་བཅོད་དུ་མེད་
པས་རང་གི་སྐྱུག་བསྐྱེལ་འདོད་བྱ་མ་ཡིན་པས་གལ་ཏེ་ལྡོག་ན་ཡང་སྐྱུག་བསྐྱེལ་ཐམས་ཅད་
ལྡོག་པར་རིགས་ལ། གཞན་གྱི་སྐྱུག་བསྐྱེལ་སེལ་བ་དེ་མིན་ན་བདག་གི་སྐྱུག་བསྐྱེལ་ཀྱང་
སེམས་ཅན་གཞན་གྱི་སྐྱུག་བསྐྱེལ་བཞིན་དུ། བསལ་བྱ་མ་ཡིན་པར་འགྱུར་བས་བདག་ལ་
གཅེས་པར་འཇོན་པ་བཞིན་དུ་གཞན་གཅེས་པར་གཟུང་ནས་དེའི་སྐྱུག་བསྐྱེལ་སེལ་བ་ལ་
ཆེད་ཆེར་བྱའོ།

Here is the second more general point: a brief summary. Therefore, the pain that someone else is feeling *is something* that I must rightly work to remove, for the simple reason that it *is a kind of pain*. What use is it so say here that the distinction between myself and others *is something that is fixed*? We must undertake to eliminate each and every pain of every other person; *you can't* therefore *continue* this *argument of yours*, where you keep *asking why the pains of all other beings are something you must stop*, even though they don't do any hurt to you. Your own pain is not something that you ever wanted; so *if you're going to stop it, then* it is right that *you must stop all of the pain that exists*. But *if* the pain of others is *not something that you should remove, then your own pain should be just like that of all other beings*: meaning that your own pain then would never be something that you should work to remove either. Given all this, you must learn to cherish others just as you cherish yourself, and make dedicated efforts to remove their suffering.

Contemplation Twenty-One
The power of habit

།གོམས་པ་ཡིས་ནི་གཞན་དག་གི།

།ཁུ་བ་ཁྲག་གི་ཐིགས་པ་ལ།

།དངོས་པོ་མེད་པར་གྱུར་གྱུར་ནི།

།བདག་གོ་ཞེས་ནི་ཤེས་པ་ལྟར།

By accustoming yourself to the idea,
You have learned to think of
A few drops of semen and blood
That belong to other people
As being yourself, even though
There's no such thing at all.

།དེ་བཞིན་གཞན་གྱི་ལུས་ལ་ཡང་།

།བདག་ཅེས་ཅི་ཡི་ཕྱིར་མི་གཟུང་།

།བདག་གི་ལུས་ནི་གཞན་དག་ཏུ་འང་།

།བཞག་པ་དེ་ལྟར་དཀའ་བ་མེད།

Why then do you say you cannot
Think of the bodies of other people
As being yourself as well?
There isn't any difficulty
In deciding that the bodies of others
Are your own body too.

གཞན་གྱི་ལུས་ལ་ངའོ་སྐྱམ་པ་དང་གཞན་གྱི་མིག་ལ་ངའི་མིག་གི་སྐྱམ་པའི་སྣོ་མི་སྐྱེ་བས་
གཞན་གྱི་བདེ་སྐྱབས་ལ་རང་གི་དང་འདྲ་བའི་འདོར་ལེན་གྱི་སྣོ་ཇི་ལྟར་སྐྱེ་ཞེ་ན། མ་གོམས་ན་
བདེན་མོད་གྱི་གོམས་པ་ཡིས་ནི་གཞན་པ་དང་མ་དག་གི་ཁུ་བ་ཁྲག་གི་ཐིགས་པ་ལ་བདག་
གི་དངོས་པོ་གྲུབ་པ་མེད་པར་གྱུར་གྱུར་ནི། གོམས་པའི་སྣོ་བས་གྱིས་བདག་གོ་ཞེས་ནི་ཤེས་

ཤིང་འཛིན་པ་ལྟར་དེ་བཞིན་དུ་གོམས་པར་བྱས་ན། བཞན་གྱི་ལྷུས་ལ་ཡང་བདག་ཅེས་ཅིའི་
སྤྱིར་མི་གཟུང་སྟེ་གཟུངས་ཤིག་དང་། གོམས་པར་བྱས་ན་རང་གི་དང་འདྲ་བའི་སྟོ་སྟེའོ།
།དེས་ན་བཞན་གཅེས་པར་འཛིན་པའི་ཕན་ཡོན་བསམས་ནས་བཞན་གྱི་སྤྱུག་བསྐྱེད་སེལ་བ་
ལ་འབད་པར་བྱའོ།

One may continue with the following objection:

I could never come to think of another's body as "me," or of the eye that belonged to another as being "my eye." How then could I ever reach the state of mind where I learn to act towards other people's happiness and suffering in exactly the same way that I do towards my own?

If in saying this you assume that you have not yet accustomed yourself to the idea, then we can agree that you never could reach this state of mind. *By accustoming yourself to the idea though, you have learned to think of, to grasp to, a few drops of semen and blood that belong to other people—to your father and mother—as being "me," yourself, even though there's no such thing as your "self" at all.* This is all done through the power of getting used to something. *Why then do you say that you cannot think of the bodies of other people as being yourself as well?* You should learn to think this way; if you get used to the idea, then you will be able to reach that state of mind where you think of their bodies as your own. Thus it is that we should contemplate carefully upon the great benefits that come from cherishing other people, and strive as best we can to remove their sufferings.

།འགྲུར་ཁ་ཅིག་ལས་དངོས་པོ་མེད་པར་གྱུར་གྲུང་ནི་ཞེས་པའི་ཚིག་རྟེན་མི་འབྱུང་ངོ་།

Incidentally the part of the verse that reads, "Even though there's no such thing at all" is not found in some translations of the root text.

།དེས་ན་བདག་གི་ལྷུས་འདི་གཅེས་པར་འཛིན་པ་ཆེད་དུ་བཀག་ནས་བཞན་དུ་ཡང་བཞག་པ་
དེ་ལྟར་གོམས་ན་དགའ་བ་མེད་པ་བདག་གཅེས་འཛིན་གོམས་པ་དང་འདྲའོ།

Thus it is that we should first resolve to stop our habit of cherishing our *own body*, and come to *decide that the bodies of others* can be the object of this cherishing *too*; if we get used to thinking this way, *there's isn't any difficulty* to it, for it's just like the way that we have already gotten accustomed to cherishing ourselves.

Contemplation Twenty-Two
The sources of all happiness and pain

བདག་ཉིད་སྐྱོན་བཅས་གཞན་ལ་ཡང་།

ཡོན་ཏན་རྒྱ་མཚོར་ཤེས་བྱས་ནས།

བདག་འཛིན་ཡོངས་སུ་དོར་བ་དང་།

གཞན་སྤང་བ་ནི་བསྐྱོམ་པར་བྱ།

**Come to understand that for
Myself it's wrong, but for all others
An ocean of fine qualities.
Discard completely your habit of caring
For yourself, and learn to take on
Every other being.**

བདག་གཅིས་པར་འཛིན་པ་ནི་ཉེས་པ་ཐམས་ཅད་ཀྱི་འབྱུང་ཁུངས་ཡིན་པས་སྐྱོན་དང་བཅས་
པས་ཆེད་ཆེར་འགོག་པ་དང་སེམས་ཅན་གཞན་ལ་གཅིས་པར་འཛིན་པ་ཡང་ལེགས་ཚོགས་
ཐམས་ཅད་ཀྱི་འབྱུང་ཁུངས་ཡིན་པས་ཡོན་ཏན་རྒྱ་མཚོར་ཤེས་པར་བྱས་ནས། བདག་
གཅིས་འཛིན་ཡོངས་སུ་དོར་བ་དང་གཞན་གཅིས་པར་འཛིན་ཞིང་སྤང་བ་ནི་བསྐྱོམ་པར་བྱ།

You must *come to understand* the following things. This habit of cherishing *yourself* is the source of every negative personal quality, and so *it is wrong*, and something you must focus great efforts upon to stop. *But* cherishing *all other* living beings, on the other hand, is the source of every mass of goodness—it is like *a great ocean of fine qualities*. As such you must make it your practice to *discard completely your habit of caring for yourself, and learn to "take on every other being,"* in the sense of learning to cherish them.

Contemplation Twenty-Three
How far can we go?

ཇི་ལྟར་ལག་པ་ལ་སོགས་པ།
ལྷུས་ཀྱི་ཡན་ལག་ཡིན་འདོད་ལྟར།
དེ་བཞིན་འགྲོ་བའི་ཡན་ལག་དུ།
ཅི་སྲིད་ལྷུས་ཅན་རྣམས་མི་འདོད།

When you think of your hands and such
You do consider them all a part
Of your body; so why then don't you
Consider every creature that has
A body as being one of the parts
Of the body of all living kind?

སེམས་ཅན་མཐའ་ཡས་པས་བདག་དུ་གཟུང་བར་མི་རྣམས་སོ་ཞིན། ཇི་ལྟར་རང་གི་ལག་པ་
ལ་སོགས་པ་སོ་སོ་ཐ་དད་ཀྱང་རང་གི་ལྷུས་ཀྱི་ཡན་ལག་ཡིན་པས་བསྐྱུང་བྱུང་འདོད་པ་
ལྟར། དེ་བཞིན་དུ་སེམས་ཅན་དུ་མ་ཡིན་ཡང་གཅེས་པར་འཛིན་པ་གོམས་ན་རང་གི་ལྷུས་
ལྟར་གཅེས་པར་འཛིན་པའི་འགྲོ་བའི་ཡན་ལག་དུ་ཅིའི་སྲིད་ལྷུས་ཅན་རྣམས་བསྐྱུང་བྱུང་མི་
འདོད་དེ་འདོད་པར་རིགས་སོ།

One may make yet another objection: "Living beings are infinite; I could never manage to think of them all as being myself." *Your own hands and such* are separate things; yet *when you think of them you do consider them all* something you must care for, since they are all *a part of your body*. The different kinds of living beings, even though they are many, are still something that you can get used to cherishing; and if you do so, then you will come to cherish them as you do your own body. *So why then don't you consider every creature that has a body as being one of the parts of the body of all living kind?* The right thing to do would be to consider them this way.

*Contemplation Twenty-Four
On the definition of "myself"*

། ཇི་ལྟར་བདག་མེད་ལུས་འདི་ལ།
། གོམས་པས་བདག་གི་སློབ་བྱུང་བ།
། དེ་བཞིན་སེམས་ཅན་གཞན་ལ་ཡང་།
། གོམས་པས་བདག་སློབ་ཅིས་མི་སྟེ།

Because you've gotten used to it,
You're able to think "it's mine" of this body,
Which actually has no self.
Why do you say then you could never
Learn to think of others as "me"
If you got used to it?

། དེ་ལྟར་ན་ནི་གཞན་གྱི་དོན།
། བྱས་ཀྱང་ངོ་མཚར་སློམ་མི་འབྱུང་།
། བདག་ཉིད་ཀྱིས་ནི་ཟས་ཟོས་ནས།
། ལན་ལ་རེ་བ་མི་འབྱུང་བཞིན།

If you could then you would never
Feel that it was strange, nor conceited,
When you worked for others.
You don't expect congratulations
From yourself whenever you eat
Your dinner for yourself.

། དེ་བས་ཇི་ལྟར་རྒྱུང་དུ་ན།
། མི་སྟོན་ལས་ཀྱང་བདག་བསྐྱུང་བ།
། དེ་བཞིན་འགྲོ་ལ་བསྐྱུང་སེམས་དང་།
། སླིང་རྗེའི་སེམས་ནི་གོམས་པར་བྱ།

For that reason, you must get used to a state
Of mind where you protect all beings,
And to thoughts of compassion as well,
Protecting them just the same way that
You protect yourself even from
The very least unkind word.

དང་པོ་ནི། བདག་གཞན་བཟེ་བའི་སློབ་གོམས་པར་མི་རུས་སོ་ཞིན། ཇི་ལྟར་གང་ཟག་གི་
བདག་མེད་པའི་ལུས་འདི་ལ་གོམས་པས་བདག་གི་བར་འཛིན་པའི་སློབ་འབྱུང་བ་དེ་བཞིན་དུ་
སེམས་ཅན་གཞན་ལ་ཡང་གཅེས་འཛིན་གོམས་པས་བདག་གི་བའི་སློབ་ཅེས་མི་སློབ་གོམས་
པས་ངེས་པར་སློབ། །སེམས་ཅན་ཀུན་བདག་ཏུ་གཟུང་བ་གོམས་པ་དེ་ལྟར་ནའང་ནི་གཞན་
གྱི་དོན་བྱས་ཀྱང་ངོ་མཚར་དང་སློམ་སེམས་མི་འབྱུང་ངོ་།

Here is the first point, how getting used to cherishing others enables us to exchange ourselves and others, and to put a stop to our delusions of grandeur. Now suppose you say, "I could never get used to the state of mind where I exchange myself and others." Think though of the fact that, *because you've gotten used to it, you are able to think of this body and say "it's mine,"* to hold it this way even though it is something *which does not have any self-nature of being a person.* *Why do you say then that you could never learn to think of other living beings as "me," even if you got used to cherishing them?* If you do accustom yourself to it, then you can with every certainty learn to think this way. *And if you could accustom yourself to this, to thinking of every living being as yourself, then you would never feel that it was strange when you devoted yourself to working for others; nor would you ever feel conceited about it.*

།གཉིས་པ་ནི། དཔེར་ན་བདག་ཉིད་ཀྱིས་ནི་རང་གི་ཟས་ཟླས་ནས་ལན་ལ་རེ་བས་མི་འབྱུང་
བ་བཞིན་ལོ། །ཕན་ཡོན་མཐའ་ཡས་པ་ཡོད་པ་དེ་བས་ན་ཇི་ལྟར་རྒྱང་དུ་ན་ཚོག་མི་སྟན་པ་
ལས་ཀྱང་བདག་བསྐྱུང་བ་དེ་བཞིན་དུ་འགྲོ་བ་ལ་སྐྱུག་བསྐྱུལ་ལས་བསྐྱུང་སེམས་དང་སླིང་
ཇི་ལྟར་སེམས་ནི་གོམས་པར་བྱའོ།

Here is the second point, which is advice to make efforts in this practice without hoping for any good karmic result. Think for example of *when you eat your dinner, for yourself.* *You don't expect any congratulations from yourself for doing so.* The case here is just the same. Consider how well you *protect yourself even from the very least unkind word* that someone might ever say to you.

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You must try to get used to having a state of mind where you protect all beings in just the same way, from every pain; you must as well get used to thoughts of compassion, for the reason that this is of infinite benefit.

Contemplation Twenty-Five
The enemy of the body

བདག་ལུས་གང་ལ་ཆགས་པ་ཡིས།
འཇིགས་གནས་རྒྱུ་ལ་འཇིགས་སྐྱེ་བ།
འཇིགས་པ་སྐྱེ་བའི་ལུས་དེ་ལ།
སྲུ་ཞིག་དགའ་བཞིན་སྤང་མི་བྱེད།

Because of your attachment for
Your body, you feel great feelings of fear
For little frightening things.
Since this body then is a source of terror,
Who then wouldn't despise it like
They would some hated enemy?

བདག་གཞན་མ་བཟེས་པར་བདག་གི་ལུས་གང་ལ་ཆགས་པ་ཡིས་སྲིག་སྐྱུ་ལ་ལ་སོགས་
པའི་འཇིགས་གནས་རྒྱུ་ལ་ཡང་འཇིགས་པ་ཆེན་པོ་སྐྱེ་བ་ཡིན་པས་འཇིགས་པ་སྐྱེ་བའི་
ལུས་དེ་ལ་མཁས་པ་སྲུ་ཞིག་དགའ་བཞིན་དུ་སྤང་བར་མི་བྱེད་པར་གཅེས་པར་འཇིན་པ་མི་
རིགས་སོ།

Now because of your attachment for your body, caused by your failure to practice exchanging yourself and others, you feel great feelings of fear even for little frightening things like scorpions or snakes or the like. Since this body then is a source of all this terror, who—that is, what wise person—then wouldn't despise it like they would some hated enemy? This being the case, it is completely wrong to cherish the body.

*Contemplation Twenty-Six
On the evil we do for the body*

།ལུས་གང་བགྱིས་དང་སྐྱོམ་སོགས་ནད།

།གསོ་བའི་ཚོ་ག་བྱེད་འདོད་པས།

།བྱ་དང་ཉ་དང་རི་དྭགས་དག།

།གསོད་པར་བྱེད་ཅིང་ལམ་སྐྱུགས་བྱེད།

We spend our days to find a technique
Of curing those illnesses of the body:
Hunger and thirst and the rest.
To do so we slaughter birds and fish,
And wild beasts of the forest too;
We lay in wait at crossroads;

།གང་ཞིག་ཁེ་དང་རིམ་གྱའི་ཕྱིར།

།ཕ་དང་མ་ཡང་གསོད་བྱེད་ཅིང་།

།དགོན་མཚོག་གསུམ་གྱི་དགོར་བརྟུས་ནས།

།དེས་ནི་མནར་མེད་བསྐྱེད་འགྱུར་ན།

For it, for profit and to win
The honor others give us,
We would even kill our parents;
Stealing also things belonging
To the Triple Jewel, passing on
To burn for it in hell of Endless Torment.

།མཁས་པ་སུ་ཞིག་ལུས་དེ་ལ།

།འདོད་ཅིང་བསྐྱུང་དང་མཚོད་བྱེད་གྱི།

།འདི་ལ་སུ་ཞིག་དག་བཞིན་དུ།

།བཏུ་བར་མི་བྱེད་བརྟུས་མི་བྱེད།

What wise man could ever then
Desire this body, care for it,
And make onto it offerings?
Who is it that wouldn't see
The body as the enemy,
Who then not disdain it?

བདག་གཅེས་པར་གཟུང་བས་ལུས་གང་བཀྲིས་པ་དང་སྐྱོམ་པ་སོགས་ནད་གསོ་བའི་ཚོག་
བྱེད་འདོད་པས། བྱ་དང་ཉ་དང་རི་དྲགས་གསོད་པར་བྱེད་ཅིང་ལམ་དུ་འགོ་བལ་ལམ་
བསྐྱབས་བྱེད་ཅིང་གཞན་གྱི་རྗེས་འཕྲོག་པ་དང་། གཅེས་པར་གཟུང་བའི་ལུས་གང་ཞིག་ཁི་
དང་རིམ་གྱོའི་ཕྱིར་ཏུ་ཕན་བཏགས་པའི་ཕ་དང་མ་ཡང་གསོད་པར་བྱེད་ཅིང་། དགོན་
མཚོག་གསུམ་གྱི་དགོར་བརྟུས་ནས་སྤྲིག་པ་དེས་ནི་མནར་མེད་དུ་བསྐྱེག་པར་འགྱུར་ན་
མཁས་པ་སུ་ཞིག་ལུས་དེ་ལ་གཅེས་པར་གཟུང་ནས་འདོད་ཅིང་བསྐྱུང་བ་དང་མཚོད་པར་
བྱེད་ཀྱི་རང་གི་ལུས་འདི་ལ་སུ་ཞིག་དགྲ་བཞིན་དུ་བལྟ་བར་མི་བྱེད་བརྟུས་པར་མི་བྱེད།
གཅེས་པར་འཛིན་པ་རྣམ་པ་ཐམས་ཅད་དུ་དགག་པར་བྱའོ།

Because we cherish the body so much, we spend our days trying to find a technique of curing those illnesses that it has—hunger, and thirst, and the rest. And to do so we slaughter birds and fish, and wild beasts of the forest too. We also lay in wait at crossroads, to ambush those who are travelling there, and steal the belongings of others.

For it, for this body that we cherish so greatly, and for profit, and to win the honor that others give to us, we would even kill our own parents: those who have been of such immense benefit to us. We would steal also the things belonging to the Triple Jewel, and for it, for this evil, pass on to burn for it in the hell known as "Endless Torment." This being the case, what wise men could ever then desire this body, in the sense of cherishing it, and care for it, and make onto it offerings? Who is it that wouldn't see this body as the enemy, and who then would not disdain it? We must then in every possible way stop this tendency to cherish the body.

Contemplation Twenty-Seven

If I use it myself, what will I have to give others?

།གལ་ཏེ་བྱིན་ན་ཅི་སྤྲད་ཅེས།

།བདག་དོན་སེམས་པ་འདྲེ་ཡི་ཚུལ།

།གལ་ཏེ་སྤྲད་ན་ཅི་སྤྱིན་ཅེས།

།གཞན་དོན་སེམས་པ་ལྷ་ཡི་ཚོས།

Thinking of yourself and saying,
"If I give, what will I have
For me?" is nothing but demonic.
To think of others and to say,
"If I use this for myself,
What will I give?" is Angel Dharma.

གལ་ཏེ་སེམས་སྤྲེལ་དབང་གིས་ཚོར་ལ་སོགས་པ་གཞན་ལ་བྱིན་ན་རང་ཉིད་ཅི་ཡོངས་སྤྲོད་
ཅེས་བདག་དོན་འབའ་ཞིག་སེམས་པ་འདྲེའི་ཚུལ་ཏེ་འཇིགས་པ་བསྐྱེད་པའི་ཕྱིར་རོ། །གལ་
ཏེ་རང་གིས་ཡོངས་སྤྲོད་ན་གཞན་ལ་ཅི་སྤྱིན་ཞེས་གཞན་དོན་འབའ་ཞིག་སེམས་པ་ལྷའི་ཚོས་
ཏེ་ཕུན་སུམ་ཚོགས་པ་ཐམས་ཅད་འབྲུང་བའི་ཕྱིར་རོ།

Suppose that, under the influence of an attachment to our possessions, we begin to *think* only of ourselves, saying, "If I give all my money and the rest of my things to other people, then *what will I have* to use for myself?" This way of thinking though is *nothing but demonic*, because like a demon it can only in the end create terror for us. Suppose on the other hand that we begin to *think* only of others, and to say, "If I use this for myself, then *what will I have* to give to them?" This is the *Dharma* of the *Angel*, in that every good and perfect thing comes from it.

Contemplation Twenty-Eight
No many words are needed

།འཇིག་རྟེན་བདེ་བ་ཇི་སྟེད་པ།
།དེ་ཀུན་གཞན་བདེ་འདོད་ལས་བྱུང་།
།འཇིག་རྟེན་སྐྱུག་བསྐྱེལ་ཇི་སྟེད་པ།
།དེ་ཀུན་རང་བདེ་འདོད་ལས་བྱུང་།

The total amount of happiness
That exists in the world has come from
Wanting to make others happy.
The total amount of suffering
That exists in the world has come from
Wanting to make yourself happy.

།མང་དུ་བཤད་ལྟ་ཅི་ཞིག་དགོས།
།བྱིས་པ་རང་གི་དོན་བྱེད་དང་།
།སྐྱབ་པ་གཞན་གྱི་དོན་མཇུག་པ།
།འདི་གཉིས་ཀྱི་ནི་བྱུང་པར་ལྟོས།

What need is there for many words?
The children of the world
Work for their own sake;
The able Buddhas do their labor
For the sake of others—
Come and see the difference.

ལྷ་པ་ནི། མདོར་ན་འཇིགས་རྟེན་ན་བདེ་བ་ཇི་སྟེད་ཡོད་པ་དེ་ཀུན་གཞན་བདེ་བ་འདོད་པ་
གཞན་དོན་བྱས་པ་ལས་བྱུང་ལ་འཇིག་རྟེན་ན་ཡོད་པའི་སྐྱུག་བསྐྱེལ་ཇི་སྟེད་པ་དེ་ཀུན་བདག་
གཅིས་པར་འཇིན་པའི་རང་བདེ་བ་འདོད་པ་ལས་བྱུང་བས་བདག་གཅིས་འཇིན་འབད་པས་
དགག་པར་བྱའོ།

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Here is the fifth point, which is part of the expanded explanation in a listing of the respective problems and benefits of cherishing ourselves and cherishing others, from a point of view of help and happiness. To put it quite briefly, *the total amount of happiness that exists in the world has come from wanting to make others happy, and from working for the benefit of others. And the total amount of suffering that exists in the world has, on the other hand, come from cherishing ourselves, from wanting to make ourselves happy.* We must therefore make great efforts to stop in ourselves this tendency of cherishing ourselves.

།གཉིས་པ་དོན་བསྐྱེད་པ་ནི། མང་དུ་རྒྱས་པར་བཤད་ལྟ་ཅི་ཞིག་དགོས་ཏེ་གྱིས་པ་རང་གི་དོན་
གཅིས་སྤྲོས་སུ་བྱེད་པས་མི་འདོད་པ་ཐམས་ཅད་འབྱུང་བ་དང་། ཐུབ་པ་གཞན་གྱི་དོན་
མཇུག་པས་སྤུན་ཚོགས་ཐམས་ཅད་མཐར་ཕྱིན་པ་འདི་གཉིས་གྱི་ནི་བྱེད་པར་སློབ་ལ་ཡིད་
ཚེས་པར་གྱིས་ཤིག །།

Here is the second point from above, which is a brief summary. So *what need is there for many words, for any long explanation? The children of the world work for their own sake, for their own dear selves; and this makes every single thing that they ever hoped would not happen to happen to them. The able Buddhas, on the other hand, do their labor for the sake of others, and in so doing bring to its final perfection every good and excellent thing. Come and see the difference between these two, and come to believe in it.*

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Reading Nine

**Part Three of An Outline of the Explanation of the Chapter on Meditation
from the Guide to the Bodhisattva's Way of Life,
to accompany Reading Nine**

b2. Disproving objections to these

[Contemplation Nineteen is found here]

c1. Disproving the objection of thinking that it is wrong to engage
in the practice of treating myself and others the same

[Contemplation Twenty is found here]

ii) A brief summary

iii) A refutation of objections

a1. Why it is incorrect to think that bodhisattvas, because they
focus upon the sufferings of others, are overwhelmed by
suffering themselves

b1. The great goal served by contemplating upon suffering

iii. The benefits of engaging in this practice

a) How there is never any great suffering for those who are swept away
by working for the sake of others

b) Why one should throw themselves into working for others, since this
is the ultimate pleasure

c) How one's own arrogance will be put to rest

d) Practicing without any hope for something in return, or for some good
karmic result

e) Why, for these reasons, it is something very right for us to engage in
the practice of treating ourselves and others exactly the same

[Contemplation Twenty-One is found here]

iv. How, if we practice treating ourselves and others the same, we will gain
the ability to do so

2. How to engage in the practice of exchanging yourself and others

a. A brief presentation

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Reading Nine

i. The method to exchange ourselves and others

[Contemplation Twenty-Two is found here]

ii. The reasons why it is right to follow this practice

[Contemplation Twenty-Three is found here]

b. An expanded explanation

i. An explanation of the method for exchanging ourselves and others

a) An expanded explanation

i) Getting used to cherishing others

a1. How it will enable us to exchange ourselves and others, and to put a stop to our delusions of grandeur

[Contemplation Twenty-Four begins here]

b1. Advice to make efforts in this practice without hoping for any good karmic result

[Contemplation Twenty-Four ends here]

c1. Why we should, therefore, concentrate intensely on working for others

d1. How, with practice, we can develop this attitude

e1. How to engage in the practice of exchanging ourselves and others through a wish to liberate both ourselves and others from suffering

ii) Making great efforts to eliminate our habit of cherishing ourselves

a1. A contemplation of the fact that cherishing ourselves is the cause of all our fears

[Contemplation Twenty-Five is found here]

b1. A contemplation of the fact that cherishing ourselves leads us on to every negative activity

[Contemplation Twenty-Six is found here]

iii) The respective problems and benefits of thinking mainly of ourselves and of others

a1. A listing of the respective problems and benefits of cherishing ourselves and cherishing others

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Reading Nine

a2. An expanded explanation

a3. From the point of view of giving

[Contemplation Twenty-Seven is found here]

b3. From the point of view of harm

c3. From the point of view of praise and fame

d3. From the point of view of what work it will lead us
to

e3. From the point of view of help and happiness

[Contemplation Twenty-Eight begins here]

b2. A brief summary

[Contemplation Twenty-Eight ends here]

The Asian Classics Institute

Course XI: Guide to the Bodhisattva's Way of Life, Part II

Reading Ten: Contemplations on the Perfection of Meditation, Part IV

The following contemplations are based on the *Guide to the Bodhisattva's Way of Life* (*Bodhisattvacharyavataṛa*; *Byang-chub-sems-dpa'i spyod-pa la 'jug-pa*) of the Buddhist master Shantideva (circa 700 AD), and the commentary upon it by Gyaltsab Je Darma Rinchen (1364-1432) entitled *Entry Point for Children of the Victorious Buddhas* (*rGyal-sras 'jug-ngogs*). The relevant sections are found at folios 28B-30B and 106A-114A, respectively, in the ACIP electronic editions TD3871 and S5436.

