



The Asian Classics Institute

△△ Diamond Mountain University

In-Depth Course III

Master Shantideva's Guide to the Bodhisattva's Way of Life
Exchanging Self & Others



Master Shantideva



The Asian Classics Institute



Diamond Mountain University

Name:
Date:
Location:
Track:
Grade:

IN-DEPTH COURSE III

Master Shantideva's Guide to the Bodhisattva's Way of Life Exploring the Border Between You and Me

Course Syllabus

Course Background and Syllabus

Please note! Master Shantideva's text, which is included in full in this reading, sounds easy to understand—but it's not. We strongly encourage you to read these verses in conjunction with listening to the audio tapes of explanation, or even better attend a course (such as those sponsored by ACI) where the verses are explained by a qualified teacher.

This third course of the ACI In-Depth Course Series presents the entire section on the practice of exchanging ourselves and others, which is a large part of the chapter on meditation (Chapter Eight) from *The Guide to the Bodhisattva's Way of Life* (*Bodhisattvacaryāvatāra*, *Byang-chug sems-dpa'i spyod-pa la 'jug-pa*, digital text number TD3871 from the Asian Classics Input Project), by Master Shantideva (c. 700 AD).

This course is meant to give much more detail on this subject than the related original ACI course, "Guide to the Bodhisattva's Way of Life, Part Two" (ACI Course XI), which covered only about half of this section on exchanging ourselves and others.

The reading material for this course consists of the 84 relevant verses of Master Shantideva's root text, and includes both the original Sanskrit and the Tibetan translation of these verses. Following a pattern of the ACI courses as we go deeper now with the in-depth courses, we will be taking a closer look at the original Sanskrit versions of the root texts.

Our goal will be to glean more of the original feel of the Buddhism taught in the land of its birth, India, in a language—Sanskrit—which is directly related to modern languages like English that many of use. And so we will be taking a special interest in places where checking the original Sanskrit wording gives us insights that we may miss out on if we utilize only the Tibetan translation.

For our basic English translation and interpretation of each verse, we will continue to rely heavily upon the extraordinary commentary written by Gyaltsab Je Dharma Rinchen (1364-1432), the eminent disciple of Je Tsongkapa who became the first holder of his throne after the Teacher passed on. This commentary is called *Entry Point for Children of the Victorious Buddhas* (*rGyal-sras 'jug-ngogs*, ACIP digital text S5436).

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With this course though we will also be using perhaps the most important commentary from ancient India upon Master Shantideva's work. This is *The Commentary to Difficult Points in the "Guide to the Bodhisattva's Way of Life"* (*Bodhicaryāvatāra Pañjikā*, *Byang-chub kyi spyod-pa la 'jug-pa'i dka' 'grel*, TD3872), composed by the Indian pandit Prajnyakara Mati (Prajñākaramati, or Shes-rab 'byung-gnas blo-gros in Tibetan). The literal meaning of this author's name is "The Intelligent One, the Source of Wisdom."

His explanation of our root text was of course written in Sanskrit; it was translated into Tibetan about a thousand years ago, and is found in the Tengyur collection of ancient commentaries to the word of Lord Buddha. It seems to have been one of the primary sources used by Gyaltsab Je for his own commentary. Because it was composed in part as a "word commentary," in the original Sanskrit, it sheds substantial new light on the meaning of Master Shantideva's text.

As with so many of the ancient Indian writers, our information about Prajnyakara Mati's life is scarce. Aside from his explanation of Master Shantideva's classic, he also composed a brief explanation of *The Ornament of Realizations* of Lord Maitreya—a text on the perfection of wisdom which forms the basis for several ACI courses. This work is also found in the Tengyur, and was translated by Ngok Londen Sherab, who was one of the teachers of Geshe Drolungpa, the author of *The Great Book on the Steps of the Teachings* (*bsTan-rim chen-mo*: the *Tenrim Chenmo*).

At least one catalog to the Tengyur also contains a reference to a commentary by Prajnyakara Mati on *The Letter to a Student*, composed by the early Indian master Chandragomin. This teacher's works also include an explanation of the bodhisattva vows that was used for the ACI course on the subject. The catalog goes on to make a special note here that Prajnyakara Mati wrote his commentary "out of a desire to benefit his own students."

We do read in numerous sources that Prajnyakara Mati was one of the six gatekeepers of the famous Indian Buddhist monastery of Vikramalashila, and that he shared this duty with none other than the illustrious Naropa. Naropa is said to have watched the northern gate, and Prajnyakara Mati the southern (although some sources also call him the Keeper of the Western Gate). We know that Master Naropa lived right around 1000 AD, so this helps dates Prajnyakara Mati as well.

The position of gatekeeper was a vital one for the monastery, since the keeper's main job was to intercept visiting masters of non-Buddhist traditions and, if necessary, engage in philosophical debate with them. The stakes were high, since the person who lost the debate—along with all everyone else living in his monastery or ashram—was required by custom to then give up his lineage and join that of the victor. We can imagine thus that Masters Naropa and Prajnyakara Mati were the best the monastery had to offer, and that they doubtless spent much time together, covering the same material. Certainly the teachings of the glorious Naropa and those of Master Shantideva complement each other perfectly.

One tradition, finally, states that Master Prajnyakara Mati reached a level where he could converse directly with Manjushri. This proved very useful in his frequent debates

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with scholars from other traditions, and in once case it is said that he was slipped some answers he needed simply by making a request to a painting of this angel.

Master Shantideva himself was one of the most famous (or infamous) members of Vikramalashila's sister monastery, Nalanda. Before stepping into this in-depth course on his instructions for battling selfishness, you will want to read his traditional biography, attached here. Doubtless, the Master applied many of the methods of exchanging ourselves and others you will learn here to his own brothers at Nalanda.

List of Classes

Class One: Hands and Feet (Chapter VIII, Verses 89-94)

An introduction to dakshen nyamje: the two practices of treating oneself and others the same; and exchanging oneself and others. Which of the practices comes first, and why. Comments on defining "me." The question of whether others' pain hurts me. A logical proof that we must work to remove the sufferings of others.

Class Two: The Democracy of Love (Verses 95-103)

The favorite verses of His Holiness the current Dalai Lama. The idea of "me" over time, and in the present moment. "Me" as simply what we think of as "me." Metaphors for the unreality of "me." Self-existence and the idea of "me." Is there a difference between my pain and others' pain?

Class Three: The Lost Art of Sacrifice (Verses 104-110)

Others' needs, versus our own. Sacrificing one for the needs of many. Why sacrifice is not really sacrifice. The tale of the bodhisattva Lovely Flower of the Moon. Lower and higher freedom. Hoping for karmic rewards. The degree to which we protect and cherish others.

Class Four: The Great Switch (Verses 111-119)

Once again, the power of habit. The great switch from treating others equally to including them into "me." Self-cherishing directed at others and me. How to cherish a lot of other people. The question of whether my body is "me." Overcoming pride in working for others. Calling on the name of Loving Eyes (Avalokiteshvara, or Chenresik).

Class Five: The Highest of Secret Practices (Verses 120-129)

Exchanging ourselves and others, as a secret practice. The reasons why the practice is kept secret. The body as an enemy, and a temple. The difference between cherishing oneself and holding to things as self-existent. The negative deeds inspired by self-cherishing. Re-investing good things that come to us. Notes on how the Tibetans translated Sanskrit texts. The idea of depriving ourselves for others. Karmic results of the desire to be better than others. Where all the pain and happiness of the world comes from.

Class Six: Come and See the Difference (Verses 130-139)

The results of cherishing ourselves, rather than others. Cherishing others as a necessity for both the goals of this life, and future lives. Ourselves as the servants of others. Several meanings of "ignorance." The refusal to let go of self-cherishing. Two senses of giving up ourselves. The practice of offering our eyes. Others as first priority.

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Class Seven: A Journey to the Dark Side (Verses 140-148)

Purposely practicing jealousy, competitiveness, and pride. How the practices are purified. The six aspects of jealousy. How to avoid getting discouraged. The heart-break of realizing who we are.

Class Eight: Sure He Becomes a Laughing-Stock (Verses 149-158)

More on practicing competitiveness. Making sure the bodhisattva becomes a laughing-stock. Things we can feel pride over, and how to excel in pride. What to do if—by chance—the bodhisattva should get some money. What to do if the bodhisattva relaxes. A summary of what self-cherishing has gotten us, over many lifetimes. Proof that we failed, in the past, to practice exchanging ourselves and others. Again, the power of habit.

Class Nine: Bossing the Bodhisattva Around (Verses 159-167)

The schizophrenia of getting something for ourselves. How to proceed, once we have switched. What to do if we see ourselves, or someone else, doing something wrong. How to react when others get some fame. Using our old bad karma. Doing the exchange with “style.” How to talk to our own mind.

Class Ten: I Have Sold You Now to Others (Verses 168-173)

The idea of “putting an end to the mind.” Smashing arrogance. Working for ourselves. Selling ourselves to others. What happens if we slip, after the sale. Fights we’ve had. Watching out for others to watch out for ourselves. The difference between getting what we want, and getting what we need. The ultimate need we supply to others, following the Master’s example.

A BRIEF BIOGRAPHY OF MASTER SHANTIDEVA

The following story recounts in brief some of the events in the life of the great bodhisattva Shantideva. It is a paraphrase of sections from the *Life Stories of the Lineage Teachers of the Steps of the Path* (*Lam-rim bla-ma brgyud-pa'i rnam-thar*) written by Yongdzin Yeshe Gyeltsen (1713-1793), the teacher of the eighth Dalai Lama.

Master Shantideva was born to the west of Bodhgaya, the Seat of the Diamond, in a place called Yulkor Mosang. His father was a king named Armor of Virtue, and his mother was said to be an emanation of Vajra Yogini, the Angel of Diamond. He was able to choose the details of his birth, and when he was born he was given the name Armor of Peace. In his childhood he had all the favorable conditions that he needed, and from his earliest age he revealed himself to be a master of the traditional philosophical and other sciences. When he was six years old he met a great practitioner of the secret teachings, and received an initiation and a practice for reaching the enlightened being named Manjushri, or Gentle Voice. As a child he made great efforts in this practice, doing its meditations and reciting its secret words, and was soon able to meet Gentle Voice himself. After meeting this holy being, Master Shantideva was able to receive many teachings from him directly.

When his father the King passed away, all the people of the land requested Prince Shantideva to be King. Because he had practiced the bodhisattva path in many previous lives, he had no desire to live a life of royalty, but so as not to upset the people he agreed. The night before his crowning ceremony though he had a dream. In the dream he saw Gentle Voice sitting on the King's throne, and He said, "Son, this is my seat and I am your Teacher. It would be improper for us to sit on the same seat." Upon waking he realized that it was wrong for him to enjoy the pleasures of owning a kingdom, and he ran away.

Master Shantideva first went to Nalandra Monastery where he met the supreme leader of all the learned scholars there. His name was Angel of Virtue, and from this teacher he took the commitment to leave the home life. It also was from this master that he received the name Shantideva, which means "Angel of Peace." At the monastery he served his preceptor well, studied the three collections of scripture, and became a great scholar. He continued to receive many teachings from Gentle Voice himself, and was able to grasp the meaning of all the Buddha's teachings, both open and secret. He eliminated all the different kinds of distraction, both inner and outer, and with this incredible focus of mind he reached a very high spiritual level. He then composed the

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A Brief Biography of Master Shantideva

works entitled the *Compendium of Trainings*, the *Compendium of the Sutras*, and other books which describe the amazingly powerful and effective way of the life of a bodhisattva. Master Shantideva perfected within himself the three characteristics of a great Buddhist master—teaching, debating, and writing—and continued to rise up all the spiritual levels and paths. He achieved the ability to remember everything he had ever been taught, the ability to perform miracles effortlessly, and incredible clairvoyance; thus he became a god among bodhisattvas.

This was his inner life, but to the eyes of impure people Shantideva seemed to be interested in only three things: eating, sleeping, and going to the toilet. He thus became known by the name Bhusuku, which means "Mister Three Thoughts." Because the only fitting activity for a man who has left the home life is to involve himself in teaching, some of the monks who could not see who he really was perceived Master Shantideva as someone who was just living off the kindness of the laypeople, and decided that they should expel him from the monastery. They asked him to recite a scripture from memory before a gathering of the monastery, hoping that their request would cause him to decide to leave on his own. He answered them by saying, "How could someone like me ever be able to recite scripture?" and declined. However they insisted that he do so, and eventually he agreed.

The entire monastery was then invited to this gathering, and a very high throne was set up, one without any stairs—so there was no way for anyone to climb atop it. But when the bodhisattva Shantideva reached the front of the throne, he touched it gently, and without the slightest effort he appeared sitting on top of it. He then asked and said, "Would you like me to recite something you have heard before, or something which you have never heard?" The assembly asked that he recite something that they had not heard before, and so he began to recite that book which we call the *Guide to the Bodhisattva's Way of Life*. He began at the very beginning of the text, and by the time he had gotten about a third of the way through the ninth chapter he began to rise up into the sky. He rose higher and higher, and it seemed as though the sky and his knowledge were pitted in competition, until he could no longer be seen at all, only heard. Then he totally disappeared.

Later on some of the monks who had clairvoyance of the ear, and others who were masters of total recall, pieced the whole book together. The group who were from Kashmir said that it had nine chapters, and the group from central India said it had ten. People then began to get curious about two of his other books which were mentioned in the fifth chapter of the *Guide*, and so they sent two monks to the place where Master Shantideva was living. They travelled to a stupa in the south of India called Pelyun Chen to invite him to come back to Nalandra. The master refused to come, but he did tell them that the people from central India were correct, and that the two books they sought could be found written in tiny letters hidden in the rafters of his old room at the monastery. He then gave these monks a complete explanation of the both the *Guide to the Bodhisattva's Way of Life* and the *Compendium of Trainings*.

Later Master Shantideva was wondering what he could do to help others, and so he decided to check with his clairvoyance. He saw in the east a great many people whose lives were disturbed by a terrible dispute and, seeing that he could help, set off in their direction. While he was there he acted as the opponent of the great argument maker

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who was causing all the trouble, and with his great powers he was able to bring everyone back together.

He then thought to himself, "What further could I do to benefit people?" The idea then came to him that he should travel to the kingdom of Magada in order to help the people living there who had fallen into the chasm of wrong views. When he arrived, he found a great many people who had extremely weird wrong views, and he decided to stay with them for some time. One day, due to his extraordinary power and to the purity of the prayers these people had made in their past lives, there occurred an enormous blizzard. The storm lasted for seven days, and the community ran out of food and drink. They began to go crazy, and decided that whoever was able to come up with something to eat and drink would become their leader. The bodhisattva Shantideva was miraculously able to fill a single alms bowl with rice, and from it fed everybody in the community. As their leader he was then able to demolish their wrong views, and lead them into the Buddha's teachings.

Master Shantideva next checked with his clairvoyance to see who else needed help. He saw many people suffering from a famine, in desperate need of help, and thousands about to die. He provided these people with sustenance, taught them the teachings of the Buddha, and thus brought them to happiness.

Then the great bodhisattva thought to himself, "What could I do to help the teachings of the Buddha?" He saw that if he were to assist a certain king it would aid many people. He journeyed to the crossroads near his palace, and began to assess the situation. He found a great crowd of mighty, but merciless people. There were a lot of them gathered already, and many others like them on their way. These people were aware of the king's great wealth, and this fact was causing the king much distress. He thought that if he were to use all of his wealth to pay off these people, then having obtained the kingdom would be of no point; but also that if he did not, then they would surely separate his mind from his body. Master Shantideva took a liking to the king, and arranged to be his bodyguard. Because he had limitless power and might, he was able to overpower all of the evil people, and put the king and his people at ease. During all this time Master Shantideva had no weapon other than a single wooden sword, a sword resembling the sword of Gentle Voice.

The whole kingdom began to develop great faith and respect for Master Shantideva, and made many offerings to him. But there was one man who was very jealous of him, and could not bear all of his success. He went to the king and told him that Master Shantideva was a devious man. He told the king that Shantideva had nothing more than a wooden sword, and that he would never be able to protect him if anything happened. He said to the king, "This man is deceiving you. Even his sword is nothing more than wood, and so he could never be able to guard your body"; and advised the king to investigate. The king became angered, went to Master Shantideva, and told him to take his sword out of its scabbard. The bodhisattva replied saying, "Your Highness will be hurt if I do so," but the king told him to do it anyway, whether it hurt him or not. Master Shantideva then said to him, "I agree then to take it out, but I advise Your Highness to cover one of your eyes. The king covered one eye as instructed, and when the great bodhisattva pulled out the sword, it blazed with such a light that the

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king's exposed eye was blinded. The King apologized, took refuge in Master Shantideva, and entered into the teachings of the Buddha.

After this Master Shantideva thought to himself, "What next can I do to be of help to others?" He checked with his clairvoyance, and saw there were many non-Buddhists who opposed the Teachings and needed to be subdued. He went to where they lived in the south, and dressed himself as a beggar. One day a servant of the King saw him and noticed that drops of water which touched his body instantly began to boil.

There was a non-Buddhist teacher living in this land who decided that he wanted to compete with a Buddhist in miraculous powers. He made a deal with the king that whoever lost this competition would have to convert to the other's religion, and that the winner could burn all of the monasteries and books of the loser's religion. The King could find no one of the Buddhist community who would agree to these conditions, and he grieved. Then the servant who had seen the miracle with Master Shantideva told him about it. The King sent out messengers to seek him, and to beg for his help in defeating the non-Buddhist teacher.

The bodhisattva Shantideva told them that he would be able to help, and that they should prepare a large bowl of water, two bolts of cloth, and a fire. On the day of the competition the whole kingdom gathered, and a throne was prepared for the King. The two opponents began their debates, and because of the power of Master Shantideva's reasoning and scriptural knowledge, his opponent was unable to even respond. Because of this he thought he'd try to win with his miraculous powers instead, and so he began to draw the secret world of a powerful Hindu god in the sky. But before he had finished drawing even its eastern side, the bodhisattva Shantideva went into a deep meditation on the element of wind and brought about a great storm which began to tear apart the entire area.

The King, Queen, and the others assembled ran for cover, and the non-Buddhist teacher and his secret world were thrown about in every direction, like sparrows caught in a hurricane. A great darkness descended upon all the land, and Master Shantideva sent rays of light out from a spot between his eyes to light the way for the King and the Queen. Their clothes had been ripped off and they were covered in dust, so the great bodhisattva bathed them in the water from the bowl, dressed them in the cloth, and put them near the fire, where they could warm themselves.

Master Shantideva's activities were exclusively dedicated to the benefit of living beings, and to helping the Buddha's teachings. Everything he did was meant to express the truth of the saying: "Men are like the mango fruit. Sometimes they look ripe on the outside, but are not ripe on the inside. Others are ripe on the inside, but don't look ripe on the outside. Some look and are ripe both inside and out, and others don't look ripe truly are not." For people like us who haven't seen emptiness directly, it is very difficult to judge another's mind. Generally speaking then we should never allow ourselves to think that anyone at all has any bad qualities, and we should realize more specifically that criticizing anyone who has entered the Buddha's teachings is like playing near a pit of embers concealed in ash. It is important that we not criticize other people, and to try to see all things as pure. It is to express this fact that Master Shantideva lived the way that he did.

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He also taught us by example many other lessons. Never be satisfied with wrong or partial paths. Train yourself in paths which are complete. Practice what is taught in this bodhisattva's books. If you take Gentle Voice as your personal Angel, you will be able to achieve all wonderful qualities. It isn't fitting to put any of faith in books which can't bring you to total enlightenment. The only entry point for those who wish for freedom is the teachings of Enlightened Beings. So if you wish to practice the teachings of the steps of the path to enlightenment, make supplication to this great bodhisattva; and learn about, contemplate, and meditate on his words.



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In-Depth Course III

Master Shantideva's Guide to the Bodhisattva's Way of Life

Exploring the Border Between You and Me

Reading One: Hands and Feet



Master Shantideva

In-Depth Course III: Drawing the Line Between Self and Others
Reading One



Where we are in Gyaltsab Je's outline:

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



Master Shantideva's root text:

Verse 89

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

*dela sokpay nampa yi
wenpay yunten samje ne
namtok nyewar shiwa dang
jangchup sem ni gompar ja*

एवमादिभिराकारैर्विवेकगुणभावनात् ।

उपशान्तवितर्कः सन् बोधिचित्तं तु भावयेत् ॥८९॥

*evam adibhirakarair viveka guna bhavanat
upashanta vitarkah san bodhichittam tu bhavayet*

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.

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Reading One



Where we are in Gyaltsab Je's outline:

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



Master Shantideva's root text:

Verse 90

ཁདག་དང་གཞན་དུ་མཉམ་པ་ནི།
དང་པོ་ཉིད་དུ་འབད་དེ་བསྐྱོམ།
ཁད་དང་སྤྱག་བསྐྱེལ་མཉམ་པ་ས་ན།
ཐམས་ཅད་ཁདག་བཞིན་བསྐྱུང་བར་བྱ།

*dak dang shendu nyampa ni
dangpo nyidu be de gom
dedang duk-ngel nyampe na
tamche dakshin sungwar ja*

परात्मसमतामादौ भावयेदेवमादरात् ।

समदुःखसुखाः सर्वे पालनीया मयात्मवत् ॥९०॥

*para-atma samatamadau bhavayed evam adarat
sama dukkha sukhah sarve palaniya maya-atmavat*

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.

