

Je Tsongkapa on A life of happy prosperity And protecting our good karmic seeds

The following are selections from The Illumination of the True Thought (Gongpa Rabsel), Je Tsongkapa's great masterpiece on emptiness and the practice of the Six Perfections. The verses in brackets [] are from the root text, Master Chandrakirti's Entering the Middle Way, and the italicized words following them show how Je Tsongkapa has woven this root text into his commentary.

More on "Immaculate": the Second Bodhisattva Level

Why Ethics are Discussed after Giving

[,DE PHYIR RGYAL BAS SBYIN PA'I GTAM MDZAD NAS,
,TSUL KHRIMS RJES 'GRO'I GTAM NYID MDZAD PA YIN,
,YON TAN TSUL KHRIMS ZHING DU RNAM 'PHEL NA,
,BRAS BU NYER SPYOD CHAD PA MED PAR 'GYUR,]

**[This is why the Victorious Ones,
When they had discussed the act of giving,
Then afterwards discussed none other than
Living an ethical way of life.
If high personal qualities flourish
In the garden of an ethical life,
The fruits of wealth
Will never be interrupted.**

II.21-24]

,BZHI PA NI, GANG GI PHYIR TSUL KHRIMS 'CHAL BA NI NGAN 'GROR
'KHRID PA SOGS NYES PA DU MA'I GNAS SU GYUR PA DE'I PHYIR, SDIG

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PA MTHA' DAG PHAM PAR MDZAD PA'I RGYAL BAS, SBYIN [56b] PA LA
SOGS PA'I YON TAN CHUD MI ZA BAR BYA BA'I PHYIR SBYIN PA'I GTAM
MDZAD NAS, DE'I MJUG THOGS SU TSUL KHRIMS SBYIN PA'I RJES SU
'GRO BA STE SGRUB PA'I GTAM NYID MDZAD PA YIN NO,,

This brings us to our fourth point from above: the reason why leading an ethical life is discussed after the discussion of giving. And so when a person fails in leading an ethical life, they incur many problems—such as this failure leading them to the lower realms. *This then is why the Victorious Ones, who have won the war against each and every negative deed, discussed the act of giving, and then subsequent to this—afterwards—completed a discussion of nothing other than living an ethical way of life:* the point is that they wanted to assure that the good qualities created by giving and the rest were not ruined.

DE'I RGYU MTSAN NI YON TAN THAMS CAD KYI RTEN DU GYUR PA'I
PHYIR TSUL KHRIMS NYID ZHING NGO,,

And the reason for this is that *an ethical life*—and only an ethical life—acts as the garden for each and every one of our *high personal qualities*: it is the foundation for all of them.

ZHING DER SBYIN SOGS KYI YON TAN RNAMS RNAM PAR 'PHEL NA,
RGYU SBYIN SOGS DANG 'BRAS BU LUS DANG LONGS SPYOD BZANG PO
LA NYE BAR SPYOD PA'I BRGYUD PA GONG NAS GONG DU RNAM PAR
CHAD PA MED PA'I SGO NAS, 'BRAS BU'I TSOGS 'PHEL ZHING DUS RING
POR LONGS SPYOD PAR NUS KYI, DE LAS GZHAN DU NA DE LTAR MI
NUS PA'I PHYIR RO,,

It being the case that the high qualities of giving and the rest flourish in this particular garden, then it is in this way that we can see the causes—giving and the rest; and their fruits—a constant upward cycle of the enjoyment of a wonderful body and wealth: a cycle which is never interrupted, and where one is able to enjoy, for a very long time, an ever-increasing mass of the results of their generosity. But if we do not follow this code, then these things will never be able to happen.

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DES NI SBYIN PA GTONG BA RNAMS KYIS SBYIN 'BRAS KYI LONGS SPYOD
PHUN TSOGS 'BYUNG BA KHO NA'I RTZIS MI GTANG BAR, LONGS SPYOD
DE LA GANG GIS SPYOD PA'I LUS RTEN PHUN TSOGS KYI RTZIS DANG,
LONGS SPYOD DE SKYE BA DU MAR 'ONG BA'I RTZIS KYANG GTANG
DGOS LA, DE'I THABS KYANG TSUL KHRIMS SRUNG BA SHIN TU GAL
CHE BAR SHAS {%SHES} DGOS ZHES PA'I DON NO,,

The point of all this is to indicate that those who engage in the act of giving should not only take into consideration the great things that happen with the wealth that comes to them as the fruits of their generosity; rather, they should also consider how great the body in which they enjoy this wealth should be, and how they can keep this wealth going many lifetimes into the future. Our author wants to make very sure that we understand that maintaining an ethical way of life is absolutely critical as a method for achieving these goals.

BYANG SEMS LAS DANG PO PAS KYANG SNGAR BSHAD PA LTAR SBYIN
PA GTONG BA LA BRTZON DGOS LA, DE YANG CHED DU BYA BA SEMS
CAN THAMS CAD KYI DON DU, SANGS RGYAS THOB PA'I DON DU
DMIGS TE BYED DGOS MOD KYANG, GNAS SKABS SU BDE 'GRO'I RTEN
LA SBYIN 'BRAS SMIN PA DGOS PA DANG, DE YANG SKYE BA DU MAR
'BYUNG DGOS LA, DE NI TSUL KHRIMS LA RAG LAS PA RNAMS 'DRA STE,
DE MED NA BYANG SEMS KYI SPYOD PA LA [@57a] SLOB PA'I MTHUN
RKYEN MI TSANG BA'I PHYIR RO,,

People who are just starting out on the way of the bodhisattva have to make great efforts, as we described earlier, in the act of giving. Admittedly they should be focused on the goal of achieving Buddhahood; and on doing so for specific beneficiaries—every single living being there is. Nonetheless, there is the immediate goal that the fruits of their acts of giving should ripen for them as they live in the body and mind of a being in the higher realms. Moreover, this circumstance should repeat itself over and over, for many lifetimes. All this again depends upon the beginner bodhisattva leading an ethical way of life; if they fail to do so, then they will not enjoy the entire set of conditions which are conducive for training themselves in the path of the bodhisattva.

* * * *

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We Cannot Coexist

[,JI LTAR RGYA MTSO RO DANG LHAN CIG DANG,
,BKRA SHIS RNA NAG MA DANG LHAN CIG BZHIN,
,DE LTAR TSUL KHRIMS DBANG BYAS BDAG NYID CHE,
,DE 'CHAL BA DANG LHAN CIG GNAS MI 'DOD,]

**[A corpse cannot coexist
With the great ocean;
The auspicious cannot coexist
With something which is ill-starred.
Just so, someone who is a great being
By virtue of their ethical life
Would never want to associate
With someone who has failed
To follow this way of life.**

II.29-32]

GSUM PA NI, JI LTAR TE DPER NA RGYA MTSO CHEN PO NI KLU GTZANG
SBRA CAN RNAMS GNAS PA'I MTHUS, RO GANG YIN RLANGS {%RLABS}
KYIS PHYI ROL TU 'PHEN PAS, RO DANG LHAN CIG TU MI 'GROGS PA
DANG,

Here is our third part from before: the presentation of a metaphor to describe how—at this level—ones ethical life is beyond any adulteration by the things that could work against it. Because water dragons of great personal cleanliness reside within it, the waves of the sea will eject back onto the beach any corpse which is thrown into the water; that is, *a corpse cannot coexist with the great ocean*.

BKRA SHIS PA'I PHUN TSOGS DANG, RNA NAG MA STE BKRA MI SHIS PA
GNYIS LHAN CIG TU ME {%MI} 'GROGS PA DE LTAR TE

And something which is perfectly *auspicious cannot coexist with something which is ill-starred*; that is, with something which is inauspicious.