The content of the contemplations is translated directly from the root text and commentary; the names of the contemplations are not a part of the original text, but are based on the divisions of Gyaltsab Je's commentary and have been supplied for reference. Each lesson is accompanied by the full detailed outline for the section from Gyaltsab Je's commentary.

Contemplation Twenty-Nine

On the ultimate and immediate pains of selfishness

།བདག་བདེ་གཞན་གྱི་སྐྱུག་བསྐྱེལ་དག།

།ཡང་དག་བཟེ་བ་མ་བྱས་ན།།

།སངས་རྒྱས་ཉིད་དུ་མི་འགྲུབ་ཅིང་།།

།འཁོར་བ་ན་ཡང་བདེ་བ་མེད།།

If you fail to practice perfectly
This exchange of your own happiness
With the suffering of others,
You will never reach that enlightenment,
And even here in the cycle of life
There is no happiness.

།འཇིག་རྟེན་ཕ་རོལ་ཕར་ཞོག་གི།
།བྱན་གཡོག་ལས་མི་བྱེད་པ་དང་།
།ཇི་དཔོན་རྒྱལ་པ་མི་སྤྲོད་བའི།
།ཚེ་འདིའི་དོན་ཡང་འགྲུབ་མི་འགྱུར།

Forget the goals of the world beyond;
Even in this life none of the things
You hope to achieve will come about:
Those whose duty it is to serve you
Will do none of their work, and those
Masters you serve will never pay.

དང་པོ་ནི། བདག་གི་བདེ་བ་དང་གཞན་གྱི་སྐྱུག་བསྐྱེད་དག་ཡང་དག་བཇུ་བ་སྟེ་བ་སྟེ་སྐྱར་རང་
གི་བདེ་བ་ཆེད་དུ་བསྐྱུབ་ཅིང་སྐྱུག་བསྐྱེད་ཆེད་དུ་སེལ་བ་དེ་ལས་ལྷོག་ནས་གཞན་གཅེས་
པར་གཟུང་སྟེ། དེའི་བདེ་བ་ཆེད་དུ་བསྐྱུབ་ཅིང་སྐྱུག་བསྐྱེད་འབད་པས་སེལ་བ་མ་བྱས་ན་
རང་ཉིད་སངས་རྒྱལ་ཉིད་དུ་མ་འགྲུབ་ཅིང་དེ་མ་བྱུབ་ཀྱང་འཁོར་བར་གནས་པས་ཚོག་མོད་
སྐྱམ་ན་འཁོར་བ་ན་ཡང་སྐྱུན་སྐྱུམ་ཚོགས་པའི་བདེ་བ་མེད་དོ།

Here is the first point, on the problems of cherishing ourselves that we cannot see. We must learn to *practice perfectly this exchange of our own happiness with the suffering of others*. That is, in the past, we focused upon achieving happiness for ourselves, and upon eliminating our own suffering. Now though we must do the opposite, which is to cherish others. *If we fail to focus on bringing about their happiness, and upon striving to eliminate their suffering, then we ourselves will never reach that enlightenment. And even if you think to yourself that it would be all right to stay here in the cycle of life without reaching enlightenment, still it is a fact that there is in this cycle no kind of happiness which is complete.*

།གཉིས་པ་ནི། བདག་གཅེས་འཇིག་རྟེན་ཏེ་གཞན་གཅེས་འཇིག་གོམས་པར་མ་བྱས་ན་
འཇིག་རྟེན་ཕ་རོལ་གྱི་ཉིས་དམིགས་ཕར་ཞོག་གི་ཚེ་འདིར་ཡང་བྱན་གཡོག་ལས་མི་བྱེད་པ་
དང་། ཇི་དཔོན་ལས་བྱས་པ་ལ་རྒྱལ་པ་མི་སྤྲོད་བའི་ཚེ་འདིའི་དོན་ཡང་འགྲུབ་པར་མི་

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Reading Ten

འགྲུབ་རྒྱུ་རྟོག་

Here is the second point, on the problems of cherishing ourselves that we can see. Suppose you fail to discard this tendency to cherish yourself, and to practice the exchange of yourself and others. You can *forget* then the problems this causes in reaching *the goals of the world beyond; even in this life none of the things that you hope to achieve will ever come about: those whose duty it is to serve you will do none of their work, and those masters you serve will never pay you for work that you have done.*

Contemplation Thirty
Let the fire go

།འཇིག་རྟེན་དག་ན་འཚོ་བ་གང་ཡོད་དང་།
།འཇིགས་དང་སྐྱུག་བསྐྱེལ་ཇི་སྟེད་ཡོད་གྱུར་པ།
།དེ་ཀུན་བདག་ཏུ་འཇིན་པ་ལས་བྱུང་ན།
།འདྲེ་ཚེན་དེས་ཀོ་བདག་ལ་ཅི་ཞིག་བྱ།

Every single harm that comes in this
Entire world, every fear that comes, and so too
Every pain that ever comes,
Comes from grasping to myself;
What use for me then is this,
The single greatest demon?

།བདག་ཉིད་ཡོངས་སུ་མ་བཏང་ན།
།སྐྱུག་བསྐྱེལ་སྤང་བར་མི་རུས་ཏེ།
།ཇི་ལྟར་མེ་ནི་མ་བཏང་ན།
།སྲིག་པ་སྤོང་བར་མི་རུས་བཞིན།

Until the day that you give up
Your own self, you'll not be able
To stop the suffering.
Until the day that you let go
Of fire, you will not be able
To stop your hand from burning.

འཇིག་རྟེན་དག་ན་མི་དང་མི་མ་ཡིན་པའི་འཚོ་བ་གང་ཡོད་དང་། སེམས་ཀྱི་འཇིགས་པ་
དང་ལྷུས་ཀྱི་སྐྱུག་བསྐྱེལ་ཇི་སྟེད་ཡོད་པར་གྱུར་པ་དེ་ཀུན་བདག་ཏུ་དམིགས་ནས་བདག་
གཅེས་པར་འཇིན་པ་ལས་བྱུང་བར་བར་གྱུར་ན། མི་འདོད་པ་ཐམས་ཅད་བསྐྱེད་པའི་བདག་

གཅེས་འཛིན་གྱི་འདྲེ་ཆེན་དེས་ཁོ་སྡེ་དེས་ནི་བདག་ལ་ཅི་ཞིག་བྱ་ནས་སྤང་བར་བྱའོ།
།བདག་ཉིད་གཅེས་པར་འཛིན་པ་ཡོངས་སུ་མ་བཏང་ན་རང་གིས་སེམས་ཅན་ཐམས་ཅད་གྱི་
སྐྱུག་བསྐྱེལ་སྤང་བར་མི་རྣམས་ཏེ་ཇི་ལྟར་ཏེ་དཔེར་ན་མི་ནི་ལག་པས་བཟུང་ནས་མ་བཏང་ན་
བསྐྱེལ་བ་སྤོང་བར་མི་རྣམས་པ་བཞིན་འོ།

Consider *every single harm that comes in this entire world*, whether it be from humans or from non-human creatures. Think too of *every fear that comes in the mind*, and so too *every pain that ever comes in the body*. All of them come from grasping to, from cherishing, myself. What use for me then is this single greatest demon, this cherishing of myself that causes everything there is that I don't want to happen? I should stamp it out.

Until the day that you give up this habit of cherishing your own self only, you'll not be able to stop the suffering of all living kind; it's like, for example, the following example: until the day that you let go of some coal of fire that you're holding in your hand, you will not be able to stop your hand from burning.

Contemplation Thirty-One
The master and the servant

།གཞན་དབང་མིག་ལ་སོགས་པ་ཡིས།

།རང་དོན་སྐྱབ་པར་རིགས་མ་ཡིན།

།དེ་དོན་མིག་ལ་སོགས་པ་ཡིས།

།དེ་ལ་ལོག་པར་བྱ་མི་རིགས།

It's something very wrong to look
With eyes belonging to another
And work for only my own goals.
It's wrong as well to look with eyes
Working for them, and to do
Something that's not right.

།དེས་ན་སེམས་ཅན་གཙོར་བྱ་སྟེ།

།བདག་གི་ལུས་ལ་ཅི་མཐོང་བ།

།དེ་དང་དེ་ནི་ཕྱོགས་ནས་ཀྱང་།

།གཞན་དག་ལ་ནི་ཕན་པར་སྟོད།

Therefore I should make all other
People first priority; and anything
That I ever find upon my person
I should take away from me,
And seek some way to make a use
Of it for other people.

གཉིས་པ་ནི། རང་ཉིད་སེམས་ཅན་གྱི་བྱ་དུ་བསྡོམས་ན་གང་གི་བྱ་ཡིན་པ་དེ་ལ་རང་གི་
མིག་ལ་སོགས་པས་ལོག་པར་བསྐྱབ་པ་མི་རིགས་པས། སེམས་ཅན་གཞན་དབང་བའི་
མིག་ལ་སོགས་པ་ཡིས་སེམས་ཅན་ལ་སྤང་མིག་བཟོ་བ་སོགས་དང་། རང་དོན་འབའ་

ཞིག་བསྐྱབ་པར་རིགས་པ་མ་ཡིན་ལ་དེའི་དོན་བསྐྱབ་དགོས་ཤིང་དེ་དབང་བའི་མིག་ལ་
སོགས་པ་ཡིས་སེམས་ཅན་དེ་ལ་ལོག་པར་བསྐྱབ་པ་བྱ་མི་རིགས་པས་སེམས་ཅན་ལ་སྒོ་
གསུམ་གྱིས་ལོག་པར་བསྐྱབ་པ་མཐོང་ན་ཡང་ཉེས་དམིགས་བསམས་ནས་ཡང་དང་ཡང་
དུ་སྒོམ་སེམས་བྱའོ།

Here is the second point, which is trying to avoid acting in a wrong way, once we have done the exchange of ourselves with others. I have dedicated my life to be a servant of other beings, and it's wrong for me act in ways that are improper towards those whose servant I am; for example, in the way I look at them or anything of the like. *It's something very wrong for me to look with eyes of anger at other beings, or something like this, when these eyes themselves belong to the other beings. And it's also wrong for me to work only, exclusively, for my own goals.* I must try to *work for them*, for their goals; and since it since *it's so wrong to do something towards them that's not right, looking with the eyes that belong to them to hurt them or such,* I must watch myself to see if I am doing anything wrong to them through any of the three doors of expression. I must understand it when I am making a mistake, and I should develop a habit of restraining myself from such actions, through thinking over and over about the problems they will bring me.

ཁག་སུམ་པ་ནི། རྒྱ་མཚན་དེས་ན་སེམས་ཅན་གྱི་དོན་གཙོ་བོར་བྱས་ཏེ་ཟས་གོས་སོགས་
བདག་གི་ལུས་ལ་ཅི་མཐོང་བ་དེ་དང་དེ་ནི་རང་ལ་སྒོགས་ནས་ཀྱང་སྟེ། བདག་གིར་འཛིན་
པ་བསལ་ནས་སེམས་ཅན་གཞན་དག་ལ་ནི་ཕན་པར་སྒྲོད་པ་བྱན་གྱིས་ཇེ་པའི་ཟས་གོས་
ལོངས་སྒྲོད་པ་ལྟར་བྱ་བ་མི་བཟུང་བར་བྱའོ།

Next is the third point, which is acting in a way which is not mistaken, once we have done the exchange. *Therefore*—that is, given the above reasoning—I *should make all other people the first priority. Anything that I ever find upon my person—food, clothing, or anything of the like—I should take away from me forcefully; that is, I should remove my tendency to see it as being "mine," and seek some way to make a use of it for these other people.* I should never forget to think of my food and clothing as though they belonged to some great master, and that I am simply using them.

Contemplation Thirty-Two
The exchange of yourself and others

།དམན་སོགས་བདག་ཏུ་བྱས་པ་དང་།

།གཞན་ཉིད་དུ་ནི་བདག་བྱས་ནས།

།རྣམ་ཏོག་མེད་པའི་སེམས་ཀྱིས་སྲུ།

།ཕྱག་དོག་འགྲམ་དང་ང་རྒྱལ་བསྐྱོམ།

**Make those who are inferior to you
And so on be yourself; make yourself now
None other than the others.
Practice this with a state of mind
That's free of ideas the feelings of jealousy,
Competitiveness, and pride.**

བྱང་རྒྱལ་སེམས་དཔས་སེམས་ཅན་རང་ལས་དམན་པ་དང་མཉམ་པ་དང་རང་ལས་ལྷག་པ་
སོགས་དམིགས་ཡུལ་དུ་བྱས་ནས་བདག་ཏུ་བྱས་པ་དང་། བདག་ཉིད་གཞན་ཉིད་དུ་ནི་བྱས་
ནས་ཏེ་བདག་གཞན་དུ་འཛིན་པའི་སྐྱོ་གོ་ས་སྐྱོས་ནས་ངེས་ཤེས་བྱང་ས་ཏེ་ཐེ་ཚོམ་གྱི་རྣམ་
ཏོག་མེད་པའི་སེམས་ཀྱིས་སྲུ་བདག་གཞན་ཇེ་བ་སྐྱོམ་པའི་བྱང་རྒྱལ་སེམས་དཔའ་ལྷ་སྐྱིན་
ཡིན་ན། ལྷ་སྐྱིན་དེ་ལ་ཕྱག་དོག་དང་ནི་མཉམ་པ་ཡིན་ན་འགྲམ་སེམས་དང་དམན་པ་ཡིན་
ན་ང་རྒྱལ་བསྐྱོམ་པར་བྱའོ།

Here you, the bodhisattva, should focus upon *those* living beings *who are inferior to you*, those who are equal, those who are superior, *and so on*. Then you should *make them be yourself*, and you should *make yourself now be none other than these others*; that is, you should reverse the states of mind which hold to "me" and "other." When you engage in this *practice* of exchanging yourself and others *then* you should do so *with a state of mind* which is resolved, which is *free of any idea* such as hesitation about what you're doing. If you are the bodhisattva named "John" then you should practice *feeling jealous* of John; or if you're equal to him you should practice feeling *competitive* towards him; or if he's inferior to you, you should practice feeling *proud* towards him.

Contemplation Thirty-Three
Bodhisattva talking to yourself

།འདི་ནི་བཀུར་བྱས་བདག་ནི་མིན།
།འདི་བཞིན་བདག་གིས་མ་རྟོན་ཅིང་།
།འདི་ནི་བསྟོད་བྱས་བདག་ལ་སྟོད།
།འདི་བདེ་བདག་ནི་སྐྱབ་བསྐྱལ་ལ།

This one should receive the honor,
But not us; we should never get
The things he always does.
He should bask in praise, and we
Should be belittled; he should have
All happiness, and we the suffering.

།བདག་ནི་ལས་རྣམས་བྱིད་པ་དང་།
།འདི་ནི་བདེ་བ་ཉིད་དུ་གནས།
།འདི་ནི་འཇིག་རྟེན་ལ་ཆེ་དང་།
།བདག་དམན་ཡོན་ཏན་མིད་པར་གྲག།

We should be the ones who have
To do all of the work, and he
Should sit in perfect leisure.
Throughout the world he should become
A great man; we should stay inferior,
And known as knowing nothing.

།ཡོན་ཏན་མིད་པས་ཅི་ཞིག་བྱ།
།བདག་ཀུན་ཡོན་ཏན་ལྡན་པ་ཉིད།
།གང་བས་འདི་དམན་དེ་ཡོད་ཅིང་།
།གང་བས་བདག་མཚོག་དེ་ཡང་ཡོད།

What's the use of having
No good qualities? We'll all strive
That they have them all.
There do exist those compared to whom
This one is inferior; there are also those
Compared to whom we're highest.

ཚུལ་ཁྲིམས་ལྟ་བུ་གཏུག་སོགས་ནི།
ཉོན་མོངས་སློབས་ཀྱིས་བདག་དབང་མིན།
The state of our morality, views,
Troubles, and the rest is forced
By affliction, and not by choice.

བྱང་ཆུབ་སེམས་དཔའ་ལྷ་སྦྱིན་རང་ཉིད་ཀྱིས་བདག་གཞན་བརྗེ་བ་སྒོམ་པའི་ཚེ་ལྷ་སྦྱིན་འདི་
ནི་གཞན་གྱིས་བཀུར་སྟོན་བྱས་ལ་སེམས་ཅན་བདག་ཏུ་གཟུང་ནས་བདག་ནི་ཡོན་ཏན་དམན་
པས་བཀུར་སྟོན་བྱས་པ་མིན་ཅོ། །ལྷ་སྦྱིན་འདི་བཞིན་བདག་གིས་བདེ་བའི་ཡོ་བྱད་མ་རྙེད་ཅིང་
བྱང་སེམས་ལྷ་སྦྱིན་འདི་ནི་བརྟོད་པར་བྱས་ལ་བདག་ཅག་སེམས་ཅན་རྣམས་ལ་སློད་དོ།

When the bodhisattva named "John" engages in the practice of exchanging himself and others, he should think to himself, *"This one, John, should receive the honor of others."* Then he should think of other living beings as himself and say, *"But since we are inferior in the good qualities that we possess, it should not be us who gets the honor." We should furthermore never get the things that make us happy in that way that he, this John, always does. He, the bodhisattva John, should bask in praise, and we, all of us sentient beings, should be belittled.*

འདི་བདེ་ལ་བདག་ཅག་རྣམས་ནི་སྤྱད་བསྐྱེད་ལ་བདག་ནི་ཁྱེད་ཀྱི་བུ་བུ་ལ་སོགས་པའི་ལས་
རྣམས་བྱེད་པ་དང་། ལྷ་སྦྱིན་འདི་ནི་བདེ་བ་ཉིད་དུ་གནས་སོ། །བྱང་སེམས་འདི་ནི་འཇིག་
རྟེན་ལ་ཚུལ་ཁྲིམས་དང་ཐོས་པ་སོགས་ཀྱིས་ཆེ་བར་གྲགས་པ་དང་། བདག་དམན་པ་དང་
ཡོན་ཏན་མེད་པར་གྲགས་གོ།

He should have all happiness, and we should have *the suffering*. *We should be the ones who have to do all of the work*—such as carrying heavy loads and the like—and *he, John, should sit around in perfect leisure*. *Throughout the world he, this bodhisattva, should become known as a man who is great in his morality, his*

learning, and all the rest, whereas *we should stay inferior, and known as knowing nothing.*

།དེ་ཡང་སྐྱོད་ཀྱིས་འབད་པས་ཡོན་ཏན་བསྐྱབ་པ་ཡིན་ལ་བདག་ཅག་སེམས་ཅན་རྣམས་ཀྱང་
ཡོན་ཏན་མེད་པས་ཅི་ཞིག་གྱ། བདག་ཅག་སེམས་ཅན་ཀྱང་ཡོན་ཏན་དང་ལྡན་པ་ཉིད་དུ་
འབད་པས་བསྐྱབ་པར་བྱའོ།

Now you have taken great pains to gain good qualities; *what's the use of this condition where we, all of us living beings, have no such good qualities? We'll all strive in order that they, all living beings, have all of these very same qualities.*

།འདི་མཐོ་ལ་བདག་ཅག་དམན་པ་ཡང་བལྟོས་ས་ལ་ལྟོས་ནས་བཞག་པ་ཡིན་པས་ཡོན་ཏན་
ཆེས་ལྷག་པའི་གང་ཟག་གང་བས་བྱང་སེམས་འདི་དམན་པ་དེ་ཡོད་ཅིང་སེམས་ཅན་དམན་
པ་གང་བས་བདག་མཚོག་ཏུ་གྱུར་པ་དེ་ཡང་ཡོད་པས་བདག་ཅག་སེམས་ཅན་རྣམས་ལྷུང་པ་
བྱེད་མི་དགོས་ཀྱི་འབད་བས་བྱང་རྒྱབ་སྐྱབ་པར་བྱའོ། ལྷུང་དུ་གཞན་བདག་ཏུ་བབྱང་ནས་
བསྐྱོམ་པར་བྱའོ།

The fact that he is so superior, and we so inferior, is all established by comparison. Remember then that *there do exist those people of exceeding good qualities compared to whom this bodhisattva is himself inferior. There are also those miserable beings compared to whom we are the highest.* Therefore there is no need for us, for us living beings, to feel discouraged; with effort, we can achieve enlightenment. Do the practice this way, thinking of others as being yourself.

།རྒྱལ་བྱིས་དང་ལྟ་བུ་ཉམས་པ་སོགས་ཀྱི་དབང་གིས་བྱང་སེམས་ལྟ་སྤྱིན་ལས་སྐྱོད་དམན་
ནོ་ཞེ་ན། རྒྱལ་བྱིས་དང་ལྟ་བུ་ཉམས་པ་དང་འཚོ་བས་རྒྱད་པ་སོགས་ལྟ་བུ་དང་སྐྱོད་པ་
ཉམས་པ་ནི་སྐྱོ་བར་བའི་ཉོན་མོངས་པའི་སྐྱོབས་ཀྱིས་ཡིན་གྱི་བདག་ཉིད་ཀྱི་འདོད་པའི་རང་
དབང་དུ་གྱུར་པའི་སྐྱོན་མིན་ནོ། །ཡང་ན་རྒྱལ་བའི་སྐྱོ་བར་ཉོན་མོངས་རྣམས་ཀྱིས་
མིན་ཞེས་འདོན་ནོ།

Course XI: Guide to the Bodhisattva's Way of Life, Part II
Reading Ten

Suppose someone comes and says, "You are inferior to this bodhisattva John, due to the fact that your morality and your worldviews are degenerate, and the like." But the degenerate *state of our morality* and *worldviews*, and the fact that we have *troubles* making a living *and all the rest*—all this degeneration of both the way we think and the way we act—is *forced* upon us by temporary factors, *by* mental *affliction*. The problem here is *not* that we have *chosen* to be this way, not that we want to be this way. The relevant part of the root text here can also be read as "are rather forced by the temporary factor of affliction."

Contemplation Thirty-Four
Don't hurt us by hurting yourself

ཅི་རྣམ་བདག་ནི་གསོ་དགོས་ཏེ།
གཞོན་པའང་བདག་གིས་དང་དུ་སྤང་།
འོན་ཏེ་བདག་འདིའི་གསོ་བྱ་མིན།
ཅི་སྤྱིར་བདག་ལ་བརྟུས་པ་བྱེད།

You must care for us by using
All your strength, and we should too
Willingly take all the hurts.
Are we not though someone you
Should care for? Why is it
That you belittle us so?

བདག་ལ་དེ་ཡི་ཡོན་ཏན་གྱིས།
ཅི་བྱ་འདི་བདག་ཡོན་ཏན་ཅན།
ངན་འགོ་གདུག་པའི་ཁར་གནས་པ།
འགོ་ལ་སྤྱིང་ཇེ་མེད་པར་འདི།
སྤྱིར་ལ་ཡོན་ཏན་རྣམས་པ་ཡིས།
མཁས་པ་དག་ལ་བདོ་བར་འདོད།

What use would we ever have
For the qualities that he has?
And he is a being of qualities!
He lives in the savage jaws
Of the lower births; he has
No compassion for living beings;
Even worse, his delusion that he
Possesses higher qualities
Seems hoping to pollute the wise.