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Where we are in Gyaltsab Je's outline:

b. A detailed explanation

i. An explanation of what it means to engage in the practice of treating yourself and others the same



Master Shantideva's root text:

Verse 91

ལཀ་ལ་སོགས་དབྱེ་བ་རྣམ་མང་ཡང་།
ཡོངས་སུ་བསྐྱུང་བུའི་ལུས་སུ་གཅིག་པ་ལྟར།
དེ་བཞིན་འགྲོ་བ་ཐ་དད་བདེ་སྤྱད་དག
ཐམས་ཅད་བདག་བཞིན་བདེ་བ་འདོད་མཁམ་གཅིག །

*lakpa la sok yewa nammang yang
yongsu sunjay lusu chikpa tar
deshin drowa tade deduk dak
tamche dakshin dewa du-nyam chik*

हस्तादिभेदेन बहुप्रकारः कायो यथैकः परिपालनीयः ।

तथा जगद्भिन्नमभिन्नदुःख सुखात्मकं सर्वमिदं तथैव ॥९१॥

*hasta-adi bhedena bahu prakarah kayo yathaikah paripalaniyah
tatha jagad bhinnam abhinna duhkha sukha-atmakam sarvam idam tathaiva*

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.

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Where we are in Gyaltsab Je's outline:

- 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



Master Shantideva's root text:

Verse 92

གཤམ་ཏེ་བདག་གི་སྐྱུག་བསྐྱེལ་གྱིས།
གཞན་གྱི་སྐྱུས་ལ་མི་གཞོད་པ།
དེ་ལྟར་དེ་བདག་སྐྱུག་བསྐྱེལ་དེ།
བདག་ཏུ་ཞེན་པས་མི་བཟོད་ཉིད།

*gelte dakki duk-ngel gyi
shengyi lu la minupa
deta-ang dedak duk-ngel de
daktu shenpe misu nyi*

यद्यप्यन्येषु देहेषु मद्दुःखं न प्रबाधते ।

तथापि तद्दुःखमेव ममात्मस्नेहदुःसहम् ॥९२॥

*yadyapyanyeshu deheshu mad duhkham na prabadhate
tatha-api tad duhkham eva mam atma sneha duhsaham*

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.

In-Depth Course III: Drawing the Line Between Self and Others
Reading One



Where we are in Gyaltsab Je's outline:

- 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



Master Shantideva's root text:

Verse 93

།དེ་བཞིན་གཞན་གྱི་སྡུག་བསྔལ་དག
།བདག་ལ་འབབ་པར་མི་འགྱུར་ཡང་།
།དེ་ལྟར་དེ་བདག་སྡུག་བསྔལ་དེ།
།བདག་ཏུ་ཞིན་པས་བཟོད་པར་དགའ།

*deshin shengyi duk-ngel dak
dakla bappar mingyur yang
deta-ang dedak duk-ngel de
daktu shenpay supar ka*

तथा यद्यप्यसंवेद्यमन्यदुःखं मयात्मना ।

तथापि तस्य तदुःखमात्मस्नेहेन दुःसहम् ॥९३॥

*tatha yadyapya samvedyam anyad duhkham maya-atmana
tatha-api tasya tad duhkham atma snehena duhsaham*

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.

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Where we are in Gyaltsab Je's outline:

- b) An explanation of the reasons why it is right to engage in the practice of treating each other the same
- i) An expanded explanation
 - a1. Setting forth the reasons



Master Shantideva's root text:

Verse 94

།བདག་གིས་གཞན་གྱི་སྐྱུ་ག་བསྐྱེད་བསམ་ལ།
།སྐྱུ་ག་བསྐྱེད་ཡིན་ཕྱིར་བདག་སྐྱུ་ག་བཞིན།
།བདག་གིས་གཞན་ལ་ཕན་པར་བྱ།
།སེམས་ཅན་ཡིན་ཕྱིར་བདག་ལུས་བཞིན།

*dakki shengyi duk-ngel sel
duk-ngel yinchir dak duk shin
dakki shenla penpar ja
semchen yinchir dak lu shin*

मयान्यदुःखं हन्तव्यं दुःखत्वादात्मदुःखवत् ।

अनुग्राह्या मयान्येऽपि सत्त्वत्वादात्मसत्त्ववत् ॥९४॥

*maya-anya dukkham hantavyam dukkhatvad atma dukkhavat
anugrahya maya-anyepi sattvatvad atma sattvavat*

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.



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Where we are in Gyaltsab Je's outline:

b1. Establishing the necessities

a2. The actual establishing of the necessities



Master Shantideva's root text:

Verse 95

གང་ཆེ་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།

*gangtse dakdang shen nyiga
dewa dudu tsungpa la
dakdang kyepar chi yu na
gangchir dakchik dewar tsun*

यदा मम परेषां च तुल्यमेव सुखं प्रियम् ।

तदात्मनः को विशेषो येनात्रैव सुखोद्यमः ॥९५॥

*yada mama paresham cha tulyam eva sukham priyam
tad atmanah ko vishesho yenatraiva sukhodyamah*

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?

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Where we are in Gyaltsab Je's outline:

b1. Establishing the necessities

a2. The actual establishing of the necessities



Master Shantideva's root text:

Verse 96

གང་ཆོ་བདག་དང་གཞན་གཉི་ག
སྤྱུག་བསྐྱེད་མི་འདོད་མཚུངས་པ་ལ།
བདག་དང་བྱུང་པར་ཅི་ཡོད་ན།
གང་སྤྱིར་གཞན་མིན་བདག་སྤྱུང་བྱེད།

*gangtse dak dang shen nyiga
duk-ngel mindu tsungpa la
dak dang kyepar chi yu na
gangchir shenmin dak sungje*

यदा मम परेषां च भयं दुःखं च न प्रियम्

तदात्मनः को विशेषो यत्तं रक्षामि नेतरम् ॥९६॥

*yada mama paresham cha bhayam duhkham cha na priyam
tad atmanah ko vishesho yat tam rakshami netaram*

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?

b2. Disproving objections to these



Master Shantideva's root text:

Verse 97

གལ་ཏེ་དེ་ལ་སྦྱག་བསྐྱེད་བས།
བདག་ལ་མི་གཞོན་ཕྱིར་མི་བསྐྱེད་།
མ་འོངས་པ་ཡི་སྦྱག་བསྐྱེད་ཡང་།
གཞོན་མི་བྱེད་ན་དེ་ཅི་བསྐྱེད་།

*gelte dela duk-ngelwe
dakla minu chir misung
ma-ongpayi duk-ngel yang
nu mije na de chi sung*

तद्दुःखेन न मे बाधेत्यतो यदि न रक्ष्यते

नागामिकायदुःखान्मे बाधा तत्केन रक्ष्यते ९७

*tad duhkkena na me badhet yato yadi na rakshyate
nagami kaya duhkhan me badha tat kena rakshyate*

Suppose you say that the reason why
You don't protect them is that their pain
Doesn't cause hurt to you.
Why then do you protect yourself
From future pain, since it doesn't
Do hurt to you either?

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Where we are in Gyaltsab Je's outline:

b2. Disproving objections to these



Master Shantideva's root text:

Verse 98

ཁདག་གིས་དེ་ནི་སྤྱོད་སྒྲུལ་པའི།

ཞུམ་པར་རྟོག་དེ་ལོག་པ་སྟེ།

འདི་ལྟར་ཤི་བའང་གཞན་ཉིད་ལ།

སྟེ་བ་ཡང་ནི་གཞན་ཉིད་ཡིན།

dakki deni nyong nyampay

nampar tokde lokpa te

ditar shiwa-ang shennyi la

kyewa yang ni shennyi yin

अहमेव तदापीति मिथ्येयं प्रतिकल्पना

अन्य एव मृतो यस्मादन्य एव प्रजायते ॥९८॥

aham eva tad api-iti mithyeyam pratikalpana

anya eva mirto yasmad anya eva prajayate

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.

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Where we are in Gyaltsab Je's outline:

b2. Disproving objections to these



Master Shantideva's root text:

Verse 99

།གང་ཆོ་གང་གི་སྐྱུག་བསྐྱེལ་གང་།
།དེ་ནི་དེ་ཉིད་ཀྱིས་བསྐྱེད་ས་ན།
ཀླང་པའི་སྐྱུག་བསྐྱེལ་ལག་པས་མིན།
།ཅི་ཕྱིར་དེས་ནི་དེ་བསྐྱེད་བྱ།

*gangtse ganggi duk-ngel gang
deni de-nyi kyi sung na
kangpay duk-ngel lakpe min
chichir deni de lungja*

यदि यस्यैव यदुःखं रक्ष्यं तस्यैव तन्मतम्

पाददुःखं न हस्तस्य कस्मात् तत्तेन रक्ष्यते ९९

*yadi yasyaiva yad duhkham rakshyam tasyaiva tan matam
pada duhkham na hastasya kasmata tat tena rakshyate*

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?

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Where we are in Gyaltsab Je's outline:

b2. Disproving objections to these



Master Shantideva's root text:

Verse 100

གཤམ་ཏེ་རིགས་པ་མིན་ཡང་འདྲིར།
ཁད་གཏུ་འཛོན་པས་འཇུག་ཅེན།
ཁད་གཏུ་གཞན་མི་རིགས་གང་ཡིན་ཏེ།
ཅི་རུས་པར་ནི་སྤང་བྱ་ཉིད།

*gelte rikpa minyang dir
daktu dzinpe jukche na
dakshen mirik gang yin te
chi nupar ni pangja nyi*

अयुक्तमपि चेदेतदहंकारात्प्रवर्तते

यदयुक्तं निवर्त्य तत् स्वमन्यच्च यथाबलम् ॥१००॥

*ayuktam api ched etad ahangkarat pravartate
yad ayuktam nivartyam tat svam anyach-cha yatha balam*

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.

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Where we are in Gyaltsab Je's outline:

c1. Disproving the objection of thinking that it is wrong to engage in the practice of treating myself and others the same

ii) A brief summary



Master Shantideva's root text:

Verse 101

། རྒྱུད་དང་ཚོགས་ཞེས་བྱ་བ་ནི།
། བྲེང་བ་དམག་ལ་སོགས་བཞིན་བརྩུན།
། སྤྱུག་བསྐྱལ་ཅན་གང་དེ་མེད་པ།
། དེས་འདི་སུ་ཞིག་སྤང་བར་འགྱུར།

*gyu dang tsok she jawa ni
tremgwa mak la sok shen dzun
duk-ngel-chen gang de mepa
dendi sushik pangwar gyur*

संतानः समुदायश्च पंक्तिसेनादिवन्मृषा

यस्य दुःखं स नास्त्यस्मात् कस्य तत् स्वं भविष्यति ॥१०१॥

*santanah samudayash cha pangkti senadivan mirsha
yasya duhkham sa nastyasmat kasya tat svam bhavishyati*

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?

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Where we are in Gyaltsab Je's outline:

c1. Disproving the objection of thinking that it is wrong to engage in the practice of treating myself and others the same

ii) A brief summary



Master Shantideva's root text:

Verse 102

ལྷུག་བསྐྱལ་བདག་པོ་མེད་པར་ནི།
ཐམས་ཅད་བྱེ་བྲག་མེད་པ་ནིད།
ལྷུག་བསྐྱལ་ཡིན་ཕྱིར་དེ་བསལ་བུ།
ངེས་པས་དེར་ནི་ཅི་ཞིག་བྱ།

*duk-ngel dakpo mepar ni
tamche jedrak mepa nyi
duk-ngel yinchir de selja
ngepe derna chishik ja*

अस्वामिकानि दुःखानि सर्वण्येवाविशेषतः

दुःखत्वादेव वार्याणि नियमस्तत्र किंकृतः ॥१०२॥

*asvamikani dukkhani sarvanyevavisheshatah
dukhkhatvad eva varyani niyamas tatra kim kirtah*

Since the one who owns a pain
Does not exist, there can be no
Distinctions among then any.
If something is a kind of pain,
Then it's something to remove; what use
Is saying that it's fixed here?

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Where we are in Gyaltsab Je's outline:

c1. Disproving the objection of thinking that it is wrong to engage in the practice of treating myself and others the same

ii) A brief summary



Master Shantideva's root text:

Verse 103

ཅི་ཕྱིར་ཀུན་གྱི་སྡུག་བསྔལ་ནི།
བསྐྱོག་པར་བྱ་ཞེས་བརྗོད་དུ་མེད།
གལ་ཏེ་བསྐྱོག་ནའང་ཐམས་ཅད་བསྐྱོག་
དེ་མིན་བདག་གུང་སེམས་ཅན་བཞིན།

*chichir kungyi duk-ngel ni
dokpar jashe tsedu me
gelte dokna-ang tamche dok
demin dak kyang semchen shin*

दुःखं कस्मान्निवार्य चेत् सर्वेषामविवादतः

वार्य चेत्सर्वमप्येवं न चेदात्मनि सर्ववत् ॥१०३॥

*dukkham kasman nirvayam chet sarvesham avivadatah
varyam chet sarvam apyevam na ched atmani sarvavat*

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'.



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Where we are in Gyaltsab Je's outline:

CLASS 3 (7)

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



Master Shantideva's root text:

Verse 104

སླིང་ཇེ་སྤྱག་བསྐྱེད་མང་གྱུར་པ།
ཅི་སྤྱིར་ནན་གྱིས་སྦྱོང་ཅེ་ན།
འགྲོ་བའི་སྤྱག་བསྐྱེད་བསམ་བྱས་ན།
ངེ་ལྟར་སླིང་ཇེ་སྤྱག་བསྐྱེད་མང་།

*nyingje duk-ngel mang gyurpa
chichir nengyi kyeche na
droway duk-ngel samje na
jitar nyingje duk-ngel mang*

कृपया बहु दुःखं चेत् कस्मादुत्पद्यते बलात् ।

जगद्दुःखं निरूप्येदं कृपादुःखं कथं बहु ॥१०४॥

*kirpaya vahu duhkham chet kasmad utpadyate balat
jagad duhkham nirupyedam kirpa duhkham katham bahu*

Suppose you object:
“With compassion, the pain is more;
Why work extra for that?”
If you really reflect on the pain
Of all living beings, how could compassion
Ever bring more pain?

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Where we are in Gyaltsab Je's outline:

- b1. The great goal served by contemplating upon suffering



Master Shantideva's root text:

Verse 105

གཤམ་ཏི་སྤྱག་བསྐྱལ་གཅིག་གིས་ནི།
སྤྱག་བསྐྱལ་མང་པོ་མེད་འགྱུར་ན།
བརྩེ་དང་ལྷན་པས་སྤྱག་བསྐྱལ་དེ།
རང་དང་གཞན་ལ་བསྐྱེད་བྱ་ཉིད།

gelte duk-ngel chikki ni
duk-ngel mangpo me gyur na
tsedang denpay duk-ngel de
rang dang shenla kyeja nyi

बहूनामेकदुःखेन यदि दुःखं विगच्छति ।

उत्पाद्यमेव तद्दुःखं सद्येन परात्मनोः ॥१०५॥

bahunam eka duhkkena yadi duhkham vigach-chati
utpadyam eva tad duhkham sada yena para-atmanoh

If a single suffering could act
To stop a great many sufferings,
Then those who have love
Would want nothing else
Than to embrace it, for the sake
Of themselves and others.

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Where we are in Gyaltsab Je's outline:

b1. The great goal served by contemplating upon suffering



Master Shantideva's root text:

Verse 106

དེས་ན་མེ་ཏོག་སྒྲུ་མཛེས་ཀྱིས།
རྒྱལ་པོའི་གཞོན་པ་ཤེས་ཀྱང་ནི།
བདག་གི་སྐྱུག་བསྐྱེལ་མ་བསལ་ཏེ།
མང་པོའི་སྐྱུག་བསྐྱེལ་ཟད་འགྱུར་ཕྱིར།

*dena metok dadze kyi
gyalpoy nupa she-kyang ni
dakki duk-ngel ma selte
mangpoy duk-ngel se gyur chir*

अतः सुपुष्पचन्द्रेण जानतापि नृपापदम् ।

आत्मदुःखं न निहतं बहूनां दुःखिनां व्ययात् ॥१०६॥

*atah supushpa chandrena janata-api nirpapadam
atma dukkham na nihatam bahunam dukkhinam vyayat*

This is why Lovely Flower
Of the Moon decided not
To save himself; he knew
That the King would hurt him,
But that his pain would stop
The pain of many others.

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Where we are in Gyaltsab Je's outline:

- 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



Master Shantideva's root text:

Verse 107

།དེ་ལྟར་རྒྱུད་ནི་གོ་མས་གྱུར་པ།
།གཞན་གྱི་སྐྱུ་ག་བསྐྱེད་ཞིང་གའ་བས།
།པརྒྱའི་མཚོ་རུ་ངང་པ་ལྟར།
།མནར་མེད་པ་ཡང་འཇུག་པར་འགྱུར།

*detar gyuni gom gyurpa
shengyi duk-ngel shi gaway
pemay tsoru ngangpa tar
nar mepa yang jukpar gyur*

एवं भावितसंतानाः परदुःखसमप्रियाः ।

अवीचिमवगाहन्ते हंसाः पद्मवनं यथा ॥१०७॥

*evam bhavita santanah para duhkha sama priya
avichim avagahante hansah padma vanam yatha*

If we gradually train our minds
Like this, then we learn to take joy
In ending the pain that others feel.
We find ourselves capable of entering even
The hell of Torment Without Respite
Like a duck diving into a lotus pond.

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Where we are in Gyaltsab Je's outline:

- b) Why one should throw themselves into working for others,
since this is the ultimate pleasure



Master Shantideva's root text:

Verse 108

།སེམས་ཅན་རྣམ་པར་གྲོལ་བ་ན།
།དགའ་བའི་ཁྱུ་མཆོ་གང་ཡིན་པ།
།དེ་ཉིད་ཀྱིས་ནི་ཆོག་མིན་ནམ།
།ཐར་པ་འདོད་པས་ཅི་ཞིག་བྱ།

*semchen nampar drolwa na
gaway gyatso gang yinpa
de-nyi kyini chok minnam
tarpa dupe chishik ja*

मुच्यमानेषु सत्त्वेषु ये ते प्रामोद्यसागराः ।

तैरेव ननु पर्याप्तं मोक्षेणारसिकेन किम् ॥१०८॥

*muchyam aneshu sattveshu ye te pramodya sagarah
taireva nanu paryaptam mokshena rasikena kim*

Think what an ocean of joy
It would be, if every living being
Were liberated, completely.
Wouldn't that in itself
Be enough for you? Why would you
Ever want freedom?

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Where we are in Gyaltsab Je's outline:

- 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



Master Shantideva's root text:

Verse 109

།དེ་ལྟམ་གཞན་གྱི་དོན་བྱས་ཀྱང་།
།ལྷོམ་སེམས་དང་ནི་ངོ་མཚར་མེད།
།གཅིག་ཏུ་གཞན་དོན་ལ་དགའ་བས།
།རྣམ་སྤྲིན་འབྲས་བུའི་རེ་བ་མེད།

*deta shen-gyi dunje kyang
lom sem dangni ngo-tsar me
chiktu shendun la garwe
nammin drebuy rewa me*

अतः परार्थं कृत्वापि न मदो न च विस्मयः ।

न विपाकफलाकाङ्क्षा परार्थैकान्ततृष्णया ॥१०९॥

*atah parartha kirtva-api na mado na cha vismayah
na vipaka phala kangksha pararthaikanta tirshnaya*

As such they feel no pride
Or wonder over what they do,
Even if it's all for others.
Since the only thing that makes
Them happy is working for others,
They never hope for some karmic reward.

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Where we are in Gyaltsab Je's outline:

- 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



Master Shantideva's root text:

Verse 110

།དེ་བས་ཇི་ལྟར་རྒྱུང་དུ་ན།
།མི་སྒྲོན་ལས་ཀྱང་བདག་བསྐྱུང་བ།
།དེ་བཞིན་གཞན་ལ་བསྐྱུང་སེམས་དང་།
།སྤིང་ཇི་ལྟར་སེམས་ནི་དེ་ལྟར་བྱ།

*dewe jitar chung-ngu na
mi-nyen le kyang dak sungwa
deshin shenla sungsem dang
nyingjey semni detar ja*

तस्माद्यथान्तशोऽवर्णादात्मानं गोपयाम्यहम् ।

रक्षाचित्तं दयाचित्तं करोम्येवं परेष्वपि ॥११०॥

*tasmad yatha-antashovarnad atmanam gopayam yham
raksha chittam daya chittam karomyevam pareshva-api*

And so we must think
Of protecting others, and have thoughts
Of compassion for them,
In the very same way
We protect ourselves
From even the slightest unkind word.



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Master Shantideva's Guide to the Bodhisattva's Way of Life
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Where we are in Gyaltsab Je's outline:

- iv. How, if we practice treating ourselves and others the same, we will gain the ability to do so

Notes:



Master Shantideva's root text:

Verse 111

།གོམས་པ་ཡིས་ནི་གཞན་དག་གི།
།སྤྱུ་བ་སྤྲུག་གི་ཐེགས་པ་ལ།
།དངོས་པོ་མེད་པར་གྱུར་གྱུར་ནི།
།བདག་གོ་ཞེས་ནི་ཤེས་པ་ལྟར།

*gompa yini shendakki
khuwa trakki tikpa la
ngupo mepar gyur kyang ni
dakko sheni shepa tar*

अभ्यासादन्यदीयेषु शुक्रशोणितबिन्दुषु

भवत्यहमिति ज्ञानमसत्यपि हि वस्तुनि ॥१११॥

*abhyasad anyadiyeshu shukra shonita bindushu
bhavatyahamiti jnyanam asatyapi hi vastuni*

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.

