



THE ASIAN CLASSICS

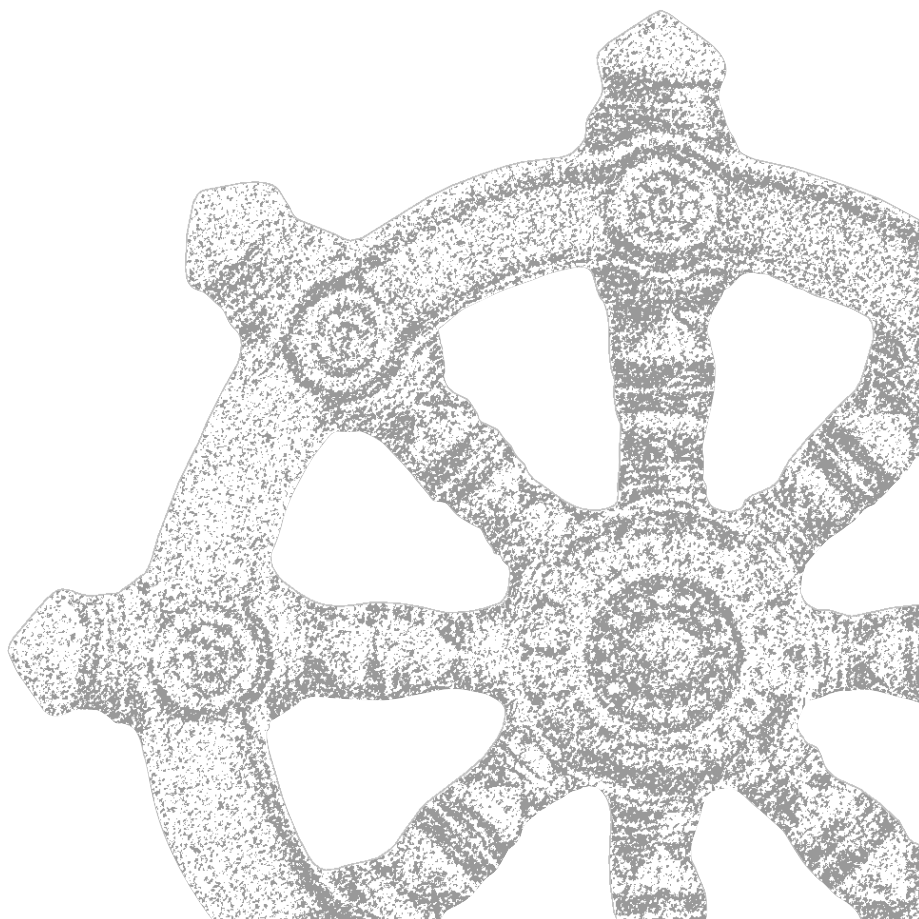
INSTITUTE

14

COURSE

LOJONG, DEVELOPING THE GOOD HEART

Level 3 of The Steps to Buddhahood (*Lam Rim*)





THE ASIAN CLASSICS INSTITUTE

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

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

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

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

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

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

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

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

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



Overview of the Formal Study Course Teacher Training Program

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

Book One

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

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

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

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

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

Summarized in ACI Courses:

Course II: Buddhist Refuge

Course XV: What the Buddha Really Meant

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

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

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

Book Two

Geshe Study Subject: The Middle Way (Madhyamika)

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

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

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

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

Summarized in ACI Courses:

Course VI: The Diamond-Cutter Sutra

Course VII: The Vows of the Bodhisattva

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

Overview of the ACI Teacher Training Program

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

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

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

Book Three

Geshe Study Subject: Higher Knowledge (Abhidharma)

School of Buddhism Studied: Detailist (Vaibhashika)

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

Written by: Master Vasubandhu, circa 350 AD

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

Summarized in ACI Courses:

Course V: How Karma Works

Course VIII: Death and the Realms of Existence

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

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

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

Book Four

Geshe Study Subject: Vowed Morality (Vinaya)

School of Buddhism Studied: Detailist (Vaibhashika)

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

Written by: Master Gunaprabha, circa 500 AD

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

Summarized in ACI Course:

Course IX: The Ethical Life

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

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

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

Book Five

Geshe Study Subject: Buddhist Logic (Pramana)

School of Buddhism Studied: Sutrist (Sautrantika)

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

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

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

Summarized in ACI Courses:

Course IV: The Proof of Future Lives

Course XIII: The Art of Reasoning

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

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

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

Book Six

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

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

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

Written by: Je Tsongkapa (1357-1419)

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

Overview of the ACI Teacher Training Program

Summarized in ACI Courses:

Course I: The Principal Teachings of Buddhism

Course III: Applied Meditation

Course XIV: Lojong, Developing the Good Heart

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

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

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

༄༅། །མཐུལ། །

mandel

།ས་གཞི་སྟོས་ཀྱིས་བྱགས་ཤིང་མེ་ཏོག་བཟམ།

sashi pukyi jukshing metok tram,

།རི་རབ་སྤིང་བཞི་ཉི་ལྷས་བརྒྱན་པ་འདི།

rirab lingshi nyinde gyenpa di,

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

sangye shingdu mikte ulwar gyi,

།འབྲོ་ཀུན་ནམ་དག་ཞིང་ལ་སྦྱོད་པར་ཤོག །།

drokun namdak shingla chupar shok.

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

Idam guru ratna mandalakam niryatayami.

Offering the Mandala

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

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

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

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

Idam guru ratna mandalakam niryatayami.

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

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

།བྱང་རྩལ་བར་དུ་བདག་ནི་སྐབས་སུ་མཆིས།
jangchub bardu dakni kyabsu chi,

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

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

Refuge and The Wish

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

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

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

༄༅། །བཟླ་བ། །

ngowa

།དགེ་བ་འདི་ཡིས་སྐྱེ་བོ་ཀུན།

getwa diyi kyewo kun,

།བསོད་ནམས་ཡེ་ཤེས་ཚོགས་ཚྲགས་ཤིང་།

sunam yeshe tsok-dzok shing,

།བསོད་ནམས་ཡེ་ཤེས་ལས་བྱུང་བའི།

sunam yeshe lejung way,

།དམ་པ་སྐྱ་གཉིས་འཕྲོ་པར་ཤོག །།

dampa kunyi topar shok.

Dedication of the Goodness of a Deed

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

Complete the collection
Of merit and wisdom,

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

ལྷོ་མཚོ་པ། །
chupa

།སྟོན་པ་སྤྲ་མེད་སངས་རྒྱས་རིན་པོ་ཆེ།
tonpa lame sanggye rinpoche,

།སྐྱེ་བ་པ་སྤྲ་མེད་དམ་ཚུས་རིན་པོ་ཆེ།
kyoppa lame damchu rinpoche,

།འདྲེན་པ་སྤྲ་མེད་དགེ་འདུན་རིན་པོ་ཆེ།
drenpa lame gendun rinpoche,

།སྐྱབས་གནས་དཀོན་མཆོག་གསུམ་ལ་མཚོན་པ་འབུལ།
kyabne konchok sumla chupa bul.

A Buddhist Grace

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

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

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

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



The Asian Classics Institute

Course XIV: Lojong, Developing the Good Heart

Level Three of The Steps to Buddhahood (Lam Rim)

Course Syllabus

Readings One and Two

Subject: Introduction to the *lojong* tradition of practices for developing the good heart; *Eight Verses for Developing the Good Heart (Blo-sbyong tsigs brgyad-ma)*

Readings: Root text by the Diamond Lion, Dorje Senge of Langri Tang (1054-1123), with a commentary by Chekawa Yeshe Dorje (1101-1175), selected from *A Compendium of Texts on Developing the Good Heart (Blo-sbyong brgya-rtza)*, compiled by the great bodhisattva Muchen Konchok Gyeltsen (14th century), pp. 206-217

Additional reading: *The Essence of Mahayana Lojong Practice*, by Khen Rinpoche Geshe Lobsang Tharchin, pp. 1-111. [This book is published by the Mahayana Sutra and Tantra Press, and is available in bookstores.]

Reading Three

Subject: *The Advices of the Victorious One, Yang Gunpa (rGyal-ba Yang-dgon-pa'i gdams-ngag)*

Reading: Root text by Gyalwa Yang Gunpa (1213-1258), selected from the *Compendium of Texts on Developing the Good Heart*, pp. 335-337

Readings Four and Five

Subject: *Seven Points for Developing a Good Heart (Blo-sbyong don bdun-ma)*

Reading: Root text written down by the Kadampa Geshe Chekawa Yeshe Dorje (1101-1175), with a commentary, selected from the *Compendium of Texts on Developing the Good Heart*, pp. 51-95

Course XIV: Lojong, Developing the Good Heart
Course Syllabus

Readings Six and Seven

Subject: *Freedom from Four Attachments, as taught by the Holy One, Drakpa Gyeltsen (rJe-btzun Grags-pa rgyal-mtsan gyis mdzad-pa'i Zhen-pa bzhi bral)*

Reading: Text by Jetsun Drakpa Gyeltsen (1147-1216), selected from the *Compendium of Texts on Developing the Good Heart*, pp. 436-439

The Twelve-Point Instruction on Developing a Good Heart

A selection on why the lower realms really exist, from *The Sutra Requested by Upali*

Reading Eight

Subject: *The Crown of Knives (Theg-pa chen-po'i blo-sbyong mtson-cha'i 'khor-lo), Part One*

Reading: Text presented to Lord Atisha (982-1052) by the Indian master Dharma Rakshita; selected from the *Compendium of Texts on Developing the Good Heart*, pp 96-110, and corrected from an edition found in the PL480 publishing of the *gDams-ngag mdzod, bKa' gdams skor*

Reading Nine

Subject: *The Crown of Knives (Theg-pa chen-po'i blo-sbyong mtson-cha'i 'khor-lo), Part Two*

Reading: Text presented to Lord Atisha (982-1052) by the Indian master Dharma Rakshita; selected from the *Compendium of Texts on Developing the Good Heart*, pp 96-110, and corrected from an edition found in the PL480 publishing of the *gDams-ngag mdzod, bKa' gdams skor*

Course XIV: Lojong, Developing the Good Heart
Course Syllabus

Reading Ten

Subject: Two brief works on developing the good heart:

Reading: *The Instructions on Developing a Good Heart that Came Down through the Master Translator of Sumpa (Sum-pa lo-tza-ba'i snyan-brgyud kyi blo-sbyong)*

An exchange reported by Sumpa Lotsawa Dharma Yuntan (c. 1200), selected from the *Compendium of Texts on Developing the Good Heart*, pp. 150-152

Advice Given to Lord Atisha by Two Angels, telling Him to Develop a Good Heart (Jo-bo la rNal-'byor-ma gnyis kyis sems sbyongs shig ces gdams-pa)

Text granted to Lord Atisha (982-1054), selected from the *Compendium of Texts on Developing the Good Heart*, p. 145

[Please note that there are only ten classes in this Course, as one class was cancelled.]

The Asian Classics Institute
Course XIV: Lojong, Developing the Good Heart

Readings One and Two

༄༅། །བཀའ་གདམས་པའི་དག་བཤེས་སྒྲང་རི་ཐང་པ་
རྩེ་མིང་གས་མཛད་པའི་སྒོ་སྒྲོང་ཆོག་བརྒྱད་མ་ཞུགས་སོ།། །།

*Eight Verses for Developing the Good Heart,
written by the Kadampa Geshe named Diamond Lion,
from the Plains of Langri*

༄༅། །བདག་ནི་སེམས་ཅན་ཐམས་ཅད་ལ།
།ཡིད་བཞིན་ནོར་བུ་ལས་ལྷག་པའི།
།དོན་མཆོག་སྐྱབ་པའི་བསམ་པ་ཡིས།
།རྟག་ཏུ་གཙུག་པར་འཛིན་པར་ཤོག།

(1)

May I think of every living being
As more precious than a wish-giving gem
For reaching the ultimate goal,
And so always hold them dear.

།གང་དུ་སྐྱེ་དང་འགྲོགས་པའི་ཚེ།
།བདག་ཉིད་ཀྱན་ལས་དམན་བཟུ་ཞིང་།
།གཞན་ལ་བསམ་པ་ཐག་པ་ཡིས།
།མཚོག་དུ་གཅིས་པར་འཇིན་པར་ཤོག།

(2)

When I'm with another, wherever we are,
May I see myself as the lowest.
May I hold the other as highest,
From the bottom of my heart.

།སྒྲིད་ལམ་ཀྱན་དུ་རང་རྒྱུད་ལ།
།རྟོག་ཅིང་ཉོན་མོངས་སྐྱེས་མ་ཐག།
།བདག་གཞན་མ་རུངས་བྱེད་པས་ན།
།བཅན་ཐབས་གདོང་ནས་བརློག་པར་ཤོག།

(3)

As I go through the day may I watch my mind,
To see if a negative thought has come;
If it does may I stop it right there, with force,
Since it hurts myself and others.

།རང་བཞིན་ངན་པའི་སེམས་ཅན་ནི།
།སྒྲིག་སྒྱུག་དྲག་པོས་ནོན་མཐོང་ཆོ།
།རིན་ཆེན་གཏིར་དང་འཕྲད་པ་བཞིན།
།རྟེན་པར་དཀའ་བས་གཅིས་འཛིན་ཤོག།

(4)

At times I will meet bad people,
Tormented by strong bad deeds and pain.
They are hard to find, like a mine of gold;
And so may I hold them dear.

།བདག་ལ་གཞན་གྱིས་སྒྲག་དོག་གིས།
།གཞེས་སྐྱར་ལ་སོགས་མི་རིགས་པའི།
།གྲོང་ཁ་རང་གིས་ལེན་པ་དང་།
།རྒྱལ་ཁ་གཞན་ལ་འབྲུལ་བར་ཤོག།

(5)

Some jealous person might do me wrong,
Insult me, or something of the like;
May I learn to take the loss myself,
And offer them all the gain.

།གང་ལ་བདག་གིས་ཕན་བཏགས་པའི།
།རེ་བ་ཆེ་བ་གང་ཞིག་གིས།
།ཤིན་རུ་མི་རིགས་གནོད་བྱེད་ནའང་།
།བཤེས་གཉིན་དམ་པར་བལྟ་བར་ཤོག།

(6)

There may be times when I turn to someone
With every hope they'll help me,
And instead they do me great wrong;
May I see them as my holy guide.

།མདོར་ན་དངོས་དང་བརྒྱད་པ་ཡིས།
།ཕན་བདེ་མ་རྣམས་ཀྱི་ལ་འབྱུང་།
།མ་ཡི་གནོད་དང་སྦྱག་བསྐྱུལ་ཀྱི།
།གསང་བས་བདག་ལ་ལེན་པར་ཤོག།

(7)

In brief may I give all help and joy
To my mothers, directly or some other way;
May I take all the hurt and pain of my mothers
In secret upon myself.

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Readings One and Two

།དེ་དག་ཀུན་གྱང་ཚེས་བརྒྱད་ཀྱི།
།རྟོག་པའི་དྲི་མས་མ་སྒྲགས་པར།
།ཚེས་རྣམས་སྒྱུ་མར་ཤེས་པ་ཡིས།
།ཞིན་པའི་འཛིང་བ་ལས་གྲོལ་ཤོག།

(8)

May none of this ever be made impure
By the eight ideas of things;
May I see all things are illusion, and free
Myself from the chains of attachment.

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Reading Three

༄༅། །རྒྱལ་བ་ཡང་དགོན་པའི་གདམས་ངག་བཞུགས་སོ། །

**Herein Contained are the Advices of the Victorious One,
Yang Gunpa**

The following advices are included in A Compendium of Texts on Developing the Good Heart (Blo-sbyong brgya-rtza), compiled by the great bodhisattva Muchen Konchok Gyeltsen (14th century), pp. 335-337. They were composed by Gyalwa Yang Gunpa (1213-1258), an illustrious master of the Kagyu tradition. The verses are old, and the copy that we have to work with seems to have a number of textual errors, which we have tried to work around but have largely left uncorrected.

The Victorious One, Yang Gunpa, once said:

༄༅། །འདུས་བྱས་ལ་རྟག་པ་མེད་གྱི།

།ཞེན་མེད་གྱི་འབྲི་བ་ཆད།

།འཁོར་བ་ན་བདེ་བ་མེད་གྱིས།

།ངེས་འབྱུང་གི་སྒྲོ་ཤས་བསྐྱེད།

**Nothing that starts remains unchanged;
Have no attachment, cut the ties.
There's no happiness in this vicious circle;
Get tired of it, find renunciation.**

།འཇིག་རྟེན་ལ་སྣང་པོ་མེད་གྱི།
།རྩོན་ལ་སློ་གཏད་མ་བྱེད།
།རང་སེམས་སངས་རྒྱས་ཡིན་གྱི།
།ངོ་ཤེས་གྱི་ཞལ་མཇལ་གྱིས་གསུངས།

The world is hollow and meaningless;
Do not trust the lie.
Your own mind is the Buddha;
Go and meet your friend.

།ཡང་།

He also said:

།ཆོ་འདིའི་གྲིབ་སོ་ཡོལ་ལ།
།ཐར་ལམ་དོག་སྒྲ་བསྐྱལ་ཅིག།
།འདྲུ་འཇིའི་སློ་སྒྲ་རིངས་སོ།
།འཕྱི་བྱིས་སློ་སྒྲ་བརྟུངས་ཤིག།

The hour of life is passing;
Start down the road to freedom.
Send away the many thoughts of the busy life you lead;
Bring to your side the many thoughts of what will happen later.

།སློ་ཡང་སློད་དབང་མེད་དོ།
།བྱི་མར་གང་པན་སོམ་ཅིག།
།དལ་འབྱོར་རྒྱན་ཐོབ་དགའ་འོ།
།ཐོབ་ཆོ་སྣང་པོ་འོང་ཅིག།

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Reading Three

Everyone would like to stay, but no one has the power;
Try to think of something that will come and help you later.
It's hard to find a life with opportunity and leisure;
Now for once you have, so try to get the most from it.

འཇུལ་པ་འདྲིས་པ་སྒྲོལ།
དྲན་པའི་སོ་པ་རྒྱལ་ས་ཤིག།
འདོད་ཡོན་འདྲིང་པ་མཁས་སོ།
དགོས་མེད་ཞིན་པ་ལོག་ཅིག།

It's easy to get used to mistakes;
Post the sentry of your awareness.
The objects of the senses are good at tripping people up;
Learn to hate useless things.

ཆོས་མིན་སྒྲིང་པོ་མེད་དོ།
ཇི་དགུ་ཐེད་ལ་བོར་ཅིག།
འཆི་བས་རྟིང་ནས་བདུབས་སོ།
སྒྱུར་བའི་སྐམ་ཤ་ཟོ་ཅིག ཅས་སོ།།

Nothing but the Dharma means anything at all;
Throw the rest out like trash.
It all boils down to dying;
Pack light and take off now.

ཡང་།

He also said:

འཆི་བ་སྒྲིང་ལ་བཞག་དང་།
བརྩོན་འགུས་ལ་ཐང་སྟོད་མེད་པའི་གནད་ཡིན།

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Put your death in your heart;
This is the key for checking
Whether your practice is tuned too tight or loose.

།འཁོར་བའི་སྐྱོན་ཚང་སེམས་དང་།

།ཞིན་པ་ཉིང་ནས་བསྐྱོག་པའི་གནད་ཡིན།

Think of the viper's nest of the problems of this life;
This is the key for stopping
Attachment at the bottom of your heart.

།སློ་སྣ་གཞན་དོན་དུ་སྦྱངས་དང་།

།ཅི་བྱས་ཆོས་སུ་འགྲོ་བའི་གནད་ཡིན།

Let every thought be of what others need;
This is the key for making
Everything you ever do the Dharma.

།བསམ་གྱི་སྒྲ་མ་ལ་གྲིས་དང་།

།བླགས་ཡིད་གཅིག་ཏུ་འབྲས་པའི་གནད་ཡིན།

Don't think of anything but your Lama;
This is the key for turning
Your mind and Theirs into one.

།སློད་བཅུད་ཡི་དམ་དུ་སྦྱངས་དང་།

།ཐ་མལ་གྱི་ཞིན་པ་བསྐྱོག་པའི་གནད་ཡིན།

See the world and people as Angels;
This is the key for stopping
The idea that life is ordinary.

།གང་ཤར་སོ་མར་བཞོག་དང་།

།འཁོར་བ་རང་གོལ་ལ་འགོ་བའི་གནད་ཡིན།

Whatever comes, make it crystal;
This is the key for making
This life turn to freedom, all by itself.

།གནད་དྲུག་གི་གདམས་པའོ།།

This last teaching is known as the "Advices on the Six Keys."

།རྒྱལ་པོ་བཞི་ནི།

The next one is called "The Four Kings."

།དད་པའི་རྒྱལ་པོ་འཆི་བ་ཇེས་སུ་དྲན་པ།

།སྒྲུབ་པའི་རྒྱལ་པོ་འཇིག་རྟེན་སློ་ཡིས་མཐོང་བ།

།མོས་གུས་ཀྱི་རྒྱལ་པོ་སྤྲ་མ་སངས་རྒྱས་སུ་མཐོང་བ།

།རྟོག་པའི་རྒྱལ་པོ་གཉིས་སྒྲུང་གི་ལྟོས་ཆོས་ཟད་པའོ།

The King of Faith is thinking about your death.
The King of Practice is giving up on this world.
The King of Devotion is to see your Lama as the Buddha.
The King of Thoughts is to cut off your dependence
on seeing things as coming from their own side.

།གསུང་ཡང་།

He also said:

།བདེ་བ་ཐམས་ཅད་ལྡན་པར་འདོད་ན།

།འདོད་ཆགས་ལ་གཉིན་པོ་ཐོངས་དགོས།

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Reading Three

If you want to have every happiness,
You must use the antidotes that keep you
From liking things ignorantly.

།སྤྱག་བསྐྱེལ་ཐམས་ཅད་དང་བྲལ་བར་འདོད་ན།
།ཞི་སྤང་ལ་གཉིན་པོ་ཐོངས་དགོས།

If you want to free yourself from all pain,
You must use the antidotes that keep you
From disliking things ignorantly.

།སླ་ན་མེད་པའི་བྱང་རྒྱལ་ཐོབ་པར་འདོད་ན།
།གཏི་མུག་ལ་གཉིན་པོ་ཐོངས་དགོས།

If you want to reach matchless Enlightenment,
You must use the antidotes that keep you
From being ignorant.

།མགོ་ཐོན་པར་འདོད་ན།
།ང་རྒྱལ་ལ་གཉིན་པོ་ཐོངས་དགོས།

If you want to stand independent on your own,
You must use the antidotes that keep you
From feeling any pride.

།གིགས་ཐམས་ཅད་སེལ་བར་འདོད་ན།
།ཕྱག་དོག་ལ་གཉིན་པོ་ཐོངས་དགོས།

If you want to stop all obstacles,
You must use the antidotes that keep you
From feeling jealousy.

འདི་ལྟར་ཟབ་ཚུལ་གྱི་གནད་མ་འདུས་པ་མེད་པས། གསོལ་བ་ཐོབ། གཞིག་པ་རྒྱག་
གསུངས།

There is not a single important point in all of the teachings of the Dharma which is not found in these words. Go then and pray for blessings; go then and think hard about these things.

ཡང་།

He also said,

དད་པ་ལ་མི་དྲག་པའི་སོ་བ་རྩྭགས།
དག་སྒྲུབ་ལ་བརྩོན་འགྲུས་ཀྱི་ལྷགས་ཀྱིས་བྲབ།

Post the sentry of thinking about impermanence, and let him guard
your faith.
Beat the horse of your spiritual practice with the whip of joyful effort.

དམ་ཚིག་ལ་རང་སེམས་ཀྱི་དཔང་པོ་ཞིག
དགྲ་དྲུག་ལྔ་ལ་ཁ་ནང་དུ་ལྷོག་གིན་སྟོས།

Let your own mind be the witness who testifies whether you've kept
your pledges.
If you need an enemy to fight, then stop the five poisons that live
inside of you.

The "five poisons" are the mental afflictions of liking things ignorantly, disliking things ignorantly, being ignorant, pride, and jealousy; these have appeared in the verses just above.

ཡང་།

He also said:

ལྷ་ཚུལ་གྱི་རྩ་བ་དད་པ།

།རྩ་བ་ཅད་ས་ཀྱི་རྩ་བ་ཞེན་ལོག།

།འགྲོ་དོན་གྱི་རྩ་བ་སྤྲོད་ཇེ།

།བྱིན་རྒྱལ་ས་ཀྱི་རྩ་བ་མེས་གུས།

།སངས་རྒྱས་ཀྱི་རྩ་བ་རྟོགས་ཚད་གསུངས།

Faith is the very root of all the Dharma of the Gods.
Feeling sick of this life is the very root of all fine people.
Compassion is the very root of working to help others.
Devotion is the very root of receiving every blessing.
Whatever realizations you have are the very root of the Buddhas.

།རྩ་བ་ལྔ་འོ།

These are known as the "Five Roots."

།བསྐྱར་བ་ལྔ་ནི།

He also taught something called the "Five Changes":

།དྲི་བ་སེམས་འཆི་བར་བསྐྱར་བ།

།ཆགས་སེམས་སྒྲུ་མར་བསྐྱར་བ།

།སྤང་སེམས་སྤྲོད་ཇེར་བསྐྱར་བ།

།སྤྱོད་ལམ་ཆོས་སྤྱོད་དུ་བསྐྱར་བ།

།རྣམ་རྟོག་ལྟ་བར་བསྐྱར་བའོ་གསུངས།

Change your idea that nothing will change into thoughts of death.
Change your desire for things into the realization that everything is
an illusion.

Change your anger into compassion.

Change the way you live now into a life of Dharma.

Change all the ideas you have into worldview.

ཡང་།

And he also said:

འདས་པའི་ཇེས་སྒྲོད་པ་འགྱོད།

ཞེན་གྱི་ཕྱི་སྒྲོགས་ཡིན་གྱི་བཞོག།

The legacy of the past
Is a life you can well regret;
Dregs from your old attachments,
Leave that all behind now.

མ་འོངས་པའི་སྐུན་བསུ་བ།

རེ་དོགས་ཀྱི་བསམ་སྐྱེ་ཡིན་གྱི་ཞོག།

The thousand hopes you entertain
Are something standing far away
To lead you to the future;
Leave that all behind now.

ད་ལྟ་བ་ལ་བཟོ་བྱེད་པ།

ཆགས་སྒྲུང་གི་ཡོ་ལངས་ཡིན་གྱི་ཞོག།

Working for the things of now
Is a cauldron where you cook
Anger and attachment;
Leave that all behind now.

གང་ཤར་བཟོ་མེད་དུ་འཛོག་པ།

ཆོས་སྐྱའི་ངོ་སྒྲོད་ཡིན་གྱིས་སྐྱོང་གསུངས།

Decide that all you see here is
The Realm of the Uncreated,
A taste of the Voidness Body;
Keep this with you now.

ཡང་།

And finally did the Victorious One, Yang Gunpa, speak the following:

ཀླ་ཆ་འདི་ཡང་དག་ཏུ་གྲུབ་པ་མེད་གྱི་འཛིན་ཕུར་ཐོན།
ཀླ་ཆ་ཐོབ་ཏུ་ལས་འབྲས་མི་བསྐྱུ་བ་ཡིན་གྱི་ལས་ངན་སྒྲིག་སྒྲིབ་སྦྱོང་།
འོ་བོ་སློ་བུ་ལ་ཡིན་གྱི་འཛིན་མེད་གྱི་ངང་དུ་བཞུགས།
སྒྱི་བྱེད་བདག་འཛིན་ཡིན་གྱི་རེ་དོགས་གྱི་འཁྲི་བ་ཆོད།
རང་གཤེས་ཆོས་སྐྱུ་ཡིན་གྱི་ན་ཟུག་གི་རང་ཞལ་སྟོས།
གང་བྱུང་བྱིན་སྐྱབས་ཡིན་གྱི་ཅི་བྱུང་དངོས་གྲུབ་ཏུ་སོམ།
ཇི་དགུ་སེམས་གྱི་གང་ལའང་དུམ་ཁ་བྱེད།
ཆོས་བདུན་པོ་དེ་སེམས་ལ་ཞོག།
ཉམས་ལེན་ནང་ཐོག་ཏུ་སྦྱོངས་གསུངས་སོ།།

Keep these seven Dharma teachings in your heart, and let your Dharma practice be something that you do inside yourself:

- 1) This sickness didn't just happen by itself; so use the medicine and get rid of it.
- 2) On the level of appearances, karma and its consequences never fail; so clean away your bad karma, your bad deeds and your obstacles.
- 3) The reality of things is beyond the mind; so reside in a state where you hold to nothing. [This statement should not be taken literally, but rather interpreted in light of the teachings of the Middle Way.]
- 4) Grasping to things as self-existent is what forces you to take birth; so cut the ties of all your hopes and dreams.
- 5) Your inner nature is the Body of Voidness; so recognize how sick you are.
- 6) Whatever happens is a holy blessing; so think of everything that happens as an attainment.
- 7) Think whatever you want; but don't think of anything as pain.

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Reading Three

॥སང་ལུ་ཐུ།

Sarva shubham!

May all be goodness and beauty!

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Readings Four and Five

༥ ཐེག་པ་ཆེན་པོའི་གདམས་ངག་
སློབ་སྦྱང་དོན་བདུན་མའི་རྩ་བ་བཞུགས་སོ།

Herein Lies the Root Text of
"The Seven-Step Practice for Developing a Good Heart,"
Advices for Training Oneself in the Greater Way

The following version of the Seven-Step Practice for Developing a Good Heart was excerpted from a "short woodblock" (dpe-thung) format edition, including the text of Lord Atisha's Lamp for the Path, in the possession of Sermey Khen Rinpoche Geshe Lobsang Tharchin. The text is quite old and had a number of apparent problems; the following version has been compiled using several other editions for comparison.

༥ ཨོཾ་སྭ་མྱེ།

Om svasti!

Om! May there be goodness!

ཐེག་པ་ཆེན་པོའི་གདམས་ངག་སློབ་སྦྱང་གི་སློབ་ལ། །འཁྲིད་ཚུལ་མི་འདྲ་བ་དུ་མ་ཡོད་ཀྱང་། དག་
བའི་བཤེས་གཉེན་འཆད་ཁ་བའི་ལུགས་ཀྱིས་དོན་བདུན་དུ་མཛད་དེ། སྡོན་འགྲོ་རྟོན་གྱི་ཆོས་བསྟན་
པ། དངོས་གཞི་བྱང་ཆུབ་ཀྱི་སེམས་སྦྱང་བ། རྒྱུན་ངན་བྱང་ཆུབ་ཀྱི་ལམ་དུ་བྱེད་པ། ཆོ་གཅིག་
གི་ཉམས་ལེན་བྱེད་པ་སྟན་པ། སློབ་སྦྱང་ས་པའི་ཆད། སློབ་སྦྱང་གི་དམ་ཆོག་ སློབ་སྦྱང་གི་
བསྟན་བྱ་དང་བདུན་གྱི།

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Now there are a great many ways of teaching those advices for training oneself in the greater way—the *lojong*, or instructions for developing the good heart. In the tradition of the spiritual friend, the geshe, Chekawa, these instructions are organized into a seven-part practice. These seven are:

- 1) Instructions on the foundation Dharma, the preliminary practices;
- 2) The actual practice for developing the Wish for Enlightenment [bodhichitta];
- 3) Learning to use problems as a path to Enlightenment;
- 4) A summary of an entire lifetime's practice;
- 5) The point at which one can say that he or she has successfully developed the good heart;
- 6) Pledges to keep for developing the good heart; and
- 7) Certain advices on developing the good heart.

དང་པོ་ནི། དང་པོ་སྡོན་འགྲོ་དག་ལ་བསྐྱབ། ཅེས་གསུངས་ཏེ། དེ་ལ་གསུམ། དལ་
འབྱོར་རྟེན་དཀའ། འཆི་བ་མི་དྲག་པ། འཁོར་བའི་ཉེས་དམིགས་བསྐྱོམ་པའོ།

Part One:
Instructions on the Foundation Dharma,
The Preliminary Practices

The first of these is expressed in the following line of the root text:

Train yourself first in the preliminaries.

These preliminaries come in three parts: meditating on your spiritual opportunities and fortunes, and considering how difficult it is to obtain them; meditating upon your own death, the fact that you are impermanent; and meditating upon the problems of this vicious circle of suffering.

གཉིས་པ་དངོས་གཞི་བྱང་རྒྱལ་གྱི་སེམས་སྦྱང་བ་ལ་གཉིས། དོན་དམ་དང་། ཀུན་རྫོབ་བོ། །དང་
པོ་ལ་གསུམ། སྦྱོར་བ། དངོས་གཞི། ཇེས་སོ། དང་པོ་ནི། སྐབས་སེམས། གསོལ་གདབ།
ཡན་ལག་བདུན་པ་འབྱུལ། ལྷས་བསྐང་། དབྱུགས་ཉར་གཅིག་ཏུ་མ་འབྲུགས་པར་བགྱངས།

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Part Two:
The Actual Practice for Developing
The Wish for Enlightenment (Bodhichitta)

The second part, on the actual practice for developing the Wish for Enlightenment, has two steps of its own: developing the ultimate Wish, and developing the apparent Wish. There are three sections within the first of these steps: the preparation, the actual practice, and the conclusion. For the preparation, you should do the following: bring to mind thoughts of taking refuge; make supplications; offer the various steps of the seven-part practice; take your meditation position with your body carefully straightened up; and then count your breaths up to 21, without losing track at all.

གཉིས་པ་ནི། ཆོས་རྣམས་མི་ལམ་ལྟ་བུར་བསམ། །མ་སྐྱེས་རིག་པའི་གཤེས་
ལ་དཔྱད། །གཉིན་པོ་ཉིད་ཀྱང་རང་སར་གྲོལ། །ངོ་བོ་ཀུན་གཞིའི་ངང་དུ་
བཞག །

The second step, the actual practice, is found in the following lines of the root text:

**Learn to see all things as a dream;
Examine the nature of the mind, unborn.
The antidote itself is gone to is;
Let it go in the essence, source of all things.**

གསུམ་པ་ནི། ཐུན་མཚམས་སྐྱེ་མའི་སྐྱེས་བུར་བྱ།

The third step, the conclusion, is expressed in the next line of the root text:

Inbetween sessions, be a figment of the imagination.

གཉིས་པ་ཀུན་རྫོབ་བྱང་རྒྱུ་སེམས་བསྐྱེད་པ་ལ་གཉིས། མཉམ་བཞག་དང་། རྗེས་ཐོབ་བོ།
།དང་པོ་ནི། གཏོང་ལེན་གཉིས་པོ་སྤེལ་མར་སྤྱང་། །དེ་གཉིས་རྒྱུང་ལ་བསྐྱེན་
པར་བྱ།

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The second more general step, meditating on the apparent Wish for Enlightenment, has two sections: deep meditation, and the period after this. Here is the first:

**Practice giving and taking, alternately;
Let the two ride on the wind.**

གཉིས་པ་ནི། །ཡུལ་གསུམ་དུག་གསུམ་དག་ཅ་གསུམ། །སྤྱོད་ལམ་ཀུན་ཏུ་
ཆོག་གིས་སྤྱང་། །ལེན་པའི་གོ་རིམ་རང་ནས་བརྩམ།

And here is the second:

**Three objects, three poisons, three stores of virtue.
Practice throughout the day, in words.
The order of taking's to start with yourself.**

གསུམ་པ་རྒྱུན་ངན་བྱང་རྒྱུ་གྱི་ལམ་དུ་བསྐྱར་བ་ནི། །སྤྱོད་བཅུད་སྤྲིག་པས་གང་བའི་ཆོ།
།རྒྱུན་ངན་བྱང་རྒྱུ་ལམ་དུ་བསྐྱར། །ཞེས་གསུངས་ཏེ།

*Part Three:
Learning to Use Problems
as a Path to Enlightenment*

The third main part, learning to use problems as a path to Enlightenment, is found in the following lines of the root text:

**When the world and those in it are full of bad deeds,
Learn to use problems as a path to Enlightenment.**

འདི་ལ་གཉིས། །བསམ་པ་དང་། །སྤྱོད་བའོ། །དང་པོ་ལ་གཉིས། །ཀུན་རྫོབ་དང་། །དོན་དམ་མོ།
།དང་པོ་ནི། །ལེ་ལན་ཐམས་ཅད་གཅིག་ལ་བདེ། །ཀུན་ལ་བཀའ་དྲིན་ཆེ་བར་
བསྐྱོམ།

Here there are two different steps: how to think, and how to act. The first has two sections of its own: the apparent and the ultimate. Here is the first:

**The blame all belongs to only one person.
Practice seeing them all full of kindness.**

གཉིས་པ་ནི། འབྲུལ་སྒྲུབ་སྐྱབ་བཞིར་བསྐྱོམ་པ་ཡི། སྤོང་ཉིད་སྤྱད་བ་སྒྲ་ན་མིད།

Here is the second:

**See the deception as being four bodies;
Emptiness is the matchless protector.**

ཁགཉིས་པ་སྤྱོད་བས་སྤྱད་བ་ནི། སྤྱོད་བ་བཞི་ལྟན་ཐབས་ཀྱི་ཚོགས་བསགས། སྤྱིག་པ་
སྤྱད་། གདོན་ལ་མཆོད། ཆོས་སྤྱོད་མཆོད་པ། མཆན། མཆོག་། འཕྲུལ་ལ་གང་ཐུག་
བསྐྱོམ་དུ་སྤྱད་།

Next is the step on how to practice in your actions:

**The four acts are the supreme method.
On the spot, turn all that happens to practice.**

Note by the Tibetan commentator: These four are accumulating masses of good karma; cleaning oneself of bad karma; making offerings to harmful spirits; and making offerings to protectors of the Dharma.

བཞི་པ་ཆོ་གཅིག་ཉམས་ལེན་བྱེད་ནས་བསྐྱོན་པ་ནི། མན་ངག་སྤྱིང་པོ་མདོར་བསྐྱུས་པ།
སྤྱོད་བས་ལྷ་འཕན་པའི། གོམས་པའི། དཀར་པོ་ས་བོན་གྱི། སུན་འབྱིན་པའི། སྤོན་ལམ་གྱི།
མཆན། དག་དང་སྤྱར་བར་བྱ། ཐེག་ཆེན་འཕྲོ་བའི་གདམས་ངག་ནི། སྤྱོད་བས་
ལྷ་ཉིད་ཡིན་སྤྱོད་ལམ་གཅིས།

Part Four:

A Summary of an Entire Lifetime's Practice

**The brief essentials of the instruction
Are combined within five powers.
In the great way these same five are the advices
For sending your mind; cherish the act.**

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Note by the Tibetan commentator: The five powers are those of resolutions for the future; of accustoming yourself; of pure white seeds; of destruction; and of prayer.

ལྷ་པ་འབྱུངས་པའི་ཚད་བསྟན་པ་ནི། །ཆོས་ཀྱན་དགོངས་པ་གཅིག་ཏུ་འདུས། །རང་
བཞིན་གྱི་དཔང་པོ་གཉིས་ཀྱི་གཙོ་བོ་བཟུང་། །ཡིད་བདེ་འབའ་ཞིག་རྒྱུན་དུ་
བསྟོན། །ཡིངས་ཀྱངས་ཐུབ་ན་འགྲོངས་པ་ཡིན།

Part Five:

*The Point at Which One Can Say
That He or She has Successfully Developed the Good Heart*

**All Dharma comes down to a single point.
There are two judges; keep the main one.
Be joy alone, in an unbroken stream.
It's there when you can keep it unthinking.**

Note by the Tibetan commentator: The two judges here are yourself and others.
[Reading *rang gzhan* for *rang bzhin*.]

དུག་པ་སློབྱེད་གི་དམ་ཚིག་བསྟན་པ་ནི། །སྤྱི་དོན་གསུམ་ཁས་སྒྲང་དང་མ་འགལ་བ། རྩེ་ཅོར་
མ་སོང་བ། རྩོགས་རིར་མ་ལྷུང་བ་སྟེ། མཆན། ལ་རྟག་ཏུ་བསྐྱབ། འདུན་པ་བསྐྱུར་ལ་
རང་སོར་བཞག། །ཡན་ལག་ཉམས་པ་བཟློད་མི་བྱ། །གཞན་ཕྱོགས་གང་ཡང་
མི་བསམ་མོ། །ཉོན་མོངས་གང་ཆེ་སོང་ལ་སྤྱང་། །འབྲས་བུ་རེ་བ་ཐམས་ཅད་
སྤང་། །དུག་ཅན་གི་ཟས་སྤང་། །གཞུང་བཟང་པོ་མ་བསྟོན། །ཤག་ངན་མ་
གོད། །འཕྲང་མ་བསྐྱབ། །གནད་ལ་མི་དབབ། །མཛོ་ཁལ་སྤང་ལ་མི་འགྲོ།
།མགྲོགས་ཀྱི་ཅེ་མི་གཏོད། །གཏོ་ལོག་མི་བྱ། །ལྷ་བདུད་དུ་མི་དབབ། །སྤྱིད་ཀྱི་
ཡན་ལག་ཏུ་སྤྱག་མ་ཆོལ།

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Part Six:
Pledges to Keep for Developing the Good Heart

Keep to the three laws.
Change your mind and stay the same.
Speak not of what was broken.
Never worry about what they're doing.
Rid yourself of the biggest affliction first.
Never hope for any reward.
Stop eating poison food.
Don't let the stream flow smooth.
Forget repaying criticism.
Give up laying ambushes.
No going for the jugular.
Load your own truck, no passing the buck.
Don't get fixed on speed.
Don't feed the wrong face.
Don't turn the sweet angel to a devil.
Don't look for crap to make yourself happy.

Note by the Tibetan commentator: The three laws are never acting in a way that contradicts what you have committed yourself to; never placing yourself in a dangerous situation; and never falling into the habit of discriminating between others.

བདུན་པ་སྒོ་སྒྲོང་གི་བསྐྱབ་བྱ་བསྟན་པ་ནི། རྣལ་འབྱོར་ཐམས་ཅད་གཅིག་གིས་བྱ།
ལོ་ག་གཞོན་ཐམས་ཅད་གཅིག་གིས་བྱ།

Part Seven:
Certain Advices on Developing the Good Heart

Do all the practices with but one.
Let all the mistakes be made by one.

ཁྲོག་མཐའ་གཉིས་ལ་བྱ་བ་གཉིས། །གཉིས་པོ་འབྱོར་རྒྱུད་གཉིས་སོ། གང་བྱུང་
བཟོད་པར་བྱ། །གཉིས་པོ་ཆོས་སྒྱིད་དང་། སྒོ་སྒྲོང་གི་དམ་ཆོག །སྒོག་དང་བསྐྱོས་ལ་

བསྐྱེད་ཀྱི་

**Do two at the two of beginning and end.
Bear with whichever comes of the two.
Keep the two at the cost of your life.**

Note by the Tibetan commentator: The "two" in the second line are being well off and being poor. The "two" in the third line are your general spiritual pledges and the pledges of the instructions on developing the good heart.