བྱང་སེམས་ལྷ་སྐྱིན་བྱོད་སྤིང་ཇི་དང་ལྡན་པ་ཡིན་ན་ཅི་ལྟ་སྐྱིས་བདག་ནི་བྱོད་ཀྱིས་རྒྱུད་པ་
གསོ་དགོས་ཏེ་ཡོན་ཏན་སྐྱབ་པའི་དཀའ་སྤྱད་ཀྱི་གཞོན་པའང་བདག་གིས་དང་དུ་སྤང་དགོས་
སོ། །འོན་ཏེ་བདག་ཅག་རྣམས་ལྷ་སྐྱིན་འདིའི་གསོ་བྱ་མིན་ཞིང་པན་མི་འདོགས་ན་ཅིའི་སྤྱིར་
བདག་ཅག་སེམས་ཅན་རྣམས་ལ་བརྟམས་པ་བྱེད། བདག་ལ་བྱང་སེམས་དེའི་ཡོན་ཏན་གྱིས་
ཅི་བྱ་བྱང་སེམས་ལྷ་སྐྱིན་འདི་བདག་ཉིད་ཡོན་ཏན་ཅན་ཡིན་ཡང་བདག་ཅག་སེམས་ཅན་
རྣམས་ལ་པན་པ་མེད་པས་སོ།

If you really have any compassion, you bodhisattva John, then *you must care for us*, and try to remove our troubles, *by using all your strength*. And we too should willingly take on all the hurts that come from the spiritual hardships needed to gain fine qualities. Let us *though* ask a question: *are we not someone you, John, should care for and try to help? Why is it then that you belittle us living beings so? And what use anyway would we ever have for the qualities that he, this bodhisattva, has? Because he is indeed an extraordinary being, of great qualities—qualities that are doing absolutely no good for all us living beings.*

།གཞན་ཡང་རྒྱལ་བྱིས་དང་ལྷ་བ་ཉམས་པས་ངན་འགྲོ་དང་སྐྱུལ་དང་གཅན་གཟན་གཏུག་
པ་ལྟ་བུའི་ཁར་གནས་པས་འགྲོ་བ་རྣམས་ལ་སྤིང་ཇི་མེད་པ་ལྷ་སྐྱིན་འདི་རང་ཅག་སེམས་
ཅན་རྣམས་ལ་པན་པ་མི་བྱེད་པར་མ་ཟད། སྤྱིར་ལ་རང་གི་ཡོན་ཏན་ཅན་དུ་སྤོམ་པ་ཡིས་
བདག་ཅག་སྐྱེ་བོ་སེམས་ཅན་མཁས་པ་དག་ལ་བདོ་བར་འདོད་པ་སྟེ། ལྷག་པར་འདོད་ཅིང་
བརྟམས་པ་བྱེད་པར་མི་རིགས་པའོ། །སེམས་ཅན་རྣམས་ལ་བདག་གི་སློབ་ཞུགས་པ་དང་།
བྱང་སེམས་ཉིད་གཞན་དུ་བྱས་ནས་རང་ཉིད་ལ་དེས་གཞོན་པ་བྱེད་པ་སོགས་མི་རིགས་པར་
སེམས་པའོ།

Moreover, this bodhisattva John has degenerated in his morality and his worldview, and so it is as though *he is living in the jaws* of some *savage* thing like *the lower births*, or a poisonous snake, or some great wild beast. Because of this fact *he has no compassion for living beings*; he is not only of no help to all us beings, he is *even worse* than no help. He has a *delusion that he possesses higher spiritual qualities*, and so it is almost *seems* as though he *hopes to pollute the "wise,"* meaning us sentient beings; it is not right, the way that he either

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desires us to excess, or else derides us. And so it is that we must think carefully about how wrong it is for the bodhisattva to hurt himself, once he has decided to think of all living beings as himself, and himself as them.

Contemplation Thirty-Five
Bodhisattva watching out for yourself

།ཅི་ནས་བདག་གི་ཡོན་ཏན་ནི།
།འཇིག་རྟེན་ཀུན་ལ་བསལ་བ་དང་།
།གཞན་ཡང་འདི་ཡི་ཡོན་ཏན་གང་།
།སྐྱུ་ཀྱང་ཐོས་པར་མི་འགྱུར་བ།

No matter what we must see to it
That all the good qualities which we have
Are spoken all over the world;
We must moreover assure that what
Good qualities he may happen to have
Are known to no one at all.

།བདག་གི་སྐྱོན་ཡང་སྤྲ་བུ་ཞིང་།
།བདག་ནི་མཚོད་འགྱུར་འདི་ལ་མིན།
།བདག་དང་རྗེད་པ་ལེགས་རྗེད་ཅིང་།
།བདག་ནི་བཀྱར་འགྱུར་འདི་ལ་མིན།

Any faults that we have must be
Hidden away; offerings must be
Made to us, but not to him.
We must gain with ease, and now,
The things we want, and we must win
All honor, but not him.

།འདི་ནི་མ་རུངས་བྱས་པ་ལ།
།ཡུན་རིང་བདག་ནི་དགའ་བས་ལྷ།
།འགྲོ་བ་ཀུན་གྱི་བཞད་གང་དང་།
།ཕན་ཚུན་སྤོང་བ་དག་ཏུ་བ།

When something wrong befalls him,
All of us will watch a long time,
Feeling a kind of joy.
We'll assure that he becomes
A laughing-stock for everyone,
Derided in all circles.

།གཉིས་པ་ནི། ཅི་ནས་བདག་ཅག་གི་ཡོན་ཏན་ནི་འཇིག་རྟེན་ཀུན་ལ་ལེགས་པར་བསྐྱབས་ཤིང་གསལ་བ་དང་། གཞན་ཡང་བྱང་སེམས་འདིའི་ཡོན་ཏན་གང་ཡོད་པ་སྐྱབས་ཀྱང་ཐོས་པར་མི་འགྱུར་བ་དེ་ལྟར་བྱའོ།

Here is the second point, which is competing with each other in a whole list of good things. *No matter what now we must see to it that all the good qualities which we have are spoken of highly and publicized, all over the world. We must moreover assure that what good qualities he, this bodhisattva, may happen to have are known to no one at all.*

གསུམ་པ་ནི། སེམས་ཅན་བདག་གི་སྐྱོན་ཡང་སྤྲོད་བྱ་ཞིང་འདིའི་སྐྱོན་ནམས་བསལ་བར་བསྐྱབས་ནས་སེམས་ཅན་བདག་ནི་གཞན་གྱིས་མཚོད་པར་འགྱུར་བར་བྱ་ཞིང་། འདི་ལ་དེ་ལྟར་བྱེད་པ་མིན་པ་ལ་འབད་པར་བྱའོ། །བདག་དེང་ཟས་གོས་ལ་སོགས་པའི་རྙིང་པ་ལེགས་པར་རྙིང་ཅིང་གཞན་གྱིས་བདག་ནི་བཀུར་བར་འགྱུར་བར་བྱ་ལ་འདི་ལ་དེ་དག་འགྱུར་བ་མིན་འོ།

Next is the third point, on learning to take joy when trouble comes to the other one. *Any faults that we, all sentient beings, may have must be hidden away; and we—again all living beings—must make efforts to see that offerings are made to us by other beings, but not to him. We must gain with ease, and now, all the things we ever wanted—food, clothes, and the like—and we must win all the honor that others could give; but these should not come to him.*

།བཞི་པ་ནི། བྱང་སེམས་ལྷ་སྐྱིན་འདི་ནི་མ་རུངས་ཤིང་བརྟུག་པར་བྱས་པ་ལ་ཡུན་རིང་པོའི་བར་དུ་བདག་ནི་དགའ་བས་བསྐྱབས་བྱའོ། །བྱང་སེམས་འདི་ནི་འགྲོ་བ་ཀུན་གྱི་བཞད་གད་གྱི་གནས་དང་ཕན་ཚུན་ཀུན་གྱིས་སྐྱོན་བརྗོད་པས་སྦོད་པ་དག་ཏུ་བྱའོ་ཞེས་བདག་གཞན་

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བརྗེས་ནས་སེམས་ཅན་གཟེངས་སྟོང་ཅིང་རང་ཉིད་ཡོན་ཏན་གྱིས་སྐྱོམ་པ་དགག་པར་བྱའོ།

Here is the fourth point, learning to take joy when trouble comes to the other one. *Whenever something wrong befalls him, whenever this bodhisattva John suffers a loss, all of us will watch for a long length of time, feeling a kind of joy. We will also assure that he becomes a laughing-stock for everyone, for all beings, and that he is derided in all circles, and responds in the same way. Say to yourself these things, exchange yourself with others, and so raise the spirits of living beings, and stop any delusions you may have about having great spiritual qualities yourself.*

Contemplation Thirty-Six
The foolishness of thinking you get nothing out of serving others

གལ་ཏེ་བློན་གྱིས་སྒྲུབ་སྤྱོད།
ལས་འདི་བྱས་པར་གྱུར་ན་ནི།
སངས་རྒྱལ་ལུག་སྤུང་བདེ་མིན་པ།
གནས་སྐབས་འདི་འདྲར་འགྱུར་མི་སྲིད།

If you had at some point in
The past undertaken this very action,
Then it's completely impossible
That you'd be living like this,
In something so opposite
To the excellent bliss of Buddhahood.

གཞན་དོན་ལུག་རིང་དུ་བྱས་ཀྱང་དེ་ལྟ་བུའི་འབྲས་བུ་མ་མཐོང་ངོ་ཞེ་ན། གལ་ཏེ་བློན་གྱིས་
སྒྲུབ་སྤྱོད་གྱི་དུས་སྤྱོད་བདག་གཞན་བརྗེ་བའི་ལས་འདི་བྱས་པར་གྱུར་ན་ནི་སངས་རྒྱལ་གྱི་དོན་
གཉིས་ལུག་སྤུང་ཚོགས་པའི་བདེ་བ་མིན་པ་སྤྱད་བསྐྱེད་མྱོང་བའི་གནས་སྐབས་འདི་འདྲར་
འགྱུར་མི་སྲིད་པས། དོན་མེད་གྱི་བྱ་བས་དུས་འདས་པ་ལ་འགྲོད་པར་བྱས་ནས་བྱང་ཆུབ་
གྱི་སེམས་བརྗོད་པ་ལ་འབད་པར་བྱའོ།

Someone may make the following objection: "I've been working for others for a long time, but I haven't seen any of the good results that you have been describing." *If you had at some point in the past undertaken this very action of exchanging yourself and others, then it's completely impossible that you'd be living like this, going through all this suffering, in something so opposite to the bliss of Buddhahood—the perfect and excellent completion of one's own and all others' goals.* As such you should feel a deep sense of regret for all the time you have wasted in meaningless activities, and strive now with great energy to practice the wish for enlightenment.

Contemplation Thirty-Seven
A few drops of semen and blood

དེ་བས་འདི་ལྟར་གཞན་དག་གི
སྐྱུ་བ་སྐྱུ་གི་ཐེགས་པ་ལ།
སྤོད་གྱིས་ངར་འཛིན་བྱས་པ་ལྟར།
དེ་བཞིན་གཞན་ལ་འང་གོམས་པར་གྱིས།

**As such you must become accustomed
To thinking of others as you do
Of yourself when you believe that a couple
Of drops of semen and blood belonging
To someone else could ever be
The person you call yourself.**

བདག་གཞན་བརྗེ་བ་བསྐྱོམས་པས་གོམས་པར་མི་རུས་སྣམ་ན། གཞན་དོན་ལ་ཕན་ཡོན་དེ་
ལྟ་བུ་ཡོད་པ་དེ་བས་ན་འདི་ལྟར་གཞན་པ་མ་དག་གི་སྐྱུ་བ་སྐྱུ་གི་ཐེགས་པ་ལས་གྲུབ་པའི་
ལུས་འདི་ལ་སྤོད་གྱིས་ངར་འཛིན་གོམས་པར་བྱས་པ་ལྟར། དེ་བཞིན་སེམས་ཅན་གཞན་
ལ་འང་བདག་ཏུ་གཟུང་ནས་གཅིས་པར་འཛིན་པ་གོམས་པར་གྱིས་དང་གོམས་པ་མཐར་ཕྱིན་
པར་འགྱུར་རོ།

You might think to yourself the following: "I could try to practice exchanging myself and others, but I don't think I could ever become accustomed to it completely." *As such*—meaning that, since there are so many benefits which come from working for others—you must become accustomed to thinking of others, and you must bring this practice of thinking of others to its final end. When you think of others you must learn to cherish all these living beings just *as you do yourself, when you* get used to believing that your body, which has come from nothing more than a couple of drops of semen and blood belonging to someone else—that is, to your parents—could ever be this person you call yourself.

Contemplation Thirty-Eight
The secret life of bodhisattvas

བདག་ནི་བྱ་གྱི་ཐ་མ་ལྟར།
དོན་རྣམས་ཀུན་ལ་བཀོལ་བར་གྱིས།
འདི་ནི་སྐྱོན་ཅན་རང་བཞིན་ཏེ།
སློབ་བྱ་ཡོན་ཏན་ཆས་མི་བསྟོད།
འདི་ཡི་ཡོན་ཏན་ཅི་ནས་ཀྱང་།
འགས་ཀྱང་མི་ཤེས་དེ་ལྟར་གྱིས།

Let me command myself to work
For every purpose, acting as if
I were the least of servants.
He is by his very nature
Wrong; refuse to praise him for
Some small accidental good.
See to it that any qualities
Which he does have aren't detected
By anyone else at all.

བདག་ནི་བྱ་གྱི་ནང་ནས་ཀྱང་ཁྱུ་ལ་ཕྱག་པར་འབྲུར་བ་ཐ་མ་ལྟར་ང་རྒྱལ་མེད་པར་སེམས་
ཅན་གྱི་དོན་རྣམས་ཀུན་ལ་བཀོལ་བར་གྱིས་ཏེ་བདག་འདི་ནི་སྐྱོན་ཅན་གྱི་རང་བཞིན་དུ་
བསམ་སྟེ། ཐོས་པ་སོགས་ཡོན་ཏན་ཅུང་ཟད་གྱི་སྐྱོན་ནས་བསྟོད་པར་བྱའམ་སྟེ་མ་ཀྱོམ་
གྱི་ཡོན་ཏན་ཆ་ཤས་ཅོམ་གྱིས་ཀྱང་མི་བསྟོད་པར་བྱང་སེམས་གང་ལ་དམིགས་ནས་འདིའི་
ཡོན་ཏན་ཅི་ནས་ཀྱང་གང་ཟག་འགས་ཀྱང་མི་ཤེས་པ་དེ་ལྟར་གསང་བར་གྱིས་ཤིག་པ་སྟེ།
རང་གི་ཡོན་ཏན་མི་སྐྱོག་པར་བསམ་པའོ།

Let me command myself to work for every purpose needed by other living beings, acting as if I were the least of servants, accepting every extra load, without any kind of pride as I do so. Let me reflect upon how he, meaning me, is by his

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very nature wrong. And if it occurs to me that I should praise him for some minute good quality that he might have, something like a little learning, then let me think the following. I will *refuse to praise him for some small and insignificant good qualities he may acquire by accident; I will see to it that any qualities which he, this bodhisattva, does have are not detected by anyone else at all.* And thus it is that we must be sure to keep our good qualities secret, and contemplate upon the practice of never publicizing them at all.

Contemplation Thirty-Nine

The endless thirst of attachment to your own needs

།རྩི་ལྷ་རྩི་ལྷར་ལུས་འདི་ནི།
།ཡོངས་སུ་སྐྱོང་བར་བྱེད་གྱུར་པ།
།དེ་ལྷ་དེ་ལྷར་ཤིན་ཏུ་ནི།
།བཟེ་རེ་ཅན་གྱུར་ཉིད་དུ་ལྷུང་།

The more it is that you take steps
To do what you must in order to care
For this, the body of yours,
The more it is that the body descends
To nothing more than a state in which
It can't bear pain at all.

།དེ་ལྷར་ལྷུང་བ་དེ་ཡི་ཡང་།
།འདོད་པ་ས་འདི་ཐམས་ཅད་གྱིས།
།རྫོགས་པར་རྒྱས་པ་ཡོད་མིན་ན།
།དེ་ཡི་འདོད་པ་སུས་བྱེད་རྒྱས།
།རྒྱས་མེད་འདོད་པ་ཉོན་མོངས་དང་།
།བསམ་པ་ཉམས་པ་འང་སྐྱི་བར་འགྱུར།

And the fall is such that, even if
You were able to get every thing that was
Desirable on the surface of this planet,
It would never quench the desire.
Who then is it that could act
To give you all you want?
When they cannot, then this desire
Brings on mental afflictions and
A lessening of the thought.

གཞན་དོན་བྱེད་འདོད་པས་སྲིད་པས་ལུས་བསྐྱེད་བར་བྱའོ་ཞེ་ན། དེ་ནི་མི་རིགས་ཏེ་ཇི་ལྟ་ཇི་
ལྟར་རང་གི་ལུས་འདི་ནི་སྲིད་པས་གཅིས་པར་གཟུང་བས་ཟས་གོས་སོགས་ཀྱིས་ཡོངས་སུ་
སྐྱོང་བར་བྱེད་པ་སྟེ་བསྐྱེད་ས་པར་འགྱུར་པ་དེ་ལྟ་དེ་ལྟར་ཤིན་ཏུ་ནི་འདོད་པ་ཅུང་ཟད་ཅམ་མ་
གྲུབ་ན་ཡང་སྲུག་བསྐྱེད་ཆེན་པོ་འབྱུང་ཞིང་སྲུག་བསྐྱེད་རྒྱུ་ཏུ་ཡང་མི་བཟོད་པའི་གཟེ་རེ་
ཅན་ཏུ་འགྱུར་བ་ཉིད་ཏུ་ལྷུང་བས་ཤིན་ཏུ་བསྐྱེད་དཀའ་བར་འགྱུར་རོ།

Suppose someone makes the following argument: "I spend my time taking care of my body out of a special kind of craving: out of a desire to work for the good of others." But this way of thinking is wrong, because *the more it is* that you feel craving for this body of yours, and cherish it—the more it is *that you take steps to do what you must in order to care for this, for the body of yours*, with food and clothing and the rest—then the more it is that you get great pain when you fail to get even some small thing that you want; *the more it is that the body descends to nothing more than a state in which it cannot bear any pain at all*, cannot endure even small sufferings. When the body has fallen in this way, it becomes extremely difficult to care for.

།དེས་ཅིར་འགྱུར་ཞེ་ན་དེ་ལྟར་ལྷུང་བ་དེ་ཡི་ཡང་སྲིད་པ་ལེགས་པར་འཕེལ་ནས་འདོད་པས་
ས་འདིའི་སྲིད་གི་ཡོངས་སྐྱོད་ཐམས་ཅད་ཀྱིས་ཀྱང་འདོད་པ་ཚོགས་པར་བྱེད་ལུས་པ་ཡོད་པ་
མིན་ན་སྲིད་པ་དེའི་འདོད་པ་ཚོགས་པར་སྲུས་བྱེད་ལུས་ཏེ་འདོད་ཡོན་ལ་སྲིད་པས་ངོམས་པ་
མི་སྲིད་དོ།

"And what happens then?" you may ask. *The fall is such that the craving increases further and further, until it reaches a point where, even if you were able to get every thing that was desirable on the surface of this planet, it would still never be enough to quench your feelings of desire. Who then is it that could act to give you all you want, who could satisfy your craving?* So long as you have a craving for the objects of the senses, it is completely impossible for you to be contented.

དཔེར་ན་རྒྱལ་པོ་ང་ལ་ལུ་སྲིད་བཞི་དང་བརྒྱ་བྱིན་གྱི་སྟན་གྱི་ཕྱོད་ལ་ཡོངས་སྐྱོད་པས་ཀྱང་མ་
ངོམས་པར་གསུང་བ་བཞིན་ནོ། །འདོད་པ་ཚོགས་པར་བྱེད་པའི་ལུས་པ་མེད་བཞིན་ཏུ་འདོད་

པ་ལ་ལྷག་པར་ཡང་སྲིད་པས་ནི་ཆགས་སྤང་སོགས་ཀྱིས་ཉོན་མོངས་དང་། དག་བའི་
ཕྱོགས་ཀྱི་བསམ་པ་ཉམས་པར་འགྱུར་ཞིང་ཡིད་མི་བདེ་འབའ་ཞིག་སྐྱེ་བར་འགྱུར་རོ།

It is, for example, like the statement in scripture about the king named Nurse-from-Me, who had at his disposal the entire wealth of the four continents, and half of the throne of the great god Hundred Gifts himself. Yet still he could not be satisfied. And *when* the desires we have *cannot* be satisfied, *then* an intense craving for the objects of *desire* occurs, which *brings on mental afflictions* such as liking things, or disliking things, and all the rest. It also causes *a lessening of what thoughts* we do have which are tending towards the virtuous side of things. This inevitably leads us to a life filled only with unhappiness.

Contemplation Forty
Satisfaction, the ultimate pleasure

།གང་ཞིག་ཀུན་ལ་ལྷོས་མེད་པ།
།དེ་ཡི་ཕུན་ཚོགས་ཟད་མི་ཤེས།
།དེ་བས་ལུས་ཀྱི་འདོད་པ་ནི།
།འཕེལ་སྤར་སྐབས་དབྱེ་མི་བྱ་སྟེ།
།གང་ཞིག་ཡིད་འོང་མི་འཇོན་པ།
།དེ་ནི་དངོས་པོ་བཟང་པོ་ཡིན།

The excellent things that come to those
Who depend on nothing at all
Are absolutely endless;
On the other hand is desire for
The body, which grows forever,
Leaving you no other chance.
He who is finished grasping to
Attractions has found the finest
Thing to possess of all.

གང་ཟག་གང་ཞིག་ལུས་འོངས་སྟོན་ཀུན་ལ་ལྷོས་པ་མེད་པ་འདོད་པ་རྒྱུང་ཞིང་ཚོགས་ཤེས་པ་
དེའི་ཕུན་སུམ་ཚོགས་པའི་ཡོན་ཏན་ཟད་མི་ཤེས་ཏེ། རམ་ཡང་འོངས་སྟོན་གྱིས་ཕོངས་པའི་
བྲེལ་བ་མི་སྲིད་དོ།

Think about *those who depend upon nothing at all*: who care nothing for their body, or for possessions. *The excellent things that come to them, their perfect qualities of feeling little need for things, and being easily satisfied, are absolutely endless.* As such it is completely impossible for them to go through the frenetic way of life caused by not having enough material things.

།དེ་བས་ན་ལུས་ཀྱི་དོན་དུ་འོངས་སྟོན་ལ་སྟོན་པའི་འདོད་པ་ནི་གཉེན་པོ་མ་བསྟེན་ན་གོང་

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ནས་གོང་དུ་འཕེལ་བར་འགྱུར་བའི་ཕྱིར་འདོད་ཡོན་ལ་སྲིད་པས་སྐབས་དབྱེ་བར་མི་བྱ་སྟེ།
གང་ཞིག་ཡིད་ཆགས་པར་འགྱུར་བའི་དངོས་པོ་ཡིད་འོང་མི་འཇིན་པ་དེ་ནི་ནོར་ལྷམས་ཀྱི་
མཚོགས་ཏུ་གྱུར་པ་དངོས་པོ་བཟང་པོ་ཡིན་ཅོ།

On the other hand is the desire where you crave material possessions for the sake of the body; if you fail to apply the antidotes for this attitude, then it grows forever—so that the craving for objects of the senses leaves you with no other chance in your life. He who is finished grasping to things which are attractions, he who has stopped holding them to be attractive, has found the finest thing to possess of all.

Contemplation Forty-One
The suffering of deciding what is "me"

།ཐ་མར་ཐལ་བའི་མཐར་བར་གཏུགས་ཤིང་།

།མི་གཡོ་གཞན་གྱིས་བསྐྱོད་བྱ་བ།

།མི་གཙང་གཟུགས་ནི་མི་བཟད་པ།

།འདི་ལ་ཅི་སྲིད་བདག་ཏུ་འཇིན།

Its final destination is always the same:
The dust. On its own it is immobile,
Dependent upon another for its motion.
This body is a thing of filth,
And merciless too; why then do you
Hold it to be yourself?

།གསོན་ནམ་ཡང་ན་ཤི་ཡང་སྒྲའི།

།བདག་ལ་འབྲུལ་འཁོར་འདིས་ཅི་བྱ།

།འོང་སོགས་འདི་བྱད་ཅི་ཡོད་ན།

།ཀྱི་དུད་ང་རྒྱལ་སེལ་མི་བྱེད།

Whether it lives or dies, it doesn't
Matter to me; what's the use
Of this machinery, the body?
What's the difference between it
And a lump of rock? Why's it that
I cannot stop my pride for it?

ལུས་འདི་ནི་ཐ་མར་ཐལ་བའི་མཐར་བར་གཏུགས་ཤིང་དེར་ཟད་པ་དང་། ལུས་རང་ཉིད་མི་
གཡོ་བས་གཞན་སེམས་གྱིས་བསྐྱོད་པར་བྱ་བ་དང་། འགྲུག་སོགས་མི་གཙང་བའི་ཕྱང་
པོའི་གཟུགས་ནི་འཇིགས་པ་མི་བཟད་པ་དུ་མའི་གནས་ཡིན་པས་ལུས་འདི་ལ་ཅི་འདི་སྲིད་

བདག་ཏུ་འཛིན། བདག་ཏུ་གཟུང་ན་དམྱལ་བའི་སྐྱབ་བསྐྱལ་ཡང་སྤོང་དགོས་པས་གསོན་
ནམ་ཤི་ཡང་སྐྱབ་བདག་ལ་ལྷུས་ཀྱི་འབྲུལ་འཁོར་འདིས་ཅི་བྱ་དགོས་པ་ཅུང་ཟད་ཀྱང་མེད་དོ།
།ག་ཡོ་བ་མེད་པ་བོང་བ་སོགས་དང་ལྷུས་འདི་བྱུང་ཅི་ཡོད་ན་ཀྱི་མ་ལྷུས་ལ་སྲིད་པ་མི་བཟོད་
པས་ཀྱི་སྤྱད་ཅིའི་ལྷུས་ཀྱིས་སེམས་ཁེངས་པའི་ང་རྒྱལ་སེལ་བར་མི་བྱེད་ང་རྒྱལ་ནམ་པ་
ཐམས་ཅད་དུ་སྤང་བར་བྱའོ།

The *final destination* for it—for this body—is *always the same: the dust*, and never anywhere else. *On its own the body is immobile*, and depends upon another, the mind, for getting it to move. *This body is a thing of filth*, a huge pile of filthy things like meat and blood, and the source of a great many *merciless fears too*. *Why then do you hold it to be yourself?* If you do hold it this way, then you will have to undergo the sufferings of the hells. And so *whether it lives or dies, it doesn't matter to me; what's the use of this machinery, the body?* There's no point to it at all. And *what difference is there at all between it, this body, and a lump of rock that sits there motionless?* Think about how terrible it is; how unbearable our craving for the body is. Think about how sad it is; *why is it that I cannot stop the pride I feel, the arrogance, that I have for the body?* I must act now, to wipe out every form of pride within me.

Contemplation Forty-Two
The ingratitude of the body

ལུས་ཀྱི་ཁ་ཏ་བྱས་པ་ཡིས།
དོན་མེད་སྐྱབ་བསྐྱལ་ཉར་བསགས་ནས།
ཇེས་སུ་ཆགས་དང་ཁོང་ཁྲོ་བ།
ཤིང་མཚུངས་འདི་ལ་ཅི་ཞིག་བྱ།

In your worship of this body,
You've piled up many sufferings,
All of it meaninglessly.
What's the use of this thing,
No better than a piece of wood;
Why the love and hate?

འདག་གིས་འདི་ལྟར་བསྐྱངས་པའམ།
བྱ་རྗེད་སོགས་ཀྱིས་ཐོས་ཀྱང་རུང་།
ཆགས་མེད་ཞེ་སྐྱང་ཡོད་མིན་ན།
ཅི་སྟེ་དེ་ལ་ཆགས་པར་བྱེད།

Regardless of whether I continue to care
For the body, or whether the vultures
Come to feed upon it,
It has no feelings of attachment
Or anger; why then is it that
I have this attachment myself?