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Where we are in Gyaltsab Je's outline:



Master Shantideva's root text:

Verse 112

།དེ་བཞིན་གཞན་གྱི་ལུས་ལ་ཡང་།
།བདག་ཅེས་ཅི་ཡི་ཕྱིར་མི་གཟུང་།
།བདག་གི་ལུས་ནི་གཞན་དག་ཏུ་འད་།
།བཞག་པ་དེ་ལྟར་དགའ་བ་མེད།

*deshin shengyi lula yang
dakche chiyichir misung
dakki luni shendak tu'ang
shakpa detar kawa me*

तथाकायोन्यदीयोपि किमात्मेति न गृह्यते

परत्वं तु स्वकायस्य स्थितमेव न दुष्करम् ॥११२॥

*tatha kayonyadiyopi kim atmeti na girhyate
paratvam tu svakayasya sthitam eva na dushkaram*

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.

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Where we are in Gyaltsab Je's outline:

2. How to engage in the practice of exchanging yourself and others
 - a. A brief presentation
 - i. The method to exchange ourselves and others



Master Shantideva's root text:

Verse 113

།བདག་ཉིད་སྒྲོན་བཅས་གཞན་ལ་ཡང་།
།ཡོན་ཏན་རྒྱ་མཚོར་ཤེས་བྱས་ནས།
།བདག་འཛིན་ཡོངས་སུ་དོར་བ་དང་།
།གཞན་སྤང་བ་ནི་བསྒྲོམ་པར་བྱ།

*daknyi kyuche shen la yang
yuntan gyatsor sheje ne
dakndzin yongsu dorwa dang
shen langwa ni gompar ja*

ज्ञात्वा सदोषमात्मानं परानपि गुणोदधीम्

आत्मभावपरित्यागं परादानं च भावयेत् ॥११३॥

*jnyatva sadesham atmanam paranapi gunodadhim
atma bhava parityagam para danam cha bhavayet*

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.

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Where we are in Gyaltsab Je's outline:

- ii. The reasons why it is right to follow this practice



Master Shantideva's root text:

Verse 114

ཇི་ལྟར་ལག་པ་ལ་སོགས་པ།
ལུས་ཀྱི་ཡན་ལག་ཡིན་འདོད་ལྟར།
དེ་བཞིན་འགྲོ་བའི་ཡན་ལག་ཏུ།
ཅི་སྤྱིར་ལུས་ཅན་རྣམས་མི་འདོད།

jitar lakpa lasokpa
lu-kyi yenlak yin du tar
deshin droway yenlak tu
chichir luchen nam mindu

कायस्यावयवत्वेन यथाभीष्टाः करादयः

जगतोवयवत्वेन तथा कस्मान्न देहिनः ॥११४॥

kayasyavayavatvena yathabhishtah karadayah
jagatovayavatvena tatha kasman na dehinah

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?

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Where we are in Gyaltsab Je's outline:

- 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



Master Shantideva's root text:

Verse 115

ཇི་ལྟར་བདག་མེད་ལུས་འདི་ལ།
གོམས་པས་བདག་གི་སྟོ་བྱུང་བ།
དེ་བཞིན་སེམས་ཅན་གཞན་ལ་ཡང་།
གོམས་པས་བདག་སྟོ་ཅེས་མི་སྟེ།

*jitar dakme lu di la
gompe dakki lo jungwa
deshin semchen shen la yang
gompe daklo chi mikye*

यथात्मबुद्धिरभ्यासात् स्वकायेस्मिन् निरात्मके
परेष्वपि तथात्मत्वं किमभ्यासान्न जायते ॥११५॥
*yathatma buddhir abhyasat svakayesmin niratmake
pareshvapi tatatmatvam kim abhyasan na jayate*

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?

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Where we are in Gyaltsab Je's outline:

b1. Advice to make efforts in this practice without hoping
for any good karmic result



Master Shantideva's root text:

Verse 116

།དེ་ནཱ་ན་ནི་གཞན་གྱི་དོན།
།བྱས་ཀྱང་ངོ་མཚར་རྫོམ་མི་འབྱུང་།
།བདག་ཉིད་གྱིས་ནི་ཟས་ཟོས་ནས།
།ལན་ལ་རེ་བ་མི་འབྱུང་བཞིན།

*deta nani shen gyi dun
jekyang ngotsar lom minjung
daknyi kyi ni se su ne
len la rewa minjung shin*

एवं परार्थं कृत्वापि न मदो न च विस्मयः

आत्मानं भोजयित्वैव फलाशा न च जायते ॥११६॥

*evam parartham kirtvapi na mado na cha vismayah
atmanam bhojayitvaiva phalasha na cha jayate*

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.

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Where we are in Gyaltsab Je's outline:



Master Shantideva's root text:

Verse 117

།དེ་བས་ཇི་ལྟར་རྒྱུད་དུ་ན།
།མི་སྒྲན་ལས་ཀྱང་བདག་བསྐྱུང་བ།
།དེ་བཞིན་འགྲོ་ལ་བསྐྱུང་སེམས་དང་།
།སྤྱིང་ཇེ་འེ་སེམས་ནི་གོམས་པར་བྱ།

*dewe jitar chung-ngu na
mi-nyen lekyang dak sungwa
deshin drola sungsem dang
nyingjey sem ni gompar ja*

तस्माद्यथार्तिशोकादेरात्मानं गोप्तुमिच्छसि

रक्षाचित्तं दयाचित्तं जगत्यभ्यस्यतां तथा ॥११७॥

*tasmadyatharti shokader atmanam goptumich-chasi
raksha chittam daya chittam jagatyabhyasyatam tatha*

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.

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Where we are in Gyaltsab Je's outline:

c1. Why we should, therefore, concentrate intensely on working for others



Master Shantideva's root text:

Verse 118

།དེ་བས་མགོན་པོ་སྤྱན་རས་གཟིགས།
།ཐུགས་རྗེ་ཆེན་པོས་འགྲོ་བ་ཡི།
།འཁོར་གྱི་འཇིགས་པ་བསལ་བའི་ཕྱིར།
།རང་གི་མཚན་ཡང་གྱིན་གྱིས་བརྒྱབས།

*dewe gunpo chenresik
tukje chenpu drowa yi
khorgyi jikpa selway chir
ranggi tsenyang jingyi lap*

अध्यतिष्ठतो नाथः खनामाप्यवलोकितः ।

पर्वच्छारद्यभयमप्यपनेतुं जनस्य हि ॥११८॥

*adhyatishtadato nathah svanam apyavalokitah
parshach-charadyabhayam apyapanetum janasya hi*

This too is why our protector,
Loving Eyes, gave the blessing
Of his name: it was his great compassion
That made him do it, to remove all fear
Of the beings who follow him.

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Where we are in Gyaltsab Je's outline:

d1. How, with practice, we can develop this attitude



Master Shantideva's root text:

Verse 119

།དཀར་ལས་ཕྱིར་ལྷོག་མི་བྱ་སྟེ།
།འདི་ལྟར་གོམས་པའི་མཐུ་ཡིས་ནི།
།གང་གི་མིང་ཐོས་འཇིགས་པ་ཡང་།
།དེ་ཉིད་མེད་ན་མི་དགར་འགྱུར།

*kale chirndok mija te
ditar gompay tuyi ni
ganggi mingtu jikpa yang
de-nyi mena migar gyur*

दुष्करान्न निवर्तेत यस्मादभ्यासशक्तिः ।

यस्यैव श्रवणात् त्रासस्तेनैव न विना रतिः ॥११९॥

*dushkaran na nivarteta yasmad abhyasa shaktitah
yasyaiva shravanat trasas tenaiva na vina ratih*

Never turn back just because
It gets hard; the power of practicing
Something regularly is such that,
Whenever they're gone, you'll come to miss
A person whose very name
Once made you afraid.



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Where we are in Gyaltsab Je's outline:

- e1. How to engage in the practice of exchanging ourselves and others through a wish to liberate both ourselves and others from suffering



Master Shantideva's root text:

Verse 120

།གང་ཞིག་བདག་དང་གཞན་རྣམས་ནི།
།སྙུར་དུ་བསྐྱབ་པར་འདོད་པ་དེས།
།བདག་དང་གཞན་དུ་བཛི་བྱ་བ།
།གསང་བའི་དམ་པ་སྤྱད་པར་བྱ།

*gangshik dakdang shennam ni
nyurdu kyabpar dupa de
dakdang shendu je jarwa
sangway dampa chepar ja*

आत्मानं च परांश्चैव यः शीघ्रं त्रातुमिच्छति ।

स चरेत्परमं गुह्यं परात्मपरिवर्तनम् ॥१२०॥

*atmanam cha paramashchaiva yah shighram tratum ich-chati
sa charet paramam guhyam para-atma parivartanam*

Anyone who really wants
To quickly reach some shelter for
Themselves and every other being
Must exchange themselves and others;
Must carry out the very highest
Of every secret practice.

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Where we are in Gyaltsab Je's outline:

- 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



Master Shantideva's root text:

Verse 121

ཁདག་ལུས་གང་ལ་ཆགས་པ་ཡིས།
འཇིགས་གནས་རྒྱང་ལ་འཇིགས་སྐྱེ་བ།
འཇིགས་པ་སྐྱེ་བའི་ལུས་དེ་ལ།
སུ་ཞིག་དག་བཞིན་སྤང་མི་བྱེད།

*daklu gangla chakpa yi
jikne chungla jik kyewa
jikpa kyeway lu dela
sushik drashin dang mije*

यस्मिन्नात्मन्यतिस्नेहादल्पादपि भयाद्भयम् ।

न द्विषेत्कस्तमात्मानं शत्रुवद्यो भयावहः ॥१२१॥

*yasmin na-atmanyati snehad alpad api bhayad bhayam
na dvishet kastam atmanam shatruvadyo bhayavahah*

This body that I'm so attached to
Makes me afraid even of things
That are not very frightening.
Since the body's then
What threatens us, who wouldn't
Hate it, like a foe?

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Where we are in Gyaltsab Je's outline:

- b1. A contemplation of the fact that cherishing ourselves leads us on to every negative activity

[Contemplation Twenty-Six is found here = lus gang bkres dang plus gang zhig khe dang plus mkhas pa su zhig]



Master Shantideva's root text:

Verse 122

ལུས་གང་བཞེས་དང་སྒོམ་སོགས་ནད།
གསོ་བའི་ཆོ་ག་བྱེད་འདོད་པས།
བྱ་དང་ཉ་དང་རི་དགས་དག
གསོད་པར་བྱེད་ཅིང་ལམ་སྐྱགས་བྱེད།

*lugang tred@ang komsok ne
soway choga je dupe
ja dang nya dang ri dak dak
supar jeching lam guk je*

यो मन्द्य क्षुत्पिपासादिप्रतीकारचिकीर्षया ।

पक्षिमत्स्यमृगान् हन्ति परिपन्थं च तिष्ठति ॥१२२॥

*yo mandya kshut pipasa-adi pratikara chikirshaya
pakshimatsyamirgan hanti paripant ham cha tishtati*

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;

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Where we are in Gyaltsab Je's outline:

- b1. A contemplation of the fact that cherishing ourselves leads us on to every negative activity

[Contemplation Twenty-Six is found here = lus gang bkres dang plus gang zhig khe dang plus mkhas pa su zhig]



Master Shantideva's root text:

Verse 123

།གང་ཞིག་ཁོ་དང་རིམ་གྱི་ཕྱིར།
།ཕ་དང་མ་ཡང་གསོད་བྱེད་ཅིང་།
།བཀོན་མཆོག་གསུམ་གྱི་དཀོར་བརྒྱས་ནས།
།དེས་ནི་མནར་མེད་བསྐྱེད་འགྱུར་ན།

*gankshik khe dang rim droy chir
cha dang mayang suje ching
koinchok sumgyi kar kune
deni narne sek gyurna*

यो लाभसत्क्रियाहेतोः पितरावपि मारयेत् ।
रत्नत्रयस्वमादद्याद्येनावीचीन्धनो भवेत् ॥१२३॥
*yo labha satkriya hetoh pitaravapi marayet
ratna trayas vamad adyadyenavichindhano bhavet*

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.

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Where we are in Gyaltsab Je's outline:

- b1. A contemplation of the fact that cherishing ourselves leads us on to every negative activity

[Contemplation Twenty-Six is found here = lus gang bkres dang plus gang zhig khe dang plus mkhas pa su zhig]



Master Shantideva's root text:

Verse 124

མཁམ་པ་སུཞིག་ལུས་དེ་ལ།
འདོད་ཅིང་བསྐྱང་དང་མཆོད་བྱེད་གྱི།
འདི་ལ་སུཞིག་དག་བཞིན་དུ།
བཟླ་བར་མི་བྱེད་བརྟམ་མི་བྱེད།

*khepa su shik lu dela
duching sung dang chuje kyi
dila sushik drashin du
tawar miye nye miye*

कः पण्डितस्तमात्मानमिच्छेद्रक्षेत् प्रपूजयेत् ।

न पश्येच्चत्रुवच्चैनं कश्चैनं प्रतिमानयेत् ॥१२४॥

*kah panditas tama-atmanam ich-chedakshet prapujayet
na pashyech-chatruvach-chainam kashchainam pratimanayet*

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?



Where we are in Gyaltsab Je's outline:

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

a2. An expanded explanation

a3. From the point of view of giving

[Contemplation Twenty-Seven is found here
= gal te byin na]



Master Shantideva's root text:

Verse 125

གཤམ་ཏེ་བྱིན་ན་ཅི་སྤྱད་ཅེས།
ཁད་གཤམ་དོན་སེམས་པ་འདྲེ་ཡི་ཚུལ།
གཤམ་ཏེ་སྤྱད་ན་ཅི་སྤྱིན་ཅེས།
གཤམ་དོན་སེམས་པ་ལྷ་ཡི་ཆོས།

*gelte jinna chiche che
dakdun sempa dreyi tsul
gelte chena chi jinche
shendun sempa hlayi chu*

यदि दास्यामि किं भोक्ष्य इत्यात्मार्थे पिशाचता ।

यदि भोक्ष्ये किं ददामीति परार्थे देवराजता ॥१२५॥

*yadi dasyami kim bhokshya itya-atmarthe pishachata
yadi bhokshye kim dadamiti pararthe devarajata*

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.

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Where we are in Gyaltsab Je's outline:

b3. From the point of view of harm



Master Shantideva's root text:

Verse 126

།བདག་ཕྱིར་གཞན་ལ་གནོད་བྱས་ན།
།དུམ་ལ་སོགས་པར་གདུངས་པར་འགྱུར།
།གཞན་ཕྱིར་བདག་ལ་གནོད་བྱས་ན།
།ཡུན་སུམ་ཚོགས་པ་ཐམས་ཅད་འཕྲོག།

*dakchir shenla nuje na
nyel lasokpar dungpar gyur
shenchir dakla nuje na
punsum tsokpa tamche top*

आत्मार्थं पीडयित्वान्यं नरकादिषु पच्यते ।

आत्मानं पीडयित्वा तु परार्थं सर्वसंपदः ॥१२६॥

*atma-artham pidayitvanyam narakadishu pachyate
atmanam pidayitva tu parartham sarva sampadah*

If I deprive others for myself,
I will only be tormented
In places like the hells.
If I deprive myself for others,
I will come to attain
Every excellent thing there is.

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Where we are in Gyaltsab Je's outline:

c3. From the point of view of praise and fame



Master Shantideva's root text:

Verse 127

།བདག་ཉིད་མཐོ་བར་འདོད་པ་དེས།
།ངན་འགྲོ་ངན་དང་སྒྲིན་པར་འགྱུར།
།དེ་ཉིད་གཞན་ལ་སློ་བྱས་ན།
།བདེ་འགྲོ་རིམ་གྱོ་འཐོབ་པར་འགྱུར།

*daknyi towar dupa de
ngendro ngen dang lenpar gyur
denyi shenla poje na
dendro rimdro toppar gyur*

दुर्गातिर्नीचता मौर्ख्यं ययैवात्मोन्नतीच्चया ।

तामेवान्यत्र संक्राम्य सुगतिः सत्कृतिर्मतिः ॥१२७॥

*durga tarnichata maurkhyam yayaiva-atmonnatich-chaya
tamevanyatra sankramya sugatih satkirtir matih*

This desire to be better
Than others will bring me
Lower births, lowness, and idiocy.
But if I can move this same
State of mind to others, I'll attain
Higher births, and honor as well.

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Where we are in Gyaltsab Je's outline:

d3. From the point of view of what work it will lead us to



Master Shantideva's root text:

Verse 128

ཁད་གཤི་དོན་དུ་གཞན་བཀོལ་ན།
བྱན་ལ་སོགས་པ་སྤྱོད་བར་འགྱུར།
གཞན་གྱི་དོན་དུ་བདག་སྤྱད་ན།
ཁྱེ་དཔོན་ཉིད་སོགས་སྤྱོད་བར་འགྱུར།

*dakki dundu shen kulna
dren lasokpa nyungwar gyur
shengyi dundu dak che na
jepun nyisok nyongwar gyur*

आत्मार्थं परमाज्ञप्य दासत्वाद्यनुभूयते ।

परार्थं त्वेनमाज्ञप्य स्वामित्वाद्यनुभूयते ॥१२८॥

*atmartham param ajnyapya dasatvadyanubhuyate
parartham toenam ajnyapya svamitvadyanubhuyate*

If I force others to do
My bidding for things I want,
I'll become a slave or the like.
If rather I set myself to do
The things that others want,
I'll become a real master or such.

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Where we are in Gyaltsab Je's outline:

e3. From the point of view of help and happiness



Master Shantideva's root text:

Verse 129

།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 jinyepa
dekun shen de dule jung
jikten duk-ngel jinyepa
dekun rang de dule jung*

ये केचिद् दुःखिता लोके सर्वे ते स्वसुखेच्चया ।

ये केचित् सुखिता लोके सर्वे तेऽन्यसुखेच्चया ॥१२९॥

*ye kechid duhkhitā loke sarve te svasukhech-chaya
ye kechit sukhita loke sarve tenyasukhech-chaya*

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.



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Where we are in Gyaltsab Je's outline:

b2. A brief summary



Master Shantideva's root text:

Verse 130

མང་དུ་བཤད་ལྟ་ཅི་ཞིག་དགོས།
བྱིས་པ་རང་གི་དོན་བྱེད་དང་།
ཐུབ་པ་གཞན་གྱི་དོན་མཇེད་པ།
འདི་གཞིས་ཀྱི་ནི་བྱེད་པར་ལྟོས།

*mangdu sheta chishik gu
jipa ranggi dunje dang
tuppa shen gyi dun dzepa
dinyi kyini kyepar tu*

बहुना वा किमुक्तेन दृश्यतामिदमन्तरम् ।

स्वार्थार्थिनश्च बालस्य मुनेश्चान्यार्थकारिणः ॥१३०॥

*bahuna va kim uktena dirshyatam idam antaram
sva-artha-arthinash cha balasya munesh cha-anyartha karinah*

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.

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Where we are in Gyaltsab Je's outline:

b1. Why cherishing ourselves is, therefore, something we should rightly discard

a2. Problems we cannot see



Master Shantideva's root text:

Verse 131

ཁད་ག་བདེ་གཞན་གྱི་སྡུག་བསྔལ་དག
ཡང་དག་བརྗེ་བ་མ་བྱས་ན།
སངས་རྒྱས་ཉིད་དུ་མི་འགྲུབ་ཅིང་།
འཁོར་བ་ན་ཡང་བདེ་བ་མེད།

*dak de shengyi duk-ngel dak
yangdak jewa maje na
sanggye nyidu mindrup ching
korwa na yang dewa me*

न नाम साध्यं बुद्धत्वं संसारेऽपि कुतः सुखम् ।

स्वसुखस्यान्यदुःखेन परिवर्तमकुर्वतः ॥१३१॥

*na nama sadhyam buddhatvam sansarepi kutah sukham
sva sukhasya-anya duhkkena parivartam akurvatah*

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.

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Where we are in Gyaltsab Je's outline:

b2. Problems we can see



Master Shantideva's root text:

Verse 132

།འཇིག་རྟེན་པ་རྣམ་པར་ཞོག་གི།
།བྱན་གཤེག་ལས་མི་བྱེད་པ་དང་།
།རྗེ་དཔོན་རྒྱལ་པ་མི་སྟེར་བའི།
།ཆོ་འདིའི་དོན་ཡང་འགྲུབ་མི་འགྲུར།

*jikten parol par shokki
drenyok le mijepa dang
jepun ngenpa miterway
tsendiy dunyang drup mingyur*

आस्तां तावत्परो लोको दृष्टोऽप्यर्थो न सिध्यति ।

भृत्यस्याकुर्वतः कर्म स्वामिनोऽददतो भृतिम् ॥१३२॥

*astam tavat paro loko dirshtopyartho na sidhyati
mirtyasya-akurvatah karma svaminodadato bhirtim*

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.

In-Depth Course III: Exploring the Line Between You and Me
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Where we are in Gyaltsab Je's outline:

c2. A summary of the problems



Master Shantideva's root text:

Verse 133

མཐོང་དང་མ་མཐོང་བདེ་འགྲུབ་པའི།
ལུན་སུམ་བདེ་སྤྱིད་ཡོངས་བོར་ཞིང་།
གཞན་ལ་སྤྱུག་བསྐྱེད་བྱས་པའི་རྒྱལ།
མྱོངས་པས་སྤྱུག་བསྐྱེད་མི་བཟད་ལེན།

*tong dang matong dendruppay
punsum dekyi yongbor shing
shenla duk-ngel jepay gyu
mongpe duk-ngel mise len*

त्यक्तवान्योऽन्यसुखोत्पादं दृष्टादृष्टसुखोत्सवम् ।

अन्योऽन्यदुःखनाद्धोरं दुःखं गृह्णन्ति मोहिताः ॥१३३॥

*tyaktva-anyonya sukhotpadam dirshita-adirshita sukhotsavam
anyonya duhkhanaddhoram duhkham girhnanti mohitah*

The ignorant throw away the excellent
Joy that brings one happiness
In worlds both seen and unseen.
The suffering that they cause
To others causes them
To embrace unbearable pain themselves.