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DE BZHIN DU, TSUL KHRIMS YONGS SU DAG PAS [58b] DBANG DU BYAS
PA'I BDAG NYID CHEN PO SA GNYIS PA BA DE, TSUL KHRIMS 'CHAL BA
DANG LHAN CIG TU GNAS PAR MI 'DOD DO,,

*Just so, someone who is a great being by virtue of the total purity of their ethical life—
that is, someone at the second bodhisattva level—would never want to associate
with someone who has failed to follow this way of life.*

BZHI BRGYA PA'I 'GREL PA LAS, BKRA SHIS MA GANG DU ZHUGS PA'I
KHYIM DU RNA NAG MA YANG GDON MI ZA BAR YOD DO, ,ZHES
GSUNGS PA DANG 'DIR BSHAD PA GNYIS MI 'GAL TE, DER NI MING DE
DANG LDAN PA'I GANG ZAG GNYIS LA DGONGS LA, 'DIR NI RNA NAG
MA ZHES PA BKRA MI SHIS PA'I MING YIN PA'I PHYIR RO,,

Now it is true that the commentary to *The 400 Verses* says that “You will find Ill-
Starred in the home where Auspicious lives—there is no doubt about it.”¹ There
is no contradiction though between this and what we’ve just described. And this
is because that text is intended to refer to two people whose names are “Ill-
Starred” and “Auspicious”; whereas in this case “ill-starred” is just another name
for “inauspicious.”

Two Kinds of Ethics

[,GANG GIS GANG ZHIG GANG LA SPONG BYED PA,
,GSUM DU DMIGS PA YOD NA TSUL KHRIMS DE,
,JIG RTEN PA YI PHA ROL PHYIN ZHES BSHAD,
,GSUM LA CHAGS PAS STONG DE 'JIG RTEN 'DAS,]

**[An ethical way of life
Where you see them as three—
The one who gives them up,
The ones that they give up,
And the one towards whom**

¹ *You will find Ill-Starred*: See ff. 42b-43a of Master Chandrakirti’s own commentary (%S19, TD03865).

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They give them up—
Is one that we call
A “perfection of the world.”
And it is beyond the world
Where this way of life is empty
Of attachment to these three.

II.33-36]

BZHI PA NI, GANG ZAG GANG GIS SPONG BA DANG, SPANG BYA GANG
ZHIG SPONG BA DANG, SEMS CAN GANG LA SPONG BAR BYED PA'I
'KHOR GSUM DU BDEN PAR DMIGS PA'I SA BON 'GOG MI NUS PA YOD
NA,

Next is the fourth part from above: a presentation of the divisions of the perfection of an ethical life. Suppose a person is unable to put a stop to the mental seeds that cause them to *see things as the three spheres—the one who gives up negative actions; the negative actions that they give up; and the person towards whom they give up these actions*—as existing in truth.

DE 'DRA BA'I TSUL KHRIMS 'JIG RTEN PA'I PHA ROL TU PHYIN PA ZHES
BSHAD LA, TSUL KHRIMS DE NYID SNGAR BSHAD PA'I 'KHOR GSUM DU
BDEN PAR DMIGS PA'I CHAGS PAS STONG PA STE MI DMIGS PAR RTOGS
PA'I ZAG MED KYI SHES RAB KYIS ZIN NA, 'JIG RTEN LAS 'DAS PA'I PHA
ROL TU PHYIN PA YIN PAS TSUL KHRIMS LA GNYIS KYI DBYE BA YOD
DO,,

This is the kind of *ethical way of life that we call “a perfection of the world.”* Suppose though that this same way of life is *empty of attachment*—in the form of seeing *the three spheres* we mentioned before as existing in truth; that is, suppose this lifestyle is imbued with immaculate wisdom, where we have realized that these things are non-existent. *This then is a perfection which is beyond the world*—and so there is a division of ethics into two.

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Harvest Moon

[,RGYAL SRAS ZLA BA LAS BYUNG SRID MIN SRID PA YI,
,DPAL GYUR DRI MA DANG [f. 203a] BRAL DRI MA MED 'DI YANG,
,STON KHA'I DUS KYI ZLA BA'I 'OD NI JI BZHIN DU,
,GRO BA'I YID KYI GDUNG BA SEL BAR BYED PA YIN,]

**[The light that comes from the moon
Of this child of the Victorious Ones
Is the glory of the cycle of pain,
Without being the cycle of pain—
It is immaculate, free of every stain.
Like the light of the moon
In the days of autumn,
It banishes the painful heat
In the minds of living beings.**

II.37-40]

LNGA PA NI, JI LTAR STON KA'I DUS KYI ZLA 'OD DRI MA DANG BRAL
BAS, SKYE BO'I GDUNG BA SEL BA JI BZHIN DU, RGYAL BA'I SRAS SA
GNYIS PA BA'I ZLA BA LAS BYUNG BA'I 'CHAL KHRIMS KYI DRI MA
DANG BRAL BA'I TSUL KHRIMS KYI 'OD DANG LDAN PAS,

Here is the fifth and final part from above: a concluding summary of this level, accomplished by describing its high qualities. Think of the light of the moon in the days of autumn, free of every stain; and how it banishes the painful heat for the people it touches. The light that comes from the moon of a child of the Victors who is at the second bodhisattva level is like that other light, for it consists of an ethical way of life which is free of every kind of the stain that we find in a person who has failed to follow this ethical way.

SA GNYIS PA DRI MA MED PA ZHES PA'I MTSAN DON DANG LDAN PA
'DI YANG, 'CHAL BA'I TSUL KHRIMS KYIS BSKYED PA'I 'GRO BA'I YID KYI
GDUNG BA SEL BAR BYED PA YIN NO,,

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As such, this bodhisattva possesses not only the name of the second level—Immaculate—but the meaning of the name as well; and their light banishes the painful heat produced in the minds of living beings by all those times they have failed to follow an ethical way of life.

SA GNYIS PA BA 'DI NI 'KHOR [59a] BAR 'KHOR BA'I KHONGS SU MI
GTOGS PAS SRID PA 'KHOR BA MIN YANG, SRID PA YI DPAL YIN TE, YON
TAN PHUN SUM TSOGS PA THAMS CAD BYANG SEMS DE'I RJES SU 'GRO
BA'I PHYIR DANG, SEMS CAN GYI DON DU SMON LAM GYI DBANG GIS
GLING BZHI LA DBANG BA'I 'KHOR SGYUR GYI RGYU PHUL DU BYUNG
BA THOB PA'I PHYIR RO,,

This bodhisattva at the second level is not included among those who are spinning in the cycle of pain. Without being the cycle of pain then, the light that comes from them is nonetheless the glory of this cycle. This is because each and every most excellent personal quality follows behind this bodhisattva; and because—due to the power of the prayers they have made for the sake of every living being—they have attained the most glorious cause to become a wheel emperor,² ruling over all the four continents of this world.

A Selection from “Shining”: the Second Bodhisattva Level

The Fire of Wisdom

[SHES BYA'I BUD SHING MA LUS SREG PA'I ME'I,
, 'OD 'BYUNG PHYIR NA SA NI GSUM PA 'DI,

² *To become a wheel emperor*: This is a reference to kings of very ancient times who ruled the world with the help of flying ship that had the shape of a wheel; or as we would say, a saucer. The point is that the bodhisattva is now accumulating causes to become a world leader whose ethical way of life can be an example for countless people. For a discussion of the four types of wheel emperors, see His Holiness the First Dalai Lama's *Light on the Path to Freedom*, ff. 104b-106b ([%B10, SE05525](#)).