ཡིད་བྱོད་ལུས་ཀྱི་རིམ་གྲོའི་ཁ་ཏ་བྱས་པ་ཡིས་དོན་མེད་པའི་སྐྱབ་བསྐྱལ་མང་པོ་ཉེ་བར་
བསགས་ནས། བན་གཞོད་བྱེད་པ་ལ་ཇེས་སུ་ཆགས་པ་དང་ཁོང་ཁྲོ་བ་དུ་མ་བསྐྱེད་པའི་
ལུས་བསྐྱངས་ཀྱང་དོན་གཞོམས་པ་ཤིང་དང་མཚུངས་པའི་ལུས་འདི་ལ་ཆགས་པས་ཅི་ཞིག་
བྱ་བྱེད་པར་མི་རིགས་སོ།

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In your worship of this body, my mind, you've gone and piled up many sufferings, all of it meaninglessly. This body makes me feel love towards those who help me, and hate towards those who do me harm. Even if I do work hard to take care of it though, the body has no capacity of returning the kindness; it just sits there, no better than a piece of wood. So what's the use of this thing, why am I so attached to it? It's wrong for me to act like this.

།བདག་གིས་འདི་ལྟར་ལོངས་སྤོང་གྱིས་བསྐྱེད་པ་འཕྲ་བུ་གོད་སོགས་གྱིས་ཐོས་ཀྱང་རུང་།
ལུས་ཁོ་རང་ལ་ཕན་གཞོན་བྱེད་པ་ལ་ཆགས་པ་མེད་ཅིང་ཞེ་སྲང་ཡོད་པ་མིན་ན། རང་ཉིད་
ཅི་སྟེ་དེ་ལ་ཆགས་པར་བྱེད་ཆགས་པར་མི་རིགས་སོ།

Regardless of whether I continue to care for the body with different material possessions, or whether the vultures and so on come to feed upon it, this body has no feelings of attachment towards those who help it, nor any anger for those that hurt it. Why then is it that I have this attachment for it myself? What I do is very wrong.

Contemplation Forty-Three
The goals of quietude

དེ་བས་སྐྱིབ་པ་བསལ་བའི་སྤྱིར།
ལོག་པའི་ལམ་ལས་སེམས་སྦྱོན་ཏེ།
ཡང་དག་དམིགས་ལ་རྟག་པར་ཡང་།
བདག་གིས་མཉམ་པར་བཞག་པར་བྱ།

And so, in order to clear away
The obstacles, I must collect my mind
To avoid the path that errs;
Always then I must place my thoughts
In balanced meditation upon
An object that's correct.

དེ་བས་ན་ཉོན་མོངས་པ་དང་ཤེས་བྱའི་སྐྱིབ་པ་མཐའ་དག་བསལ་བའི་སྤྱིར་དུ་ལྷག་མཐོང་
བསྐྱེད་དགོས་ལ་དེ་ཡང་སྡོན་དུ་ཞི་གནས་བསྐྱབ་དགོས་པས་ཞི་གནས་སྐྱེ་བའི་གོགས་ལོག་
པའི་ལམ་འདོད་པའི་རྣམ་རྟོག་སོགས་མཐའ་དག་ལས་སེམས་བསྦྱོན་ཏེ། སྡོང་བའི་འདུ་
བྱེད་བརྒྱད་ཀྱི་སྐོ་ནས་ཡང་དག་པའི་དམིགས་པ་ལ་རྟག་པར་ཡང་བདག་གིས་སེམས་
མཉམ་པར་བཞག་པར་བྱའོ། །མདོར་ན་ཞི་གནས་ཐུན་མོང་བ་སྐྱབ་ཚུལ་རྒྱས་པར་ཉན་ཐོས་
ཀྱི་ས་ལས་གསུངས་པ་དང་། ཐུན་མོང་མ་ཡིན་པའི་བསྐྱབ་ཚུལ་གཞུང་འདི་དང་སྡོབ་དཔོན་
ཀ་མ་ལ་ཤི་ལས་སྐོ་མ་རིམ་ནས་གསུངས་པ་ལྟར་ཤེས་པར་བྱས་ནས། ཞི་གནས་སྐོ་མ་པའི་
ཕན་ཡོན་དང་། མ་སྐོ་མ་པའི་ཉེས་དམིགས་བསམས་ནས་སེམས་གནས་པའི་ཐབས་དགུ་
ལ་སོགས་པས་ཉིང་ངེ་འཇིན་བསྐོ་མ་པ་ལ་འབད་པར་བྱ་ཞིང་། རྒྱས་པར་ཕ་རོལ་དུ་སྤྱོན་
པའི་ལམ་གྱི་རིམ་པ་ཆེ་ཆུང་ལས་གསུངས་པ་ལྟར་ཤེས་པར་བྱའོ།

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And so it is, that in order to clear away all the obstacles—both those that relate to the mental afflictions and those that block a knowledge of all things—I must learn to develop the special vision of reality. To do this, I must first learn to develop meditative quietude. And for this, I must collect my mind, to avoid the path that errs; that is, to avoid the useless thoughts of desire and so on which act to prevent me from reaching quietude. I must then use the eight factors of eliminating the problems to meditation, in order to place my thoughts always in balanced meditation upon an object that's correct.

[The eight factors are:

- 1) an interest in learning to meditate;
- 2) effort which delights in meditating;
- 3) a kind of faith which believes in the benefits of meditation;
- 4) a pleasant feeling of self-control of body and mind in meditation;
- 5) recollection, which helps one to avoid losing the object being meditated upon;
- 6) awareness, which watches to see if either mental restlessness or dullness are occurring;
- 7) the thought to take action, which applies meditational antidotes in the mind when necessary; and
- 8) the thought to leave things alone, when restlessness and dullness have been shut off, and the mind is focused correctly.]

To summarize, we must undertake to learn in greater detail the shared method of achieving meditative quietude as it is found in the *Levels of Listeners*, as well as the unique method of achieving this quietude as it is found in the present root text, and in the *Stages of Meditation*, written by Master Kamalashila. We must consider carefully the great benefits that are derived from the practice of meditative quietude, and the serious problems caused by not meditating in this way. And then we must strive to make intense efforts in meditating upon single-pointed concentration, using the nine methods of fixing the mind, and so on. For greater detail, we must also study the presentations found in the greater and lesser books on the stages of the path of the perfections.

།གནས་ལུགས་མངོན་དུ་གྱུར་པའི་སྣུག་མཐོང་གིས།

།སྒྲིབ་གཉིས་ས་བོན་རྩད་ནས་འཛོམས་པ་ཡང་།

།གཡོ་མེད་ཉིང་འཛིན་གནས་ལ་རག་ལས་པས།

།ཐོག་མར་ཞི་གནས་སྒྲིབ་ལ་མཁས་པར་བྱ།

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།བསྐྱེ་བའི་ཚིགས་སུ་བཅད་པའོ།

Here in summary is a final verse:

We must learn to use the special vision,
Which sees directly the nature of reality,
In order to destroy the two types of obstacles,
Ripping them out from the roots.
All this though depends on achieving
Unshakable one-pointed concentration;
As such you must first seek to master
The practice of quietude.

**Part Four of An Outline of the Explanation of the Chapter on Meditation
from the Guide to the Bodhisattva's Way of Life,
to accompany Reading Ten**

b1. Why cherishing ourselves is, therefore, something we should rightly discard

a2. Problems we cannot see

[Contemplation Twenty-Nine begins here]

b2. Problems we can see

[Contemplation Twenty-Nine ends here]

c2. A summary of the problems

d2. Why, therefore, cherishing ourselves is something we should rightly discard

[Contemplation Thirty is found here]

b) A brief summary

i) How to exchange ourselves and others

ii) Avoiding acting in a wrong way, once we have done the exchange

[Contemplation Thirty-One begins here]

iii) Acting in a way which is not mistaken, once we have done the exchange

[Contemplation Thirty-One ends here]

ii. How to proceed in our thoughts, once we have managed to do the exchange

a) An abbreviated presentation

[Contemplation Thirty-Two is found here]

b) An expanded explanation

i) Practicing the attitude of jealousy towards those who are higher than us

a1. How to do the practice

[Contemplation Thirty-Three is found here]

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- b1. What to actually do, once we have carried out the practice
[Contemplation Thirty-Four is found here]
- ii) Practicing the attitude of competitiveness towards those who are on our same level
 - a1. Competing in material gain and honor
 - b1. Competing in how well known our good qualities become
[Contemplation Thirty-Five begins here]
 - c1. Competing in a whole list of good things
 - d1. Learning to take joy when trouble comes to the other one
[Contemplation Thirty-Five ends here]
- iii) Practicing the attitude of pride towards those who are lower than us
 - a1. What it feels like to practice pride
 - b1. The great qualities of this practice
 - c1. What to actually do once you have engaged in this practice
 - d1. A contemplation of the problems that come when you are not having this kind of pride
- iv) The result of doing the practice
 - a1. A contemplation of the problems caused by cherishing oneself
 - b1. Evidence for the infinite benefits of cherishing others
 - c1. An explanation of the benefits themselves
[Contemplation Thirty-Six is found here]
 - d1. Advice on how we should, therefore, strive to cherish others
[Contemplation Thirty-Seven is found here]
- iii. How to proceed in our actions, once we have done so
 - a) The actual explanation
 - i) Sending all the good things that we have to others
 - a1. The actual explanation

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- b1. How right it is to feel jealousy for ourselves
- ii) How I should always happily take the lesser position while I act for others
 - a1. Examining our own faults
 - b1. Admitting what we have done wrong to other living beings
 - c1. Being happy to take the lesser position
- [Contemplation Thirty-Eight is found here]
- iii) A brief summary of how we should proceed in actual deeds
- b) Taking command of our minds when we are proceeding in actual actions subsequent to exchanging ourselves and others
 - i) How to put a stop to acting carelessly
 - ii) The problems caused by applying ourselves only to our own needs
 - a1. Discarding the habit of working only for our own purposes, once we have contemplated the problems of acting this way
 - b1. Applying ourselves to the needs of others
 - c1. A brief summary
 - iii) An examination of what's wrong with the body
 - a1. The problem of being insatiable
 - a2. Problems caused by craving the body
 - [Contemplation Thirty-Nine is found here]
 - b2. Why it is, therefore, right to practice being free of attachment for the body
 - [Contemplation Forty is found here]
 - b1. The problem of being immobile
 - [Contemplation Forty-One is found here]
 - c1. The problem of being completely ignorant
 - a2. Being completely ignorant of what is good and what is bad
 - [Contemplation Forty-Two is found here]

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- b2. Being completely ignorant of praise and derision
 - c2. Refuting any response
 - d2. How, despite the fact that desire for the body is the source of many evils, one must still take care of it, in order to get the essence out of this life of spiritual leisure and fortune
- iv) Taking command of our minds
- a1. Turning back obstacles to good deeds
 - b1. Developing the power of making great efforts in the antidotes
 - c1. Staying in balanced meditation which is focused one-pointedly upon a virtuous object
- [Contemplation Forty-Three is found here]

II. An explanation of the name of the chapter



Name:

Date:

Grade:

Homework, Class One

1) Give the names of the root text and commentary we are going to use for our study of the perfections of patience, effort, and meditation; also name their authors and give their dates. (Tibetan track in Tibetan.)

a)

b)

2) Describe the principal problem of anger that we cannot see directly. (Tibetan track answer in Tibetan.)

3) Describe two of the problems of anger that we can see directly.

a)

b)

4) Quote from memory the lines that describe the immediate cause of anger, and the usefulness of this cause. (Tibetan track in Tibetan.)

5) What is the antidote that can prevent this cause of anger?

6) State the logic that supports the idea that we can develop patience even towards great sufferings. (Tibetan track in Tibetan.)

7) Relate and explain the example used to demonstrate that patience is a state of mind.

8) Why are those who conquer their mental afflictions real warriors, as opposed to those who go out into war and kill other humans?

9) In general, there are three types of patience. Name and describe them briefly. (Tibetan track name in Tibetan and describe in English.)

a)

b)

c)

Meditation assignment: The first class covered six different contemplations. Choose one of these contemplations which best addresses one of your own mental afflictions, and spend 15 minutes per day in meditation upon it.

Meditation dates and times (must be filled in, or homework will not be accepted):



Name:

Date:

Grade:

Homework, Class Two

1) Describe the example that Master Shantideva uses to refute the idea that we can be angry at persons who harm us in a way which appears to be intentional.

2) Name the principal qualities of the primal One and the Self-Existent Being which were believed in by early non-Buddhist religions in India. (Tibetan track also give Tibetan for the two, as well as a synonym for the second.)

3) Give examples of things which are (a) changing yet eternal; (b) eternal but not changing; (c) permanent but changing; (d) impermanent and also changing; and (e) unchanging but able to do something. (Tibetan track give the Tibetan for the last.)

a)

b)

c)

d)

e)

4) What causes a thing to ever change? (Tibetan track give four synonyms for "changing thing.")

- 5) Could an uncreated, unchanging being ever create itself, and why?
- 6) Could an uncreated, unchanging being ever produce something else, and why?
- 7) Could an uncreated, unchanging being ever experience or be aware of any other object, and why?
- 8) Could our world or the objects and people in it who make us angry ever have been created without a cause?
- 9) Why does Master Shantideva advise patience, and even pity, for those who harm us?
- 10) Name the direct cause for our pain when someone hits us with a stick, and then the thing which impelled this direct cause. At which should we be angry?
- 11) Explain the role of perception in the true cause of the objects and people which make us angry.
- 12) Why do we live in the desire realm, where a human body is sure to be hurt by other people and things constantly?

Meditation assignment: Do a very serious and careful analytical meditation on the source of this world, and the objects in it which make you angry. Try to see that your cultural upbringing may be blocking you from seeing the true source of the things that make you angry: your own past actions, with nothing and nobody else to blame.

Meditation dates and times (must be filled in, or homework will not be accepted):



Name:

Date:

Grade:

Homework, Class Three

1) Give the reasoning that Master Shantideva uses to show that we should not be angry with those who do harm to us verbally. (Tibetan track answer in Tibetan with two lines from the root text.)

2) Give the reasoning that Master Shantideva uses to show that we should not be angry with those who do harm to images or shrines. (Tibetan track answer in Tibetan with one line from the root text.)

3) What method does Master Shantideva advise for avoiding anger towards those who harm our Lamas and family relatives? (Tibetan track answer in Tibetan with two lines from the root text.)

4) Name four reasons why it is appropriate to take joy whenever our enemies receive praise, or other things that they seek.

a)

b)

c)

d)

5) Name four reasons why we should not be glad when something negative happens to those we dislike.

a)

b)

c)

d)

6) Give the reasoning that Master Shantideva states to demonstrate that we should cherish the opportunity which we get to practice the Dharma when we meet irritating people. (Tibetan track use two lines from the root text to answer.)

7) Give the scriptural reference, and name the scripture from which it comes, that demonstrates why we should respect living beings as we do the Buddhas themselves. (Tibetan track in Tibetan.)

8) Name the single highest method of repaying the kindness of the Buddhas.

Meditation assignment: Choose the contemplation for this reading that seems best to address a need in your own Dharma practice, and spend 15 minutes per day in analytical meditation upon it.

Meditation dates and times (must be filled in, or homework will not be accepted):



Name:

Date:

Grade:

Homework, Class Four

1) Explain the role of the fourth of the six perfections in attaining the result of the first three and the last two; then name the two results.

2) Give the brief definition of effort stated in Master Shantideva's root text. (Tibetan track in Tibetan.)

3) Name the three things that act against the perfection of effort, and describe them briefly. (Tibetan track name in Tibetan and describe in English.)

a)

b)

c)

4) Name and describe three factors that promote a feeling of laziness. (Tibetan track in Tibetan.)

a)

b)

c)

5) Relate and explain the metaphor of the oxen and the butcher.

6) Name four experiences at the moment of death that Master Shantideva uses to deny that we can do anything significant to help ourselves at that time. (Tibetan track in Tibetan.)

a)

b)

c)

d)

7) Give three causes which Master Shantideva mentions that bring us to cry out in our minds as we are destroyed by death. (Tibetan track in Tibetan.)

a)

b)

c)

8) How does Master Shantideva describe our priorities and perception of what is happiness?

Meditation assignment: Review for 15 minutes per day in analytical meditation the true source from where the things that make us angry really come, and the arguments against other sources.

Meditation times and dates (must be filled in, or homework will not be accepted):



Name:

Date:

Grade:

Homework, Class Five

1) Name and describe the four types of effort that are needed by warrior bodhisattvas like the four armed forces of a king in ancient India. (Tibetan track in Tibetan.)

a)

b)

c)

d)

2) Give a paraphrase of the verse where Master Shantideva gives us a reason why we should never feel discouraged in our search for enlightenment. What is the ultimate source of these lines?

3) Give the definition of Buddha nature, name the two main types, and give one example of each. (Tibetan track in Tibetan.)

4) Give the definition of innate Buddha nature, which is what guarantees that we will become a Buddha; then explain why it provides us this guarantee. (Tibetan track name and give definition in Tibetan, then explain in English.)

5) Relate the reasoning that Master Shantideva uses to establish that it is unreasonable for us to fear even very great sacrifices, such as cutting off our arms or legs, in our search for enlightenment.

6) Give another argument for, and then one against, people like ourselves trying to perform extreme bodhisattva acts like giving away our arms and legs at this point in our spiritual development.

7) Quote the verse that Master Shantideva uses to describe how to become accustomed to great bodhisattva deeds gradually.

Meditation assignment: Because of its importance, again review for 15 minutes per day in analytical meditation the true source from where the things that make us angry really come, and the arguments against other sources.

Meditation times and dates (must be filled in, or homework will not be accepted):



Name:
Date:
Grade:

Homework Class Six

1) Explain the reason why bodhisattvas with great compassion feel no physical pain or mental suffering over giving away even their own bodies.

2) What are the two things which, according to Master Shantideva, cause all our physical and mental pain? (Tibetan track answer in Tibetan.)

a)

b)

3) Name and describe the four forces used to smash the things that work against effort aimed at helping all beings. (Tibetan track name in Tibetan and describe in English.)

a)

b)

c)

d)

4) Relate and explain the metaphor used in the *Sutra of the Diamond Banner* to illustrate the kind of confidence required for bringing to a successful conclusion all those good deeds which we undertake.

5) What is Master Shantideva's reasoning for saying that we should be willing to undertake our deeds on behalf of living beings all by ourselves, even if no one else helps us? (Tibetan track give the relevant four lines from the root text in Tibetan and explain in English.)

- 6) Relate and explain the metaphor of the crow, the snake, and the garuda.
- 7) List five of the problems associated with pride, which Master Shantideva cautions us to avoid as we build up our positive feelings of confidence in our practice. (Tibetan track name six in Tibetan.)
- a)
 - b)
 - c)
 - d)
 - e)
- 8) Relate and explain the metaphor of the razor and the honey. (Tibetan track in Tibetan.)
- 9) What reasoning does Master Shantideva use to prove that we are capable of watching our minds closely and keeping them away from anger and the like?

Meditation assignment: Because of its importance, again review for 15 minutes per day in analytical meditation the true source from where the things that make us angry really come, and the arguments against other sources. Contemplate as well upon the fact that most people do not even worry about where the problems they encounter ultimately come from.

Meditation dates and times (must be filled in, or homework will not be accepted):



Name:

Date:

Grade:

Homework Class Seven

1) Relate and explain the metaphor which Master Shantideva uses to describe the reasons why we must develop meditative quietude.

2) Give a short, definitive description of meditative quietude, which is called *shamata* in Sanskrit and *shi-ne* in Tibetan. (Tibetan track in Tibetan.)

3) Name the meditational level or platform you must reach and maintain in order to see emptiness directly. (Tibetan track in Tibetan.)

4) Give a short, definitive description of special insight, which is called *vipashyana* in Sanskrit and *hlak-tong* in Tibetan. (Tibetan track in Tibetan.)

5) List the causes for attachment to the world, an attitude which works against the development of meditative quietude. (Tibetan track in Tibetan.)

6) List the five obstacles to a meditative state of mind, by quoting the relevant lines from the *Letter to a Friend*, written by the realized being Nagarjuna. (Tibetan track in Tibetan.)

7) Relate the five ways Master Shantideva describes for courting those of the opposite sex, and the attitude that might be appropriate once you have attracted them.

a)

b)

c)

d)

e)

Proper attitude:

8) Relate the paradox of lifetime and money described by Master Shantideva.

Meditation assignment: Because of its importance, again review for 15 minutes per day in analytical meditation the true source from where the things that make us angry really come, and the arguments against other sources. Contemplate as well upon the fact that most people do not even worry about where the problems they encounter ultimately come from.

Meditation dates and times (must be filled in, or homework will not be accepted):



Name:

Date:

Grade:

Homework Class Eight

1) Master Shantideva describes the joys of living in forest solitude, and then urges us to spend our time there in the woods, in gentle walks and thoughts of helping others through developing the wish for enlightenment. What method does Master Shantideva recommend first for meditating upon this wish? (Tibetan track in Tibetan.)

2) Relate and explain the metaphor that Master Shantideva uses to counter the objection that we could never learn to think of all the different kinds of beings as "me."

3) How does Master Shantideva address the objection that we could never learn to treat ourselves and others exactly the same, since their pain does not hurt us, and our pain does not hurt them?

4) Give the two logical proofs that Gyaltsab Je designs from the root text of Master Shantideva, to prove the reasonableness of compassion and love. (Tibetan track in Tibetan.)

5) What are the two very famous reasons that Master Shantideva gives to show that it is very wrong for us to work to get happiness only for ourselves, and remove only our own suffering? (Tibetan track in Tibetan.)

Meditation assignment: Because of its importance, again review for 15 minutes per day in analytical meditation the true source from where the things that make us angry really come, and the arguments against other sources. Contemplate as well upon the fact that most people do not even worry about where the problems they encounter ultimately come from.

Meditation dates and times (must be filled in, or homework will not be accepted):



Name:

Date:

Grade:

Homework Class Nine

1) In this latter section of the chapter, Master Shantideva gives another argument why it is wrong to say that we don't have to protect others from pain since we cannot feel their pain ourselves. Relate this argument.

2) Master Shantideva mentions two examples of the parts of a whole, and gives a metaphor for each one. Relate the examples and the metaphors. (Tibetan track in Tibetan.)

a)

b)

3) Master Shantideva does not accept the argument that we care for different parts of ourselves because they exist in these two senses. Why?

4) What example does Master Shantideva give to show that, with practice, we can learn to think of other people's eyes as "my eyes," and so on?

5) What reason does Master Shantideva give for saying that, eventually, we won't think of working for others as anything amazing, nor feel any conceit for doing so. (Tibetan track in Tibetan.)

6) Write and memorize the two verses in which Master Shantideva identifies the sources of all pain and all happiness in the world.

7) Name five of the reasons Master Shantideva gives for why wise people come to see the body as the enemy.

Meditation assignment: Because of its importance, again review for 15 minutes per day in analytical meditation the true source from where the things that make us angry really come, and the arguments against other sources. Contemplate as well upon the fact that most people do not even worry about where the problems they encounter ultimately come from.

Meditation dates and times (must be filled in, or homework will not be accepted):



Name:

Date:

Grade:

Homework Class Ten

1) Name two kinds of problems that Master Shantideva says we "cannot see" and which are caused by self-cherishing.

2) What is the greatest single demon of all, and what metaphor does Master Shantideva use to describe it? (Tibetan track in Tibetan.)

3) How does Master Shantideva advise us to think of our clothes and other possessions?

4) What does it mean when Master Shantideva says that we should practice three attitudes towards those who are higher than, the same as, and lower than ourselves? (Tibetan track give the three attitudes and the three objects of the attitudes.)

5) Name six good things that the bodhisattva thinking of himself as others wishes on others pictured as him. (Tibetan track in Tibetan.)

a)

b)

c)

d)

e)

f)

6) What answer does Master Shantideva give to those who complain that, although they have worked for other people for a long time, they have not seen any result yet in their own lives?

7) How does Master Shantideva advise us to think of whatever good qualities we may happen to have?

8) What, according to Master Shantideva, is the inevitable result of caring closely and serving this body?

9) Why does Master Shantideva compare the body to a dead piece of wood?

Meditation assignment: Because of its importance, again review for 15 minutes per day in analytical meditation the true source from where the things that make us angry really come, and the arguments against other sources. Contemplate as well upon the fact that most people do not even worry about where the problems they encounter ultimately come from.

Meditation dates and times (must be filled in, or homework will not be accepted):



Name:
Date:
Grade:

Quiz, Class One

1) Give the names of the root text and commentary we are going to use for our study of the perfections of patience, effort, and meditation; also name their authors and give their dates. (Tibetan track in Tibetan.)

2) Describe the principal problem of anger that we cannot see directly. (Tibetan track answer in Tibetan.)

a)

b)

3) Quote from memory the lines that describe the immediate cause of anger, and the usefulness of this cause. (Tibetan track in Tibetan.)

4) State the logic that supports the idea that we can develop patience even towards great sufferings. (Tibetan track in Tibetan.)

5) In general, there are three types of patience. Name and describe them briefly. (Tibetan track name in Tibetan and describe in English.)

a)

b)

c)



Name:

Date:

Grade:

Quiz, Class Two

- 1) Describe the example that Master Shantideva uses to refute the idea that we can be angry at persons who harm us in a way which appears to be intentional.

- 2) Name the principal qualities of the primal One and the Self-Existent Being which were believed in by early non-Buddhist religions in India. (Tibetan track also give Tibetan for the two, as well as a synonym for the second.)

- 3) What causes a thing to ever change? (Tibetan track give four synonyms for "changing thing.")

- 4) Could an uncreated, unchanging being ever produce something else, and why?

- 5) Explain the role of perception in the true cause of the objects and people which make us angry.

- 6) Why do we live in the desire realm, where a human body is sure to be hurt by other people and things constantly?



Name:
Date:
Grade:

Quiz, Class Three

1) Give the reasoning that Master Shantideva uses to show that we should not be angry with those who do harm to images or shrines. (Tibetan track answer in Tibetan with one line from the root text.)

2) What method does Master Shantideva advise for avoiding anger towards those who harm our Lamas and family relatives? (Tibetan track answer in Tibetan with two lines from the root text.)

3) Give the reasoning that Master Shantideva states to demonstrate that we should cherish the opportunity which we get to practice the Dharma when we meet irritating people. (Tibetan track use two lines from the root text to answer.)

4) Give the scriptural reference, and name the scripture from which it comes, that demonstrates why we should respect living beings as we do the Buddhas themselves. (Tibetan track in Tibetan.)



Name:
Date:
Grade:

Quiz, Class Four

1) Give the brief definition of effort stated in Master Shantideva's root text. (Tibetan track in Tibetan.)

2) Name the three things that act against the perfection of effort, and describe them briefly. (Tibetan track name in Tibetan and describe in English.)

a)

b)

c)

3) Name and describe three factors that promote a feeling of laziness. (Tibetan track in Tibetan.)

a)

b)

c)

4) Relate and explain the metaphor of the oxen and the butcher.



Name:

Date:

Grade:

Quiz, Class Five

1) Give a paraphrase of the verse where Master Shantideva gives us a reason why we should never feel discouraged in our search for enlightenment. What is the ultimate source of these lines?

2) Give the definition of Buddha nature, name the two main types, and give one example of each. (Tibetan track in Tibetan.)