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Where we are in Gyaltsab Je's outline:

d2. Why, therefore, cherishing ourselves is something we should rightly discard



Master Shantideva's root text:

Verse 134

།འཇིག་རྟེན་དག་ན་འཆོ་བ་གང་ཡོད་དང་།
།འཇིགས་དང་སྐྱུག་བསྐྱེལ་ཇི་སྟེད་ཡོད་གྱུར་པ།
།དེ་ཀུན་བདག་ཏུ་འཇོན་པ་ལས་བྱུང་ན།
།འདྲི་ཆེན་དེས་གོ་བདག་ལ་ཅི་ཞིག་བྱ།

*jikten dakna tsewa gangyu dang
jikdang duk-ngel ji-nye yu gyurpa
dekun daktu dzinpa le jungna
drechen deko dakla chishik ja*

उपद्रवा ये च भवन्ति कोके यावन्ति दुःखानि भयानि चैव ।
सर्वाणि तान्यात्मपरिग्रहेण तत्किं ममानेन परिग्रहेण ॥१३४॥
*upadrava ye cha bhavanti koke yavanti duhkhani bhayani chaiva
sarvani tanya-atma parigrahena tat kim mamananena parigrahena*

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?

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Where we are in Gyaltsab Je's outline:

d2. Why, therefore, cherishing ourselves is something we should rightly discard



Master Shantideva's root text:

Verse 135

ཁད་གཉིད་ཡོངས་སུ་མ་བཏང་ན།
སྤྱག་བསྐྱེལ་སྤང་བར་མི་རུས་ཏེ།
ཇི་ལྟར་མི་ནི་མ་བཏང་ན།
སྤྱིག་པ་སྤོང་བར་མི་རུས་བཞན།

*daknyi yongsu matang na
duk-ngel pangwar minu te
jitar meni matang na
sekpa pongwar minu shen*

आत्मानमपरित्यज्य दुःखं त्यक्तुं न शक्यते ।

यथाग्निमपरित्यज्य दाहं त्यक्तुं न शक्यते ॥१३५॥

*atmanam aparityajya duhkham tyaktum na shakyate
yatha-agnim aparityajya daham tyaktum na shakyate*

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.

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Where we are in Gyaltsab Je's outline:

- b) A brief summary
- i) How to exchange ourselves and others



Master Shantideva's root text:

Verse 136

།དེ་ལྟར་བདག་གཞོད་ནི་བ་དང་།
།གཞན་གྱི་སྡུག་བསྔལ་ནི་བྱའི་ཕྱིར།
།བདག་ཉིད་གཞན་ལ་གཏང་བྱ་དང་།
།གཞན་རྣམས་བདག་བཞིན་གཟུང་བར་བྱ།

*detar daknu shiwa dang
shengyi duk-ngel shijay chir
daknyi shenla tangja dang
shennam dakshin sungwar ja*

तस्मात्स्वदुःखशान्त्यर्थं परदुःखशमाय च ।

ददाम्यन्येभ्य आत्मानं परान् गृह्णामि चात्मवत् ॥१३६॥

*tasmat svaduhkha shantyartham para duhkha shamaya cha
dadamyanyebhya atmanam paran girhnami cha-atmavat*

And so I shall give away my me
To others, and I will consider others
In the same way I do myself,
In order that I might put an end
To the pain that comes to me,
And the suffering of others as well.

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Where we are in Gyaltsab Je's outline:

- b) A brief summary
- i) How to exchange ourselves and others



Master Shantideva's root text:

Verse 137

ཁད་གཞི་གཞན་གྱི་དབང་གཏུར་ཅེས།
ཡིད་ཁྱོད་ངེས་པར་ཤེས་གྱིས་ལ།
སེམས་ཅན་གྱི་དོན་མ་གཏོགས་པར།
དེ་ནི་ཁྱོད་གྱིས་གཞན་མི་བསམ།

*dakni shengyi wanggyur che
yikyu ngepar she gyi la
semchen kundun matokpar
deni kyukyi shen misam*

अन्यसंबद्धमस्मीति निश्चयं कुरु मे मनः ।

सर्वसत्त्वार्थमुत्सृज्य नान्यच्चिन्त्यं त्वयाधुना ॥१३७॥

*anya sambaddham asmiti nishchayam kuru me manah
sarva sattva-artham utsirjya na-anyach-chintyam tvaya-adhuna*

Now you'll have to realize,
My mind, that I'm a person
Who belongs to everyone else.

From this moment on you are not allowed
To have a single thought about anything other
Than what serves the purposes of every living being.

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Where we are in Gyaltsab Je's outline:

- ii) Avoiding acting in a wrong way, once we have done the exchange



Master Shantideva's root text:

Verse 138

།ཤེན་པོ་ལ་མེད་པ་ལྟོས་།
།རང་དོན་སྒྲུབ་པར་རིགས་མ་ཡིན།
།དེ་དོན་མེད་པ་ལྟོས་།
།དེ་ལ་ལོག་པར་བྱ་མི་རིགས།

*shenwang mik lasokpa yi
rangdun druppar rik mayin
dedun mik lasokpa yi
dela lokpar ja mirik*

न युक्तं स्वार्थदृष्ट्यादि तदीयैश्चक्षुरादिभिः ।

न युक्तं स्यन्दितुं स्वार्थमन्यदीयैः करादिभिः ॥१३८॥

*na yuktam sva-artha dirshitya-adi tad iyaish chakshur adibhih
na yuktam syanditum sva-artham anyadiyaih kara-adibhih*

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.

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Where we are in Gyaltsab Je's outline:

iii) Acting in a way which is not mistaken, once we have done the exchange



Master Shantideva's root text:

Verse 139

།དེས་ན་སེམས་ཅན་གཙོར་བྱ་སྟེ།
།བདག་གི་ལུས་ལ་ཅི་མཐོང་བ།
།དེ་དང་དེ་ནི་ཐོག་ས་ནས་ཀྱང་།
།གཞན་དག་ལ་ནི་ཕན་པར་སྟོད།

*dena semchen tsorja te
dakki lula chi tongwa
dedang deni trokne kyang
shendak lani penpar chu*

तेनसत्त्वपरो भूत्वा कायेऽस्मिन्यद्यदीक्षसे ।

तत्तदेवापहृत्यास्मात्परेभ्यो हितमाचर ॥१३९॥

*tena sattva paro bhutva kayosmin anyad yad ikshase
tat tad eva-apahirtya-asmat parebhyo hitam achara*

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.



The Asian Classics Institute



Diamond Mountain University

In-Depth Course III

Master Shantideva's Guide to the Bodhisattva's Way of Life
Exploring the Border Between You and Me

Reading Seven: A Journey to the Dark Side



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Where we are in Gyaltsab Je's outline:

- ii. How to proceed in our thoughts, once we have managed to do the exchange
- a) An abbreviated presentation

Notes:



Master Shantideva's root text:

Verse 140

དམན་སྒོག་ས་བདག་ཏུ་བྱས་པ་དང་།
ལཱན་ཉིད་དུ་ནི་བདག་བྱས་ནས།
རྣམ་ཏྲེག་མེད་པའི་སེམས་ཀྱིས་སུ།
ཤྲག་དོག་འགྲན་དང་ང་རྒྱལ་བསྒྲེམ།

*mensok daktu jepa dang
shennyi duni dak je ne
namtok mepay semkyi su
trakdok dren dang nga-gyel gom*

हीनादिष्वात्मतां कृत्वा परत्वमपि चात्मनि ।

भावयेष्यां च मानं च निर्विकल्पेन चेतसा ॥१४०॥

*hina-adishva-atmatam kirtva paratvam api cha-atmani
bhavayershyam cha manam cha nirvikalpena chetasa*

Make those who are inferior to you
And so on be yourself; make yourself now
None other than the others.
Practice the attitudes of jealousy,
And competitiveness, and pride
Without any misgivings at all.

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Where we are in Gyaltsab Je's outline:

b) An expanded explanation

i) Practicing the attitude of jealousy towards those who are higher than us

a1. How to do the practice



Master Shantideva's root text:

Verse 141

།འདི་ནི་བཀུར་བྱས་བདག་ནི་མིན།
།འདི་བཞིན་བདག་གིས་མ་རྟོན་ཅིང་།
།འདི་ནི་བསྟོན་བྱས་བདག་ལ་སྟོན།
།འདི་བདེ་བདག་ནི་སྐྱུག་བསྐྱེལ་ལ།

*dini kurje dakni min
dishin dakki ma-nye ching
dini tuje dakla mu
dide dakni duk-ngel la*

एष सत्क्रियते नाहं लाभी नाहमयं यथा

स्तूयतेऽयमहं निन्द्यो दुःखितोऽहमयं सुखी ॥१४१॥

*esha satkriyate naham labhi naha mayam yatha
stuyateyamaham nindyo duhkhito hamayam sukhi*

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.

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Where we are in Gyaltsab Je's outline:

b) An expanded explanation

i) Practicing the attitude of jealousy towards those who are higher than us

a1. How to do the practice



Master Shantideva's root text:

Verse 142

ཁདག་ནི་ལས་རྣམས་བྱེད་པ་དང་།
འདི་ནི་བདེ་བ་ཉིད་དུ་གནས།
འདི་ནི་འཇིག་རྟེན་ལ་ཆེ་དང་།
ཁདག་དམན་ཡོན་ཏན་མེད་པར་གྲགས།

*dakni lenam jepa dang
dini dewa nyi du ne
dini jikten la che dang
dakmen yunten mepar drak*

अहं करोमि कर्माणि तिष्ठत्येष तु सुस्थितः

अयं किल महाल्लोके नीचोऽहं किल निर्गुणः १४२

*aham karomi karmani tishtat yesha tu susthitah
ayam kila mahan loka nichoham kila nirgunah*

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.

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Where we are in Gyaltsab Je's outline:

b) An expanded explanation

i) Practicing the attitude of jealousy towards those who are higher than us

a1. How to do the practice



Master Shantideva's root text:

Verse 143

ཡོན་ཏན་མེད་པས་ཅི་ཞིག་བྱ།
བདག་ཀྱང་ཡོན་ཏན་ལྡན་པ་ཉིད།
གང་བས་འདི་དམན་དེ་ཡོད་ཅིང་།
གང་བས་བདག་མཆོག་དེ་ཡང་ཡོད།

*yunten mepe chishik ja
dakkun yunten denpa nyi
gangwe dimen deyu ching
gangwe dakchok deyang yu*

किं निर्गुणेन कर्तव्यं सर्वस्यात्मा गुणान्वितः

सन्ति ते येष्वहं नीचः सन्ति ते येष्वहं वरः ॥१४३॥

*kim nirgunena kartavyam sarvasya-atma guna-anvitah
santi te yeshvaham nichah santi te yeshvaham varah*

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.

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Where we are in Gyaltsab Je's outline:

b1. What to actually do, once we have carried out the practice



Master Shantideva's root text:

Verse 144

ཁུ་ལ་ཁྲིམས་ལྷ་བ་གཏུ་སོགས་ནི།
ཉོན་མོངས་སྟོབས་ཀྱིས་བདག་དབང་མིན།
ཅི་རུས་བདག་ནི་གསོ་དགོས་ཏེ།
གཞོན་པའང་བདག་གིས་དང་དུ་སྤང་།

*tsultrim tawa gusok ni
nyonmong topkyi dakwang min
chinu dakni sogu te
nupa-ang dakki dangdu lang*

शीलदृष्टिविपत्त्यादि क्लेशशक्त्या न मद्वशात् ।

चिकित्स्योऽहं यथाशक्ति पीडाप्यङ्गीकृता मया ॥१४४॥

*shila dirшти vipattya-adi klesha shaktya na madvashat
chikitsyoham yatha shakti pida-apyanggi kirta maya*

The state of our morality, views,
Troubles, and the rest is forced
By affliction, and not by choice.
You must care for us by using
All your strength, and we should too
Willingly take all the hurts.

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Where we are in Gyaltsab Je's outline:

b1. What to actually do, once we have carried out the practice



Master Shantideva's root text:

Verse 145

འོན་ཏེ་བདག་འདི་འི་གསོ་བྱ་མིན།
ཅི་ཕྱིར་བདག་ལ་བརྒྱུས་པ་བྱེད།
ཁད་གལ་དེ་ཡི་ཡོན་ཏན་གྱིས།
ཅི་བྱ་འདི་བདག་ཡོན་ཏན་ཅན།

*unte dakdiy soja min
chichir dakla nyepa je
dakla deyi yunten gyi
chija didak yunten chen*

अथाहमचिकित्स्योऽस्य कस्मान्मामवमन्यते

किं ममैतद्गुणैः कृत्यमात्मा तु गुणवानयम् १४५

*atha-aham achikitsyosya kasman mama vamanayate
kim mamaitad gunaih kirtyam atma tu guna vanayam*

Are we not though someone you
Should care for? Why is it
That you belittle us so?
What use would we ever have
For the qualities that he has?
And he is a being of qualities!

In-Depth Course III: Exploring the Border Between You and Me
Reading Seven: A Journey to the Dark Side



Where we are in Gyaltsab Je's outline:

b1. What to actually do, once we have carried out the practice



Master Shantideva's root text:

Verse 146

།ངན་འགྲོ་གདུག་པའི་ཁར་གནས་པ།
།འགྲོ་ལ་སྨིང་རྩེ་མེད་པར་འདི།
།སྤྱིར་ལ་ཡོན་ཏན་རྣམས་པ་ཡིས།
།མཁས་པ་དག་ལ་བདོ་བ་འདོད།

*ngendro dukpay kar nepa
drola nyingje mepar di
chirla yunten lompa yi
kepa dakla dowa du*

दुर्गतिव्याडवक्रस्थेनैवास्य करुणा जने

अपरान् गुणमानेन पण्डितान् विजिगीषते १४६

*durgati vyada vaktrasthe naivasya karuna jane
aparan gunam anena panditan vijigishate*

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
Makes him want to strive
With those who are truly wise.

In-Depth Course III: Exploring the Border Between You and Me
Reading Seven: A Journey to the Dark Side



Where we are in Gyaltsab Je's outline:

- ii) Practicing the attitude of competitiveness towards those who are on our same level
 - a1. Competing in material gain and honor



Master Shantideva's root text:

Verse 147

ཁདག་དང་མཉམ་ལ་བལྟས་ནས་ནི།
གང་གིས་རང་ཉིད་ལྷག་བྱེ་ཕྱིར།
ཁདག་གི་ཉིད་དང་བཀུར་སྟེ་ནི།
ཚུང་པ་ཡིས་ཀྱང་ངེས་པར་བསྐྱབ།

*dakdang nyamla tene ni
ganggi rangnyi hlakjay chir
dakki nyedang kurti ni
tsupa yi kyang ngepar drup*

सममात्मानमालोक्य यतः स्वाधिक्यवृद्धये ।

कलहेनापि संसाध्यं लाभसत्कारमात्मनः ॥१४७॥

*samam atmanam alokya yatah svadhikya virddhaye
kala hena-api sansadhyam labha satkaram atmanah*

Next I will see him as equal
To myself, and then I will surely
Fight, even if I have to,
To win more offerings and respect,
Until I have more than him
Of everything there is.

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Where we are in Gyaltsab Je's outline:

b1. Competing in how well known our good qualities become



Master Shantideva's root text:

Verse 148

ཅི་ནས་བདག་གི་ཡོན་ཏན་ནི།
འཇིག་རྟེན་གྱི་ལ་བས་ལ་བ་དང་།
གཞན་ཡང་འདི་ཡི་ཡོན་ཏན་གང་།
སྤྱད་ཀྱང་ཐོས་པར་མི་འགྱུར་བུ།

*chine dakki yunten ni
jikten kunla selwa dang
shenyang diyi yunten gang
sukyang tupar mingyur ja*

अपि सर्वत्र मे लोके भवेयुः प्रकटाः गुणाः

अपि नाम गुणा येऽस्य न श्रोष्यन्त्यपि केचन ॥१४८॥

*api sarvatra me loke bhaveyuh prakatah gunah
api nama guna yesya na shreshyantyapi kechana*

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.



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Master Shantideva

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Reading Eight: Sure He Becomes a Laughing-Stock



Where we are in Gyaltsab Je's outline:

c1. Competing in a whole list of good things



Master Shantideva's root text:

Verse 149

ཁད་གཞི་སྒྲོན་ཡང་སྤྱ་བྱ་ཞིང་།
ཁད་གཞི་མཆོད་འགྱུར་འདི་ལ་མིན།
ཁད་གཞི་རྩིང་པ་ལེགས་རྩིང་ཅིང་།
ཁད་གཞི་བཀུར་འགྱུར་འདི་ལ་མིན།

*dakki kyun yang baja shing
dakni chungyur dila min
dakdeng nyepa leknye ching
dakni kurgyur dila min*

छाद्येरन्नपि मे दोषाः स्यान्मे पूजास्य नो भवेत् ।

सुलब्धा अद्य मे लाभाः पूजितोऽहमयं न तु ॥१४९॥

*chadyerannapi me doshah syan me pujasya no bhavet
sulabdha adya me labhah pujitoham ayam na tu*

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.

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Where we are in Gyaltsab Je's outline:

d1. Learning to take joy when trouble comes to
the other one



Master Shantideva's root text:

Verse 150

།འདི་ནི་མ་རུངས་བྱས་པ་ལ།
།ཡུན་རིང་བདག་ནི་དགའ་བས་ལྷ།
།འགྲོ་བ་ཀུན་གྱི་བཞད་གད་དང་།
།ཕན་ཚུན་སྒྲོད་པ་དག་ཏུ་བྱ།

*dini marung jepa la
yunring dakni gawe ta
drowa kungyi shege dang
pentsun mupa daktu ja*

पश्यामो मुदितास्तावच्चिरादेनं खलीकृतम् ।

हास्यं जनस्य सर्वस्य निन्द्यमानमितस्ततः ॥१५०॥

*pashyamo muditas tavach chiradenam khali kirtam
hasyam janasya sarvasya nindya manamitas tatah*

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.

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Reading Eight: Sure He Becomes a Laughing-Stock



Where we are in Gyaltsab Je's outline:

iii) Practicing the attitude of pride towards those who are lower than us

a1. What it feels like to practice pride



Master Shantideva's root text:

Verse 151

ཁྱོན་མོངས་འདི་ཡང་བདག་དང་ནི།
ཁྱེན་ཅིག་ཏུ་ནི་འགྲན་ཅེས་གྲག
འདི་དག་ཐོས་དང་ཤེས་རབ་བཅ།
གཟུགས་རིགས་ནོར་གྱིས་མཉམ་མམ་ཅི།

*nyonmong diyang dak dang ni
hlenchik tuni dren che drak
didak tudang sherab bam
sukrik norgyi nyam mam chi*

अस्यापि हि वराकस्य स्पर्धा किल मया सह ।

किमस्य श्रुतमेतावत्प्रज्ञारूपं कुलं धनम् ॥१५१॥

*asya-api hi varakasya spardha kila maya saha
kimasya shrutam etavat prajnya rupam kulam dhanam*

This miserable little person
Goes around saying
That he somehow compares to me.
What? Are they my equal
In learning, or wisdom,
Or looks, or status, or money?

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Where we are in Gyaltsab Je's outline:

b1. The great qualities of this practice



Master Shantideva's root text:

Verse 152

།དེ་ལྟར་ཀུན་ལ་བསྐྱབས་པ་ཡི།
།བདག་གི་ཡོན་ཏན་ཐོས་ནས་ནི།
།སྤྱ་ལྔ་དགའ་བ་སྤྱི་གུར་པའི།
།བདེ་སྤྱིད་ལ་ནི་ཡོངས་སུ་སྤྱོད།

*detar kunla drakpa yi
dakki yunten tune ni
pudang gawa kye gyurpay
dekyi lani yongsu chu*

एवमात्मगुणान्श्रुत्वा कीर्त्यमानानितस्ततः ।

संजातपुलको हृष्टः परिभोक्ष्ये सुखोत्सवम् ॥१५२॥

*evam atma gunan shrutva kirtya mananitas tatah
sanjata pulako hirshtah paribhokshye sukhotsavam*

And when I hear thus
My own high qualities
Proclaimed among the masses,
I'll swim in the joy of it,
With a thrill of happiness
Passing up and down my spine.

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Where we are in Gyaltsab Je's outline:

c1. What to actually do once you have engaged
in this practice



Master Shantideva's root text:

Verse 153

ཅི་སྟེ་འདི་ལ་རྟེན་ཡོད་ཀྱང་།
ཁག་ལ་ཏིང་ཡི་ལས་བྱེད་ན།
འདི་ལ་འཆོ་བ་ཅམ་བྱིན་ནས།
ཁད་ག་གི་སྟོབས་ཀྱིས་དེ་སྤང་བ།

*chite dila nyeyu kyang
gelte ngayi le je na
dila tsowa tsam jin ne
dakki topkyi de lang ja*

यद्यप्यस्य भवेल्लाभो ग्राह्योऽस्माभिरसौ बलात् ।

दत्वास्मै यापनामात्रमस्मत्कर्म करोति चेत् ॥१५३॥

*yadyapyasya bhavel labho grahyosma-abhirasau balat
datvasmai yapana matram asmat karma karoti chet*

And in the case that some
Material benefit should happen
To come to her, or to him,
Then I'll leave them just enough
To live on, and take the rest by force;
Since it's me who's doing the job.