།དཀའ་བ་གསུམ་ཉོན་མེད་ས་པ་སྦྱིས་པ་ན། དེ་ལ། བསྐྱེད་པ། རྒྱུན་ཆེད་པ་གསུམ། ལ་
བསྐྱེད་པར་བྱ། །རྒྱ་ཡི་གཙུག་པོ་རྣམ་གསུམ་སྒྲ་མ་མཇུག། ཆོས་ཉམས་སུ་ལོན། ཆོས་
ཀྱི་མཐུན་རྒྱུན་འཛོམས་པ་སྟེ། སྤང་། །ཉམས་པ་མེད་པ་རྣམ་གསུམ་མོས་གུས། སྦྱོ་བ།
བསྐྱེད་བྱ། བསྐྱེད་པ། ལུས་ངག་ཡིད་གསུམ་དག་བ་དང་། འབྲེལ་མེད་གསུམ་དང་ལྷན་

པར་བྱ།

**Train yourself in the three kinds of hardship.
Take to yourself the three main causes.
Live in three ways that never get weaker.
Keep the three that should never be lost.**

Note by the Tibetan commentator: The "three hardships" are learning to detect the start of a mental affliction; to stop it; and to stop the habit. The "three main causes" are finding a Lama, practicing the Dharma, and having all the support you need to practice the Dharma come together. The "three ways" are feeling devotion [for your Lama], joy [for practicing the *lojong* or instructions for developing a good heart], and keeping your various vows and commitments [through strong awareness and recollection]. The "three that should never be lost" are virtuous actions in your actions, your words, and your thoughts.

།ལུས་ལ་སྦྱོགས་མེད་དག་ཏུ་སྦྱོང་། ལུས་དང་གཏིང་འབྱེད་ས་ཀུན་ལ་གཙུགས།
།བཀོལ་བ་རྣམས་ལ་རྟག་ཏུ་བསྐྱེད་པ། །རྒྱུན་གཞན་དག་ལ་སྦྱོས་མི་བྱ།

Act towards each one free of bias;
Spread your love, and make it deep.
Constantly think of the special ones;
Don't let it depend on circumstances.

།ད་རིས་གཙོ་བོ་ཉམས་སུ་སྒྲང་། །གོ་ལོག་མི་བྱ། །རིས་འཇོག་མི་བྱ། །དོལ་
ཆོད་དུ་སྒྲང་། །བརྟག་དབྱེད་གཉིས་ཀྱིས་ཐར་བར་བྱ། །ཡུས་མ་སྒྲོམས། །ཀོ་
ལོང་མ་སྒྲོམས། །ཡུད་ཅམ་པ་མི་བྱ། །འོར་ཆེ་མ་འདོད། །ཅེས་སོ། །དེ་ལྟ་བུའི་
བསྐྱབ་བྱ་ལ་ལེགས་པར་བལྟ་བས།

Act now, do the most important thing.
Don't get it backwards.
Don't be on and off.
Make up your mind and stick to it.
Figure out both and free yourself.
Stop thinking all the time about how wonderful you are.
Don't let little things get to you.
Don't change from moment to moment.
Don't expect any thanks.

Note by the Tibetan commentator: When you have trained yourself well in these, then you will be able to do the following:

སྒྲིགས་མ་ལུ་པོ་བདེ་བ་འདི། །བཟོད་པ། །འདུན་པ། །རོ་མྱང་། །སྒྲིང་ཇེ། །གཉིར་སེམས།
ཡིད་རང་། །བྱང་རྒྱུ་ལམ་དུ་བསྐྱུར་བ་ཡིན། །གདམས་ངག་གི་ཁྲུངས་སྒོས་པ་ནི།
།མན་ངག་བདུད་རྩི་འཁྱིལ་པོ་འདི། །གསེར་གླིང་པ་ནས་བརྒྱུད་པ་ཡིན།

Turn these five signs of the days of darkness
Around us into a path to enlightenment.
These words of advice are the essence of nectar;
They were passed down through Serlingpa.

Note by the Tibetan commentator: The five signs are transformed into learning to endure without anger; feeling inspired to practice; a feeling of sweetness; thoughts of compassion; and great aspiration—and so the mind itself becomes

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Readings Four and Five

the path. [The five signs of the days of darkness, which are said to be going on now, are: the darkness of the times, marked by strife; the darkness of lifespans, which have dropped to less than a hundred; the darkness of worldviews, very mistaken and difficult to change in people; the darkness of mental afflictions, strong and protracted; and the darkness of beings themselves, with minds and senses that are out of control.] The last two lines are meant to indicate that this instruction is one with an authoritative source.

ནལ་འབྱོར་གྱི་དབང་ཕྱག་ཆེན་པོ་འཆད་ཀ་པ་རང་ཉིད་ཐུགས་ལེགས་པར་འབྱོངས་པ་ལ་བརྟེན་
གདམས་ངག་ལ་ཆེད་དུ་བརྗོད་པ་ནི། སྡོན་སྤངས་ལས་གྱི་འཕྲོ་སད་པས། །རང་གི་
མོས་པ་མང་བའི་རྒྱས། །སྤྱག་བསྐྱེལ་གཏམ་ངན་བྱུང་བསད་ནས། །བདག་
འཛིན་འདུལ་བའི་གདམས་ངག་ལྷས། །ད་ནི་ཤི་ཡང་མི་འགྱོད་དོ། ཞེས་སོ།
།དེ་ལྟར་ཙུ་ཆོག་འདི་ལ་རྒྱས་བསྐྱེལ་དང་གོ་རིམ་མང་ནའང་། འདིར་རྒྱལ་སྤྱོད་ཐོགས་མེད་རིན་
པོ་ཆེའི་འཁྲིད་ཡིག་ཇི་ལྟར་བཞུགས་བཀོད་པའོ། །མཛུ་ལོ།

**Karmic seeds from following this practice in my past lives
Were awakened, and the urge to teach this to others came to me
On many occasions. And so I have finished it, these words
Of instruction for beating the tendency of seeing things
As having some nature of their own, and I have ignored
All kinds of trouble and the derision of others to do so.
Now I can die,
Without a shred of regret.**

Note by the Tibetan commentator: In these words, that king of all deep practitioners, Chekawa, expresses the greatness of the instruction, for he has succeeded in applying it to his own heart.

Incidentally, there are many different versions of this root text: some are longer or shorter, and in others the lines come in a different order. I've set this one down here following the version found in the book of instruction by the bodhisattva Tokme.

*Mangalam!
May goodness prevail!*

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༄༅། །ཞིན་པ་བཞི་བྲལ་གྱི་གདམས་ངག་བཞུགས། །

Herein Contained are the Advices known as
"Freedom from the Four Attachments"

༄༅། །ཨོ་སྤྱི་སྤྱི་སྤྱི་སྤྱི་

Om svasti siddhi!
Om, we reach goodness.

སྤྱི་མ་ས་སྤྱི་པ་ཆེན་པོ་དགྲུང་ལོ་བཅུ་གཉིས་ བཞིན་པའི་ཆོ། འཕགས་པ་འཇམ་པའི་
དབྱངས་གྱི་སྤྱབ་པ་ལྷ་བ་དུག་མཛད་པས་”

When the holy Lama, the Great One, the Sachen, was twelve years of age, he
spent six months in a deep practice to reach the Realized One, Manjushri.

”དུས་གཅིག་གི་ཆོ། འོད་ཆོགས་གྱི་དབྱས་ན་རིན་པོ་ཆའི་ཁྱི་གཅིག་གི་སྤྱིང་ན་ཇེ་
བཅུན་འཇམ་དབྱངས་དམར་མེད་ཆོས་འཆད་གྱི་ཕུག་སྤྱི་ཅན། བཟང་པོའི་སྤྱབ་པ་གྱིས་
བཞུགས་པ། འཁོར་བྱང་སེམས་གཉིས་གཡས་གཡོན་དུ་གནས་པ། མངོན་སུམ་དུ་
གཟེགས་ནས། གཙོ་བོའི་ཞལ་ནས།

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One day he had a direct vision of the Lord, Manjushri. His body was a russet gold, and he sat atop a throne of jewels, in the midst of a great mass of pure light. He held his hands in the gesture of teaching the Dharma, and sat with a look of perfect beauty, flanked by a pair of bodhisattvas. And then he spoke the following words:

ཁོ་འདི་ལ་ཞེན་ན་ཚུས་པ་མིན།

ཁམས་གསུམ་ལ་ཞེན་ན་ངེས་འབྱུང་མིན།

ཁད་ག་དོན་ལ་ཞེན་ན་བྱང་མེས་མིན།

འཇིན་པ་བྱང་ན་ལྟ་བ་མིན།

A person who is still attached to this life is no Dharma practitioner.

A person who is still attached to the three worlds has no renunciation.

A person who is still attached to getting what they want is no bodhisattva.

A person who still grasps to things has no worldview.

ཅེས་གསུངས་པའི་དོན་ལ་དབྱད་པས་པ་རེ་ལ་རྟུ་ཕྱིན་པའི་ལམ་གྱི་ཉམས་ལེན་ཐམས་

ཅད་ཞེན་པ་བཞི་དང་བྲལ་བའི་སློ་སྦྱང་དུ་འདུ་བར་དགོངས་ཏེ། ཚུས་ཐམས་ཅད་ལ་

ངེས་ཤེས་བྱད་པར་ཅན་ཐོབ་པ་ཡིན་ནོ།

And the Sachen thought carefully about the meaning of these words. And he came to realize that the entire practice of the path of the perfections could all be found here, in these words for developing the good heart, called "Freedom from the Four Attachments." And thus did he come to an extraordinary level of understanding all the things there are.

ཁ་སྒྲུ་མི་ཐེ། །

Samaptam iti!

With this, all is spoken.

༄༅ །ཇི་བཅུན་གྲགས་པ་རྒྱལ་མཚན་གྱིས་མཛད་པའི་
ཞེན་པ་བཞི་བྲལ་བཞུགས་སོ།།

Herein Contained is "Freedom from the Four Attachments,"
as Taught by the Holy Lama Drakpa Gyeltsen

༄ །བཀའ་བློན་ཅན་གྱི་སྒྲ་མ་དང་།
།ཐུགས་ཇི་ཅན་གྱི་ཡི་དམ་ལྟ།
།སྤྱིང་ནས་སྐྱབས་སུ་མཆིས་ལགས་གྱིས།
།བདག་ལ་བྱིན་གྱིས་བརྒྱབ་དུ་གསོལ།

From my very heart I go for protection
To the kind one, my Lama,
And to my close Angel, the compassionate one;
I beg that you grant me your blessing.

།ཆོས་མིན་སྟོད་པ་དགོས་རྒྱུ་མེད།
།ཆོས་བཞིན་སྐྱབ་པར་བྱེད་པ་ལ།
།ཞེན་པ་བཞི་བྲལ་གྱི་གདམས་ངག་འཛལ།
།དེ་བྱིད་གྱི་སྒྲ་དུ་གསོལ་བར་བགྱི།

I'll give the advices of freedom from four attachments,
For those who see no point in what's not Dharma,
And who hope to practice in keeping with it;
I beg you now to listen well.

།ཆེ་འདི་ལ་ཞེན་ན་ཆོས་པ་མིན།
།འཁོར་བ་ལ་ཞེན་ན་ངེས་འབྱུང་མིན།

ཁདག་དོན་ལ་ཞེན་ན་བྱང་སེམས་མིན།

འཇིན་པ་བྱང་ན་ལྟ་བ་མིན།

A person who is still attached to this life
is no Dharma practitioner.

A person who is still attached to the three worlds
has no renunciation.

A person who is still attached to getting what they want
is no bodhisattva.

A person who still grasps to things
has no worldview.

དང་པོ་ཆོ་འདིར་མ་ཞེན་པ།

རྒྱལ་བློམས་དང་ཐོས་བསམ་སྒྲོམ་པ་གསུམ།

ཆོ་འདི་ལ་དམིགས་ནས་བསྐྱབ་པ་དེ།

ཆོས་པ་མིན་གྱི་ཤོལ་ལ་ཞོག །

Here is the first. Give up attachment to this life.
Anyone who keeps the ethical life,
Or practices the three of learning,
Contemplation, and meditation,
Only for goals of this life has slipped
Into someone who is no practitioner of the Dharma.

ཐོག་མར་རྒྱལ་བློམས་བཤད་ཅ་ན།

མཐོ་རིས་བསྐྱབ་པའི་ཅ་བ་ཅན།

ཐར་པ་བསྐྱབ་པའི་ཐེམ་སྐས་ཅན།

སྐྱུག་བསྐྱེད་སྒྲོང་བའི་གཉེན་པོ་ཅན།

Suppose that first we talk about
The ethical life. If you keep it,
You've planted the roots of a higher life.
You stand on the stairway to freedom.
You've found the antidote that cures
Every form of pain.

།ཚུལ་བྱིམས་ལ་མེད་ཐབས་མི་འདུག་སྟེ།
 །ཆོ་འདི་ལ་ཞེན་པའི་ཚུལ་བྱིམས་དེ།
 །ཆོས་བརྒྱད་བསྐྱབ་པའི་རྩ་བ་ཅན།
 །ཚུལ་བྱིམས་ངན་ལ་གཤེ་བ་ཅན།
 །ཚུལ་བྱིམས་ལྷན་ལ་ཕྱག་དོག་ཅན།
 །རང་གི་ཚུལ་བྱིམས་ངོ་ཕག་ཅན།
 །ངན་འགྲོ་བསྐྱབ་པའི་ས་བོན་ཅན།
 །བཅས་མའི་ཚུལ་བྱིམས་ཤོལ་ལ་ཞོག །

There's no way you can do without
 Living the ethical life. But if you do so
 Because you're attached to goals of this life,
 Then you've planted the roots for living in
 The eight worldly thoughts.
 You'll disparage those whose ethics are less.
 You'll feel jealous of those who keep
 Their ethics well. The ethics you follow yourself
 Will be done for the recognition of others.
 You will plant the seeds for the lower realms.
 You will slip into being a person
 Whose ethical life is a sham.

།ཐོས་བསམ་བྱེད་པའི་གང་ཟག་དེ།
 །ཤེས་བྱ་བསྐྱབ་པའི་ལོངས་སྟོན་ཅན།
 །མ་དེག་སེལ་བའི་སྒྲོན་མེ་ཅན།
 །འགྲོ་བ་འདྲེན་པའི་ལམ་རྒྱས་ཅན།
 །ཆོས་ཀྱི་སྐྱ་ཡི་ས་བོན་ཅན།

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Readings Six and Seven

A person who follows the arts of learning
And contemplation gains resources
That will allow them to reach all knowable things.
People like this in the world are a lamp
That dispels the darkness of ignorance;
They're guides who show us the way to go,
And possess the seeds that will bring them
The Body of Reality.

ཤོས་བསམ་ལ་མེད་ཐབས་མ་གདའ་སྟེ།

ཁོ་འདི་ལ་ཞེན་པའི་ཐོས་བསམ་དེ།

།ང་རྒྱལ་བསྐྱབ་པའི་ལོངས་སྟོད་ཅན།

ཤོས་བསམ་དམན་ལ་བརྟམ་པ་ཅན།

ཤོས་བསམ་ལྡན་ལ་ཕྱག་དོག་ཅན།

།འཁོར་དང་ལོངས་སྟོད་ཆོལ་བ་ཅན།

།ངན་འགྲོ་བསྐྱབ་པའི་རྩ་བ་ཅན།

ཁོས་བརྒྱད་ཀྱི་ཐོས་བསམ་ཤོལ་ལ་ཞོག །

There's no way you can do without
Learning and contemplation. But a person
Whose learning and contemplation are done
Attached to worldly kinds of goals
Is only gaining the resources which
Will allow them to reach the state of pride.
They will speak badly of those whose learning
And contemplation are less than theirs.
They will be jealous of others
Whose learning and contemplation are good.
The people around them, and all they own,
Will never be very stable.
They are planting roots to grow
As a birth in the lower realms.
They have slipped into learning and contemplation
That is lost to the eight worldly thoughts.

།བསྒྲོམ་པ་བགྱིད་པའི་གང་ཟག་ཀྱང།

།ཉོན་མོངས་སྤོང་བའི་གཉིན་པོ་ཅན།

།ཐར་ལམ་བསྐྱབ་པའི་རྩ་བ་ཅན།

།སངས་རྒྱས་བསྐྱབ་པའི་ས་བོན་ཅན།

Every person who follows the practice
Of meditation gains a medicine
That removes the mental afflictions.
They plant the roots of freedom,
They plant the seeds of enlightenment.

།བསྒྲོམ་པ་ལ་མེད་ཐབས་མི་གདའ་སྟེ།

།ཆོ་འདི་ལ་དམིགས་པའི་བསྒྲོམ་པ་སྟེ།

།དབེན་པར་སྤྲད་པའི་འདྲུ་འཇི་ཅན།

།ཡོང་གཏམ་སྒྲ་བའི་ཁ་ཐོན་ཅན།

།ཐོས་བསམ་བྱེད་ལ་སྐྱར་བ་ཅན།

།བསྒྲོམ་པ་གཞན་ལ་སྤྲག་དོག་ཅན།

།ཆོས་བརྒྱད་ཀྱི་བསམ་གཏན་ཤོལ་ལ་ཞོག།

There's no way you can do without
Learning to meditate. But a person
Whose meditation is focused upon
Achieving worldly kinds of goals
Is a person who in the midst of the forest
Is living in a downtown crowd.
The prayers that they recite
Are worthless blabber.
They put down those who study and contemplate.
They feel jealous of others who meditate.
Their meditative concentration
Has slipped into one-pointedness of mind
Upon these same eight worldly thoughts.

།སྤྱི་དཀྱིལ་འདས་པ་བསྐྱབ་པ་ལ།
།ཁམས་གསུམ་གྱི་ཞིན་པ་སྤང་ཡང་འཚལ།
།ཁམས་གསུམ་གྱི་ཞིན་པ་སྤོང་བ་ལ།
།འཁོར་བའི་ཉེས་པ་དྲན་པར་འཚལ།

If you wish to reach to nirvana, then
You must also seek to eliminate
All attachment to the three realms.
To abandon your attachment to
These three, you must now seek
To remember all the problems here
In the vicious circle of suffering.

།དང་པོ་སྤྱད་བསྐྱལ་གྱི་སྤྱད་བསྐྱལ་དེ།
།དན་སོང་གསུམ་གྱི་སྤྱད་བསྐྱལ་ཡིན།
།དེ་ལེགས་པར་བསམས་ན་སྐྱི་ཤ་འབྱངས།
།ཐོག་ཏུ་བབས་ན་སྤྱན་ཐབས་མེད།
།སྤོང་བའི་དགེ་བ་མི་བསྐྱབ་པར།
།དན་སོང་གི་སོ་ནམ་བྱེད་བྱེད་པ།
།དེ་གང་ན་འདུག་ཀྱང་ཐེ་ལེ་ལེ།

First comes the pain of pain;
The sufferings of the lower realms.
If you really think them over,
Your efforts in the spiritual life
Will consume every atom of your being.
If they suddenly happened to you,
You would never be able to bear it.
He who fails in accomplishing
The virtue of giving up anything
That hurts another being

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Readings Six and Seven

Is a farmer plowing the fields
Of the lower realms for himself;
And pity the man or woman
Who ends up in those realms.

།འགྲུར་བའི་སྤྱག་བསྐྱེལ་བསམས་ཅ་ན།
།མཐོ་རིས་ངན་འགྲོར་འགྲོ་བ་ཡིད།
།བརྒྱ་བྱིན་ཐ་མལ་དུ་སྐྱེ་བ་ཡིད།
།ཉི་ཟླ་མུན་པར་འགྲོ་བ་ཡིད།
།འཁོར་ལོས་བསྐྱར་རྒྱལ་བཞན་དུ་སྐྱེ་བ་ཡིད།

Think about the pain of change.
People in the higher births
Fall to the lower realms.
The King of the Gods
Becomes a normal person.
The Sun and the Moon
Pass into darkness.
The Emperor of the World,
The Mighty One of the Wheel,
Turns into someone's servant.

།དེ་ལྟར་ལ་བརྟེན་ནས་ཡིད་ཆེས་གྲང་།
།ཕལ་པས་རྟོགས་པར་མི་རྣམ་པས།
།རང་སྣང་མི་ཡི་འགྲུར་བ་ལྟོས།
།མི་སྤྱག་པོ་སྤྱང་པོར་འགྲོ་ཡིན་འདུག།
།ཁ་དག་པོ་ཞན་པོར་འགྲོ་ཡིན་འདུག།
།མི་མང་པོ་གཅིག་དུ་འགྲོ་ཡིན་འདུག།
།དེ་ལ་སོགས་པ་བསམ་མི་བྱབ།

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You can believe that all these things exist,
Because they are spoken in the Word of the Buddha.
Most ordinary people though
Still cannot grasp that they are true.
Look then around you, at the world
Of human beings you can see.
Rich men turn to poor.
The arrogant are humbled.
Masses of people
Are whittled down to one alone.
These and everything like them
Are simply beyond our minds.

།འདྲ་བྱེད་གྱི་སྤྱད་བསྐྱེད་བསམས་ཅ་ན།
།བྱ་བའི་ལས་ལ་ཟིན་པ་མེད།
།མི་མང་ཡང་སྤྱད་སྤེལ་ཡང་སྤྱད་
།ཞོར་ཕྱད་ཀྱང་སྤྱད་སྤེལ་གྱི་སྤྱད་སྤྱད་
།མི་ཆོ་ཐམས་ཅད་བྱབས་ལ་ཟད།
།བྱབས་བྱེད་པའི་འཕྲོ་ལ་ཐམས་ཅད་འཆི།
།ཤི་ཡང་བྱབས་ལ་ཟིན་པ་པ་མེད།
།ཆོ་ཕྱི་མའི་བྱབས་གྱི་མགོ་ལ་འཇུག་
།འཁོར་བ་སྤྱད་བསྐྱེད་གྱི་ཕུང་པོ་ལ།
།ཞིན་པར་བྱེད་རྣམས་ཐེ་ལེ་ལ།

Think of the universal pain.
The things you have to do
Will never end.
It hurts to be around many people,
And it hurts to be around few.
It hurts to have money,
And it hurts to be hungry.

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Everyone alive is standing in line,
And the line moves to the final end.
When they reach the front of the line,
Everybody dies.
But the lines don't end there.
You join the back of the line
In the next realm you must go.
Pity the man or woman
Who feels any attachment
To the mind and body of a being
In this vicious circle of pain.

ཞིན་པ་བྲལ་ན་སྤྱི་ངན་འདས།

སྤྱི་ངན་འདས་ན་བདེ་བ་ཐོབ།

ཞིན་པ་གཉིས་བྲལ་ཉམས་གྱི་དབྱངས།

Freeing yourself from all attachment is nirvana.
Nirvana is happiness itself.
I sing to you of the joy
Of freedom from two attachments.

འདག་གཅིག་ཕྱ་ཐར་བས་ཕན་རྒྱ་མེད།

ཁམས་གསུམ་སེམས་ཅན་ཕ་མ་ཡིན།

ཕ་མ་སྤྱད་བསྐྱལ་གྱི་གསེབ་ཏུ་བཞག།

འདག་བདེ་བར་འདོད་པ་ཐེ་ལེ་ལེ།

It's useless to reach freedom by yourself.
Every living being in all three realms
Is your father and mother.
Pity the man or woman
Who thinks only of their own happiness
And leaves their father and mother
Smothered in suffering.

།ཁམས་གསུམ་གྱི་སྤྱག་བསྐྱེལ་བདག་ལ་སྒྲིན།
།བདག་གི་བསོད་ནམས་སེམས་ཅན་བྱིར།
།བསོད་ནམས་འདི་ཡི་བྱིན་བརྒྱབས་གྱིས།
།སེམས་ཅན་ཐམས་ཅད་སངས་རྒྱས་ཤོག །

Let all the pain of the three realms
Ripen upon me.
Let every living being
Take all of my goodness.
By the mystic power of this good deed,
May every living being
Reach their own enlightenment.

།བདག་ཇི་ལྟར་འདུག་ཀྱང་ཆོས་གྱི་ངར།
།འཇིན་དང་བཅས་པས་གྲོལ་བ་མེད།
།དེ་ཡང་ཞིབ་ཏུ་བཤད་ཅུང་ན།
།ཡོད་པར་འཇིན་ལ་ཐར་བ་མེད།
།མེད་པར་འཇིན་ལ་མཐོ་རིས་མེད།
།གཉིས་ཀར་འཇིན་པ་མི་ཤེས་གྱིས།
།གཉིས་མེད་གྱི་ངང་ལ་གང་དགར་ཞོག།

It doesn't matter who or where you are;
As long as you still grasp to things
And believe they have some nature of their own,
You will never be liberated.
The details go like this:
If you hold that things exist as they seem,
You will never go to freedom;
If you hold that things then can't exist,
You will never find a higher birth;
And you could hardly hold to both.

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Live then happily in that place
Where neither is the case.

ཁོས་ཀྱི་སེམས་ཀྱི་སྤྱོད་ཡུལ་ཡིན།
ཕྱ་དང་དབང་ཕྱག་ལ་སོགས་པ།
འབྱུང་བཞིའི་བྱེད་མཁན་མ་ཆོལ་བར།
སེམས་ཉིད་ཀྱི་ངང་ལ་གང་དགར་ཞོག །

Every object that exists
Is a world of the mind.
Don't go looking for
Some builder of the universe,
Some god who made all things.
Live now happily
In the nature of your mind.

སྒྲུང་བ་སྒྲུ་མའི་རང་བཞིན་དང་།
ཁྱིན་ཅིང་འབྲེལ་པར་འབྱུང་བ་ཡིན།
གསལ་ལྷགས་བརྗོད་པར་མི་ཤེས་ཀྱིས།
བརྗོད་བྲལ་གྱི་ངང་ལ་གང་དགར་ཞོག །

All the things that appear to you
Are as real as a magic trick;
All of them occur
In dependence on something else.
How could anyone really hear
These words we have to say?
Live now happily
In a place of wordlessness.

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Readings Six and Seven

ཞེན་པ་བཞི་བྲལ་བཤད་པ་ཡི།
དག་བ་འདི་ཡི་བསོད་ནམས་གྱིས།
འགྲོ་བ་བདུན་པོ་མ་ལུས་པ།
སངས་རྒྱས་ས་ལ་འགོད་པར་ཤོག །

By the virtue of the virtuous deed
I've done in teaching these four kinds
Of freedom from attachment,
May every living being there is
Be sent to a world of enlightenment.

ཞེན་པ་བཞི་བྲལ་གྱི་གདམས་ངག་ནལ་འབྱོར་པ་བྲགས་པ་རྒྱལ་མཆན་གྱིས་དཔལ་
ས་སྐྱའི་དགོན་པར་སྦྱར་བའོ།། །།

These words of advice, known as "Freedom from the Four Attachments," were written by the deep practitioner Drakpa Gyeltsen at the glorious monastery of Sakya.

༄༅། །སྒོ་སྤྱོད་ནམ་མཁའི་བྲིམ་མ་བཞུགས་སོ། །

Herein Contained are the Instructions
on Developing a Good Heart Named
"The Celestial Mansions"

༄༅། ཨོཾ་སྣ་ལྷོ།

Om svasti!

Om! Let there be goodness!

།ནམ་མཁའི་བྲོན་རྣམས་བྲིམ་གྲིས་བཞིན།

།སྤྱ་དག་ཡོན་ཏན་བཅུ་གཉིས་ཀྲིས།

།གཤའི་ཆུ་ཁྲུང་ལྷར་གང་ན།

།སྒོ་འབྱོངས་ཚད་ནི་གྲུབ་པའི་དྲགས།

The true sign that they have succeeded
In developing the good heart
Has come to any person who
Is full of twelve spiritual qualities
As the Ganges is full of drops of water
And the way the expanse of the whole night sky
Is covered with the celestial mansions.

["Celestial mansions" is a code word for the number twelve, since there are twelve major constellations in ancient Asian astrology as well.]

།ཡིད་ཆེས་རུང་དང་བཀའ་བྲིན་བྲན།

།མི་ལ་རོགས་དང་ཀུན་ལ་འཇམ།

།གཞན་ལ་བྲལ་ཆེན་གཞན་གྱི་བྲན།

།དུལ་བར་ཉན་དང་འཇུམ་དཀར་ཅན།

Now you can always count on them,
They always repay the kindness received.
They lend a hand to all who come,
And are soft and gentle to everyone.
They are courteous in their behavior to others,
And act as a servant to all.
They listen well what needs to be done,
And greet you with a joyful smile.

ལྷན་རྒྱུ་བཟོ་ཡོད་དཔའ་རྟགས་ལྔ།

འདུ་ཞིང་བཟོ་ཞིང་ཆོས་སེམས་ཤེལ།

དེ་འདྲའི་སྒོ་སྒྲིང་མཁའ་དབང་ནི།

གཞོན་འདྲེན་ས་ལ་སྐྱར་ཐོབ་འགྱུར།

They use with respect resources we share,
And their courage is always evident.
Their places are clean and simple,
They are getting their paradise ready,
And the Dharma has captured their hearts.
People like this are truly kings
Of the great soaring lords, the garudas;
They will pass with speed to the heaven
Where the Youthful Guide holds court.

[The "Youthful Guide" refers to Manjushri, the Angel of Wisdom, in his form as a vigorous young man.]

སཏྐ་མཁྱེ་ལྟོ།

Sarva mangalam!
May goodness ever prevail!

In his explanation of Freedom from Four Attachments, the holy lama Drakpa Gyeltsen describes the suffering of the three lower realms, and says we should "pity the man or woman who ends up in those realms." The following quotation, from Lord Buddha himself, is used by Je Tsongkapa and other eminent Lamas to explain just where these realms really exist:

ཉེ་བར་འཁོར་གྱིས་ཉུས་པའི་མདོ་ལས།
།སེམས་དཔྱུལ་འཇིགས་པ་ང་ཡིས་བསྟན་བྱས་ནས།
།སེམས་ཅན་སྟོང་ཕྱག་དུ་མ་སྟོ་བསྟེད་ཀྱང་།
།གང་དག་གི་འཕྱོས་ངན་འགྲོར་དྲག་འགྲོ་བའི།
།འགྲོ་བ་དེ་དག་ནམ་ཡང་ཡོད་མ་ཡིན།

Lord Buddha spoke the following, in the *Sutra Requested by Upali*:

When I taught you of the terrors
Of the realms of hell,
Many thousands of those among you
Were frightened and dismayed.
But I tell you now,
That those people who die and travel
To these terrible realms of pain
Don't even exist at all.

།གང་དག་རལ་གྱི་མདའ་ཆེན་མཚོན་འབྱོན་པའི།
།གཞོད་པ་བྱེད་པ་ཡོད་པ་མ་ཡིན་ཏེ།
།རྟོག་པའི་དབང་གིས་ངན་སྟོང་དེ་དག་ན།
།ལྷུས་ལ་འབབ་མཐོང་དེ་ན་མཚོན་ཆ་མེད།

There is no one to hurt you,
No one to cut you with a sword,
No one to thrust a spear through your body;
Everything that you see happening to you
Within these realms of terror
Is only a projection;
There are no instruments of pain there.

།སྒྲ་ཚོགས་ཡིད་དགའ་མེད་ལྟ་བུ་འབྱེད་ཅིང་།
།གསེར་གྱི་ཁང་མཚོག་འབར་བ་ཡིད་འོང་བ།
།འདི་ན་དེ་ལའང་བྱེད་པོ་འགའ་མེད་དོ།
།དེ་དག་རྟོག་པའི་དབང་གིས་བཞག་པ་ཡིན།
།རྟོག་པའི་དབང་གིས་འཇིག་རྟེན་རྣམས་བཟླས་ཏེ།

Flowers blossom in a rainbow
Of pleasing, elegant blooms;
Mighty structures crafted of pure gold
Steal your heart away.
But here too no one ever came
And stopped to do construction;
All of these were also built
By the single act of projection—
The whole world is but a creation
That comes from your projections.

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Course XIV: Lojong, Developing the Good Heart

Reading Eight

༄༅། བཞུགས་པ་ཆེན་པོའི་སྒྲོ་སྒྲུང་མཚན་ཆ་འཁོར་ལོ་བཞུགས་སོ།།

**Herein lie the instructions
on developing the good heart entitled
"The Wheel of Knives"**

This work on developing the good heart was presented to Lord Atisha (982-1052) by the Indian master Dharma Rakshita. The selections found here are taken from a version in the Dharmasala edition of The Compendium of Texts on Developing the Good Heart, pp. 96-110. Please note that many different editions of the texts exist, with spellings that sometimes vary greatly; we have used some of these in the present translation where it appeared more correct.

།དཀོན་མཆོག་གསུམ་ལ་ཕུག་འཛལ་ལོ།

I bow down to the Three Precious Jewels.

།དབྱ་བོ་གནད་ལ་དབབ་པ་མཚན་ཆའི་འཁོར་ལོ་ཞེས་བྱ་བ།

Here is "The Wheel of Knives," an instruction which strikes the enemy at his heart.

།ཁྲོ་བོ་གཤིན་ཇེའི་གཤེད་ལ་ཕུག་འཛལ་ལོ།

I bow down to the Angry One, the Lord of Death.

|བཅན་དྲུག་ནགས་སུ་མ་བྱ་བྱ་བ་ན།
 |སྒྲན་གྱི་ལྷུ་མ་ར་ལེགས་པར་མཛེས་གྱུར་གྱང་།
 |མ་བྱའི་ཆོགས་ནྐམས་དགའ་བར་མི་འགྱུར་གྱི།
 |བཅན་དྲུག་བཅུད་ཀྱིས་མ་བྱ་འཆོ་བ་ལྟར།

Peacocks wander in the midst
 Of a forest of poison trees;
 A garden of healing herbs and plants
 May be something lovely,
 But peacocks have no love for them—
 They live off poison itself.

|དཔའ་བོ་འཁོར་བའི་ནགས་སུ་འཇུག་པ་ན།
 |བདེ་སྦྱིད་དཔལ་གྱི་ལྷུ་མ་ར་མཛེས་གྱུར་གྱང་།
 |དཔའ་བོ་དག་ནི་ཆགས་པར་མི་འགྱུར་གྱི།
 |སྤྱག་བསྐྱེད་ནགས་སུ་སེམས་དཔའ་འཆོ་བ་ཡིན།

Bodhisattva warriors are the same:
 A garden of comfort and pleasures
 May be something lovely,
 But the warriors have no attachment for them—
 They live off a forest of pain.

|དེ་ཕྱིར་བདེ་སྦྱིད་དང་དུ་ལེན་པ་ཡི།
 |བདར་མའི་དབང་གིས་སྤྱག་ལ་སྦྱེལ་བ་ཡིན།
 |སྤྱག་བསྐྱེད་དང་དུ་ལེན་པའི་སེམས་དཔའ་དེ།
 |དཔའ་བའི་སྟོབས་ཀྱིས་རྟག་ཏུ་བདེ་བ་ཡིན།

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The kings of cowardice who pursue
Comfort and pleasure find themselves
Transported instead to pain.
Those mighty warriors who pursue
Pain for others find themselves
Forever surrounded by bliss,
By the power of their courage.

།ད་འདིར་འདོད་ཆགས་བཙན་དུག་ནགས་དང་འབྲ།

།དཔའ་བོ་མ་བྱ་ལྟ་བུས་མཆུན་པར་འགྱུར།

།བདར་མ་བྱ་རོག་ལྟ་བུའི་སློག་ལ་འཆི།

།རང་འདོད་ཅན་གྱིས་དུག་འདི་ག་ལ་མཆུན།

Now in this place desire is like
A forest of poison trees;
Bodhisattva warriors, like peacocks,
Are strong enough to take it.
Cowards though are like the crow,
For these same leaves are death to it—
How could those who only think
Of what they want themselves
Ever have the strength to eat
This poison?

།ཉོན་མོངས་གཞན་དང་དེ་བཞིན་སྐྱར་བ་ན།

།བྱ་རོག་ལྟ་བུར་ཐར་པའི་སློག་ལ་འབབ།

།དེ་ཕྱིར་སེམས་དཔའ་མ་བྱ་ལྟ་བུ་ཡིས།

།དུག་གི་ནགས་དང་འབྲ་བའི་ཉོན་མོངས་རྣམས།

།བཅུད་དུ་བསྐྱར་ལ་འཁོར་བའི་ནགས་སུ་འཇུག།

།དང་དུ་སྤངས་ལ་དུག་འདི་གཞོམ་པར་བྱ།

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The same is true with all the other
Mental afflictions there are;
These are enough to threaten the life
Of nirvana for those like crows.
The peacock bodhisattvas though
Turn the poison forest of
Their mental afflictions into opportunities,
And food to keep them strong.
They leap then into the forest
Of this vicious circle of life;
They make it an opportunity,
And thus destroy the poison.

།དེ་ནི་རང་དབང་མེད་པར་འཁོར་བ་ཡི།
།བདག་ཏུ་འཇིན་པ་བདུད་ཀྱི་ཕོ་ཉ་འདི།
།རང་འདོད་སྐྱིད་འདོད་དེ་དང་ཕར་ཕྱལ་ལ།
།གཞན་དོན་དཀའ་སྤྱད་དང་དུ་སྤང་བར་བྱ།

Realize now that grasping for yourself
Is the henchman of the devil
And keeps you here in this vicious circle,
Helpless to help yourself.
Run now far from the state of mind
That only wants what's good for me,
That only wants what feels good,
And happily take upon yourself
Any hardship for others' sake.

།ལས་ཀྱིས་བདས་ཤིང་ཉོན་མོངས་གོམས་པ་ཡིས།
།རིས་མཐུན་སྐྱིད་བྱ་ནམས་ཀྱི་སྤྱག་བསྐྱལ་ནམས།
།སྐྱིད་འདོད་བདག་གི་སྤྱིང་དུ་སྤྱང་བར་བྱ།

The mass of living beings are just like me:
Driven on against their will by karma,
Minds forever filled with negative thoughts.
Let me take now all their pain

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And throw it down in heaps
Upon the head of the part of me
That wants only me to be happy.

།གལ་ཏེ་རང་འདོད་འབྲི་བ་ཞུགས་པའི་ཆོ།
།སྒྲིག་ལ་རང་གི་བདེ་སྐྱིད་འགྲོ་ལ་སྤྱིན།
།ཇི་ལྟར་བདག་ལ་འཁོར་གྱིས་ལོག་སྐྱབ་ཆོ།
།རང་གི་ཡིངས་པས་ལན་ཞེས་སྒྲིང་ཆོམ་སྒྲིང་།

Whenever I feel myself being carried
Away by what I want,
May I stop myself and give away
My own happiness to others.
Whenever those who've pledged to help me
Instead do something very wrong,
May I say to myself, "It's because I failed
To keep my mind on goodness,"
And thus put my heart at ease.

།ལྷས་ལ་མི་བཟོད་ན་ཆ་བྱང་བའི་ཆོ།
།འགྲོ་བའི་ལྷས་ལ་གཞོད་པ་སྐྱལ་བ་ཡི།
།ལས་ངན་མཚོན་ཆ་རང་ལ་འཁོར་བ་ཡིན།
།ད་ནི་ན་ཆ་མ་ལྷས་རང་ལ་སྒྲངས།

Whenever my body is stricken
By some unbearable sickness,
It's because the wheel of knives
Has turned on me again:
The karma of doing harm
To the bodies of other people.
From now on then I'll take upon
My own body all the sickness
That comes to anyone at all.

།རང་གི་སེམས་ལ་སྤྱག་བསྡུལ་བྱུང་བའི་ཚེ།
།ངེས་པར་གཞན་གྱི་སེམས་རྒྱུད་དཀྱགས་པ་ཡིས།
།ལས་ངན་མཚོན་ཆ་རང་ལ་འཁོར་བ་ཡིན།
།དེ་ནི་སྤྱག་བསྡུལ་མ་ལུས་རང་ལ་སྤངས།

Whenever I feel any pain
Inside of my own thoughts,
It's because the wheel of knives
Has turned on me again:
Beyond a doubt it's the karma
Of upsetting other people.
From now on then I'll take on myself
The hurt that others feel.

།རང་ཉིད་བཀྱས་སྒྲོམ་དྲག་པོས་གཟིར་བ་ན།
།ཁྲལ་དང་རྒྱ་ཕྱོག་སེར་སྒྲ་བྱས་པ་ཡིས།
།ལས་ངན་མཚོན་ཆ་རང་ལ་འཁོར་བ་ཡིན།
།དེ་ནི་བཀྱས་སྒྲོམ་མ་ལུས་རང་ལ་སྤངས།

Whenever I find myself tormented
By feelings of thirst and hunger,
It's because the wheel of knives
Has turned on me again:
The karma of burdening others financially,
Of thieving, of stealing, of failing to share.
From now on then I'll take on myself
The hunger and thirst of others.

།དབང་པོ་གཞན་གྱི་འཁོར་ཞིང་མནར་བའི་ཚེ།
།དམན་ལ་སྤང་ཞིང་བྲན་དུ་བཀོལ་བ་ཡིས།

ལས་ངན་མཚོན་ཆ་རང་ལ་འཁོར་བ་ཡིན།

ད་ནི་ལུས་སྒོག་གཞན་གྱི་དོན་དུ་བཀོལ།

Whenever I suffer in the service
Of another whose authority is more,
It's because the wheel of knives
Has turned on me again:
The karma of arrogance towards those
Who are less than me,
And forcing others to do my work.
From now on then I'll force another,
I'll force my own body and life,
Into the service of others.

མི་སྟོན་ཚིག་ནྟམས་ན་བར་བྱང་བ་ན།

ཕྱ་མ་ལ་སྒོགས་ངག་གི་ནོངས་པ་ཡི།

ལས་ངན་མཚོན་ཆ་རང་ལ་འཁོར་བ་ཡིན།

ད་ནི་ངག་གི་སྟོན་ལ་སྦྱད་པར་བྱ།

Whenever an unpleasant word from another
Comes and reaches my ears,
It's because the wheel of knives
Has turned on me again:
The karma of mistakes I've made
In different things I've said,
Divisive talk and such.
From now on then the only thing
That I'll talk bad about
Is what I say that's wrong.