3) Give the definition of innate Buddha nature, which is what guarantees that we will become a Buddha; then explain why it provides us this guarantee. (Tibetan track name and give definition in Tibetan, then explain in English.)

4) Quote the verse that Master Shantideva uses to describe how to become accustomed to great bodhisattva deeds gradually.



Name:

Date:

Grade:

Quiz, Class Six

1) Explain the reason why bodhisattvas with great compassion feel no physical pain or mental suffering over giving away even their own bodies.

2) What are the two things which, according to Master Shantideva, cause all our physical and mental pain? (Tibetan track answer in Tibetan.)

a)

b)

3) Relate and explain the metaphor used in the *Sutra of the Diamond Banner* to illustrate the kind of confidence required for bringing to a successful conclusion all those good deeds which we undertake.

4) What is Master Shantideva's reasoning for saying that we should be willing to undertake our deeds on behalf of living beings all by ourselves, even if no one else helps us? (Tibetan track give the relevant four lines from the root text in Tibetan and explain in English.)

5) Relate and explain the metaphor of the razor and the honey. (Tibetan track in Tibetan.)



Name:

Date:

Grade:

Quiz, Class Seven

1) Give a short, definitive description of meditative quietude, which is called *shamata* in Sanskrit and *shi-ne* in Tibetan. (Tibetan track in Tibetan.)

2) Name the meditational level or platform you must reach and maintain in order to see emptiness directly. (Tibetan track in Tibetan.)

3) Give a short, definitive description of special insight, which is called *vipashyana* in Sanskrit and *hlak-tong* in Tibetan. (Tibetan track in Tibetan.)

4) List the five obstacles to a meditative state of mind, by quoting the relevant lines from the *Letter to a Friend*, written by the realized being Nagarjuna. (Tibetan track in Tibetan.)



Name:

Date:

Grade:

Quiz, Class Eight

1) Master Shantideva describes the joys of living in forest solitude, and then urges us to spend our time there in the woods, in gentle walks and thoughts of helping others through developing the wish for enlightenment. What method does Master Shantideva recommend first for meditating upon this wish? (Tibetan track in Tibetan.)

2) How does Master Shantideva address the objection that we could never learn to treat ourselves and others exactly the same, since their pain does not hurt us, and our pain does not hurt them?

3) Give the two logical proofs that Gyaltsab Je designs from the root text of Master Shantideva, to prove the reasonableness of compassion and love. (Tibetan track in Tibetan.)



Name:

Date:

Grade:

Quiz, Class Nine

1) In this latter section of the chapter, Master Shantideva gives another argument why it is wrong to say that we don't have to protect others from pain since we cannot feel their pain ourselves. Relate this argument.

2) Master Shantideva mentions two examples of the parts of a whole, and gives a metaphor for each one. Relate the examples and the metaphors. (Tibetan track in Tibetan.)

a)

b)

3) Master Shantideva does not accept the argument that we care for different parts of ourselves because they exist in these two senses. Why?

4) Write and memorize the two verses in which Master Shantideva identifies the sources of all pain and all happiness in the world.



Name:
Date:
Grade:

Quiz, Class Ten

1) What is the greatest single demon of all, and what metaphor does Master Shantideva use to describe it? (Tibetan track in Tibetan.)

2) How does Master Shantideva advise us to think of our clothes and other possessions?

3) What does it mean when Master Shantideva says that we should practice three attitudes towards those who are higher than, the same as, and lower than ourselves? (Tibetan track give the three attitudes and the three objects of the attitudes.)

4) What answer does Master Shantideva give to those who complain that, although they have worked for other people for a long time, they have not seen any result yet in their own lives?

5) What, according to Master Shantideva, is the inevitable result of caring closely and serving this body?



Name:

Date:

Grade:

Final examination

1) Give the names of the root text and commentary we are going to use for our study of the perfections of patience, effort, and meditation; also name their authors and give their dates. (Tibetan track in Tibetan.)

2) Describe the principal problem of anger that we cannot see directly. (Tibetan track answer in Tibetan.)

3) Quote from memory the lines that describe the immediate cause of anger, and the usefulness of this cause. (Tibetan track in Tibetan.)

4) State the logic that supports the idea that we can develop patience even towards great sufferings. (Tibetan track in Tibetan.)

5) Describe the example that Master Shantideva uses to refute the idea that we can be angry at persons who harm us in a way which appears to be intentional.

6) Name the principal qualities of the primal One and the Self-Existent Being which were believed in by early non-Buddhist religions in India. (Tibetan track also give Tibetan for the two, as well as a synonym for the second.)

7) What method does Master Shantideva advise for avoiding anger towards those who harm our Lamas and family relatives? (Tibetan track answer in Tibetan with two lines from the root text.)

8) Give the reasoning that Master Shantideva states to demonstrate that we should cherish the opportunity which we get to practice the Dharma when we meet irritating people. (Tibetan track use two lines from the root text to answer.)

9) Give the scriptural reference, and name the scripture from which it comes, that demonstrates why we should respect living beings as we do the Buddhas themselves. (Tibetan track in Tibetan.)

10) Give the brief definition of effort stated in Master Shantideva's root text. (Tibetan track in Tibetan.)

11) Name the three things that act against the perfection of effort, and describe them briefly. (Tibetan track name in Tibetan and describe in English.)

12) Give the definition of Buddha nature, name the two main types, and give one example of each. (Tibetan track in Tibetan.)

13) Give the definition of innate Buddha nature, which is what guarantees that we will become a Buddha; then explain why it provides us this guarantee. (Tibetan track name and give definition in Tibetan, then explain in English.)

14) Quote the verse that Master Shantideva uses to describe how to become accustomed to great bodhisattva deeds gradually.

15) What are the two things which, according to Master Shantideva, cause all our physical and mental pain? (Tibetan track answer in Tibetan.)

a)

b)

16) What is Master Shantideva's reasoning for saying that we should be willing to undertake our deeds on behalf of living beings all by ourselves, even if no one else helps us? (Tibetan track give the relevant four lines from the root text in Tibetan and explain in English.)

17) Give a short, definitive description of meditative quietude, which is called *shamata* in Sanskrit and *shi-ne* in Tibetan. (Tibetan track in Tibetan.)

18) Give a short, definitive description of special insight, which is called *vipashyana* in Sanskrit and *hlak-tong* in Tibetan. (Tibetan track in Tibetan.)

19) List the five obstacles to a meditative state of mind, by quoting the relevant lines from the *Letter to a Friend*, written by the realized being Nagarjuna. (Tibetan track in Tibetan.)

20) Master Shantideva describes the joys of living in forest solitude, and then urges us to spend our time there in the woods, in gentle walks and thoughts of helping others through developing the wish for enlightenment. What method does Master Shantideva recommend first for meditating upon this wish? (Tibetan track in Tibetan.)

21) How does Master Shantideva address the objection that we could never learn to treat ourselves and others exactly the same, since their pain does not hurt us, and our pain does not hurt them?

22) Give the two logical proofs that Gyaltsab Je designs from the root text of Master Shantideva, to prove the reasonableness of compassion and love. (Tibetan track in Tibetan.)

23) Write and memorize the two verses in which Master Shantideva identifies the sources of all pain and all happiness in the world.

24) What is the greatest single demon of all, and what metaphor does Master Shantideva use to describe it? (Tibetan track in Tibetan.)

25) What does it mean when Master Shantideva says that we should practice three attitudes towards those who are higher than, the same as, and lower than ourselves? (Tibetan track give the three attitudes and the three objects of the attitudes.)

26) What answer does Master Shantideva give to those who complain that, although they have worked for other people for a long time, they have not seen any result yet in their own lives?

27) What, according to Master Shantideva, is the inevitable result of caring closely and serving this body?

Please PRINT your name clearly, exactly as you would like it to appear on your certificate, and the address to which the certificate should be sent.

Please circle one or specify other: Mr. Ms. Mrs. Miss Venerable

Name as you would like it to appear on the certificate: _____

Mailing name, if different: _____

Address _____

City _____ State _____ Zip code _____

Country _____

These notes were taken by a student in class, and should be used for reference only. Please check them against the audio for accuracy of content.

CLASS NOTES

Course XI: Guide to the Bodhisattva's Way of Life, Part II

Class One: The Perfection of Patience

There are four activities that are ultimately important in our lives:

1. Study Dharma.
2. Daily practice, including meditation, prayers, service, etc.
3. Deep meditation, which can only come with 1-2 hours of practice every day; longer meditation retreats are important and should be done twice a year, ideally one month per retreat.
4. Laboratory studies, meaning an environment in which to practice such as a job or family situation.

Texts and Authors

Guide to the Bodhisattva's Way of Life, by Master Shantideva (c. 700 ad). This is the root text.

JANGCHUB SEMPA CHUPA LA JUKPA, *Bodhisattva Charya Avatara* (skt.)
Buddhahood warrior how they act learning

CHUN-JUK The short name for the Guide, which means, "learning how to act."

GYEL SE JOK-NGOK **Entry Point for Children of the Victorious Buddhas**, by
Buddha child entry point Gyaltsab Je (1364-1432). This is the commentary for this course.

Negative Results of Anger

1. **Anger destroys good karma.** A single occurrence of sharp anger destroys eons of good karma, especially if it is focused toward a Bodhisattva. This anger can only occur when ignorance is firmly planted in your mind. There is no act as evil and ruinous as anger, and no spiritual act as austere and powerful as restraining anger when it presents itself to us. Restraining anger is a sign of high spiritual realizations and of being a great Buddhist practitioner.
2. **Anger ruins our happiness and our relationships.** Anger will cause these five problems:
 1. Your mind will never find peace.
 2. Anger will ruin your happiness, your joyful pleasant mood.
 3. Anger will upset your body physically, and prevent reaching the physical bliss of deep meditation.
 4. Anger will prevent your from sleeping well.
 5. Anger will throw you off balance.
3. **Anger begins with being upset, and it is useless to ever be upset.**

So anger destroys both you and your own happiness, and it destroys your relationships with family and friends. Ten minutes of anger can totally wipe out a relationship.

CLASS NOTES

Course XI: Guide to the Bodhisattva's Way of Life, Part II

Class One, continued

JANGCHUB SEMPALA MIKPAY KONGTRO CHIK KI GET-SA TSAWA NE JON
Bodhisattva store of destroy the entire
good karma

A single occurrence of anger focused at a Bodhisattva destroys the store of good karma from the root.

Getting upset is what triggers anger. Getting off balance feeds your anger like a wild animal, and it serves no useful purpose anyway -- so stop getting upset. His Holiness the Dalai Lama says:

GELTE CHUSU YUNA NI DE LA MIGAR CHISHIK YU
if you can fix it about that get upset what's the point

If you have a problem that you can do something about, why get upset? Just go fix it.

GELTE CHUSU MENA NI DE LA MIGA JE CHIPEN
if you can't fix it to be upset what's the use

If you have a problem that you can't do anything about, what's the use of getting upset?

Maintaining your joy is a good way to shield yourself from being influenced by the mental afflictions of those around you. And thinking in terms of the above two quotes will help you to keep your joy.

All Mental Attitudes Are Habits that Come from Practice

Everything mental comes only from habit, and practice makes perfect. You should start with small things.

All of the different ways in which you perceive things is only a mental habit.

There is no quality of the mind that is difficult if you make it a mental habit, because habits are the very root of the way you see your world. You can see your world any way you want to over time, if you train yourself in good mental habits.

Three Kinds of Patience

1. DUK-NGEL DANG-DU LENPAY SUPA
suffering take it gladly patience

I'm glad this happened; now I can turn this situation into something better.

CLASS NOTES

Course XI: Guide to the Bodhisattva's Way of Life, Part II

Class One, continued

2. CHULA NYEPAR SEMAY SUPA

Dharma to concentrate on patience

"The patience that concentrates on the Dharma." I will restrain my anger because I love the Dharma so much.

3. NUPA CHEPALA JI MI NYAMPAY SUPA

when someone I could care less patience
hurts you

CLASS NOTES

Course XI: Guide to the Bodhisattva's Way of Life, Part II

Class Two: Where Does Anger Come From?

Who Created Your World?

Your body will eventually cause you some kind of pain, but it does so unintentionally -- so it would be silly to get angry at your body. Similarly, when people hurt you due to their own anger, their anger also arises unintentionally, so why get angry at them?

You must determine who created the things that make you angry? Two answers came from ancient India:

1. **TSO-WO The Primal One.** Tsowo makes things, continually creates the world, but no one made him. Like the god of western religions, he is beginningless, uncreated, unchanging, and permanent.
2. **DAK The Self-Existent Being** or *Atman* (skt.) Dak experiences the world with his far-reaching tentacles; he is the one-ness, the self, and also is eternal, uncreated, and unchanging. Dak is:

SHERIK GI KYEBU
mental being

"The original Mental Being," the primal mind.

These two explanations for who created our world cannot be correct. Tsowo and Dak can't exist because they must either be caused, created by something earlier (in which case they are not the original creator, or cause, of our world), or be eternal and unchanging (and if they are unchanging then they cannot possibly make anything --doing so would require a shift of mind). It is impossible for something to be:

TAKPAY NGUPO Both unchanging and affecting other things, like some god.
unchanging affecting
thing

If some god made everything, he would have had to make himself, which is illogical. If god is unchanging he can't affect things, or do anything. A being that is uncreated can't change.

The point is that things change because their causes fluctuate. **All things that change must have causes.**

Who Created the Things that Make You Angry?

Contemplation 9. People hurt themselves terribly when trying to get things they want, so of course they will also hurt you in the process. They are like wild animals who destroy themselves unwittingly, or like small children who stupidly hurt each other and themselves.

Contemplation 10. Are people naturally either nasty or noble? If people are naturally nasty, why do you expect them to be otherwise, and why get upset or angry at them? If people are naturally kind, why do you get angry at them if they occasionally slip up and act nasty?

CLASS NOTES

Course XI: Guide to the Bodhisattva's Way of Life, Part II

Class Two, continued

Contemplation 11. **You should rather get angry at the true source of the anger**, the thing itself that drives the anger and mental afflictions of the person who angers you.

Contemplation 12. **Ultimately, your mis-deeds created the person who is causing your anger.** The world is nothing but colors and shapes until your mind conceives of it in a certain way. The way things appear to you is not a matter of immediate choice, but is forced on you by your karma -- the ultimate cause of your anger.

Four Qualities that Must Go Together

The following qualities must necessarily go together. **There is never an instance where you can have one of these four qualities, without the other three being present.** This is why it is impossible that our anger and our entire world could have come from some unchanging or unproduced cause (like some unchanging, uncaused god).

1. **NGUPO** A **functioning** thing; a thing that does something.
2. **MITAKPA** A **changing** thing (sometimes poorly translated as "impermanent").
3. **DU JEPA** A **caused** thing, which is produced by the convening of causes.
4. **JE PA** A **produced** thing, something which is made.

CLASS NOTES

Course XI: Guide to the Bodhisattva's Way of Life, Part II

Class Three: How to React to Harm

As unpleasant things are happening to you, at that very moment you must consciously recognize where they are coming from, and thereby stop any negative reactions to them.

Words Cannot Hurt You

YI NI LUCHEN MAYINPE SUKYANG GANG DU-ANG SHOM MI NU
mind has a body it doesn't by anyone anywhere at all couldn't overcome it

Because the mind doesn't have a body, it can't be overcome by anyone, anywhere at all.

When someone attacks you with harsh words, they can't touch you; your mind doesn't have a body or any characteristics that can be affected by others' words. Whether you want to identify with this particular body and get upset about an offense is only a matter of habit. Karmic habits are difficult to break, so you must take every opportunity that presents itself to change them. You must do even the tiny good deeds that occur to you, because to really change is so rare.

Don't Get Angry when Others Attack Holy Objects

KON CHOK SUM **The Three Jewels.**

rare supreme three

1. **Buddha Jewel** -- Mainly, the dharmakaya, the emptiness of a Buddha's mind. A Buddha's emptiness is what allows him or her to become omniscient and eternally blissful.
2. **Dharma Jewel** -- Mainly, the realizations that occur during the five paths, especially the direct perception of emptiness which occurs during the Path of Seeing.
3. **Sangha Jewel** -- Anyone who has seen emptiness directly.

SANGYE SOKLA NU MI-NGA **You can't harm the Three Jewels.**

Buddha etc. hurt can't do it

It is possible to harm the "nominal" jewels -- a picture of a Buddha, the books, and monks and nuns, but the real jewels cannot be harmed by weapons, harsh words, etc.

NGAMAY TSUL GYI KYEN DAK LE GYURWAR TONGNE TROWA DAK
as before as I mentioned it comes from its own causes see it stop your anger

As I mentioned before, understand that it [the apparent harm] comes from its own causes, and stop your anger. When you see someone disparaging your Lama or your family or friends, don't get angry. There is *never* an appropriate circumstance for anger toward another being. If your Lama is a Buddha then it's impossible for him or her to be injured. If they are not a Buddha, then the injury ultimately comes from their own karma and not from the external source of injury.

CLASS NOTES

Course XI: Guide to the Bodhisattva's Way of Life, Part II

Class Three, continued

Reacting To the Happiness and Misfortune of Others

You sometimes get upset or angry about the happiness or good fortune of an enemy or person you are jealous of. But you should **rejoice in their successes and their good qualities**. Seeing and being happy about their good qualities actually will become the *cause* of you obtaining these good qualities yourself. Rejoicing in others happiness leads to:

1. In the short run you will feel joy yourself.
2. Karmically, you will be happy in the long run.
3. Having this positive attitude attracts others to the Dharma.
4. The surest way to ruin your own happiness is to be unhappy at others' happiness.

Similarly, you should avoid getting happy about the misfortune of those you dislike or are jealous of because:

1. Rejoicing in their misfortune doesn't help you at all.
2. You can't take credit for their misfortune anyway.
3. It will ruin your happiness in this life.
4. It will cause you to go to a hell realm in the next life.

Annoying People Are a Rare Opportunity

Running into someone who makes you angry is truly a rare opportunity because they provide you with the chance to fight your own tendency toward anger. These irritating people will become rarer and rarer in your life if you stop getting angry when you meet them. As your angry karma wears out, and you don't create new bad karma, these people will simply disappear. So they are your partner in reaching paradise.

DI TAR PAR NU MA JE NA GA YANG NUPA MIJE DO

like this to them if you stop hurting any hurt at all they won't do it anymore

If you stop hurting other people, there won't be anyone else left to hurt.

You should treat everyone you meet with as much respect as you have for your Lama or for the Dalai Lama.

YANG DAKPAR DUPAY DO LE SEMCHEN GYI SHING NI SANG-GYE KYI SHING

collection of that sutra the field of living beings is the Buddha field
Dharma teachings says

The sutra says, the field of living beings is the place that creates our world as a Buddha field. Through your kindness to all other beings, you plant seeds in the "field of other people" which in turn creates for you a Buddha paradise right here in the world in which you live.

The ultimate way of making offerings, of showing gratitude, of serving your Lama, is to be kind and respectful to other beings, especially to those who irritate you.

CLASS NOTES

Course XI: Guide to the Bodhisattva's Way of Life, Part II

Class Four: Joyful Effort

The Perfection of Joyous Effort Supports the Other Five Perfections

TSUNDRU KYI PARCHIN **The Perfection of Joyous Effort**, the fourth perfection.
effort of perfection

LUNG ME YOWA ME **Without wind, nothing flickers.** It means that without
wind without flicker it doesn't the perfection of effort, you can't do any kind of merit.
Effort is in the central position of the six perfections, and is a
catalyst for the other five perfections.

The Two Collections:

1. **SUNAM KYI TSOK** **The collect of merit**, caused by practicing perfections one
good deeds of collection (giving), two (ethical living) and three (patience); it leads to
a Buddha's body which is made of pure light.
2. **YESHE KYI TSOK** **The collection of wisdom**, caused by practicing perfections
wisdom of collection five (meditation) and six (wisdom); it leads to a Buddha's
mind, which is omniscient.

The perfection of effort is a necessary catalyst to complete the two collections. You must have joyful effort to practice well. Don't be one of those morose Buddhists that are unhappy in everything they do, and are unpleasant to be around. Human life is mixed with suffering. Joyful effort – feeling happy – about doing the other five perfections ends suffering. The point is to pursue the path well and to be happy; both on the path and in the resulting paradise.

TSUN GANG GE LA TROWA-O **Effort is taking joy in doing good.** It doesn't mean
effort what is good about taking joy trying hard, or meeting your obligations. It means
deeds *delighting* in doing good deeds. It is an attitude of
enthusiasm, excitement about your Dharma
practices. Become a virtue-aholic. You should see
your practices as a great honor, a fantastic
opportunity and privilege.

What Stops Effort?

1. **LE-LO** **Laziness.** Being attracted to inactive laying around, wasting time, doing
laziness nothing of value. This laziness is a kind of unproductive sloth. Taking a
healthy rest after doing lots of virtue is fine; resting in order to take care of
yourself is OK.
2. **JA NGEN LA SHENPA** **Being attracted to wrong deeds --** unwholesome things
bad deeds to be attracted like television, the newspaper or magazines. Attraction to
these activities is dangerous because of the time wasted on
them and because they don't help you in any important
way. They will destroy your joy in practicing Dharma.

CLASS NOTES

Course XI: Guide to the Bodhisattva's Way of Life, Part II

Class Four, continued

3. **GYI-LUK** **Discouragement, low self-esteem.** You should start with small good deeds and gradually build up your confidence, making it habitual. Start discouragement subtly and build very steadily, every day. The human mind is very trainable with consistent practice.

Three Causes of Laziness

1. **NYOM-LE** **Attraction to the enjoyment of indulging in worldly pleasure,** which subtly destroys your joy over the long term. It's not that television, etc. is so harmful in itself; but *it steals your enthusiasm for your practice which is the only truly valuable thing in your life.*
2. **NYI LA TENPAY SEPA** **Getting addicted to lazing around,** including over-eating, sleep for a while crave or eating the wrong kinds of food.
3. **KORWAY DUK-NGEL LA MI-KYOWA** **Not getting fed up with cyclic existence.**
samsara suffering with not fed up This will destroy your joyful effort.

Why We Need Joyful Effort

Most people live their lives like stupid cows being peacefully led to the slaughter, moving ever closer to death without doing anything to prevent this impending suffering. Your plans will get cut off mid-stream by death. Don't wait until it's too late to do something about it.

At the point of death, you will become terrified. Your mind collapses and you start to hallucinate. At that point, as you are totally losing control, it's far too late to go into deep meditation and try to save yourself.

Four Experiences at the Point of Death:

1. **RANG-DIK DRENPE DUNGPA** You are tormented by memories of the bad things
misdeeds you remember torments you you did in this life.
of this life
2. **NYELWAY DRA TUPA** You hear the terrible sounds of people tearing each
hell realms roar to hear other apart.
3. **TRAKPE MI-TSANG LU GU** You defecate on yourself from fear.
from terror feces body smear
4. **NYUPAR GYUR** You become totally insane. Your brain cell synapses,
which support the mind, cause hallucinations and a
total loss of clarity.

Against this backdrop of your impending death, you must re-examine your expectations, and consider how you are spending your precious efforts while you still have time and energy.

CLASS NOTES

Course XI: Guide to the Bodhisattva's Way of Life, Part II

Class Four, continued

Make Efforts Now

There are three points mentioned:

1. **GELA TSUNME DREBU DEWA TOPPA**
good don't make result happiness to get it
deeds efforts
2. **HLANDRA YUNRING SUN-DU REWA**
like an long time live for you expect
immortal
3. **SEN CHUNG DUK-NGEL MANG**
can't endure suffering many
pain

All humans unreasonably assume that good things will come to them without creating the causes to bring them about. If you're smart you will plan your future paradise now, and do what it takes to get there.

You expect that you're going to live for a long time, as though you were an immortal.

As you get older, your ability to withstand pain diminished greatly. You also lose your tolerance for change and ambiguity.

CLASS NOTES

Course XI: Guide to the Bodhisattva's Way of Life, Part II

Class Five: How to Develop Joyful Effort

Four Armies of the King

Tonight's class focuses on **not getting discouraged**. Getting discouraged is the third of three forces that works against joyful effort. Bodhisattvas have four "armies" at their disposal, which help to fight off mental afflictions and prevent them from getting discouraged when practicing the perfections.

1. **GYI LUK ME = GO CHAY TSUNDRU** **Bodhisattva attitude** (especially compassion)
discouraged not armor effort which act as armor that protect you from getting discouraged. These attitudes prevent your progress from leaking out, and prevent bad attitudes from seeping into your mind.
2. **JORWAY TSUNDRU** **Working hard at the two collections** of merit and wisdom.
working effort (see class four).
3. **HLUR LANG WA** **Throwing yourself into it.** This means having recollection and awareness:
jumping into an activity
 - a. **DRENPA** **Recollection** is remembering your goal of practicing the Bodhisattva perfections.
recollection
 - b. **SHE-SHIN** **Awareness** is the sentry who rings the alarm when you lose your recollection of bodhisattva practices.
awareness
4. **DAKNYI WANGJA = LE SU RUNGWA** **Ready to work.** Because of constant practice you have control and command over your body and your mind.
myself self-command work fit for

These four armies can help you to fight off getting discouraged. You should never think, "how could some lousy person like me ever reach Buddhahood." You can do it. The Buddha himself said in the *Sutra of Subahu* that everyone has the potential to reach Buddhahood:

LAKSANG GI SHUPAY DO
Subahu requested by sutra

The Sutra says, "Flies, gnats, bees, worms, etc.: if they put forth effort they can reach Buddhahood. A human can distinguish right from wrong, so if you don't give up the bodhisattva practices, you too can reach Buddhahood."

CLASS NOTES

Course XI: Guide to the Bodhisattva's Way of Life, Part II

Class Five, continued

Buddha Nature

We now turn to a special topic covered in Maitreya's *Abhidharmasalamkara*: Buddha Nature. The existence of our own Buddha nature guarantees that we will become a Buddha. You must become enlightened eventually, because the number of good deeds you need to collect, although quite large, is limited. It's a sure thing.

SANG-GYE KYI RIK Buddha Nature
total of seed
enlightenment

A Buddha has a mind that sees all things simultaneously and has infinite compassion. Buddhas are able to physically appear anywhere in the universe simultaneously to help beings who are ready to see them.

SANG-GYE SU GYUR RUNG Anything which could turn into a Buddha.
enlightenment into anything which
could turn

Two Things that Could Turn Into a Buddha

1. **RANG SHIN NE RIK Inborn Buddha Nature.** It is the emptiness of one's mind, innate, inborn Buddha nature which already exists in any being that has a mind. The traditional example is:

KYI GEN GYAWOY GYU KYI SEM DEN TONG
dog old scrounge persona of mind true emptiness
existence

The emptiness in the mind of an old scrounge mutt. Even a scrounge old dog has Buddha nature, the lack of self-existence, which is one category of what you have that will turn into a Buddha.