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, 'OD BYED PA STE BDE GSHEGS SRAS PO LA,
, DE TSE NYI LTAR ZANGS 'DRA'I SNANG BA 'BYUNG,]

**[This third of the bodhisattva levels
Is called “Shining,”
Because of the light given off
By the fire that burns
Every stick of the firewood
Of all the things you can know.
At this point, a light
Of a copper color, like that of the sun,
Shines forth from the child
Of Those Who Have Gone to Bliss.**

III.1-4]

DANG PO NI, BYANG SEMS KYI SA NI GSUM PA 'DI LA NI, 'OD BYED PA
ZHES BYA'O, ,CI'I PHYIR 'OD BYED PA ZHES BYA ZHE NA, DE NI MTSAN
DON DANG MTHUN PA YIN TE, SA GSUM PA THOB PA DE'I TSE SHES
BYA'I BUD SHING MA LUS PA SREG PA'I YE SHES KYI ME GNYIS SNANG
GI SPROS PA KUN, MNYAM GZHAG TU ZHI BAR BYED NUS PA'I BDAG
NYID CAN GYI 'OD 'BYUNG BA'I PHYIR RO,,

Here is the first. *This third of the bodhisattva levels is called “Shining.”* Why do we give it this name? *Because* what is happening at this level fits the meaning of the name. That is—at this point, when a person attains the third level—there is a *light given off by a fire* whose nature is that it has the power, during a period of deep meditation, to put an end all elaborations of duality: a fire *which burns every stick of the firewood of all the things you can know.*

DE YANG SEMS GSUM PA BSKYED PA'I BDE BAR GSHEGS PA'I SRAS PO DE
LA SA GSUM PA DE'I TSE, NYI MA 'CHAR LA KHAD PA'I DUS SU, ZANGS
'DRA BA'I SNANG BA 'BYUNG BA LTAR BYANG SEMS 'DI LA YANG YE
SHES KYI SNANG BA 'BYUNG NGO,,

That is—at *this point*, at the third level, when *the child of Those Who Have Gone to Bliss* has managed to give rise to this very level—the light of wisdom *shines forth*

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from this bodhisattva, a light of the color of copper, like the one we see when the sun is about to rise.

'DI NI SA DER RJES THOB TU 'OD [59b] DMAR PO 'AM DMAR SER GYIS
KUN TU KHYAB PA'I SNANG BA 'BYUNG BA'O,,

This is a reference to the fact that—in the period following the attainment of this level—a light with a crimson color, or a russet gold, covers every direction.

RIN CHEN 'PHRENG BA LAS KYANG,
,SA GSUM PA NI 'OD BYAD {BYED} PA'O,
,YE SHES ZHI BA'I 'OD 'BYUNG PHYIR,
,BSAM GTAN MNGON SHES SKYES PA DANG,
, 'DOD CHAGS ZHE SDANG YONGS ZAD PHYIR,
,DE YI RNAM PAR SMIN PAS NA,
,BZOD DANG BRTZON 'GRUS LHAG PAR SPYOD,
,LHA YI DBANG CHEN MKHAS PA STE,
, 'DOD PA'I 'DOD CHAGS ZLOG PA YIN,
ZHES GSUNGS SO,,

The String of Precious Jewels says as well,

The third of the bodhisattva levels
Is “Shining”; so called because
The light of wisdom which puts
An end to things shines forth—
For the the clairvoyance
Of deep meditation has been born;
Ignorant liking and disliking
Finished completely.

These sages, kings of the gods,
Have reached a higher level
Of patience and effort;
The desire of the desire

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Has been stopped.³

* * * * *

Patience to a Higher Degree

[GAL TE GNAS MIN 'KHRUG PA 'GA' YIS DE'I,
,LUS LAS SHA NI RUS BCAS YUN RING DU,
,SRANG RE RE NAS BCAD PAR GYUR KYANG DE'I,
,BZOD PA GCOD PAR BYED LA LHAG PAR SKYE,]

**[Suppose some
Find their thoughts disturbed,
Not a place to go,
And they cut pound after pound
Of flesh from their body,
Along with the bone,
And for a very long time.
Even then they find
Even more powerful feelings of patience
Towards the one who is cutting
Their flesh.**

III.5-8]

DANG PO NI, YE SHES KYI SNANG BA DE LTA BU RNYED PA'I BYANG
SEMS DE LA, BZOD PA'I PHAR PHYIN LHAG PAR BSTAN PA'I PHYIR, GAL
TE ZHES SOGS SMOS SO,,

Here is the first. The verse that starts with “Suppose” here is mentioned in order to describe how the perfection of patience for this person—for the bodhisattva who has attained a light of wisdom like the one we’ve described—has gone to a higher degree.

³ *Desire has been stopped*: See f. 123b of the text ([%S16, TD04158](#)).

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SNGAR BSHAD PA'I SBYIN PA DANG TSUL KHRIMS LHAG PA NI 'DI LA
YAR LDAN DU YOD PAS, 'DIR NI PHAR PHYIN LHAG MA BRGYAD KYI
NANG NAS BZOD PA LHAG PA'O,,

So now the person that we've described so far—one who has reached a higher degree in their practice of giving, and in following an ethical way of life—is going even higher. So at this level—from among the eight remaining perfections—it is the perfection of patience which they bring to a higher degree.

LHAG LUGS NI BZOD PA'I PHAR PHYIN GYI NYAMS LEN PHUL DU
BYUNG BA TZAM, LHAG MA BDUN LA 'DIR MI 'BYUNG BA'O,,

How is it that they reach a higher degree of the practice of patience? The idea is that the perfection of patience, for them, reaches an extraordinary level—but that this is truly only of this perfection, and not for the remaining seven.

DE YANG BYANG SEMS SA GSUM PA BA NI GZHAN GYI SEMS BSRUNG
BA'I PHYIR DANG, SHES BYA'I BUD SHING ZHES PAR BSHAD PA DE LTA
BU'I YE SHES ZHI BA YOD PA'I PHYIR,

Remember that the bodhisattva at the third level is seeking to protect the minds of others; and that they possess a wisdom which can put an end to things, in the way we heard described by the lines about “Every stick of the firewood of all the things you can know.”

GZHAN DAG GI KUN NAS MNAR SEMS KYI GZHI, 'DIS BDAG DANG
BDAG GI GNYEN LA GNOD PA SNGAR BYAS SO, ,DE LTA BYED DO, ,MA
'ONGS PA NA BYED PAR 'GYUR RO ZHES PA'I DOGS [60a] PA CAN DU
'GYUR BA, DE LTA BU'I SGO GSUM GYI 'JUG PA MNGON DU BYED PA MIN
PA'I PHYIR, KHONG KHRO BA'I GNAS MIN PA ZHES KHYAD PAR DU
BYAS SO,,

Thus the kinds of thoughts which are the very foundation for other people when they start to feel hatred are not something that the bodhisattva would allow themselves to manifest in their actions or words or thoughts—entertaining the

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idea that “In the past, this person has hurt me or my loved ones” or “They are doing this even now” or “In the future, they may hurt us.” As such, the words “*not a place to go*” here are referring specifically to forms of anger such as these.

DE LTAR YIN KYANG GAL TE DE 'DRA BA LA KHONG 'KHRUGS PA 'GA'
YIS BYANG SEMS DE'I LUS LAS SHA NI RKYANG PA MIN PAR RUS PA
DANG BCAS PA DANG,

Despite this, it remains the case that there are *some* who might *find their minds disturbed* by thoughts such as these; *suppose* then that they might even decide to cut *the body* of the bodhisattva—and not just their flesh, but even *the bone along with* the flesh.