གང་ཡང་མ་དགཡུལ་དུ་སྒྲིམ་པ་ན།

མ་དག་སྒྲུང་བ་དྲག་པར་བསྒྲོམས་པ་ཡིས།

ལས་ངན་མཚོན་ཆ་རང་ལ་འཁོར་བ་ཡིན།

།དེ་ནི་དག་སྒྲུང་འབའ་ཞིག་བསྒྲོམ་པར་བྱ།

Any time a single thing
Strikes me as something unpleasant,
Is because the wheel of knives
Has turned on me again:
The karma of constantly seeing my world
As something less than totally pure.
From now on then I'll devote myself
To seeing things only as purity.

།ཕན་ཞིང་མཇེར་བའི་གྲོགས་དང་བྲལ་བའི་ཆོ།

།གཞན་གྱི་འཁོར་རྒྱུ་མཁས་བདག་གིས་ཁ་བྱངས་པས།

།ལས་ངན་མཚོན་ཆ་རང་ལ་འཁོར་བ་ཡིན།

།དེ་ནི་གཞན་དག་འཁོར་དང་བྲལ་མི་བྱ།

Whenever I find myself without
Anyone to help me, no friends of my own,
It's because the wheel of knives
Has turned on me again:
The karma of leading away
Those who were close to another.
From now on then I'll never act
In a way that makes others lose
The ones who are close to them.

།དམ་པ་ཐམས་ཅད་བདག་ལ་མི་དགའ་བ།

།དམ་པ་བོར་ནས་འཁོར་ངན་བསྐྱེན་པ་ཡིས།

།ལས་ངན་མཚོན་ཆ་རང་ལ་འཁོར་བ་ཡིན།

།དེ་ནི་ངན་པའི་གྲོགས་རྒྱུ་མཁས་སྒྲུང་བར་བྱ།

Suppose it comes that not a single
Spiritual kind of person
Likes me in the least.

It's because the wheel of knives
Has turned on me again:
The karma of giving up spiritual friends,
And associating with people
Who have no noble thoughts.
From now on then I'll give up being
Close to people like this.

གྲོ་སྐྱར་གཞན་གྱིས་ཐོགས་བྱུང་བའི་ཆོ།
 །རང་གིས་དམ་པ་རྣམས་ལ་སྦྱད་པ་ཡིས།
 །ལས་ངན་མཚོན་ཆ་རང་ལ་འཁོར་བ་ཡིན།
 །དེ་ནི་གཞན་ལ་གྲོ་སྐྱར་སྦྱད་མི་བྱ།

Whenever someone threatens me,
Or anything of the like,
Says I'm bad when I've been good,
It's because the wheel of knives
Has turned on me again:
The karma of speaking badly
About real spiritual people.
From now on then I'll never
Say someone good is not,
Say something bad of others.

༡༥༩ །མཁོ་བའི་རྒྱས་ལ་རྟུན་ཆོས་བྱང་བའི་ཆོ།
༡༦༠ །གཞན་གྱི་མཁོ་བ་བྱད་དུ་བསད་པ་ཡིས།
༡༦༡ །ལས་ངན་མཚོན་ཆ་རང་ལ་འཁོར་བ་ཡིན།
༡༦༢ །ད་ནི་གཞན་གྱི་མཁོ་བ་བསྐྱབ་པར་བྱ།

When it happens that I suddenly lose
All that I need to live on,
It's because the wheel of knives
Has turned on me again:
The karma of laying to waste

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The things that others depend on.
From now on then I'll always
Find ways to supply for others
The things they need to live.

།སེམས་མི་གསལ་ཞིང་སྡིང་མི་དགའ་བའི་ཆོ།

།སྐྱེ་བོ་གཞན་ལ་སྤྲིག་པ་བསགས་པ་ཡི།

།ལས་ངན་མཚོན་ཆ་རང་ལ་འཁོར་བ་ཡིན།

།ད་ནི་གཞན་གྱི་སྤྲིག་རྒྱུ་སྤང་བར་བྱ།

When I can't think clearly,
When I feel depressed at heart,
It's because the wheel of knives
Has turned on me again:
The karma of leading others
To constantly do bad deeds.
From now on then I'll avoid
Ever being a reason
For others to do something wrong.

།བྱ་བ་མ་གྲུབ་སེམས་རྩ་འབྲུག་པའི་ཆོ།

།དམ་པའི་ལས་ལ་བར་ཆད་བྱས་པ་ཡིས།

།ལས་ངན་མཚོན་ཆ་རང་ལ་འཁོར་བ་ཡིན།

།ད་ནི་བར་ཆད་ཐམས་ཅད་སྤང་བར་བྱ།

When the things I try to accomplish
Never seem to work out,
And I feel upset to the core,
It's because the wheel of knives
Has turned on me again:
The karma of obstructing
The work of holy beings.
From now on then I'll give up
Ever being a hindrance to them.

།གང་ལྟར་བྱས་ཀྱང་སྤྲོ་མ་མ་མཉེས་ཆོ།
།དམ་པའི་ཆོས་ལ་ངོ་ལྟོག་བྱས་པ་ཡིས།
།ལས་ངན་མཚོན་ཆ་རང་ལ་འཁོར་བ་ཡིན།
།ད་ནི་ཆོས་ལ་ངོ་ལྟོག་ཆུང་བར་བྱ།

When no matter what I do
My Lama never seems pleased,
It's because the wheel of knives
Has turned on me again:
The karma of hypocrisy
In my practice of the Dharma.
From now on then I'll try
To be less insincere
Within my spiritual life.

།སྤྱི་བོ་ཡོངས་ཀྱིས་ཁ་ལོག་བྱུང་བའི་ཆོ།
།ངོ་ཆ་བྲེལ་ཡོད་བྱུང་དུ་གསོད་པ་ཡིས།
།ལས་ངན་མཚོན་ཆ་རང་ལ་འཁོར་བ་ཡིན།
།ད་ནི་མི་བསྐྱུན་པ་ལ་འཇོམ་པར་བྱ།

When everyone around me seems
To criticize my every move,
It's because the wheel of knives
Has turned on me again:
The karma of not caring
From my own side whether I'm good,
Or how what I do affects others.
From now on then I'll avoid
Doing any actions
That are inconsiderate.

།འཁོར་ན་མས་འདུས་མ་ཐག་དུ་འགྲས་པའི་ཆོ།

།སྤྱག་ཤིས་ངན་པ་སྤྱོད་སྤྱུ་བཅོངས་པ་ཡིས།

།ལས་ངན་མཆོན་ཆ་རང་ལ་འཁོར་བ་ཡིན།

།ད་ནི་གང་ལའང་མི་ཤིས་ལེགས་པར་བྱ།

When it happens that, as soon as I bring together
A group of people around me,
They begin to strive against one another,
It's because the wheel of knives
Has turned on me again:
The karma of wishing ill on others,
And splitting people into sides.
From now on then I'll never
Wish ill on others,
But only do them well.

།ཉི་ཚད་ཐམས་ཅད་དག་པོར་ལངས་པའི་ཆོ།

།བསམ་པ་ངན་པ་ནང་དུ་བཅུག་པ་ཡིས།

།ལས་ངན་མཆོན་ཆ་རང་ལ་འཁོར་བ་ཡིན།

།ད་ནི་སྤྱགས་སྒྲི་རྒྱན་མ་རྒྱུད་བར་བྱ།

When all those closest to me
Turn instead to enemies,
It's because the wheel of knives
Has turned on me again,
The karma of hiding within me
Thoughts to bring others harm.
From now on then I'll try
To lessen my tendency
Of planning to trip up others.

།བད་གཙོང་སྒྲན་དང་དམུ་ཁྱ་དན་པའི་ཚོ།
།ཁྲིམས་མེད་དགོར་ལ་བག་མེད་འབགས་པ་ཡིས།
།ལས་དན་མཚོན་ཆ་རང་ལ་འཁོར་བ་ཡིན།
།ད་ནི་སྒོ་འཕྲོག་ལ་སོགས་སྤང་བར་བྱ།

When serious sickness comes to me—
Pneumonia, fevers of death,
Cancer, water filling my limbs—
It's because the wheel of knives
Has turned on me again,
The karma of breaking the rules
And sullyng myself by the act
Of wrongly using those things
That were supposed to be used for Dharma.
From now on then I'll never
Do anything like stealing
Objects meant for Dharma use.

།ཁྲོ་བྱར་འགོ་ནད་ལྷས་ལ་ཐེབས་པའི་ཚོ།
།དམ་ཚིག་ཉམས་པའི་བྱ་བ་བྱས་པ་ཡིས།
།ལས་དན་མཚོན་ཆ་རང་ལ་འཁོར་བ་ཡིན།
།ད་ནི་མི་དགའི་ལས་ནམས་སྤང་བར་བྱ།

When suddenly I'm stricken
By migraines that wrack my body,
It's because the wheel of knives
Has turned on me again,
The karma of doing those things
That I pledged to never do.
From now on then I'll avoid
Every non-virtuous act.

ཤེས་བྱ་ཀུན་ལ་སློབ་གྲོས་སྤངས་པའི་ཆེ།
ཁེའག་ཏུ་འོས་པའི་ཆོས་རྣམས་བྱས་པ་ཡི།
ལས་ངན་མཚོན་ཆ་རང་ལ་འཁོར་བ་ཡིན།
ད་ནི་ཐོས་སོགས་ཤེས་རབ་གོམས་པར་བྱ།

When I find myself unable
To understand a single thing,
It's because the wheel of knives
Has turned on me again,
The karma of following spiritual paths
That are better left behind.
From now on then I'll spend my time
In learning and the rest,
In pursuing perfect wisdom.

ཆོས་ལ་སློད་ཆེ་གཉིད་ཀྱིས་ནོན་པའི་ཆེ།
དམ་པའི་ཆོས་ལ་སྒྲིབ་པ་བསགས་པ་ཡིས།
ལས་ངན་མཚོན་ཆ་རང་ལ་འཁོར་བ་ཡིན།
ད་ནི་ཆོས་ཕྱིར་དཀའ་བ་སླད་པར་བྱ།

When I find myself overcome
By sleepiness as I try
To do my spiritual practices,
It's because the wheel of knives
Has turned on me again:
The karma of behaving
In a way towards the Dharma that blocks
My future understanding.
From now on I'll undertake
Any kind of hardship
For the sake of my spiritual life.

ཉོན་མོངས་ལ་དགའ་ནས་གཡིང་ཆེ་བའི་ཆོ།
མི་དྲག་འཁོར་བའི་ཉེས་དམིགས་མ་བསྐྱེམས་པས།
ལས་ངན་མཚོན་ཆ་རང་ལ་འཁོར་བ་ཡིན།
ད་ནི་འཁོར་བར་ཡིད་འབྱུང་ཆེ་བར་བྱ།

When my own mind seems to enjoy
The mental afflictions within it
And constantly wanders away,
It's because the wheel of knives
Has turned on me again:
The karma of failing to think
Of the fact that I'll not be here long,
And the many other problems
Of this vicious circle of life.
From now on then I'll try
To feel more tired of living
Here in the cycle of pain.

ཅི་ཅུག་བྱས་ཀྱང་མར་འགོར་ཤོར་བའི་ཆོ།
ལས་དང་རྒྱ་འབྲས་བྱད་དུ་བསད་པ་ཡིས།
ལས་ངན་མཚོན་ཆ་རང་ལ་འཁོར་བ་ཡིན།
ད་ནི་བསོད་ནམས་གསོག་ལ་འབད་པར་བྱ།

When all the activities that I begin
Go steadily down, then fail,
It's because the wheel of knives
Has turned on me again:
The karma of disregarding
The laws of karma itself
As well as the consequences
Of the things I do.
From now on then I'll try
My best to collect good karma.

།རིམ་གྱོ་བྱས་ཚད་ལོག་པར་སོང་བའི་ཆོ།
།ནག་པོའི་ཕྱོགས་ལ་རེ་ལྷོས་བྱས་པ་ཡིས།
།ལས་ངན་མཚོན་ཆ་རང་ལ་འཁོར་བ་ཡིན།
།ད་ནི་ནག་པོའི་ཕྱོགས་ལས་བསྐྱོག་པར་བྱ།

When all the attempts I make
To honor and offer to holy ones
Seem to go awry,
It's because the wheel of knives
Has turned on me again:
The karma of putting my hopes
In the negative side of things.
From now on then I'll reject
All negativity.

།དགོན་མཚོག་གསུམ་ལ་གསོལ་བ་མ་ཐེབས་ཆོ།
།སངས་རྒྱས་པ་ལ་ཡིད་ཆེས་མ་བྱས་པའི།
།ལས་ངན་མཚོན་ཆ་རང་ལ་འཁོར་བ་ཡིན།
།ད་ནི་དགོན་མཚོག་ཁོ་ན་བསྐྱེན་པར་བྱ།

When I find myself unable
To seek the help of the Triple Gem,
It's because the wheel of knives
Has turned on me again:
The karma of not believing
In the Buddha, an enlightened being.
From now on then I'll place myself
Only in the care
Of all three of the Jewels.

ཁྱེད་ཀྱི་གཞི་བཟང་གཏོན་དུ་ལངས་པའི་ཚེ།
ཁྱེད་ཀྱི་སྒྲགས་ལ་སྒྲིག་པ་བསགས་པ་ཡིས།
ལས་ངན་མཚོན་ཆ་རང་ལ་འཁོར་བ་ཡིན།
དེ་ནི་ངན་ཏྲུག་ཐམས་ཅད་གཞིམ་པར་བྱ།

When I'm attacked by worries,
By obstacles in my mind,
When spirits come to haunt me,
It's because the wheel of knives
Has turned on me again:
The karma of doing wrong deeds
Towards Angels and around
The teachings of the secret word.
From now on then I'll stop
All the negative thoughts that wander
Throughout my mind all day.

དབང་མེད་དོམ་ལྟར་བྱས་སུ་འབྱམས་པའི་ཚེ།
སླེ་མ་ལ་སོགས་གནས་ནས་བསྐྱད་པ་ཡིས།
ལས་ངན་མཚོན་ཆ་རང་ལ་འཁོར་བ་ཡིན།
དེ་ནི་གང་ཡང་ཡུལ་ནས་དབྱུང་མི་བྱ།

When I find I have no place to stay,
Wandering helpless here and there
Like a bear lost far from home,
It's because the wheel of knives
Has turned on me again:
The karma of forcing Lamas and such
To leave behind their homes.
From now on then I'll never drive
Someone from the place they live.

།སད་སེར་ལ་སོགས་མི་འདོད་བྱང་བའི་ཆོ།
།དམ་ཆོག་ཁྲིམས་རྣམས་ཚུལ་བཞིན་མ་བསྐྱུངས་པས།
།ལས་ངན་མཚོན་ཆ་རང་ལ་འཁོར་བ་ཡིན།
།ད་ནི་དམ་ཆོག་ལ་སོགས་གཙང་བར་བྱ།

When disasters like frost or hail
Or anything of the like appear,
It's because the wheel of knives
Has turned on me again:
The karma of failing to properly keep
My pledges and other such codes.
From now on then I'll keep
My pledges and such pure clean.

།འདོད་པ་ཆེ་ལ་འབྱོར་པས་འཕྲོངས་པའི་ཆོ།
།སྤྱིན་དང་དཀོན་མཆོག་མཆོད་པ་མ་བགྱིས་པས།
།ལས་ངན་མཚོན་ཆ་རང་ལ་འཁོར་བ་ཡིན།
།ད་ནི་མཆོད་སྤྱིན་དག་ལ་བརྩོན་པར་བྱ།

When my want for things is great,
But I've nothing to pay for them,
It's because the wheel of knives
Has turned on me again:
The karma of failing to give to others,
And offer to the Jewels.
From now on then I'll work hard
To make offerings, and to give.

།སྤྱི་གཟུགས་ངན་ཏེ་འཁོར་གྱིས་བརྟན་པའི་ཆོ།
།སྤྱི་གཟུགས་ངན་བཞེངས་ཁོང་བྲོས་དགྲུགས་པ་ཡི།

ལས་ངན་མཚོན་ཆ་རང་ལ་འཁོར་བ་ཡིན།

དེ་ནི་ལྷ་བཞེངས་ངང་རྒྱད་རིང་བར་བྱ།

When I look ugly to others
And those around me insult me for it,
It's because the wheel of knives
Has turned on me again:
The karma of making holy images
Without taking the proper care,
And of letting anger drive me
Into a state of turmoil.
From now on then I'll craft
These holy images right,
And learn to endure with patience.

གང་ལྟར་བྱས་ཀྱང་ཆགས་སྒྲུབ་འབྲུགས་པའི་ཚེ།

མ་རུངས་རྒྱད་ངན་རིངས་སུ་བཅུག་པ་ཡི།

ལས་ངན་མཚོན་ཆ་རང་ལ་འཁོར་བ་ཡིན།

དེ་ནི་ང་ཁྱོད་རྩང་ནས་དབྱུང་བར་བྱ།

When no matter what I do
I find my peace of mind
Disturbed by likes and dislikes,
It's because the wheel of knives
Has turned on me again:
The karma of allowing myself
To wallow in negative states of mind.
From now on then I'll reject
All feelings of "you against me."

སྒྲིབ་པ་གང་བྱས་དམིགས་སུ་མ་སོང་ཚེ།

ལྷ་བ་ངན་པ་ཁོག་ཏུ་ཞུགས་པ་ཡིས།

ལས་ངན་མཚོན་ཆ་རང་ལ་འཁོར་བ་ཡིན།

།ད་ནི་ཅི་བྱེད་གཞན་དོན་ཉིད་དུ་བྱ།

When whatever I undertake
Fails in the aim I'd hoped for,
It's because the wheel of knives
Has turned on me again:
The karma of holding in my heart
A harmful way of seeing things.
From now on then whatever I do
I'll do for the sake of others.

།དག་སྒྲོལ་བྱས་ཀྱང་རང་རྒྱུད་མ་སྤུལ་ཚེ།

།ཆེ་འདིའི་ཆེ་ཐབས་དང་དུ་སྤངས་པ་ཡིས།

།ལས་ངན་མཚོན་ཆ་རང་ལ་འཁོར་བ་ཡིན།

།ད་ནི་ཐར་པ་འདོད་ལ་བསྐྱིམ་པར་བྱ།

When I practice Dharma as much as I can
But still cannot control my mind,
It's because the wheel of knives
Has turned on me again:
The karma of seeking ways to be
Important in a worldly way.
From now on then I'll only hope
For freedom, devoting myself to it.

།འདུན་མ་དག་ལ་བརྟགས་ཤིང་འགྲོད་པའི་ཚེ།

།ཁྲིལ་མེད་གསར་འགྲོགས་མཐོ་ཁ་འགྲིམས་པ་ཡི།

།ལས་ངན་མཚོན་ཆ་རང་ལ་འཁོར་བ་ཡིན།

།ད་ནི་གང་ལའང་འགྲོགས་ལུགས་གཟབ་པར་བྱ།

When I second-guess some virtuous thoughts
I've had, and start to regret them,
It's because the wheel of knives
Has turned on me again:

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The karma of failing to care
For others' feelings, making friends
With anyone I meet, pretending
To be more than I am.
From now on then I'll take great care
In choosing those I associate with.

།གཞན་གྱི་ཐུག་སྐྱེས་རང་ཉིད་བསྐྱེས་པའི་ཆོ།
།རང་འདོད་ང་རྒྱལ་ལྷོགས་འདོད་ཆེས་པ་ཡི།
།ལས་ངན་མཚོན་ཆ་རང་ལ་འཁོར་བ་ཡིན།
།ད་ནི་གང་ལའང་མངོན་མཚན་རྒྱུང་བར་བྱ།

When another person weaves their wiles
And totally misleads me,
It's because the wheel of knives
Has turned on me again:
The karma of thinking only of me,
Of pride, of hoping for recognition.
From now on then I'll not let on
To anyone all the personal qualities
That I've been able to gain.

།ཉན་བཤད་ཆགས་སྤང་གཡོས་སུ་སོང་བའི་ཆོ།
།བདུད་ཀྱི་སྐྱོན་ནྟམས་སྤིང་ལ་མ་བསམས་པས།
།ལས་ངན་མཚོན་ཆ་རང་ལ་འཁོར་བ་ཡིན།
།ད་ནི་འགལ་ཁྱེན་བརྟགས་ནས་སྤང་བར་བྱ།

When all the teaching and learning
Of Dharma that I do
Has degenerated into feelings
Of liking and dislike,
It's because the wheel of knives
Has turned on me again:
The karma of failing to consider

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Deep within my thoughts
All the trouble the demons can bring.
From now on then I'll watch
For things that can hurt my practice
And give up all of them.

།བཟང་བྱས་ཐམས་ཅད་ངན་དུ་སོང་བ་ནི།
།དྲིན་ལན་ཐམས་ཅད་ལོག་པར་གཞལ་བ་ཡིས།
།ལས་ངན་མཚོན་ཆ་རང་ལ་འཁོར་བ་ཡིན།
།ད་ནི་དྲིན་ལན་སྤྱི་བོས་སྤང་བར་བྱ།

When all the things that I've done right
Suddenly turn to something wrong,
It's because the wheel of knives
Has turned on me again:
The karma of repaying kindnesses
That others have done for me
With the very opposite.
From now on then I'll bow my head
And with the utmost respect
Return each kindness granted.

།མདོར་ན་མི་འདོད་ཐོག་ཏུ་བབ་པ་ནམས།
།མགར་བ་རང་གི་རལ་གྱིས་བསད་པ་ལྟར།
།ལས་ངན་མཚོན་ཆ་རང་ལ་འཁོར་བ་ཡིན།
།ད་ནི་སྤྱི་ག་པའི་ལས་ལ་བག་ཡོད་བྱ།

To put it in a nutshell,
Anything that ever falls
Upon us that we never wanted
Is just the same as a blacksmith
Who accidentally kills himself
Forging a sword for someone.
It's all because the wheel of knives

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Has turned on us again;
Decide then that from now on
You'll be careful not to commit
A single negative act.

།ངན་སྲིད་གནས་སྲུ་སྲུག་བསྐྱེད་མྱོང་བ་ཡང་།
།མདའ་མཁན་རང་གི་མདའ་ཡིས་བསད་པ་ལྟར།
།ལས་ངན་མཚོན་ཆ་རང་ལ་འཁོར་བ་ཡིན།
།དེ་བས་སྲིག་པའི་ལས་ལ་བག་ཡོད་བྱ།

When a person goes to the lower realms
And goes through all the pain there,
It's just the same as an archer
Who accidentally kills himself
With an arrow of his own.
It's all because the wheel of knives
Has turned on us again;
So come, decide, that from now on
You'll be careful not to commit
A single negative act.

།བྱིས་གྱི་སྲུག་བསྐྱེད་ཐོག་ཏུ་བབས་པ་ཡང་།
།བསྐྱེད་ས་པའི་བྱ་ཚས་པ་མ་བསད་པ་ལྟར།
།ལས་ངན་མཚོན་ཆ་རང་ལ་འཁོར་བ་ཡིན།
།དེ་ནི་རྟག་པར་རབ་ཏུ་བྱུང་བར་རིགས།

And when the troubles of the home life
Fall upon you in a flash,
It's just as if a child
Brought up safely by its parents
Turns around and kills them;
It's all because the wheel of knives
Has turned on us again.
From now on then the wisest thing
Is to live the life of a person
Who has left the home life behind.

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Supplement to Reading Eight

The following chart is derived from the lojong text on developing the good heart entitled "The Wheel of Knives" written by the Indian master Dharma Rakshita who lived about a thousand years ago.

PROBLEM	CAUSE	ANTIDOTE
Your body is stricken by some unbearable sickness.	Doing harm to the bodies of other people.	Take upon your own body all the sickness that comes to anyone at all.
You feel any kind of pain inside of your own thoughts.	Upsetting other people.	Take on yourself the hurt that others feel.
You are tormented by feelings of thirst and hunger.	Burdening others financially, thieving, stealing, and failing to share.	Take on yourself the hunger and thirst of others.

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PROBLEM	CAUSE	ANTIDOTE
You suffer in the service of another whose authority is more.	Arrogance towards those who are less than you, and forcing others to do your work.	Force your own body and life into the service of others.
You hear unpleasant words from others.	Mistakes you've made in different things you've said, divisive talk and such.	Talk bad only about what you yourself say that's wrong.
Things strike you as something unpleasant.	Constantly seeing your world as something less than totally pure.	Devote yourself to seeing things only as purity.
You find yourself without anyone to help you, no friends of your own.	Leading away those who were close to another.	Never act in a way that makes others lose the ones who are close to them.
Not a single spiritual kind of person likes you in the least.	Giving up spiritual friends, and associating with people who have no noble thoughts.	Give up being close to people who have no interest in the spiritual life.

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PROBLEM	CAUSE	ANTIDOTE
You suddenly lose all that you need to live on.	Laying to waste the things that others depend on to live.	Find ways to supply for others the things they need to live.
You can't think clearly, and feel depressed at heart.	Leading others to constantly do bad deeds.	Avoid ever being a reason for others to do something wrong.
The things you try to accomplish never seem to work out, and you feel upset to the core.	Obstructing the work of holy beings.	Give up ever being a hindrance to holy beings.
No matter what you do, your Lama never seems pleased.	Hypocrisy in your practice of the Dharma.	Try to be less insincere within your spiritual life.
Everyone around you seems to criticize your every move.	Not caring from your own side whether you're good, or how what you do affects others.	Avoid doing any actions that are inconsiderate.

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PROBLEM	CAUSE	ANTIDOTE
As soon as you bring together a group of people around you, they begin to strive against one another.	Wishing ill on others, and splitting people into sides.	Never wish ill on others, and only do them well.
Those closest to you turn instead to enemies.	Hiding within yourself thoughts to bring others harm.	Try to lessen your tendency of planning to trip up others.
Serious sickness comes to you, such as pneumonia, fevers of death, cancer, or water filling your limbs.	Breaking the rules and sullyng yourself by the act of wrongly using those things that were supposed to be used for Dharma.	Never do anything like stealing objects meant for Dharma use.
You are stricken by migraines that wrack your body.	Doing those things that you pledged to never do.	Avoid every non-virtuous act.
You are yourself unable to understand a single thing.	Following spiritual paths that are better left behind.	Spend your time in learning and the rest, in pursuing perfect wisdom.

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PROBLEM	CAUSE	ANTIDOTE
You are overcome by sleepiness as you try to do your spiritual practices.	The karma of behaving in a way towards the Dharma that block your future understanding.	Undertake any kind of hardship for the sake of your spiritual life.
Your own mind seems to enjoy the mental afflictions within it, and constantly wanders away.	Failing to think of the fact that you'll not be here long, and the many other problems of this vicious circle of life.	Try to feel more tired of living here in the cycle of pain.
All the activities that you begin go steadily down, then fail.	Disregarding the laws of karma itself, as well as the consequences of the things you do.	Try your best to collect good karma.
All the attempts you make to honor and offer to holy ones seem to go awry.	Putting your hopes in the negative side of things.	Reject all negativity.
You are unable to seek the help of the Triple Gem.	Not believing in the Buddha, an enlightened being.	Place yourself only in the care of all three of the Jewels.

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PROBLEM	CAUSE	ANTIDOTE
You are attacked by worries, by obstacles in your mind, and spirits come to haunt you.	Doing wrong deeds towards Angels and around the teachings of the secret word.	Stop all the negative thoughts that wander throughout your mind all day.
You have no place to stay, and wander helplessly here and there like a bear lost far from home.	Forcing Lamas and such to leave behind their homes.	Never drive someone from the place they live.
Disasters like frost or hail or anything of the like appear.	Failing to properly keep your pledges and other such codes.	Keep your pledges and so on pure and clean.
Your want for things is great, but you're unable to pay for them.	Failing to give to others, and offer to the Jewels.	Work hard to make offerings, and to give.
You look ugly to others, and those around you insult you for it.	Making holy images without taking the proper care, and letting anger drive you into a state of turmoil.	Craft holy images correctly, and learn to endure with patience.

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PROBLEM	CAUSE	ANTIDOTE
No matter what you do you find your peace of mind disturbed by likes and dislikes.	Allowing yourself to wallow in negative states of mind.	Reject all feelings of "you against me."
Whatever you undertake fails in the aim you'd hoped for.	Holding in your heart a harmful way of seeing things.	Whatever you do, do it for the sake of others.
You practice Dharma as much as you can, but still cannot control your mind.	Seeking ways to be important in a worldly way.	Hope only for freedom, devoting yourself to it.
You second-guess your own virtuous thoughts.	Failing to care for others' feelings, making friends with anyone you meet, and pretending to be more than you are.	Take great care in choosing those you associate with.
Other people weave their wiles, and totally mislead you.	Thinking only of yourself, of pride, and of hoping for recognition.	Don't let on to anyone all the personal qualities that you've been able to gain.

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PROBLEM	CAUSE	ANTIDOTE
All the teaching and learning of Dharma that you do has degenerated into feelings of liking and dislike.	Failing to consider deep within your thoughts all the trouble the demons can bring.	Watch for things that can hurt your practice, and give up all of them.
All the things that you've done right suddenly turn to something wrong.	Repaying kindnesses that others have done for you with the very opposite.	Bow your head and with the utmost respect return each kindness granted.

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Reading Nine

The following reading is a continuation of "The Wheel of Knives" as presented to Lord Atisha (982-1052) by the Indian master Dharma Rakshita.

།དེ་ལྟར་ལགས་པས་དག་བོ་བདག་གིས་ཟིན།
།འཇབས་ནས་བསྐྱུ་བའི་ཚེ་ཀུན་བདག་གིས་ཟིན།
།རང་དུ་བརྟུས་ནས་བསྐྱུ་བའི་ཟོག་པོ་ནི།
།ཞི་མ་བདག་འཇིན་འདི་ཡིན་ཐེ་ཚོམ་མེད།

Since this is the way things are,
I've finally realized
Just who my enemy is.
I've caught the thief who lay in wait
And deceived me with his trap.
He's a masquerader fooling others,
And fooling himself as well.
I see it now!
He's the habit I have
Of grasping to myself,
And of this there can be no doubt.

།ད་ནི་ལས་ཀྱི་མཚན་ཆ་ཁྱད་ལ་བསྐྱོར།
།ཁྱོས་པའི་རྩལ་གྱིས་ལན་གསུམ་ཁྱད་ལ་བསྐྱོར།

།བདེན་གཉིས་ཞབས་བབྱད་ཐབས་ཤེས་སྟུན་མིག་གདངས།
།སྟོབས་བཞིའི་མཆེ་བ་གཙོགས་པ་དབྱ་ལ་བསྟུན།

Now let's see the wheel of knives,
Of karma, cut his skull!
O Angel of Wrath,
Now cut his skull, cut thrice!
Stand like a god on widespread legs,
A knowledge of two truths;
Stare in hatred with two eyes,
Of method, and of wisdom;
Open your jaws and show your fangs,
Four powers of confession,
Sink them deep within the flesh
Of this, my hated foe.

།དབྱ་བོ་གཟིར་བའི་རིག་སྒྲགས་རྒྱལ་བོ་ལ།
།འཁོར་བའི་ནགས་སྟུ་རང་དབང་མ་མཆིས་པར།
།ལས་ཀྱི་མཚོན་ཆ་ཐོགས་ནས་རྒྱག་བྱེད་པ།
།བདག་འཛིན་འགོང་བོ་ཞེས་པའི་གདུག་རྩུབ་ཅན།
།རང་གཞན་འཕྱང་དུ་འཇུག་པའི་དམ་ཉམས་བྲུག །

I call on the King of the secret knowledge
And secret words that work
To torture all these enemies.
There is no freedom here in the woods
Of the vicious circle of life.
Take up in your hands the wheel of knives,
Take up the wheel of karma,
Speed to the side of my foe,
The cruel one, evil demon that he is,
This grasping to myself,
Broken vows and promises,
Waster of my life and others,
Go and fetch him here.

།ཁྱུ་ཅིག་ཁྱུ་ཅིག་ཁྱོ་བོ་གཤེན་ཇི་གཤེད།
།རྩྱུ་ཅིག་རྩྱུ་ཅིག་དགྲ་བདག་སྤྱིང་ལ་བསྐྱུན།
།འཕྱང་བྱེད་རྟོག་པའི་མགོ་ལ་ཆེམས་སེ་ཆེམས།
།དགྲ་བདག་གཤེད་མའི་སྤྱིང་ལ་སྒྲ་ར་ཡ།

Fetch him, bring him,
Lord of Anger, Lord of Death;
Strike, strike now,
Strike this highest foe in his heart;
With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

།ཁྱུ་ཁྱུ་ཡི་དམ་ཆེན་པོ་རྩྱུ་ལ་བསྐྱེད།
།ཇི་ཇི་དགྲ་བོ་འདི་ནི་དམ་ལ་ཐོགས།
།ཕུ་ཕུ་འཆིང་བ་ཐམས་ཅད་བསྐྱུ་ལ་དུ་གསོལ།
།བཤེག་བཤེག་འཛིན་པའི་མདུད་པ་བཅད་དུ་གསོལ།

Huung huung!
Mighty Angel, show your mystic power.
Dza dza!
Force the enemy to swear his allegiance.
Phet phet!
Break I beg you all my chains.
Break and smash!
Cut the ties that make me grasp.

འཁྱུར་བྱོན་ཡི་དམ་ཁྱོ་བོ་གཤེན་ཇེ་གཤེད།
 འཁོར་བར་ལས་ཀྱི་འདམ་ཇུབ་སྒྲོར་བ་ཡི།
 ལས་དང་ཉོན་མོངས་དུག་ལྡེའི་རྒྱལ་པ་འདི།
 ང་ལྟ་ཉིད་དུ་ཤིག་ཤིག་དབྱལ་དུ་གསོལ།

Come to me, Angel of Wrath, Lord of Death;
 Take this pitiful sack filled with five poisons,
 Mired by the force of karma and afflictions
 In this filth of the vicious circle of life;
 Come, I beg you, come right now,
 And rip this bag to shreds.

འདྲ་སོང་གསུམ་དུ་སྒྲུག་ལ་བསྒྲུལ་གུར་གུང་།
 བྱེད་མི་ཤེས་པར་རྒྱུ་ལ་རྒྱག་པ་ཡི།
 ལུང་བྱེད་རྟོག་པའི་མགོ་ལ་ཆེམས་སེ་ཆེམས།
 ང་གྲ་བདག་གཤེད་མའི་སྣིང་ལ་སྒྲར་ཡ།

He would escort me
 To the terrors of the three lower realms;
 I don't know enough to be afraid of him,
 I run to the things that would take me there.
 With the roar of hell
 Smash now the skull
 Of my misperceptions,
 The ones who have wasted my life;
 Bring your death
 To the heart of this butcher,
 My greatest enemy.

སྣིད་འདོད་ཆེ་ལ་དེ་རྒྱུ་ཚོགས་མི་གསལ།
 སྒྲུག་སྒན་རྒྱུང་ལ་འདོད་ནག་རྒྱུ་སེམས་ཆེ།

ལྷུང་བྱེད་རྟོག་པའི་མགོ་ལ་ཆེམས་སེ་ཆེམས།

ཁྲ་བདག་གཤེད་མའི་སྒྲིང་ལ་སྒྲ་ར་ཡ།

He chases after happiness
But knows nothing of how
To make it come.
The slightest unpleasant thing
Is unbearable to him,
And at the same time he's full
Insatiable
Wanting all the wrong things.
With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

འདོད་ཐག་ཉི་ལ་སྒྲུབ་ལ་བརྩོན་འགྲུས་རྒྱུང་།

བྱུ་བྱེད་མང་ལ་གང་ཡང་མཐར་མི་འབྲུལ།

ལྷུང་བྱེད་རྟོག་པའི་མགོ་ལ་ཆེམས་སེ་ཆེམས།

ཁྲ་བདག་གཤེད་མའི་སྒྲིང་ལ་སྒྲ་ར་ཡ།

He's quick to want
And slow to work,
He does everything
And finishes nothing.
With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

།གསར་འགྲོགས་ཆེ་ལ་ཁྲིལ་གཞུང་ཕྱི་ཐག་རྒྱུང་།

།སྒྲོ་འདུན་ཆེ་ལ་རྒྱ་འཕྲོག་ཆོལ་སྒོ་རེམ།

།ཕུང་བྱེད་རྟོག་པའི་མགོ་ལ་ཆེམས་སེ་ཆེམས།

།དགྲ་བདག་གཤེད་མའི་སྒྲིང་ལ་སྒྲ་ར་ཡ།

He's quick to make new friends
And slow to show consideration
To the ones he has.
His aspirations
Are limited to food,
And he's ready on a moment's notice
To steal, to covet,
To fly into a fury.
With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

།ཁ་བསག་གཞོགས་སྒྲོང་མཁས་ལ་ཞི་ཕྱག་ཆེ།

།བསྐྱ་བསོག་རེམ་ལ་ཡོད་ཀྱང་སེར་སྒྲས་བཅིངས།

།ཕུང་བྱེད་རྟོག་པའི་མགོ་ལ་ཆེམས་སེ་ཆེམས།

།དགྲ་བདག་གཤེད་མའི་སྒྲིང་ལ་སྒྲ་ར་ཡ།

He's a master at trying to get things
Out of others
Through flattery and sweet hints,
But he still talks bad
About everyone.
He's ready in a minute
To make a buck,
But he's so cheap
That what he has

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Is glued to his pockets.
With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

ཀླན་ལ་བྱས་པ་རྒྱུ་ལ་སྤྱག་ཡུས་ཆེ།
རང་ལ་བྱིར་བ་མེད་པ་རྩམ་པོ་ཆེ།
ཡུང་བྱེད་རྟོག་པའི་མགོ་ལ་ཆེམས་སེ་ཆེམས།
དབྱ་བདག་གཤེད་མའི་སྣང་ལ་སྤྲ་ར་ཡ།

He makes a great show
Of the troubles he takes
To help others in some
Insignificant way;
At the same time he's dying
For a way to help himself
Without any trouble at all.
With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

སློབ་དཔོན་མང་ལ་དམ་ཚིག་བྱུར་ཤེས་རྒྱུ་།
སློབ་མ་མང་ལ་ཕན་འདོགས་སྐྱུང་རན་རྒྱུ་།
ཡུང་བྱེད་རྟོག་པའི་མགོ་ལ་ཆེམས་སེ་ཆེམས།
དབྱ་བདག་གཤེད་མའི་སྣང་ལ་སྤྲ་ར་ཡ།

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He has lots of big Lamas
And lots of inability
To keep any of the pledges
That they give him.
He has lots of students
Following him,
And lots of inability
To give them any real help
When they need it.
With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

།ཁས་སྒྲངས་ཆེ་ལ་ཕན་པའི་ཉམས་ལེན་རྒྱུང་།

།སྒྲན་པ་ཆེ་ལ་བདག་ས་ན་ལྟ་འདྲིས་བྲིལ།

།ཕུང་བྱེད་རྟོག་པའི་མགོ་ལ་ཆེམས་སེ་ཆེམས།

།དགྲ་བདག་གཤེད་མའི་སྒྲིང་ལ་སྒྲ་ར་ཡ།

He's sworn himself
To every great deed
And actually accomplished
Practically nothing
That is any help to others.
He's famous,
But if you look closely
The angel was kidnapped
By a devil.
With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

།ཐོས་སྒྲུ་རྒྱ་ལ་སྤོང་སྒྲིད་བད་ཁམ་ཆེ།
 །ལུང་རྒྱ་རྒྱ་ལ་མི་རྟོག་དགུ་ལ་རྟོག་
 །ལུང་བྱེད་རྟོག་པའི་མགོ་ལ་ཆེམས་སེ་ཆེམས།
 །དགྲ་བདག་གཤེད་མའི་སྤྱིང་ལ་སྤྱུ་ར་ཡ།

The breadth of his spiritual learning
 Is about zero,
 But his talk is big,
 And meaningless.
 The breadth of his spiritual study
 Is about zero,
 But still he's had
 A million realizations,
 Of realizing nothing.
 With the roar of hell
 Smash now the skull
 Of my misperceptions,
 The ones who have wasted my life;
 Bring your death
 To the heart of this butcher,
 My greatest enemy.