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Where we are in Gyaltsab Je's outline:

- 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



Master Shantideva's root text:

Verse 154

།འདི་ནི་བདེ་ལས་ཉམས་བྱ་ཞིང་།
།བདག་གི་གཞོན་དང་རྟག་སྐྱར་བྱ།
།འདི་ཡིས་བརྒྱ་ཕྱག་ཐམས་ཅད་དུ།
།འཁོར་བར་བདག་ལ་གཞོན་པ་བྱས།

*dini dele nyamja shing
dakki nudang takjar ja
diyi gyatrak tamche du
korwar dakla nupa je*

सुखाच्च च्यावनीयोऽयं योज्योऽस्मद् व्यथया सदा ।

अनेन शतशः सर्वे संसारव्यथिता वयम् ॥१५४॥

*sukhach-cha chyavaniyoyam yojyosmad vyathaya sada
anena shatashah sarve sansara vyathita vayam*

He or she should lose
This happiness, and constantly
Come to my pain.
In all of them, for thousands
Upon thousands, this one has
Hurt me, in the cycle of pain.

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Where we are in Gyaltsab Je's outline:

iv) The result of doing the practice

a1. A contemplation of the problems caused by
cherishing oneself



Master Shantideva's root text:

Verse 155

ཡིད་བྱོད་རང་དོན་བྱེད་འདོད་པས།
བསྐྱལ་པ་གངས་མེད་འདས་གུར་གྱང་།
ངལ་བ་ཆེན་པོ་དེ་ལྟ་བུར།
བྱོད་ཀྱིས་སྤྲུག་བསྐྱལ་འབའ་ཞིག་བསྐྱབས།

yikyu rangdun je dupe
kelpa drangme degyur kyang
ngelwa chenpo de tabur
kyukyi duk-ngel bashik drup

अप्रमेया गताः कल्पाः स्वार्थं जिज्ञासतस्तव ।

श्रमेण महतानेन दुःखमेव त्वयार्जितम् ॥१५५॥

aprameya gatah kalpah svartham jijnyasatastava
shramena mahatanena dukkham eva tvaya-arjitam

O my mind, you have wasted
Countless eons wanting to do
Only whatever would serve yourself;
But with all that exhausting effort
All that you've been able to gain
Is nothing but suffering for yourself.

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Where we are in Gyaltsab Je's outline:

- b1. Evidence for the infinite benefits of cherishing others



Master Shantideva's root text:

Verse 156

།དེ་ལྟར་ངེས་པར་གཞན་དག་གི།
།དོན་ལ་རབ་རུ་འཇུག་གིས་དང་།
།ཐུབ་པའི་བཀའ་ནི་མི་སྦྱ་བས།
།དེ་ཡི་ཡོན་ཏན་གྱིས་མཐོང་འགྱུར།

*detar ngepar shen dakki
dunla rabtu juk gyi dang
tuppay kani miluwe
deyi yunten chi tong gyur*

मद्विज्ञप्त्या तथात्रापि प्रवर्तस्वाविचारतः ।

द्रक्ष्यस्येतद्गुणान् पश्चाद्भूतं हि वचनं मुनेः ॥१५६॥

*madvijnyaptya tatha-atra-api pravartasva-avicharatah
drakshyasyetad gunan prashchad bhutam hi vachanam muneh*

And so now you must be certain
To devote yourself to whatever
Would serve the needs of others.

The word of the Able Ones
Is something infallible, and so
Later you will see its benefits.

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Where we are in Gyaltsab Je's outline:

c1. An explanation of the benefits themselves



Master Shantideva's root text:

Verse 157

གལ་ཏེ་བྱོད་ཀྱིས་སྤྲུས་སུ།
ལས་འདི་བྱས་པར་གྱུར་ན་ནི།
སངས་རྒྱས་ཡུན་སུམ་བདེ་མིན་པ།
གནས་སྐབས་འདི་འདྲར་འགྱུར་མི་སྲིད།

*gelte kyukyi ngadu su
lendi jepar gyurna ni
sanggye punsum de minpa
nekap dindrar gyur misi*

अभविष्यदिदं कर्म कृतं पूर्वं यदि त्वया ।

बौद्धं संपत्सुखं मुक्त्वा नाभविष्यदियं दशा ॥१५७॥

*abhavishyadi dam karma kirtam purvām yadi tvaya
bauddham sampat sukham muktva na-abhavish yadiyam dasha*

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.

In-Depth Course III: Exploring the Border Between You and Me
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Where we are in Gyaltsab Je's outline:

d1. Advice on how we should, therefore, strive
to cherish others



Master Shantideva's root text:

Verse 158

།དེ་བས་འདི་ལྟར་གཞན་དག་གི།
།སུ་བ་བླག་གི་ཐེགས་པ་ལ།
།སྤོང་གྱིས་ངར་འཛིན་བྱས་པ་ལྟར།
།དེ་བཞིན་གཞན་ལ་འང་གོམས་པར་གྱིས།

*dewe ditar shendak gi
kuwa trakki tikpa la
kyukyi ngardzin jepa tar
deshin shenla-ang gompar gyi*

तस्माद्यथान्यदीयेषु शुक्रशोणितबिन्दुषु ।

चकर्त्त त्वमहंकारं तथान्येष्वपि भावय ॥१५८॥

*tasmad yatha-anyadiyeshu shukra shonita bindushu
chakartha toam ahankaram tatha-anyeshvapi bhavaya*

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.



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Diamond Mountain University

In-Depth Course III

Master Shantideva's Guide to the Bodhisattva's Way of Life
Exploring the Border Between You and Me

Reading Nine: Bossing the Bodhisattva Around



Master Shantideva

In-Depth Course III: Exploring the Border Between You and Me
Reading Nine: Bossing the Bodhisattva Around



Where we are in Gyaltsab Je's outline:

- 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

Notes:



Master Shantideva's root text:

Verse 159

ཁག་ཅི་ཏྲོག་ཆེན་བྱས་ནས་ནི།
ཁད་ག་གི་ལུས་ལ་ཅི་སྒྲུང་བ།
དེ་དང་དེ་ཉིད་ཐོགས་བྱས་ནས།
ཁྱོད་ཀྱིས་ཁག་ལ་ཕན་པ་སྟོང་།

*shengyi tokchen jene ni
dakki lula chi nangwa
dedang de-nyi trokje ne
kyukyi shenla penpa chu*

अन्यदीयश्चरो भूत्वा कायेऽस्मिन् यद्यदीक्षसे ।

तत्तदेवापहृत्यार्थं परेभ्यो हितमाचर ॥१५९॥

*anyadiyash caro bhutva kayesmin yadya dikshase
tat tad eva-apahirtya-artham parebhyo hitam acara*

You will take care of others:

Watch them quietly,

And then snatch away

Any particular thing

That I have in my possession

And give it away to them.

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Where we are in Gyaltsab Je's outline:

b1. How right it is to feel jealousy for ourselves



Master Shantideva's root text:

Verse 160

ཁདག་སྒྲིང་གཞན་ནི་མི་སྒྲིང་ལ།
ཁདག་མཐོ་གཞན་ནི་དམའ་བ་དང་།
ཁདག་ནི་ཕན་བྱེད་གཞན་མིན་ཞེས།
ཁདག་ལ་ཐུག་དོག་ཅིས་མི་བྱེད།

*dakkyi shenni mikiyi la
dakto shenni mawa dang
dakni penje shenmin she
dakla trakdok chi mije*

अयं सुस्थः परो दुःस्थो नीचैरन्यो ऽयमुच्चकैः ।

परः करोत्ययं नेति कुरुष्वेष्यां त्वमात्मनि ॥१६०॥

*ayam susthah paro duhstho nichair anyo yamuch chakaih
parah karotyayam neti kurushvershyam tvam atmani*

Why not practice
Some jealousy for yourself?
“I should be happy, and others unhappy.
I should be raised, and others lowered.
I should be helped, and others should not.”

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Where we are in Gyaltsab Je's outline:

ii) How I should always happily take the lesser position while I act for others

a1. Examining our own faults



Master Shantideva's root text:

Verse 161

།བདག་ནི་བདེ་དང་བྲལ་གྱིས་ཏེ།
།གཞན་གྱི་སྐྱུག་བསྐྱལ་བདག་ལ་སྒྲོར།
།གང་ཆེ་འདི་ནི་ཅི་བྱེད་ཅེས།
།བདག་གི་སྒྲོན་ལ་བརྟག་པར་གྱིས།

*dakni dedang drel gyi te
shengyi duk-ngel dakla jor
gangtse dini chi je che
dakki kyunla takpar gyi*

सुखाच्च च्यावयात्मानं परदुःखे नियोजय ।

कदायं किं करोतीति छलमस्य निरुपय ॥१६१॥

*sukhach cha chyavaya-atmanam para duhkhe niyojaya
kadayam kim kareti-iti chalamasya nirupaya*

I will see to it that I lose
Everything that feels good;
I will see to it that I take on
Everyone else's pain.
I will see to it that I criticize
All of my own faults,
Saying to myself at every turn,
“What do you think you’re doing now?”

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Where we are in Gyaltsab Je's outline:

b1. Admitting what we have done wrong to other living beings



Master Shantideva's root text:

Verse 162

ཁམས་ཀྱིས་ཉེས་པ་བྱས་པ་ཡང་།
འང་གི་སྒྲོན་དུ་བསྐྱུར་བྱེས་ལ།
འདག་གི་ཉེས་པ་ཁུང་བྱས་ཀྱང་།
སྒྲེ་བོ་མང་ལ་རབ་རྩུ་ཤོག་ལ།

shengyi nyepa jepa yang
ranggi kyondu gyurju la
dakki nyepa chungje kyang
kyewo mangla rabtu shok

अन्येनापि कृतं दोषं पातयास्यैव मस्तके ।

अल्पमप्यस्य दोषं च प्रकाशय महामुनेः ॥१६२॥

anyena-api kirtam deshām patayasyaiva mastake
alpam apyasya doṣham cha prakashaya maha-amuneh

And even if others do something wrong,
I will see to it that I change it around
So I can take the blame myself.
Even if I do the very slightest thing wrong,
I'll make sure that I admit it
To as many people as I can.

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Where we are in Gyaltsab Je's outline:

c1. Being happy to take the lesser position



Master Shantideva's root text:

Verse 163

ཁགཅན་གྱི་གྲགས་པ་ལྷག་བརྗོད་པས།
ཁང་གི་གྲགས་པ་ཟེལ་གྱིས་ཅོན།
ཁདག་ནི་བླན་གྱི་ཐ་མ་ལྷར།
ཁོན་རྣམས་ཀུན་ལ་བཀོལ་བར་གྱིས།

*shengyi drakpa hlak jupe
ranggi drakpa silgyi nun
dakni drengyi tama tar
dunnam kunla k ulwar gyi*

अन्याधिकयशोवादैर्यशोऽस्य मलिनीकुरु ।

निकृष्टदासवच्चैनं सत्त्वकार्येषु वाहय ॥१६३॥

*anya-adhika yasho vadair yashosya malini kuru
nikirshtha dasavach chainam sattva karyeshu vahaya*

When others begin to get some fame,
I'll make sure I add some more,
And see to it that they outshine
Whatever fame I might enjoy.
I will command myself to work
For every purpose, acting as if
I were the least of servants.

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Where we are in Gyaltsab Je's outline:

c1. Being happy to take the lesser position



Master Shantideva's root text:

Verse 164

།འདི་ནི་སྒྲོན་ཅན་རང་བཞིན་ཏེ།
།སྒྲོ་བུར་ཡོན་ཏན་ཆས་མི་བསྟོད།
།འདི་ཡི་ཡོན་ཏན་ཅི་ནས་ཀྱང་།
།འགས་ཀྱང་མི་ཤེས་དེ་ལྟར་གྱིས།

*dini kyunchen rangshin te
lobur yunten che mitu
diyi yunten chine kyang
ge-kyang mishe detar gyi*

नागन्तुकगुणांशेन स्तुत्यो दोषमयो ह्ययम् ।

यथा कश्चिन्न जानीयाद्गुणमस्य तथा कुरु ॥१६४॥

*na-agantuka guna-anshena stutyo dosha mayo hyayam
yatha kashchin na janiyad gunam asya tatha kuru*

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.

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Where we are in Gyaltsab Je's outline:

iii) A brief summary of how we should proceed in actual deeds



Master Shantideva's root text:

Verse 165

མདོར་ན་བདག་གི་དོན་གྱི་ཕྱིར།
ཁྱེད་གྱིས་གཞན་ལ་གཞོད་བྱས་གང་།
གཞོད་དེ་སེམས་ཅན་དོན་གྱི་ཕྱིར།
བདག་ཉིད་ལ་ནི་འབབ་པར་གྱིས།

*dorna dakki dungyi chir
kyukyi shenla nuje gang
nude semchen dungyi chir
daknyi lani bappar gyi*

संक्षेपाद् यद्यदात्मार्थे परेष्वपकृतं त्वया ।

तत्तदात्मनि सत्त्वार्थे व्यसनं विनिपातय ॥१६५॥

*sang-kshepad yadyad atma-arthe pareshva-apakirtam tvaya
tat tad atmani sattva-arthe vyasanam vinipataya*

To put it briefly, I will see
That whatever harm you have ever
Done to others for my sake
Now falls instead on me myself,
And all for the sake
Of all these living beings.

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Where we are in Gyaltsab Je's outline:

iii) A brief summary of how we should proceed in actual deeds



Master Shantideva's root text:

Verse 166

།འདི་ནི་གཉའ་བླ་ལ་འགྱུར་ཚུལ་དུ།
།ཤེད་བསྐྱེད་པར་ནི་མི་བྱ་སྟེ།
།བག་མ་གསར་བའི་ཚུལ་བཞིན་དུ།
།ངོ་ཚ་འཇིགས་དང་བསྐྱམས་ཏེ་བཞག།

*dini nyadrak gyurtsul du
she kyepar ni mija te
bakma sarway tsul shindu
ngotsa jikdang damte shak*

नैवोत्साहोऽस्य दातव्यो येनायं मुखरो भवेत् ।
स्थाप्यो नवबधूवृत्तौ हीतो भीतोऽथ संवृतः ॥१६६॥
*naivotsahosya datavyo yenayam mukharo bhavet
sthapyo navabadhu virttau hrito bhitatha samvirtah*

And you will not do all this
In some crude manner,
Like a bull in a china shop;
You will accomplish it subdued,
With the self-conscious trepidation
That you find in a new-wed bride.

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Where we are in Gyaltsab Je's outline:

- 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



Master Shantideva's root text:

Verse 167

།དེ་བྱ་དེ་ལྟར་གནས་བྱ་ཞིང་།
།དེ་ལྟར་བྱོད་ཀྱིས་མི་བྱ་བ།
།དེ་ལྟར་འདི་ནི་དབང་བྱ་སྟེ།
།དེ་ལས་འདས་ན་ཚར་གཅད་བྱ།

*deja detar neja shing
detar kyukyi mijawa
detar dini wangja te
dele dena tsarche ja*

एवं कुरुष्व तिष्ठैवं न कर्तव्यमिदं त्वया ।

एवमेषः वशः कार्यो निग्राह्यस्तदतिक्रमे ॥१६७॥

*evam kurushva tishtaivam na kartaavyam idam tvaya
evam eshah vashah karyo nighrahyas tad atikrame*

“Do this, and do it this way;
And that you shall not do.”
Take control of him in this way,
And cut him off if he strays.



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Where we are in Gyaltsab Je's outline:

- 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



Master Shantideva's root text:

Verse 168

ཁོན་ཏེ་དེ་ལྟར་གདམས་ཀྱང་ནི།
ཤེས་ས་ཁྱོད་དེ་ལྟར་མི་བྱེད་ན།
ཁྱོད་ལ་ཉེས་པ་ཀུན་བསྐྱེན་པས།
ཁྱོད་ཉིད་ཚར་གཅད་བྱ་བར་བྱ།

*unte detar damkyang ni
semkyu detar mije na
kyula nyepa kun tenpe
kyu-nyi tsarche jawar se*

अथैवमुच्यमानेऽपि चित्तं नेदं करिष्यसि ।

त्वामेव निग्रहीष्यामि सर्वदोषास्तदाश्रिताः ॥१६८॥

*athaivam uchyamanepi chittam nedam karishyasi
tvam eva nigrashisyami sarva doshas tad ashritah*

And if I advise you thus, my mind,
But you still refuse
To do what I tell you,
Then I will simply put an end
To you, since you are the root
Of every problem there is.

In-Depth Course III: Exploring the Border Between You and Me
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Where we are in Gyaltsab Je's outline:

- 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



Master Shantideva's root text:

Verse 169

ཁྱུ་ཁྱི་ཁོ་བོ་གར་བལྟག་པའི།
ཁྱེན་གྱི་དུས་དེ་གཞན་ཡིན་ཏེ།
ངས་མཐོང་ད་ཁྱོད་གང་དུ་འགྲོ།
ཁྱོད་གྱི་དེགས་པ་ཀུན་གཞོམ་བྱ།

*kyukyi kowo gar lakpay
ngungyi dude shen yinte
ngetong dakyu gangdu dro
kyukyi drekpa kun shomja*

क्व यास्यसि मया दृष्टः सर्वदर्पान्निहन्मि ते ।

अन्योऽसौ पूर्वकः कालस्त्वया यत्रास्मि नाशितः ॥१६९॥

*kva yasyasi maya dirshatah sarva darpan nihanmi te
anyosau purvakah kalas tvaya yatra-asmi na-ashitah*

In the past you've ruined
My entire life; but now
Those days are done.
I know you now; where
Will you run? It's time
To smash your arrogance.

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Where we are in Gyaltsab Je's outline:

b1. Applying ourselves to the needs of others



Master Shantideva's root text:

Verse 170

།ད་དུང་བདག་ལ་རང་གི་དོན།
།ཡོད་སྒྲུལ་སེམས་པ་དེ་དོར་ཅིག།
།བདག་གིས་གཞན་ལ་སྤྱོད་བཅོང་གིས།
།སློབ་ར་མ་སེམས་ཞོག་ཐུལ།

*dadung dakla ranggi dun
yu-nyam sempa dedor chik
dakki shenla kyutsong gi
kyowar masem shosha pul*

अद्याप्यस्ति मम स्वार्थ इत्याशां त्यज सांप्रतम् ।

त्वं विक्रीतो मयान्येषु बहुखेदमचिन्तयन् ॥१७०॥

*adyapyasti mama sva-artha ityasham tyaja sampratam
tvam vikrito maya-anyeshu bahu khedam achintayam*

From now on you will have to give up
The idea that you have
Anything to work for for yourself.
I have sold you now to others;
Don't be discouraged,
Now earn your keep.

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Where we are in Gyaltsab Je's outline:

b1. Applying ourselves to the needs of others



Master Shantideva's root text:

Verse 171

།གལ་ཏེ་བག་མེད་གྱུར་ནས་སྤོང་།
།སེམས་ཅན་རྣམས་ལ་མ་བྱིན་ན།
།སྤོང་གིས་ཁོ་བོ་དཔྱལ་བ་ཡི།
།སྤང་མ་རྣམས་ལ་བྱིན་དུ་ངེས།

*gelte bakme gyurne kyu
semchen namla majin na
kyukyi kotwo nyelwa yi
sungma namla jindu nge*

त्वां सत्त्वेषु न दास्यामि यदि नाम प्रमादतः ।

त्वं मां नरकपालेषु प्रदास्यसि न संशयः ॥१७१॥

*tvam sattvoeshu na dasyami yadi nama pramadatah
tvam mam naraka paleshu pradasyasi na sanshayah*

If, I happen to forget myself,
And fail to give you away
To every other living being,
Then you will surely
Deliver me to those
Who guard the realms of hell.

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Where we are in Gyaltsab Je's outline:

c1. A brief summary



Master Shantideva's root text:

Verse 172

།དེ་ལྟར་ཁྱོད་ཀྱིས་རེ་ལྟ་ཞིག
།ཁོ་བོ་བྱིན་པས་ཡུན་རིངས་སྤྱད།
།ང་ནི་ཁོན་ལྷན་པ་དྲན་བྱས་ཏེ།
།ཁྱོད་ཀྱིས་རང་དོན་སེམས་པ་གཞོམ།

*detar kyukyi reta shik
kowo jinpe yunring duk
gnani kunnam drenje te
kyukyi rangdun sempa shom*

एवं चानेकधा दत्वा त्वयाहं व्यथितश्चिरम् ।

निहन्मि स्वार्थचेटं त्वां तानि वैराण्यनुस्मरन् ॥१७२॥

*evam cha-anekadha datva tvaya-aham vyathitash chiram
nihanmi sva-artha chetam tvam tani vairanyanusmaran*

In fact you have already
Dragged me this way to them
Many times over.
I haven't forgotten the fights we've had;
It's time for you to kill this habit
Of worrying about your needs.

In-Depth Course III: Exploring the Border Between You and Me
Reading Ten: I Have Sold You Now to Others



Where we are in Gyaltsab Je's outline:

c1. A brief summary



Master Shantideva's root text:

Verse 173

།དེ་སྟེ་བདག་ནི་དག་པ་འདོད་ན།
།རང་ལ་བདག་གིས་དག་པ་མི་བྱ།
།དེ་སྟེ་བདག་ནི་བསྐྱེད་འདོད་ན།
།གཞན་དག་ཏྲག་ཏུ་བསྐྱེད་བར་བྱ།

*dete dakni gadu na
rangla dakki gar mija
dete dakni sungdu na
shendak taktu sungwar ja*

न कर्तव्यात्मनि प्रीतिर्यद्यात्मप्रीतिरस्ति ते ।

यद्यात्मा रक्षितव्योऽयं रक्षितव्यो न युज्यते ॥१७३॥

*na kartavya-atmani pritiṛ yadya-atma pritiṛ asti te
yadya-atma rakshitavyoyam rakshitavyo na yujyate*

All that time I made myself unhappy,
Trying to make myself happy.
All this time I'll watch out for others,
And finally watch out for myself.