SHIN TU CHE BA MI GCOD PAR SRANG RE RE NAS, RGYUN GCIG LA MI
GCOD PAR SDOD CING SDOD CING DUS THUNG BA LA GCOD PA ZIN
PAR MI BYED PAR, YUN RING MO ZHIG TU GCOD PAR GYUR KYANG,

Or suppose that they do even much worse—and cut not just a single pound of flesh, but pause for some time and then begin cutting again, *pound after pound*. And suppose too that they cut not just briefly, but each time cut slowly, *for a very long* length of *time*.

GCOD PA PO DE LA SEMS 'KHRUG PA MI 'BYUNG BA TZAM DU MA ZAD
KYI, SDIG PA DE'I RKYEN GYIS DMYAL BA LA SOGS PA'I SDUG BSNAL,
RIGS MTHUN GZHAN LAS LHAG PAR MYONG BAR DMIGS PA'I BYANG
SEMS LA, GCOD BYED DE LA DMIGS NAS CHES LHAG PAR BZOD PA SKYE
BAR 'GYUR BA'O,,

Our bodhisattva though has not the slightest feeling of being upset towards *even* such a person; not only that, but they are focusing on how the person who hurts them, due to this evil deed, will have to experience a result which matches it, but to a far greater degree: as the intense pain of the hell realms, or something of the like. As such, *they* are able to *find even more powerful feelings of patience towards the one who is cutting their own flesh*.

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'DI NI BZOD PA LHAG PA'I LHAG TSUL YIN PAS, RAB DGA' SOGS SA
GNYIS SU LUS BCAD PA LA RGYUD MI 'KHRUG PA YOD KYANG, BZOD PA
LHAG PAR SKYE BA MED PAR GSAL BAS, BZOD PA LHAG PA NI SA 'DI
NAS BZUNG STE 'BYUNG BAR SHES PAR BYA'O,,

This then is how exceeding patience reaches its higher degree. And so—even though it is true as well that no one at the first two bodhisattva levels of Perfect Happiness and such would have feelings in their heart of being upset over having their flesh cut—it is clear that they are unable to bring up this higher degree of patience. As such, you should understand that it is from this level that we see a truly exceeding level of patience.

[BDAG MED MTHONG BA'I BYANG CHUB SEMS DPA' LA,
,GANG ZHIG GANG GIS GANG TSE JI LTAR GCOD,
,GANG PHYIR CHOS KYANG DE YIS GZUGS BRNYAN LTAR,
,MTHONG BA DES KYANG DE YIS BZOD PAR 'GYUR,]

**[The bodhisattva, who has seen
That nothing is itself,
Also sees that these things—
What is being cut,
Who is doing the cutting,
And how they are cutting
At that moment—
Are all like a reflection in a mirror,
And for this as well
Maintain their patience.**

III.9-12]

DMYAL BA LA SOGS PA'I SDUG BSNAL LHAG PA LA DMIGS NAS, BZOD
PA LHAG PAR 'GYUR BA 'BA' ZHIG TU MA ZAD KYI, GANG GI PHYIR
BDAG MED MTHONG BA'I BYANG CHUB SEMS DPA' YI LUS LA, GANG GIS
GCOD PA DANG, GANG ZHIG GCAD PAR BYA BA DANG, DUS GANG GI
TSE TSUL JI LTAR GCOD PA'I 'KHOR GSUM GYI CHOS RNAMS, SA GSUM
PA BA DE YIS GZUGS [60b] BRNYAN LTA BUR MNGON SUM DU

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MTHONG BA DANG, BDAG DANG BDAG GI BA'I KUN BRTAGS KYI 'DU
SHES DANG BRAL BA DES KYANG, BYANG SEMS DE YIS BZOD PAR 'GYUR
RO,,

It's not only that the bodhisattva can picture the extreme pain of places like the realms of hell [which await the perpetrator of the deed of cutting their body] and thus feel an exceeding measure of forbearance. This is because *the bodhisattva*, the one *who has* reached the third level and has *seen that nothing is itself*, also focuses upon their own body and *the things* of the three spheres—*who it is* that is *cutting* their flesh; the flesh which *is being cut* by this other person; and *how they are cutting* the flesh *at that moment*—and *sees* them *all* directly as something which is *like a reflection in a mirror*: they are free of any impression (any belief of an intellectual nature) which holds to any “me” or “mine.” *And so for this as well they maintain their patience.*

'GREL PAR KYANG GI SGRA NI BZOD PA'I RGYU BSDU BAR BYA BA'I
PHYIR RO, ,ZHES MI 'KHRUG PA'I RGYU SNGA MAR MA ZAD, BSHAD MA
THAG PA 'DIS KYANG BZOD CES PA YIN PA'I PHYIR DANG, 'DI'I PHYIR
YANG ZHES GSUNGS PAS, MTHONG BA DES KYANG ZHES BSGYUR RGYU
YIN NO,,

The autocommentary includes a line at this point that says “The words *as well* here are meant to include additional causes that allow them to be patient” — meaning that, the bodhisattva at this level maintains their patience not only for the previously mentioned reason, but *for this* reason just mentioned *as well*. The autocommentary here also contains the phrase “for this reason too,” which should be interpreted as “and because they see them all.”⁴

How Others Practice Patience

GNYIS PA LA GNYIS, KHONG KHRO BYA BAR MI RIGS PA DANG, BZOD
PA BSTEN PAR RIGS PA'O,,

⁴ *The autocommentary*: Both references are found on f. 236a (%S3, TD03862).

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Here is the second section mentioned—how it is that others practice patience. Here we proceed in two steps: an explanation of how wrong it is to allow ourselves to be angry; and an explanation of how right it is to practice patience.

Why Anger is Wrong

DANG PO LA BZHI, DGOS PA MED CING NYES DMIGS CHE BAS KHONG
KHRO BAR MI RIGS PA, PHYIS KYI SDUG BSNAL MI 'DOD BA DANG
GNOD LAN BYED PA GNYIS 'GAL BAR BSTAN PA, SNGAR YUN RING
BSAGS PA'I DGE BA 'JOMS PAS KHONG KHRO BAR MI RIGS PA, MI BZOD
PA'I SKYON MANG PO BSAMS NAS KHONG KHRO DGAG PA'O,,

The first of these has four parts of its own: showing how anger is wrong because it is pointless, and causes great problems; an explanation of how the desire to avoid future suffering and the desire to hurt someone back contradict one another; how anger is wrong because it destroys the good deeds that we have accumulated for many years in the past; and how we can stop anger by considering the main problems that it causes.

The Uselessness of Anger

[GNOD PA BYAS PAS GAL TE DER BKON NA,
,DE LA BKON PAS BYAS ZIN LDOG GAM CI,
,DE PHYIR DER BKON NGES PAR 'DIR DON MED,
,JIG RTEN PHA ROL DANG NI 'GAL BAR 'GYUR,]

**[Do you think that—
If a person hurts you,
And you feel enmity towards them—
Then this enmity will somehow
Prevent what's done and gone?
We can conclude then
That feeling enmity now
Over what they did
Is without question pointless.
It also contradicts the world beyond.]**

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III.13-16]

DANG PO NI, BZOD PA 'DI BYANG SEMS SAR GNAS PA RNAMS KYI
THUGS DANG 'TSAMS PA'I CHOS YIN PA 'BA' ZHIG TU MA ZAD KYI, SAR
GNAS LAS GZHAN PA RNAMS KYI YON TAN MTHA' DAG MI 'DZAD PAR
SRUNG BA'I RGYU YANG YIN PAS, MI BZOD PA DANG LDAN PA RNAMS
KHRO BA LAS LDOG RIGS PAR 'CHAD PA NI, GNOD PA ZHES PA NAS
MYUR BSTAN {%BSTEN} BYA ZHES PA'I BAR RO,,

Here is the first. Patience is not only a practice which fits the hearts of bodhisattvas at the third level; it is as well something that those other than people at the bodhisattva levels should maintain, in order to assure that they do not lose all of the good qualities they have developed. And so the lines of the root text from “Do you think that...” up to {@ match end of English sentence when reach there:} “...rush to practice it” are presented, in order to explain why it is right that those who lack patience should try to stop any anger they might start to feel.