།འཁོར་གཡོག་མང་ལ་འཁྱུར་མཁན་སུ་ཡང་མེད།
 །དཔོན་པོ་མང་ལ་རྒྱབ་བསྟེན་མགོན་དང་བྲལ།
 །ལུང་བྱེད་རྟོག་པའི་མགོ་ལ་ཆེམས་སེ་ཆེམས།
 །དགྲ་བདག་གཤེད་མའི་སྤྱིང་ལ་སྤྱུ་ར་ཡ།

He has many attendants
 Following in his wake,
 And not one who takes any responsibility.
 He has many princely sponsors
 But not one he can count on to help,
 No one to support him.
 With the roar of hell
 Smash now the skull

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Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

།གོ་ས་མཐོ་ལ་ཡོན་ཏན་འདྲི་བས་རྒྱུད།
།སྒྲ་མ་ཆེ་ལ་ཆགས་སྒྲུང་བདུད་ལས་རྩུབ།
།ཕུང་བྱེད་རྟོག་པའི་མགོ་ལ་ཆེམས་སེ་ཆེམས།
།དབྱ་བདག་གཤེད་མའི་སྣིང་ལ་སྒྲ་ར་ཡ།

He holds the highest of positions,
And has less qualification
Than the devil himself.
He is a high holy Lama,
But his anger and desire
Are crueller than any demon's.
With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

།ལྷ་བ་མཐོ་ལ་སྟོན་པ་བྱི་ལས་ངན།
།ཡོན་ཏན་མང་ལ་གཞི་མ་རྒྱུང་ལ་ཤོར།
།ཕུང་བྱེད་རྟོག་པའི་མགོ་ལ་ཆེམས་སེ་ཆེམས།
།དབྱ་བདག་གཤེད་མའི་སྣིང་ལ་སྒྲ་ར་ཡ།

His philosophy is exquisite,
And the way he lives his life
Is worse than any dog's.
The fine outer qualities

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That you see are many,
But the inside core
Has gone to rot.
With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

ཁྱིའདོད་ཐམས་ཅད་རང་གི་ཕུགས་སུ་ཞུགས།
ཁག་ཡོགས་སྒྲོར་ཐམས་ཅད་དོན་མེད་བཞད་གད་བྱེད།
ཡུང་བྱེད་རྟོག་པའི་མགོ་ལ་ཆེམས་སེ་ཆེམས།
འདྲུ་བདག་གཤེད་མའི་སྒྲིང་ལ་སྒྲ་ར་ཡ།

He cherishes great hopes and plans
Deep within his heart;
The people around him waste their time
In meaningless amusements.
With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

འདྲར་སྒྲིག་གྲོན་ནས་བསྐྱང་སྒྲོབ་འདྲེ་ལ་ཞུ།
སྒྲོམ་པ་སྒྲངས་ནས་སྒྲོད་ལམ་བདུད་དང་བསྐྱུན།
ཡུང་བྱེད་རྟོག་པའི་མགོ་ལ་ཆེམས་སེ་ཆེམས།
འདྲུ་བདག་ཐེལྲེག་ཤེད་མའི་སྒྲིང་ལ་སྒྲ་ར་ཡ།

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He dons his saffron robes
And goes to the devil for refuge;
He swears to sacred vows
And acts like an unholy demon.
With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

ཁད་སྒྲིད་ལྷ་ཡིས་བྱིན་ནས་སྤྲུག་འདྲེ་མཆོད།
འདྲེན་པ་ཆོས་ཀྱིས་བྱས་ནས་དགོན་མཆོག་བསྐྱུ།
ཡུང་བྱེད་རྟོག་པའི་མགོ་ལ་ཆེམས་སེ་ཆེམས།
དབྱ་བདག་གཤེད་མའི་སྒྲིང་ལ་ལྷ་ར་ཡ།

Happiness is a gift of the angels,
But he makes his offerings
To evil spirits of pain.
Guidance comes from the Dharma itself,
But he cheats the Triple Gem.
With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

རྟོག་རྟུ་དགོན་པ་བསྐྱེན་ནས་གཡང་བས་བྱིར།
དམ་ཆོས་གཙུག་ལག་ལྷས་ནས་མོ་བོན་སྒྲིང་།
ཡུང་བྱེད་རྟོག་པའི་མགོ་ལ་ཆེམས་སེ་ཆེམས།
དབྱ་བདག་གཤེད་མའི་སྒྲིང་ལ་ལྷ་ར་ཡ།

He takes up permanent residence
In a monastery
And his mind is permanently
Wandering somewhere else.
He receives holy teachings
In the scriptures,
Then wastes his time
In fake fortune-telling
And spiritual quackery.
With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

།ཚུ་བློ་སྒྲིམས་ཐར་ལམ་བོར་ནས་པ་བྱིམ་འདྲི།

།བདེ་སྐྱིད་རྒྱ་ལ་འཕོ་ནས་སྐྱུག་ལ་བསྐྱུག།

༥༣ རྒྱུང་བྱེད་རྟོག་པའི་མགོ་ལ་ཆེས་ས་སེ་ཆེས་ས།

།དགྲ་བདག་གཤེད་མའི་སྒྲིང་ལ་སྒྲུ་ར་ཡ།

He throws away the idea
Of living an ethical life,
The way to freedom itself,
And instead settles down
In the house where he grew up;
His happiness is swept downstream
While he goes chasing pain.
With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

།ཐར་པའི་འཕྱག་རྒྱུ་ལོ་ནས་ས་མཐའ་འགྲིམ།

།མི་ལུས་རིན་ཆེན་རྟེན་ནས་དབྱུང་ཁམས་བསྐྱབ།

།ཡུང་བྱེད་རྟོག་པའི་མགོ་ལ་ཆེམས་སེ་ཆེམས།

།དབྱ་བདག་གཤེད་མའི་སྤིང་ལ་སྒྲ་ར་ཡ།

On the very threshold of freedom
He turns and wanders off
Somewhere in the boondocks.
He finally stumbles across
The precious jewel of a human life
And uses it to travel to hell.
With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

།ཆོས་ཀྱི་འགྱུར་བྱེད་བཞག་ནས་ཆོང་ཁི་བསྐྱབ།

།སྒྲ་མའི་ཆོས་གྲ་བཞག་ནས་གོང་ཡུལ་འགྲིམ།

།ཡུང་བྱེད་རྟོག་པའི་མགོ་ལ་ཆེམས་སེ་ཆེམས།

།དབྱ་བདག་གཤེད་མའི་སྤིང་ལ་སྒྲ་ར་ཡ།

He drops his investment in the Dharma,
That pays a million-fold,
And runs to chase the other profits
Of the business world.
He leaves behind the garden of learning
At the side of his Lama
And runs instead to town.
With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;

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Bring your death
To the heart of this butcher,
My greatest enemy.

།རང་གི་རང་འཆོ་བཞག་ནས་འདྲ་སྒོ་འཕྲོག།
།རང་གི་པ་ཟས་བཞག་ནས་གཞན་ལ་རྒྱ།
།ཡུང་བྱེད་རྟོག་པའི་མགོ་ལ་ཆེམས་སེ་ཆེམས།
།དབྲ་བདག་གཤེད་མའི་སྒྲིང་ལ་ལྷ་ར་ཡ།

He could learn to feed himself forever,
But he drops it
And lives off taking money
Meant for the Dharma instead.
He could have dinner in his father's house,
But he drops it
And steals things from others.
With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

།ཅི་མ་སྒྲོམ་སྒྲན་རྒྱུང་ལ་མངོན་ཤེས་རྟོ།
།ལམ་སྒྲ་མ་ཟེན་དོན་མེད་རྒྱུང་པ་མགྲོགས།
།ཡུང་བྱེད་རྟོག་པའི་མགོ་ལ་ཆེམས་སེ་ཆེམས།
།དབྲ་བདག་གཤེད་མའི་སྒྲིང་ལ་ལྷ་ར་ཡ།

It's amazing! He has no patience
To do his meditation,
But somehow he's already gained
An advanced form of clairvoyance.
He's failed to take the very first step

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On the path itself,
But he's reached the mystical power
To move himself miles in minutes.
With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

ཤམ་པར་བསྐབ་ན་སྤང་སེམས་དག་རུ་འཇིན།
མགོ་བསྐྱོར་བསྐྱུ་ན་སྤིང་མེད་དེན་དུ་གཞོ།
ཡུང་བྱེད་རྟོག་པའི་མགོ་ལ་ཆེམས་སེ་ཆེམས།
དག་བདག་གཤེད་མའི་སྤིང་ལ་སྤྱ་ར་ཡ།

If you give him some advice from the heart
Truly meant to help him,
He turns on you as enemy, in anger;
But if you mislead him
With some sweet talk, he lavishes you
With gratitude for the nothing you gave.
With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

ནང་མིར་བརྟེན་ན་སྤིང་གཏམ་དག་ལ་འཆད།
ཤེབས་པར་འགྲོགས་ན་བྲེལ་མེད་སྤོ་སྤིང་རྒྱ།
ཡུང་བྱེད་རྟོག་པའི་མགོ་ལ་ཆེམས་སེ་ཆེམས།
དག་བདག་གཤེད་མའི་སྤིང་ལ་སྤྱ་ར་ཡ།

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If you take him into your confidence,
He tells your innermost secrets
To all of those who hate you.
If you get too intimate with him,
He shamelessly relieves you
Of your pants and shirt.
With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

།ཀོ་ལོང་དམ་ལ་རྣམ་རྟོག་སྤྱོད་པས་རགས།
།འགྲོགས་པར་དཀའ་ལ་བཤིངན་རྒྱན་དུ་སྤང་།
།ཕུང་བྱེད་རྟོག་པའི་མགོ་ལ་ཆེམས་སེ་ཆེམས།
།དབྲ་བདག་གཤེད་མའི་སྣིང་ལ་སྒྲ་ར་ཡ།

His temper is short,
And his mind is filled
With negative doubts of others.
It's hard to be around him,
And his heart is dark,
All day.
With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

།བཅོལ་ན་མི་ཉན་ལྟོག་ན་གཞོད་པ་བསྐྱེལ།
།བསྐྱེན་ན་མི་འདུད་རྒྱང་ན་ཚོད་པ་འཆང་།

ལྷུང་བྱེད་རྟོག་པའི་མགོ་ལ་ཆེམས་སེ་ཆེམས།

འདྲ་བདག་གཤེད་མའི་སྒྲིང་ལ་སྒྲ་ར་ཡ།

If you slip up with him,
He says something unpleasant
And finds ways to hurt you
Behind your back.
If you get too close to him,
He shows you his lack of respect;
If you get some distance from him,
He attacks you from afar.
With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

འགའ་སྒྲོ་མི་བདེ་རྟག་པར་འགྲོགས་པར་དགའ།

ཤོག་ཐུག་མང་ལ་རྟག་ཏུ་འཛིན་པ་དམ།

ལྷུང་བྱེད་རྟོག་པའི་མགོ་ལ་ཆེམས་སེ་ཆེམས།

འདྲ་བདག་གཤེད་མའི་སྒྲིང་ལ་སྒྲ་ར་ཡ།

Having a discussion with him
Is an unpleasant experience;
He's always difficult to be around.
He has all these plans
Of how to hurt others,
And he never forgets a wrong.
With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

མཐོ་དམན་ཆེ་ཞིང་དམ་པ་དག་རུ་འཛིན།
འདོད་ཆགས་ཆེ་བས་གཞོན་ནུ་དང་དུ་ལེན།
ཡུང་བྱེད་རྟོག་པའི་མགོ་ལ་ཆེམས་སེ་ཆེམས།
དག་བདག་གཤེད་མའི་སྡིང་ལ་སྒྲ་ར་ཡ།

He's acutely aware of your status,
And he feels as though those people
Who are truly spiritual are his foes.
He is full of thoughts of desire,
And so happily takes himself
To those in the bloom of youth.
With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

སྤྱི་ཐག་ཐུང་བས་སྒྲར་འགྲོགས་རྒྱུད་དུ་འཕེན།
གསར་འགྲོགས་ཆེ་བས་ཀུན་ལ་ཁ་བྲོད་གཏིང་།
ཡུང་བྱེད་རྟོག་པའི་མགོ་ལ་ཆེམས་སེ་ཆེམས།
དག་བདག་གཤེད་མའི་སྡིང་ལ་སྒྲ་ར་ཡ།

His ability to sustain a relationship
Is limited, so he leaves
His old friends far behind.
He chases after new friends,
Makes all of them big promises,
And doesn't help anyone much.
With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

མངོན་ཤེས་མེད་པས་རྩོན་དང་དུ་ལེན།
སྒྲིང་ཇེ་མེད་པས་སྒྲོ་གཏད་སྒྲིང་ལ་བྲབ།
ཡུང་བྱེད་རྟོག་པའི་མགོ་ལ་ཆེམས་སེ་ཆེམས།
དབྱ་བདག་གཤེད་མའི་སྒྲིང་ལ་སྒྲ་ར་ཡ།

He has no clairvoyance,
So he gets by with made-up lies;
He has no compassion,
So his attention is fixed on himself.
With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

ཐོས་པ་རྒྱུད་ལ་ཀུན་ལ་སྒྲར་ཆོད་བྱེད།
ལུང་བརྒྱ་རྒྱུད་བས་ཡོངས་ལ་ལོག་ལྟ་སྒྲི།
ཡུང་བྱེད་རྟོག་པའི་མགོ་ལ་ཆེམས་སེ་ཆེམས།
དབྱ་བདག་གཤེད་མའི་སྒྲིང་ལ་སྒྲ་ར་ཡ།

His learning is little,
So he's an impediment to all;
His study of scripture too is small,
So he has wrong ideas
About just about everything.
With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

ཁགས་སྤང་གོམས་པས་གཞན་ཕྱོགས་ཡོངས་ལ་སློང།

ཕྱག་དོག་གོམས་པས་གཞན་ལ་སློ་སྐྱར་འདེབས།

ཕུང་བྱེད་རྟོག་པའི་མགོ་ལ་ཆེམས་སེ་ཆེམས།

དགྲ་བདག་གཤེད་མའི་སྒྲིང་ལ་སྒྲ་ར་ཡ།

He has trained himself
To be a master
In liking and disliking,
And so he speaks badly
Of everyone else.
He has trained himself
To be a master
In the art of jealousy,
And so he puts down
Other people.
With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

སློབ་གཉེར་མ་བྱས་རྒྱ་ཆེན་བྱེད་དུ་གསོད།

སྒྲ་མ་མི་བསྒྲེན་ལུང་ལ་སློད་པ་བྱེད།

ཕུང་བྱེད་རྟོག་པའི་མགོ་ལ་ཆེམས་སེ་ཆེམས།

དགྲ་བདག་གཤེད་མའི་སྒྲིང་ལ་སྒྲ་ར་ཡ།

He has no great
Desire for spiritual learning,
And so he disregards
Those who have great knowledge.
He doesn't know how
To relate to his Lama,
So he says bad things

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About what
The holy books say.
With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

།སྤྱི་སྤྱི་མི་འཆད་རང་བཟོ་རྩོན་དུ་བསྒྲིག།
།དག་སྒྲུང་མ་འབྲོངས་ལབ་ཆད་འབའ་ཤར་སྒྲ།
།ཡུང་བྱེད་རྟོག་པའི་མགོ་ལ་ཆེམས་སེ་ཆེམས།
།དབྱ་བདག་གཤེད་མའི་སྤྱིང་ལ་སྒྲ་ར་ཡ།

He doesn't teach the scriptures,
Instead he concocts
Some fake thing of his own.
He hasn't trained himself
To see the world as pure,
So he always has to exaggerate.
With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

།ཆོས་མིན་ལས་ལ་སྤྱིད་པར་མི་བྱེད་པར།
།ལེགས་བཤད་ཡོངས་ལ་སྒྲུན་འབྲིན་སྒྲ་ཆོགས་གཏོང་།
།ཡུང་བྱེད་རྟོག་པའི་མགོ་ལ་ཆེམས་སེ་ཆེམས།
།དབྱ་བདག་གཤེད་མའི་སྤྱིང་ལ་སྒྲ་ར་ཡ།

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He doesn't know enough
To attack those ways of living
That contradict the Dharma;
Instead he thinks up a thousand reasons
Why exquisite sacred words
Must all be something mistaken.
With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

། རྩོམ་ཆེན་གནས་ལ་ངོ་ཚར་མི་འཛིན་པར།
། རྩོམ་ཆེན་ལ་ངོ་ཚར་ཆོས་ལོག་འཛིན།
། རྩུང་བྱེད་རྟོག་པའི་མགོ་ལ་ཆེམས་སེ་ཆེམས།
། དབྱ་བདག་གཤེད་མའི་སྒྲིང་ལ་ལྷ་ར་ཡ།

He doesn't feel at all ashamed
In situations that call for shame,
And yet he feels embarrassed when
He's doing something he should.
With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

། བྱས་ན་རུང་བ་གཅིག་ཀྱང་མི་བྱེད་པར།
། མི་རིགས་བྱ་བ་ཐམས་ཅད་བྱེད་པ་ཡིས།
། རྩུང་བྱེད་རྟོག་པའི་མགོ་ལ་ཆེམས་སེ་ཆེམས།
། དབྱ་བདག་གཤེད་མའི་སྒྲིང་ལ་ལྷ་ར་ཡ།

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He never does a single thing
Of those things that he should,
He always does all of those things
That he should never have.
With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

ཁྱེ་མ་བདག་ལྷའི་འགོང་པོ་འཇོམས་མཛད་པའི།
ཁབ་ཅེ་གཤེགས་ཆེས་ཀྱི་སྐྱེ་མངའ་མཐུ་སྟོབས་ཅན།
ཁབ་ཅེ་མིད་ལས་ཀྱི་མཚན་ཆ་དབྱུག་ཐོ་ཅན།
ཁྱེ་ཆོས་མིད་པར་ཁྲད་ལ་ལན་གསུམ་བསྐྱོར།

Come now
You of mystic might,
Lord of the body of emptiness,
Being of bliss who shatters
This hateful evil demon
Of grasping to some "self."
With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

རྒྱུ་མཐུ་སྟོབས་ཆེན་པོས་དབྱེ་འདི་བསྐྱེལ་དུ་གསོལ།
ཤེས་རབ་ཆེན་པོས་རྟོག་ངན་གཞོམ་དུ་གསོལ།
སྒྲིང་ཇེ་ཆེན་པོས་ལས་ལས་སྐྱབ་དུ་གསོལ།
ངེས་པར་བདག་ནི་བརྒྱུག་པར་མཛད་དུ་གསོལ།

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Come with mighty wrath
And make blood sacrifice of my foe.
Come with mighty wisdom
And destroy my wrong ideas.
Come with mighty compassion
And shelter me from my karma.
Come I beg you, obliterate
With finality this "self."

།འཁོར་བ་པ་ལ་དུཁ་ཅི་མཆིས་པ།
།བདག་འཛིན་འདི་ལ་ངེས་པར་དཔུང་དུ་གསོལ།
།གང་ལ་ཉོན་མོངས་དུག་ལྔ་ཅི་མཆིས་པ།
།རིགས་མཐུན་འདི་ལ་ངེས་པར་དཔུང་དུ་གསོལ།

Take all the pain of the entire world
And lay it at the doorstep
Of the one whose fault
That all of it really is:
This tendency that I have
Of grasping to my self.
And lay upon his doorstep too
Every single mental affliction
Every single one of those five
Poisons of the mind
That any single living being
Has within their heart.

།འདི་ལྟར་ཉིས་པའི་རྩ་བ་མ་ལུས་པ།
།ཐེ་ཚོམ་མེད་པར་རིགས་པས་ངོས་ཟེན་གྱང་།
།ད་དུང་འདི་ཡི་ཁ་འཛིན་ཤགས་འདེབས་ན།
།འཛིན་མཁན་དེ་ཉིད་བརྟག་པར་མཛད་དུ་གསོལ།

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And so I have used the art of reasoning
To learn with certainty
Who it is that lies behind
Every problem in my life.
And if by chance he should arise
Once more and come to struggle,
To convince me of his view,
Then I beg you come and lay him to waste
In the middle of his eloquence.

།དེ་ནི་ལེ་ལན་ཐམས་ཅད་གཅིག་ལ་གདའ།
།སྒྲི་བོ་ཡོངས་ལ་བཀའ་དྲིན་ཆེ་བར་བསྒོམ།
།གཞན་གྱི་མི་འདོད་རང་གི་རྒྱུད་ལ་སྤངས།
།བདག་གི་དག་ཅུ་འགྲོ་བ་ཡོངས་ལ་བསྒོ།

And so all the blame there could ever be
Belongs to him, and him alone.
Think of the kindness that every living creature around you shows to you.
Pray that you could take upon yourself the problems of every living thing.
Take every good thing you have ever done and offer it to their happiness.

།དེ་ལྟར་འགྲོ་བ་གཞན་གྱི་སྒོ་གསུམ་གྱིས།
།དུས་གསུམ་བགྱིས་པ་བདག་གིས་སྤངས་པ་ཡི།
།མ་བྱ་དུག་གི་མདོངས་དང་ལྡན་པ་ལྟར།
།ཉོན་མོངས་བྱང་རྒྱུ་གྲོགས་སུ་འགྱུར་བར་ཤོག།

So now may I take upon myself
All the bad karma committed by others
In the past, and now, and in the future,
In their thoughts or words or deeds.
Help me be a peacock
With all those exquisite designs
The colors that come from poison,
Woven into her feathers;

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Let me turn my mental afflictions
Into opportunities
For reaching Buddhahood.

ཁདག་གི་དག་ཅ་འགྲོ་ལ་སྒྱིན་པ་ཡིས།
བྱ་རོག་དྲག་ཟོས་སྒྲིན་གྱིས་གསོས་པ་ལྟར།
སྒྲིབ་ཡོངས་ཀྱི་ཐར་པའི་སྒོག་བཟུང་ནས།
ཁད་གཤེགས་སངས་རྒྱས་སྐུར་དུ་ཐོབ་པར་ཤོག།

By giving away the store of goodness
Within me to others like this,
May all of them be cured,
Like crows that have eaten poison
But taken then medicine herbs.
May I thus save the life
Of their freedom for every being,
And may they quickly reach
The state of a being of bliss,
The enlightenment of a Buddha.

ནམ་ཞིག་བདག་དང་ཕ་མར་གྱུར་པ་ནམས།
འོག་མིན་གནས་སུ་བྱང་རྒྱལ་མ་ཐོབ་བར།
འགྲོ་བ་དྲག་དུ་ལས་གྱིས་འབྲམས་ན་ཡང་།
ཕན་རྒྱན་གཅིག་སེམས་གཅིག་གིས་འཇིན་པར་ཤོག།

And for whatever time remains
In the days before myself
And those who are my parents
Have reached our enlightenment
In the Heaven Below No Other,
May all of us as we wander together,
Driven by karma through six worlds,
Love and cherish one another,
Love and cherish each other as one.

།དེ་ཆེ་འགྲོ་བ་གཅིག་གི་དོན་དུ་ཡང་།
།ངན་སྲིང་གསུམ་དུ་བདག་གིས་ཡོངས་ཞུགས་ནས།
།སེམས་དཔའ་ཆེན་པོའི་སྡོད་པ་མ་ཉམས་པར།
།ངན་སྲིང་སྟུག་བསྐྱེད་བདག་གིས་དྲོངས་པར་ཤོག།

And in those days as well may I find
The strength to dwell alone
Within the three realms of misery
If this would be of service
To a single other being.
May I find the strength
To never give up
This bodhisattva behavior,
May I draw into my being
The suffering all those feel
In the three lower realms of pain.

།དེ་མ་ཐག་ཏུ་དཔྱུལ་བའི་བསྐྱེད་མ་ཉམས།
།བདག་ལ་སླ་མའི་འདུ་ཤེས་སྐྱེས་གྱུར་ནས།
།མཚོན་ཆ་དག་ཀྱང་མེ་ཏོག་ཆར་དུ་གྱུར།
།གཞོན་པ་མེད་པར་ཞི་བདེ་འཕེལ་བར་ཤོག།

And in the very moment after
I arrive in the realms of hell,
May the hellguards look upon me
And see their holy Lama;
May the rain of weapons they release upon me
Turn to a shower of blooms before they land;
May I stand untouched,
May peace and bliss then
Spread throughout my heart.

།དན་སོང་བ་ཡང་མངོན་ཤེས་གཟུངས་ཐོབ་ནས།

།ལྷ་མིའི་ལུས་སྒྲངས་བྱང་རྒྱུ་སེམས་བསྐྱེད་དེ།

།བདག་གིས་དྲིན་ལན་ཆོས་ཀྱིས་གཞོ་བར་ཤོག།

།བདག་ལ་སྤྲ་མར་བཟུང་ནས་བསྐྱེད་པར་ཤོག།

And then too may those beings tortured
There in the three lower realms
Achieve the powers of clairvoyance
And of sacred secret spells.
May their bodies suddenly transform into
Those of humans and deities;
And suddenly may their minds
Be filled with the Wish for enlightenment.
In this moment may I repay their kindness
With the gift of the holy Dharma;
May they take me as their Lama,
And commit themselves to my care.

།དེ་ཆོ་མཐོ་རིས་འགྲོ་བ་ཐམས་ཅད་ཀྱང་།

།བདག་དང་མཚུངས་པར་བདག་མིང་རབ་བསྐྱོམས་ནས།

།སྲིད་དང་ཞི་བ་རྣམ་པར་མི་རྟོག་པར།

།མཉམ་པ་ཉིད་དུ་ཉིང་འཛིན་བསྐྱོམ་པར་ཤོག།

།མཉམ་པ་ཉིད་དུ་རང་ངོ་འཕྲོད་པར་ཤོག།

And in this moment too
May every single being
Within the three higher realms
Begin to meditate
On the emptiness of a self
Just as I do, my-self.
May they never feel the slightest urge
For the extremes of this vicious circle
Or a lower, personal peace.

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May they be with me, and may we together
Perfect our meditation.
May they be with me, and may we together
Find our real nature.

།དེ་ལྟར་བྱས་ན་དག་འདི་ཚམས་པར་འགྱུར།
།དེ་ལྟར་བྱས་ན་རྣམ་རྟོག་ཚམས་འགྱུར་ཏེ།
།མི་རྟོག་ཡི་ཤེས་བདག་མེད་བསྐྱེད་འགྱུར་ཏེ།
།གཟུགས་སྐྱུ་འབྱས་ཅི་སྟེ་ཐོབ་མི་འགྱུར།

If you and I can do this together,
The foe will be defeated.
If you and I can do this together,
Our misconceptions will be destroyed.
And we will meditate together
On the wisdom that sees no self;
And we will both together attain
What brings us the body of voidness.

།ཀ་ཡི་དེ་དག་ཐམས་ཅད་རྟོན་འབྲེལ་ཡིན།
།རྟོན་འབྲེལ་རྟོགས་པ་རང་ཚུགས་མེད་པ་ཡིན།
།ཕར་བསྐྱུར་ཚུར་བསྐྱུར་བརྟན་སྒྲིལ་སྐྱུ་མ་ཡིན།
།འགལ་མི་བཞིན་དུ་སྒྲིལ་བའི་གཟུགས་བརྟན་ཡིན།

Think now, everything we see
Is something that happens from something else.
Understanding that everything comes
From something else
Is to see that nothing exists by itself alone.
Things come,
Things go,
But nothing is what it seems,
Everything is an illusion.
The face in a mirror
Is no face itself;

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When you spin a burning stick
And see a solid crimson circle
It's only as real as an image
Seen in a looking glass.

ཁྱུ་ཤིང་བཞིན་དུ་སྒྲིག་ལ་སྒྲིང་བོ་མེད།
ཁྱུ་སྒྲིག་བཞིན་དུ་བདུད་ནས་འཛིག་པ་མིན།
སྒྲིག་སྒྲིག་བཞིན་དུ་རྒྱང་ནས་མཛེས་པ་ཡིན།
མེ་ལོང་གཟུགས་བརྟན་ལྟ་བུར་བདེན་བདེན་འདྲ།
སྒྲིན་དང་ན་བུན་བཞིན་དུ་སྒྲོད་སྒྲོད་འདྲ།

Life is like a stick of bamboo;
Its inner essence is nothing.
The things around us are like a morning mist;
When you come up close enough,
There's nothing you could touch.
The world is like a desert mirage,
Lovely, but only from afar.
It all seems real, so very real,
Like a face within a mirror.
It all seems solid, so very solid,
Like a cloud or a bank of fog.

ཁྱེད་བདག་གཤེད་མ་འདི་ནི་དེ་བཞིན་དུ།
ཡོད་ཡོད་འདྲ་སྟེ་ནམ་ཡང་ཡོད་མ་ཡིན།
བདེན་བདེན་འདྲ་སྟེ་གང་དུ་འང་བདེན་མ་བྱེད།
སྒྲིང་སྒྲིང་འདྲ་སྟེ་སྒྲིང་ཡུལ་ལས་འདས།

This butcher, my ultimate enemy,
Is exactly the same as well.
He seems to be there, he so much
Seems to be there,
But no one is there at all.

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He seems to be real, so very real,
But nothing is real at all.
Everything seems to be happening here,
It so much seems to be happening here,
But nothing is what I made it to be,
It's far beyond all that.

།དེ་ལ་ལས་ཀྱི་འཁོར་ལོ་གང་ཞིག་ཡོད།
།འདི་ནི་འདི་ལྟར་རང་བཞིན་མེད་ན་ཡང་།
།ཁྱེ་མོར་གང་དུ་སྒྲིབ་པའི་གཟུགས་བརྟན་ཤར།
།ལས་འབྲས་འདི་ནི་བརྟན་པས་སྒྲོ་ཚོགས་བཀྲ།
།སྒྲུང་བ་ཅམ་དུ་སྒྲུང་དོར་བྱའོ་ཨང་།

There is no wheel of karma here at all.
Nothing is anything,
Nothing is this or that.
It looks like the moon itself
Is floating in your teacup.
The things we do, and their consequences,
Float by in the multitude
Of the things in the world around us.
I beg you now be careful,
Do the things you should,
And give up the things you shouldn't,
If only in a movie.

།མི་ལས་ཡུལ་དུ་བསྐྱལ་པའི་མི་འབར་ཆོ།
།རང་བཞིན་མེད་ཀྱང་ཆ་བས་འཛིགས་སྒྲིག་ལྟར།
།དབྱུལ་ཁམས་སོགས་ལ་རང་བཞིན་མེད་ན་ཡང་།
།བཙོ་བསྐྱེགས་ལ་སོགས་འཛིགས་པས་སྒྲུང་བར་བྱ།

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Within a dream you see this Earth
Enveloped in the fire
That marks the end of the world.
The fire has no reality,
But in the dream
Your heart begins to race.
The realms of hell and the rest as well
Have no reality of their own,
But still I beg you, feel now terror
That you yourself could very well pass
And burn there in the flame;
Do what you must now not to go.

ཁོད་པས་འབྲུལ་ཆེ་མུན་ནག་ཡོང་མེད་ཀྱང་།

ཁགྲིང་རིང་ཕྱག་ཏུ་གྱུ་ཞིང་འཁྱབ་པ་ལྟར།

མ་རིག་སོགས་ལ་རང་བཞིན་མེད་ན་ཡང་།

ཤེས་རབ་གསུམ་གྱིས་འབྲུལ་བ་བསལ་བར་བྱ།

It happens sometimes that in broad daylight,
Not on some dark night or the like,
You make a miscalculation and end up
Miles from where you wanted to be,
Wandering here and there,
Blown like autumn leaves.
The emotions of ignorance and the rest
May have no reality of their own,
But still they can lead you astray,
And still they can be removed from your mind
By the three forms of holy wisdom.

འོལ་མོ་མཁའ་གྱིས་དགྱེས་པའི་གྲུ་སྐངས་ཏེ།

འདུད་ན་སྒྲ་དེའི་རང་བཞིན་མ་མཆིས་མོད།

མ་དཔྱད་ཆོགས་པའི་སྒྲན་པའི་སྒྲ་བྱུང་ནས།

སྒྲེ་བོ་སེམས་ཀྱི་གདུང་བ་སེལ་བ་ལྟར།

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A master musician may please your heart
By crafting a beautiful tune,
But if you really examine the song
It's just a pile of sounds
Without any special identity
That comes from its own side.
And despite the fact that this is the case,
The song can nonetheless bring us joy
And save us from some sadness,
Assuming that we simply sit back,
And enjoy the whole,
Without dissecting it
Into its component parts.

ལས་དང་རྒྱ་འབྲས་ཡོངས་སུ་དབྱད་པ་ན།
གཅིག་དང་ཐ་དང་རང་བཞིན་མེད་ན་ཡང་།
སྒྲ་སྒྲ་ལྟ་བུར་ཆོས་ལ་སྐྱེ་འཇིག་བྱེད།
ཡོད་ཡོད་ལྟ་བུར་སྐྱེ་འཇིག་སྒྲ་ཆོག་སྟོང་།
སྒྲ་བ་ཅམ་དུ་སྒྲ་དོར་བྱའོ་ཨང་།

If you carefully examine and analyze
Karma and its consequences,
You find that these have no nature
Of being even one thing or many
From their own side alone.
Things can still start,
Things can still stop,
If only in an illusory way.
You know things start,
And you know things stop,
As if they really were.
And so I beg you be careful;
Do those things that you should,
And give up those things you shouldn't,
If only in a movie.

ཁྱུ་ཡི་ཐིག་པས་བྱམ་པ་ཁེངས་པ་ན།
ཁྱུ་ཐིག་དང་པོས་བྱམ་པ་མི་ཁེངས་བཞིན།
ཤམ་ལ་སོགས་རེ་རེས་མ་ཡིན་ནོ།
ཁྱིན་འབྲེལ་ཚོགས་པས་བྱམ་པ་གང་བ་ལྟར།

Think of filling a water pitcher
With single drops of water.
The pitcher isn't filled up
When the first drop drops.
Neither is it the last that fills it,
Nor any other of the drops alone.
It's when the whole is done,
When things that come from others
Have come from the others,
That the pitcher is filled.

ཁབ་དེ་སྤྱག་འབྲས་བྱ་གང་གིས་སྤྱོད་བ་ན།
ཁྱུ་ཡི་སྐད་ཅིག་དང་པོས་མ་ཡིན་ཞིང་།
ཤམ་འི་སྐད་ཅིག་སོགས་ཀྱིས་མ་ཡིན་ཀྱང་།
ཁྱིན་འབྲེལ་ཚོགས་པས་བདེ་སྤྱག་སྤྱོད་བར་འགྱུར།
སྤྱང་བ་ཅམ་དུ་སྤྱང་དོར་བྱ་འོ་ཅང་།

It's just the same whenever we experience
The results of our previous actions,
Whether it's pleasure or pain.
It is not the first instant of the cause
That brings us the result,
Nor is it the last or one of the rest.
It's when the whole is done,
When things that come from others
Have come from the others,
That we feel the pain or pleasure.
And so I beg you be careful;
Do those things that you should,

And give up those things you shouldn't,
If only in a movie.

ཨི་མ་མ་བདག་ས་གཅིག་ཕྱར་ཉམས་དགའ་བའི།

སྒྲུང་བ་འདི་ལ་སྒྲིང་བོ་མ་མཆིས་མོད།

འོན་ཀྱང་ཡོད་པ་ལྟ་བུར་སྒྲུང་བ་ཡི།

ཆོས་འདི་ཟབ་ཏེ་དམན་པས་མཐོང་བར་དགའ།

Do you see?
If you don't go too far into it,
If you leave things alone as they are,
They appear quite well as if they existed,
Though in truth this very appearance
Never had any essence of its own.
This teaching is profound,
Something that those of lesser minds
Find difficult to grasp.

ད་ནི་འདི་ལ་མཉམ་པར་འཇོག་པ་ན།

ངེས་པར་སྒྲུང་བ་ཙམ་ཡང་ཅི་ཞིག་ཡོད།

ཡོད་པ་ཅི་ཡོད་མེད་པའང་ཅི་ཞིག་ཡོད།

ཡིན་མིན་དམ་བཅའ་གང་དྲའང་ཅི་ཞིག་ཡོད།

Suppose now that you go into
A deep meditation upon these things.
You would never be able
To find a thing
As solid as it seems.
You would never be able
To say that any particular thing
Existed
Or didn't exist.
You would never be able
To swear that something
Was or wasn't something.

ཡུལ་དང་ཡུལ་ཅན་ཆོས་ཉིད་མ་མཆིས་ཤིང་།

ཁྲིང་དོར་ཀུན་བྲལ་སྒྲོས་དང་བྲལ་བ་ཡིས།

ཁགུག་མའི་ངང་དུ་སྒོ་བྲོས་མ་བཅོས་པར།

ལྷན་ནི་གནས་ན་སྒྲིམ་བུ་ཆེན་པོར་འགྱུར།

Neither the things that the mind perceives
Nor the mind itself
Have any real nature of their own.
There is nothing you should practice,
There is nothing you should give up.
Strip everything of your perceptions.
Leave your mind as it came
From the beginning that never was.
Don't confuse things by trying to understand them.
Live in the place called as-it-is,
And then you will become
A high and holy being.

དེ་ལྟར་ཀུན་རྫོབ་བྱང་རྒྱལ་སེམས་དང་ནི།

དོན་དམ་བྱང་རྒྱལ་སེམས་ལ་དབྱེད་པ་ཡིས།

ཚོགས་གཉིས་བར་ཆད་མེད་པར་མཐར་ཕྱིན་ནས།

དོན་གཉིས་ཕུན་སུམ་ཚོགས་པ་ཐོབ་པར་ཤོག།

Use this way to analyze
The apparent Wish for enlightenment
And the ultimate one as well.
With these then you can amass
The collections of merit and wisdom
Without the slightest obstacle,
And come to the perfect accomplishment
Of every single need
That you and others have.

དགྲ་བོ་གནད་ལ་དབབ་པ་མཚན་ཆའི་འཁོར་ལོ་ཞེས་བྱ་བ། འཇིགས་པའི་གཅན་
གཟན་སྒྲ་ཚོགས་རྒྱ་བའི་ནགས་ཁྲོད་དུ་ལུང་རིགས་དང་ཉོགས་པའི་ནྤ་ལ་འབྱོར་པ་རྩམ་
རྒྱུ་ཏེ་ཆེན་པོ་དེས་སྒྲ་མ་དམ་པའི་གསུང་ལྟར་སྤེབས་ནས་དུས་གྱི་སྤྲིགས་མ་ལ་
འཇིགས་པ་དང་བཅས་པའི་ནགས་ཁྲོད་དུ་ཉམས་སུ་སྒྲང་བའོ།

And so here ends "The Wheel of Knives," an instruction which strikes the enemy at his heart. This work was composed by that great secret practitioner, Dharma Rakshita, master of scripture and reasoning, and highly realized being, as he lived deep in the forest, surrounded by every imaginable kind of dangerous wild beast. He wrote it according to the teachings of the Holy Lamas, and it is a teaching that you should go now and put into your own life, here in the last degenerate days of the world, full as they are of their own frightening events.

།དེས་ཨ་ཏི་ཤ་ལ་གནང་ནས། ཨ་ཏི་ཤས་ཀྱང་གདུལ་དཀའ་བའི་སེམས་ཅན་མང་པོ་
འདུལ་བའི་ཕྱིར། ཕྱོགས་དང་ཕྱོགས་མཚམས་མེད་པར་ཉམས་སུ་སྒྲངས་ཏེ། ཉོགས་
པ་འབྱུངས་པའི་ཚོགས་སུ་བཅད་པའང་འདི་སྐད་གསུངས་སོ།

Dharma Rakshita granted this instruction to Atisha, and Atisha himself followed it deeply in every corner of the known world, so that when the time came he would be able to use it to tame the wild minds of his many very difficult disciples. In the end, he achieved great realizations from this teaching, and composed the following lines in honor of it:

།ཁོ་བོས་རྒྱལ་སྤྱི་སྤངས་ནས་དཀའ་བ་སྤུད་པའི་ཚོ།
།བསོད་ནམས་བསགས་ནས་སྒྲ་མ་མཚན་དང་མཇུག།
།དམ་ཚཱ་བདུད་ཅི་འདི་བསྐྱེད་ཚཱ་དབང་བསྐྱར།
།དེང་སང་གཉིན་པོ་བྱབ་ནས་ཚིག་སྐྱ་བཟུང་།

You know I renounced a throne and undertook great spiritual hardships;
Because of the karma I thus collected, I was able to meet an incredible Lama.
He granted me the nectar of this holy teaching, and gave me empowerment—
And because it has begun to work for me, I now consider it the holiest word.

།གྲུབ་པའི་མཐའ་ལ་སྟོགས་རིས་མ་མཆིས་པར།

།སློབ་གྲྲུབ་ནས་ཀུན་ནས་བསྐྱབ་པའི་ཆོ།

།ཡ་མཚན་དཔག་མེད་བདག་གིས་མཐོང་མོད་ཀྱི།

།སྟོགས་མའི་དུས་འདིར་ཆོས་འདིས་པན་པར་བྱང་།

You know I delved into the meaning of a wide variety of spiritual schools;
I used my wisdom to search in them, I studied far and wide.
And though I must admit I've seen an infinite display of wonders there,
This teaching is the one I find will help us here in degenerate times.

།ཞེས་གསུངས་ནས། གྲུབ་པའི་སློབ་མ་བསམ་གྱིས་མ་བྱུང་པ་མཆིས་པའི་ནང་ནས་

བཅོམ་ལུན་འདས་མ་སློལ་མ་ལ་སོགས་པ་ཡི་དམ་གྱི་ལྟ་དཔག་དུ་མ་མཆིས་པས།

།ལུང་བསྟན་པའི་སྟོད་དང་ལུན་པའི་སློབ་མ་ལྟུ་པ་སི་ཀ་ལ། བོད་མཐའ་འཁོབ་ཀྱི་

གདུལ་བྱ་མ་རུངས་པ་འདུལ་བའི་ཆོས་སུ་གནང་བ་སྟེ། ལོ་པར་ཡང་རྒྱལ་བ་ཡབ་

སྐུ་གཉིས་ཀྱིས་མཛད་དོ།

With these words, Lord Atisha granted this teaching to the Great One with lifetime layman's vows [Dromtun Je], a veritable reservoir into which the holy Dharma was poured, and a being who—among all the inconceivably extraordinary disciples of both India and Tibet—was the single one foretold both by that Enlightened Woman, the Victorious One, Tara, the Lady of Liberation, and by an unthinkable number of other close Angels as well. Lord Atisha gave Dromtun Je these instructions to aid him in his task of taming the wild minds of those first disciples of a faraway and barbarian land: Tibet. It has also been said, by the great translators and masters of days gone by, that this teaching actually came down from Lord Buddha, and from his two spiritual sons.

རྩོམ་སྟོན་པ། པོ་ཏ་བ། ཤར་བ། འཆད་ཀ་བ། སྟེལ་བུ་པ། ལྷ་ཆེན་པོ། ལྷ་འགྲོ་

བའི་མགོན་པོ། འོད་འཛོམས། མཁན་པོ་དམར་སྟོན། མཁན་པོ་ཤེས་རབ་རྟོ་ཇེ།

The instructions then were passed from Lord Atisha down through Potawa, Sharawa, Chekawa, Chilbupa, Hla Chenpo, Hla Droway Gunpo, Ujowa, Kenpo Martun, and Kenpo Sherab Dorje.

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Reading Nine

དེས་མཁན་པོ་བྱད་རྩ་རྩུ་ལ། དེས་གྲིདི་ཤྲི་ལ་ལ། དེས་རྒྱལ་བ་བཟང་པོ་ལ། དེས་
སྤྲུབས་ཚེས་ལུང་པ་བསོད་ནམས་རིན་ཆེན་ལ། དེས་གཞོན་ནུ་རྒྱལ་མཚོག་དགོན་
མཚོག་འབངས་ལ།

*From them it came down to Kenpo Buddha Ratna, who taught it to Kirti Shila, who
taught it to Gyalwa Sangpo, who taught it to Sunam Rinchen of Nupchu Lung, who
taught it in turn to Gyalchok Konchok Bang.*

ལྷ་མ་རྩམ་རྒྱུ་ཏའི་ལྷ་སྤྱོད་གི་སྐོར་རོ།

These then are the teachings of Lama Dharma Rakshita on developing the good heart.

།སཱ་ཁེ་འཇུམ། །

Sarva he dzum!
With this then all is done!

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Reading Ten

༄༅། སུམ་པ་ལོ་ཙ་བའི་སྣན་བརྒྱད་ཀྱི་སྒྲོ་སྒྲོང་བཞུགས་སོ།།

**Herein Contained are the Instructions for
Developing the Good Heart
Which were Passed Down
through the Master Translator of Sumpa**

༥ གུ་རུ་ན་མོ།

I bow down to my holy Lama.

།གུབ་ཐོབ་སུམ་པ་ལོ་ཙ་བ་རྒྱ་གར་དུ་བྱོན། གསང་སྒྲགས་པ་ལ་ཆེར་ལ་ཐོས་པ་མཛད།
བོད་དུ་འབྱོན་ཁར་གསེར་སྒྲགས་བྱིར་ནས་དོ་ཇི་གདན་དུ་བྱང་རྒྱབ་ཆེན་པོ་ལ་འབུལ་
དུ་བྱོན།

It happened that the accomplished saint named the Master Translator of Sumpa travelled to India. While there, he was able to study a great deal of the secret teachings. When it came time for him to return to Tibet, he took the leftover gold he had with him and set off first to the Seat of the Diamond [Vajrasana], so that he could make offerings to the site of the Great Enlightenment.