Your eye only picks up colors and shapes. It's your mind that creates an arm out of data observed by the eyes. You only see a picture that your mind projects. An animal rebirth therefore is merely the mind shifting such that we see a bug's legs, etc. It's just a change in how your mind organizes colors and shapes. Your entire world is nothing more than your mind organizing colors and shapes into your office, desk, work colleagues, etc. So the emptiness of you is your Buddha nature. Your level of ethical behavior and your thoughts are what force you to perceive yourself as a Buddha or as a suffering being. Because your mind is empty, it doesn't have any nature of its own. Despite some degree of consensus by beings with similar karma, there is no objective reality out there. Everything in your world is actually coming from the perceptions forced on you by your past deeds.

CLASS NOTES

Course XI: Guide to the Bodhisattva's Way of Life, Part II

Class Five, continued

2. GYEN - GYUR GYI RIK **The Buddha nature that requires development**, meaning
develop it is Buddha your mind and your physical body. Again, the traditional
going to nature example is:

GYEN-GYUR GYI RIK KYI GEN GYAWOY GYU KYI SAKME SEM KYI SA BUN
develop it is Buddha scrounge dog in immaculate mind seed
going to nature

The seed of an immaculate mind in the mind of an old scrounge dog is its Buddha nature that requires development.

Some additional examples are 1) a bodhisattva's direct perception of emptiness, 2) the compassion in the heart of a bodhisattva, and 3) a person who has just taken bodhisattva vows.

The best way to help others is to reach ultimate bliss yourself so you can then really help and serve others. Don't be embarrassed or feel guilty. Going for total enlightenment is the correct path. The highest and most noble deeds you can do for others are also those which bring you ecstasy yourself.

CHU YING GANG SHIK NGOWO NYI KUR GYUR RUNG
Dharma space firstly Buddha's that which
 emptiness body could become

So Buddha nature is summed up in this phrase: **Buddha nature is emptiness itself and something which is going to turn into the emptiness of a Buddha.**

Start with Carrots and Potatoes

An aspiring bodhisattva must start small with giving, etc. and gradually build up to great bodhisattva activities.

TSUMA LASOK JIN PA LA-ANG DRENPE TOKMAR JORWA DZE
vegetables etc. give away just that the Guide at beginning He directed us

DE LA GOM-NE CHI-NE NI RIM GYI RANG-GI SHA YANG TONG
once you get used later on step-by-step your own flesh you can give away

The Guide has sent us in the beginning to do our acts of giving with vegetables and the like. When we've become accustomed to that, then later on we'll gradually be able to give away even our own flesh. The human mind is totally flexible, plastic. With steady practice, starting small and gradually building strength you can change. Give away something small every day. Restrain your anger every day. But don't give away something too large at first or try to do some great bodhisattva deed before you are ready. Stay within your capacity. Start small and build up slowly.

CLASS NOTES

Course XI: Guide to the Bodhisattva's Way of Life, Part II

Class Six, continued

NGA GYEL **Pride.** In this case it means confidence, courage. (It can also mean
I king ignorant arrogance, which is one of the primary mental afflictions.)

A Bodhisattva's Confidence

Bodhisattvas must think like this: "If I have to, I'll save other beings all by myself; this is my confidence." If you see something valuable to be done which will get you to enlightenment, determine to do it no matter what anyone says. You will have to separate from the world and do it, despite others' criticism.

The world labors under the merciless suffering of people's own mental afflictions, so you must not be swayed by others' opinions or criticisms; just do what it takes to work for the benefit of all sentient beings. At the same time, be sure to base your actions on the guidance of your Lama and authentic scripture.

Another analogy is given of a dead snake that is attacked by a weak little crow. When you lack confidence you are like a dead snake, susceptible to attack by even minor mental afflictions. You must get strong and be ready for attacks which are sure to come.

At the same time, don't let confidence turn into ignorant pride. You think you have some special self-existent distinguishing characteristics, but your pride itself will ruin that quality over time. If you want to keep your good qualities, be humble about them and understand their emptiness and where they came from (your past good deeds and virtuous thoughts).

The Results of Ignorant Pride

1. **NGEN DROR TRI** Pride will drag you to the three lower realms.
3 lower realms drag you
2. **YI DE CHOM** Pride will destroy your mental happiness.
happiness destroy
3. **LONGMU TSOWA** Pride will turn you into a beggar, ruin your finances.
begging make a living
4. **SHEN WANG GYURPA** Pride will make you lose your authority and power.
others' power
5. **SHEPA LENPA** Pride will make you stupid, lose your intelligence.
stupid
6. **SUK MI DUKPA** Pride will make your physical appearance ugly to
physical not beautiful
appearance

CLASS NOTES

Course XI: Guide to the Bodhisattva's Way of Life, Part II

Class Six, continued

7. **NYAM CHUNGWA** Pride will make you lose your confidence, your nerve.
shy, lowly
8. **SHEN GYI NYE-PA** Pride will make others abuse you.

So have confidence, determination, and courage, but don't let your practice slip into stupid pride.

The Whole World Is Helpless

NYON MONG WANGME JIK-TEN DI RANG DUN DRUPPAR MI-NU PE
mental afflictions helpless whole world do what's good for themselves don't know how to

DROWE DAKTAR MI-NU TE DEWE DAGKI DIJA-O
others like me can't do what's necessary do it

The whole world is helpless, they don't know how to do what would be good for themselves, and they suffer from their mental afflictions; others can't do what I can do, and so I will do whatever is necessary.

The Honey and the Razor

PUDRI SOR CHAKPAY DRANGTSI
razor like me glob of honey

Honey on the razor's edge. Honey is analogous to the short-term happiness we go for, and the razor's edge is the bad karma collected from the bad deed we do to acquire

some sensual pleasure like getting good food, music, clothes, etc. It's OK to enjoy these things when they come, but never do a bad deed to get them. It's not worth the pain that comes from the negative karma later to have the brief pleasure for a short time.

CLASS NOTES

Course XI: Guide to the Bodhisattva's Way of Life, Part II

Class Seven, continued

can't focus inwardly or attain isolation until you can withdraw from the belief in some self-existent me and mine. You will need to withdraw from the world on retreat for at least several weeks in meditation in order to see that "me" and "mine" are not some self-existent thing.

CHI NYEPA DANG KURTI TSIKSU CHEPA SOKLA LA SEPA
outside acquisitions and others' others' praise etc. attachment to
opinion

You get attachment to material wealth, the opinions of others, others' praise, etc.

Meditation and Wisdom

SHI NE Meditative Quietude, *Shamata* (skt.). A state of mental peace between
peace to stay agitation and dullness, between being hyper and being in a stupor.

RANG GI MIKPA LA TSE CHIK TU NYAMPAR SHAK
towards its object one-pointed go into deep meditation

TOB KYI SHIN JANG KYI DEWA KYEPAR CHEN GYI SINPAY TING-NGEN-DZIN
by the extremely agile of good extraordinary infused one-pointed
power of feeling concentration

That single-mindedness which is infused with the extraordinary bliss of practiced ease, due to deep single-pointed concentration on its object.

HAK TONG Wisdom, *Vipashyana* (skt.), the wisdom that perceives emptiness directly.
special see

RANG GI TEN SHI-NE LA TEN NE RANG GI MIKPA LA SOSOR CHE
it rests upon concentration based upon its object of focus it analyzes

TOB KYI SHIN JANG KYI DEWA KYEPAR CHEN GYI SINPAY SHERAP
by power of extremely agile of good feeling extraordinary infused wisdom

That wisdom which is infused with the extraordinary bliss of practiced ease, by the power of analysis of its object, all based upon a foundation of quietude.

The Value of Deep Meditation

The only important value of deep meditation (*shamata*) is to serve as a basis for seeing emptiness directly which can stop our suffering forever. "Calm abiding" is a poor translation – we should *not* be calm when our life is headed for suffering and death. Being calm is not a Buddhist goal. Giving, being ethical, refraining from anger, joyful efforts, and concentration result in wisdom; these are the goals of Buddhism and result in paradise.

CLASS NOTES

Course XI: Guide to the Bodhisattva's Way of Life, Part II Class Seven, continued

SAMTEN DANGPOY NYERDOK MI CHOK ME
form realm preliminary no lack of time
meditation stage

This is the specific level of meditation you must be in, in order to perceive emptiness directly. You lose attraction to, and awareness of, gross physical objects like food, sex, music, and you withdraw from all sense awareness in this meditation. Getting to this state requires one or two hours of deep meditation every day. **This should be your biggest life goal.**

Five Obstacles to Meditation

Arya Nagarjuna mentions in his *Letter to a Friend* five obstacles to meditation that must be avoided **during the course of your daily life**, in order to be able to meditate later with good concentration on your cushion. You must keep your mind sharp, alert throughout the day, all the time. This will allow you to go into deep meditation when you sit down.

GU DANG GYU DANG NUSEM MUKPA DANG NYI DANG
restless and sentimental and malice dullness and drowsiness and
desire daydreaming

DU LA DUN DANG TE-TSOM TE DRIP PA NGAPO
sensual attraction and doubts

1. Restless desire (attraction to thinking about the day's activities) and sentimental daydreaming.
2. Feelings of malice, anger.
3. Dullness (of body and mind), and drowsiness (from too little sleep, etc.)
4. Attraction to objects of the senses, such as food, music, sex, etc.
5. Destructive doubts: lazily ignoring the teachings; being wimpy about your practice.

Sexual Relationships

Master Shantideva mentions five things to avoid when courting those of the opposite sex:

1. Begging the person you are attracted to for a relationship.
2. Not avoiding bad deeds, unethical conduct when pursuing them.
3. Ruining your reputation by doing non-virtues.
4. Engaging in reckless behavior.
5. Using up all of your money and resources in order to catch them.

If you are in a relationship, you should see it in a realistic way: see your partner as a stinking corpse (which he or she will soon become), and thereby devote your time and resources to practicing Dharma. If possible do your practices together, and get beyond a focus on any temporary pleasures which will turn to suffering and loss in the end.

CLASS NOTES

Course XI: Guide to the Bodhisattva's Way of Life, Part II

Class Eight: The Importance of Love and Compassion

This class is extremely important. Being able to care about others as much as you care for yourself is a crucial goal in Buddhism, right up there in importance with perceiving emptiness directly as the most important things you will ever do in your life. You must learn to give up the effort and suffering of trying to get the things you like for yourself, or trying not to lose the things you have. This foolish approach causes constant anxiety, and prevents you from reaching your ultimate goals.

Treating Yourself and Others Exactly the Same

DAK SHEN NYAMPA **Treating yourself and others exactly the same.** Wishing and me others exactly the same working for others' happiness as you do for your own happiness. The first moment of true bodhichitta is a very critical experience, as is the direct perception of emptiness. You must think of others as being yourself; actually start looking at them as being you, in order to be able to treat others as yourself. In reality, you don't end at the border of your skin. Does "you" extend only to your body and certain possessions? It is only your mind, your mental habit, that causes the identification with only *this* body and its parts. Your past karma determines where your borders end. To expand these border, you must start small and constantly practice treating others as yourself, and your view will change.

This is all possible and quite realistic because of emptiness. The mistaken concept that we are only ourself comes from grasping to ourself as self-existent for beginningless time. You must manipulate this limited sense of self and extend the borders to include others as well.

The suggested approach is to actually perceive others as being yourself, and then take care of "yourself" (this expanded definition of yourself which includes "others"). This approach will work, rather than merely "treating others *as though* they were yourself." Actually, others are you as much as you are you, but your karma prevents you from seeing this correct view right now.

This doesn't mean that we and others are the same mind. Each being has a distinct mind-stream caused by their individual karma. You can't share someone else's karma (and therefore cannot be omnipotent), and you can't directly affect their mind-stream. But you can learn to see them as yourself and take care of them as such. **This compassion is the ultimate protection from suffering.**

What Makes Pain Mine?

Your dislike of one particular pain as being unbearable comes from the karmic seeds you are born with. You actually can't see another's physical pain, but your willingness to tolerate others' suffering is a fluid attitude, and you can decide to learn to care for others when they experience mis-fortune. You can act on their behalf because you see them as being an extension of you.

CLASS NOTES

Course XI: Guide to the Bodhisattva's Way of Life, Part II

Class Eight, continued

The Proof that Compassion and Love are Reasonable

Gyaltsab Je presents, in the form of classical logic, two proofs from Master Shantideva's root text which show that compassion (wanting to remove others' suffering) and love (wanting to bring about others' happiness) are reasonable attitudes.

1. SEMCHEN SHEN GYI DUK-NGEL CHU CHEN
living being another their suffering subject of debate

DAK GI SELWAR RIK TE
me by to remove right to do

DUK-NGEL YINPAY CHIR
suffering because it is

PER-NA DAK GI DUK-NGEL SHIN NO
for example me by suffering it's like

**Consider (let's debate) the suffering of other beings;
It's right for me to remove it;
Because it is suffering.
For example, it's like my own suffering.**

We must remove all suffering, regardless of where it exists. You should forget the borders of your own skin. When others have pain, you must rectify the problem. The thought, "but it's not *my* pain," is foolish and only arbitrary based on your incorrect view.

2. SEMCHEN SHEN GYI DEWA CHU CHEN
living being another goodness consider

DAK GI DRUPPAR RIK TE
me by work for it's right to do

SEMCHEN PAROLPO SEMCHEN YIN PAY CHIR
person that one over there a person he is

PERNA DAK GI LU SHIN NO
for example my body it's like

**Consider the happiness of others;
It's right that I should work to achieve it;
Because that person over there is a person.
For example, it's like how I bring happiness to my own body.**

CLASS NOTES

Course XI: Guide to the Bodhisattva's Way of Life, Part II

Class Eight, continued

Bringing happiness to others is the way to make yourself happy. You must work to create happiness anywhere it can exist, to bring about any little happiness in anyone's mind. You *can* be liberated from your own skin and your own concerns and get expansive and impact the happiness of everyone.

The Democracy of Love and Compassion

Master Shantideva presents two famous reasons why it is very wrong to work only for our own happiness and to remove only our own sufferings.

1. DAK DANG SHEN NYIKA DEWA DUPAR TSUNGPA
me and others we both happiness we want we're exactly
the same

I and others are exactly the same in that we both want happiness. So it is stupid to only take care of yourself. We are all the same. Why would you only take care of yourself?

2. DAK DANG SHEN NYIKA DUK-NGEL MINDU PAR TSUNGPA
me and others we both pain we don't want we're exactly
the same

I and others are exactly the same in that we both don't want pain. You will never be happy, and never be able to make others happy until you destroy the boundary between you and others. You should practice visualizing what it would be like to help others avoid pain and get happiness, then start with small actions to carry it out. You can begin to plan and execute a small happiness for others. Do it with the thought, "they are me; that person is part of my body and I'm just taking care of myself."

CLASS NOTES

Course XI: Guide to the Bodhisattva's Way of Life, Part II

Class Nine: Treating Others as Yourself

Are You Your Future Self?

Master Shantideva now gives a second argument for why you should protect others from suffering even though you can't now feel their pain yourself. **Your future self is not the same "you" that exists right here and now.** So why worry about that person who will be around in the future; why invest in their future, and why worry about his or her future life? That future life isn't even born yet, and you can't begin to feel the happiness or pain of the person you will be later in this life. This future life is only you due to your conception. You might just as well learn to see "you" as extending to other beings and try to work for their happiness and end their suffering.

Two Parts of a Whole

- MAK** **Army.** A collection of soldiers. We conceive of many soldiers as a single army. But a collection of soldiers are not self-existently an "army" from their own side. It is your mind that organizes them into "army." Similarly your collection of body parts into "yourself" is false, artificial. It's totally a lie that you self-existently consist of your body, independent of you conceiving yourself as such. And this error is dysfunctional, it causes you to suffer, just like if your hand decided that it wasn't going to take care of your foot because they are different entities.

TSOKPA **A collection of parts.** Your body is a collection of hands, legs, etc. Every collection object is a collection of parts; collections are all unreal, as follows:

DZUNPA **Unreal, artificial.** Objects are unreal because they are only a collection of parts. Your mind happens to cover the area of your hands, feet, etc. but stops at the artificial borders of "your" body.
- TRENGWA** **A string of anything,** like a rosary, garland, or a string of future lives. When you look at a rosary, one bead is not another bead. Similarly, when your future life occurs, your current life doesn't exist. It's only your conception that creates the impression of your same self streaming on. If you invest your money, some future old geezer may be rich and then suffer and die in misery. But if you give away your resources it can lead you to enlightenment. Taking care of yourself simply doesn't work. It's dysfunctional.

GYU **A stream through time.** Your parts also consist of you at different points in time. You plan the for needs of your future self, going to college, etc. because you believe you will be that person who will exist in the future.

Actually, the more you practice caring for others, seeing them as you and then helping "yourself," the more pleasure you will have conventionally. The point is that like an army (over space) and like a rosary (over time) you exist only as broadly as you conceive yourself to exist. In fact, your very broad conception of yourself as all beings also is unreal, an illusion, but it functions quite well to lead you to enlightenment and even to temporary pleasures in this life.

CLASS NOTES

Course XI: Guide to the Bodhisattva's Way of Life, Part II

Class Nine, continued

Others' Body Parts Are Your Own

You can convince yourself of anything through habit and practice. It is only by the habit of karmic projection that you consider this particular egg and semen to be "you." You could identify, through habituation, with the happiness and sufferings of others, just like you care for your own. In reality you and they are only projections of your karma anyway.

Exchanging Self and Others

DAK SHEN JEW A **Exchanging self and others.** You learn to cherish others as much
me others exchange as yourself. You think, "I will shift the concern I have for myself to
other people."

You can reach a point where taking care of others is no big deal. You don't expect thanks just like you don't pat yourself on the back for feeding yourself; it's only natural. Likewise, helping others is simply caring for your extended self.

RANG GI SE SUNA LEN LA REWA MI-GYAB
your own food if you in return to hope don't do it
eat it

You don't hope for something in return when you feed yourself.

Your Body Is the Enemy

Your body is the enemy. It demands certain behavior for its satisfaction that will cause your mind great suffering -- as you act on that ignorant instinct to only care for yourself, and do misdeeds to get the things you want for yourself. A good bodhisattva will choose to be the last person on the bus, to let others go first, with pleasure. Your body will kill you in the end anyway. Wise men should disdain the body.

Angels and Devils

DZE **Devil.** "If I give something of mine away, what will I have left for me?" This
devil thought, literally, is a demon.

HLA **Angel.** "If I use this for myself, I'll have nothing to give away." You must learn
angel to use your resources for others' benefit. You should not give more than is
comfortable; you are prohibited from giving more than you can handle. But you
should constantly evaluate what would be best for all parties, and gradually
expand your generosity to fit a growing capacity to give.

CLASS NOTES

Course XI: Guide to the Bodhisattva's Way of Life, Part II

Class Nine, continued

Not Many Words Are Needed

The holiest section in the Guide is the following lines which needs few words of explanation.

JIKTEN DEWA JI-NYE PA DEKUN SHEN DE DU LE JUNG
in the happiness whatever all of it others happiness wanting it comes from
whole world

The total amount of happiness that exists in the world has come from wanting to make others happy.

JIKTEN DUK-NGEL JI-NYE PA DEKUN RANGDE DU LE JUNG
in the pain whatever all of it your own wanting it comes from
whole world happiness

The total amount of suffering that exists in the world has come from wanting to make yourself happy.

Therefore, What need is there for many words?
The children of the world work for their own sake.
The able Buddhas do their labor for the sake of others.
Come and see the difference.

In summary, you must learn to practice these two most important bodhisattva ideals:

DAKSHEN NYAMPA **Treat others and yourself exactly the same.**

DAKSHEN JEW A **Exchange self and others:** fight for others' happiness and to remove their suffering before taking care of your own needs.

You must start with all the little good deeds, with the people all around you at work, etc. You should begin to create small happinesses in the world like an excited artist. *Your craft will become creating happiness in others' hearts, and you'll become a bodhisattva factory producing joy and protection all around you.*

CLASS NOTES

Course XI: Guide to the Bodhisattva's Way of Life, Part II

Class Ten: Exchanging Yourself with Others

The Ultimate and Immediate Pains of Selfishness

RANG CHEN-DZIN **Cherishing yourself.** This is the worst demon that exists.
yourself cherish

SHEN CHEN-DZIN **Cherishing others.** Exchanging yourself and others means taking
others cherish care of others before you take care of yourself.

Not exchanging yourself and others leads to two problems:

1. You won't get enlightened or reach your spiritual goals.
2. You won't get the temporary pleasures of this life.

Every physical and mental pain is caused by self-cherishing. It is important to be concerned with poverty, others' suffering, etc., but the root cause of people's sufferings is self-cherishing, and we should fight to prevent self-cherishing.

ME MA TANG NA SEKPA PONG MI NU
fire if you don't drop it burning you can't stop it

If you don't let go of the burning hot coal [the habit of self-cherishing], you won't be able to stop the burning. As you get older, the habit of self-cherishing becomes solidified. You must crack it open now.

Master and Servant

Having the direct experience of bodhichitta is the goal of this chapter. It is very holy. You know you will give all your money, time, energy, life, to serve others. You realize that everything you own belongs to others. You are borrowing your house, clothes, money, time, and you are a servant of others. Rip things away from yourself and give them to others. You should pretend to be a bodhisattva even if you're not. From now on, you are the servant of others. Others own you, your body, and your time.

Bodhisattva Schizophrenia

TOWA NYAMPA MENPA You should practice putting your brain in someone else's
respect partnership compassion head, and then look at yourself in their body. See how it
feels for "you" to be "them" (with your mind in their body)
experiencing the negative feelings of the "old you." If they are superior to you, you often feel
jealousy; so practice being in their brain feeling your jealousy coming at "you." It feels lousy. If
they are equal to you, you often feel competitive. If they are lower than you, you often feel
proud or condescending toward them. So practice being them as the recipients of your nasty
views and see how bad it feels. How would you like to live in a world where everyone was as
selfish as you are? So instead, practice being respectful, cooperative, and compassionate
toward those you are higher than, equal to, and lower than, respectfully.

CLASS NOTES

Course XI: Guide to the Bodhisattva's Way of Life, Part II

Class Ten, continued

Giving "You" what "You" Want

Practice building the habit of these attitudes toward others, with the thought that you are in their brain, or in their shoes, as the recipient of this nice treatment from the old you:

KURTI respect	Honor, paying respect. Doesn't it feel nice to be respected by others?
NYEPA material things	Material things.
TUPA praise	Praise, being complimented.
DEWA happiness	Happiness.
LE MEPAY DEWA no work, happiness	No work; a chance to relax while others complete the work at hand.
DRAKPA fame	Fame, being well know.

Rather than respecting others, etc. as above, you are generally selfish, trying to get what you want for yourself and not caring very much for others.

Master Shantideva then responds to someone who insists that they *have* been practicing bodhichitta but they are still unhappy themselves. He says that **it is impossible** for a person to practice genuinely caring for others for a significant period of time, and to not get happy oneself by virtue of doing so.

Don't Serve Your Body

Your body prevents you from being a bodhisattva as you waste time and energy to protect, serve, spoil and honor it. The more you pamper your body the weaker it gets. Because you are ignorant of the causes of your body and its good and bad health, you would do mis-deeds to try to satisfy this craving scoundrel (your body).

Your body lies to you. It appears to be self-existent but is only a random collection of atoms. *It* doesn't care about food, fame, honor, etc. It's your mind that wants these things, and your afflicted desire causes all the selfish mis-deeds you do to serve your body. Your body doesn't want any luxuries, treats, etc. and it's ungrateful when you serve it. Its false borders are a lie, and it will eventually let you down in the end anyway. So take care of your basic needs, but then ignore the body and its apparent demands.



COURSE XI
Guide to the Bodhisattva's Way of Life,
Part II

Answer Key, Class One

1) Give the names of the root text and commentary we are going to use for our study of the perfections of patience, effort, and meditation; also name their authors and give their dates. (Tibetan track in Tibetan.)

We will use as a root text the *Guide to the Bodhisattva's Way of Life* (*Bodhisattvacharyavatara*, *Byang-chub sems-dpa'i spyod-pa la 'jug-pa*) and as a commentary the *Entry Point for Children of the Victorious Buddhas* (*rGyal-sras 'jug-ngogs*). The former was written by the Indian Buddhist Master Shantideva (c. 700 AD), and the latter by one of the principal disciples of Je Tsongkapa, named Gyaltsab Je Darma Rinchen (1364-1432).

བྱང་ཆུབ་སེམས་དཔའི་སྨོན་པ་ལ་འཇུག་པ།

jangchub sempay chupa la jukpa

རྒྱལ་སྐས་འཇུག་དོགས།

gyalse juk-ngok

2) Describe the principal problem of anger that we cannot see directly. (Tibetan track answer in Tibetan.)

The principal problem of anger that we cannot see directly is that a single instance of anger focused at a bodhisattva destroys thousands of eons of good karma that we have amassed previously; and we cannot be sure who around us is a bodhisattva.

བྱང་ཆུབ་སེམས་དཔའ་ལ་དམིགས་པའི་ཁོང་གྲོ་གཅིག་གིས་དགོ་རྩ་རྩ་བ་ནས་
འཇོམས་པར་བྱེད་པ།

jangchub sempa la mikpay kongtro chik gi ge-tsa tsawa ne jompar jepa

3) Describe two of the problems of anger that we can see directly.

- a) It ruins our own happiness, in the sense of giving us no ultimate peace; no happiness of mind; no pleasure physically; no easy sleep; and no settled mind.
- b) It ruins our relationships with friends and family, who become tired of being around us, and leave us.

4) Quote from memory the lines that describe the immediate cause of anger, and the usefulness of this cause. (Tibetan track in Tibetan.)

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?

།གལ་ཏེ་བཅོས་སུ་ཡོད་ན་ནི།

།དེ་ལ་མི་དགར་ཅི་ཞིག་ཡོད།

།གལ་ཏེ་བཅོས་སུ་མེད་ན་ནི།

།དེ་ལ་མི་དགར་བྱས་ཅི་ཕན།

gelte chusu yu na ni
de la migar chishik yu
gelte chusu me na ni
de la miga je chi pen

5) What is the antidote that can prevent this cause of anger?

Maintaining a sense of joy and happiness, refusing to be upset by things we cannot do anything about now.

6) State the logic that supports the idea that we can develop patience even towards great sufferings. (Tibetan track in Tibetan.)

The way we think of anything is based primarily upon how we have become accustomed to think, on our mental habits. As such there is no quality of the mind which does not come easily if you make a habit of it.

སེམས་ཀྱི་འཛིན་སྣང་ས་བམས་ཅད་གོམས་པའི་རྩ་བ་ཅན་ཡིན་པས་གོམས་ན་སྣ་
བར་མི་འགྱུར་བའི་སེམས་ཀྱི་ཚོས་གང་ཡང་མེད།

*sem kyi dzintang tamche gompay tsawachen yinpe gomna lawar min-
gyurway sem kyi chu gang-yang me*

7) Relate and explain the example used to demonstrate that patience is a state of mind.