GAL TE GNOD PA BYAS PA LAS, DER TE GNOD BYED LA BKON PA STE
KHRO NA, DE'I TSE GNOD PA BYAS ZIN PA LDOG TU MED PA'I PHYIR, DE
LA BKON PA STE DE LA DMIGS PA'I ZHE 'KHAM PA BYAS PAS, GNOD PA
BYAS ZIN PA LDOG GAM CI [@61a] STE MI LDOG GO ,DE'I PHYIR DE LA
BKON PA 'DIR NGES PAR DON MED DO,,

Suppose then that a person hurts you, and you feel enmity towards them—meaning that you get angry. There’s no way that this is then somehow going to prevent the hurt that they have inflicted upon you, and which is already done and gone. And so the question arises: If you feel enmity towards them—if you take umbrage at what they have done—then do you think that this will prevent that injury, which is already done and gone? The answer, of course, is that it will not. We can conclude then that this enmity now is without question pointless.⁵

⁵ *Enmity and umbrage*: We are by the way using uncommon or archaic words here because Je Tsongkapa has, in his original Tibetan. The expression he mentions next is from the autocommentary (f. 236a, %S3, TD03862).

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ZHE 'KHAM PA NI ZHE LA RTZUB PA'I SEMS KAR KAR BA STE KHRO BA
DANG DON GCIG GO

The expression “to take umbrage” [*zhe 'kham-pa*] here refers to an overwhelming [*kar-kar-ba*] sensation of irritation within the mind [*zhe*]; and so it is a synonym for “to become angry.”

,DE LTAR DGOS PA MED PAR MA ZAD 'JIG RTEN PHA ROL GYI DON
DANG YANG NI 'GAL BAR 'GYUR TE, KHONG KHRO LA SKABS BYIN PAS
SHI BA'I 'OG TU RNAM SMIN YID DU MI 'ONG BA 'PHEN PA'I PHYIR RO,,

Not only is the anger thus pointless, but *it also contradicts* your goals for *the world beyond*; that is, if you allow yourself feelings of anger, then it will project ahead of you—after your death—an unpleasant karmic ripening.

Wishes for Revenge and to Avoid Pain are Contradictory

[,SNGON BYAS PA YI MI DGE'I LAS KYI 'BRAS BU GANG,
,ZAD PAR BYED PAR BRJOD PAR 'DOD BA {%PA} DE NYID KO,
,GZHAN LA GNOD PA DANG NI KHRO BAS SDUG BSNGAL PHYIR,
,SA BON NYID DU JI LTA BUR NA 'KHRID PAR BYED,]

**[You claim you'd like to finish off
The consequences of a negative deed
You've done in the past—well there it is.
Hurting the other person back,
And anger towards them,
Are precisely the karmic seed
That will bring the pain back—
How then could they be right?**

III.17-20]

GNYSIS PA NI, GANG ZHIG RANG GIS SNGON NYES SPYOD BYAS PA'I
'BRAS BU SDUG BSNGAL LA LONGS SPYOD BZHIN DU, DE LA GTI MUG

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PAS GZHAN GYIS BDAG LA GNOD PA BYAS SO SNYAM DU RTOG PA DE
LA NI, GNOD BYED LA KHRO BA SKYE LA, GNOD LAN BYAS PAS PHYIS
DE'I GNOD PA'I SDUG BSNAGAL MI 'BYUNG BAR 'DOD PA DE YANG BZLOG
PAR BYA BA'I PHYIR BSHAD PA NI,

Here next is the second part from above: an explanation of how the desire to avoid future suffering and the desire to hurt someone back contradict one another. That is, what the next lines of the root text are saying is the following.

Consider now a person who is experiencing pain which is a result of a negative deed that they've done to someone in the past. Out of ignorance, they might get the wrong idea that “This other person has hurt me”; and then towards them—towards the person who has hurt them—they might feel anger. And then they may try to hurt the person back, hoping that this will somehow prevent the pain of the same kind of injury, in the future. The lines are seeking to prevent this kind of thinking.

RANG GI LUS LA GNOD PA'I SDUG BSNAGAL CHEN PO DGRA DAG GIS
BSGRUBS PA DE NI, SNGON BYAS PA YI SROG GCOD KYI MI DGE BA'I LAS
KYI 'BRAS BU, NGAN SONG GSUM DU RNAM SMIN DRAG PO MYONG
ZHING, RGYU MTHUN GYI 'BRAS BU LHAG MAR LUS PA CAN RNAMS
KYI, RGYU MTHUN GYI 'BRAS BU YID DU MI 'ONG BA MA LUS PA LDOG
PA'I RGYU GANG YIN PA,

And so now think about the great pain that people who hate you might be inflicting upon your body. This is *the consequence of a negative deed that you've done in the past*: the taking of life, and something which you would normally have to experience as a violent karmic ripening in one of the lower realms. It also serves to expiate all the rest of the remaining homogenous results⁶—all the rest of the unpleasant homogenous results.

⁶ *Homogeneous results*: The expression “homogeneous result” (*rgyu-mthun gyi 'bras-bu*) generally just means that “you get what you give”: watermelon seeds make watermelons. In this case, violence to another leads to violence done to ourselves. But in presentations such as the one on the four results of actions found in Je Rinpoche's own *Great Book on the Steps of the Path*, this expression can have a more technical sense, distinguishing karmic results that return to us in

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LAS KYI LHAG MA ZAD PAR BYED PAR BRJOD PAR 'DOD PA DE NYID KO
STE NI,

And so if *you claim* that *you'd like to finish off* all your remaining karma, well then
“*there it is*” — that’s it.

GZHAN LA GNOD PA'I LAN BYED PA DANG, RGYUD KHONG NAS
'KHRUG PA'I KHRO BAS SDUG BSNAL 'DIR MYONG BA LAS CHES LHAG
PA'I SDUG BSNAL, PHYIR TE SLAR YANG SDUG BSNAL DE'I SA BON TE
RGYU NYID DU, JI LTA BUR NA 'KHRID PAR BYED PA RIGS TE ME {%MI}
RIGS SO,,

The wish thought to *hurt the other person back, and anger* that disturbs your mind
to its very depths, *are precisely the karmic seed*—the cause—*that will bring the pain*
“*back*” to you; meaning, bring you the same pain once again. *How then could these*
responses be the right thing to do? In fact, they aren’t!

DES NA SMAN PAS [61b] NAD GSO BA'I THABS SU GYUR PA GTZAGS BU
RNON POS GTAR BA'I SDUG BSNAL LA BZOD PAR BYA BA LTAR, PHUGS
KYI SDUG BSNAL MTHA' YAS PA LDOG PA'I DON DU, 'PHRAL GYI SDUG
BSNAL CHUNG NGU LA CHES SHIN TU BZOD PAR RIGS SO,,

this life from those returning in the next life. The latter, in this context, are
referred to as “results that ripen” (*rnam-smin gyi 'bras-bu*).