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IN-DEPTH COURSE III

Master Shantideva's Guide to the Bodhisattva's Way of Life Exchanging Self & Others

Homework, Class One

1) For this in-depth course on the practice of exchanging self and others from Master Shantideva's *Guide to the Bodhisattva's Way of Life*, we will be utilizing two important commentaries—one from ancient India, and another from Tibet. Name each of them, their author, and the authors' dates. (Sanskrit and Tibetan tracks, also add these languages, respectively.)

a)

b)

2) The practice of exchanging self and others has a sister practice. Name this practice, and then give four reasons why Master Shantideva teaches the two in the chapter that he does. (Sanskrit and Tibetan tracks also name the two practices in these languages.)

3) Describe how Master Prajnakara Mati speaks of which of these two sister practices comes first; then discuss this order a bit.

4) As Master Shantideva begins to explain what it means to treat oneself and others the same, the “other guy” makes the objection that we could never learn to think of all the many different kinds of living beings there are as being “me.” Explain how the Master counters this objection, quoting the appropriate verse. (Sanskrit and Tibetan tracks in these languages.)

5) Perhaps the most common objection to the idea that I should treat others as I treat myself is the idea that, since someone else's pain does not directly hurt me, then I must naturally find myself unable to care for them in the same way that I care for myself. How does Master Shantideva answer this objection?

6) State the logical proof that Master Shantideva presents to demonstrate that we must work to remove the suffering of others. (Tibetan and Sanskrit in these languages.)

Meditation assignment: 15 minutes per day, analytical meditation upon the analogy of the hands and feet.



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Homework, Class Two

1) Several verses here in the section on exchanging self and others contain a high spiritual principle which has been a cornerstone of the teachings of His Holiness the current Dalai Lama. State that principle.

2) Now give the two verses in which Master Shantideva originally expresses this principle. (Sanskrit and Tibetan track in these languages.)

3) At this point, the “other guy” returns again with the objection that, since other people’s pain doesn’t hurt me, then it’s not something that I have to stop. Master Shantideva first counters this objection with an idea about how we consider ourselves over time. Explain.

4) Master Shantideva then uses an argument based not on how we view ourselves over time, but rather as parts, in the present moment. Explain.

5) At this point in the verses, the “other guy” defends himself by saying that he takes care of “himself” in whichever way he happens to think of “himself.” How does this set him up for the practice of exchanging self and others?

6) Master Shantideva next says that, since “me” is like a string of beads, or an army, then there’s no sense in trying to take care of “me.” Explain his logic.

7) Explain what the words “that” and “it” in verse 101 here refer to.

8) Is there a difference between my pain and other people’s pain?

Meditation assignment: 15 minutes per day, think about His Holiness the Dalai Lama’s famous statement that—because I and other people (pick someone you actually know here) equally desire happiness and equally hope to avoid pain—then I should work to attain their happiness and remove their pain, just as much as I do my own. Be especially watchful for the automatic objections to this idea that arise in your mind.



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Master Shantideva's Guide to the Bodhisattva's Way of Life Exchanging Self & Others

Homework, Class Three

1) In the section of the chapter just completed, Master Shantideva has advised the "other guy" that—if he refuses to take care of the needs of others as he does his own needs—then by logic he shouldn't take care of his own needs either. How does the "other guy" respond to this, and what is Master Shantideva's reply?

2) Quote the verse in which Master Shantideva introduces the idea of sacrifice. (Sanskrit and Tibetan tracks in these languages.)

3) Why is the idea of sacrificing oneself for others *not* a sacrifice?

4) Master Shantideva refers to the story of the bodhisattva monk called “Lovely Flower of the Moon,” but he doesn’t relate this story to us. Describe what happened to Lovely Flower; give his name in Sanskrit and Tibetan; and give the name of the book in which his story is found.

5) Master Shantideva, at this point, says “Why would you ever want freedom?” What on earth could he mean?

6) Master Shantideva says in a verse here that bodhisattvas “never hope for some karmic reward.” Clarify this statement from both a worldly and an ultimate standpoint.

7) How does Master Shantideva then summarize the entire section on working to treat others in the same way that we treat ourselves?

Meditation assignment: 15 minutes a day, analytical meditation, thinking about the old-fashioned idea of sacrificing oneself for others, and ways in which you could do this in your own immediate life.



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Master Shantideva's Guide to the Bodhisattva's Way of Life Exchanging Self & Others

Homework, Class Four

1) At this point in the text, Master Shantideva repeats his teaching that the force of habit is so strong that, with practice, we can get good at anything. Why has he brought this point up?

2) Conceptually, the most important step in the entire exercise of working with the border between others and ourselves comes now in the text, where we try to move into another person's body. How does the switch from the first step of our practice (treating ourselves and others the same) to the second step (exchanging each other) happen?

3) Master Shantideva next says that we should “Come to understand that for myself it’s wrong, but for all others it’s an ocean of fine qualities.” What is the “it” here?

4) At this point in the text, the “other guy” complains that there are just too many other people around for me to switch places with all of them: it would be just too much to keep his mind on. How does Master Shantideva counter this objection?

5) Master Shantideva then says that we do manage to think of our bodies as ourselves, even though they are not ourselves. Aren’t they ourselves?

6) Master Shantideva says that, once we have exchanged ourselves with others, then we can work for others and not have any feelings of pride or self-importance. Explain why this is true.

7) Once we have exchanged ourselves and others, we can also avoid any desire for a future karmic result only for ourselves, from helping others. Quote the half a verse with which this point is made. (Sanskrit and Tibetan tracks in those languages also.)

8) At this point in the text, Master Shantideva mentions the fact that the enlightened being named Loving Eyes (Avalokiteshvara, or Chenresik in Tibetan) has instructed his followers that—if they are ever in even the slightest trouble—then they can call on his name, and it will help them. How does this relate to the subject we're covering?

Meditation assignment: 15 minutes per day, try to remember three times in the last 24 hours when you have concentrated only on cherishing yourself, on your needs. Then try to remember three times that you have cherished others, concentrating on their needs.



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IN-DEPTH COURSE III

Master Shantideva's Guide to the Bodhisattva's Way of Life

Exploring the Border Between You and Me

Homework, Class Five: The Highest of Secret Practices

1) Quote the verse in which Master Shantideva describes the highest of all secret practices. (Sanskrit and Tibetan tracks in these languages also.)

2) Master Prajnyakara Mati clarifies this verse, saying that the words “highest of every secret practice” refer to the practice of exchanging oneself and others. He goes on to explain why we might want to keep the practice secret. Describe his position.

3) Master Shantideva describes our body as “the true enemy.” In what sense is this true, and in what sense is it not?

4) Master Shantideva introduces here the problem of cherishing oneself, describing how we kill animals for example “in order to cure the illness of the body.” What is the difference between cherishing oneself and holding on to oneself as self-existent? Are they connected? (Sanskrit and Tibetan tracks, give the two words in these languages also.)

5) Cherishing oneself causes all of the lesser negative deeds that we do, and as Master Shantideva points out, can also cause some drastic negative deeds that might lead us to a birth in the realms of hell. Give the two examples of drastic negative deeds which he mentions.

6) Quote the famous verse about how we should think whenever any material benefit comes to us—say, for example, a paycheck.

7) This last verse, about deciding what to do with the money and things that come to us, is a good example of how the ancient Sanskrit texts were translated in different ways, by different Tibetan translators, many centuries ago. Explain.

8) Master Shantideva says that the karmic result of depriving others for our own desires is to suffer in lower births such as the hell realms. What does he list as the karmic result of depriving ourselves for the desires of others?

9) Master Shantideva says that “the desire to be better than others brings us lower births, lowness, and idiocy.” Explain the distinction between these three results.

10) Give, in English, the famous verse here about where the happiness and the pain of the world come from.

Meditation assignment: 15 minutes a day, meditation upon anonymous ways in which you can exchange yourself and others today.



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Master Shantideva's Guide to the Bodhisattva's Way of Life

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Homework, Class Six

1) Quote the famous verse about the different results that come from cherishing ourselves and cherishing others.

2) Master Shantideva warns us that we can never attain enlightenment if we fail to master the practice of exchanging ourselves and others. The "other guy" then says: "That's okay! I don't need to get enlightened, I just want to be comfortable in this life." How does the Master then reply?

3) Master Shantideva says that, if we fail to exchange ourselves and others, then "Those whose duty it is to serve you will do none of their work; and those masters you serve will never pay." Explain the deeper meaning of this verse.

4) Master Shantideva says that “The ignorant throw away the excellent joy that brings one happiness.” How do the two commentators—Masters Prajnyakara Mati and Gyaltsab Je—describe what “ignorant” means here?

5) Quote the famous verse about not being able to let go of fire. (Sanskrit and Tibetan tracks, also quote in your language.)

6) In what two senses must we “give up our own self,” so that we will be able by ourselves to eliminate the pain of every living being?

7) Master Shantideva advises us to say two things to our mind: one about who we belong to, and one about what the mind is allowed to think about. Explain these two things.

8) Master Shantideva says that “It’s wrong to look with eyes belonging to another,” and “wrong to look with eyes that are working for them.” What three things does he mean by this?

9) What final advice does Master Shantideva give us in this section, about priorities?

Meditation assignment: 15 minutes per day, analytical meditation upon one possible instance in the next 24 hours when you may be able to give up yourself in the two different ways.



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Homework, Class

- 1) Master Shantideva at this point in the chapter says that we should “practice the attitudes of jealousy, competitiveness, and pride.” Explain, first of all, how we do this.

- 2) Now explain how Master Prajnyakara Mati justifies practicing these negative attitudes.

3) So now you've exchanged yourself with another person. You are in their body, looking at your old you. Your old you is better or higher than your new you, in some way. Therefore new you is jealous of old you. What are six negative thoughts that the new us would typically be thinking now about old us? What do we, in our dark side, really want people to give us? What would it be nice for us to want for others?

4) You are another person, looking at you, this extraordinary bodhisattva. How can you keep from getting discouraged, when you compare yourself with him or her?

5) Describe the heart-breaking moment when the other person realizes that we are not the great bodhisattva that they thought we were.

6) Next we switch ourselves with others, and practice competitive thoughts. What are some of these thoughts?

Meditation assignment: 15 minutes per day, analytical meditation, think of someone who doesn't seem to have some good quality that you do have. Then switch yourself with them, and practice your same old jealousy towards you.



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Homework, Class Eight

1) Here in the verses about practicing a competitive state of mind towards ourselves, Master Shantideva says that we should get more offerings and honor than the bodhisattva. These are things that monks in India in the eighth century might compete in; what would they be here and now, for us?

2) How should we act if something bad happens to the bodhisattva?

3) When we practice pride towards the bodhisattva (who is now lower than us), what kinds of qualities can we feel pride about?

4) Once we are superior to the bodhisattva in many different ways, how can we further develop our pride?

5) We are still vastly superior to the bodhisattva in our financial means; but suppose that he or she does happen to get some money or the like. What shall we do with it?

6) Suppose the bodhisattva is relaxing or enjoying something; what should we do then?

7) Quote the verse about the results that we have gotten over our many lifetimes from watching out for ourselves. (Sanskrit and Tibetan tracks, in these languages.)

8) What does Master Shantideva cite as evidence that we have not in the past devoted ourselves to the practice of exchanging ourselves and others?

9) What is the one method that Master Shantideva repeats will help us succeed at the practice of cherishing other people?

Meditation assignment: 15 minutes per day,, analytical meditation practicing the attitude of pride towards the bodhisattva.



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Master Shantideva's Guide to the Bodhisattva's Way of Life

Exploring the Border Between You and Me

Homework, Class Nine

1) Quote the schizophrenic verse about what we should do with anything that we find in our possession that someone else might need. (Tibetan and Sanskrit tracks in these languages also.)

2) Describe the very essence (in half a verse) of how we should actually proceed in our lives, once we have exchanged ourselves and others.

3) How does Master Shantideva say that the bodhisattva should think about himself or herself from moment to moment through the day?

4) Quote, only in English, the verse about what to do if we see someone else do something wrong, and if we ourselves do something wrong.

5) Now that we have improved as bodhisattvas, how shall we react when someone else begins to get some fame?

6) Once we are in the frame of mind of taking on the troubles of others, we are in a unique position concerning our own previous bad karmas. Explain.

7) Explain the idea of “style” in wishing upon others what we used to wish for ourselves.

8) Master Shantideva here says that we should “Take control of him saying, ‘Do this, and do it this way; and that you shall not do.’ We should cut him off too, if he strays.” Who is “he” that the Master is talking about?

Meditation assignment: 15 minutes per day, analytical meditation on how you might practice exchanging yourself and others in the next 24 hours, with special attention to the “style”: acting quietly, transparently, gracefully, anonymously.



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Master Shantideva's Guide to the Bodhisattva's Way of Life

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Homework, Class Ten

1) At this point in the chapter, Master Shantideva says "I will put an end to my mind." What does he mean by this?

2) Quote the verse about smashing arrogance, and clarify whom it's directed towards. (Sanskrit and Tibetan tracks in these languages also.)

3) Master Shantideva here advises us that we should give up a certain idea. What it is?

4) What does it mean when Master Shantideva says, “I have sold you now to others”?

5) What does Master Shantideva say will happen if we are careless, and slip at this point?

6) In closing, Master Shantideva says “I haven’t forgotten the fights we’ve had.” Who is he speaking to?

7) Quote the final verse of the section on exchanging oneself and others, about the best way of taking care of ourselves. (Sanskrit and Tibetan tracks in these languages.)

8) How does the old Rolling Stones song which says, “You can’t always get what you want,” apply to the practice of exchanging ourselves and others?

9) As the one master of Buddhism who is perhaps most famous of all for promoting this teaching of exchanging oneself and others, Master Shantideva has obviously excelled in this practice himself. How does his own life provide an example for how we can carry out this high practice?

Meditation assignment: 15 minutes a day—for perhaps the rest of your life!—putting yourself in the shoes of someone else you know that you might meet today, thinking of what they might want or need, in both small things and in ultimate way



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Master Shantideva's Guide to the Bodhisattva's Way of Life Exchanging Self & Others

Quiz, Class One

1) The practice of exchanging self and others has a sister practice. Name this practice, and then give four reasons why Master Shantideva teaches the two in the chapter that he does. (Sanskrit and Tibetan tracks also name the two practices in these languages.)

2) As Master Shantideva begins to explain what it means to treat oneself and others the same, the "other guy" makes the objection that we could never learn to think of all the many different kinds of living beings there are as being "me." Explain how the Master counters this objection, quoting the appropriate verse. (Sanskrit and Tibetan tracks in these languages.)

3) Perhaps the most common objection to the idea that I should treat others as I treat myself is the idea that, since someone else's pain does not directly hurt me, then I must naturally find myself unable to care for them in the same way that I care for myself. How does Master Shantideva answer this objection?

4) State the logical proof that Master Shantideva presents to demonstrate that we must work to remove the suffering of others. (Tibetan and Sanskrit in these languages.)



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Quiz, Class Two

1) Several verses here in the section on exchanging self and others contain a high spiritual principle which has been a cornerstone of the teachings of His Holiness the current Dalai Lama. State that principle.

2) Now give the two verses in which Master Shantideva originally expresses this principle. (Sanskrit and Tibetan track in these languages.)

3) At this point, the “other guy” returns again with the objection that, since other people’s pain doesn’t hurt me, then it’s not something that I have to stop. Master Shantideva first counters this objection with an idea about how we consider ourselves over time. Explain.



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Quiz, Class Three

1) In the section of the chapter just completed, Master Shantideva has advised the "other guy" that—if he refuses to take care of the needs of others as he does his own needs—then by logic he shouldn't take care of his own needs either. How does the "other guy" respond to this, and what is Master Shantideva's reply?

2) Master Shantideva refers to the story of the bodhisattva monk called "Lovely Flower of the Moon," but he doesn't relate this story to us. Describe what happened to Lovely Flower; give his name in Sanskrit and Tibetan; and give the name of the book in which his story is found.

3) Master Shantideva says in a verse here that bodhisattvas "never hope for some karmic reward." Clarify this statement from both a worldly and an ultimate standpoint.



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Quiz, Class Four

1) Conceptually, the most important step in the entire exercise of working with the border between others and ourselves comes now in the text, where we try to move into another person's body. How does the switch from the first step of our practice (treating ourselves and others the same) to the second step (exchanging each other) happen?

2) Master Shantideva next says that we should "Come to understand that for myself it's wrong, but for all others it's an ocean of fine qualities." What is the "it" here?

3) At this point in the text, the "other guy" complains that there are just too many other people around for me to switch places with all of them: it would be just too much to keep his mind on. How does Master Shantideva counter this objection?



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Master Shantideva's Guide to the Bodhisattva's Way of Life

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Quiz, Class Five

1) Master Shantideva introduces here the problem of cherishing oneself, describing how we kill animals for example “in order to cure the illness of the body.” What is the difference between cherishing oneself and holding on to oneself as self-existent? Are they connected? (Sanskrit and Tibetan tracks, give the two words in these languages also.)

2) Quote the famous verse about how we should think whenever any material benefit comes to us—say, for example, a paycheck.

3) Give, in English, the famous verse here about where the happiness and the pain of the world come from.



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Quiz, Class Six

- 1) Quote the famous verse about the different results that come from cherishing ourselves and cherishing others.

- 2) Quote the famous verse about not being able to let go of fire. (Sanskrit and Tibetan tracks, also quote in your language.)

3) In what two senses must we “give up our own self,” so that we will be able by ourselves to eliminate the pain of every living being?



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Quiz, Class Seven

1) Master Shantideva at this point in the chapter says that we should “practice the attitudes of jealousy, competitiveness, and pride.” Explain, first of all, how we do this.

2) Now explain how Master Prajnyakara Mati justifies practicing these negative attitudes.

3) Describe the heart-breaking moment when the other person realizes that we are not the great bodhisattva that they thought we were.



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Quiz, Class Eight

1) When we practice pride towards the bodhisattva (who is now lower than us), what kinds of qualities can we feel pride about?

2) Quote the verse about the results that we have gotten over our many lifetimes from watching out for ourselves. (Sanskrit and Tibetan tracks, in these languages.)

3) What does Master Shantideva cite as evidence that we have not in the past devoted ourselves to the practice of exchanging ourselves and others?



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Quiz, Class Nine

) Describe the very essence (in half a verse) of how we should actually proceed in our lives, once we have exchanged ourselves and others.

4) Quote, only in English, the verse about what to do if we see someone else do something wrong, and if we ourselves do something wrong.

7) Explain the idea of "style" in wishing upon others what we used to wish for ourselves.



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Quiz, Class Ten

1) Quote the final verse of the section on exchanging oneself and others, about the best way of taking care of ourselves. (Sanskrit and Tibetan tracks in these languages.)

2) How does the old Rolling Stones song which says, "You can't always get what you want," apply to the practice of exchanging ourselves and others?

3) As the one master of Buddhism who is perhaps most famous of all for promoting this teaching of exchanging oneself and others, Master Shantideva has obviously excelled in this practice himself. How does his own life provide an example for how we can carry out this high practice?



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Final Examination

1) The practice of exchanging self and others has a sister practice. Name this practice, and then give four reasons why Master Shantideva teaches the two in the chapter that he does. (Sanskrit and Tibetan tracks also name the two practices in these languages.)

2) As Master Shantideva begins to explain what it means to treat oneself and others the same, the "other guy" makes the objection that we could never learn to think of all the many different kinds of living beings there are as being "me." Explain how the Master counters this objection, quoting the appropriate verse. (Sanskrit and Tibetan tracks in these languages.)

3) Perhaps the most common objection to the idea that I should treat others as I treat myself is the idea that, since someone else's pain does not directly hurt me, then I must naturally find myself unable to care for them in the same way that I care for myself. How does Master Shantideva answer this objection?

4) State the logical proof that Master Shantideva presents to demonstrate that we must work to remove the suffering of others. (Tibetan and Sanskrit in these languages.)

5) Several verses here in the section on exchanging self and others contain a high spiritual principle which has been a cornerstone of the teachings of His Holiness the current Dalai Lama. State that principle.

6) Now give the two verses in which Master Shantideva originally expresses this principle. (Sanskrit and Tibetan track in these languages.)

7) At this point, the “other guy” returns again with the objection that, since other people’s pain doesn’t hurt me, then it’s not something that I have to stop. Master Shantideva first counters this objection with an idea about how we consider ourselves over time. Explain.

8) Master Shantideva refers to the story of the bodhisattva monk called “Lovely Flower of the Moon,” but he doesn’t relate this story to us. Describe what happened to Lovely Flower; give his name in Sanskrit and Tibetan; and give the name of the book in which his story is found.

9) Master Shantideva says in a verse here that bodhisattvas “never hope for some karmic reward.” Clarify this statement from both a worldly and an ultimate standpoint.

10) Conceptually, the most important step in the entire exercise of working with the border between others and ourselves comes now in the text, where we try to move into another person’s body. How does the switch from the first step of our practice (treating ourselves and others the same) to the second step (exchanging each other) happen?

11) Master Shantideva next says that we should “Come to understand that for myself it’s wrong, but for all others it’s an ocean of fine qualities.” What is the “it” here?

12) At this point in the text, the “other guy” complains that there are just too many other people around for me to switch places with all of them: it would be just too much to keep his mind on. How does Master Shantideva counter this objection?

13) Master Shantideva introduces here the problem of cherishing oneself, describing how we kill animals for example “in order to cure the illness of the body.” What is the difference between cherishing oneself and holding on to oneself as self-existent? Are they connected? (Sanskrit and Tibetan tracks, give the two words in these languages also.)