Some people, warriors in battle, become even more ferocious when they see their own blood spilled. Other people, cowards, faint even at the sight of other people's blood being spilled. There is no difference in the blow that caused the wound, or the body that took the wound, only in the states of mind of the respective persons.

8) Why are those who conquer their mental afflictions real warriors, as opposed to those who go out into war and kill other humans?

Those who slay other humans in battle hardly deserve to be called warriors, since the very nature of their enemies is to die eventually anyway. But those who fight the mental afflictions must learn to bear with constant physical and mental wounds, and then kill a very resilient enemy.

9) In general, there are three types of patience. Name and describe them briefly. (Tibetan track name in Tibetan and describe in English.)

a) The patience which takes on sufferings willingly: To stop seeing suffering as something terrible, to incorporate it into one's practice and use it as a path.

སྐྱུག་བསྐྱེལ་དང་དུ་ལེན་པའི་བཟོད་པ།
duk-ngel dangdu lenpay supa

- b) The patience where you concentrate upon the Dharma: The desire and devotion to learn and practice a wide range of Dharma subjects.

ཚོས་ལ་ངེས་པར་སེམས་པའི་བཟོད་པ།

chula ngepar sempay supa

- c) The patience where you don't mind it when others do you harm: The ability not to become angered when you are blocked from what you want and get what you don't want; and when people try to attack you, hurt your reputation, and so on.

གཞོན་པ་བྱེད་པ་ལ་ཇི་མི་སྐྱམ་པའི་བཟོད་པ།

nupa jepa la ji mi-nyampay supa



COURSE XI
Guide to the Bodhisattva's Way of Life,
Part II

Answer Key, Class Two

1) Describe the example that Master Shantideva uses to refute the idea that we can be angry at persons who harm us in a way which appears to be intentional.

The basic elements within our body do not say to themselves, "I think I will fall out of balance and make this person sick." Neither do even our enemies pre-meditate their harms towards us in the sense of saying, "I think I'll start getting angry now." They are not under their own control, but rather under the control of the mental afflictions.

2) Name the principal qualities of the primal One and the Self-Existent Being which were believed in by early non-Buddhist religions in India. (Tibetan track also give Tibetan for the two, as well as a synonym for the second.)

The primal One creates all things as expressions of Himself. The Self-Existent Being, also known as the Original Mental Being, experiences all objects on his own accord, without relying on any other influence. They are said to be uncreated, and thus unchanging, and yet still able to cause effects and be affected, which is impossible.

གཙོ་བོ།

tsowo

བདག་

dak

བདག་ཤེར་རིག་གི་རྒྱུས་བུ།

dak sherik gi kyebu

3) Give examples of things which are (a) changing yet eternal; (b) eternal but not changing; (c) permanent but changing; (d) impermanent and also changing; and (e) unchanging but able to do something. (Tibetan track give the Tibetan for the last.)

a) The mind changes but is eternal; it had no beginning, and has no end; it is caused by previous instances of mind and changes from moment to moment, even with a Buddha.

- b) Empty space is unchanging, and had no cause, but has existed and always will exist; it can be occupied or not, but does not change in its nature either way.
- c) Again, the mind is permanent (never stops), and changes from moment to moment.
- d) Jobs and worldly relationships are impermanent (they will all end one day), and also change from moment to moment.
- e) There is no such thing.

རྟག་པའི་དངོས་པོ།

takpay ngupo

4) What causes a thing to ever change? (Tibetan track give four synonyms for "changing thing.")

The fluctuation of the energy of the thing that produced it, its cause, causes the thing to change. Changing thing, caused thing, produced thing, and thing that does something are all synonyms for "changing thing".

མི་རྟག་པ། འདུས་བྱས། བྱས་པ། དངོས་པོ།

mitakpa duje jepa ngupo

5) Could an uncreated, unchanging being ever create itself, and why?

No, because by definition it would change by the act of producing an effect.

6) Could an uncreated, unchanging being ever produce something else, and why?

No; because it was never produced itself, it cannot produce something else.

7) Could an uncreated, unchanging being ever experience or be aware of any other object, and why?

No, because it would have to be unwaveringly aware of every object, since it never changes.

8) Could our world or the objects and people in it who make us angry ever have been created without a cause?

It is completely illogical and impossible for a changing thing not to have been created by a cause.

9) Why does Master Shantideva advise patience, and even pity, for those who harm us?

Because they do not even know enough to stop harming themselves, much less us.

10) Name the direct cause for our pain when someone hits us with a stick, and then the thing which impelled this direct cause. At which should we be angry?

The direct cause for our pain is the stick or whatever; the thing that impels it is the anger of the person who swings it; so we should be angry not at the person or the stick, but at his or her anger, an emotion which we also share.

11) Explain the role of perception in the true cause of the objects and people which make us angry.

Our karma forces us to perceive the objects and people which make us angry. If we had collected good karma instead of bad karma, we would be perceiving these same objects as pleasant.

12) Why do we live in the desire realm, where a human body is sure to be hurt by other people and things constantly?

We would not be here if we had not had the necessary mental afflictions to propel us here. The fact that we are here proves that we did not work to eliminate our mental afflictions in the past. This is one of the facts that you realize during the path of seeing.



COURSE XI
Guide to the Bodhisattva's Way of Life,
Part II

Answer Key, Class Three

1) Give the reasoning that Master Shantideva uses to show that we should not be angry with those who do harm to us verbally. (Tibetan track answer in Tibetan with two lines from the root text.)

That, because the mind is not physical and does not have a body, it cannot be harmed.

ཡིད་ནི་ལུས་ཅན་མ་ཡིན་པས།

སྐྱུས་ཀྱང་གང་དུའང་གཞོན་མི་ལུས།

*yi ni luchen mayinpe
su kyang gang duang shom mi nu*

2) Give the reasoning that Master Shantideva uses to show that we should not be angry with those who do harm to images or shrines. (Tibetan track answer in Tibetan with one line from the root text.)

He says it is improper to be angry with them, for the reason that the Buddha and the other Three Jewels cannot be harmed anyway.

སངས་རྒྱས་སོགས་ལ་གཞོན་མི་མངའ།

sanggye sokla nu mi nga

3) What method does Master Shantideva advise for avoiding anger towards those who harm our Lamas and family relatives? (Tibetan track answer in Tibetan with two lines from the root text.)

We should recognize the true situation, which is that—as explained before—these people are reaping the results of their own past deeds, and we should not feel anger for those who are the instruments for them to receive the results of their own past karma.

།སྤྱི་མཐོག་ལྟོ་ལྟེན་གྱིས་རྒྱུ་དག་ལས།

།འགྲུར་བར་མཐོང་ནས་ཁྲོ་བ་བརྗོད།

ngamay tsul gyi kyen dak le

gyurwar tongne trowa dok

4) Name four reasons why it is appropriate to take joy whenever our enemies receive praise, or other things that they seek.

- a) **In the short run, I can feel the same happiness that they feel when they are praised.**
- b) **Karmically, I will be more happy throughout the future.**
- c) **My positive attitude towards others is the best method for attracting new people to the Dharma.**
- d) **In a negative sense, the karma from being unhappy with others' happiness is so bad that I will not find any happiness myself in the future.**

5) Name four reasons why we should not be glad when something negative happens to those we dislike.

- a) **It doesn't benefit us in the slightest.**
- b) **You can't take any (nasty) credit for the negative thing, because it could never have happened just because you wished for it.**
- c) **Karmically, taking joy in the problems of another is the best way to ruin one's own happiness.**
- d) **In terms of rebirth, the karmic result could well be a birth in the hells.**

6) Give the reasoning that Master Shantideva states to demonstrate that we should cherish the opportunity which we get to practice the Dharma when we meet irritating people. (Tibetan track use two lines from the root text to answer.)

Those who give us a chance to practice patience are relatively much more rare than poor people, since if we do not respond with anger then we cannot meet them in the future.

།འདི་ལྟར་པར་གཞོན་མ་བྱས་ན།

།འགའ་ཡང་གཞོན་པ་མི་བྱེད་དོ།

ditar parnu majena

gayang nupa mije do

7) Give the scriptural reference, and name the scripture from which it comes, that demonstrates why we should respect living beings as we do the Buddhas themselves. (Tibetan track in Tibetan.)

The Excellent Collection of Dharma Teachings (Dharma Sangiti Sutra) says: "The field of living beings is the field of the Buddhas, and it is from this field of the Buddhas that we reach the fine qualities of the Buddhas; to do the opposite is very wrong."

ཡང་དག་པར་སྐྱད་པའི་མདོ་ལས།སེམས་ཅན་གྱི་ཞིང་ནི་སངས་རྒྱས་གྱི་ཞིང་སྟེ།

སངས་རྒྱས་གྱི་ཞིང་དེ་ལས་སངས་རྒྱས་གྱི་ཚོས་རྣམས་ཐོབ་པར་འགྱུར་གྱི་དེར་ནི་

འོག་པར་སྐྱབ་པར་མི་རིགས་སོ།

yangdakpar dupay do le, semchen gyi shing ni sanggye kyi shing te, sanggye kyi shing de le sanggye kyi chu nam toppar gyur gyi der ni lokpar druppar mi rik so

8) Name the single highest method of repaying the kindness of the Buddhas.

Doing good to living beings is the single highest method.



COURSE XI
Guide to the Bodhisattva's Way of Life,
Part II

Answer Key, Class Four

1) Explain the role of the fourth of the six perfections in attaining the result of the first three and the last two; then name the two results.

Attaining the result of the first three and the last two is dependent upon effort, much in the way that a flame never flickers in the absence of a breeze. The result attained from the first three is primarily the collection of merit, and the result attained from the last two is the collection of wisdom.

2) Give the brief definition of effort stated in Master Shantideva's root text. (Tibetan track in Tibetan.)

"What is effort? It is joy in doing good."

བཙུན་གང་དག་ལ་སྣོ་བའོ།

tsun gang ge la trowao

3) Name the three things that act against the perfection of effort, and describe them briefly. (Tibetan track name in Tibetan and describe in English.)

The three things that act against the perfection of effort are laziness, which is attraction to the pleasant feeling of sloth; an attraction to improper activities; and the feeling of being discouraged—of thinking to yourself that you cannot accomplish things.

ལེ་ལོ།

lelo

བྱ་ངན་ལ་ཞེན་པ།

ja-ngen la shenpa

སྤྲིད་ལུག།

gyiluk

4) Name and describe three factors that promote a feeling of laziness. (Tibetan track in Tibetan.)

Sloth an attraction to the sweet enjoyment of some pleasure, and a reluctance to engage in virtuous activities; a craving for time spent sleeping, and in general the lack of disgust for cyclic life that comes from these two.

སྟོམ་ལས།

nyomle

གཉིད་ལ་བརྟེན་པའི་སྲིད་པ།

nyila tenpay sepa

འཁོར་བའི་སྐྱབས་བསྐྱེད་ལ་མི་སྐྱོ་བ།

korway dukngel la mi-kyowa

5) Relate and explain the metaphor of the oxen and the butcher.

If knowing how fast we must die we continue to enjoy lazing around, then we have failed to notice how those around us in our life are being slaughtered steadily by the Lord of Death, and sit as complacently as oxen who watch their brethren steadily being slaughtered by a butcher.

6) Name four experiences at the moment of death that Master Shantideva uses to deny that we can do anything significant to help ourselves at that time. (Tibetan track in Tibetan.)

a) You are tormented by the memory of the wrong deeds you have done in your life.

རང་སྲིག་དྲན་པས་གདུང་བ།

rangdik drenpe dungwa

b) You hear the roar of the hell realms in your ears.

དམྱལ་བའི་སྒྲོ་ཕྱོས་པ།

nyelway dra tupa

c) Out of terror you cover your body in shit.

སྐྱག་པས་མི་གཙང་ལུས་གོས།
trakpe mi-tsang lu gu

d) You reach the depths of insanity.

སྟོས་པར་འགྱུར།
nyupar gyur

7) Give three causes which Master Shantideva mentions that bring us to cry out in our minds as we are destroyed by death. (Tibetan track in Tibetan.)

a) We had expected some excellent results in our lives without exerting ourselves in virtue at all.

དགེ་ལ་བརྩོན་མེད་འབྲས་བུ་བདེ་བ་འདོད་པ།
ge la tsunme drebu dewa dupa

b) We had also expected to live as long as an immortal being.

ལྷ་འདྲ་ཡུན་རིང་གསོན་དུ་རི་བ།
hlandra yunring sun du rewa

c) We had become increasingly sensitive to multiplying sufferings.

སྲན་རྒྱང་སྐྱག་བསྐྱེད་གཞོན་མང་།
sen chung duk-ngel nu mang

8) How does Master Shantideva describe our priorities and perception of what is happiness?

He notes that we easily give up the ultimate source of happiness—the holy Dharma—and instead seek those things that seem to cause happiness and but actually bring pain: bad deeds to get what we want; the distraction of the hustle and bustle of the world; and skipping around mentally from one interest and attraction to another.



COURSE XI
Guide to the Bodhisattva's Way of Life,
Part II

Answer Key, Class Five

1) Name and describe the four types of effort that are needed by warrior bodhisattvas like the four armed forces of a king in ancient India. (Tibetan track in Tibetan.)

The four forces are:

- a) **Armor effort, where you are never discouraged in practicing the path.**

གོ་ཚའི་བརྩོན་འགྲུས།
gochay tsundru

- b) **Working effort, where you try hard to amass the two collections.**

སྐྱོར་བའི་བརྩོན་འགྲུས།
jorway tsundru

- c) **Engaged effort, where you work hard to maintain recollection and awareness during the actual practice of goodness.**

ལྷུར་སླང་བ།
hlur langwa

- d) **Self-command, in the sense of being able to get your body and mind to do any virtuous practice you wish, well.**

བདག་ཉིད་དབང་བྱ།
daknyi wangja

The four forces of a king are, incidentally, elephanteers, charioteers, cavalry, and infantry.

2) Give a paraphrase of the verse where Master Shantideva gives us a reason why we should never feel discouraged in our search for enlightenment. What is the ultimate source of these lines?

Master Shantideva says that the Buddhas, who can never lie, have stated that even gnats, flies, bees, and worms can achieve enlightenment if they make the effort. These lines are based on the *Sutra Requested by Subahu*, a teaching of Lord Buddha himself.

3) Give the definition of Buddha nature, name the two main types, and give one example of each. (Tibetan track in Tibetan.)

The definition of Buddha nature is "that which can turn into a Buddha". The two main types are the innate Buddha nature and the Buddha nature which requires development. The first turns into the essence body of the Buddha, and the second turns into the mind and the physical bodies of a Buddha. An example of the first would be the emptiness of the mind of an old scroungy mutt; an example of the second would be the seed for a totally pure state of mind in the mental continuum of the same dog.

སངས་རྒྱལ་སྐྱེ་འགྲུར་རུང་།

sanggye su gyur rung

རང་བཞིན་གནས་རིགས།

rangshin nerik

རྒྱལ་འགྲུར་གྱི་རིགས།

gyen-gyur gyi rik

བྱི་གན་རྒྱ་བོའི་རྒྱུད་གྱི་སེམས་བདེན་སྟོང་།

kyigen gyawoy gyu kyi sem dentong

བྱི་གན་རྒྱ་བོའི་རྒྱུད་གྱི་ཟག་མེད་སེམས་གྱི་ས་བོན།

kyigen gyawoy gyu kyi sakme sem kyi sabun

4) Give the definition of innate Buddha nature, which is what guarantees that we will become a Buddha; then explain why it provides us this guarantee. (Tibetan track name and give definition in Tibetan, then explain in English.)

The definition of innate Buddha nature is "that thing which is emptiness, and which will become the essence body of a Buddha." The fact that our minds have emptiness, and are blank by nature, is what makes it possible for extraordinary good karma to cause us to see ourselves as omniscient in the future.

ཚོས་དབྱིངས་གང་ཞིག །དོ་བོ་ཉིད་སྐྱུར་འགྱུར་རུང་།

chuying gang shik, ngowo nyikur gyur rung

རང་བཞིན་གནས་རིགས་ཀྱི་མཚན་ཉིད།

rangshin nerik kyi tsennyi

5) Relate the reasoning that Master Shantideva uses to establish that it is unreasonable for us to fear even very great sacrifices, such as cutting off our arms or legs, in our search for enlightenment.

He says that we have simply failed to examine the question closely: we have spent infinite eons in the hell realms, with our arms and legs cut, burned by fire, choked, and split with blades, all for no benefit in our search for enlightenment. Compared to that, these bodhisattva efforts will produce an ultimate result quickly, and we should therefore have no fear for them.

6) Give another argument for, and then one against, people like ourselves trying to perform extreme bodhisattva acts like giving away our arms and legs at this point in our spiritual development.

Master Shantideva compares the pains that would come then to the pain of a cut that we endure in surgery in order to remove a greater medical problem. He also says that the method of the Great Physician is ultimately quite gentle, and that by that stage we will not find these bodhisattva sacrifices difficult. But then he does mention that the Buddha has prohibited us from undertaking hardships for which we are not yet ready. With practice it will come, in time.

7) Quote the verse that Master Shantideva uses to describe how to become accustomed to great bodhisattva deeds gradually.

The Guide has sent us at the beginning
To do our acts of giving
With vegetables and the like.
When we've become accustomed to that
Then later on we'll gradually be able
To give away even our flesh.

འཚོད་མ་ལ་སོགས་སྐྱེན་པ་ལའང་།

འདྲེན་པས་ཐོག་མར་སྦྱོར་བར་མཛད།

དེ་ལ་གོམས་ནས་བྱིན་ས་ནི།

རིམ་གྱིས་རང་གི་ཤ་ཡང་གཏོང་།

*tsuma lasok jinpa la-ang
drenpe tokmar jorwar dze
dela gom ne chi ne ni
rim gyi rang gi sha yang tong*



COURSE XI
Guide to the Bodhisattva's Way of Life,
Part II

Answer Key, Class Six

1) Explain the reason why bodhisattvas with great compassion feel no physical pain or mental suffering over giving away even their own bodies.

These bodhisattvas have already advanced very far along the path, and so they have stopped negative deeds, and have greatly reduced their tendency to see things as self-existent. They are therefore not creating the karma necessary to perceive these things as suffering.

2) What are the two things which, according to Master Shantideva, cause all our physical and mental pain? (Tibetan track answer in Tibetan.)

What causes our mental and physical pain are (1) the tendency to believe in a self-existent me and mine, as well as (2) bad deeds such as killing and the like.

གང་ཟག་གི་བདག་དང་བདག་གིར་ཞེན་པ།

gangsak gi dak dang dakgir shenpa

སློབ་གཙོད་སོགས་ཀྱི་སློབ་པ།

sokchu sok kyi dikpa

3) Name and describe the four forces used to smash the things that work against effort aimed at helping all beings. (Tibetan track name in Tibetan and describe in English.)

a) The force of will, where you feel a great desire to practice properly after contemplating upon karma and its consequences.

མེས་པའི་སློབ་ས།

mupay top

- b) The force of steadfastness, where you never undertake any activity before you have first analyzed its benefit; but where, once you have analyzed the activity's benefit and undertaken it, you never turn back until you have brought it to its final end.

བརྟན་པའི་སྣོབས།

tenpay top

- c) The force of joy, where you apply your efforts without a break, and feel insatiable in your goodness, like a child engrossed in a game.

དགའ་བའི་སྣོབས།

gaway top

- d) The force of leaving off, where you put forth effort until you are tired in body and mind, then leave off to rest properly, and after that return to your efforts immediately.

དོར་བའི་སྣོབས།

dorway top

- 4) Relate and explain the metaphor used in the *Sutra of the Diamond Banner* to illustrate the kind of confidence required for bringing to a successful conclusion all those good deeds which we undertake.

This text states that, when the sun shines upon the earth, it is never stopped from shining by the fact that some people may be blind, or that some mountains may be taller than others—the sunlight touches any location that is ready to receive it. Just so, bodhisattvas perform their activities for the sake of others: their deeds are never stopped by the problems that certain individuals may have in receiving them, and these deeds ripen and liberate those disciples who are ready to receive them.

5) What is Master Shantideva's reasoning for saying that we should be willing to undertake our deeds on behalf of living beings all by ourselves, even if no one else helps us? (Tibetan track give the relevant four lines from the root text in Tibetan and explain in English.)

He says that, since the great majority of living beings have no idea at all what they should do even to help themselves, for they are at the complete mercy of their mental afflictions, it is no surprise that they might be unwilling to help us in deeds meant to aid all other beings. Therefore we should be ready at all times to undertake our virtuous deeds gladly by ourselves, without any help from anyone else at all.

ཉོན་མོངས་དབང་མེད་འཇིག་རྟེན་འདིས།

རང་དོན་སྐྱབ་པར་མི་རུས་པས།

འགྲོ་བས་བདག་ལྟར་མི་རུས་ཏེ།

དེ་བས་བདག་གིས་འདི་བྱའོ།

nyonmong wangme jikten di

rangdun druppar minupe

drowe daktar minu te

dewe dakgi di jao

6) Relate and explain the metaphor of the crow, the snake, and the garuda.

Even a crow can act like a great garuda bird, the traditional foe of vipers, in attacking a snake which is already dead. If our attempt to practice the remedies for suffering life are weak, then even a small obstacle—such as feeling somewhat discouraged—can stall our efforts completely.

7) List five of the problems associated with pride, which Master Shantideva cautions us to avoid as we build up our positive feelings of confidence in our practice. (Tibetan track name six in Tibetan.)

Choose any five of the following:

a) It will drag us to the lower realms

ངན་འགྲོར་ཁྲིད།
ngendror tri

b) Even if we are born human, it will ruin the feast of happiness we could have enjoyed

ཡིད་བདེ་བ་བཅོམ།
yi dewa chom

c) We will have to live by begging, without enough to eat

སློང་མོས་འཚོ་བ།
longmu tsowa

d) We will be as the subjects of others, as slaves or servants

གཞན་གྱི་དབང་དུ་གྱུར་པ།
shen gyi wangdu gyurpa

e) We will be stupid, lacking intelligence

ཤེས་པ་སྒྲིན་པ།
shepa lenpa

f) We will be ugly physically

གཟུགས་མི་སྐྱུག་པ།
suk mi-dukpa

g) We will have no self-confidence

ཉམ་ཚུང་བ།

nyam chungwa

h) We will be abused by others, even if we have done nothing to hurt them

གཞན་གྱིས་བརྟམ་པ།

shen gyi nyepa

8) Relate and explain the metaphor of the razor and the honey. (Tibetan track in Tibetan.)

The honey consists of all the attractive sense objects of this realm ; the razor is the fact that they cannot satisfy us, no matter how much we consume them, and ultimately they lead us to negative deeds that cause more of the circle of suffering.

སྐྱུ་གྱིའི་སོར་ཆགས་པའི་སྤང་རྩི་བཞིན།

འདོད་པ་རྣམས་ནས་ངོམས་པ་མེད།

pudriy sor chakpay drangtsi shin

dupa nam ne ngompa me

9) What reasoning does Master Shantideva use to prove that we are capable of watching our minds closely and keeping them away from anger and the like?

Suppose a person gave us a bowl of oil and told us to walk across a room with it, and then followed us with a sword at our neck, and told us he would slice our throats if we spilled even a single drop. We would never spill the drop. This proves that, if we set our minds to it, we are capable of extraordinary concentration in avoiding mental afflictions, if we really want to.



COURSE XI
Guide to the Bodhisattva's Way of Life,
Part II

Answer Key, Class Seven

1) Relate and explain the metaphor which Master Shantideva uses to describe the reasons why we must develop meditative quietude.

The mental afflictions are like a great wild beast, and any person who allows themselves to be either agitated or dull mentally is in imminent danger of being destroyed, as much as if they had their head in the beast's mouth, between its fangs.

2) Give a short, definitive description of meditative quietude, which is called *shamata* in Sanskrit and *shi-ne* in Tibetan. (Tibetan track in Tibetan.)

That singlemindedness which is imbued with the exceptional bliss of practiced ease due to deep singlepointed meditation on its object.

རང་གི་དམིགས་པ་ལ་རྩེ་གཅིག་ཏུ་མཉམ་པར་གཞག་སྟོབས་ཀྱིས་ཤིན་ཏུ་སྤངས་ཀྱི་
བདེ་བ་བྱུང་པར་ཅན་གྱིས་ཟེན་པའི་ཉིང་ངེ་འཇིག།

*ranggi mikpa la tse chik tu nyampar shak top kyi shinjang kyi dewa
kyeparchen gyi sinpay ting-ngen dzin*

3) Name the meditational level or platform you must reach and maintain in order to see emptiness directly. (Tibetan track in Tibetan.)

The level is known as "No lack of time" (*michokme*); it is a preliminary stage (*nyerdok*) within the first concentration level (*samten dangpo*), a kind of meditation which would normally lead to a form-realm birth. It's complete name in Tibetan therefore is *samten dangpoy nyerdok michokme*.

བསམ་གཏན་དང་པོའི་ཉེར་བསྟོབས་མི་སྟོབས་མེད།

samten dangpoy nyerdok michokme

- 4) Give a short, definitive description of special insight, which is called *vipashyana* in Sanskrit and *hlak-tong* in Tibetan. (Tibetan track in Tibetan.)

That wisdom which is full of the exceptional bliss of practiced ease by power of the analysis of its object, and which is founded upon quietude.

རང་གི་རྟེན་ཞི་གནས་ལ་བརྟེན་ནས་རང་གི་དམིགས་པ་ལ་སོ་སོར་དབྱུང་སྟོབས་
གྱིས་ཤིན་སྐྱེངས་གྱི་བདེ་བ་བྱུང་པར་ཅན་གྱིས་ཟེན་པའི་ཤེས་རབ།

*rang gi ten shine la ten ne ranggi mikpa la sosor chetop kyi shinjang kyi
dewa kyeparchen gyi sinpay sherab*

- 5) List the causes for attachment to the world, an attitude which works against the development of meditative quietude. (Tibetan track in Tibetan.)

The attitude is caused inwardly by a craving focused upon oneself, which comes because you grasp to a "me" and "mine" which exists independently. Outwardly you have a craving for gain, or having others honor you, praise you, and so on. Both prevent you from eliminating an attachment for the world.

བདག་དང་བདག་གིར་ཞེན་པ་ལ་བརྟེན་ནས་ནང་སེམས་ཅན་ལ་ཆགས་པ།
ཕྱི་རྟེན་པ་དང་བཀུར་སྟོབས་དང་ཚོགས་བཅད་སོགས།

*dak dang dakgir shenpa la tenne nang semchen la chakpa, chi nyepa dang
kurti dang tsikche sok*

6) List the five obstacles to a meditative state of mind, by quoting the relevant lines from the *Letter to a Friend*, written by the realized being Nagarjuna. (Tibetan track in Tibetan.)