As such, the point here could well be that—when someone hurts us in the here
& now—we can be happy that this is using up negative seeds that would create
trouble for us both in our future lives, and during the rest of this present life.
Homogeneous results are, by the way, further distinguished between
“homogeneous experiences” (*myong-ba rgyu-mthun*) and “homogeneous
tendencies” (*byed-pa rgyu-mthun*); for example, the experience of having ones life
threatened because one has threatened that of others; and developing the
tendency to threaten others because one has done it earlier. See for example f.
119a of the *Great Book* (%B13, [S05392](#)).

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And so it is similar to the way in which we endure the pain of treatment by a physician who—as a means of treating our illness—slices our body with a lance in order to let our blood. It is fitting then that we endure—to an infinite degree—a minor, temporary suffering, in order to put an end to limitless suffering in the long term.

Destroying Our Store of Good Karma

[,GANG PHYIR RGYAL SRAS RNAMS LA KHROS PA YIS,
,SBYIN DANG KHRIMS BYUNG DGE BA BSKAL PA BRGYAR,
,BSAGS PA SKAD CIG GIS 'JOMS DE YI PHYIR,
,MI BZOD LAS GZHAN SDIG PA YOD MA YIN,]

**[A moment of anger
Towards bodhisattvas
Is enough to destroy
The good karma accumulated
Over the length of a hundred eons
Through giving and an ethical life;
Thus there exists no negative deed
Which is more effective
Than losing ones patience.**

III.21-24]

GSUM PA LA GNYIS, DKYUS KYI DON DANG, ZHAR BYUNG GI DON
BSHAD PA'O,,

Here next is the third part from above: how anger is wrong because it destroys the good deeds that we have accumulated for many years in the past. Here in turn there are two sections: explanations of the continuation of the previous thought; and of an incidental point.

DANG PO NI, MI BZOD PA NI RNAM SMIN YID DU MI 'ONG BA YANGS PA
'PHEN PA'I RGYU YIN PA 'BA' ZHIG TU MA ZAD KYI, YUN RING DU BSAGS

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PA'I BSOD NAMS KYI TSOGS ZAD PA'I RGYU YANG YIN NO, ZHES STON
PA NI,

Here is the first. The author next demonstrates how failing to maintain our patience not only acts as a cause which projects extensive, unpleasant karmic results; but at the same time serves a cause which wears away the accumulation of good karma that has taken us a very long period of time to put together.

GANG GI PHYIR BYANG SEMS BDAG NYID CHEN PO DES, YUL DE BYANG
SEMS YIN PAR MA NGES PAS SAM, YANG NA BYANG SEMS SU NGES
KYANG NYON MONGS KYI GOMS PA SHAS CHES PAS, RGYAL SRAS
BYANG CHUB TU SEMS BSKYED PA RNAMS LA, BDEN PA DANG MI BDEN
PA'I NYES PA LHAG PAR SGRO BTAGS NAS, KHONG KHRO BA'I BSAM PA
SKAD CIG TZAM ZHI BSKYED {%ZHIG SKYED} NA YANG,

Suppose now that a great being, a bodhisattva—due to their imputing a fault in another person, whether that fault be actual or not—feels even *a moment of anger towards* children of the Victors (meaning, towards those who have reached the Wish for enlightenment); whether they have failed to recognize that this person who is the object of their anger is a *bodhisattva*, or they *have* recognized them as a *bodhisattva*, but they are overwhelmed by a habit of thinking negative thoughts.

DE TZAM GYIS KYANG BSKAL PA BRGYAR BSAGS PA'I BSOD NAMS KYI
TSOGS, SNGAR BSHAD PA'I SBYIN PA DANG, TSUL KHRIMS KYI PHAR
PHYI {%PHYIN} GOMS PA LAS BYUNG BA'I DGE BA RNAMS 'JOMS PAR
'GYUR NA BYANG SEMS MA YIN PAS, BYANG SEMS LA KHONG KHRO BA
BSKYED NA LTA CI SMOS TE,

Just this amount of anger *is enough to destroy the good karma* that this bodhisattva has *accumulated over the length of a hundred eons*: the good deeds they have done *through* accustoming themselves to the perfections of *giving and an ethical life*, as we have explained these above. As such, there is no need to mention the gravity of the act where a person who is not a bodhisattva feels anger towards a bodhisattva.

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DE'I PHYIR RGYA MTSO CHEN PO'I CHU'I TSAD SRANG GI GRANGS KYI
NGES MI NUS PA LTAR, BYANG SEMS LA KHROS PA'I RNAM PAR SMIN
PA'I MTSAMS NGES PAR MI NUS SO,,

The amount of water contained in the great ocean is something we could never manage to measure in cups set on a scale; and the same is true with trying to ascertain the scope of how the karma ripens for a person who has gotten angry with a bodhisattva.

DE YI PHYIR DE LTAR NA 'BRAS BU YID DU MI 'ONG BA 'PHEN PA DANG,
DGE BA LA GNOD PA BYED PA'I [62a] SDIG PA NI, MI BZOD PA KHONG
KHRO LAS GZHAN PA'I MCHOG TU GYUR PA YOD PA MA YIN NO,,

And *thus*—meaning “therefore”—*there exists no negative deed which is more effective than anger, losing ones patience*, for projecting unpleasant karmic consequences into the future, and for damaging ones good karma.

BDEN PA'I NYES PA LHAG PAR SGRO BTAGS PA NI, CHUNG NGU LA
CHEN POR SGRO BTAGS PA'O, ZHES 'GREL BSHAD LAS BSHAD DO,,

The *Explanation* clarifies that the expression “imputing in them an actual fault, to an excessive degree” refers to imputing a major fault where there is in truth only a minor one.⁷

DGE RTZA 'JOMS PAR BSHAD PA DE YANG 'JAM DPAL RNAM PAR ROL
PA'I MDO LAS, 'JAM DPAL KHONG KHRO BA KHONG KHRO BA ZHES BYA
BA NI, BSKAL PA BRGYAR BSAGS PA'I DGE BA NYE BAR 'JOMS PAR BYED
PA DE'I PHYIR, KHONG KHRO BA ZHES BYA'O, ZHES GSUNGS PA'O,,

This explanation of how our store of good karma is destroyed is found in *The Sutra of Manjushri's Play*:

⁷ *Imputing an actual thought*: See f. 97a of Master Jayananda's commentary (%S1, TD03870).

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O Manjushri, this “anger, anger” that they talk about wipes out the good karma that you have accumulated for a hundred eons; and this is why it is called “anger.”⁸

MDO DE LAS KHONG KHRO BA'I YUL RTEN GNYIS BYANG SEMS YIN MIN MI GSAL YANG, 'GREL PAR YUL RTEN GNYIS KA BYANG SEMS KYI DBANG DU BYAS PAR GSUNGS PA NI, RNAM PAR ROL PA'I MDO DE DRANGS PA'I GONG NYID DU, MDO KUN LAS BTUS SU BYAMS PA SENG GE SGRA'I MDO DRANGS PA LAS,

In the sutra, it's not clear whether in this context the person towards whom the anger is directed, and the person having the anger, are bodhisattvas or not. In the autocommentary though the section just previous to the citation of *The Play* refers to a case where both of these are bodhisattvas;⁹ and it very clearly derives from a citation of the *Sutra of the Lion's Roar of Maitreya* which is found in *The Compendium of All the Sutras*, and which as we see following does state that both the angered person and the one towards whom they are angry are indeed bodhisattvas:

BYANG CHUB SEMS DPA' GANG LA LA ZHIG GIS, STONG GSUM GYI STONG CHEN PO'I 'JIG RTEN GYI KHAMS SU GTOGS PA'I SEMS CAN THAMS CAD LA SPYOS PA DANG, BRGYAD PA DANG DBYUG PA DANG, KHU TSUR GYIS BRDEGS PA DE TZAM GIS {%GYIS}, BYANG CHUB SEMS DPA' LA RMA BYUNG ZHING RMAS PAR MI 'GYUR GYI,

⁸ *This is why it is called “anger”*: See ff. 375b-376a of the sutra (%S78, KL00096), where Manjushri is being addressed by the protagonist of the sutra, a maiden whose name is “Glorious Golden Light.” We can only appreciate the citation if we are aware that the Sanskrit for the word for “anger” is *pratigha*, while “wiped” is *upaghata*: both are built on the same root *√han*, which means *to strike* or *hit*. Another citation with almost the same wording, this time spoken by Lord Buddha, is found in a sutra called “The Group of Teachings of the Bodhisattvas” (%S79, KL00056, f. 215b).