གཞོན་ལ་ལ་བསྐྱོར་བ་མཇེད་ཅིང་བཞུགས་པས། བྱད་མེད་དམར་མོ་གཅིག་དང་།
རིས་འགའ་ས་ལ་གོམ་པ་དོར་བའི་རིས་འགའ་བར་སྤང་ལ་བསྐྱོར་བ་མཇེད། རིས་
འགའ་ས་ལ་གོམ་པ་དོར་བའི་རྩལ་དུ་བསྐྱོར་བ་མཇེད་ཅིང་གདའ་སྐད།

One day after reaching the Seat of the Diamond he spent some time at the Great Temple, walking around it in prayer, and sometimes pausing for a rest. There was a woman there as well, in red; as he watched her walking around the Temple too, he noticed that for awhile she would be stepping on the ground, and then for a stretch that she stepped in the air itself, and then on the ground once more.

དེར་བྱད་མེད་སྤྲོན་མོ་དེས་དམར་མོ་དེ་ལ་མོ་དེ་མདངས་ཞག་ང་སྒོ་ཡང་མ་བདེ། འགྲོ་
སྤྲོང་གཅིག་ཀྱང་འདོད། འཆི་བ་མིན་ན་དཔག་སྟེ། ལར་འཆི་བ་འདི་ཀ་ལ་འཆོར་ཟེར་
ནས་ངེ་བ་རྣམ་པ་བཞི་བྱེད་ཀྱིན་གདའ་སྐད།

Then there was a lady in green, and she walked at the side of the red, and she said but four things:

I don't feel so well today. I have this urge to get going
somewhere. It would be better if people didn't have to die.
Death is a frightening thing.

དེར་བྱད་མེད་དམར་མོ་དེས་ལོ་ཙ་བ་ལ་སྤྲོན་གྱིས་ཟུར་མིག་ཅིར་བ་གཅིག་གཟིགས་
ནས་སྤྲོན་མོ་དེ་ལ་མོ་དེ་ང་གང་བྱུང་གིས་ཆོག་ན་ཅི་བྱས་ཀྱང་བདེ་སྟེ་སྤྲོད་ཀྱི་སྤྲོད་ཀྱི་
བྱུང་གིས་མ་ཆོག་པས་ལན་པ་ཡིན།

The lady in red turned to the green, and with a sideways glance at the Master Translator said but four things in reply:

My dear, once you've learned to be satisfied with whatever
comes to you, you will find happiness no matter what happens.
Your problem is that you are never satisfied.

མོ་དེ་སེམས་བཞག་སར་སྡོད་ན་ཕྱིན་ཀྱང་ཚག་སྟེ། བྱོད་ཀྱི་སེམས་དེ་བཞག་སར་མ་
སྡད་པས་ལན་ནོ།

My dear, once you've learned to leave your mind in one place,
you can go wherever you want. Your problem is that you've
never learned to leave your mind in one place.

མོ་དེ་སློ་ཚེས་སུ་སོང་ན་ཤི་ཡང་སླ་བ་ལ་བྱོད་ཀྱི་སློ་རྒྱན་ཚེས་སུ་མ་སོང་བས་ལན་ནོ།

My dear, once your mind has sunk into the Dharma, even dying
is an easy thing to do. Your problem is that your mind has never
sunk into the Dharma.

མོ་དེ་རང་སེམས་སྐྱེ་མེད་དུ་རྟོགས་ན་འཆི་རྒྱ་ཡང་མེད་དེ། བྱོད་ཀྱི་སེམས་སྐྱེ་མེད་དུ་
མ་རྟོགས་པས་ལན་ཟེར་ནས་ལན་རྣམ་པ་བཞི་འདེབས་ཀྱིན་གདའ་སྐད།

My dear, once you've realized that the mind is beyond all
beginning, there is no death at all. Your problem is that you've
never realized that the mind is beyond all beginning.

དེ་ནས་ལོ་ཙ་བའི་བྱགས་སྐྱོ་བ་སངས། རྒྱར་བསྐྱབ་པའི་ཚེས་གནད་དུ་སོང་། བྱགས་
བརྒྱད་ཀྱི་སྟེང་དུ་ཡང་རྟོགས་པ་བྱུང་པར་ཅན་སྐྱེས་པ་ཡིན་གསུངས་སོ།

And with these words, all the sadness that the Master Translator had ever felt
in his heart melted away. All the Dharma that he'd ever heard suddenly took
on meaning. And he would say that, at that moment, he gained his greatest
realizations.

དེ་ལ་ངོ་སྟོན་འདི་ལྟ་བུ་ཡིན། གང་བྱུང་གི་ཚོག་ན་བྱ་བ་རང་གིས་བསགས་པ་དང་
བསྐྱུན་པའི་ལོངས་སྟོན་གང་བྱུང་གིས་ཚོག་ཤེས། གཞན་གྱི་ཕུན་སུམ་ཚོགས་པ་ལ་
ཕྱག་མི་དོག །རྒྱན་བདེ་སྐྱག་གི་ཁོངས་བཞུགས་སུ་མི་འགྱུར་བ་ལ་སོགས་པ་དགོས་
གསུངས་སོ།

Here is what the lines mean. The Master Translator would say that the point
about being satisfied with whatever comes to you means, among other things,

that one must learn to be satisfied with whatever level of material comfort comes to you, since it concords exactly to the deeds of karma that you yourself have collected in the past. Don't be jealous of the good things that come to others. And never let yourself be sucked into events, whether they be pleasant or unpleasant.

སེམས་བཞག་སར་སྡད་པར་བྱ་བ་སྤྱི་མཐོག་གི་བརྒྱུ་བརྒྱུ་བས་དང་། ཐབས་བྱུང་པར་ཅན་ལ་
བརྟེན་ནས་སེམས་རང་ངོ་ཤེས། རང་ས་ཟིན། རང་དབང་ཐོབ་པ་ལ་སོགས་པ་
དགོས།

The point about leaving your mind in one place refers, among other things, to the fact that you must learn to understand the true nature of your mind, and keep it in its place, and then gain mastery over it—using the blessings of your Lama, and unexpected but skilful means, to do so.

སེམས་ཆོས་དང་འབྲེས་པ་ནི་སེམས་རིག་རིག་པོ་འདི་ཡིན། ཆོས་དེའི་རང་བཞིན་
རྟོགས་པ་ཅིག་དགོས།

The point about mixing your mind with the Dharma refers to that knowingness of the mind. You must learn to recognize the true nature of this Dharma.

སེམས་སྐྱེ་མེད་དུ་རྟོགས་པ་ནི་སྐྱེ་བ་རྟོགས་པ། འཆི་བ་འགག་པ་ཡིན། སེམས་སྐྱེ་
འགག་གནས་གསུམ་དང་བྲལ་བར་རྟོགས་པའི་རྟོགས་པ་མཉམ་ཇེས་མེད་པ་ནི་འཆི་
རྒྱུ་མེད་པ་ལགས་སོ།

The point about realizing that the mind has no beginning refers to realizing how the mind begins. "Death" refers to it ending. There is no death anymore for a person who realizes that the mind has no beginning, and no ending, and no staying; and whose realization of these things goes on whether they are within deep meditation or just come out of it.

ཆོས་འདིའི་བརྒྱུད་པ་ནི། ཇི་བཙུན་མ་དོ་ཇི་ཡག་མོ། སྒོལ་མ་གཉིས་ཀྱིས་སུམ་པ་ལོ་
ཙ་བ་ལ་གསུངས། དེས་ས་པཎ། དེས་བྱུང་ཐོབ་ཆེན་པོ་མཆོ་འཕྲང་བ། དེས་མཁས་

གྲུབ་ཚུལ་མེད། དེས་རི་ཁྲོད་རས་ཆེན། དེས་ཕྱ་རྩ་བོ་ཆེ། དེས་དོན་ཞགས་པ་བྱད་ཆ་
རྩ་ལ། དེས་གཉི་ཤི་ལ་ལ། དེས་ཚུལ་མེད་ཀྱུ་ལ་བ་བཟང་པོ་ལ། དེས་ཚུལ་མེད་བསོད་
ནམས་རིན་ཆེན་ལ་གནང་། དེས་དགོན་མཆོག་འབངས་ལ་གནང་། ། །

Here is the lineage through which this teaching has been passed down to us. It was spoken first to the Master Translator of Sumpa by the pair of the Holy Angel—the Diamond Sow, Vajra Yogini—and the Lady of Liberation, or Tara. He taught it to the Sakya Pandita, who passed it on to that great and accomplished being, Tsotrangwa. He taught it to Kedrup Chuje, he to Ritru Rechen, he to Prajnya Bodhe, he to Dunshakpa Buddha Ratna, he to Kirti Shila, he to the Dharma Lord Gyalwa Sangpo, and he to the Dharma Lord Sunam Rinchen—who granted it, finally, to Konchok Bang.

༄༅། རྩོ་བོ་ལ་རྣལ་འབྱོར་མ་གཉིས་ཀྱིས་སེམས་སྦྱོངས་
ཤིག་ཅེས་གདམས་པའོ།

Herein Contained are Advices
Granted to Lord Atisha by Two Angels
Who Said to Him Simply,
"Practice the Wish for Enlightenment"

ཕྱ ར་མོ་རྩ་གུ་ཏུ།

I bow down to my precious Lama.

ཁྱེ་བོ་མེད་ཉིད་དུས་བྱད་པར་ཅན་གཅིག་ལ་བྱང་ཆུབ་ཀྱི་སེམས་སྦྱོངས་ཤིང་བསྐྱོར་བ་
མཛད་པ་ན། རྩོ་མེད་གདན་གྱི་ཤར་ཕྱོགས་ཀྱི་ནམ་མཁའ་ལ་བྱད་མེད་མིའི་ལུས་ལས་ནི་
འདས། ལྷའི་ལུས་སུ་ཕྱང་མ་སླེབ་པ་རྒྱན་ཐམས་ཅད་ཀྱིས་བརྒྱན་པ་གཉིས་འདུག་པ་
ལ།

On a very special day once Lord Atisha was training his mind in the Wish for enlightenment, bodhichitta, while circling a holy place on foot. Off to the east then, up in the sky in the direction of the Seat of the Diamond—site of Lord Buddha's enlightenment—he saw two women. Their bodies were something just beyond a human form, but something just short of the divine; and they were covered in precious jewels.

གཞིན་པ་ལ་རྒྱན་པ་དེས་བྲི་བའི་རྩལ་མཛད་ནས་སྐྱར་དུ་འཛང་རྒྱ་བར་འདོད་པས་
ཐབས་གང་ལ་བསྐྱབ་པར་བྱ་ཞེས་ཞུས་པས།

The younger of the two made as if to ask a question of the older:

What method would a person have to train themselves in, if he or she hoped to reach to their Enlightenment most quickly?

སྐྱར་དུ་འཛང་རྒྱ་བར་འདོད་པས་བྱང་རྒྱལ་གྱི་སེམས་སྦྱོང་ཞེས་གསུངས་ནས་གསང་
སྤྱགས་ལུགས་འདི་གསུངས་སོ།།

And the older of the two replied, in the way of the Secret Word, and said to the other:

A person who hoped to reach to their Enlightenment most quickly would have to practice the Wish for Enlightenment.

བྱང་མཛད་གཉིས་སྒྲོལ་མ་དང་བྲོ་གཉིས་ཅན་ཡིན་སྟེ།

They say that the two women were the Lady of Liberation and the Woman of Ferocity.

རྩོ་བོས་དག་བཤེས་སྟོན་པ་ལ་གནང་། དེས་སྐྱན་མངའ་བ་ལ། དེས་བྱ་ཡུལ་པ་ལ།
དེས་གཙང་པ་རིན་པོ་ཆེ། དེས་གྲང་ལུང་པ། དེས་སངས་རྒྱས་བསྐྱེད་པ། ཟམ་ཆོ་
རིན་སངས་པ། དེས་སངས་རྒྱས་སྐྱམ་པ་བྱང་རྒྱལ་སྐྱབས། ཡི་ཤེས་ཞབས་ཤྱི་ལ་

བཟླ་ལ། དེས་དོན་ཞབས་ལ། བྱད་རྩ་རྩ་ལ་ལོའི་དགོན་པར་གནང་། དེས་གིདྱི་ཞྱི་
ལ་ལ། དེས་ཇ་ཡ་རྩ་དྲ། དེས་བྱ་རྩ་རྩ་ལོ། །དེས་གཞོན་རྩ་རྩ་ལ་མཆོག་དགོན་
མཆོག་འབངས་ལ།།

This teaching was passed on from Lord Atisha to Geshe Tunpa. He taught it to Chen-ngawa, he to Jayulpa, he to Tsangpa Rinpoche, he to Langlungpa, he to Sanggye Gompa, he to Samtse Rinsangpa, and he to Sanggye Gampa Janchub Kyab. Yeshe Shab granted it to Shila Vadzra, he taught it to Dunshab, he taught it to Buddha Ratna at Laloy Gunpa, he taught it to Kirti Shila, he taught it to Jaya Bhadra, and he taught it to Punye Ratna. Punye Ratna, finally, passed it on to Gyalchok Konchok Bang.



Name:

Date:

Grade:

Homework, Class One

1) The Tibetan word *lojong* (*blo-sbyong*) has been translated into English as "mental training." State a reference by an eminent Lama to the famous *lojong* in eight verses which gives insight into another way of translating this word. (Tibetan track in Tibetan.)

2) What text will serve as the source of most of the *lojong* works which we will be studying? (Tibetan track in Tibetan.)

3) In what sense are other living beings more precious than a gem that could give you anything you wished for?

4) The line about the wish-giving gem can also be read in a different way. Describe it. (Tibetan track also write the Tibetan here.)

5) What is a good way of avoiding the negative thought of low self-esteem and still practice the instructions of the second of the eight verses?

6) Why does the third verse stress stopping mental afflictions at the very moment they begin?

7) Why are bad people described as "hard to find, like a mine of gold"?

Meditation assignment: Until the next class, do 15 minutes per day of analytical meditation upon one of the first four of the eight verses. During your meditation, analyze actual events in your life right now that give you the opportunity to practice the teachings of the verse, and think about how you can apply these teachings further to change these situations for the better.

Meditation dates and times (must be filled in, or homework will not be accepted):



Name:

Date:

Grade:

Homework, Class Two

1) Whose fault is the current "protector controversy"? How could it be stopped?

2) If we continue to take the loss in any situation upon ourselves, and continue to give the advantage in any situation to others, what's to stop others from taking advantage of us?

3) What does the first Changkya Rinpoche have to say about *how* we should take the loss in any situation ourselves?

4) The root text says, "May none of these be made impure by the eight ideas of things." The phrase "eight ideas of things" can refer to two different sets of things; list these two sets separately below. (Tibetan track in Tibetan.)

First way to read the phrase, as referring to _____:

a)

b)

c)

d)

e)

f)

g)

h)

Second way to read the phrase, as referring to _____:

a)

b)

c)

d)

e)

f)

g)

h)

5) The text says that we can be "free from the chains of attachment." How does Changkya Rinpoche explain this attachment? (Tibetan track in Tibetan.)

Meditation assignment: 15 minutes per day, analytical meditation on how you can put the fifth verse into actual practice during the next 24 hours.

Meditation dates and times (must be filled in, or homework will not be accepted):



Name:

Date:

Grade:

Homework, Class Three

1) Give the dates, name several teachers, and identify the lineage of Gyalwa Yang Gunpa, who wrote the *lojong* or instructions on developing a good heart entitled *The Advices of the Victorious One, Yang Gunpa*. (Tibetan track in Tibetan.)

2) When Gyalwa Yang Gunpa says that "your own mind is the Buddha," what does he actually mean?

3) What does he mean when he says, "Nothing but the Dharma means anything at all; / Throw the rest out like trash. / It all boils down to dying..."?

4) Explain the real meaning of the lines, "Whatever comes, make it crystal; / This is the key for making / This life turn to freedom, all by itself."

5) Name the five poisons, and the effects of their opposites. (Tibetan track in Tibetan.)

a)

b)

c)

d)

e)

6) What does it really mean when Gyalwa Yang Gunpa says, "The reality of things is beyond the mind; so reside in a state where you hold to nothing"?

*Meditation assignment: 15 minutes per day, analytical meditation upon the meaning of the "Four Kings" in the *Advices of the Victorious One, Yang Gunpa*.*

Meditation dates and times (must be filled in, or homework will not be accepted):



Name:

Date:

Grade:

Homework, Class Four

1) Who was the first person to openly teach the *lojong* known as the *Seven-Step Practice for Developing a Good Heart*? Remember to give his full name, and also his dates. (Tibetan track give his name and title of the text in Tibetan.)

2) Name the person who first taught the points of this practice, and then give some of the principal figures who passed it on until the time it was first taught openly. (Tibetan track in Tibetan.)

3) Why was this practice not taught openly for so many centuries?

4) What are the seven points of this practice? (Tibetan track in Tibetan.)

(1)

(2)

(3)

(4)

(5)

(6)

(7)

5) Give a brief explanation of each line of the following difficult verse from the root text:

**Learn to see all things as a dream;
Examine the nature of the mind, unborn.
The antidote itself is gone to is;
Let it go in the essence, source of all things.**

6) What does the text mean when it says, "Inbetween sessions, be a figment of the imagination"?

7) What are the "the three objects, three poisons, and three stores of virtue"? (Tibetan track in Tibetan.)

8) Explain the following difficult lines from the root text:

**See the deception as being four bodies;
Emptiness is the matchless protector.**

Meditation assignment: Analytical meditation, 15 minutes per day, the meditation on giving and taking, focusing on taking the three poisons of yourself from yourself later in the day.

Meditation dates and times (must be filled in, or homework will not be accepted):



Name:

Date:

Grade:

Homework, Class Five

1) Geshe Chekawa says that "the brief essentials of the instruction are combined within five powers." Name these five powers, and explain them briefly. (Tibetan track name in Tibetan and explain in English.)

a)

b)

c)

d)

e)

2) The two lines that come next in the root text are: "In the great way these same five are the advices/For sending your mind; cherish the act." Name the spiritual practice that these lines refer to, and then explain each word of the two lines briefly. (Tibetan track name the practice in Tibetan and explain the lines in English.)

a)

b)

c)

d)

e)

3) What were the words that Geshe Chekawa blurted out as he lay near death?

4) Explain, one by one, the next four lines of the root text, briefly:

**All Dharma comes down to a single point.
There are two judges; keep the main one.
Be joy alone, in an unbroken stream.
It's there when you can keep it unthinking.**

5) What does the root text mean when it says, "Figure out both and free yourself"?

6) What does the root text mean when it says, "Stop thinking about how wonderful you are"?

7) What does the root text mean when it says, "Don't expect any thanks"?

Meditation assignment: 15 minutes per day, analytical meditation going through the eighteen pledges for developing the good heart, making sure you understand what they mean, and choosing a few to apply to your own life that day.

Meditation dates and times (must be filled in, or homework will not be accepted):



Name:

Date:

Grade:

Homework, Class Six

1) Who wrote the original root text of "Freedom from the Four Attachments"; what are his dates, and what is the name of the illustrious group to which he belongs? (Tibetan track answer in Tibetan, and also give the name of the text in Tibetan.)

2) Name the author of the explanation of this text that we will be reading for our study of "Freedom from the Four Attachments," and give his dates. Who was his nephew, and who was his nephew's nephew? (Tibetan track in Tibetan.)

3) Write the famous verse of "Freedom from the Four Attachments." (Tibetan track in Tibetan.)

4) The holy lama Drakpa Gyeltsen describes "attachment to this life" as attachment to one's practice of the ethical life, and to one's learning, contemplation, and meditation. Explain the real meaning of attachment to one's practice of the ethical life.

5) The Sakya Pandita uses four metaphors for the four attachments. State them and explain them briefly.

a)

b)

c)

d)

Meditation assignment: A 15-minute analytical meditation on the following: think of the times today or yesterday that you have kept your vows by avoiding some negative deed. Then consider why you did so; was it a well thought out understanding of karma and emptiness—a real understanding of how you yourself can turn into an enlightened being, and how the world around you can change into a paradise by your keeping your vows, or was it just a changeable instinct or cultural habit?

Meditation dates and times (must be filled in, or homework will not be accepted):



Name:

Date:

Grade:

Homework, Class Seven

1) In discussing why one should not be attached to the three realms, the holy lama Drakpa Gyeltsen mentions the "pain of pain," and describes the sufferings of the three lower realms. Name these three realms, describe where they are, and explain how one takes birth in these realms. (Tibetan track name in Tibetan, then describe and explain in English.)

2) Describe a quotation from Lord Buddha himself to support this presentation of the lower realms, also giving the name of the sutra from which it comes. (Tibetan track describe in English and name the sutra in Tibetan.)

3) Explain what drives the suffering of change; what makes every single good thing in our life go bad, unless we practice the Dharma with knowledge.

4) When the holy lama Drakpa Gyeltsen speaks of "the mystic power of this good deed," what good deed is he referring to; where does its power come from; and how could it ever enlighten all beings?

5) What reasoning can we use to decide whether the people and experiences from the earlier part of our life were somehow spiritually significant?

Meditation assignment: 15 minutes per day, analytical meditation on events and people from the early part of your life, examining how they might have been very significant for your spiritually.

Meditation dates and times (must be filled in, or homework will not be accepted):



Name:

Date:

Grade:

Homework, Class Eight

1) Name the person who wrote out the *lojong* or instructions for developing the good heart named "Wheel of Knives." Give also his approximate dates, and name the person to whom he gave this work as a teaching. (Tibetan track name the two people, and give the title of the text, in Tibetan.)

2) Give a description of a "wheel of knives," as found for example in the teaching by master Ngulchu Dharma Bhadra (1772-1851) on the Stage of Creation for the secret teaching of the angel known as "Frightener" (Bhairava).

3) The text of the "Wheel of Knives" describes how bodhisattvas in the vicious circle of life are like peacocks who actually find poisonous plants more nutritious than medicinal ones. The idea is that the bodhisattvas can transform inner afflictions and outer difficult situations into precious opportunities for personal practice and helping others. Does this also mean that a bodhisattva would try to feel a mental affliction in order to somehow use it for good, or purposely stay in samsara or the vicious circle of suffering, in order to help others?

4) What state of mind is described as "the henchman of the devil"?

5) According to the text, each unpleasant thing or event that ever happens to us is a result of "what goes around comes around": the things we have done to others are returning back to us like a wheel of knives. In the blank next to each of the problems, write the letter of the real cause that the text says brought it about.

___Those who are supposed to help me hurt me instead.

___I find myself getting sick a lot.

___I have different kinds of mental suffering.

___People around me are bossy.

___People say unpleasant things to me.

___Unpleasant things often happen around me.

___I have trouble finding friends and other people to help me.

___People act in an intimidating way to me.

___I feel depressed a lot.

___Whatever I try to do never seems to work out.

___No matter what I do, my Lama never seems to be pleased.

___People seem to criticize everything I do.

___The people around me can't seem to get along with each other.

___I have had, or have, some very serious health problems.

___I tend to get serious headaches or pains in my body.

___I often feel anxiety or worry.

___I don't have enough money.

___I don't look very good physically.

___I have trouble keeping my spiritual practice regularly and alertly.

a) I engaged in divisive talk in the past.

b) I was arrogant towards those less than me in the past.

c) I upset other people in the past.

d) In the past, I encouraged other people to do bad deeds.

e) I failed to keep my mind on goodness in the past.

f) I misused resources dedicated to the Dharma.

g) I did harm to the bodies of other people in the past.

h) I hindered the work of holy beings in the past.

i) In the past, I wished bad things on others, and split people into sides.

j) In the past, I displayed a lack of personal conscience and consideration of what others would think of my actions.

k) In the past, I said bad things about spiritual people.

l) In the past, I split up other people who were close to each other.

m) I failed to think of my world and the people in it as special and holy in the past.

n) In the past I was insincere and hypocritical in my Dharma practice.

o) I didn't keep my spiritual promises and pledges in the past.

p) In the past I did wrong deeds against Angels and the secret teachings.

q) In the past I was an angry person, and didn't make holy images with the proper care.

r) In the past I failed to give things to others, and to make offerings to the Triple Gem.

s) In the past I behaved improperly towards the Dharma.

6) Suppose that we identify the kind of karma from our past that is bringing us the worst problem in our mind or in our life in general. Are we necessarily doing that same kind of karma now? What can we do about it?

7) Suppose we like another person but can't be close to them because of some third person who is always close to them. Discuss the difference between the "how" versus the "why" in this situation, and the apparent solution versus the real solution.

Meditation assignment: 15 minutes per day, do an analytical meditation each day on a different major physical or mental problem in your life, or a problem of your world or your own general situation in life. Try to find a specific verse in the *Wheel of Knives* that addresses this problem, and contemplate the real cause of your problems, and what you can do about it.

Meditation dates and times (must be filled in, or homework will not be accepted):



Name:

Date:

Grade:

Homework, Class Nine

1) Halfway through the *lojong* or text on developing the good heart entitled *Wheel of Knives*, the author—master Dharma Rakshita—says that he has "finally realized just who my enemy is." Who is this great enemy? (Tibetan track in Tibetan.)

2) Upon discovering his true enemy, master Dharma Rakshita calls on a bloodthirsty monster to destroy this enemy. He "stands like a god on widespread legs," "stares in hatred with two eyes," and "opens his jaws and shows his fangs." Explain the symbolism of each of these parts of the monster. (Tibetan track in Tibetan.)

3) How do you think a real fierce tantric angel, say the one called Yamari or the "Lord of Death" himself, would differ in nature from this symbolic monster?

4) Master Dharma Rakshita asks this monster to help him "smash the skull" of his enemy, who has "wasted his life." He asks him to "bring death to the heart of this butcher, my greatest enemy." This refrain continues throughout the remainder of the text. Whose skull exactly is he asking to be smashed? (Tibetan track in Tibetan.)

5) In slaying his newly recognized enemy, master Dharma Rakshita uses the wheel of knives now to cut the foe's own head. Explain just how this is done.

6) Towards the end of the *lojong*, master Dharma Rakshita says he would be willing to stay in the three lower realms if it would be of any help to even a single other person. Then he describes how weapons rained upon him by the hellguards would turn to flowers, as did the spears of Mara as she threw them at Lord Buddha as he sat under the Bodhi tree and reached enlightenment. Is this just a metaphor?

7) The text says that life is an "illusion," that it is "unreal, like a face in a mirror," that it is a "mirage." What reason does master Dharma Rakshita give for saying this?

8) Master Dharma Rakshita says of the Enemy himself that "he is not there at all; he seems to be real, so very real, but nothing is real at all." Does this mean that our tendency to see things as self-existent doesn't exist at all?

9) The text says that neither the first drop, nor the last drop, nor any of the drops in between fills a pitcher. How does this relate to dependent origination?

10) The text says that for our whole lives we are constantly mistaking a reflection of the moon in our teacup for the real moon itself. This is supposed to prove that we should do the good deeds we should, and not do the bad things that we shouldn't. What's the connection?

11) Explain the following refrain from the end of the text:

**And so I beg you be careful;
Do those things that you should,
And give up those things you shouldn't,
If only in a movie.**

12) Comment on the following lines:

**There is nothing you should practice,
There is nothing you should give up.
Strip everything of your perceptions.
Leave your mind as it came
From the beginning that never was.
Don't confuse things by trying to understand them.
Live in the place called as-it-is,
And then you will become
A high and holy being.**

Meditation assignment: 15 minutes per day, analytical meditation: review the lines of the second part of the *Wheel of Knives*. If you find that any of the negative qualities described there seem to apply to you especially, then analyze it in light of karma and emptiness—try to see how "smashing the skull of your misperceptions" might help you overcome them.

Meditation dates and times (must be filled in, or homework will not be accepted):



Name:

Date:

Grade:

Quiz, Class One

1) The Tibetan word *lojong* (*blo-sbyong*) has been translated into English as "mental training." State a reference by an eminent Lama to the famous *lojong* in eight verses which gives insight into another way of translating this word. (Tibetan track in Tibetan.)

2) What text will serve as the source of most of the *lojong* works which we will be studying? (Tibetan track in Tibetan.)

3) What is a good way of avoiding the negative thought of low self-esteem and still practice the instructions of the second of the eight verses?

4) Why does the third verse stress stopping mental afflictions at the very moment they begin?



Name:

Date:

Grade:

Quiz, Class Two

1) If we continue to take the loss in any situation upon ourselves, and continue to give the advantage in any situation to others, what's to stop others from taking advantage of us?

2) The root text says, "May none of these be made impure by the eight ideas of things." The phrase "eight ideas of things" can refer to two different sets of things; list these two sets separately below. (Tibetan track in Tibetan.)

First way to read the phrase, as referring to _____:

a)

b)

c)

d)

e)

f)

g)

h)

Second way to read the phrase, as referring to _____:

a)

b)

c)

d)

e)

f)

g)

h)



Name:

Date:

Grade:

Quiz, Class Three

1) When Gyalwa Yang Gunpa says that "your own mind is the Buddha," what does he actually mean?

2) Name the five poisons, and the effects of their opposites. (Tibetan track in Tibetan.)

a)

b)

c)

d)

e)

3) What does it really mean when Gyalwa Yang Gunpa says, "The reality of things is beyond the mind; so reside in a state where you hold to nothing"?



Name:

Date:

Grade:

Quiz, Class Four

1) Who was the first person to openly teach the *lojong* known as the *Seven-Step Practice for Developing a Good Heart*? Remember to give his full name, and also his dates. (Tibetan track give his name and title of the text in Tibetan.)

2) Why was this practice not taught openly for so many centuries?

3) What are the seven points of this practice? (Tibetan track in Tibetan.)

(1)

(2)

(3)

(4)

(5)

(6)

(7)

4) What does the text mean when it says, "Inbetween sessions, be a figment of the imagination"?

5) What are the "the three objects, three poisons, and three stores of virtue"? (Tibetan track in Tibetan.)



Name:

Date:

Grade:

Quiz, Class Five

1) The two lines that come next in the root text are: "In the great way these same five are the advices/For sending your mind; cherish the act." Name the spiritual practice that these lines refer to, and then explain each word of the two lines briefly. (Tibetan track name the practice in Tibetan and explain the lines in English.)

a)

b)

c)

d)

e)

2) What were the words that Geshe Chekawa blurted out as he lay near death?

3) What does the root text mean when it says, "Figure out both and free yourself"?

4) What does the root text mean when it says, "Don't expect any thanks"?



Name:

Date:

Grade:

Quiz, Class Six

1) Name the author of the explanation of this text that we will be reading for our study of "Freedom from the Four Attachments," and give his dates. Who was his nephew, and who was his nephew's nephew? (Tibetan track in Tibetan.)

2) Write the famous verse of "Freedom from the Four Attachments." (Tibetan track in Tibetan.)

3) The holy lama Drakpa Gyeltsen describes "attachment to this life" as attachment to one's practice of the ethical life, and to one's learning, contemplation, and meditation. Explain the real meaning of attachment to one's practice of the ethical life.



Name:

Date:

Grade:

Quiz, Class Seven

1) In discussing why one should not be attached to the three realms, the holy lama Drakpa Gyeltsen mentions the "pain of pain," and describes the sufferings of the three lower realms. Name these three realms, describe where they are, and explain how one takes birth in these realms. (Tibetan track name in Tibetan, then describe and explain in English.)

2) Describe a quotation from Lord Buddha himself to support this presentation of the lower realms, also giving the name of the sutra from which it comes. (Tibetan track describe in English and name the sutra in Tibetan.)

3) What reasoning can we use to decide whether the people and experiences from the earlier part of our life were somehow spiritually significant?



COURSE XIV

Lojong, Developing the Good Heart

Name:

Date:

Grade:

Quiz, Class Eight

1) According to the text, each unpleasant thing or event that ever happens to us is a result of "what goes around comes around": the things we have done to others are returning back to us like a wheel of knives. In the blank next to each of the problems, write the letter of the real cause that the text says brought it about.

- | | |
|---|---|
| ___ Those who are supposed to help me hurt me instead. | a) I engaged in divisive talk in the past. |
| ___ I find myself getting sick a lot. | b) I was arrogant towards those less than me in the past. |
| ___ I have different kinds of mental suffering. | c) I upset other people in the past. |
| ___ People around me are bossy. | d) In the past, I encouraged other people to do bad deeds. |
| ___ People say unpleasant things to me. | e) I failed to keep my mind on goodness in the past. |
| ___ Unpleasant things often happen around me. | f) I misused resources dedicated to the Dharma. |
| ___ I have trouble finding friends and other people to help me. | g) I did harm to the bodies of other people in the past. |
| ___ People act in an intimidating way to me. | h) I hindered the work of holy beings in the past. |
| ___ I feel depressed a lot. | i) In the past, I wished bad things on others, and split people into sides. |
| ___ Whatever I try to do never seems to work out. | j) In the past, I displayed a lack of personal conscience and consideration of what others would think of my actions. |
| ___ No matter what I do, my Lama never seems to be pleased. | k) In the past, I said bad things about spiritual people. |
| ___ People seem to criticize everything I do. | l) In the past, I split up other people who were close to each other. |
| ___ The people around me can't seem to get along with each other. | m) I failed to think of my world and the people in it as special and holy in the past. |
| ___ I have had, or have, some very serious health problems. | n) In the past I was insincere and hypocritical in my Dharma practice. |
| ___ I tend to get serious headaches or pains in my body. | o) I didn't keep my spiritual promises and pledges in the past. |
| ___ I often feel anxiety or worry. | p) In the past I did wrong deeds against Angels and the secret teachings. |
| ___ I don't have enough money. | q) In the past I was an angry person, and didn't make holy images with the proper care. |
| ___ I don't look very good physically. | r) In the past I failed to give things to others, and to make offerings to the Triple Gem. |
| ___ I have trouble keeping my spiritual practice regularly and alertly. | s) In the past I behaved improperly towards the Dharma. |



Name:

Date:

Grade:

Quiz, Class Nine

1) Halfway through the *lojong* or text on developing the good heart entitled *Wheel of Knives*, the author—master Dharma Rakshita—says that he has "finally realized just who my enemy is." Who is this great enemy? (Tibetan track in Tibetan.)

2) Upon discovering his true enemy, master Dharma Rakshita calls on a bloodthirsty monster to destroy this enemy. He "stands like a god on widespread legs," "stares in hatred with two eyes," and "opens his jaws and shows his fangs." Explain the symbolism of each of these parts of the monster. (Tibetan track in Tibetan.)

3) How do you think a real fierce tantric angel, say the one called Yamari or the "Lord of Death" himself, would differ in nature from this symbolic monster?

4) Towards the end of the *lojong*, master Dharma Rakshita says he would be willing to stay in the three lower realms if it would be of any help to even a single other person. Then he describes how weapons rained upon him by the hellguards would turn to flowers, as did the spears of Mara as she threw them at Lord Buddha as he sat under the Bodhi tree and reached enlightenment. Is this just a metaphor?

5) The text says that life is an "illusion," that it is "unreal, like a face in a mirror," that it is a "mirage." What reason does master Dharma Rakshita give for saying this?

6) Explain the following refrain from the end of the text:

**And so I beg you be careful;
Do those things that you should,
And give up those things you shouldn't,
If only in a movie.**

7) Comment on the following lines:

**There is nothing you should practice,
There is nothing you should give up.
Strip everything of your perceptions.
Leave your mind as it came
From the beginning that never was.
Don't confuse things by trying to understand them.
Live in the place called as-it-is,
And then you will become
A high and holy being.**



Name:

Date:

Grade:

Final Examination

1) The Tibetan word *lojong* (*blo-sbyong*) has been translated into English as "mental training." State a reference by an eminent Lama to the famous *lojong* in eight verses which gives insight into another way of translating this word. (Tibetan track in Tibetan.)

2) What text will serve as the source of most of the *lojong* works which we will be studying? (Tibetan track in Tibetan.)

3) What is a good way of avoiding the negative thought of low self-esteem and still practice the instructions of the second of the eight verses?

4) Why does the third verse stress stopping mental afflictions at the very moment they begin?

5) If we continue to take the loss in any situation upon ourselves, and continue to give the advantage in any situation to others, what's to stop others from taking advantage of us?

6) When Gyalwa Yang Gunpa says that "your own mind is the Buddha," what does he actually mean?

7) Who was the first person to openly teach the *lojong* known as the *Seven-Step Practice for Developing a Good Heart*? Remember to give his full name, and also his dates. (Tibetan track give his name and title of the text in Tibetan.)

8) Why were the Seven-Point instructions not taught openly for so many centuries?

9) What are the seven points of this practice? (Tibetan track in Tibetan.)

(1)

(2)

(3)

(4)

(5)

(6)

(7)

10) What does the text mean when it says, "Inbetween sessions, be a figment of the imagination"?

11) The two lines that come next in the root text are: "In the great way these same five are the advices/For sending your mind; cherish the act." Name the spiritual practice that these lines refer to, and then explain each word of the two lines briefly. (Tibetan track name the practice in Tibetan and explain the lines in English.)

a)

b)

c)

d)

e)

12) What were the words that Geshe Chekawa blurted out as he lay near death?

13) What does the root text mean when it says, "Don't expect any thanks"?

14) Name the author of the explanation of this text that we will be reading for our study of "Freedom from the Four Attachments," and give his dates. Who was his nephew, and who was his nephew's nephew? (Tibetan track in Tibetan.)

15) Write the famous verse of "Freedom from the Four Attachments." (Tibetan track in Tibetan.)

16) The holy lama Drakpa Gyeltsen describes "attachment to this life" as attachment to one's practice of the ethical life, and to one's learning, contemplation, and meditation. Explain the real meaning of attachment to one's practice of the ethical life.

17) In discussing why one should not be attached to the three realms, the holy lama Drakpa Gyeltsen mentions the "pain of pain," and describes the sufferings of the three lower realms. Name these three realms, describe where they are, and explain how one takes birth in these realms. (Tibetan track name in Tibetan, then describe and explain in English.)

18) Describe a quotation from Lord Buddha himself to support this presentation of the lower realms, also giving the name of the sutra from which it comes. (Tibetan track describe in English and name the sutra in Tibetan.)

19) What reasoning can we use to decide whether the people and experiences from the earlier part of our life were somehow spiritually significant?

20) According to the text, each unpleasant thing or event that ever happens to us is a result of "what goes around comes around": the things we have done to others are returning back to us like a wheel of knives. In the blank next to each of the problems, write the letter of the real cause that the text says brought it about.

- ___Those who are supposed to help me hurt me instead.
- ___I find myself getting sick a lot.
- ___I have different kinds of mental suffering.
- ___People around me are bossy.
- ___People say unpleasant things to me.
- ___Unpleasant things often happen around me.
- ___I have trouble finding friends and other people to help me.
- ___People act in an intimidating way to me.
- ___I feel depressed a lot.
- ___Whatever I try to do never seems to work out.
- ___No matter what I do, my Lama never seems to be pleased.
- ___People seem to criticize everything I do.
- ___The people around me can't seem to get along with each other.
- ___I have had, or have, some very serious health problems.
- ___I tend to get serious headaches or pains in my body.
- ___I often feel anxiety or worry.
- ___I don't have enough money.
- ___I don't look very good physically.
- ___I have trouble keeping my spiritual practice regularly and alertly.

- a) I engaged in divisive talk in the past.
- b) I was arrogant towards those less than me in the past.
- c) I upset other people in the past.
- d) In the past, I encouraged other people to do bad deeds.
- e) I failed to keep my mind on goodness in the past.
- f) I misused resources dedicated to the Dharma.
- g) I did harm to the bodies of other people in the past.
- h) I hindered the work of holy beings in the past.
- i) In the past, I wished bad things on others, and split people into sides.
- j) In the past, I displayed a lack of personal conscience and consideration of what others would think of my actions.
- k) In the past, I said bad things about spiritual people.
- l) In the past, I split up other people who were close to each other.
- m) I failed to think of my world and the people in it as special and holy in the past.
- n) In the past I was insincere and hypocritical in my Dharma practice.
- o) I didn't keep my spiritual promises and pledges in the past.
- p) In the past I did wrong deeds against Angels and the secret teachings.
- q) In the past I was an angry person, and didn't make holy images with the proper care.
- r) In the past I failed to give things to others, and to make offerings to the Triple Gem.
- s) In the past I behaved improperly towards the Dharma.

21) Halfway through the *lojong* or text on developing the good heart entitled *Wheel of Knives*, the author—master Dharma Rakshita—says that he has "finally realized just who my enemy is." Who is this great enemy? (Tibetan track in Tibetan.)

22) How do you think a real fierce tantric angel, say the one called Yamari or the "Lord of Death" himself, would differ in nature from this symbolic monster?

23) Towards the end of the *lojong*, master Dharma Rakshita says he would be willing to stay in the three lower realms if it would be of any help to even a single other person. Then he describes how weapons rained upon him by the hellguards would turn to flowers, as did the spears of Mara as she threw them at Lord Buddha as he sat under the Bodhi tree and reached enlightenment. Is this just a metaphor?

24) The text says that life is an "illusion," that it is "unreal, like a face in a mirror," that it is a "mirage." What reason does master Dharma Rakshita give for saying this?

25) Explain the following refrain from the end of the text:

**And so I beg you be careful;
Do those things that you should,
And give up those things you shouldn't,
If only in a movie.**

26) Comment on the following lines:

**There is nothing you should practice,
There is nothing you should give up.
Strip everything of your perceptions.
Leave your mind as it came
From the beginning that never was.
Don't confuse things by trying to understand them.
Live in the place called as-it-is,
And then you will become
A high and holy being.**

Please PRINT your name clearly, exactly as you would like it to appear on your certificate, and the address to which the certificate should be sent.

Please circle one or specify other:

Mr. Ms. Mrs. Miss Venerable

Name as you would like it to appear on the certificate: _____

Mailing name, if different: _____

Address _____

City _____ State _____ Zip code _____

Country _____

These notes were taken by a student in class, and should be used for reference only. Please check them against the audio for accuracy of content.

CLASS NOTES

Course XIV: Lojong, Developing the Good Heart

Class One: Eight Verses of Diamond Lion, Part One

LO JONG Means Developing the Good Heart

ལོ་ཇོང་།

LO JONG **Mental Training, or Developing the Good Heart.** *Jong* can mean “to mind training make pure,” as in *jong-chub* (Buddha); or to “practice something” like football. Developing a good heart suggests a kind of radical behavior modification. It is meant to be used at work, with your family and in your life all day long. It is a major change in how you relate with other people, and it’s much more difficult than Buddhist logic and philosophy. It’s like a feeling of being in an airplane with others and the plane is going to crash and you all know that you’re in it together. The people all around us are suffering and dying. You’re going to lose everyone you love and everything you ever worked for. You have to *jong* this feeling – to practice or develop the feeling all day long of loving other people around you who are dying and losing all the good things they have. Yet we waste our time struggling to get things we want for ourselves that we will lose anyway. There is no point to this selfish approach you have to life. You have to change your heart. Why not be good to each other? It takes a lot of practice.