14) Quote the famous verse about how we should think whenever any material benefit comes to us—say, for example, a paycheck.

15) Give, in English, the famous verse here about where the happiness and the pain of the world come from.

16) Quote the famous verse about the different results that come from cherishing ourselves and cherishing others.

17) Quote the famous verse about not being able to let go of fire. (Sanskrit and Tibetan tracks, also quote in your language.)

18) Master Shantideva at this point in the chapter says that we should “practice the attitudes of jealousy, competitiveness, and pride.” Explain, first of all, how we do this.

19) Quote the verse about the results that we have gotten over our many lifetimes from watching out for ourselves. (Sanskrit and Tibetan tracks, in these languages.)

20) What does Master Shantideva cite as evidence that we have not in the past devoted ourselves to the practice of exchanging ourselves and others?

21) Quote, only in English, the verse about what to do if we see someone else do something wrong, and if we ourselves do something wrong.

22) Explain the idea of “style” in wishing upon others what we used to wish for ourselves.

23) Quote the final verse of the section on exchanging oneself and others, about the best way of taking care of ourselves. (Sanskrit and Tibetan tracks in these languages.)

24) How does the old Rolling Stones song which says, “You can’t always get what you want,” apply to the practice of exchanging ourselves and others?

25) As the one master of Buddhism who is perhaps most famous of all for promoting this teaching of exchanging oneself and others, Master Shantideva has obviously excelled in this practice himself. How does his own life provide an example for how we can carry out this high practice?

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IN-DEPTH COURSE III

Master Shantideva's Guide to the Bodhisattva's Way of Life Exploring the Border Between You and Me

Answer Key, Class One

1) For this in-depth course on the practice of exchanging self and others from Master Shantideva's *Guide to the Bodhisattva's Way of Life*, we will be utilizing two important commentaries—one from ancient India, and another from Tibet. Name each of them, their author, and the authors' dates. (Sanskrit and Tibetan tracks, also add these languages, respectively.)

a) [The Sanskrit commentary is *The Commentary to Difficult Points in the "Guide to the Bodhisattva's Way of Life,"* by Prajnakara Mati (c. 1000 AD)

{Bodhicarya#vata#ra Pan~jika# | Prajn~a#karamati |}

b) [The Tibetan commentary is *Entry Point for Children of the Victorious Buddhas*, by Gyaltsab Je Dharma Rinchen (1364-1432)

{RGYAL SRAS 'JUG NGOGS, RGYAL TSAB RJE DAR MA RIN CHEN,}]

2) The practice of exchanging self and others has a sister practice. Name this practice, and then give four reasons why Master Shantideva teaches the two in the chapter that he does. (Sanskrit and Tibetan tracks also name the two practices in these languages.)

[The sister practice for the practice of exchanging self and others is the practice of treating yourself and others the same. These are both part of a larger subject on how to engage in the practice of meditative stillness, or *shamatha*. This itself appears in the eighth chapter of *A Guide to the Bodhisattva's Way of Life*, which is devoted to the fifth of the six perfections: the perfection of deep meditation.

This chapter has three major sections: advice from Master Shantideva on why we should develop the ability to meditate deeply; methods of

eliminating obstacles to meditative stillness; and finally how to attain this stillness.

First of all it is essential to say that meditative stillness is the one and only platform from which we can achieve the direct perception of emptiness. Master Shantideva, and other great teachers such as Master Kamalashila and Je Tsongkapa, teach that the very root of the ability to go into meditative stillness is the Wish for enlightenment (bodhichitta). There are a number of reasons for this; here we'll name four.]

(a) [First of all, the ability to meditate deeply is—like all other objects—a projection of the karmic seeds in our mind. Meditative stillness is an extraordinarily high spiritual achievement, and the Wish for enlightenment provides the necessary good karma to see ourselves possess this stillness.]

(b) [If we do gain the true desire to reach the diamond body and mind of an angel who can appear on every world to help all beings, then we will automatically be inspired to work hard to attain meditative stillness, knowing that the task of transforming our body and mind requires the direct perception of emptiness, which cannot happen without the meditative platform upon which it is based: that is, meditative stillness.]

(c) [Once we begin to make serious progress in obtaining the causes to attain our Angelhood—two of the main causes being meditative stillness itself (*shamatha*), and the extraordinary vision of reality (*vipashyana*)—then we will surely start to attract extraordinary spiritual obstacles. The Wish for enlightenment is famous as an ultimately effective protection against these obstacles.]

(d) [The whole purpose of attaining stillness is to achieve our enlightenment. And the whole purpose of attaining enlightenment is to help and serve others. Thus, the most important subject of meditation is love for others.]

[The Tibetan and Sanskrit names for the two practices are:

Treating yourself and others the same:

{BDAG GZHAN MNYAM PA,}

{para#tmasamata#}

Exchanging self and others:

{BDAG GZHAN BRJE BA,}

{para#tmaparivartana}]

3) Describe how Master Prajnakara Mati speaks of which of these two sister practices comes first; then discuss this order a bit.

[Master Prajnakara Mati makes a point that first we learn to treat ourselves and others the same, and then secondly we learn to exchange ourselves and others. Treating each other the same means understanding how others want happiness, and want to avoid pain, just the same as I do. Exchanging myself and others can mean learning to be “selfish” for someone else, hoping that they will get all the good things and I will get none. It would almost seem that the first cannot be perfected until we overcome the “selfishness” of the second.]

4) As Master Shantideva begins to explain what it means to treat oneself and others the same, the “other guy” makes the objection that we could never learn to think of all the many different kinds of living beings there are as being “me.” Explain how the Master counters this objection, quoting the appropriate verse. (Sanskrit and Tibetan tracks in these languages.)

[Master Shantideva compares the multitude of living beings to the different parts of our own body: hands, feet, and the rest. Even though the hand is nothing like the foot, we learn to think of them and the rest of our body as a single unit, a community which constitutes a single interest: “me.” As such we can just as well learn to think of all living beings, despite how different they are all, as a single entity: “me.”

The relevant verse is:

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.

{LAG PA LA SOGS DBYE BA RNAME MANG YANG,
,YONGS SU BSRUNG BYA'I LUS SU GCIG PA LTAR,
,DE BZHIN 'GRO BA THA DAD BDE SDUG DAG
,THAMS CAD BDAG BZHIN BDE BA 'DOD MNYAM GCIG ,}

{hastàdibhedena bahuprakàraḥ
kāyo yathaikaḥ paripàlanāyaḥ &
tathà jagadbhinnamabhinnaḍupkha-
sukhàtmakaū sarvamidaū tathaiva }]

5) Perhaps the most common objection to the idea that I should treat others as I treat myself is the idea that, since someone else’s pain does not directly hurt me, then I must

naturally find myself unable to care for them in the same way that I care for myself. How does Master Shantideva answer this objection?

[It is true that the pain of others does not hurt me directly; but that is only “me” as I conceive of myself at present. Once I learn to expand my idea of “me” to every other living being, then their pain will hurt me as much as “my” pain hurts me now.]

6) State the logical proof that Master Shantideva presents to demonstrate that we must work to remove the suffering of others. (Tibetan and Sanskrit in these languages.)

**[Consider the pain of other living beings.
It is something that I should stop;
Because it is suffering.
It is, for example, like the suffering that I experience myself.]**

**{SEMS CAN GZHAN GYI SDUG BSNGAL CHOS CAN,
BDAG GIS BSAL BAR RIGS TE,
SDUG BSNGAL YIN PA'I PHYIR,
DPER NA BDAG GI SDUG BSNGAL BZHIN NO,}**

The Sanskrit is reconstructed:

**{anyadu:kham dharmi |
maya# hantavyam yujyate |
du:khatva#t |
a#tmadu:khavat | }**



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Master Shantideva's Guide to the Bodhisattva's Way of Life Exploring the Border Between You and Me

Answer Key, Class Two

1) Several verses here in the section on exchanging self and others contain a high spiritual principle which has been a cornerstone of the teachings of His Holiness the current Dalai Lama. State that principle.

[Myself and all other living beings are exactly the same in wanting happiness, and in not wanting pain. Therefore it is completely proper that I should work equally to obtain happiness for myself and all others, and equally to remove my own and all other people's pain.]

2) Now give the two verses in which Master Shantideva originally expresses this principle. (Sanskrit and Tibetan track in these languages.)

**[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?**

**{,GANG TSE BDAG DANG GZHAN GNYI GA
,BDE BA 'DOD DU MTSUNGS PA LA,
,BDAG DANG KHYAD PAR CI YOD NA,
,GANG PHYIR BDAG GCIG BDE BAR BRTZON,}**

**{yadà mama pareùäü ca tulyameva sukhaü priyam &
tadàtmanap ko vi÷eùo yenàtraiva sukhodyamaþ}**

**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?**

{,GANG TSE BDAG DANG GZHAN GNYI GA
,SDUG BSNGAL MI 'DOD MTSUNGS PA LA,
,BDAG DANG KHYAD PAR CI YOD NA,
,GANG PHYIR GZHAN MIN BDAG SRUNG BYED,}

{yadà mama pareuàü ca bhayaü dupkhaü ca na priyam &
tadàtmanap ko vi÷eùo yattaü rakùami netaram}

3) At this point, the “other guy” returns again with the objection that, since other people’s pain doesn’t hurt me, then it’s not something that I have to stop. Master Shantideva first counters this objection with an idea about how we consider ourselves over time. Explain.

[Master Shantideva says that, if we are only concerned about our own pain and not others’, then logically we should not be concerned about our own future pain. In one way, he’s talking about problems we might have this evening, or else when we have grown old. In another sense he’s referring to how real dharma practitioners avoid doing bad karma in this life because they know how they will suffer from it in their future life. This shows that we consider our future selves ourselves, expanding our sense of who “I” am to something beyond my immediate self. By this same logic, we should be able to expand “me” to others, and seek to avoid the suffering of this new, bigger “me.”]

4) Master Shantideva then uses an argument based not on how we view ourselves over time, but rather as parts, in the present moment. Explain.

[We not only extend the border of “me” to our future selves, but to many different individual parts of ourselves even in the present moment. For example, our hand will pull a thorn out of our foot, even though the thorn is not hurting the hand.]

5) At this point in the verses, the “other guy” defends himself by saying that he takes care of “himself” in whichever way he happens to think of “himself.” How does this set him up for the practice of exchanging self and others?

[He is admitting that the definition of “me” is a fluid thing, which we define from our own side; it is not something innately fixed, for example, as something that ends at my skin. This prepares him mentally for the idea of extending the border of “me” to include other people, as a conscious decision.]

6) Master Shantideva next says that, since “me” is like a string of beads, or an army, then there’s no sense in trying to take care of “me.” Explain his logic.

[The string of beads here stands for “me” over a number of days or years: I take the “me” of many separate moments and think of them all together as “me” over a period of time, in the way that we call a handful of beads on a string a “rosary.” The army here stands for “me” in the moment: I take my arms and legs and torso and head; lump them all together; and call it “me”—in the same way a large number of individual soldiers are thought of as an army. We’ve said already that how many things I lump together and think of as “me” at any given time is something I can make a decision about. Ultimately though even this “decision” is not under my control: I constantly define myself, and even decide to change this definition, only so far as the karmic seeds in my mind allow me to. We cannot control, in the present moment, either our happiness or even what “me” is. We can only be good to others, and thereby plant seeds that will bring us happiness, and allow us to care even more for others, in the future.]

- 7) Explain what the words “that” and “it” in verse 101 here refer to.

[The word “that” here refers to a “me” or a “self”; which is to say, there is no “self” to a suffering being—meaning there is no suffering being that comes from his or her own side. The “it” refers to the suffering or happiness that they would wish to control.]

- 8) Is there a difference between my pain and other people’s pain?

[We do *perceive* a difference between our pain and other people’s pain, but it’s important to admit that this difference is only *perceived*, and not something which is automatic or natural. Since the difference is only a perception, it can be changed—especially if changing it would bring happiness to all of us.]



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Answer Key, Class Three

1) In the section of the chapter just completed, Master Shantideva has advised the “other guy” that—if he refuses to take care of the needs of others as he does his own needs—then by logic he shouldn’t take care of his own needs either. How does the “other guy” respond to this, and what is Master Shantideva’s reply?

[The “other guy” says that it makes no sense to “work extra for more pain”: to purposely bring myself more trouble by attempting to take care of everyone else’s needs the way I do my own. Master Shantideva replies that—if you really think about all the pain going on in the world—then concerning yourself directly with this pain could never feel like a lot of suffering.]

2) Quote the verse in which Master Shantideva introduces the idea of sacrifice. (Sanskrit and Tibetan tracks in these languages.)

[Master Shantideva introduces the idea of sacrifice in the verse:

If a single suffering could act
To stop a great many sufferings,
Then those who have love
Would want nothing else
Than to embrace it, for the sake
Of themselves and others.

{GAL TE SDUG BSNGAL GCIG GIS NI,
,SDUG BSNGAL MANG PO MED 'GYUR NA,
,BRTZE DANG LDAN PAS SDUG BSNGAL DE,
,RANG DANG GZHAN LA BSKYED BYA NYID,}

{bahānāmekaduṣkheṇa yadi duṣkhaḥ vigacchati &
utpādyameva tadduṣkhaḥ sadayena parātmanop //}

3) Why is the idea of sacrificing oneself for others *not* a sacrifice?

[As Master Shantideva says, “we embrace others’ sufferings for the sake of both ourselves and others.” The decision to incur suffering for ourselves in order to remove the sufferings of others is in fact the highest form of good karma; and so it can only bring us ultimate happiness, and is no sacrifice at all.]

4) Master Shantideva refers to the story of the bodhisattva monk called “Lovely Flower of the Moon,” but he doesn’t relate this story to us. Describe what happened to Lovely Flower; give his name in Sanskrit and Tibetan; and give the name of the book in which his story is found.

[The story of the bodhisattva monk “Lovely Flower of the Moon” (Tib: *Metok Dadze* {ME TOG ZLA MDZES}, Skt: *Supushpa Chandra* {*Supus%pacandra*}) is found in found in *The King of Concentration Sutra* (*Samadhi Raja Sutra*). In the story, a king named Shuradatta begins to repress the Dharma in his country. Lovely Flower is a teacher in the local monastery; during the repression, he and the other monks escape to the forest. But Lovely Flower cannot bear to think that the people of the country, and of the king’s court, will continue in their wrong view. Although the other monks attempt to stop him, he goes to the court and begins to teach, winning the hearts of many, including the queens of the King. The King then becomes jealous, and orders that Lovely Flower’s eyes be plucked out, and that his ears, nose, hands, legs, and other parts be cut off. The bodhisattva’s dead body blazes in light for days after his death; the King repents, and builds a stupa in his honor. At the end of the story, Lord Buddha reveals that *he himself* was the King, in a former life, and went to the Hell Without Respite for his evil deed. The story of Lovely Flower thus becomes a example throughout the years for sacrificing oneself, as one, in order to remove the pain of the many.]

5) Master Shantideva, at this point, says “Why would you ever want freedom?” What on earth could he mean?

[Master Shantideva is saying that the bliss of serving every other living being is infinitely greater even than the happiness of reaching nirvana—the great pleasure of eliminating one’s own negative thoughts forever. Master Prajnya Akaramati calls this bliss the “ultimate delicious” (*rochok* in Tibetan), and says that bodhisattvas get so wrapped in it that as they achieve enlightenment they hardly any notice. Master Gyaltsab Je says this is true especially once we realize that all other living beings are our own Mother.]

6) Master Shantideva says in a verse here that bodhisattvas “never hope for some karmic reward.” Clarify this statement from both a worldly and an ultimate standpoint.

[Master Prajna Akaramati clarifies this statement in his commentary. It is not the point that we should never hope for a karmic reward in the sense that we cannot hope that the karma of our actions will make us an enlightened being who can serve all other living beings. It is the same even for worldly results of our karma: it's fine to hope and expect money for example from having given money to others, if we intend to use this money to help others.]

7) How does Master Shantideva then summarize the entire section on working to treat others in the same way that we treat ourselves?

[He says that we should learn to empathize with others, and to protect them from things they don't want, to exactly the same degree that we cherish and protect ourselves—even down to making sure that we are not subjected to the slightest unkind word from another person.]



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Exploring the Border Between You and Me

Answer Key, Class Four

1) At this point in the text, Master Shantideva repeats his teaching that the force of habit is so strong that, with practice, we can get good at anything. Why has he brought this point up?

[We are on the verge in the text where we go from the step of treating others and ourselves the same to the step of exchanging ourselves and others. The "other guy" in the book has said that the first step is so difficult that he doesn't see how he could achieve the second. Master Shantideva replies that practice makes perfect.]

2) Conceptually, the most important step in the entire exercise of working with the border between others and ourselves comes now in the text, where we try to move into another person's body. How does the switch from the first step of our practice (treating ourselves and others the same) to the second step (exchanging each other) happen?

[The "other guy" has been moaning about how difficult it is to treat himself and other people exactly the same. And so Master Shantideva presents an extraordinary suggestion: instead of trying to treat others the same as I treat myself, why not just *make others myself*? Then I can go on watching out for Number One, and automatically be taking care of everyone else too.]

3) Master Shantideva next says that we should "Come to understand that for myself it's wrong, but for all others it's an ocean of fine qualities." What is the "it" here?

[The "it" refers to our habit of cherishing ourselves. This is something very undesirable to do towards ourselves, but it is very desirable to do towards ourselves when we are everybody else too.]

4) At this point in the text, the "other guy" complains that there are just too many other people around for me to switch places with all of them: it would be just too much to keep his mind on. How does Master Shantideva counter this objection?

[Master Shantideva replies that we should reflect on the great number of parts to our body: arms, legs, toes, fingers, every single organ inside. And yet we manage to think of them all as one unit—"me"—and we manage to take care of each one of them individually, watching out that they get what they want and are protected from problems. This proves that we have the capacity to do this with large numbers of other people.]

5) Master Shantideva then says that we do manage to think of our bodies as ourselves, even though they are not ourselves. Aren't they ourselves?

[I *am* me, and my body is me. What Master Shantideva is saying here is that I am not myself in the way I always thought. The "me" that I always thought that I was doesn't exist at all. This is because it is a "me" which comes from its own side, and is not an artificial creation of my own mind. The way my mind creates this "me" is that I perceive different parts of me, and then I project a "me" onto them. Exactly what kind of "me" I project onto myself is determined by the seeds already present in my mind. Exactly what seeds I have is determined by whether or not I have taken care of others.]

6) Master Shantideva says that, once we have exchanged ourselves with others, then we can work for others and not have any feelings of pride or self-importance. Explain why this is true.

[Since we have already exchanged ourselves and others, then now when we work for others we are actually working for ourselves, and so there is no reason to feel that other people would be amazed or impressed by what we do.]

7) Once we have exchanged ourselves and others, we can also avoid any desire for a future karmic result only for ourselves, from helping others. Quote the half a verse with which this point is made. (Sanskrit and Tibetan tracks in those languages also.)

[The relevant half of a verse is:

**You don't expect congratulations
From yourself whenever you eat
Your dinner for yourself.**

**{BDAG NYID KYIS NI ZAS ZOS NAS,
,LAN LA RE BA MI 'BYUNG BZHIN,}**

{àtmànau bhojayitvaiva phalà÷à na ca jàyate}

8) At this point in the text, Master Shantideva mentions the fact that the enlightened being named Loving Eyes (Avalokiteshvara, or Chenresik in Tibetan) has instructed his followers that—if they are ever in even the slightest trouble—then they can call on his name, and it will help them. How does this relate to the subject we're covering?

[The point is that a very high, enlightened being has taken the trouble to provide a practice to us which we can use even when we are the least bit troubled or sad. In the verse before this, Master Shantideva has said that we should learn to protect all other beings from even the slightest unkind word, *because this usually how we watch out for ourselves*: we take great pains to avoid even the slightest problem that would affect us, and tend to ignore even great needs that others have. The point is that we should exchange this concern—have it instead for other people—just the way that Loving Eyes has obviously exchanged it already.]



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Answer Key, Class Five

1) Quote the verse in which Master Shantideva describes the highest of all secret practices. (Sanskrit and Tibetan tracks in these languages also.)

Here is the verse in which Master Shantideva describes the highest of all secret practices:

Anyone who really wants
To quickly reach some shelter for
Themselves and every other being
Must exchange themselves and others;
Must carry out the very highest
Of every secret practice.

,GANG ZHIG BDAG DANG GZHAN RNAMS NI,
,MYUR DU BSKYAB PAR 'DOD PA DES,
,BDAG DANG GZHAN DU BRJE BYA BA,
,GSANG BA'I DAM PA SPYAD PAR BYA,

a#tma#naM ca para#Mshcaiva yah% shi#ghraM tra#tumicchati /
sa caretparamaM guhyaM para#tmaparivartanam //

2) Master Prajnyakara Mati clarifies this verse, saying that the words “highest of every secret practice” refer to the practice of exchanging oneself and others. He goes on to explain why we might want to keep the practice secret. Describe his position.

About why the practice of exchanging self and others might be considered secret, Master Prajnyakara Mati says that, first of all, people who do not have a karmic propensity for this practice might be frightened or disturbed when they think about doing it. (This also implies that if we did it really well, it might actually be a little overwhelming.) He then says that people like this might furthermore come to disrespect the practice, and then cause themselves to take a rebirth later in the realms of hell. He concludes by saying that the

practice of exchanging ourselves and others must definitely be done with great respect and honor for the whole idea. As a general rule, our good deeds are also more powerful if we can learn to do them anonymously.