⁹ *A case where both are bodhisattvas*: See the section in the autocommentary at ff. 236b-237a (%S3, TD03862). The citation of the *Play* here, incidentally, more clearly concludes with “and that’s why anger’s called ‘anger’.”

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Suppose any particular bodhisattva should disparage or criticize every single one of the beings living on all the planets of a third-order galaxy—or strike them with a club, or their fist. If this were all they did, then it would not so much hurt or damage the bodhisattva.

BYANG CHUB SEMS DPA' GANG GIS BYANG CHUB SEMS DPA' GCIG LA,
THA NA GNOD SEMS DANG, THA BA DANG ZHE SDANG GI SEMS
BSKYED PA DE TZAM GYIS, BYANG CHUB SEMS DPA' LA RMA PHYUNG
ZHING RMAS PAR 'GYUR RO,,

If though the bodhisattva were even just to feel malice towards a single other bodhisattva, or any anger or wrath with them, then with nothing more than that they would be hurt, and damaged.

DE CI'I PHYIR ZHE NA, GAL TE DES THAMS CAD MKHYEN PA YONGS SU
MA BTANG [62b] NA, BYANG CHUB SEMS DPAS BYANG CHUB SEMS
DPA' CIG SHOS LA GNOD SEMS DANG, THA BA DANG SDANG BA'I SEMS
JI SNYED DU BSKYED PA DE SNYED KYI BSKAL PAR GO CHA GZOD YANG
BGO DGOS SO,, , ZHES GSUNGS PAS YUL RTEN GNYIS KA BYANG SEMS LA
GSUNGS PA DE LA BR TEN NAS MDZAD PAR MNGON NO,,

And why is that? Even if this bodhisattva were not to abandon their quest for enlightenment, still they would need to gird themselves once again in their armor, for every single instance of malice, or anger, or wrath towards some other bodhisattva.¹⁰

'O NA SLOB DPON DPA' BO DANG, ZHI BA LHAS,

¹⁰ *Gird themselves once again*: See f. 159b of Arya Nagarjuna's work (%S27, TD03934). The image of donning armor is a common one for the practice of patience, and also for renewing ones resolve. Basically, the bodhisattva will have to start over; the phrase is glossed by Je Rinpoche immediately below.

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,BSKAL PA STONG DU BSAGS PA YI,
,SBYIN DANG BDE GSHEGS MCHOD LA SOGS,
,LEGS SPYAD GANG YIN DE KUN YANG,
,KHONG KHRO GCIG GIS 'JOMS PAR BYED,
CES BSKAL PA STONG DU BSAGS PA'I DGE BA 'JOMS PAR BYED PAR
GSUNGS PA JI LTAR YIN ZHE NA,

“Well then,” one may ask, “what about the following verse—found in both Master Shura and Master Shantideva—which says that the act destroys the good karma that we have accumulated over a thousand eons:

All the good deeds we’ve accumulated
Over the length of a thousand eons
By acts such as giving, and making offerings
To Those Who Have Gone to Bliss,
Are destroyed by a single instance
Of the emotion of anger.”¹¹

SPYOD 'JUG GI 'GREL PA KHA CIG LAS, BSKAL PA STONG PHRAG DU
MAR BSAGS PA'I DGE BA, SEMS CAN LA SDANG BAS 'JOMS ZHES ZER
MOD KYANG YID CHES PAR DKA'O,,

Certain commentaries on the *Guide to the Bodhisattva’s Way of Life* make the claim that “You destroy the good karma that you’ve accumulated for many thousands of eons by becoming angry at any living being”; but this is hard to believe.

SLOB DPON DE GNYIS KYIS YUL RTEN LA GSAL KHA MA MDZAD
KYANG, BSKAL PA BRGYA'AM STONG DU BSAGS PA'I DGE RTZA 'JOMS
PA'I KHONG KHRO'I YUL LA NI, BYANG SEMS DGOS SO,,

Neither of the masters just quoted clarifies who the person getting angry, and who the person they are getting angry at, are. But if the instance of anger

¹¹ *A single instance of anger*: The verse is found in Master Shura’s *Words of Eloquence like a Chest of Jewels* (TD04168, %S80) at f. 188b; and in Master Shantideva’s *Guide to the Bodhisattva’s Way of Life* (TD03871, %S47) at f. 14b.

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involved is one which destroys the good karma that we have accumulated over the length of a hundred or a thousand eons, then the person towards whom we are feeling the anger would have to be a bodhisattva.

KHRO BA'I RTEN NI BYANG SEMS BDAG NYID CHEN PO ZHES GSUNGS
PA LA DPAGS NA, YUL GYI BYANG SEMS LAS BYANG SEMS STOBS CHE
BA CIG 'DRA'O,,

Judging from the statement that the person feeling the anger is a bodhisattva who is a great being,¹² it would seem that they must be a bodhisattva of greater power than the bodhisattva towards whom they feel the anger.

DE LA KHRO BA'I RTEN NI BYANG SEMS SO SKYER NGES LA, YUL LA NI
SA THOB MA THOB GNYIS SU YOD DE, DE LTAR NA BYANG SEMS STOBS
CHE BAS CHUNG BA LA DANG, CHUNG BAS CHE BA LA DANG, YUL
DANG RTEN STOBS MNYAM PAS MNYAM PA LA KHROS PA GSUM MO,,

On this point, the person feeling the anger is certainly a bodhisattva who is a normal person, whereas the person towards whom they are feeling the anger could be either one who has attained the bodhisattva levels, or one who has not. As such we can say there are three possibilities here: a bodhisattva of greater power feeling anger towards one of lesser power; one of lesser power feeling anger towards one of greater power; and a case where the person towards whom the anger is directed, and the person feeling the anger, are bodhisattvas of equal power.

DE'I DANG PO LA NI BSKAL [63a] PA BRGYA YIN LA, BYANG SEMS MA
YIN PAS BYANG SEMS LA KHROS NA NI BSKAL PA STONG DU MNGON
TE, GNYIS PA DANG GSUM PA DANG, GNYIS PA'I YUL GYI MCHO
GDMAN GYI KHYAD PAR LA BR TEN NAS DGE RTZA 'JOMS PA YANG LUNG
LA BR TEN NAS DPYAD PAR BYA'O,,

¹² *Statement about the person feeling the anger*: See the autocommentary, at f. 236b.

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It's apparent then that the statement about a hundred eons is made with regard to the first, whereas the thousand eons is where someone who is not yet a bodhisattva becomes angered at someone who already is. Cases where our store of good karma is destroyed then could refer to the second and third combinations, and even within the second combination could depend upon the relative power of the person towards whom we are angered—these are points which should be resolved based on a careful study of the scriptures.