LO JONG also Means Developing the Wish for Enlightenment

ལྷ་སྒྲི་རིན་པོ་ཆེ།

Changkya Rinpoche (1642-1714) was part of the Changkya lineage of lamas who were teachers of the Chinese emperors. The correct peaceful connection between China and Tibet is the shared practice of Buddhism. He is a former life of Pabongka Rinpoche, but when Pabongka Rinpoche was teaching in Tibet (in the early twentieth century) he was not identified as the Changkya Rinpoche due to the dangerous relations with China. Changkya Rinpoche defined *lojong* as the following:

སེམས་དཔའ་ཆེན་པོ་གྲང་རི་ཐང་པ་རྩོུ་མིང་གིས་

SEMPA	CHENPO	LANGRI	TANGPA	DOR - JE	SENG-GE
bodhisattva	great	(from a region in Tibet)	diamond	lion	
			(king of stone)		

པའི་དཔའ་བྱང་རྒྱལ་སེམས་སྦྱོང་གི་གདམས་པ་རྩོགས་བརྒྱད་མར་བྲགས་པ།

DZEPAY	JANGCHUB	SEM - JONG	GI	DAMPA	TSIK-GYE	MAR	DRAKPA
he made	Buddhahood	wish training	of	religious	verses eight	fem.	we call...
				instruction			

CLASS NOTES

Course XIV: Lojong, Developing the Good Heart

Class One, continued

Diamond Lion from the Langri Tangpa region, who was a highly realized bodhisattva, made the Book In Eight Verses, the personal religious instruction on developing the wish to reach Buddhahood to help all beings.

The Eight Verses is a *dampa*, or religious instruction whispered from teacher to student in a very holy moment. At a certain spiritual level, everything you hear becomes a *dampa*. Training (*Jong*) means you have to work hard at it. *Lo* and *sem* both mean mind, thought, or wish, but Chankya Rinposhe calls the Eight Verses a *sem-jong* (rather than *lojong*) to indicate that the goal of Buddhism is to develop the ultimate form of compassion (*jang chub ki sem*, or bodhichitta). This is the attitude of feeling that we are all in the same sinking ship together. We are all dying and losing every good thing we want, so you must be sweet to others and try to love them and help them. This is why we call *lojong* developing the good heart. *Lo* is a code word for bodhichitta which is the wish to reach enlightenment so that you can help other people.

དོར་ཇེ་སང་གེས།

DOR-JE SENG-GE
diamond lion

Diamond Lion (1054-1123), the author of one of the most famous *lojong* texts called the Eight Verses. He was one of the Kadampas, who were the first generation Buddhists in Tibet. *Lojong* texts were very popular among the Kadampas. He is also called *Geshe Langri Tangpa*, after the plains of Langri, which is his native region. He was a *sempa chenpo*, a highly realized bodhisattva. He was one of the first *geshes*, which is spiritual friend.

ཆིགས་བརྒྱད་མ།

TSIK - GYE MA
verses eight feminine

Lojong in the Eight Verses

ལོ་ལྷོང་གཡ་ཏ་མ།

LO JONG GYA - TSA
mind training 100 root text

Compendium of Lojong texts, a collection of *lojong* texts by Muchen Konchok Gyeltsen (14th century).

ཐུས་ཆེན་དགོན་མཆོག་གྱུ་ལ་མཆོན།

Diamond Lion Verse 1

Three ways to translate the first of the eight verses:

DAK NI SEMCHEN TAMCHE LA, YISHIN NORBU LE HLAKPAY
me to all sentient beings wishing jewel more precious

CLASS NOTES

Course XIV: Lojong, Developing the Good Heart

Class One, continued

The people around you are more precious than a wishing jewel, a jewel that gives you anything you wish for. There are three different ways to read this verse.

1. You can't conceive of how nice it will be when you get to your tantric enlightenment. Even if someone were to explain it to you, you couldn't even be able to think of it. That's why tantra is secret; it's a self-protecting secret. You can't imagine the process or the steps of the process until it starts happening. We wouldn't even know what to wish for. In that sense, anything that would bring you to tantric enlightenment would be better than a wish-giving gem. The only thing that would bring you to that is your relationships with the people around you all the time. So they are very very precious.

DUN CHOK DUB PAY SAM PA YI, TAK TU CHI PAR DZIN PAR SHOK

They're going to get me to heaven, I love you, thank you, test me, make me learn to be kind.

To attain an ultimate angel's body, you have to do it with other people. You need to be around difficult people, the people you see every day at work, to be a real Buddhist.

2. The state of mind (*bodhichitta*, or ultimate compassion) that wants to reach the highest goal is more precious than a wish-giving gem.

3. Buddhahood itself is better than a wish-giving gem.

Diamond Lion Verse 2

Wherever I am, whoever I'm with, may I see myself as lowest of all, and may I see others as the best. This is not an exercise in low self-esteem. It doesn't mean you should see yourself as bad or incapable. It means that anyone could be an enlightened being; you don't know. According to the scriptures, there should be a few in every crowd. It's no trouble for them to appear to you that way to help you. Among the people you see every day there are a few who are already enlightened, and they are trying very hard to get you enlightened. Try to listen to them, and understand what they are trying to tell you.

Diamond Lion Verse 3

Once in awhile you're going to get upset or have a bad thought in your mind. Stop it immediately. The minute you start to feel bad towards someone. Face it and admit it's your problem. They are suffering the same as you are, and according to the laws of karma, even one moment of slight irritation at someone has profound effects on your future.

Diamond Lion Verse 4

Bad people are hard to find, so try to get the most out of it. According to Master Shantideva, once you learn the secret of Buddhism, which is to stop reacting to them in a bad way, you stop the karma of meeting them again. The best way to get rid of people you don't like is to realize that you have made them that way, and to be kind to them.

CLASS NOTES

Course XIV: Lojong, Developing the Good Heart

Class Two: Eight Verses of Diamond Lion, Part Two

This teaching is very difficult because your mind won't want to accept it. It's very hard to live the way these verses describe. You are cursed from now on because you'll know the right way to live but you won't want to do it.

Diamond Lion Verse 5

DAK LA SHEN GYI TRAKDOK GI SHE KUR LA SOK MIRIKPAY
me to others by jealousy out of criticize etc. untrue, undeserved

GYONGKA RANG-GI LENPA DANG GYELKA SHEN LA BULWAR SHOK
the loss by yourself take it and the profit others to offer it may I

**Other people, because they're jealous, will say bad things to me out of jealousy, etc.
May I take the loss myself and offer the profit to others with great love and respect.**

You *must* analyze and figure out where the bad things in your life come from, such as a person who criticizes you unjustly. This is wisdom. You must distinguish between how someone is doing something bad to you, versus where they come from in the first place. You must go beyond knowing *how* it happens and figure out *why* it happens. For example, cancer comes from cells that divide uncontrollably, but *why* did you get the cancer? You will never reach paradise until you figure out *why* bad things happen to you. This is the real goal of Buddhism. For example, if we live in a world where we have to see people disrespecting and saying bad things about His Holiness, the Dalai Lama, the reason *why* this is happening is that we haven't been good enough to our Lama ourselves. If you don't like people treating you poorly, then keep your vows perfectly, then you won't have to see these people any more. *This is the hardest teaching to follow.*

Then, in any kind of controversy, competition, problem between two human beings, you decide to take the loss or disadvantage yourself, and give the advantage or gain to others. If you do this people will take advantage of you, but if there is someone in your life who would take advantage of you, the reason is that you have taken advantage of people in the past. The best way to get rid of people who are exploiting you is to serve them, give them what they want, and take the loss yourself. As your bad karma wears out, people who would treat you badly will gradually disappear from your life. But you must keep your vows perfectly, and then everything you want will come. *You don't win by struggling against people.* The approach you've taken so far hasn't worked.

Bodhisattvas have sworn to serve other people and to offer them all of their happiness. This is the only way to be happy yourself. Finally, however, you are required as a bodhisattva to prevent other people from doing misdeeds that would hurt themselves or others. You have to stop others from collecting bad karma that will cause them suffering in the future.

CLASS NOTES

Course XIV: Lojong, Developing the Good Heart

Class Two, continued

Sooner or later you have to reach the point where you can give up the dearest things on a moment's notice because it's the right thing to do. This is really hard, but it's beautiful and it's perfect, and it's the road to happiness. Don't make any conditions -- do it in every situation. Give away every good thing that you have, even if the other person is being unjust or unreasonable or jealous of you, even if their motivations seem to be bad.

The first Chang-gya Rinpoche says in his commentary that you have to have two attitudes when you take the loss onto yourself. First, you must enjoy it, have a good time, and realize that this act is going to get you to a Buddha paradise. Secondly, don't have any regrets either now or in the future. Whenever your mind questions what you're doing, just say "shut up." *Having regrets destroys the virtue collected by taking the loss yourself.*

Diamond Lion Verse 6

GANG LA DAK GI PEN TAKPAY REWA CHEWA GANGSHIK GI
anybody to me by help they will hopes great and they

SHINTU MIRIK NU-JE NA-ANG SHE-NYEN DAMPAR TAWAR SHOK
really unjustified harm spiritual friend highest see them as may I

If I turn to another person with great hopes that they will help me, and they unjustly hurt me badly, may I see them as my highest spiritual friend, as my Lama.

An office job is a great place to learn the Dharma. Your coworkers are great teachers. The suffering we have in life teaches us the true nature of the kind of samsaric life we live in. The people who do you wrong are generously reminding you how your life in samsara is lousy and nothing but suffering. If a person still exists in your life who can irritate you, it's a barometer of your own state of mind. It's your fault, and you haven't yet reached your Dharma goals.

Diamond Lion Verse 7

DORNA NGU DANG GYUPA YI PEN - DE MANAM KUNLA BUL
in brief directly and indirectly help happiness my mothers give it to them

MAYI NU DANG DUKNGEL KUN SANGWE DAK LA LENPAR SHOK
all of their and suffering all secretly me to take it may I
bad deeds

In brief, may I give help and happiness to all my mothers (all living beings) directly and indirectly; and may I take on to myself secretly all of their bad deeds and suffering.

Any time someone is going to get hurt or someone is going to hurt somebody else, I want it to happen to me, and I'll take it secretly – I won't brag about it, I don't care if anyone

CLASS NOTES

Course XIV: Lojong, Developing the Good Heart

Class Two, continued

knows about it, I won't let anyone ever know that I did it. Every time I have a chance I will intercept someone else's problem and make it happen to me instead, and they may never know it. Quietly fix things for other people secretly. And then give them all the good things you can, and don't let them know about it.

The word "indirectly" refers to the practice called *tong-len* where you visualize all the problems that are happening in places that you can't affect directly. Then you visualize taking all those problems into you on your breath, and then you destroy them in one breath. You practice fantasizing about being able to destroy all the troubles of the world, taking all of them onto you. This is especially important to do when you are sick or at the moment of your death. Then your breath goes out like white light or nectar, and spreads to all beings and each atom of your breath brings happiness and all the things that everybody wants.

Diamond Lion Verse 8

DEDAK KUNKYANG CHU GYE KYI TOKPAY DRI-ME MABAK PAK
these all of them ideas eight
practices

CHUNAM GYUMAR SHEPA YI SHENPAY CHINGWA LE DRUL SHOK

All these practices ... [this eighth verse is covered in class three, below]

The "eight ideas" are described in the commentaries as being either the eight worldly thoughts, or as being the eight ways of seeing things as being self-existent.

The Eight Worldly Thoughts

འཇིག་རྟེན་ཆོས་བབྱུད།

JIKTEN CHU GYE The eight worldly thoughts. Diamond Lion says when you do worldly thoughts eight the practices of developing a good heart, don't pollute them with the following eight corrupted thoughts.

རྟེན་བཟུང་བྱུང་ན་དགའ།

1. NYEKUR JUNG NA GA Being happy if you get something, like a car or something you get if be happy music, etc. It means an unreasonable happiness about some worldly thing that will eventually collapse anyway and doesn't merit getting all excited about. It doesn't mean that you should feel guilty when something good comes to you, or that you shouldn't rejoice over doing virtue which will certainly bring you happiness in the future.

CLASS NOTES

Course XIV: Lojong, Developing the Good Heart

Class Two, continued

མ་བྱུང་ན་མི་དགའ།

2. MA JUNG NA MIGA
don't you get it if get upset

Being upset when you don't get something. If you're practicing well, bad karma can start to ripen quickly so don't get upset when things go wrong.

བདེ་བ་བྱུང་ན་དགའ།

3. DEWA JUNG NA GA
feel good you if happy

Being happy if you feel good. A true Dharma person reacts to others with joy and love, independent of how you feel at the time.

མ་བྱུང་ན་མི་དགའ།

4. MA JUNG NA MI GA
don't you if not happy

Being unhappy if you don't feel good. You should do your bodhisattva deeds regardless of whether you are feeling cold or tired or sick, etc.

སྙེང་གཤམ་བྱུང་ན་དགའ།

5. NYENDRAK JUNG NA GA
you get famous you get if happy

Being happy if you become well known. Karma is merciless and infallible. You never get anything good or bad that you didn't create the cause for. So don't get too excited about good or bad things that come to you. Just be pure from now on. Always do the right thing Dharmically.

མ་བྱུང་ན་མི་དགའ།

6. MA JUNG NA MI GA
don't you get it if not happy

Being unhappy if you are not well known, because nobody knows you and nobody cares.

བསྟོང་ར་བྱུང་ན་དགའ།

7. TURA JUNG NA GA
get praised get it if happy

Being happy if you get praised. You often get praised for things you don't deserve and blamed for things you had nothing to do with.

མ་བྱུང་ན་མི་དགའ།

8. MA JUNG NA MI GA
don't you get it if not happy

Being unhappy if you don't get praised. Just keep your vows and practice *lojong*, and don't care too much about what is happening to you now.

CLASS NOTES

Course XIV: Lojong, Developing the Good Heart

Class Three: Eight Extremes, Six Keys, Five Poisons

This class begins by finishing up the Eight Verses of Diamond Lion:

Diamond Lion Verse 8

DEDAK KUNKYANG CHU GYE KYI TOKPAY DRI-ME MABAK PAK
these all of them ideas eight
practices

CHUNAM GYUMAR SHEPA YI SHENPAY CHINGWA LE DRUL SHOK

Don't let your *lojong* practice be polluted by having the eight thoughts;

In all of the things you're doing for others' benefit, you should take the short end of the stick in all situations. Don't begin to compromise or make excuses. Don't let *lojong* get diluted. The reason you're dying is that you've been acting that way. This root *lojong* text was kept secret for several hundred years because it's so hard to actually practice it. It's so against our basic instincts to take the loss on ourselves, especially when we are being treated unjustly.

You must Understand Emptiness to Succeed at Lojong

Changya Rinpoche taught that the eight ideas mentioned in Diamond Lion's eighth verse means that you cannot practice *lojong* unless you understand emptiness. You will fall into the eight worldly thoughts mentioned in last class if you don't understand emptiness.

མཐའ་བརྒྱུད།

TA GYE
extremes eight

Eight wrong ideas -- extremes, or cliffs you can fall off. It means eight wrong understandings about emptiness which will pollute your *lojong* practice. It's dangerous to try to practice *lojong* without understanding emptiness. You'll probably fail and it will be painful.

རོ་བོས་གྲུབ་པ།

NGOWA DRUPPA
essential to exist
nature

To exist by their essential nature. It means the idea that things could exist from their own side, through some nature of their own. For example, the wrong idea that this blue and white cylinder is a pen from its own side.

CLASS NOTES

Course XIV: Lojong, Developing the Good Heart

Class Three, continued

The Eight Extremes

These eight extremes come from Arya Nagarjuna's *Mulaprajñā*.

མཁེ་བ།

1. **KYewa MEpa** **Things don't start from their own side.** For example, you can pay your rent with money only because of the similar karma that you and your landlord have to see this paper by convention as being valuable. The paper itself is worthless, and the fact that you helped to take care of people in the past allows you to see your pile of paper being accepted in return for a place to stay. So no good object in your life ever *begins* for any reason except that you did a similar good thing for someone else in the past.

འགག་པ།

2. **GAKpa MEpa** **Things don't stop from their own side.** The only reason a headache could stop is that you took care of someone else's pain. Aspirin may be *how* your headache stops, but it doesn't explain *why* it stops. The reason *why* it stops is that you created the good karma of taking care of someone before; the karma stays with you as an impression made in your mind in the past, and then eventually ripens into feeling good yourself.

རྟག་པ།

3. **TAKpa** **Things are unchanging.** When you reach a Buddha's paradise every tiny detail in your world will bring you total bliss. If things existed from their own side, they could never change. *Takpa* is an implication of thinking that things exist from their own side. If things were self-existent, nirvana would be impossible.

ཆད་པ།

4. **CHEpa** **Nothing exists, nothing matters.** It means to think that because nothing terminated has any nature from its own side, then nothing matters.

འགྲོ་བ།

5. **DROWa** **Believing that things go.** It means going from being the cause or seed into being the result, so it really means "growing." Going in the sense of a seed going into a sprout.

CLASS NOTES

Course XIV: Lojong, Developing the Good Heart

Class Three, continued

འོང་བ།

6. **ONGWA** **Believing that things come.** It means coming to an end or stopping.
coming The sprout comes into existence when the seed is destroyed. So saying
“there is no coming or going” means that there is no cause and effect in
the way that you thought. The way to fix people hassling you at work is to take the blame
yourself for their problems -- not to try to justify yourself or judge others. Everything that
happens to you at work is an illusion: it is happening to you because of the impressions that
you put in your mind long ago, not because of the things that came just before that seem to
be the immediate causes.

གཅིག་།

མ་དད།

7. **CHIK ...** 8. **TADE**
one many

One or many. No object is one thing or many things from
its own side. Nothing comes from its own side,
independent of your projections created by your past
karma.

The Two Extremes

Changya Rinpoche says to be free from the chains of attachment, giving up two extremes:

1. **Believing that things are the way they look.** The things that happen to us appear to
come from their own side. In the same way that you are forced to see the colors and shapes
in front of you as a pen, you are forced by your past karma to see the colors and shapes of
people moving around in your office as people stabbing you in the back or as supporting
you. Your office could be a hell or a paradise. It's all coming from your own mind, and if
you practice *lojong* well you can “break the chains of your life.”
2. **Believing that nothing exists.** If everything in your office is just colors and shapes, then
it doesn't exist or doesn't matter how you treat people. Buddhism is called the Middle Way
because it describes the truth as being between these two extreme wrong views.

The Dam Ngak Lojong

གདམས་ངག།

རྒྱལ་བ་ཡང་དགོན་པ།

- DAM NGAK** Personal advices, written by **GYALWA YANG GUNPA** (1213-1258).
personal advices These are personal instructions passed on to his students in an intimate
setting.

ས་སྐལ་པཌྐིཏ།

Sakya Pandita (c. 1200), one of Tibet's greatest Lamas, was a teacher of Gyalwa Yangunpa.
The Sakya Pandita's nephew, Pakpa, brought Buddhism to Mongolia, taught Kubla Khan,
and met Marco Polo there.

CLASS NOTES

Course XIV: Lojong, Developing the Good Heart

Class Three, continued

གོ་ཅང་པ།

Gu-Tsangpa was another great lojong teacher who taught Gyalwa Yangunpa.

འབྲུཀ་པ་བཀའ་བརྒྱུད།

DRUKPA KAGYU

The specific Kagyu tradition of which Gyalwa Yangunpa was a founder.

Nothing that starts remains unchanged,
Have no attachment, cut the ties;
There's no happiness in this vicious circle.
Get tired of it, find renunciation.

The world is hollow and meaningless,
Do not trust the lie;
Your own mind is the Buddha,
Go and meet your friend.

“Your own mind is the Buddha” refers to your Buddha nature which is the emptiness of your mind. It is not something inside that needs to be cleaned off. You experience your mind as a bizarre mixture of happiness and sadness. If you had collected the necessary karma, you could be perceiving your mind as that of a beautiful enlightened being. The emptiness of your mind is the potential for you to become a Buddha. If you understood this, you would keep your vows perfectly and then be forced to see yourself as a Buddha.

Nothing but the Dharma means anything at all,
Throw the rest out like trash;
It all boils down to dying,
Pack light and take off now.

You have to apply the test of death to every action you undertake. Is this what I would want to die doing? A person practicing *lojong* must ask whether what they are doing every hour is worth doing. If not then don't do it. This is a barometer of whether you are spending your life well. The whole world is living differently. Spending your life purely in Dharma activity every minute is the smartest thing to do because everyone has to die. Do you want to die doing what you're doing right now?

The Six Keys of Gyalwa Yangunpa

1. Put your death in your heart; this is the key for checking whether your practice is tuned too tight or too loose. Would you be doing this activity if you were going to die today?

CLASS NOTES

Course XIV: Lojong, Developing the Good Heart

Class Three, continued

2. **Think of the viper's nest of the problems of this life; this is the key for stopping attachment at the bottom of your heart.** Every good thing about your life will be stripped away from you – your friends, family, money, possessions, home, job, body, clothes, face, and name. Don't work for these things or be attached to them.
3. **Let every thought be of what other people need; this is the key for making everything you do the Dharma.** It doesn't matter what you're doing – you can work in Manhattan and have a normal family – but in the back of your mind you should always be thinking that everything you do is for others' benefit, then every activity will become Dharma.
4. **Don't think of anything but your Lama; this is the key for turning your mind and theirs into one.** Spend your whole day thinking about your Lama, serving and communing with them, and then sooner or later their mind and your mind will become as one, pure.
5. **See the world and the people in it as angels; this is the key for stopping the idea that life is an ordinary thing.** If you practice steadily and keep your vows better and better, every object in your life will start to transform gradually and ultimately the entire world and all the people in it will change into a paradise. It's healthy to stop believing that everything is normal. It's not the way it seems. The more you study and keep your vows, it will be revealed to you that this world is not what you thought. There's something weird going on here. Many special things are going on.
6. **Whatever comes make it crystal; this is the key for making this life turn to freedom all by itself.** Don't misunderstand this verse: nirvana is not automatic. Crystal means that everything is empty. It can only become nirvana for you if you make great effort and keep your vows and practice *lojong* sweetly.

Five Mental Poisons

These mental afflictions are really poison. They ruin your physical health and your intelligence and compassion. They literally destroy your body and mind. The description of each mental affliction is followed by the description of the result that will come eventually if you work hard on stopping these afflictions:

འདྲི་ཆགས།

- | | |
|-------------------------------------|---|
| 1. DUCHAK
ignorant liking | Liking things ignorantly. It means you would hurt someone to get the thing you want. |
|-------------------------------------|---|

CLASS NOTES

Course XIV: Lojong, Developing the Good Heart

Class Three, continued

བདེ་བ་ཐམས་ཅད།

DEWA TAMCHE
happiness all of the

You get all the happiness you want, because you refused to like things ignorantly and therefore cause yourself to lose them.

ཞི་སྒྲང།

2. SHE DANG **Disliking things stupidly.** Buddhas dislike things, such as their pre-enlightenment suffering and our suffering. The test of whether your disliking is ignorant, is whether you would do something to hurt someone in order to get rid of it.

སྤྱག་བསངལ་དང་བྲལ་བ།

DUKGNEL DANG DRELWA
suffering from freedom

No more pain at all.

གཏི་མུག།

3. TIMUK **Ignorance.** Not understanding how your world really works; not seeing that all of your problems were created by being bad to people in the past.

བྱང་རྒྱལ་ཐོབ་པ།

JANGCHUB TOPPA
enlightenment achieve

Achieve enlightenment. You can reach enlightenment if you stop reacting to the world as if it's coming from it's own side, as if your problems are other people's fault, as if all of your sufferings don't come from you. The Buddha said do you think someone made the hell realms from fire and steel? Of course it's your own perceptions that create suffering.

ང་རྒྱལ།

4. NGA GYEL
me king

Pride. Wrong pride where you see others as lower than you. Good pride is okay: being happy and feeling proud about how you practiced *lojong* today is a goodness.

CLASS NOTES

Course XIV: Lojong, Developing the Good Heart

Class Three, continued

རང་མགོ་ཐོན་པ།

RANGO TUNBA

Totally independent. You have everything you need: money, knowledge, compassion, intelligence, Dharma.

You are self-sufficient in your own wisdom, meditation, morality. Now you can stand on your own independently as a pillar of strength. This is the result of eliminating pride.

ཕྱག་དོག

5. TRAKDOK
jealousy

Jealousy. It means the state of mind that cannot stand to see others get what they want. If you think this way you will always encounter obstacles to getting the things that you want yourself.

གཤམ་ཐམས་ཅད་སེལ་བ།

GEK TAMCHE SELWA
obstacles remove them

Remove obstacles. If you eliminate jealousy and help others get what they want, you will get what you want too.

Ultimate Reality and Your Practice

**The reality of things is beyond the mind,
So reside in a state where you hold to nothing.**

New students should not be taught this kind of thing. Students who have studied Buddhist logic and emptiness teachings deeply for many years are qualified to get this *lojong*. It means that until the day that you see emptiness directly, you haven't seen ultimate reality directly. It doesn't mean that you're not experiencing reality in your everyday world or that things in this world don't function to cause pain. It means, don't think that things are coming from their own side. Don't hold to your own body and mind as being a crummy old unenlightened being because it's that way from it's own side – it's not. Your body and mind are blank. They are empty, and you can make them anything you want if you keep your vows, meditate regularly, and learn proper Buddhism. You can reach a Buddha paradise if you do these things and don't grasp to things as existing from their own side. It *doesn't* mean go space out in a corner somewhere.

CLASS NOTES

Course XIV: Lojong, Developing the Good Heart

Class Four: Seven Step Practice for Developing a Good Heart

ལོ་འཇོང་དུན་དུན་མ།

LO-JONG DUN DUN MA **The Seven Points on Developing a Good Heart.**
developing points seven
good heart

Lineage of the Seven Step Practice

ཐུབ་དབང་།

TUB - WANG
king able king

The Buddha, the king of the able Buddhas.

བྱམས་པ།

JAMPA
Maitreya

Maitreya, the future Buddha.

ཐོགས་མེད་སྐུ་མཆེད།

TOKME KUCHE

The Asanga brothers. This refers to Masters Asanga and Vasubhandu, two brothers who lived around 350 AD and together wrote about half of the original texts studied in the monasteries.

གསེར་གླིང་པ།

SER-LINGPA
gold island

The Lama of the golden island. Lord Atisha traveled to the golden island (Sumatra) to learn the lineage for the teachings on Bodhichitta.

ཇོ་བོ་ཇེ།

JOWO JE
Lord Atisha

Lord Atisha (982-1054)

འབར་མ་སྟོན་པ།

DROMTONPA

Dromtonpa (1005? - 1064) was Lord Atisha's most famous disciple, and the great facilitator of Lord Atisha's mission to Tibet.

CLASS NOTES

Course XIV: Lojong, Developing the Good Heart

Class Four, continued

པོ་ཏོ་བ།

POTOWA

Potowa. (1027-1105) With Dromtonpa, he began to teach the Lam Rim publicly, but *lojong* was still taught only in secret to a small group of carefully selected disciples.

ཤ་ར་བ།

SHARAWA

Sharawa learned the Seven Step Lojong from Potowa and then taught it to Chekawa.

བཀའ་གདམས་པ་དགེ་བཤེས་མཆད་ཁ་བ། ཡེ་ཤེས་རྡོ་རྗེ།

KADAMPA	GESHE	CHEKAWA,	YESHE	DORJE
early Tibetan	spiritual	his region	wisdom	diamond
Buddhists	friend			

Chekawa (1101-1175) was a great scholar from a young age who learned the Seven Step Lojong from Sharawa.

The Seven Step Lojong Becomes Public

Until this time, the material was taught in secret. The idea of spending your whole life – every minute of your day and every thought and resource that you have -- concentrating on what will help other people rather than concentrating on what will help you was too radical. The Lamas feared that students who were taught this idea of exchanging self and others would not respect and not seriously follow the *lojong* teachings. *Lojong* teaches that everything that you do during the day from the moment you wake up until the time you fall asleep should be motivated by giving other people what they need, and especially the Dharma. The whole reason for staying on this planet is to give to other people without thinking about what they can give back to you or what you can get out of it. This idea was considered to be too profound to be taught publicly.

Geshe Chakawa felt that there might be several people who were ready for the teaching but would miss it, so he decided to teach this *lojong* publicly for the first time. Then it broke out into the public, spread to the other Tibetan traditions, and came down to us through Ngulchu Dharma Bhadra to Pabonka Rinpoche and finally to Kyabje Trijang Rinpoche who is Khen Rinpoche's main Lama and the Dalai Lama's Lama. Although these teachings are now taught publicly, it is important to pass them along with correct explanations, especially for the mystical-sounding sections that relate to emptiness.

CLASS NOTES

Course XIV: Lojong, Developing the Good Heart

Class Four, continued

The Names of the Seven Steps

སྔོན་འགོ་དྲིན་གྱི་ཆོས་བསྟན་པ།

1. NGUN-DRO TEN GYI CHU TENPA
before come foundation Dharma teach them

Instructions on the foundation Dharma preliminaries. These are preliminaries (attitudes or contemplations) to do before you get to the main practice.

དངོས་གཤི་བྱང་ཆུབ་གྱི་སེམས་སྦྱོང་པ།

2. NGUSHI JANGCHUB KYI SEM JONGWA
main event bodhichitta developing

The main practice of developing the Wish for Enlightenment.

This is the practice of exchanging yourself and others. Normal bodhichitta is wanting to reach enlightenment so you can help others, but ultimate bodhichitta is the direct perception of emptiness. Anyone who wants to be a bodhisattva should have both, and both are covered in this *lojong*.

ཀྱིན་ངན་བྱང་ཆུབ་གྱི་ལམ་དུ་ཁྱེད་པ།

3. KYEN NGEN JANGCHUB KYI LAM DU KYERWA
circumstances bad Buddhahood transform into the path

Transforming problems into the path of enlightenment. Turn the obstacles in your life into the path.

ཆོ་གཅིག་གི་ཉམས་ལེན་དྲིལ་ནས་བསྟན་པ།

4. TSE CHIK GI NYAMLEN DRIL NE TENPA
lifetime one actual practice in a nutshell instructions

A whole lifetime's practice wrapped up into a nutshell.

སྟོ་འབྱོངས་པའི་ཚད།

5. LOJONGPAY TSE
finished developing when

How you know when you've reached your goal of developing the good heart.

སྟོ་སྦྱོང་གི་དམ་ཆོག

6. LOJONG GI DAMTSIK
develop good heart pledges

Promises to yourself that you will never give up developing the good heart.

སྟོ་སྦྱོང་གི་བསྟན་བྱ།

7. LOJONG GI LABJA
develop good heart advices

Advices, little tricks, for developing the good heart.

CLASS NOTES

Course XIV: Lojong, Developing the Good Heart

Class Four, continued

I. Three Steps To Training in the Preliminaries

Train yourself first in the preliminaries. These are not the preliminaries to meditation.

1. **Meditate on the fact that you have a very short window of opportunity** to do something now and it will close quickly. These classes will not last forever, and you're relatively healthy and have time to study and practice.
2. **Meditate on your death**, which along with rebirth is very hard to grasp unless you've studied emptiness and know that this world is only your perception. Realize that your own mind is creating this world, and dying is just a change in your mental state.
3. **Meditate on the problems of samsara**, the vicious circle of suffering. Nothing will go right here, especially until you keep the three sets of vows. You are in a defective realm where things don't work right. You have to escape as soon as possible by keeping your vows. We're like crazy people in an insane asylum who need to figure out that we're crazy.

II. The Actual Practice

You begin by getting ready for the main practice with the meditation warm-ups:

- Take refuge.
- Make supplication. This is where you visualize your Lama and ask for help. You do the seven-step preliminaries to meditation which are covered in the prayer *Ganden Hlagyama*.
- You begin with breathing meditation to focus your mind clearly.

Then you begin the actual meditation practice. The text sounds very mystical and it's critical that the meaning be taught clearly. It is not some vague mystical thing. It boils down to Buddhist logic.

Learn to see all things as a dream. Realize that **the outer world, especially your own body, is empty of having any nature of its own.** It's an illusion, which does *not* mean that things don't really exist and you can do whatever you want, etc. It means that the way the world seems to work to you is not correct – it's an illusion, a dream. If you want to get rich, don't go slave away at some corporation; give away your money as vastly and as beautifully and as effectively as you can. If you want to be healthy take care of the sick; don't go to the gym or buy vitamins. If you want to be beautiful or handsome, meditate well and think about compassion for other beings, which actually changes your inner energies. If you want to get what you want, take care of other people. If you want to get some handsome guy or beautiful girl, keep your sexual morality perfectly. This is how the world really works and all the other explanations are an illusion. Everything is empty and what's really making things happen is your own karma.

CLASS NOTES

Course XIV: Lojong, Developing the Good Heart

Class Four, continued

If you want to get rid of roaches, help someone else find a place to live. A negative action cannot have a positive result. Killing the roaches can't make them go away. Your selfishness and failure to develop a good heart is what has created all the problems around you like traffic, pollution, problems at work, etc.

Examine the nature of the mind, unborn. This means that, like your body and the outer world, **your own mind is also empty.** Mental problems -- depression, low self-esteem, anxiety, unhappiness, nervousness, worry about the future, feeling that nobody loves you -- all come from not taking care of other people. Anything unpleasant or ugly in your mind is also a projection onto an otherwise empty screen. Your mind also lacks any nature of its own so it is "unborn," or empty.

The antidote itself is gone to is. The "antidote" is the mind of wisdom which understands the emptiness of the outside world and the emptiness of your own body and mind. You and your world are nothing other than projections forced on you by your past karma.

"Gone to is" means that sooner or later you will have to realize that **wisdom itself is also empty.** This wisdom itself is also a projection being forced on you by your own good deeds. Not even the antidote is self-existent. The object on which your mind is focused is empty; the mind itself is empty; and the understanding in that mind is also empty, meaning that understanding emptiness is itself a projection. The text is hinting at the second path, which is gaining an intellectual understanding of emptiness.

Let it go in the essence, source of all things. "Let it go" means two things:

1. Try to let go of, or overcome, the problems to meditation which are distractions (thinking about other things like what you're going to have for breakfast or do today) and dullness (due to sleepiness or eating too much, or more subtly, having your mind buzz out). So "let it go" here means working hard to avoid these two obstacles.
2. The second meaning of "let it go" is that you will reach a point where you can let go of the perception of things as being self-existent and move into the direct perception that things are not self-existent. So this line moves you from the second path to the third path of seeing emptiness directly.

In between sessions, be a figment of the imagination. This refers to a specific spiritual level:

རེས་ཐོབ་ཡི་ཤིས།

JETOB YESHE
afterward wisdom

Subsequent wisdom. This is the second half of the path of seeing, where you have a set of spiritual realizations called the four arya truths. Up until this time, you have never had a single correct or accurate perception. Your belief that things come from their own side, and not from your projections, infects every perception you have. The direct perception of emptiness is the first correct perception you ever have. When you come down from this experience you go back to seeing things as self-existent but you know you're wrong. You then enter the path of

CLASS NOTES

Course XIV: Lojong, Developing the Good Heart

Class Four, continued

habituation, where you use the certain knowledge that things are empty to permanently overcome the perception of things as self-existent. As you are on this fourth path, the whole world appears as a “figment of the imagination.” This is the ultimate meaning of “illusion” in Buddhism: an arya’s knowledge that the world isn’t what it looks like – it’s not self-existent.

Practice giving and taking, alternatively; Let the two ride on the wind. This is one of the first written appearances of *Tong Len*, which is a practice where you meditate on taking the suffering of other people away from them on your in-breath, and using your out-breath to give them all the good things that they need.

Practice throughout the day in words. This means if you have had the teachings on how to do *tong-len* verbally; the First Dalai Lama gives a very holy instruction where you repeat the meditation in a prayer all day long while you walk around New York. All day long as you look into each person’s face, you fantasize about taking away their problems with your breath, sucking it into your nostrils and down into your chest and then destroying it immediately. Take all the worry and pressure and stress away from the people you see all day long. Then you breath out happiness and everything they ever wished for.

The order of taking’s to start with yourself. This means that in your morning sitting meditation you envision the pain you will face later in the day and take it away from that suffering person. So you begin doing *tong-len* by practicing on yourself.

The Three Objects

ཡུལ་ཡིད་དུ་འོང་མི་འོང་བར་མ་གསུམ།

YUL	YI-DUONG	MIONG	BARMA	SUM
objects	pretty	not nice	in between	three

Pretty things you like; things you don't like that are not nice; and things or people you don't care about either way. These are the three things that everyone is focusing on all day long.

The Three Poisons

ཆགས་སྣང་གཏི་མུག་གསུམ།

CHAK	DANG	TIMUK	SUM
ignorant	ignorant	ignorance	three
liking	disliking		

To like nice things in an ignorant way. This means you don't understand that this nice thing is being created by your own mind and you would do something wrong to keep it or hurt someone to get it -- disliking things *ignorantly*. It means you would hurt someone to get away from something you don't like. The Buddha dislikes things -- that other beings have to go to hell. Ignorance is the state of mind that fails to understand where things are coming from.

CLASS NOTES

Course XIV: Lojong, Developing the Good Heart

Class Four, continued

The Three Virtues

ཆགས་སྤང་གཏི་མུག་མེད་པའི་དགེ་རྩ་གསུམ།

The three virtues are your practice of taking away the three poisons from other people all during the day. You are supposed to be sucking in the three poisons from other people as they focus on the three objects: the things they like, don't like, and don't care about. By doing this practice you collect incredible virtue that is the opposite of the things you are taking away from these people.

The blame all belongs to one person. You. If you don't like the things that are happening in your life, keep your vows better.

III. Transforming Problems into the Path of Enlightenment

See the deception as being the four bodies; Emptiness is the matchless protector. This is the step on how to use problems as the spiritual path. "Deception" means that it looks like if you lie it can get you money, and it looks like if you kill the roaches in your apartment it will be clean, and it looks like if you get the guy in trouble at work everything will be all right for you. According to Buddhism, a negative deed cannot lead to a positive result. The "four bodies" includes a Buddha's foxy body that stays in paradise (*sambhokakaya*), the emanation bodies a Buddha sends throughout the universe to anyone who needs it (*nirmanikaya*), and the omniscience of their a Buddha's mind; but the four bodies here refers mainly to the *dharmakaya* which is the emptiness of the other three bodies of a Buddha. It's the fact that the bodies you have now could have been the paradise, emanation and omniscience bodies. It's your emptiness, your Buddha nature (*sangye kyi rik*). Therefore, emptiness is your real protector. Paintings of the Buddha can't help you. If you understand that your world and your body and your mind are empty, and any bad thing that comes to you is a projection of your own mind, forced on you by your past karma, your natural reaction will be to learn and keep your freedom (*pratimosha*), bodhisattva, and tantric vows. Then the emptiness of the world will be your savior because what you see is blank and is only projected by your mind. When your boss screams at you, first think "emptiness."

CLASS NOTES

Course XIV: Lojong, Developing the Good Heart

Class Five: Seven Points, Five Powers, Powa

Introduction to Powa

This class continues with the Seven-Points for Developing a good Heart, and covers steps four through seven. It includes a presentation of the practice of *powa*.

POWA **To relocate or to move to a new location.** It means to move, deliver, or send
to move your consciousness into death. It's the proper way at the moment that you're
going to die, or shortly before, to move your mind to a better place. Most of
the *powa* teachings are secret, but tonight's presentation is an open teaching and
is very important.

IV. A Whole Lifetime's Practice: The Five Powers

སྒྲོབས་ལང།

TOP - NGA **The Five Powers.** The five powers refers both to 1) five practices that
power five you do throughout every day and hour of your life, and 2) five different
practices that have the same five names but constitute *powa* practice and
are practiced as you approach the moment of death.

འཕན་བ་གྱི་སྒྲོབས།

1. **PENPA GYI TOB** **Projecting power.** It means **making a resolution for the future.**
to project of power The Tibetan verb *pen* means to project something, like how an
archer shoots an arrow, or how your karma throws your mind
into the next life. So projecting power (*penpa gyi tob*) means that when you first wake up in
the morning, you decide that for the rest of this day (or month or year or life) you are going
to use this day well. You must determine to overcome the mistake of looking out for
number one – trying to take care of what you want before trying to take care of what other
people need. All of the problems in your life – getting older, losing energy, losing friends,
seeing others close to you die – are evidence of the failure of your spiritual practice. The way
you're approaching life doesn't work. According to Buddhism, you can reverse these
problems if you stop worrying about yourself and start worrying about other people. Even
the most generous people you find generally are just concentrating on what they like, such
as helping others or getting attention; but you must truly give up your whole life and
resources to help others. As the years go by, this kind of person will get healthier, younger
and more intelligent, and enter another realm that is sacred. You would only notice this
change in them if you were doing this practice yourself. The key is giving up the approach
to life of watching out for the things you need before the things that other people need. It's
very difficult but as long as you continue the opposite behavior you will suffer, and if you're
suffering it's a sign that you have it wrong. The real enemy is your tendency to cherish
yourself first. Wake up thinking about what you can do to destroy this enemy in your mind.
This will get you to an enlightened realm. If you can overcome self-cherishing you've got
it made. Self-cherishing has only caused you misery in your life.

CLASS NOTES

Course XIV: Lojong, Developing the Good Heart

Class Five, continued

གོམས་པ་གྱི་སྒྲུབ་སྒྲུབ།

2. GOMPA GYI TOB
habituation of power

Getting used to cherishing others first. It means to carry the thought you woke up with throughout the rest of the day. Every time you change positions – sit down, stand up, lie down, start walking – decide that between now and the next change of position you will use that time to fight your main enemy. This is a Kadampa trick to help you get used to thinking about what other people want and worrying less about what you want.

དཀར་པོ་གྱི་སྒྲུབ་སྒྲུབ།

3. KARPO SABUN GYI TOB
white (virtue) seed of power

The force of pure white seeds. Every irritation in your life is the cause of your aging and falling apart, but you can reverse this process. You must first of all **collect powerful good karma** (white seeds). To do so you must find out what the most powerful good deeds are because you don't have time to fool around with small good deeds. Frankly, the most powerful good karma is to serve a Lama, especially to assist them in teaching the Dharma to others, and to serve the Dharma, to get it to other people's minds. The second part is to figure out the ways to **wipe out, or purify, your old bad karmic seeds**. You do this by keeping your book of vows.

སུན་འབྱེན་པ་གྱི་སྒྲུབ་སྒྲུབ།

4. SUNJINPA GYI TOB
to rip out of power

To rip out from the heart. Throughout the day, whenever a thought comes to you to get only what you want, destroy that thought immediately; and do this all throughout the day.