**. . .the five obstacles to meditation:
Restless desire and missing a person or thing;
Feelings of malice; drowsiness and dullness;
Attraction to sense objects; and unresolved doubts.**

རྣོད་དང་འགྱོད་དང་གཞོད་སེམས་སྐྱབས་པ་དང་།

གཉིད་དང་འདོད་ལ་འདུན་དང་ཐེ་ཚོམ་སྟེ།

སྐྱིབ་པ་ལྟ་པོ་

*gu dang gyu dang nusem mukpa dang
nyi dang du la dun dang te-tsom te
drippa ngapo...*

7) Relate the five ways Master Shantideva describes for courting those of the opposite sex, and the attitude that might be appropriate once you have attracted them.

- a) Beg them to have a relationship with you.
- b) Avoid no bad deed in seeking to attract them.
- c) Avoid no loss of reputation in seeking them.
- d) Engage in any kind of reckless or dangerous behavior to get them.
- e) Use up all your money and other resources to get them.

Proper attitude: As you lift her silken veil and look into her gentle, loving eyes, think of how this same face is going to lie rotting under a death-shroud, and the birds of prey will come to the burial ground to lift the veil, and show you how she really looks; you will run away from her as fast as your legs can carry you.

8) Relate the paradox of lifetime and money described by Master Shantideva.

If you don't dedicate your younger years to the pursuit of money, you won't have any to enjoy when you're older. If you do dedicate your younger years to the pursuit of money, you'll be too exhausted by the time you're older to enjoy it anyway.



COURSE XI
Guide to the Bodhisattva's Way of Life,
Part II

Answer Key, Class Eight

1) Master Shantideva describes the joys of living in forest solitude, and then urges us to spend our time there in the woods, in gentle walks and thoughts of helping others through developing the wish for enlightenment. What method does Master Shantideva recommend first for meditating upon this wish? (Tibetan track in Tibetan.)

He recommends first the practice of learning to treat ourselves and others exactly the same.

བདག་གཞན་མཉམ་པ།

dakshen nyampa

2) Relate and explain the metaphor that Master Shantideva uses to counter the objection that we could never learn to think of all the different kinds of beings as "me."

He gives the metaphor of the different parts of the body, such as the hands and legs. Even though they are many different parts, we still conceive of them as one body belonging to one person, and something that we should care for as we care for our body. Just so we should work to assure the happinesses and remove the sufferings of each and every type of being, since we can learn to think of them as "me."

3) How does Master Shantideva address the objection that we could never learn to treat ourselves and others exactly the same, since their pain does not hurt us, and our pain does not hurt them?

He notes that the fact that we find our own pain unbearable is simply a result of the habit of conceptualizing ourselves as we do. He says that, even though their pains do not touch us directly, we can learn to feel that the pains of all beings are unbearable if we learn to conceptualize all of them as ourselves.

4) Give the two logical proofs that Gyaltsab Je designs from the root text of Master Shantideva, to prove the reasonableness of compassion and love. (Tibetan track in Tibetan.)

Consider the pain of other living beings.
It is right that I must stop it,
Because it is pain.
It's like, for example, the pain that I feel myself.

སེམས་ཅན་གཞན་གྱི་སྐྱུ་ག་བསྐྱེལ་ཚེས་ཅན།

བདག་གིས་བསལ་བར་རིགས་ཏེ།

སྐྱུ་ག་བསྐྱེལ་ཡིན་པའི་ཕྱིར།

དཔེར་ན་བདག་གི་སྐྱུ་ག་བསྐྱེལ་བཞིན་ནོ།

semchen shen gyi duk-ngel chuchen

dak gi selwar rik te

duk-ngel yinpay chir

per na dak gi duk-ngel shin no

Consider the things that bring happiness to other living beings.
It is right that I must work to bring them about,
Because each person out there is a living being.
It's like, for example, the way I work to bring happiness to my own body.

སེམས་ཅན་གཞན་གྱི་བདེ་བ་ཚེས་ཅན།

བདག་གིས་བསྐྱེལ་བར་བྱ་རིགས་ཏེ།

སེམས་ཅན་པ་རོལ་པོ་སེམས་ཅན་ཡིན་པའི་ཕྱིར།

དཔེར་ན་བདག་གི་ལྷུས་ལ་བདེ་བ་བསྐྱེལ་བ་བཞིན་ནོ།

semchen shen kyi dewa chuchen

dak gi druppar ja rik te

semchen parulpo semchen yinpay chir

perna dakgi lu la dewa druppa shin no

5) What are the two very famous reasons that Master Shantideva gives to show that it is very wrong for us to work to get happiness only for ourselves, and remove only our own suffering? (Tibetan track in Tibetan.)

The reasons are that we are no different: we are all completely the same in wanting happiness, and completely the same in wanting to avoid suffering. Given that we are completely the same, there is no logic to working to achieve only my own happiness and to avoid only my own suffering.

བདག་དང་གཞན་གཉིས་ཀ་བདེ་བ་འདོད་དུ་མཚུངས་པ་དང་། ལྷག་བསྐྱེལ་མི་
འདོད་པར་མཚུངས་པ།

*dak dang shen nyika dewa du du tsungpa dang, duk-ngel mindupar
tsungpa*



COURSE XI
Guide to the Bodhisattva's Way of Life,
Part II

Answer Key, Class Nine

1) In this latter section of the chapter, Master Shantideva gives another argument why it is wrong to say that we don't have to protect others from pain since we cannot feel their pain ourselves. Relate this argument.

He says that, if someone claims that they need not remove the pain of others since they cannot feel that pain directly, then we should never take steps in the present time to care for our future selves, since we cannot feel their pain directly at this time. For example, we tend to put up retirement money for a person who is essentially someone different from us, or plan in the morning to avoid a problem in the evening, and also avoid bad deeds for the sake of another person in our future life.

2) Master Shantideva mentions two examples of the parts of a whole, and gives a metaphor for each one. Relate the examples and the metaphors. (Tibetan track in Tibetan.)

a) Collection of parts of a person, referring to the hands and feet and so on of the body; the metaphor is an army composed of many kinds of fighters

ཚོགས་པ། དམག
tsokpa, mak

b) Stream of a person, referring to the person as a sum of the person as he or she existed at different points in time; the metaphor is a string of beads or flowers, known collectively as a "rosary" or "string."

གུ། བྲོང་བ།
gyu, trengwa

3) Master Shantideva does not accept the argument that we care for different parts of ourselves because they exist in these two senses. Why?

He says that the "me" which we conceptualize from looking either at the collection of parts at a single time, or the collection of different times of the person in the sense of a stream, is unreal, artificial; he says that the delineation of this "me" is arbitrary and can just as well be stretched out to include all other beings.

4) What example does Master Shantideva give to show that, with practice, we can learn to think of other people's eyes as "my eyes," and so on?

With practice we learn to think of a few drops of blood and semen which belong to someone else as being ourselves, even though there is no "me" there inherently, from the beginning. If we practice then we will find no difficulty in thinking of others' bodies as being our own.

5) What reason does Master Shantideva give for saying that, eventually, we won't think of working for others as anything amazing, nor feel any conceit for doing so. (Tibetan track in Tibetan.)

When we come to see others as ourselves, then we won't find it amazing or find any reason for conceit when we care for them: a person does not congratulate himself for feeding himself his own supper.

རང་གི་ཟས་ཟོས་ནས་ལན་ལ་རི་བ་མི་རྒྱལ།

rang gi sesu ne len la rewa mi-gyap

6) Write and memorize the two verses in which Master Shantideva identifies the sources of all pain and all happiness in the world.

The total amount of happiness
That exists in the world has come from
Wanting to make others happy.
The total amount of suffering
That exists in the world has come from
Wanting to make yourself happy.

What need is there for many words?
The children of the world
Work for their own sake;
The able Buddhas do their labor
For the sake of others—
Come and see the difference.

།འཇིག་རྟེན་བདེ་བ་ཇི་སྟེན་པ།
།དེ་ཀུན་གཞན་བདེ་འདོད་ལས་བྱུང་།
།འཇིག་རྟེན་སྐྱུག་བསྐྱེལ་ཇི་སྟེན་པ།
།དེ་ཀུན་རང་བདེ་འདོད་ལས་བྱུང་།

jikten dewa ji-nyepa
de kun shen de du le jung
jikten duk-ngel ji-nyepa
de kun rang de du le jung

།མང་དུ་བཤད་ལྟ་ཅི་ཞིག་དགོས།
།བྱིས་པ་རང་གི་དོན་བྱེད་དང་།
།བྱུང་བ་གཞན་གྱི་དོན་མཇེད་པ།
།འདི་གཉིས་གྱི་ནི་བྱུང་བར་ལྟོས།

mangdu sheta chishik gu
jipa ranggi dunje dang
tuppa shen gyi dun dzepa
di nyi kyi ni kyepar tu

7) Name five of the reasons Master Shantideva gives for why wise people come to see the body as the enemy.

To give the body food and drink, we (1) kill animals and (2) lay traps for other people. To win profit and the respect of others, we would (3) kill even our own parents, or (4) steal from the Three Jewels, all of which will lead us to (5) burn in the lowest hell of No Respite.



COURSE XI
Guide to the Bodhisattva's Way of Life,
Part II

Answer Key, Class Ten

1) Name two kinds of problems that Master Shantideva says we "cannot see" and which are caused by self-cherishing.

We cannot see, we cannot understand, that the reason we cannot reach our ultimate goal—enlightenment, and our immediate goals—happiness here in the cycle of life, such as financial success—is that we are constantly engaged in the act of cherishing ourselves.

2) What is the greatest single demon of all, and what metaphor does Master Shantideva use to describe it? (Tibetan track in Tibetan.)

The greatest single demon in the world is the habit of cherishing ourselves instead of others; and Master Shantideva compares having this attitude to holding a coal of fire in our hands: until such time as we let go of it, it will continue to burn us.

རང་གཅེས་འཇིན།

rang chendzin

མི་མ་བཏང་ན། སྲིག་པ་སྤོང་མི་ལུས།

me matang na, sekpa pong mi nu

3) How does Master Shantideva advise us to think of our clothes and other possessions?

We have already dedicated our lives to be the servants of others, and so our clothes and so on are completely owned by other people, who by our own agreement are our masters. We should constantly remember who really owns what we wear and use, as a slave regards the clothes and so on given for his or her use by their master, and be ready at any given point to tear them away from us and give them to others.

4) What does it mean when Master Shantideva says that we should practice three attitudes towards those who are higher than, the same as, and lower than ourselves? (Tibetan track give the three attitudes and the three objects of the attitudes.)

We are to put ourselves in others' places, and practice how unjust it feels when they (we) are thinking about us (them): jealousy (*trakdok*) towards those who are superior (*towa*); competitiveness (*drensem*) towards those who are the same (*nyampa*), and pride (*ngagyel*) towards those who are inferior (*menpa*).

ཕྱག་དོག་ མཐོ་བ།

trakdok, towa

འབྲུན་སེམས། མཉམ་པ།

drensem, nyampa

ང་རྒྱལ། དམན་པ།

nga-gyel, menpa

5) Name six good things that the bodhisattva thinking of himself as others wishes on others pictured as him. (Tibetan track in Tibetan.)

a) He should get all honor, but not us.

བཀུར་རྗེ།

kurti

b) He should get things, but not us.

རྗེ་དཔ།

nyepa

c) He should be praised, we should be belittled.

བརྗོད་པ།

tupa

d) He should have all happiness, and we all pain.

བདེ་བ།
dewa

e) He should relax, we should do all the work.

ལས་མིན་པའི་བདེ་བ།
le mepay dewa

f) He should get famous, we should remain unknown.

བྲགས་པ།
drakpa

6) What answer does Master Shantideva give to those who complain that, although they have worked for other people for a long time, they have not seen any result yet in their own lives?

He says very bluntly that, if we had actually engaged in the practice of exchanging ourselves and others earlier, it would be impossible for us to be in this condition now, suffering, instead of enjoying enlightenment.

7) How does Master Shantideva advise us to think of whatever good qualities we may happen to have?

Our basic nature is lousy, and any good qualities that we do have are pretty much an accident. Keep your good qualities absolutely secret.

8) What, according to Master Shantideva, is the inevitable result of caring closely and serving this body?

The more we serve it, the more sensitive it becomes; for example, rich people who have the money to care closely for their bodies get more and more sensitive to minor problems physically.

9) Why does Master Shantideva compare the body to a dead piece of wood?

Like a piece of wood, the body has itself no feelings of attachment or anger; it doesn't really care whether it is eaten by vultures or worshiped by us. It is our own minds which make it an object of anger or attachment.



COURSE XI
Guide to the Bodhisattva's Way of Life,
Part II

Tibetan Language Study Guide

Class One

བྱང་རྒྱལ་སེམས་དཔའི་སྡོད་པ་ལ་འཇུག་པ།
jangchub sempay chupa la jukpa

རྒྱལ་སྐས་འཇུག་ངོགས།
gyalse juk-ngok

བྱང་རྒྱལ་སེམས་དཔའ་ལ་དམིགས་པའི་ཁོང་གྲོ་གཅིག་གིས་དག་ཅུ་ཅུ་བ་ནས་
འཇོམས་པར་བྱེད་པ།
jangchub sempa la mikpay kongtro chik gi ge-tsa tsawa ne jompar jepa

།གལ་ཏེ་བཅོས་སུ་ཡོད་ན་ནི།
།དེ་ལ་མི་དགར་ཅི་ཞིག་ཡོད།
།གལ་ཏེ་བཅོས་སུ་མེད་ན་ནི།
།དེ་ལ་མི་དགར་བྱས་ཅི་པན།
gelte chusu yu na ni
de la migar chishik yu
gelte chusu me na ni
de la miga je chi pen

སེམས་ཀྱི་འཛིན་སྐྱེད་ས་ཐམས་ཅད་གོམས་པའི་རྩ་བ་ཅན་ཡིན་པས་གོམས་ན་སློ་
བར་མི་འགྱུར་བའི་སེམས་ཀྱི་ཚོས་གང་ཡང་མེད།

*sem kyi dzintang tamche gompay tsawachen yinpe gomna lawar min-
gyurway sem kyi chu gang-yang me*

སྐྱུག་བསྐྱེལ་དང་དུ་ལེན་པའི་བཟོད་པ།
duk-ngel dangdu lenpay supa

ཚོས་ལ་ངེས་པར་སེམས་པའི་བཟོད་པ།
chula ngepar sempay supa

གཞོན་པ་བྱེད་པ་ལ་ཇི་མི་སྐྱམ་པའི་བཟོད་པ།
nupa jepa la ji mi-nyampay supa

Class Two

གཙོ་བོ།
tsowo

བདག།
dak

བདག་ཤེས་རིག་གི་སྐྱེས་བུ།
dak sherik gi kyebu

རྟག་པའི་དངོས་པོ།
takpay ngupo

མི་རྟག་པ། འདུས་བྱས། བྱས་པ། དངོས་པོ།
mitakpa duje jepa ngupo

Class Three

ཡིད་ནི་ལུས་ཅན་མ་ཡིན་པས།
སྐྱུས་ཀྱང་གང་དུའང་གཞོམ་མི་རུས།
yi ni luchen mayinpe
su kyang gang duang shom mi nu

སངས་རྒྱས་སོགས་ལ་གཞོད་མི་མངའ།
sanggye sokla nu mi nga

སྣ་མའི་རྩལ་གྱིས་རྒྱན་དག་ལས།
འགྱུར་བར་མཐོང་ནས་སློབ་བརྗོན།
ngamay tsul gyi kyen dak le
gyurwar tongne trowa dok

འདི་ལྟར་པར་གཞོད་མ་བྱས་ན།
འགའ་ཡང་གཞོད་པ་མི་བྱེད་དོ།
ditar parnu majena
gayang nupa mije do

ཡང་དག་པར་སྐྱད་པའི་མདོ་ལས། སེམས་ཅན་གྱི་ཞིང་ནི་སངས་རྒྱས་ཀྱི་ཞིང་སྟེ།
སངས་རྒྱས་ཀྱི་ཞིང་དེ་ལས་སངས་རྒྱས་ཀྱི་ཚེས་རྣམས་ཐོབ་པར་འགྱུར་གྱི་དེར་ནི་
ལོག་པར་སྐྱབ་པར་མི་དུགས་སོ།

*yangdakpar dupay do le, semchen gyi shing ni sanggye kyi shing te,
sanggye kyi shing de le sanggye kyi chu nam toppar gyur gyi der ni lokpar
druppar mi rik so*

Class Four

བཙོན་གང་དག་ལ་སྟོ་བའོ།

tsun gang ge la trowao

ལེ་ལོ།

lelo

བྱ་ངན་ལ་ཞེན་པ།

ja-ngen la shenpa

སྦྱིད་ལུག།

gyiluk

སྟོ་མ་ལས།

nyomle

གཉིད་ལ་བརྟེན་པའི་སྦྱིད་པ།

nyila tenpay sepa

འཁོར་བའི་སྐྱུག་བསྐྱེད་ལ་མི་སྟོ་བ།

korway dukngel la mi-kyowa

རང་སྦྱིག་དྲན་པས་གདུང་བ།

rangdik drenpe dungwa

དསྟལ་བའི་སྐྱོ་ཐོས་པ།

nyelway dra tupa

སྐྱག་པས་མི་གཙང་ལུས་གོས།

trakpe mi-tsang lu gu

སྟེན་པར་འགྱུར།

nyupar gyur

དགེ་ལ་བརྩོན་མེད་འབྲས་བུ་བདེ་བ་འདོད་པ།

ge la tsunme drebu dewa dupa

ལྷ་འདྲ་ཡུན་རིང་གསོན་དུ་རི་བ།

hlandra yunring sun du rewa

སུན་རྒྱུང་སྐྱག་བསྟལ་གཞོན་མང་།

sen chung duk-ngel nu mang

Class Five

གོ་ཆའི་བརྩོན་འགྲུས།

gochay tsundru

སྟོར་བའི་བརྩོན་འགྲུས།

jorway tsundru

ལྷུར་སླང་བ།

hlur langwa

བདག་ཉིད་དབང་བྱ།

daknyi wangja

སངས་རྒྱས་སུ་འགྱུར་རུང་།

sanggye su gyur rung

རང་བཞིན་གནས་རིགས།

rangshin nerik

རྒྱས་འགྱུར་གྱི་རིགས།

gyen-gyur gyi rik

བྱི་གན་རྒྱ་བོའི་རྒྱད་ཀྱི་སེམས་བདེན་སྟོང་།

kyigen gyawoy gyu kyi sem dentong

བྱི་གན་རྒྱ་བོའི་རྒྱད་ཀྱི་ཟག་མེད་སེམས་ཀྱི་ས་བོན།

kyigen gyawoy gyu kyi sakme sem kyi sabun

ཚོས་དབྱིངས་གང་ཞིག

chuying gang shik,

།ངོ་བོ་ཉིད་སྐྱར་འགྱུར་རུང་།

ngowo nyikur gyur rung

རང་བཞིན་གནས་རིགས་ཀྱི་མཚན་ཉིད།
rangshin nerik kyi tsennyi

།ཚོད་མ་ལ་སོགས་སྐྱེན་པ་ལའང་།
།འདྲེན་པས་ཐོག་མར་སྐྱོར་བར་མཛད།
།དེ་ལ་གོམས་ནས་བྱི་ནས་ནི།
།རིམ་གྱིས་རང་གི་ཤ་ཡང་གཏོང་།
*tsuma lasok jinpa la-ang
drenpe tokmar jorwar dze
dela gom ne chi ne ni
rim gyi rang gi sha yang tong*

Class Six

གང་ཟག་གི་བདག་དང་བདག་གིར་ཞེན་པ།
gangsak gi dak dang dakgir shenpa

སྐྱོག་གཙོད་སོགས་ཀྱི་སྐྱིག་པ།
sokchu sok kyi dikpa

མོས་པའི་སྟོབས།
mupay top

བརྟན་པའི་སྟོབས།
tenpay top

དགའ་བའི་སློབས།

gaway top

དོར་བའི་སློབས།

dorway top

ཉོན་མོངས་དབང་མེད་འཇིག་རྟེན་འདིས།

རང་དོན་སྐྱབ་པར་མི་རུས་པས།

འགྲོ་བས་བདག་ལྟར་མི་རུས་ཏེ།

དེ་བས་བདག་གིས་འདི་བྱའོ།

nyonmong wangme jikten di

rangdun druppar minupe

drowe daktar minu te

dewe dakgi di jao

ངན་འགྲོར་གྲིད།

ngendror tri

ཡིད་བདེ་བ་བཅོམ།

yi dewa chom

སློང་མོས་འཚོ་བ།

longmu tsowa

གཞན་གྱི་དབང་དུ་གྱུར་པ།
shen gyi wangdu gyurpa

ཤེཔ་པ་ལྷེན་པ།
shepa lenpa

གཟུགས་མི་སྤྱད་པ།
suk mi-dukpa

ཉམ་ཚུང་བ།
nyam chungwa

གཞན་གྱིས་བརྟམ་པ།
shen gyi nyepa

སྤྱི་གྱིའི་སོར་ཆགས་པའི་སྤྲང་ཙི་བཞིན།
འདོད་པ་རྣམས་ནས་ངོམས་པ་མེད།
*pudriy sor chakpay drangtsi shin
dupa nam ne ngompa me*

Class Seven

རང་གི་དམིགས་པ་ལ་རྩེ་གཅིག་དུ་མཉམ་པར་གཞན་གྱོབས་ཀྱིས་ཤིན་སྤྲངས་ཀྱི་
བདེ་བ་ཁྱད་པར་ཅན་གྱིས་ཟེན་པའི་ཉིང་ངེ་འཇོན།
*ranggi mikpa la tse chik tu nyampar shak top kyi shinjang kyi dewa
kyeparchen gyi sinpay ting-ngen dzin*

བསམ་གཏན་དང་པོའི་ཉེར་བསྐྱབས་མི་སྣུ་གསུམ་མེད།

samten dangpoy nyerdok michokme

རང་གི་རྩེན་ཞི་གནས་ལ་བརྩེན་ནས་རང་གི་དམིགས་པ་ལ་སོ་སོར་དབྱུང་སྟོབས་

གྱིས་ཤིན་སྐྱུངས་གྱི་བདེ་བ་བྱུང་པར་ཅན་གྱིས་ཟིན་པའི་ཤེས་རབ།

*rang gi ten shine la ten ne ranggi mikpa la sosor chetop kyi shinjang kyi
dewa kyeparchen gyi sinpay sherab*

བདག་དང་བདག་གིར་ཞེན་པ་ལ་བརྩེན་ནས་ནང་སེམས་ཅན་ལ་ཆགས་པ།

ཕྱི་རྩེད་པ་དང་བཀུར་སྟོལ་དང་ཚིགས་བཅད་སོགས།

*dak dang dakgir shenpa la tenne nang semchen la chakpa, chi nyepa dang
kurti dang tsikche sok*

འཁོད་དང་འགྲོད་དང་གཞོད་སེམས་སྐྱུགས་པ་དང་།

འགཉིད་དང་འདོད་ལ་འདུན་དང་ཐེ་ཚོམ་སྟེ།

སྐྱིབ་པ་ལྟ་བུ་...

*gu dang gyu dang nusem mukpa dang
nyi dang du la dun dang te-tsom te
drippa ngapo...*

Class Eight

བདག་གཞུན་མཉམ་པ།

dakshen nyampa

སེམས་ཅན་གཞན་གྱི་སྐྱབ་བསྐྱེལ་ཚོས་ཅན།

བདག་གིས་བསལ་བར་རིགས་ཏེ།

སྐྱབ་བསྐྱེལ་ཡིན་པའི་ཕྱིར།

དཔེར་ན་བདག་གི་སྐྱབ་བསྐྱེལ་བཞིན་ནོ།

semchen shen gyi duk-ngel chuchen
dak gi selwar rik te
duk-ngel yinpay chir
per na dak gi duk-ngel shin no

སེམས་ཅན་གཞན་གྱི་བདེ་བ་ཚོས་ཅན།

བདག་གིས་བསྐྱབ་པར་བྱ་རིགས་ཏེ།

སེམས་ཅན་པ་རོལ་པོ་སེམས་ཅན་ཡིན་པའི་ཕྱིར།

དཔེར་ན་བདག་གི་ལྷས་ལ་བདེ་བ་བསྐྱབ་པ་བཞིན་ནོ།

semchen shen kyi dewa chuchen
dak gi druppar ja rik te
semchen parulpo semchen yinpay chir
perna dakgi lu la dewa druppa shin no

བདག་དང་གཞན་གཉིས་ཀ་བདེ་བ་འདོད་དུ་མཚུངས་པ་དང་། སྐྱབ་བསྐྱེལ་མི་

འདོད་པར་མཚུངས་པ།

dak dang shen nyika dewa du du tsungpa dang, duk-ngel mindupar
tsungpa

Class Nine

ཚོགས་པ། དམག།

tsokpa, mak

རྒྱུ། བྲེང་བ།

gyu, trengwa

རང་གི་ཟས་ཟོས་ནས་ལན་ལ་རེ་བ་མི་རྒྱབ།

rang gi sesu ne len la rewa mi-gyap

།འཇིག་རྟེན་བདེ་བ་ཇི་སྟེང་པ།

།དེ་ཀུན་གཞན་བདེ་འདོད་ལས་བྱུང་།

།འཇིག་རྟེན་སྐྱབས་བསྐྱེལ་ཇི་སྟེང་པ།

།དེ་ཀུན་རང་བདེ་འདོད་ལས་བྱུང་།

jikten dewa ji-nyepa

de kun shen de du le jung

jikten duk-ngel ji-nyepa

de kun rang de du le jung

།མང་དུ་བཤད་ལྟ་ཅི་ཞིག་དགོས།

།བྱིས་པ་རང་གི་དོན་བྱེད་དང་།

།ཐུབ་པ་གཞན་གྱི་དོན་མཛད་པ།

།འདི་གཉིས་གྱི་ནི་བྱུང་པར་སྟོས།

mangdu sheta chishik gu

jipa ranggi dunje dang

tuppa shen gyi dun dzepa

di nyi kyi ni kyepar tu

Class Ten

རང་གཅེས་འཇོན།

rang chendzin

མི་མ་བཏང་ན། སྲིག་པ་སྲོང་མི་རུས།

me matang na, sekpa pong mi nu

ཕྱག་དོག མཐོ་བ།

trakdok, towa

འབྲན་སེམས། མཉམ་པ།

dresem, nyampa

ང་རྒྱལ། དམན་པ།

nga-gyel, menpa

བཀུར་སྲི།

kurti

སྲེད་པ།

nyepa

བསྟོད་པ།

tupa

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Language Study Guide

བདེ་བ།

dewa

ལས་མེད་པའི་བདེ་བ།

le mepay dewa

བྲགས་པ།

drakpa



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GUIDE TO THE BODHISATTVA'S WAY OF LIFE - PART 2

COURSE

Level 4 of Middle-Way Philosophy (*Madhyamika*)