3) Master Shantideva describes our body as “the true enemy.” In what sense is this true, and in what sense is it not?

Master Prajnyakara Mati clarifies what Master Shantideva means when he says that the body is our true enemy. He says that the very essence of an enemy is someone who makes us afraid. If we look at all the physical fears we have in the world—being bitten by a snake, being mugged and beaten by a thief—they are all caused by our attachment to our body: I am afraid that my body will be hurt. Since the body creates all these little fears, it is the source of all fear, and thus our greatest enemy. At the same time, we need this body to carry us through our life, to reach our final goal. And only a human body such as the one that we possess has all the necessary elements that enable us to practice the secret teachings—such as yoga—and turn into a being of light. As such, our body is a priceless opportunity.

4) Master Shantideva introduces here the problem of cherishing oneself, describing how we kill animals for example “in order to cure the illness of the body.” What is the difference between cherishing oneself and holding on to oneself as self-existent? Are they connected? (Sanskrit and Tibetan tracks, give the two words in these languages also.)

Cherishing oneself is taking care of oneself at the expense of others. It stems from the habit of holding onto oneself as self-existent: thinking that we and the things that we need and enjoy *do not* come from how we treat other people. Cherishing oneself is called *rang chendzin* {RANG GCES ‘DZIN,} in Tibetan, and *atmanupurva* {a#tma#nupu#rva} in Sanskrit. Holding on to oneself as being self-existent is called *dakndzin* {BDAG ‘DZIN,} in Tibetan, and *atmabhava* {a#tmabha#va} in Sanskrit.

5) Cherishing oneself causes all of the lesser negative deeds that we do, and as Master Shantideva points out, can also cause some drastic negative deeds that might lead us to a birth in the realms of hell. Give the two examples of drastic negative deeds which he mentions.

Under the influence of cherishing ourselves, we might even kill our parents—or at least wish that they might die soon—in order to obtain their wealth, through inheritance. This is a particularly powerful negative karma, because it is our parents who have granted us the body and mind with which we can attain niravana and enlightenment. If our

cherishing ourselves manifests as an improper need or desire for money, then it may drive ourselves even to take for ourselves funds that have been dedicated to spiritual purposes. Both of these deeds would have the result of throwing us, after death, into the realms of hell.

6) Quote the famous verse about how we should think whenever any material benefit comes to us—say, for example, a paycheck.

Any time we obtain something, we should immediately consider whether we should give it to someone else who might need it, or use it for ourselves. The verse here goes as follows:

**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.**

**,GAL TE BYIN NA CI SPYAD CES,
,BDAG DON SEMS PA 'DRE YI TSUL,
,GAL TE SPYAD NA CI SBYIN CES,
,GZHAN DON SEMS PA LHA YI CHOS,**

**yadi da#sya#mi kiM bhoks%ya itya#tma#rthe pisha#cata# /
yadi bhoks%ye kiM dada#mi#ti para#rthe devara#jata# //**

7) This last verse, about deciding what to do with the money and things that come to us, is a good example of how the ancient Sanskrit texts were translated in different ways, by different Tibetan translators, many centuries ago. Explain.

The English words “Angel Dharma” here (*hla yi chu* {LHA YI CHOS} in Tibetan) are literally “kingship of the gods” in the original Sanskrit (*deva rajata* {devara#jata#}). We know from Master Prajnyakara Mati’s commentary here that he was working from a different translation, because he explains that “those who work only for the benefit of others are like the King of the Gods.” We should note however that the versions of the master Tibetan translators of the past are extraordinarily pure and accurate; just that a translator cannot always convey multiple meanings of a single word from another language through a single word in their own language.

8) Master Shantideva says that the karmic result of depriving others for our own desires is to suffer in lower births such as the hell realms. What does he list as the karmic result of depriving ourselves for the desires of others?

He says that, if we deprive ourselves for others, then we will come to attain every excellent thing there is. So in a sense, depriving ourselves for the sake of others is anything *but* depriving ourselves.

9) Master Shantideva says that “the desire to be better than others brings us lower births, lowness, and idiocy.” Explain the distinction between these three results.

The desire to exalt ourselves at the expense of others first of all can throw us into one of the lower births, as an animal, a craving spirit, or a hell-being. Even if we are reborn as a human, we might be “low” in the sense of being born into an impoverished area of the world, or in a particularly weak or unattractive body. The word “idiocy” here refers to a mental result, of becoming unintelligent. Master Prajnakara Mati notes here how powerful a *mental* karma can be—the simple *wish* to excel at the expense of others—in producing both physical and mental results.

10) Give, in English, the famous verse here about where the happiness and the pain of the world come from.

The English of the verse is:

**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.**



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Exploring the Border Between You and Me

Answer Key, Class Six

1) Quote the famous verse about the different results that come from cherishing ourselves and cherishing others.

The famed verse about the different results that come from cherishing ourselves and cherishing others is the following:

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.

{MANG DU BSHAD LTA CI ZHIG DGOS,
,BYIS PA RANG GI DON BYED DANG,
,THUB PA GZHAN GYI DON MDZAD PA,
,DI GNYIS KYI NI KHYAD PAR LTOS,}

bahuna# va# kimuktena dr%shyata#midamantaram /
sva#rtha#rthinashca ba#lasya muneshca#nya#rthaka#rin%ah% //

2) Master Shantideva warns us that we can never attain enlightenment if we fail to master the practice of exchanging ourselves and others. The "other guy" then says: "That's okay! I don't need to get enlightened, I just want to be comfortable in this life." How does the Master then reply?

Master Shantideva then replies that, unless we practice exchanging ourselves and others, then "Even here in the cycle of life there is no happiness."

3) Master Shantideva says that, if we fail to exchange ourselves and others, then “Those whose duty it is to serve you will do none of their work; and those masters you serve will never pay.” Explain the deeper meaning of this verse.

The deeper meaning of this verse is that—if workers fail to do their work—then both the workers and those who manage them will suffer, since whatever they are producing will then not be produced. We are supposed to be bodhisattvas who are working for every other being, as their servant. If we fail to be good servants, then neither we nor the living beings that we work for will get the enlightenment that we are producing together.

4) Master Shantideva says that “The ignorant throw away the excellent joy that brings one happiness.” How do the two commentators—Masters Prajnyakara Mati and Gyaltsab Je—describe what “ignorant” means here?

Master Gyaltsab Je describes the “ignorant” people here as “infants who are totally ignorant about the way that pain and suffering work.” (“Infants” of course is also a code word for people who have not yet seen ultimate reality directly.) Master Prajnyakara Mati says that they are “people who don’t know the difference between what will or will not help themselves and others.”

5) Quote the famous verse about not being able to let go of fire. (Sanskrit and Tibetan tracks, also quote in your language.)

The famous verse about not being able to let go of fire goes like this:

**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.**

**{BDAG NYID YONGS SU MA BTANG NA,
,SDUG BSNGAL SPANG BAR MI NUS TE,
,JI LTAR ME NI MA BTANG NA,
,SREG PA SPONG BAR MI NUS BZHIN,}**

**a#tma#namaparityajya duh%khaM tyaktuM na shakyate /
yatha#gñimaparityajya da#haM tyaktuM na shakyate //**

6) In what two senses must we “give up our own self,” so that we will be able by ourselves to eliminate the pain of every living being?

In one sense we have to give up ourselves by switching places with others, and working for their sake with the same fervor that we work for our own. In another, more important sense, we have to give up our mistaken idea of who we are: we have to see that whatever good comes to us can only come by serving the needs of others.

7) Master Shantideva advises us to say two things to our mind: one about who we belong to, and one about what the mind is allowed to think about. Explain these two things.

Master Shantideva says that we should tell our mind that “now I am a person who belongs to everybody else,” and that “from now on, mind, you are not allowed to have a single thought about anything other than what helps every other living being.”

8) Master Shantideva says that “It’s wrong to look with eyes belonging to another,” and “wrong to look with eyes that are working for them.” What three things does he mean by this?

We have committed to be the servants of every other living being. In one sense then it’s wrong to even go into a room and look around at any single object there in order to see what use we might make of that object for ourselves. In another sense, it’s wrong ever to use our eyes to give an angry or upset look at another person, since they literally own our eyes now, and they would not want their (our) eyes to be used for that. In a third sense, these eyes belong to others and we should also view them in a pure light, never judging another person, even if they seem to be doing something we don’t like, or something that seems wrong.

9) What final advice does Master Shantideva give us in this section, about priorities?

He says, simply that “We should make other people first priority.”



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Answer Key, Class Seven

1) Master Shantideva at this point in the chapter says that we should “practice the attitudes of jealousy, competitiveness, and pride.” Explain, first of all, how we do this.

The idea is that we put ourselves in the body (in our culture we often say “in the shoes”) of another person. Then we look at ourselves with the same “sick” emotions that we ourselves usually have when we look at others: jealous if we are now lower than ourselves; competitive if we are now at the same level as ourselves; and proud if we are now higher than ourselves.

2) Now explain how Master Prajnyakara Mati justifies practicing these negative attitudes.

About this verse, Master Prajnyakara Mati says that—in general—the attitudes of jealousy, competitiveness, and pride are something which would only increase the suffering side of our life. Here though we can transform them into something which would only increase the enlightened side of our life. We do so by another kind of transformation: by exchanging ourselves and others. Given all this, we should feel no hesitation or misgivings about practicing these negative attitudes here.

3) So now you’ve exchanged yourself with another person. You are in their body, looking at your old you. Your old you is better or higher than your new you, in some way. Therefore new you is jealous of old you. What are six negative thoughts that the new us would typically be thinking now about old us? What do we, in our dark side, really want people to give us? What would it be nice for us to want for others?

(1) People should honor him (or her), but not me. (2) No one should give me any gifts; they should give them all to him. (3) He should be praised, but I should be condemned. (4) He should be happy, and I should suffer. (5) I should have to do all the work, and he should relax. (6) He should become famous, and I should remain unknown.

- 4) You are another person, looking at you, this extraordinary bodhisattva. How can you keep from getting discouraged, when you compare yourself with him or her?

We shouldn't look at all their great qualities, and get discouraged thinking that we could never develop such qualities. We should look at their great qualities and get inspired to reach them ourselves. We can reflect upon how there do exist even more amazing beings than them; and we can reflect upon how there do exist some beings who seem to be even worse than ourselves. We can also reflect on how all of our troubles are coming to us due to the power of our negative thoughts, and not because we wanted them, through our own power. The words "our own power" here can also be read to refer to some "me" who is coming from my own side. The belief in *this* kind of me is the true source of all problems.

- 5) Describe the heart-breaking moment when the other person realizes that we are not the great bodhisattva that they thought we were.

This heart-breaking moment occurs in a verse and a half. First, in half a verse, the "other person" says to me, the great bodhisattva, "You take care of me, and I will also try with all my strength to take on, willingly, all the hard work and trouble needed to attain the kinds of good qualities that you have." Then, as Gyaltsab Je summarizes the following verse: "But you don't really seem to want to help us! Aren't we someone you should care for? If this is the way this great bodhisattva acts, with all of those supposedly great qualities, then who would ever want these great qualities? They don't help anyone!"

- 6) Next we switch ourselves with others, and practice competitive thoughts. What are some of these thoughts?

I will get more offerings and respect from others than this bodhisattva, even if I have to fight and cause trouble to do so. My good qualities should become something that everybody hears about, and his should remain unknown.



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Answer Key, Class Eight

1) Here in the verses about practicing a competitive state of mind towards ourselves, Master Shantideva says that we should get more offerings and honor than the bodhisattva. These are things that monks in India in the eighth century might compete in; what would they be here and now, for us?

We might want to compete with others say in the salary that we receive, or the position we have at work, or the kind of house or apartment or car we own.

2) How should we act if something bad happens to the bodhisattva?

If something bad happens to the bodhisattva, we as a person competing with him or her should feel joy over a long period of time, and make sure that they become a laughing-stock for everyone.

3) When we practice pride towards the bodhisattva (who is now lower than us), what kinds of qualities can we feel pride about?

We could feel that we are superior to him or her in our learning; or our intelligence; our physical appearance; social status; or financial means.

4) Once we are superior to the bodhisattva in many different ways, how can we further develop our pride?

We could assure that we are not only superior to the bodhisattva in our learning, physical appearance, finances and so on—but we could go on and make sure that everyone knows that we are superior to him or her in all these ways, something that “should send a thrill up our spine.”

5) We are still vastly superior to the bodhisattva in our financial means; but suppose that he or she does happen to get some money or the like. What shall we do with it?

Since we are working for the benefit of all living beings, we should play the Robin Hood, and forcibly take away from him anything he gets beyond his minimum daily needs, and give it away to others.

6) Suppose the bodhisattva is relaxing or enjoying something; what should we do then?

We should make sure that he loses this happiness, and we should heap all of our suffering and pain upon him. And then we should take on the pain of removing all other people's pain (or else dump this pain too upon him, depending upon how you read the verse).

7) Quote the verse about the results that we have gotten over our many lifetimes from watching out for ourselves. (Sanskrit and Tibetan tracks, in these languages.)

**O my mind, you have wasted
Countless eons wanting to do
Only whatever would serve yourself;
But with all that exhausting effort
All that you've been able to gain
Is nothing but suffering for yourself.**

**{YID KHYOD RANG DON BYED 'DOD PAS,
,BSKAL PA GRANGS MED 'DAS GYUR KYANG,
,NGAL BA CHEN PO DE LTA BUR;
,KHYOD KYIS SDUG BSNGAL 'BA' ZHIG BSGRUBS,}**

**{aprameya# gata#h% kalpa#h% sva#rthaM jijñ~a#satastava /
shramen%a mahata#nena duh%khameva tvaya#rjitam //}**

8) What does Master Shantideva cite as evidence that we have not in the past devoted ourselves to the practice of exchanging ourselves and others?

He says that "It's completely impossible that you would be living like this, in a life which is the complete opposite of the excellent bliss of Buddhahood," if we had in the past practiced exchanging ourselves and others. That is, the very fact of our present lives, so full of suffering, and so close to death, is evidence that we have not taken care of others in the past.

9) What is the one method that Master Shantideva repeats will help us succeed at the practice of cherishing other people?

In usual Shantidevian style, he says that we can succeed at this practice simply by modest, regular, daily practice at it.



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Answer Key, Class Nine

1) Quote the schizophrenic verse about what we should do with anything that we find in our possession that someone else might need. (Tibetan and Sanskrit tracks in these languages also.)

The verse goes like this:

You will take care of others:
Watch them quietly,
And then snatch away
Any particular thing
That I have in my possession
And give it away to them.

{,GZHAN GYI RTOG CHEN BYAS NAS NI,
,BDAG GI LUS LA CI SNANG BA,
,DE DANG DE NYID PHROGS BYAS NAS,
,KHYOD KYIS GZHAN LA PHAN PA SPYOD,}

anyadi#yashcaro bhu#tva# ka#yeismin yadyadi#ks%ase /
tattadeva#pahr%tyarthaM parebhyo hitama#cara //

2) Describe the very essence (in half a verse) of how we should actually proceed in our lives, once we have exchanged ourselves and others.

As the root text says, "I will see to it that I lose everything that feels good; I will see to it that I take on everyone else's pain."

3) How does Master Shantideva say that the bodhisattva should think about himself or herself from moment to moment through the day?

We should look at ourselves, the bodhisattva, and say at every moment, "What do you think you're doing?" And we should take an interest in our own faults and weakness, exposing them and rooting them out.

- 4) Quote, only in English, the verse about what to do if we see someone else do something wrong, and if we ourselves do something wrong.

**And even if others do something wrong,
I will see to it that I change it around
So I can take the blame myself.
Even if I do the very slightest thing wrong,
I'll make sure that I admit it
To as many people as I can.**

- 5) Now that we have improved as bodhisattvas, how shall we react when someone else begins to get some fame?

When others begin to get some fame, we will now make sure that we add some more, and see to it that their fame outshines whatever fame we might enjoy ourselves.

- 6) Once we are in the frame of mind of taking on the troubles of others, we are in a unique position concerning our own previous bad karmas. Explain.

On this point, Master Shantideva says that we can now speak to our own mind and say: "You have done much harm to others, in our past lives, for my sake. And so many negative results will come to you now. Let's make them meaningful: let's decide that whatever bad results come to me from those bad karmas I will embrace, and dedicate them to serving others.

- 7) Explain the idea of "style" in wishing upon others what we used to wish for ourselves.

Master Shantideva says that we should not do this practice in some crude manner, like a bull in a china shop. We should exchange ourselves and others quietly, transparently, gracefully, anonymously. We should engage in the practice as a newly-wed bride would act—particularly in Asia, where a bride traditionally came to her husband's home and was expected to serve his entire family constantly, with silence and humility.

- 8) Master Shantideva here says that we should "Take control of him saying, 'Do this, and do it this way; and that you shall not do.' We should cut him off too, if he strays." Who is "he" that the Master is talking about?

The "he" that the Master is talking about here is none other than our own minds; we should direct them throughout the day towards deeds that serve others, in the same way that we would treat a slightly unruly horse.



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Exploring the Border Between You and Me

Answer Key, Class Ten

1) At this point in the chapter, Master Shantideva says "I will put an end to my mind." What does he mean by this?

The full verse says that "I will put an end to you, my mind, if you refuse to do what I tell you, since you are the root of every problem there is." As Gyaltsab Je notes here, we are not talking to our mind in general, but rather to our tendency of cherishing ourselves at the expense of others.

2) Quote the verse about smashing arrogance, and clarify whom it's directed towards. (Sanskrit and Tibetan tracks in these languages also.)

The following verse on smashing arrogance is directed towards our own tendency of cherishing ourselves at the expense of others:

**In the past you've ruined
My entire life; but now
Those days are done.
I know you now; where
Will you run? It's time
To smash your arrogance.**

**{,KHYOD KYIS KHO BO GAR BRLAG PA'I,
,SNGON GYI DUS DE GZHAN YIN TE,
,NGAS MTHONG DA KHYOD GANG DU 'GRO,
,KHYOD KYI DREGS PA KUN GZHOM BYA,}**

**kva ya#syasi maya# dr%st%ah% sarvadarpa#nnihanmi te /
anyoísau pu#rvakah% ka#lastvaya# yatra#smi na#shitah% //**

3) Master Shantideva here advises us that we should give up a certain idea. What it is?

He says that, from now on, we should give up any idea that we have anything to work for for ourselves.

4) What does it mean when Master Shantideva says, “I have sold you now to others”?

When Master Shantideva says that “I have sold you now to others,” he is talking to his own mind, and himself. The bodhisattva has committed himself or herself exclusively to what other people want, and now as their promised servant we must earn our keep, throwing ourselves into the service without any hesitation or lack of joy.

5) What does Master Shantideva say will happen if we are careless, and slip at this point?

Master Shantideva says that—if we forget ourselves, and carelessly slip in this practice of giving ourselves away to others—then our own minds will surely deliver us to those who guard the realms of hell.

6) In closing, Master Shantideva says “I haven’t forgotten the fights we’ve had.” Who is he speaking to?

When he says “I haven’t forgotten the fights we’ve had,” Master Shantideva is speaking to our own tendency to concern ourselves only with what we need or want.

7) Quote the final verse of the section on exchanging oneself and others, about the best way of taking care of ourselves. (Sanskrit and Tibetan tracks in these languages.)

**All that time I made myself unhappy,
Trying to make myself happy.
All this time I’ll watch out for others,
And finally watch out for myself.**

**{,DE STE BDAG NI DGA' 'DOD NA,
,RANG LA BDAG GIS DGAR MI BYA,
,DE STE BDAG NI BSRUNG 'DOD NA,
,GZHAN DAG RTAG TU BSRUNG BAR BYA,}**

**{na kartavyàtmani prāṭiryadyàtmaprāṭirasti te &
yadyàtmā rakūitavyo'yaū rakūitavyo na yujyate //}**

8) How does the old Rolling Stones song which says, “You can’t always get what you want,” apply to the practice of exchanging ourselves and others?

[This old Rolling Stones song says that “You can’t always get what you want, but if you try some time, you just might find, you get what you need.” It makes a distinction thus about the things we want, and the things that we need. At the beginning of our practice of exchanging ourselves and others, we might naturally tend to focus on the small wants that people have: a cup of coffee, some money, a movie. It’s good and necessary to provide other people’s small wants in this way. But we must also go further, and take care of the ultimate needs of others as well, even if they aren’t aware or can’t articulate that they need these things. What people

really need, whether they know it or not, is to reach a place beyond all pain and death—and the chance to provide this themselves to others.

9) As the one master of Buddhism who is perhaps most famous of all for promoting this teaching of exchanging oneself and others, Master Shantideva has obviously excelled in this practice himself. How does his own life provide an example for how we can carry out this high practice?

We know from historical records that Master Shantideva first of all carried out the practice of exchanging himself and others secretly: his nickname was “Busuku,” meaning “Worthless One,” because the other monks who spent all their time around him had no idea that he was serving them with his every breath. We know secondly that the Master did apply himself in very practical ways to serving others, for example by advising kings in the political and military realms. Yet if we think about it, the one method in which Master Shantideva has served all of us, has exchanged himself with all of us, is through the fact that he passed this teaching on so purely and eloquently, so that it has lasted for over 13 centuries. And so we can make it a goal to meditate upon the practice modestly, every day; and then go out and apply it within our daily lives, quietly, in real life; and finally do the ultimate exchange of ourselves and others, by passing the joy of this teaching on to others.

क च ट त प

ka ca t%a ta pa

ख छ ठ थ फ

kha cha t%ha tha pha

ग ज ड द ब

ga ja d%a da ba

घ झ ढ ध भ

gha jn~a d%ha dha bha

श ष स

sha s%a sa

ङ ज ण न म

nga n~a n%a na ma

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