སྒྲོན་ལམ་གྱི་སྒྲུབ་སྒྲུབ།

5. MUNLAM GYI TOB
prayer of power

At night, just before you go to sleep, close your eyes and joyfully review your day's efforts at helping others get the things they wanted, then **make a prayer** that you get bodhichitta, the wish to reach enlightenment. The normal bodhichitta is the wish to get other people to enlightenment. The ultimate kind of bodhichitta is the direct perception of emptiness, and also pray to reach this goal. After this experience you will be fearless; you confirm all of the truths of Buddhism, see your future lives, and know that you will soon reach enlightenment.

You should do these five powers every day and not let anyone know that you're doing them.

CLASS NOTES

Course XIV: Lojong, Developing the Good Heart

Class Five, continued

ཐོག་མཁོ་བ།

Powa.

The Real Practice of Powa

You must do the above five powers every day for a long time before you will be able to successfully do this *powa* practice at the moment of your death. As you are dying your mind falls apart dramatically, and you will not be able to do some new *powa* to save yourself from projecting into a bad realm.

Powa means to send your mind into death with these five instructions. The names of these five are the same as before, but the meaning is different -- they refer to the practice of *powa* at the moment of death.

- 1. PENPA GYI TOB**
to project of power
On your death bed you **make the determination that you will not lose the wish to help other people**, to serve others somehow.
- 2. GOMPA GYI TOB**
get used to it of power
As you begin to be aware that you're going to die, you **get yourself so used to the idea of thinking about helping others** that when you reach the moment of death, you will be able to think this way despite the pain and hallucinations that normally accompany the death process. You prepare yourself to die with the vision that you could be responsible for teaching people not to die and to get to a Buddha realm.
- 3. KARPO SABUN GYI TOB**
virtue seeds of power
Mentally give away everything you have. It's extremely bad karma when you die to have any attachment to your possessions or your body or what you used to be. Hope that all sentient beings will happily use your bank account, house, body, things, etc. Happily give up these things. Also, offer whatever virtue and good deeds you did to the Buddhas and bodhisattvas of the universe and die clean. Thoughts of attachment to your family, money, etc. at death will negatively affect what you see at death.
- 4. SUNJINPA GYI TOB**
rip it out of power
Destroy the negative imprints in your mind that have come from your bad deeds. Confess and clean out any bad deeds you are aware of, especially any vows you broke knowingly. It's very important to die with a clear conscience. Then the most important thing is to believe that they're removed. You disown any bad deeds you've done. If you are a tantric practitioner, at the moment of death you should do a *dang-juk* into the *sinduri kiln kor*, and ideally you should do a new empowerment in the final hours of your death.
- 5. MUNLAM GYI TOB**
Prayer of power
As you die, it will hurt a lot. There's a special physical pain. **You pray that all the bad deeds and mental and physical suffering should come into me and die with me.** You dedicate your death to destroying others' bad karma and pain, and when the pain of death comes to you, remember that. Then when you die, like Lord Buddha, try to lay on your right side, peacefully, with your hand under your head, peacefully.

CLASS NOTES

Course XIV: Lojong, Developing the Good Heart

Class Five, continued

Geshe Chekawa's Last Words

ངས་སེམས་ཅན་ཐམས་ཅད་ཀྱི་དོན་དུ་མཉན་མེད་དུ་འགྲོ་བར་སྟོན་པར་བྱས་ཀྱང་།

མི་འགྲོ་བར་འདུག །དག་ཞིང་གི་སྤང་བ་ཤར་བྱུང་།

NGA SEMCHEN TAMCHE KYI DONDU NARME DU DROWAR MUNPAR
JE KYANG, MINDROWAR DUK, DAKSHING GI NANGWA SHAR JUNG

I was praying that I could pass on to the lowest hell for the sake of every living being.
It's not working. I can't go. All I can see before me now is the paradise of enlightenment.

V. The Point Where You've Developed the Good Heart

The point at which you can say you've finished developing the good heart is when all the Dharma that was ever spoken all boils down to one thing: **fighting your tendency to take care of yourself and to ignore other people.**

There are two judges; keep the main one. Only two people can witness the success of your Dharma practice. The first is the people around you; generally speaking, you should be getting along better and better with your family, etc. if you are practicing well. "Keep the main judge" means that you are really the only one who can judge your practice. Don't worry about what other people think and don't try to impress other people. Ultimately only you can be the judge. If the inner judge is sensitive and satisfied with your progress then you are doing okay. No one knows what you are doing personally, privately in your own heart. You know if your mind and life and heart has sweetened and you feel more love inside yourself. At this point, the commentary says, the main judge of whether something is the Dharma or not is whether or not it is helping to fix your mental afflictions like jealousy, anger, or competitiveness.

Be joy alone in an unbroken stream. This means that if things are going well, don't get too happy; if things are going bad, don't get too sad. Karma doesn't ripen immediately (except for tantra), so bad or good things that are happening right now are all being driven by things you did in the past, and things will probably reverse one way or the other tomorrow. What's happening now is not connected to your spiritual practice today. Over time things will get better and better, but your deep karmic pockets will cause negative things in the future so don't get too excited about it. Just keep planting good seeds for the future and keep your joy all the time. It's especially hard with the people close around you.

It's there when you can keep it unthinking. An inexperienced horse rider who gets distracted will fall off the horse, but an expert won't lose their balance when distracted. With *lojong* practice it boils down to reaction time: when you encounter some irritating thing the time between when you first get annoyed and when you stop the negative reaction should be getting shorter and shorter until you stop anger immediately. This only happens with consistent practice. The ability to adjust immediately is key. Don't get attached to your plans because new conditions might call for a different approach.

CLASS NOTES

Course XIV: Lojong, Developing the Good Heart

Class Five, continued

VII. Certain Advices for Developing the Good Heart

Act now, do the most important thing. Crush your tendency to watch out for yourself.

Figure out both and free yourself. The first thing to figure out is what has gotten you upset in the past; you should concentrate on the biggest one first. Study the object that triggers your strongest mental afflictions; then figure out the conditions under which this happens -- like when you're tired, or too busy, and your ability to deal with a mental affliction is lowered. Then analyze the reason why that mental affliction is unacceptable: for example, you as an aspiring bodhisattva get jealous when someone else gets something that makes them happy. Mental afflictions are always indefensible and dysfunctional. The second thing to figure out is how to stop these mental afflictions in the future. Pick out the smallest form of that mental affliction and design how you will avoid it in the future.

Stop thinking all the time about how wonderful you are. The point is not to have low self-esteem. Anyone seriously studying *lojong* is an incredibly amazing person -- one in a million. The point is that when you finally go out and do something to help living beings, don't get too enamored with yourself for two reasons: 1) they really need you, their mental afflictions are literally killing them; and 2) you took bodhisattva vows and swore to help all beings, so what's the big deal that you finally decided to help people.

Don't expect any thanks. This refers to four things:

1. If you do spiritual practice, no one will thank you or appreciate your efforts.
2. Don't expect any help from others.
3. Don't expect anyone to say anything nice to you, not even your Lama.
4. Don't wish for any fame or good reputation. Just help others quietly, privately.

VI. Pledges to Keep for Developing the Good Heart

Keep to the three laws:

1. **Not acting in a way that contradicts what you have committed yourself to** means don't get excited about being a crazy yogi *lojong* practitioner and ignore your other vows.
2. **Never placing yourself in a dangerous situation** means that when you stop cherishing yourself, don't ignore normally taking care of your body to keep it working well so you can help others. Anything which endangers your health or your holy body is not *lojong*. To see emptiness directly you must be fairly comfortable, well fed, and healthy.
3. **Never falling into the habit of discriminating between others** means don't be selective, practicing patience and such only with those you like.

Change your mind and stay the same means that inside of your mind you must undergo major change in terms of the three principle paths (renunciation, bodhichitta, and correct view). On the outside, you should just look and act like some normal old guy, and no one should have any idea that you're undergoing a major transformation, except perhaps that you seem to be a little more helpful or patient.

CLASS NOTES

Course XIV: Lojong, Developing the Good Heart

Class Six: Freedom from the Four Attachments

18 Pledges to Keep for Developing the Good Heart

1. **Keep to the three laws.** *Lojong* crazy yogi behavior means giving up everything for other people – whatever other people need, take care of that first; whatever you need, take care of that last. Act totally opposite to how the world acts. You can take care of others first, but can never use this as an excuse to break your other vows: pratimoksha, bodhisattva, tantra.
2. **Never endanger yourself.** Don't put yourself into dangerous situations while helping others.
3. **Don't discriminate between people.** You must support and be kind to all people equally, not just your friends.
4. **Change your mind and stay the same.** In this life all you have to look forward to is dying and losing all the things you love, and we're all in the same boat. In your mind you must transform how you think about life, but on the outside, just look and act like a normal person. Don't advertise what you're doing. Other people will benefit from your efforts, but will only notice that you're doing some simple nice things.
5. **Speak not of what was broken.** Don't judge other people's practice and motives. Don't talk about other people's apparent faults.
6. **Never worry about what they're doing.** Don't talk about or even think about other people's practice. Be pure yourself and only worry about your own life. Don't gossip at all.
7. **Rid yourself of the biggest affliction first.** Go after your strongest mental affliction first. Don't focus on your secondary afflictions. You must be honest with yourself about your worst afflictions.
8. **Never hope for any reward.** You will get rewards if you practice well and keep your vows and meditate regularly, but don't expect instant results. It takes time for karma to ripen.
9. **Stop eating poison food.** When you finally do a good deed, don't poison it with an attitude of self-cherishing, like thinking about how this behavior will help you.
10. **Don't let the stream flow smooth.** Don't be a pushover. Put up a good resistance against your mental afflictions. As long as you put up a good fight, you don't break the vow. Every minute of resisting a mental affliction is extremely good karma.
11. **Forget repaying criticism.** Don't return criticism. Listen to the person and see if you can get anything good out of it. If someone causes you physical or mental harm, don't

CLASS NOTES

Course XIV: Lojong, Developing the Good Heart

Class Six, continued

return the offense. In this way you stop the cycle of violence. You must learn to separate the good or bad things that are happening to you now from your current behavior; the causes for these are mainly what you created long ago. It's ignorance to think that what's happening to you today is coming from what you're doing today. So don't be proud about the good things in your life.

12. **Give up laying ambushes.** When someone hurts you, don't plan a trap to hurt them back.
13. **No going for the jugular.** In a group of people, when someone else makes an error, don't expose them publicly by focusing on their faults.
14. **Load your own truck, no passing the buck.** Don't try to place the blame for your mistakes on other people. Admit your errors freely. *Lojong* behavior includes taking the blame for others' mistakes. Just before you get real bodhichitta, you get an attitude of taking personal responsibility for all the trouble anyone is facing.
15. **Don't get fixed on speed.** When there's some opportunity for gain, you take the best part for yourself. "Speed" means that you try to get the best before something good runs out.
16. **Don't feed the wrong face.** Starve your tendency to take care of yourself first and rather take care of others. Don't turn *lojong* into a means for feeding your mental afflictions, like pride or jealousy.
17. **Don't turn the sweet angel to a devil.** *Lojong* is the sweet angel: taking care of others first. Don't do *lojong* motivated by acting out jealousy or desire or anger or pride.
18. **Don't look for crap to make yourself happy.** Don't derive pleasure from bad things that happen to people you don't like. Don't think that their bad fortune confirms your negative view of them. This refers to ill-will which is the ninth of the ten top misdeeds.

The Five Great Sakya Patriarchs

ས་སྐྱ་གོང་མ་རྣམ་པུ

SAK - YA GONGMA NAM NGA
Sakya lineage patriarch great five

The five great Sakya patriarchs. The freedom from the four attachments comes from the great Sakya patriarchs who are presented on the following page.

CLASS NOTES

Course XIV: Lojong, Developing the Good Heart

Class Six, continued

ཞེན་པ་བཞི་བྲལ།

SHENPA **SHI** **DREL**
attachments four freedom

Freedom from the Four Attachments.

KUN KONCHOK GYALPO (1034- ?)

He started a Dharma center in Tibet on a hillside with chalky-white rock. He has a son...

JOSAY JAMPEL

He is Kun Konchok Gyalpo's son, who continued his father's Dharma center.

ས་ཆེན་ཀུན་དགའ་སྤྲིང་པོ།

1. **SACHEN KUNGA NYINGPO** (1092-1158) He is Josay Jampel's son. **Bari Lotsawa** (lotsawa means translator) was translating all the Sanskrit Buddhist books into Tibetan.

Kunga Nyingpo at twelve years old was hanging out with Bari Lotsawa who was teaching him secret methods for contacting the enlightened beings and gaining wisdom. After initially encountering some obstacles, the twelve-year old Kunga Nyingpo had an extraordinary encounter with Manjushri, flanked by two bodhisattvas. Manjushri granted him the teaching called Freedom from the Four Attachments on the spot. He later has two sons...

SA - KYA
earth white

The gray-white hillside where Kun Konchok Gyalpo first started the Dharma center served as the name for what became the great Sakya lineage.

བསོད་ནམས་ཙེ།

2. **SONAM TSE** (1142-1182)

An elder son of Kunga Nyingpo.

ཇེ་བཙུན་བྲག་པ་རྒྱལ་མཆོན།

3. **JETSUN DRAKPA GYELTSSEN** (1147-1216)
famous

A younger son of Kunga Nyingpo. Drakpa Gyeltsen becomes one of the greatest figures in the Sakya lineage

and in the Vajrayogini lineage. He wrote a great commentary on the freedom from the four attachments which is the reading for tonight's class.

ས་སྐྱ་པཎྌི་ཏ་ཀུན་དགའ་རྒྱལ་མཆོན།

4. **SAKYA PANDITA, KUNGA GYELTSSEN**
wise man

(1182-1251) He is Drakpa Gyeltsen's nephew and his lineage holder.

CLASS NOTES

Course XIV: Lojong, Developing the Good Heart

Class Six, continued

He is one of the greatest Lamas ever in Tibet, a great logician, great Sanskrit scholar and translator who memorized the 8,000 verses in Sanskrit. At the end of his life, he was traveling to the Tibetan border to appease Godan, a Mongolian prince. He sent his nephews ahead to meet the prince, and they converted him and many Mongolians to Buddhism. One of the nephews was called...

འགྲོ་དགོན་ཆོས་རྒྱལ་འཕགས་པ།

5. DROGUN CHUGYAL PAKPA

realized being

(1238-1280) He is one of the young nephews of the Sakya Pandita who converted the Mongolian prince Godan. He wound up in

Beijing as the private Lama of Kubla Khan, and he met Marco Polo. He invented a Mongolian alphabet so the Mongolians could translate Buddhism into their spoken language. The Mongolian empire spread all the way to Europe's borders. Then as the empire shrank, some of the Mongolians got *stuck there* (called *kalmuk* in Mongolian). After World War II they made their way to Howell, NJ, and a Mongolian Lama named Geshe Wangyal taught some Americans named Jeffrey Hopkins and Robert Thurman. Then the Dalai Lama sent Geshe Lobsang Tharchin to Howell. This is our direct lineage, and is very important for the Vajrayogini lineage.

Freedom from Attachment to this Life

TSE DI LA SHEN NA CHUPA MIN

lifetime this to attached if Dharma you're no practitioner

You're no Dharma practitioner if

you're attached to this life. These are Manjushri's first words to Pakpa.

These words are spoken to Pakpa who

is already a great Buddhist. We must determine what "attachment to this life" means. It's not what you think. It doesn't mean don't like or enjoy anything, or feel guilty. It doesn't mean you shouldn't have the desire to reach certain goals, like to nirvana or to help all sentient beings. The meaning is very profound and doesn't mean that you shouldn't care about things. His Holiness, The Dalai Lama constantly enjoys things and giggles all day long. You can have a family and enjoy things in this life, and a Buddha paradise completely full of bliss. The joys of this life are a tiny indication of what could happen when you reach enlightenment. The whole point of life is to reach total ecstasy and bliss. However, **Dharma students who want to become masters of Buddhism, during their student years, have to suffer; people who are attached to small pleasures can never attain great ecstasy.**

What you choose to do daily with your life is an indication of whether or not you are attached to this life. Making the right choice about what to dedicate your life to is freedom from attachment. On what basis do you decide what you want to do with your life? **If your decision about what to spend your life doing is based on any of the following four bases, you have what is called attachment to this life:**

CLASS NOTES

Course XIV: Lojong, Developing the Good Heart

Class Six, continued

བག་ཆགས།

1. **BAKCHAK**
seed
Instincts. You keep your morality and keep to civilized behavior because you have a natural inner conscience that stops you from killing people that irritate you. Your good instincts come from seeds planted in your past lives. If you trust these instincts as the basis for your behavior, you have attachment to this life. Your good nature is impermanent, and it will slide when the pressure is on.

ཚོར་བ།

2. **TSORWA**
feelings
Feelings. You keep your ethics when it feels good; but when you need something badly or want to feel good, you will act immorally to get it.

ལུགས་སྒྲུབ།

3. **LUKSUL**
customs
The customs of your country. Gambling or the lottery, drinking alcohol, abortion, adultery, hunting, etc., are either illegal or encouraged at different times in the United States. You can't trust your civilization's value system.

ཕ་མ།

4. **PA MA**
father mother
Your parents' morality. Half of what you believe in is some silly thing your parents taught you which you've never seriously examined.

To truly live a moral life based on Buddhist ethics, you will often have to go against what your civilization believes. For example, it's crazy to work your whole life without sufficient time to devote to your spiritual goals. Our civilization creates people whose only meaningful goal is to die with a bunch of possessions they can't use. Freedom from attachment to this life means to think independently. You must examine the standard of your behavior against your understanding of karma and emptiness – not against your instincts, feelings, culture, or parents' values. An ideal lifestyle might be to do your daily practice until 1:00 pm, work until 6:00 pm, and take off two months a year for retreats. You must work these things out for yourself.

CLASS NOTES

Course XIV: Lojong, Developing the Good Heart

Class Seven: How Hell Exists; 12-Point Lojong

Freedom from Attachment to This Life (cont'd.)

A person who is still attached to this life is no Dharma practitioner. This class continues the topic of freedom from the four attachments. Your ethics, and the things you choose to do with your life, must be driven by wisdom and an understanding of karma and emptiness – not by some Judeo-Christian belief system or other influences like your culture, friends, parents, etc. These influences will always change and are not reliable. Buddhist morality may overlap a lot with these influences, but the other 20% is very important. It will allow you to avoid getting old and dying. You must escape this realm and the negativity in your mind sometime during this life. Your morality must be driven by this goal alone. Don't do anything that doesn't protect you from dying. Go after the things that will get you out of this realm and out of death. *You can go to heaven or paradise, but you don't have much time to do it*, and you have to learn a system and keep it independent of your society's influence.

Learning, Contemplation, and Meditation

TU Learning

SAM Contemplation

GOM Meditation

The other half of how to be free from attachment to this life is found in the independent practices of learning, contemplation, and meditation. You have to think for yourself, and find and practice a path that will save you from death and suffering. Your spiritual practice has to be a personal journey based on your own independent decisions about what's right or wrong. You must test any teaching you hear and decide if it will work. You have to try it out and see if it will change your life. Be very critical, and don't accept anything you hear unless it tests out logically and through your experience. You must make the time to effectively contemplate and meditate on these things. Too many possessions will clog your mind's attention which you need to practice. The point is that the priorities of our culture are wrong. Working 96% of the weeks in the year is not a good deal. It may be easy to give up a few harmful things in your life, but can you give up your attachment to your whole western civilization's way of thinking? This is very difficult.

According to Buddhism, if you don't break this attachment you will die. You must prioritize your good deeds and do the strongest ones. Do the Dharma that is more powerful. For example, you should practice bodhisattva morality ahead of pratimoksha morality, and concentrating on tantric practices if you have taken an initiation. So attachment to this life can mean failing to put your efforts into your highest practices. *Once you get into a spiritual path, don't stay at the lower levels and avoid the practices that take more faith or courage. At each point in your practice, you have to face these decisions and move up to the higher practices of tantric practice, in the same way that you had to give up worldly morality when you first entered the Buddhist path. Go after the highest virtues first. Don't move up before you're ready, or you will fail; but when you're ready, go for it.*

CLASS NOTES

Course XIV: Lojong, Developing the Good Heart

Class Seven, continued

Renunciation

A person who is still attached to the three worlds has no renunciation. The “three worlds” refers to the three kinds of pain: obvious pain, the pain of change, and pervasive pain.

ངན་སྒོར་གསུམ།

NGEN - SONG SUM
bad went there three

The three realms. Lama Drakpa Gyeltsen says that the first kind of pain -- obvious pain, or the pain of pain -- is equal to the three lower realms. Hungry ghosts are beings who were stingy, cheap, unhelpful to others in their past life, and were attached to money and possessions. Therefore, after they die their spirits are tormented and they can't get enough of anything. You can see this pattern in humans, but Buddhism teaches that hungry ghosts are beings in an entirely different realm. You shouldn't believe in the lower realms just because Buddhism teaches it. You must test its existence with logic and see if it's likely.

The Existence of Hell and the Sutra Requested by Upali

ཉི་བར་འཁོར་གྱིས་ཞུས་པའི་མདོ།

NYEWARKOR GYI SHUPAY DO
Upali by requested sutra

The Sutra Requested by Upali. Lord Buddha teaches in this sutra that the people who die and travel to the lower realms “don't even exist at all.” There are no instruments of pain there, because “everything that you see happening to you within these realms of terror is only a projection...the whole world is but a creation that comes from your projections.” Hell is a potential problem for us *because* it's only a projection. There is no beautiful all-loving god in the sky who sends bad kids to a special box to be tortured if they ate meat on Friday. Hell is very real and is not a metaphor. It can exist because it's a projection.

Just like a cylinder – which can be a pen to a human, and a chewable object to a dog – the world you live in depends on your point of view. How you see it only depends on your mind. Ultimately, independently, from its own side, self-existently, by nature, the cylinder is neither a pen nor a chewable object – it is empty or blank. But it is one or the other depending on who is looking at it. Every object in your world is the same: what it is only depends on how your mind is looking at it, and you don't have a choice to see what you want. A dog can't write you a letter with the pen.

The world around you is the raw material for heaven or hell, or a little bit of both, which is what we call the human realm. If you straightened out your karma, you would be seeing it as something wonderful. If you're sloppy with your karma, the event of death will trigger new perceptions of this same raw material as hell. If hell is a projection of your mind, then it's possible, and you're in trouble. Even in this life, your mind can shift from great happiness to great suffering. Your world happening around you is nothing but a shift

CLASS NOTES

Course XIV: Lojong, Developing the Good Heart

Class Seven, continued

in your perceptions. There is a certain level of spiritual development in your understanding of emptiness called *jorlam supa* where you cannot be born in a hell. A dog is not something furry. A dog is a collection of experiences or perceptions, a being who sees its skin as furry to itself. **So the second attachment to this life is attachment to your idea that the world cannot change.** The way to stay out of hell is to keep your vows.

The Three Lower Realms

དུན་འགྲོ།

1. DUNDRO Animal.

ཡི་དྭགས།

2. YIDAK **Hungry ghost.** A small tendency towards selfishness in the mind, magnified a million times through the process of death and the bardo, can create projections of a hungry ghost. They have physical bodies which are too subtle to see.

དམྱལ་བ།

3. NYELWA **Hell.** The perception of time slows down here. Time is also a projection, and a day in hell feels like many years. You feel only pain.

The three lower realms are from your mind. It's not true to say that things only exist in your brain. Things do exist outside of you. There are people around you, and they are real because they are your projection. This room could be a tantric paradise, a hell, or a lousy old basement.

The Suffering of Change

The second kind of pain is called the **suffering of change**. Even if you're born in a human realm, you live in a world where every good thing in your life changes. Relationships must end in loss, either through death or dislike or boredom. Your jobs, relationships, etc. are always sullied by dissatisfaction. In this realm, even if you get every thing you dream for, you cannot avoid your mind shifting and becoming dissatisfied several months later. Your mind is cursed by your shifting karma. It's not your fault that karma works this way. It's just the way life goes in the human desire realm. You have to use your understanding of emptiness and keep your vows and then you can manipulate your reality into a place where the nice things don't change. You must do good deeds with the perfection of wisdom -- an understanding of emptiness -- in order to create everlasting happiness.

CLASS NOTES

Course XIV: Lojong, Developing the Good Heart

Class Seven, continued

The mystic power of this good deed refers to the basic good deed of a *lojong* practitioner: not worrying about yourself and taking care of other people. Your main enemy is your self-cherishing. The “mystic power” is the desire that others’ pain come to you so they wouldn’t have to experience it. This is particularly important at the moment of your death. Doing this doesn’t get them enlightened because their bad karma is in their mind -- no one can take away someone else’s bad karma except the person who did the bad deeds. So the “mystical power of this great deed” is that it gets *you* enlightened faster if you really want to take away other people’s pain. Then you can teach others how to do it for their benefit.

The Twelve Point Lojong

ལྷ་ཁྱེད་ནམ་མཁའི་བློ་མ་།

LOJONG NAMKAY KYIMMA **Twelve Point Lojong.** Literally, it means
sky, space celestial mansions “*lojong* of the twelve houses of the sky,”
because in Tibetan astrology there are twelve
celestial mansions. It describes twelve spiritual qualities or behaviors of people who are
successfully practicing *lojong*.

1. **YICHE** **Trustworthy.** You can count on them to do what they say;
they don’t let you down.
2. **KADRIN DREN** **Loyal.** You remember the kindness of your sweet teacher
kindness remember and fellow students who have helped greatly in your practice.
3. **MILA ROK** **Helpful.** You always help anyone who needs it.
to people help
4. **KUN LA JAM** **Friendly** to everyone. You treat everyone in a gentle, soft,
everyone to gentle friendly way.
5. **SHEN LA TREL CHEN** **Courteous.** You’re sensitive to others’ reactions to what you
others to courteous big do. Give up your seat, help carry stuff, hold door open, etc.
6. **SHEN GYI DREN** **Kind.** You are the servant of others; you’re at their command.
others of foot servant
7. **DULWAR NYEN** **Obedient.** You listen carefully to what you’re asked to do;
tamed to listen then you do it obediently to help your Lama or other people.
8. **DZUM KAR CHEN** **Cheerful.** You never act grumpy, working cheerfully for
smile white big others. You don’t complain or whine about things.

CLASS NOTES

Course XIV: Lojong, Developing the Good Heart

Class Seven, continued

9. **TUN DZE BAK-YU** **Thrifty.** Don't waste the planet's resources. Turn off the lights. Don't buy unnecessary things, so you can share more with others.
in common share thrifty
10. **PA TAK DEN** **Brave.** You are courageous, especially your world view and lifestyle. Do the right thing regardless of the consequences.
warrior sign possess
11. **DAK SHING SO** **Clean.** To create your own pure land or paradise, have a simple, clean home; this is a cause for your Buddha paradise.
pure field create
12. **CHU SEM SHUL** **Reverent.** Your mind is carried away in the current of the Dharma. Your whole day is happy Dharma activity.
Dharma mind abandoned to

Dharma Revisionism

Is it a coincidence that these twelve points match the Boy Scout code? As your Dharma practice gets more powerful, you can re-write the history of your life. You will start to have *namdak* - a spiritual level where you realize that the early influences in your life were not normal people. Buddhas can appear as any normal-looking person who affected your life. Can you really say for sure that your Boy Scout leader was not an emanation of a Lama? Could they not have been both a normal person and a Buddha?

CLASS NOTES

Course XIV: Lojong, Developing the Good Heart

Class Eight: The Wheel of Knives

མཚོན་ཆ་གོན་ལོ།

TSUNCHA KORLO
knives circle

The Wheel of Knives. This idea is described in a vinaya sutra that presents the topic of karma and its consequences.

ཏྲུམ་མ་རཱ་ཤིཏ།

DHARMA RAKSHITA

The Indian author who passed on the Wheel of Knives teaching. We don't know his dates, but he was a master of Abhidharma teachings.

ཇོ་བོ།

JOWO JE

Lord Atisha (982-1052). The great Lama in our lineage who first brought Buddhism from India to Tibet. His students were the Kadampas, who were the early Gelugpas in Tibet.

The wheel of knives is a phrase that represents the idea that if you do something to someone else, you get the same consequences back on yourself. It's the big pay back. Any bad thing that ever happens to you was put into motion by you. Then when you continue to get angry at someone (for a problem that you actually created through your misdeeds in the past), the vicious cycle continues, and this is the meaning of samsara. The people who bother you are only the instruments that carry the energies you set in motion in the past back to you. These energies could also be called:

- Razor-tipped boomerang.
- Actions that backfire on us.
- Blowing off your own toes.
- Hanging yourself.
- Digging your own grave.
- A blacksmith making a sword who slips and stabs himself to death with it.
- An archer who accidentally falls on his own arrow and dies.

There is no unpleasant mental or physical event in your life that you haven't set into motion yourself.

Peacocks Wander in a Forest of Poison Trees

A Sanskrit and Tibetan tradition said that peacocks only want to eat poisonous plants which is what gives them the beauty of their feathers – and they can't stand what other animals would consider to be desirable. In the same way, bodhisattva warriors seek out opportunities to help others even if it's unpleasant for themselves.

CLASS NOTES

Course XIV: Lojong, Developing the Good Heart

Class Eight, continued

Bodhisattvas Always Want to Reach Enlightenment As Soon As Possible

The best thing you can do for others is to reach total enlightenment very quickly so you will have the ability to help as many other beings as soon as possible. So the verse means that a bodhisattva should embrace any hardship that comes to them, and turn it into an opportunity for practice. They turn disasters into a wonderful thing to transform into their own enlightenment so they can help others. It doesn't mean that they want to suffer or would ever delay reaching enlightenment. Mental afflictions are always negative things that you should try to avoid -- but if you do have a mental affliction, you should use it as an opportunity to escape.

The Abhidharma Kosha says "All the worlds come from karma, and karma is any time the mind moves." So even a few seconds of anger is very strong bad karma. A bodhisattva would immediately crush anger and use that exercise to advance their practice. A bodhisattva would never let anger continue because anger would exclude them from paradise and therefore prevent them from being able to help people. Bodhisattvas are sworn to get to ecstasy themselves as soon as possible, so that they can then help others.

Distinguishing the *How* and the *Why* of Your Suffering

You must learn to distinguish the instrument of your suffering (the *how*) from the cause of your suffering (the *why*). All day long you must fight against the world view of ignorance and self-existence. You must identify that the bad event happening to you now has been created or caused by your past acts in the past.

The natural reaction to every bad thing in your life is exactly the cause that makes it happen again in the future. This is the wheel of knives. Your normal reaction of blaming anybody or anything other than yourself will cause the same pattern of suffering in the future.

The Correlations

In ACI Course five on Karma, Je Tsongkapa taught that there are four specific results of committing sexual misconduct:

1. You will continue to enjoy doing it.
2. You will be reborn in a lower realm.
3. You will lose the person in your relationships to someone else, because you have not respected someone else's partner.
4. You will live in an environment which is polluted, dirty, or smells bad.

Every bad deed you do similarly has four bad results. The Wheel of Knives goes into more detail about the specific karmic consequences of committing specific mis-deeds.

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For example, the instrument (the *how*) of someone's backache might be rubbing vertebrae and the loss of cartilage, but the reason *why* they have a backache is that they have hurt someone else in the past. Only by curing the karmic causes can you make your backache go away. If the operation works, the reason why it works is that your karma to have the backache wore out. If you understand these relationships you can design your Buddha paradise. The reading for this class allows you to reconstruct or profile how you used to be in your past lives by identifying the problems you are having now.

Identifying the Real Enemy

About 25 pages into the Wheel of Knives text, Master Dharma Rakshita says "wait a minute – I'm getting all these bad karmic results because I'm cherishing myself and I don't understand emptiness. Now I know who the demon is here – it's my own selfish mind and ignorance of emptiness! Now I'm going to use the wheel of knives to murder this true enemy, this henchman of the devil."

So your real enemy is your tendency to grasp at taking care of yourself first before helping other people; and you can only have this selfish habit if you don't understand emptiness. Mis-understanding where things in your world come from is keeping you from eliminating the habit of self-cherishing.

After you understand that your specific problems today come from specific mis-deeds you committed in the past, you should want to do something to fix the bad karma.

How Karma Is Carried in the Mind Stream

As you observe yourself doing some mis-deed, your mind records it perfectly as imprints. Every split second of your action makes a tiny subtle impression. Each instantaneous karmic imprint is destroyed in a flash, and the power of the destruction of each discrete imprint perpetuates the energy. This is the process through which negative and positive energy is maintained in the mind stream over millions of years. These impressions in your mind stream are powerful enough that when they ripen in your mind they force you to see certain things. Nothing in your world is good or bad from its own side – it's coming from your own karmic projections. You experience your world as being just as real as if it wasn't coming from your own mind, and at the time that karma ripens you have no choice about it – you are forced to see things based on your past deeds. Things hurt because they are projections of your own mind.

... It's Because the Wheel of Knives Has Turned On Me Again ...

So, for example, the reason you have painful emotions is that you caused others psychological pain. The way to get rid of your emotional pain is to practice *tong-len* on others and pretend to take away their emotional pain.

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Secondly, the reason you suffer at work from a bossy manager, is because in the past you have been arrogant to those lower than you. To get rid of your bossy manager, you must force your own body and mind into the service of others.

Thirdly, the reason you are forced to hear unpleasant speech from others is that you have said bad things about others in the past. The antidote is to only talk badly about your own bad speech towards others.

Fourthly, the reason you see things as something unpleasant is because you have seen your world as something less than totally pure in the past. The antidote is to practice seeing your world as totally pure. This practice is called *namdak*. You try to see the silver lining in every unpleasant thing that happens to you. It's a kind of benevolent paranoia where you think that everybody's out to help you. You think that the whole world is full of enlightened beings who are secretly plotting to get you enlightened. The movie Truman's World is about this. The less you think like this, the more your world will seem unpleasant to you.

How to Fix the Wheel of Knives

You can use this class's reading to identify the karmic causes you created in the past that are screwing up your life right now. Then you can fix your problems. You may not be creating these causes currently, but **the way to fix your old bad karma is to be extremely careful about doing these bad deeds right now**. For example, if you are experiencing the karmic results of lying, but you are generally a truthful person these days, to clean up the problem you must be the most fastidiously truthful person in your town. Be very very strict about this misdeed over a period of time, and watch your reality change. This careful restraint is the essence of the practice called the Four Powers, which is a way to purify your old bad karma.

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Class Nine: The Wheel of Knives, Part II

TSUNCHA KORLO **The Wheel of Knives.** This class is part two of the Wheel of knives circle Knives. It is a text for developing a good heart, written by Dharma Rakshita. The wheel of knives is a weapon like a ninja star that you throw and comes back like a boomerang and cuts you badly. It represents every bad thing that happened to you in your life. The first half of the *lojong* text describes how every bad thing has come from your doing a similar harmful thing to someone previously. It describes the suffering you experience, the specific cause that created it, and the way to avoid it in the future. It all boils down to stopping ignorance, which is the root cause of all your problems. You must realize that all your pain is coming from your past deeds, not from what other people are doing to you.

The Lord of Death Attacks His Two Enemies

At this point in the text, Dharma Rakshita starts to get mad and goes after the real enemy, the one who has been making him commit these mis-deeds and experience all of the suffering they cause. He starts to change into another person as he gets very angry at the two states of mind which are his true enemy:

རང་གཅེན་འཛིན།

RANG CHENDZIN **Self-cherishing.** This is the state of mind that watches out for self cherishing number one; it only takes care of yourself and ignores others.

བདག་འཛིན།

DAK DZIN **Grasping to a self.** This state of mind looks at yourself and self-existence grasping doesn't understand the emptiness of you. You believe you have some existence from your own side. If you can escape this enemy, you can reach your goals.

At this point, Dharma Rakshita turns strongly on these two enemies and determines that he will go after them and wipe them out completely. When you get in an upsetting situation, self-cherishing (*rang chendzin*) is the attitude that only concentrates on your discomfort and quickly forgets your intention to help other beings. It's the natural reaction of feeling that "I'm the most important person around, and I'm not getting what I want right now." Grasping to a self (*dak dzin*) is more subtle and is actually the cause of self-cherishing – it is the mind that thinks that the things that are bothering you are coming from their own side, and not from your past karma. The proof that your problems are coming from your own side is that other people could interpret these same situations in a very different way. The attitude of self-grasping prevents you from seeing that if you would only react ethically in bothersome situations, these types of problems would eventually go away, because they are only your projections.

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Class Nine, continued

The Two Legs of the Angel of Death

Dharma Rakshita now determines that he will seek out this enemy and will use the same wheel of knives that caused his suffering to attack the enemy. He invokes the angel of wrath, Yamari, who has certain characteristics that have the power to destroy self-cherishing and grasping to self-existence.

བདེན་གཉིས།

DEN NYI
truth two

The two realities. There are two realities going on around you all the time. The first, called **deceptive or false reality** (*kundzob denpa*), is you and your world which are created by your projections. The nature of this reality is deceptive because you are always thinking that your world, especially the things that upset you, are self-existently bothersome. All the appearances of your world are deceptive in this way. The other reality, called **ultimate reality** (*dundam denpa*), is the fact that nothing exists in any other way other than your projections – this is what emptiness means. You first understand ultimate reality intellectually, as it is described here. Later you will see emptiness directly; at this point you will see directly that there is a separate reality going on around us all the time which you never saw before, and it is a higher reality which is a perfect, crystal, diamond reality. Nirvana is defined as using this perception of ultimate reality to stop all of your bad thoughts permanently. If you have a true grasp of these two realities, you can use the wheel of knives to rip apart the enemies of self-cherishing and grasping to self-existence. So the first quality of the angel of death is to stand on the two legs of understanding the two truths or two realities – this is a strong foundation.

The Two Eyes of the Angel of Death

ཐབས་ཤེས།

TAP SHE
method wisdom

Method and wisdom. Method refers to the first four bodhisattva perfections: giving, living an ethical way of life, overcoming anger, and taking great joy in doing good deeds. These positive energies will create the physical body of a Buddha. Wisdom refers to the understanding of the two truths described above. It comes from perfectly practicing the last two perfections: meditation and wisdom, and it will create in you the state of mind of a Buddha. So the angel of death stares down his enemies (self-cherishing and grasping to self-existence) with these two fierce eyes of method and wisdom.

The Four Fangs of the Angel of Death

སྤྱབས་བཞི།

TOB SHI
force four

The four forces. The angel of death's four fangs represent the activity of purifying your old bad karma. Understanding the two truths enables you to not collect any new bad karma, and having method and wisdom enables you to collect new good karma; but to be a complete tantric monster you still must polish off your old bad karma using the four forces. The essence of the four forces is to

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carefully avoid the behaviors and thoughts that are the cause of the specific problems you are having in your life. You can now wipe out the enemy which is your misunderstanding emptiness and resulting selfishness.

Is the Angel of Death Just a Metaphor?

Is this tantric angel of death with these three qualities just a metaphor? Is there really an eight-foot monster walking around somewhere? It's not a metaphor. This being does exist, and it is created by those spiritual qualities existing within you. These tantric deities are not made of flesh and bone. They are made of your projections which you can have if you get these spiritual realizations. Like everything else, tantric deities are created by your own karma, especially your own thoughts. These beings will appear to you as you achieve these qualities. It doesn't come primarily from an initiation ceremony; it comes from your internal spiritual qualities. They are made of your spiritual qualities, just like everything else in your world, including the unpleasant things in your life. If you change your karma, you can meet different types of beings. The reality around you can actually change; it's not just your imagination, and it can be maintained. You can become Tara if you practice carefully and watch your vows regularly.

With the roar of hell smash now the skull of my misperceptions, the ones who have wasted my life. Bring your death to the heart of this butcher, my greatest enemy. You have to start becoming the angel of death and go after the enemies of self-cherishing and ignorance. You have to get nasty and smash the skull of your misperceptions.

ཉམ་པ།

TOKPA
mis-perception

A wrong idea, which means here the misperception of things as self-existent. (*Tokpa* is a homonym – spelled differently it means *high spiritual realization*.) If you smash the idea that things are coming from their own side, it gets frustrating as you realize that all the bad things happening to you are coming from your karma; but it's liberating because now you can get rid of your problems. Because everything is nothing but a projection of your mind, anything is possible, including tantric paradise in this life.

The Wheel of Karma Can Wipe Out Your Two Enemies

ལས་ཀྱི་འཁོར་ལོ།

LE KYI KORLO
karma of wheel

The wheel of karma. Karma means anything you ever do, say or think. Dharma Rakshita now calls it the wheel of karma. You can use the wheel to cut out your own enemy of grasping to a self, because he is also not self-existent. Your self-cherishing and ignorance are also just a projection of your mind – they don't even exist at all from their own side. The wheel of karma can be used to eliminate your two enemies:

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1. **Self-cherishing can be eliminated** by practicing *tong len* -- a breathing practice where you take away others' pain and give them happiness; this will eliminate your selfishness.
2. The **ignorance that see things as self-existent can be eliminated** with wisdom, especially studying emptiness as presented in the Diamond Cutter Sutra.

Buddhas Gather the Two Collections

ཚོགས་གཉིས།

TSOK NYI **The two collections** of method and wisdom. Buddhas don't collect collection two karma -- they gather the two collections. If you practice the first four perfections over and over with wisdom that understands emptiness, you begin to gather together an incredible mass of energy that is called the **collection of merit**, which gives you the physical body of a Buddha. It affects your inner spiritual body by opening up the little channels inside every time you help somebody or have a little kind thought toward somebody -- especially if you do it with an understanding of emptiness. When the channels are not open you have to get old and die. When they open up completely you become a Buddha. The second collection is the **collection of wisdom** which comes from meditating on emptiness enough to transform your mind into a Buddha's mind.

Bodhisattvas Relocating

Then Dharma Rakshita says that until we reach enlightenment, in the meantime may we love and cherish each other as one. Then he says, "and in those days as well may I find the strength to dwell alone within the three realms of misery if this would be of service to a single other being." He's saying that he would be willing to go down and live in hell -- or go live in New York City -- I would move from my happy home where I'm completely satisfied and go to some lousy place if it would help some other living being. This is a prayer that he could take on the suffering of other beings. Then he prays that the sufferings of hell would be transformed into bliss.

This transformation must happen because hell is a creation of bad karma and a real bodhisattva is quickly running out of bad karma. So it's impossible to literally take on the suffering of others, but trying to do so will get you to paradise. It's totally possible that someone could do or say something nasty to you and before it reaches you it turns into something totally pleasant like a rain of flowers. This is the emptiness of others' actions toward you. *No one else can hurt you. Only your karma can hurt you.*

As you improve your behavior and keep your vows more carefully, you will start to perceive the events and people that used to bother you as the sweetest, holiest, most beautiful things that ever happened to you. This is called living in a world where nothing is coming from its own side. It is possible to turn weapons into flowers. The events that

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hurt you now -- like someone lying to or cheating you -- will turn into some holy thing that you really like. You will see them as a completely different thing but they are the same event exactly, but your karma and your projections have changed.