STONG GSUM GYI ZHES PA NAS SMRAS PAR MI 'GYUR BA'I BAR GYIS NI,
BYANG SEMS KYIS BYANG SEMS MIN PA LA YID KYIS KHROS NAS, NGAG
GIS GSHE BA DANG LUS KYIS BRDEG PA BSTAN PA,

The section of the sutra above which goes [in the English translation] from “Suppose any particular bodhisattva...” up to “...damage the bodhisattva” is talking about a case where a bodhisattva becomes angered, in their mind, towards someone who is not yet a bodhisattva; and then in their speech berates them, and then in their bodily actions strikes them.

DE YANG BYANG SEMS LA RMA PHYUNG BA DANG, BYANG SEMS RMAS
PA DANG MI 'DRA BAR BSTAN PAS, DE 'DRA BA LA NI GZHI NAS GO CHA
BGO BA MI DGOS PAR SHES SO,,

Making a distinction between a bodhisattva who is thus “hurt,” and one who is thereby “damaged” is meant to inform us that the first alone would not make it necessary for the bodhisattva to make subsequent efforts to don their armor once again.

BYANG SEMS KYIS BYANG SEMS GCIG LA YANG LUS NGAG TU MA THON
PAR YID KYIS SDANG BA TZAM BSKYED NA NI, SEMS DE BSKYED
GRANGS JI TZAM PA DE TZAM GYI BSKAL PAR GZHI NAS GO CHA BGO
DGOS PAR BSTAN NO,,

We are also being taught that—in a case where a bodhisattva only becomes angered at another, mentally, but does not go on to express themselves either

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bodily or verbally—then they will have to don their armor subsequently for eons equal in number to the separate instances of this emotion that they have felt.

DE LTA BU'I YUL NI LUNG BSTAN THOB PA'I SEMS DPA' DANG, RTEN NI
LUNG BSTAN MA THOB PAR MNGON TE, SDUD PA LAS,

It's apparent that the person towards whom the anger is directed here is a bodhisattva who has attained their confirmation;¹³ whereas the person feeling the anger is one who has not—for as *The Brief Presentation* puts it,

,LUNG BSTAN MA THOB BYANG CHUB SEMS DPA' GANG ZHIG GIS,
,LUNG BSTAN THOB LA SEMS KHROS RTZOD PA RTZOM BYED NA,
,THA BA SKYON LDAN SEMS KYI SKAD CIG JI SNYED PA,
,DE SNYED BSKAL PAR GZHI NAS GO CHA BGO DGOS SO,
ZHES GSUNGS PA'I PHYIR RO,,

When a bodhisattva who has yet to receive their confirmation
Feels anger towards one who has, and begins to struggle with them,
Then they must in the years to come gird themselves in their armor,
For eons equal in number to the moments of their wrongful wrath.¹⁴

GZHI NAS GO CHA BGO DGOS PA NI, DPER NA BYANG SEMS KYI TSOGS
LAM CHEN PO NAS, MYUR POR SBYOR LAM DU 'PHO THUB PA CIG GIS,
LUNG BSTAN THOB PA LA KHROS NA, KHRO SEMS KYI GRANGS DE
SNYED KYI [63b] BSKAL PAR SBYOR LAM DU 'PHO MI NUS PAR, GZHI
NAS LAM LA SLOB DGOS PA LTA BU'O,,

¹³ *A bodhisattva who has achieved their confirmation:* This is a reference to a bodhisattva who is far enough advanced along the path that a Buddha can say to them, “You will be enlightened on such & such a date, in such & such a place.”

¹⁴ *Moments of their wrongful wrath:* See f. 207b of the sutra (%S@, KL00013); the verse is also found in *The Perfection of Wisdom in 18,000 lines*, at f. 273a of the third volume (%S72, KL00010).

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What does it mean when we say “they will have to gird themselves in their armor in the years to come”? Suppose for example that a bodhisattva is at the greater level of the path of accumulation, and that he or she would have been able move up quickly to the path of preparation. Instead, they become angered at a bodhisattva who has attained their confirmation. For eons equal to the number of feelings of anger they have had then, they will find themselves unable to advance to the path of preparation, and then only subsequently will they be able to train themselves in this path.

'DI LA SPYOD 'JUG LAS,
,GANG ZHIG DE 'DRA'I RGYAL SRAS SBYIN BDAG LA,
,GAL TE NGAN SEMS SKYED PAR BYED PA DE,
,NGAN SEMS BSKYED PA'I GRANGS BZHIN BSKAL PAR NI,
,DMYAL BAR GNAS PAR 'GYUR ZHES THUB PAS GSUNGS,

On this point, the *Guide to the Bodhisattva's Way of Life* says:

Suppose a person begins to feel
Thoughts of malice towards this type
Of bodhisattva, a master of giving;
The Able Ones have stated
That these will dwell in the realms of hell
For eons equal in number
To the thoughts of malice they've had.¹⁵

ZHES BYANG SEMS LA KHONG KHRO BA'I SEMS BSKYED GRANGS JI
SNYED PA DE SNYED KYI BSKAL PAR DMYAL BAR GNAS PAR GSUNGS
LA, BSKAL PA MANG POR BSAGS PA'I DGE RTZA 'JOMS PA'I NYES DMIGS
KYANG YOD LA, LUNG BSTAN THOB PA LA MA THOB PAS KHROS NA NI
DMYAL BAR GNAS PA BSHAD MA THAG PA DANG 'DRA LA, DE SNYED
KYI BSKAL PAR GZHI NAS GO CHA BGO BA DGOS PA DANG GNYIS YOD
DE,

¹⁵ *Eons equal to thoughts of malice*: See f. 3b (TD03871, %S47).

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This then states that a person will remain in the hell realms for eons equal in number to the instances of anger they have felt towards a bodhisattva; but there is also the problem that we destroy stores of good karma accumulated over many eons. This is similar to the situation we've just described, with two points to it: a person who has yet to attain their confirmation becoming angered at one who has, and thus having to dwell in the realms of hell; and then having to gird themselves once more in their armor, during the eons to follow, for eons equal in number.

RNAM PAR 'THAG PA BSDUS PA LAS GSUNGS PA'I CHOS SPONG BYUNG
BAS LO BDUN GYI BAR DU NYIN GCIG CING DUS GSUM DU NYES PA
BSHAGS NA RNAM SMIN DAG KYANG, BZOD PA 'THOB PA LA MYUR
NA'ANG BSKAL PA BCU DGOS PAR GSUNGS PA LTAR,

The sutra called *Everything There Is, Crushed to a Small Pile of Powder* speaks of how—if a person commits the misdeed of giving up the Dharma, but then confesses their fault three times a day, every day, for seven years—they can clean themselves of the karmic result to come; but they will still have to spend ten eons, at the fastest, in order to attain the level called Mastery.¹⁶

SGO DU MA NAS BSHAGS BSDAM BYAS NA, LAM BUL DU SONG BA SOR
MA CHUD KYANG, RNAM SMIN MYONG BA 'DAG PAR 'GYUR BAS 'BAD
PAR BYA'O,,

Just so, the case is that—if we freely admit our fault and then commit to restraining ourselves in the future—then we can purify ourselves of any future experience of a karmic ripening; although we will not be able to repair the slowness with which we travel the paths.

[In the next section, Je Tsongkapa explains how getting angry at normal people—those who are not bodhisattvas—also destroys huge amounts of our good karmic seeds.]

¹⁶ *Ten eons, at the fastest*: See f. 304a of the sutra (KL00227, %S82).