The Face In the Mirror Is No Face Itself

Dharma Rakshita now gives several analogues for emptiness: the face in a mirror is not the real person, and a torch circling quickly is not a solid circle of light. Fog banks have no solid existence either. The real meaning of the phrase, "things are an illusion" is this: **Understanding that everything comes from something else is to see that nothing exists by itself alone.** You must teach these points carefully to others. Emptiness always implies dependent origination, meaning that everything is coming from the projections of your own mind. Things are an illusion because they are coming from your own mind. This means that when anything unpleasant happens to you, it is the result of you not keeping your vows.

Master Dharma Rakshita now says that your enemy of misunderstanding things doesn't exist at all. Your enemy does exist, but his statement means that it doesn't exist from its own side. Your very ignorance which misunderstands the emptiness of all things has its own emptiness, and this is why you can eliminate your ignorance.

Filling a Pitcher Drop by Drop

If you filled up a water pitcher drop by drop, it is not filled by any one of the drops, either the first or the last ones. This refers to Master Nagarjuna's statement that things are not their parts alone, their parts all together, both, or neither. We tend to think that things are their parts all together, but the point is that things are only the sum of their parts after your perceptions are added to the equation. Your karma which forces you to see all the parts as a whole is what makes the whole exist.

The Reflection of the Moon in a Tea Cup

When you see the reflection of the moon in a tea cup, is the moon really there? No. It's just that conditions have come together -- a smooth tea surface in the cup and the moon up in the sky -- which make it look like the moon is in the tea cup. Your whole reality is like this. Things that bother you are only reflections of your karma. They don't come from their own side.

Because things are an illusion you must do good deeds. Your good deeds create a pleasant illusion, and your bad deeds create an unpleasant illusion. This is what it means when he says, "...if only in a mirror."

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Very Dangerous Lines

“There is nothing you should practice” means there is nothing you should practice *that comes from its own side*. It’s all the creation of your karma. “Strip everything of your projections” means try to understand that your world and everything you like and don’t like in your world is the play of your karmic projections. “Leave your mind as it came from the beginning that never was” is a reference to “the primordial state” or your “Buddha nature,” which is the emptiness of your mind which is totally pure. The fact that your own mind is also just a projection is what gives you hope that you can become a Buddha. “Live in a place called ‘as it is,’” refers to the real nature of things as being the collaboration of karma and emptiness. This is the eternal marriage of karma and emptiness. You must be careful to teach people these lines correctly. **Because everything is an illusion, you must keep your vows.** So if you have a very bad emotion, go attack your own self-cherishing and ignorance with the ferocity of a wrathful monster.

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Class Ten: Review

Metaphors for the Four Attachments

This material is from class six (homework question #5). The four attachments were revealed by Manjushri to Sachen, the first great forefather of the Sakya lineage:

1. Anyone attached to this life is no Dharma practitioner.
2. Anyone attached to the three realms has no renunciation.
3. Anyone attached to their own needs alone is no bodhisattva.
4. If you grasp to things as self-existent you have no world view.

Sachen's son, the Sakya Pandita, described a metaphor for each of the four attachments, along with an antidote, and a result.

<u>Metaphor:</u>	<u>Antidote:</u>	<u>Result:</u>
1. This life is like a bubble. It can end in a second.	Meditate on death.	Your practice of Dharma becomes Dharma.

Make sure your priorities are right. Keep pushing in your practice, even if you have to risk everything. Never be satisfied until you reach the highest practices, the highest goal.

2. Eating poison.	Think of the problems of this vicious circle.	Your Dharma practice becomes a Path.
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When you reject the New York Times worldview, you have nothing left but the path. You may live in a vacuum for awhile, and then build up your own worldview, if the primary reason for your existence is Dharma.

3. Killing the son of a powerful king.	Bodhichitta -- the wish for enlightenment.	Removes the first great mistake of the Path (not living for others).
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If you kill the son of a powerful enemy, he'll get even, so your satisfaction is stupid. Looking out for your own needs will literally kill you - the thought of caring for others is essential to becoming enlightened. Bodhichitta will remove the fatal error of focusing on your own needs.

4. Grasping to a mirage as drinking water.	Not to hold to the two extremes.	Buddhahood.
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Grasping to a mirage is running to something that isn't there that will kill you.



Course XIV

Lojong, Developing the Good Heart

Answer Key, Class One

1) The Tibetan word *lojong* (*blo-sbyong*) has been translated into English as "mental training." State a reference by an eminent Lama to the famous *lojong* in eight verses which gives insight into another way of translating this word. (Tibetan track in Tibetan.)

The first Changkya Rinpoche, Ngawang Lobsang Chunden, was a former life of Pabongka Rinpoche who lived 1642-1714, and who served as the Lama of the Emperor of China. He refers to the *lojong* (*blo-sbyong*) in eight verses as "advices in developing (*sbyong*) the mind (*sems* or *blo*) of enlightenment," or "the good heart."

སེམས་དཔའ་ཆེན་པོ་གྲུང་རི་ཐང་པ་རྟོ་རྒྱུ་སེང་གེས་མཛད་པའི་བྱང་རྒྱལ་སེམས་

སྟོང་གི་གདམས་པ་ཆོག་བརྒྱད་མར་གྲགས་པ།

*sempa chenpo langri tangpa dorje sengge dzepay jangchub semjong gi
dampa tsikgye mar drakpa*

2) What text will serve as the source of most of the *lojong* works which we will be studying? (Tibetan track in Tibetan.)

The source will be *A Compendium of Texts on Developing the Good Heart*, compiled by the great bodhisattva Muchen Konchok Gyeltsen (14th century).

ལྷོ་སྟོང་བརྒྱུ་ཙ།

lojong gyatsa

མུས་ཆེན་དགོན་མཆོག་རྒྱལ་མཚན།

muchen konchok gyeltsen

3) In what sense are other living beings more precious than a gem that could give you anything you wished for?

We are generally incapable even of imagining the ultimate goal, so if we possessed a gem that gave us anything we wished for, we would not even be able to frame the wish properly.

4) The line about the wish-giving gem can also be read in a different way. Describe it. (Tibetan track also write the Tibetan here.)

The grammar of the Tibetan phrase "*semchen tamche la, yishin norbu le hlakpay, dun chok druppa*" also allows the reading, "reach the ultimate goal, more precious than a wish-giving gem, for the sake of every living being." The point is that the state of enlightenment provides everything we ever wished for.

སེམ་ཅན་ཐམས་ཅད་ལ། ཡིད་བཞིན་ཉོར་བྱ་ལས་ལྷག་པའི། དོན་མཆོག་སྐྱབ་པ།
semchen tamche la, yishin norbu le hlakpay, dun chok druppa

5) What is a good way of avoiding the negative thought of low self-esteem and still practice the instructions of the second of the eight verses?

We can view others as "being highest" in the sense of being special beings who are here to help us. Because their nature is empty, they can actually become this for us if our virtue is sufficient.

6) Why does the third verse stress stopping mental afflictions at the very moment they begin?

Because of the fact that even a few instants of negative mental karma are enough to produce the perception of an entire lower-realm life, we must avoid even these few instants.

7) Why are bad people described as "hard to find, like a mine of gold"?

It is very difficult to assemble all the causes that will bring one to total enlightenment. It is only by encountering suffering ourselves, and seeing others tormented by suffering, that we can develop the wish for Enlightenment. Thus we should cherish cruel and suffering people as precious causes for Buddhahood.



Course XIV
Lojong, Developing the Good Heart

Answer Key, Class Two

1) Whose fault is the current "protector controversy"? How could it be stopped?

Having to see our Lamas appear to disagree with one another is due only to one reason: our own lack of proper behavior towards our Lamas. If we wish to see it stop, we must honor all of our Lamas carefully, and be very careful not to have any mental afflictions about the current controversy. The real issue is our own past and present behavior towards our Lamas.

2) If we continue to take the loss in any situation upon ourselves, and continue to give the advantage in any situation to others, what's to stop others from taking advantage of us?

First of all, our career is to be a bodhisattva; we are pledged to serve others as their servants, and to assure that all their wishes are fulfilled, even at our own expense. Secondly, any real suffering or want that we incur because we have given away what we have to others can only, in karmic terms, have been created by previous incidents *in which we failed to give to others what we had*. This does not however mean that we shouldn't keep others from harming ourselves or anyone else, because *this will hurt them in the future*.

3) What does the first Changkya Rinpoche have to say about *how* we should take the loss in any situation ourselves?

He says to make sure that we do it without regret, and with the highest joy.

4) The root text says, "May none of these be made impure by the eight ideas of things." The phrase "eight ideas of things" can refer to two different sets of things; list these two sets separately below. (Tibetan track in Tibetan.)

First way to read the phrase, as referring to: The eight worldly thoughts:

འཇིག་རྟེན་ཚོས་བརྒྱད།
jikten chu-gye

a) Being happy when we acquire something

རྟེན་བཀུར་བྱང་ན་དགའ།
nyekur jung na ga

b) Being unhappy when we don't acquire something

མ་བྱང་ན་མི་དགའ།
majung na miga

c) Being happy when we feel good

བདེ་བ་བྱང་ན་དགའ།
dewa jung na ga

d) Being unhappy when we don't feel good

མ་བྱང་ན་མི་དགའ།
majung na miga

e) Being happy when we become well known

སྟོན་བྲགས་བྱང་ན་དགའ།
nyendrak jung na ga

f) Being unhappy when we don't

མ་བྱུང་ན་མི་དགའ།

majung na miga

g) Being happy when someone speaks well of us

བསྟོད་ར་གཏོང་མཁན་བྱུང་ན་དགའ།

tura tongken jung na ga

h) Being unhappy when someone speaks ill of us

སྤྲད་ར་བྱེད་མཁན་བྱུང་ན་མི་དགའ།

mera jeken jung na miga

Second way to read the phrase, as referring to: The eight extremes (tagye) which refers to the following eight as they exist from their own side, and not as our own projections (ngowo druppay):

མཐའ་བརྒྱད།

tagye

ངོ་བོས་བྱུབ་པའི་...

ngowu druppay...

a) Starting

སྐྱེ་བ།

kyewa

b) Stopping

འགག་པ།

gakpa

c) Unchangable

རྟག་པ།
takpa

d) Stopped altogether

ཆད་པ།
chepa

e) Going (in the sense of a seed going or moving into being a sprout)

འགོ་བ།
drowa

f) Coming (in the sense of a sprout coming from the destruction of a seed)

འོང་བ།
ongwa

g) One thing

གཅིག་
chik

h) Different things

ཐ་དེ།
tade

5) The text says that we can be "free from the chains of attachment." How does Changkya Rinpoche explain this attachment? (Tibetan track in Tibetan.)

He says it refers to attachment to the extremes of thinking things are the way they seem to be (which implies that they are unchanging and impossible to change) and of thinking that, if things are not the way they seem to be, they cannot exist at all.

ངོ་བོས་གྲུབ་པའི་དྲག་མཐའ་དང་། །གཏན་ནས་མེད་པའི་ཆད་མཐའ་རུ། །ཞིན་
པའི་འཆིང་བ་ལས་གྲོལ།

*ngowo druppay takta dang, tenne mepay cheta ru, shenpay chingwa le
drol*



Course XIV

Lojong, Developing the Good Heart

Answer Key, Class Three

1) Give the dates, name several teachers, and identify the lineage of Gyalwa Yang Gunpa, who wrote the *lojong* or instructions on developing a good heart entitled *The Advices of the Victorious One, Yang Gunpa*. (Tibetan track in Tibetan.)

The dates for Gyalwa Yang Gunpa are 1213-1258. He belonged to the Drukpa line of the Kagyu tradition. Two of his teachers were Gu-tsangpa and the Sakya Pandita.

རྒྱལ་པོ་ཡང་དགོན་པ།

gyalwa yang gunpa

འབྲུག་པ།

drukpa

བཀའ་བརྒྱུད།

kagyu

གོ་དེ་ཆང་པ།

gu tsangpa

ས་སྐྱ་པཎྌི་ཏ།

sakya pandita

2) When Gyalwa Yang Gunpa says that "your own mind is the Buddha," what does he actually mean?

The mind, in the sense of one's wisdom, has the capacity to take one to Buddhahood. The emptiness of our minds is our Buddha nature, our capacity to become enlightened. Because the mind does not exist from its own side, we can one day be forced by our good karma to see it as the omniscient mind of a Buddha.

- 3) What does he mean when he says, "Nothing but the Dharma means anything at all; / Throw the rest out like trash. / It all boils down to dying..."?

Keeping in mind the fact that we must die, thinking that we will die today, enables us to keep our priorities straight, and divide between what is important to do and what is not: between what is Dharma and what is not.

- 4) Explain the real meaning of the lines, "Whatever comes, make it crystal; / This is the key for making / This life turn to freedom, all by itself."

The word "crystal" refers generally to emptiness; "whatever comes" means whatever appears to our mind, and also whatever we experience in general. If we can understand the emptiness of ourselves and the world around us, it is nearly an automatic process to collect the virtue we need to turn everything into a world of enlightened beings and paradise. It is not literally true that this could be automatic, or that all objects are emptiness itself.

- 5) Name the five poisons, and the effects of their opposites. (Tibetan track in Tibetan.)

- a) liking things ignorantly / every happiness

འདོད་ཆགས།	བདེ་བ་ཐམས་ཅད།
<i>duchak</i>	<i>dewa tamche</i>

- b) disliking things ignorantly / freedom from all pain

ཞི་སྒྲང་།	སྤྱག་བསྐྱེལ་དང་བྲལ་བ།
<i>shedang</i>	<i>dukngel dang drelwa</i>

- c) being ignorant / reaching matchless Enlightenment

གཉི་མུག	བྱང་ཆུབ་ཐོབ་པ།
<i>timuk</i>	<i>jangchub toppa</i>

d) feeling pride / standing independent on your own

ང་རྒྱལ། རང་མགོ་ཐོན་པ།
nga-gyal ranggo tunpa

e) feeling jealousy / stopping all obstacles

སྤྲའོ་དྲོག གེགས་ཐམས་ཅད་སེལ་བ།
trakdok gek tamche selwa

6) What does it really mean when Gyalwa Yang Gunpa says, "The reality of things is beyond the mind; so reside in a state where you hold to nothing"?

He means that a normal state of mind perceiving apparent reality cannot perceive at the same time ultimate reality; and he urges us to stay in a state where we no longer hold anything to exist independent of our own projections, forced upon us by our past karma.



Course XIV

Lojong, Developing the Good Heart

Answer Key, Class Four

1) Who was the first person to openly teach the *lojong* known as the *Seven-Step Practice for Developing a Good Heart*? Remember to give his full name, and also his dates. (Tibetan track give his name and title of the text in Tibetan.)

It was the Kadampa geshe Chekawa (1101-1175).

བཀའ་གདམས་པ་དགེ་བཤེས་མཆད་ཁ་བ། ཡེ་ཤེས་རྡོ་རྗེ།

kadampa geshe chekawa,

yeshe dorje

His name is also sometimes spelled:

མཆད་ཁ་བ།

chekawa

མཆད་ཁ་པ།

chekepa

The title in Tibetan is:

ལྷོ་ལྷོང་དོན་བདུན་མ།

lojong dun dunma

2) Name the person who first taught the points of this practice, and then give some of the principal figures who passed it on until the time it was first taught openly. (Tibetan track in Tibetan.)

The instruction began with Lord Buddha, who passed it on to Maitreya, he to the two brothers Asanga and Vasubandhu, and eventually down to Serlingpa, Lord Atisha, Dromton Je, Potowa, Sharawa, and then finally Chekawa. These names of these holy beings in Tibetan are:

ཐུབ་དབང་།

tubwang

གུམས་པ།

jampa

ཐོགས་མེད་སྐུ་མཆེད།

tokme kuche

གཤམ་གླིང་པ།

serlingpa

རྩོ་བོ་རྩེ།

jowo je

འབྲོམ་སྟོན་པ།

dromtonpa

པོ་ཏོ་བ།

potawa

ཤ་ར་བ།

sharawa

འཆད་ཁ་བ།

chekawa

3) Why was this practice not taught openly for so many centuries?

Because people were not ready to accept the idea of exchanging their concern for fulfilling their own needs with a concern for fulfilling the needs of others, and might disrespect this idea if it was taught to them, thus collecting serious negative karma.

4) What are the seven points of this practice? (Tibetan track in Tibetan.)

a) Instructions on the foundation Dharma, the preliminary practices;

སྔོན་འགྲོ་དྲིན་གྱི་ཆོས་བསྟན་པ།

ngundro ten gyi chu tenpa

- b) The actual practice for developing the Wish for Enlightenment
bodhichitta;

དངོས་གཞི་བྱང་ཆུབ་ཀྱི་སེམས་སྦྱང་བ།
ngushi jangchub kyi sem jongwa

- c) Learning to use problems as a path to Enlightenment;

ཀྱིན་ངན་བྱང་ཆུབ་ཀྱི་ལམ་དུ་བྱེད་བ།
kyen ngen jangchub kyi lam du kyerwa

- d) A summary of an entire lifetime's practice;

ཆོ་གཅིག་གི་ཉམས་ལེན་དྲིལ་ནས་བསྐྱེད་པ།
tsechik gi nyamlen dril ne tenpa

- e) The point at which one can say that he or she has successfully
developed the good heart;

སློ་འབྱོངས་པའི་ཚད།
lojongpay tse

- f) Pledges to keep for developing the good heart; and

སློ་སྦྱང་གི་དམ་ཆོག་
lojong gi damtsik

- g) Certain advices on developing the good heart.

སློ་སྦྱང་གི་བསྐྱབ་བྱ།
lojong gi labja

5) Give a brief explanation of each line of the following difficult verse from the root text:

Learn to see all things as a dream;
Examine the nature of the mind, unborn.
The antidote itself is gone to is;
Let it go in the essence, source of all things.

The first line means that we should see all things as empty, which reminds us that the world is a perception forced upon us by our good and bad deeds, and allows us to do the good deeds needed to make this world a paradise and ourselves deathless angels. The second line is to remind us that even our own minds are the same, and we must keep our vows well so we can come to see our own mind as omniscience. The third line states that even the wisdom which perceives that our bodies and minds are empty of any nature of their own is itself empty of any such nature. The fourth line teaches us to carry this understanding even further into a deep meditative state, "letting it go" from faults of meditation and finally from the misperception of things itself, reaching the direct perception of emptiness.

6) What does the text mean when it says, "Inbetween sessions, be a figment of the imagination"?

This is referring to the period after the direct perception of emptiness, called "subsequent wisdom." Here we realize that, even though we have just perceived ultimate reality directly, once we come out of this state we are again seeing things in a mistaken way, as having a nature from their own side, and will continue to do so until we reach nirvana. This is the ultimate meaning of "illusion" in Buddhism.

ཇེས་ཐོབ་ཡི་ཤིས།

jetob yeshe

7) What are the "the three objects, three poisons, and three stores of virtue"? (Tibetan track in Tibetan.)

The three objects are things which are attractive, repulsive, and in between. The three poisons that normally come from focusing upon them are ignorant liking, ignorant disliking, and ignorance itself. The three stores of virtue are to become free of the three poisons by resolving to take upon oneself all the pain and causes that others are experiencing and creating due to the three poisons themselves.

ཡུལ་ཡིད་དུ་འོང་མི་འོང་བར་མ་གསུམ།

yul yi-du ong mi-ong barma sum

ཆགས་སྤང་གཏི་མུག་གསུམ།

chak dang timuk sum

ཆགས་སྤང་གཏི་མུག་མེད་པའི་དགེ་རྩ་གསུམ།

chak dang timuk mepay getsa sum

8) Explain the following difficult lines from the root text:

See the deception as being four bodies;
Emptiness is the matchless protector.

The fact that things seem to come from their own side and have some nature of their own is a deception created by our minds. The principal one of the four bodies of a Buddha is the Dharmakaya, or the emptiness of the mind and body of an enlightened being. Remembering emptiness is the matchless protector, since we will remember that whatever we see in an otherwise blank object is coming from our own good or bad deeds, and we will automatically be inspired to avoid negative deeds.



Course XIV
Lojong, Developing the Good Heart

Answer Key, Class Five

1) Geshe Chekawa says that "the brief essentials of the instruction are combined within five powers." Name these five powers, and explain them briefly. (Tibetan track name in Tibetan and explain in English.)

The five powers:

སྟོབས་ལྔ།

top nga

- a) resolutions for the future: when you wake up each day, do so with the decision that you will not waste this day, or this year, or this life, but rather you will devote your time to destroying the enemy of cherishing yourself

འཕན་པ།

penpa

- b) accustoming yourself: in all your activities of the day—whether you are walking somewhere or standing or sitting or sleeping—think of ways to increase and accustom yourself to the Wish for enlightenment

གོམས་པ།

gompa

- c) pure white seeds: engage in practices such as amassing great good karma and purifying yourself of negative karma, in order to increase the power of your Wish for enlightenment

དཀར་པོ་ས་བོན།

karmo sabun

- d) **destruction: learn to bash the habit of cherishing yourself quickly on the head whenever it might arise**

སུན་འབྱིན་པ།

sunjinpa

- e) **prayer: pray, as you lay down to sleep at night, that all your goodness of the day might be dedicated to increasing the two forms of the Wish for enlightenment within your own mind**

སྨོན་ལམ།

munlam

2) The two lines that come next in the root text are: "In the great way these same five are the advices/For sending your mind; cherish the act." Name the spiritual practice that these lines refer to, and then explain each word of the two lines briefly. (Tibetan track name the practice in Tibetan and explain the lines in English.)

This refers to how one should perform the practice of transferring one's consciousness (*powa*), or sending one's mind into death. The bodhisattva's way (the "great way") of performing this practice is higher than any other way, and involves the same five powers, but with a new sense to each of them, as follows:

འཕོ་བ།

powa

- a) **resolutions for the future: deciding that, as you die, and further on in the intermediate state and elsewhere, you will never lose the attitude of the Wish for enlightenment**
- b) **accustoming yourself: this is the most important of all; to be so accustomed to thinking as a bodhisattva that, as you die, you continue to have constant thoughts about wishing to reach enlightenment for the sake of others**
- c) **pure white seeds: offering, as you die, everything you possess freely to both higher beings and to the benefit of suffering ones; dedicating everything you had without any feeling of possessiveness, and especially feeling no attachment to your body as you die**

- d) destruction: confessing, as you die, all the negative things you have ever done; deciding that from then on you will never do them again; and, if you are a practitioner of the secret teachings, renewing your vows by entering into the secret world yourself, or taking a new empowerment, in your final hours
- e) prayer: to pray not that you yourself might go to a Buddha realm, but rather that in dying you could take on all the pain and bad deeds and spiritual obstacles of other living beings; and to pray as well that you might be able to reach the real Wish for enlightenment

It is said that, if possible, one should lie down and pass on as Lord Buddha did, quietly, resting on one's right side, thinking of what will bring good to others: this is "cherishing the act."

- 3) What were the words that Geshe Chekawa blurted out as he lay near death?

Obviously carrying out his own advice and performing the practice of transferring his consciousness (*powa*) in the tradition of the greater way, he yelled out: "I was praying that I could pass on to the lowest hell, for the sake of helping every living being! It's not working! I can't go! All I can see before me now is the paradise of enlightenment!"

ངས་སེམས་ཅན་ཐམས་ཅད་ཀྱི་དོན་དུ་མཉམ་མེད་དུ་འགྲོ་བར་སྒྲོན་པར་བྱས་ཀྱང་།
མི་འགྲོ་བར་འདུག །དག་ཞིང་གི་སྤང་བ་ཤར་བྱུང་།

*nga semchen tamche kyi dondu nar-me du drowar munpar je kyang,
min-drowar duk, dak shing gi nangwa shar jung*

- 4) Explain, one by one, the next four lines of the root text, briefly:

All Dharma comes down to a single point.
There are two judges; keep the main one.
Be joy alone, in an unbroken stream.
It's there when you can keep it unthinking.

The "single point" means that all Dharma comes down to working against the tendency to cherish oneself. The two judges are oneself and others; the main judge of how your practice is going is yourself. The main judge of whether something is Dharma is whether it helps fix the mental afflictions or not. The judge of whether your practice of Dharma is successful is whether or not your mental afflictions get less.

"Be joy alone" means that, if you do get some money, don't have a lot of worries about keeping it or making it more. If you don't get any money, don't make yourself unhappy looking for it. Whatever good or bad thing happens to you, turn it into a path of Dharma. If something really bad happens, look carefully into why it came, and don't be unhappy.

The last line means that your practice of *lojong* is successful when, like a skilled horse rider, you do it well even without thinking: it has become completely natural and, if someone suddenly yells at you or even hits you, you automatically recall yourself and never react negatively.

5) What does the root text mean when it says, "Figure out both and free yourself"?

It means (1) first to study how you got mental afflictions in the past: which ones are a problem for you, what kinds of thoughts set them off, and what kinds of people or objects incite them. Then (2) study how you are going to avoid these in the future, even the smallest ones.

6) What does the root text mean when it says, "Stop thinking about how wonderful you are"?

It means don't think you are so great just because you are fulfilling your duty of serving others: remember that (1) living beings desperately need your help, and (2) you have already sworn to help them, so just do it!

7) What does the root text mean when it says, "Don't expect any thanks"?

Do your *lojong* practice without expecting any help, any good words from others, or any thought of reputation or fame.



Course XIV

Lojong, Developing the Good Heart

Answer Key, Class Six

1) Who wrote the original root text of "Freedom from the Four Attachments"; what are his dates, and what is the name of the illustrious group to which he belongs? (Tibetan track answer in Tibetan, and also give the name of the text in Tibetan.)

The author of the original root text was Sachen Kunga Nyingpo, who lived 1092-1158. He was one of the Five Patriarchs of the Sakyas. The name of the text in Tibetan is *Shenpa Shidrel*.

ས་ཆེན་གུན་དགའ་སྙིང་པོ།

sachen kunga nyinpo

ས་སྐྱ་གོང་མ་ནམ་ང།

sakya gongma nam nga

ཞེན་པ་བཞི་བྲལ།

shenpa shi drel

2) Name the author of the explanation of this text that we will be reading for our study of "Freedom from the Four Attachments," and give his dates. Who was his nephew, and who was his nephew's nephew? (Tibetan track in Tibetan.)

The author of this explanation is Jetsun Drakpa Gyeltsen, who lived 1147-1216. His nephew was the Sakya Pandita, Kunga Gyeltsen (1182-1251), and the Sakya Pandita's nephew was Drogun Chugyal Pakpa (1235-1280), who brought Buddhism to the Mongolians.

ཇེ་བཙུན་བྲག་པ་རྒྱལ་མཆོན།

jetsun drakpa gyeltsen

ས་སྐྱ་པཎྌི་ཏ་ཀུན་དགའ་རྒྱལ་མཚན།

sakya pandita kunga gyeltsen

འགྲོ་དགོན་ཆོས་རྒྱལ་འཕགས་པ།

drogun chugyal pakpa

3) Write the famous verse of "Freedom from the Four Attachments." (Tibetan track in Tibetan.)

A person who is still attached to this life is no Dharma practitioner.
A person who is still attached to the three worlds has no renunciation.
A person who is still attached to getting what they want is no bodhisattva.
A person who still grasps to things has no worldview.

ཆེ་འདི་ལ་ཞེན་ན་ཆོས་པ་མིན།

ཁམས་གསུམ་ལ་ཞེན་ན་ངེས་འབྱུང་མིན།

འདག་དོན་ལ་ཞེན་ན་བྱང་ཐིམས་མིན།

འཇིན་པ་བྱུང་ན་ལྟ་བ་མིན།

*tsen di la shen na chupa min,
kam sum la shen na ngenjung min,
dak dun la shen na jangsem min,
dzinpa jung na tawa min,*

4) The holy lama Drakpa Gyeltsen describes "attachment to this life" as attachment to one's practice of the ethical life, and to one's learning, contemplation, and meditation. Explain the real meaning of attachment to one's practice of the ethical life.

It means to practice one's ethics out of attachment to one's instincts; to what feels good; to what one's parents or school teachers or religious instructors early in life said, without examining it; to what one's culture has ingrained one to think; to what one's peers say; to what is legal or not; rather than out of a well-reasoned understanding of emptiness and karma.

5) The Sakya Pandita uses four metaphors for the four attachments. State them and explain them briefly.

- a) This life is like a bubble; if you are not attached to it, you don't go to the lower realms; the antidote is to meditate every hour on your death; the result of this antidote is that your Dharma practice becomes Dharma.
- b) Attachment to the three realms is like eating poison; it tastes good in the short run and hurts you in the long run; the antidote is to think of the problems of the vicious circle; the result of this antidote is that your Dharma practice becomes a path.
- c) Attachment to what you want is like killing your enemy's son; it makes you glad in the short run and in the end is certain to bring you harm; the antidote is the Wish for enlightenment (bodhichitta); and the result of this antidote is to remove from your practice the first great mistake of the path, which is just practicing it for yourself.
- d) A person who still grasps to things as being self-existent is like believing that a mirage is rain water; it seems like water in the short run but you can't drink it. It keeps you from reaching enlightenment quickly. The antidote is to avoid the second great mistake of the path, which is holding to the two extremes: that things must exist as they seem, and that if they don't exist as they seem they cannot exist at all. The result is that you are able to transform your present mistaken state of mind into the mind of an enlightened being.



Course XIV

Lojong, Developing the Good Heart

Answer Key, Class Seven

1) In discussing why one should not be attached to the three realms, the holy lama Drakpa Gyeltsen mentions the "pain of pain," and describes the sufferings of the three lower realms. Name these three realms, describe where they are, and explain how one takes birth in these realms. (Tibetan track name in Tibetan, then describe and explain in English.)

The three lower realms are the realms of animals, tormented spirits, and hell-beings. Ultimately these are located wherever the mind is located and is forced by one's own past karma to perceive them. One becomes a being in the lower realms *by perceiving the world as one of these beings*; to perceive the objects in one's world in the way that a dog perceives them *is what it is* to be a dog.

ངན་སྒོང་གསུམ།

ngensong sum

དུད་འགྲོ།

dundro

ཡི་དྭགས།

yidak

དབྱེལ་བ།

nyelwa

2) Describe a quotation from Lord Buddha himself to support this presentation of the lower realms, also giving the name of the sutra from which it comes. (Tibetan track describe in English and name the sutra in Tibetan.)

The *Sutra Requested by Upali* states that the three lower realms, and the higher realms and paradises as well, are all only the result of our projections. No one ever came and built them there, like some universal construction company. He says, "The whole world is a projection/That comes only from your projections." This of course does not at all mean that the suffering in these realms is anything less than completely real.

ཉི་བར་འཁོར་གྱིས་ལྷུས་པའི་མདོ།

nyewarkor gyi shupay do

3) Explain what drives the suffering of change; what makes every single good thing in our life go bad, unless we practice the Dharma with knowledge.

It's not that things change external to ourselves, from their sides; our own minds undergo a shift in perception, forced upon us by our karma, and we see ourselves lose those things which are dear to us.

4) When the holy lama Drakpa Gyeltsen speaks of "the mystic power of this good deed," what good deed is he referring to; where does its power come from; and how could it ever enlighten all beings?

He is speaking of the idea of praying that all the pain of the three realms could ripen upon us. The power comes from the extraordinary karma of overcoming our tendency to cherish ourselves and care for others first. It enlightens all beings only by helping us to reach enlightenment quickly ourselves, and then guide others to this same state.

5) What reasoning can we use to decide whether the people and experiences from the earlier part of our life were somehow spiritually significant?

You can call this idea spiritual revisionism. From their own side, the events and people from the earlier part of our life have no nature of being spiritually significant or not. As we become more pure though, we begin to perceive them in a different way, as very special spiritually; which although not independently true, is nonetheless completely valid, as valid as the perception that they are just ordinary.



Course XIV

Lojong, Developing the Good Heart

Answer Key, Class Eight

1) Name the person who wrote out the *lojong* or instructions for developing the good heart named "Wheel of Knives." Give also his approximate dates, and name the person to whom he gave this work as a teaching. (Tibetan track name the two people, and give the title of the text, in Tibetan.)

The work was written down by the Indian master Dharma Rakshita and presented to Lord Atisha (982-1052) as a teaching. The title in Tibetan is *Tsoncha Korlo*, and the author and his student's names in Tibetan are *Dharma Rakshita* and *Jowoje*.

མཚན་ཆ་འཁོར་ལོ།

tsoncha korlo

ཏཱ་ལྷ་འཁོར་ལོ།

dharma rakshita

ཇོ་བོ་ཇེ།

jowo je

2) Give a description of a "wheel of knives," as found for example in the teaching by master Ngulchu Dharma Bhadra (1772-1851) on the Stage of Creation for the secret teaching of the angel known as "Frightener" (Bhairava).

Here a wheel of knives is described as a wheel made of iron, having many spokes made of knives sharpened on both sides of the blades, without any rim around the outside of the wheel. At the center or hub of the wheel is a space that allows you to put your fingers, so you can throw the wheel at someone. So it is sort of a big "ninja star," or perhaps we can think of it as a razor-tipped boomerang.

3) The text of the "Wheel of Knives" describes how bodhisattvas in the vicious circle of life are like peacocks who actually find poisonous plants more nutritious than medicinal ones. The idea is that the bodhisattvas can transform inner afflictions and outer difficult situations into precious opportunities for personal practice and helping others. Does this also mean that a bodhisattva would try to feel a mental affliction in order to somehow use it for good, or purposely stay in samsara or the vicious circle of suffering, in order to help others?

All mental afflictions leave negative imprints on our minds that come back to hurt us later; so although when they get a mental affliction bodhisattvas know how to turn it around and learn something from it, they would never purposely get one to do so. Nor would they purposely "stay" in the vicious circle of life, the world of mental affliction and negative karma, for the good of others; rather, they are pledged to reach highest bliss as quickly as possible so they can be of true help to others. To think the other way is a serious mistake, and there is even a bodhisattva vow against doing so; it is included in the secondary offenses.

4) What state of mind is described as "the henchman of the devil"?

Grasping for yourself; which in one sense means working only for our own happiness, and in another sense means seeing ourselves as self-existent, as not being a product of our past karma, not being a projection forced on us by what we have thought, spoken, or done in the past.

5) According to the text, each unpleasant thing or event that ever happens to us is a result of "what goes around comes around": the things we have done to others are returning back to us like a wheel of knives. In the blank next to each of the problems, write the letter of the real cause that the text says brought it about.

- | | |
|--|---|
| <u>e</u> Those who are supposed to help me hurt me instead. | a) I engaged in divisive talk in the past. |
| <u>g</u> I find myself getting sick a lot. | b) I was arrogant towards those less than me in the past. |
| <u>c</u> I have different kinds of mental suffering. | c) I upset other people in the past. |
| <u>b</u> People around me are bossy. | d) In the past, I encouraged other people to do bad deeds. |
| <u>a</u> People say unpleasant things to me. | e) I failed to keep my mind on goodness in the past. |
| <u>m</u> Unpleasant things often happen around me. | f) I misused resources dedicated to the Dharma. |
| <u>l</u> I have trouble finding friends and other people to help me. | g) I did harm to the bodies of other people in the past. |
| <u>k</u> People act in an intimidating way to me. | h) I hindered the work of holy beings in the past. |
| <u>d</u> I feel depressed a lot. | i) In the past, I wished bad things on others, and split people into sides. |
| <u>h</u> Whatever I try to do never seems to work out. | j) In the past, I displayed a lack of personal conscience and consideration of what others would think of my actions. |
| <u>n</u> No matter what I do, my Lama never seems to be pleased. | k) In the past, I said bad things about spiritual people. |
| <u>j</u> People seem to criticize everything I do. | l) In the past, I split up other people who were close to each other. |
| <u>i</u> The people around me can't seem to get along with each other. | m) I failed to think of my world and the people in it as special and holy in the past. |
| <u>f</u> I have had, or have, some very serious health problems. | n) In the past I was insincere and hypocritical in my Dharma practice. |
| <u>o</u> I tend to get serious headaches or pains in my body. | o) I didn't keep my spiritual promises and pledges in the past. |
| <u>p</u> I often feel anxiety or worry. | p) In the past I did wrong deeds against Angels and the secret teachings. |
| <u>r</u> I don't have enough money. | q) In the past I was an angry person, and didn't make holy images with the proper care. |
| <u>q</u> I don't look very good physically. | r) In the past I failed to give things to others, and to make offerings to the Triple Gem. |
| <u>s</u> I have trouble keeping my spiritual practice regularly and alertly. | s) In the past I behaved improperly towards the Dharma. |

6) Suppose that we identify the kind of karma from our past that is bringing us the worst problem in our mind or in our life in general. Are we necessarily doing that same kind of karma now? What can we do about it?

If for example we live in a place where there are lots of unpleasant smells and pollution, this is because we committed sexual misconduct in the past. We may or may not still have a problem with this kind of behavior now, because of the time lapse between a deed and its consequence. Nonetheless, one way to quickly stop most of the effect of this karma is to be *extremely careful* about doing even the smallest form of the same deed in our current daily life.

7) Suppose we like another person but can't be close to them because of some third person who is always close to them. Discuss the difference between the "how" versus the "why" in this situation, and the apparent solution versus the real solution.

The "how" in this situation is that the other person doesn't physically give us a chance to be near the person we want to be near to. But the reason *why* this is happening in the first place is that we in the past didn't let someone else get near someone they wanted to be close to. The apparent solution to the problem is to try to get rid of the other person somehow, which will always "backfire" or cause the wheel of knives to turn back on us. The real solution is to make very sure that we have no negative feelings toward the person, and that we be very careful to see that other people can be near the people they want to be near.



Course XIV

Lojong, Developing the Good Heart

Answer Key, Class Nine

1) Halfway through the *lojong* or text on developing the good heart entitled *Wheel of Knives*, the author—master Dharma Rakshita—says that he has "finally realized just who my enemy is." Who is this great enemy? (Tibetan track in Tibetan.)

He is both the tendency of self-cherishing and its immediate cause: the habit of grasping to oneself as being self-existent, or having some nature of your own independent of your projections forced upon you by your past karma.

རང་གཅེས་འཛིན།

rang chen dzin

བདག་འཛིན།

dakdzin

2) Upon discovering his true enemy, master Dharma Rakshita calls on a bloodthirsty monster to destroy this enemy. He "stands like a god on widespread legs," "stares in hatred with two eyes," and "opens his jaws and shows his fangs." Explain the symbolism of each of these parts of the monster. (Tibetan track in Tibetan.)

The two legs are a knowledge of the two truths. The two eyes are method and wisdom. The fangs are the four forces for purifying bad karma.

བདེན་གཉིས།

den nyi

ཐབས་ཤེས།

tapshe

སྟོབས་བཞི།

tob shi

3) How do you think a real fierce tantric angel, say the one called Yamari or the "Lord of Death" himself, would differ in nature from this symbolic monster?

He is, in fact, exactly the same: the existence of a fierce angel is a projection of our own minds, forced on us by extremely powerful good deeds in the past, good deeds like a knowledge of the two truths and so on.

4) Master Dharma Rakshita asks this monster to help him "smash the skull" of his enemy, who has "wasted his life." He asks him to "bring death to the heart of this butcher, my greatest enemy." This refrain continues throughout the remainder of the text. Whose skull exactly is he asking to be smashed? (Tibetan track in Tibetan.)

He is asking a tantric angel to help him destroy his misperceptions which consist of the tendency to see negative events as coming from their own side, rather than a boomerang of our own bad deeds coming back to us and making us see otherwise empty objects as unpleasant.

ཏོག་པ།

tokpa

5) In slaying his newly recognized enemy, master Dharma Rakshita uses the wheel of knives now to cut the foe's own head. Explain just how this is done.

The wheel of knives is the law of karma, the fact that what we do comes back to us. During our lives in samsara or the vicious circle of suffering, we react to negative things with negative actions, which again bring negative things to us, to be reacted to negatively, and thus we perpetuate pain. But the same principle can be used in reverse; we use method (bodhisattva activities such as giving and patience) and wisdom (an understanding of emptiness to accompany these activities) to collect, instead of karma, the two "collections" of merit and wisdom, which create the body and mind of an enlightened being.

6) Towards the end of the *lojong*, master Dharma Rakshita says he would be willing to stay in the three lower realms if it would be of any help to even a single other person. Then he describes how weapons rained upon him by the hellguards would turn to flowers, as did the spears of Mara as she threw them at Lord Buddha as he sat under the Bodhi tree and reached enlightenment. Is this just a metaphor?

It is not; a high-level bodhisattva may sincerely wish to stay in the lower realms to help others, but even this experience becomes for him or her something blissful, since their karma is so good it is forcing them to see all things as pure.

7) The text says that life is an "illusion," that it is "unreal, like a face in a mirror," that it is a "mirage." What reason does master Dharma Rakshita give for saying this?

He says that things are like an illusion because "everything we see is something that happens from something else." This is "dependent origination," meaning in its highest sense that all the things we see around us are productions of our perceptions, forced upon us by our past karma. So although the bad things and people around us for example seem to exist from their own side, they are in actuality produced by ourselves, and can only be removed by improving our karma.

8) Master Dharma Rakshita says of the Enemy himself that "he is not there at all; he seems to be real, so very real, but nothing is real at all." Does this mean that our tendency to see things as self-existent doesn't exist at all?

It means, of course, that the Enemy does not exist from his own side; this too is something empty, something that exists only through a projection of our own forced upon us by karma, and can be removed when our projections shift.

9) The text says that neither the first drop, nor the last drop, nor any of the drops in between fills a pitcher. How does this relate to dependent origination?

All of the parts of the raw data of an object must be combined before we can perceive it as something; and something else too is needed—the projection from our own side that synthesizes the object. No one of these by itself completes the picture.

10) The text says that for our whole lives we are constantly mistaking a reflection of the moon in our teacup for the real moon itself. This is supposed to prove that we should do the good deeds we should, and not do the bad things that we shouldn't. What's the connection?

The fact that certain circumstances have come together, like a little smooth patch of water in our teacup and the shining of the moon, and that this has created the appearance of the moon in the cup, is applicable to all other objects, which are created by the coming together of my own projections and the raw data on which they appear.

11) Explain the following refrain from the end of the text:

And so I beg you be careful;
Do those things that you should,
And give up those things you shouldn't,
If only in a movie.

Nothing comes from its own side, and everything is a result of our own projections, playing by like a movie; but this not only *doesn't* mean that we can do anything we want—it means that we *must* do what is right, since we get real experiences of pleasure or pain, our whole world, through our projections.

12) Comment on the following lines:

There is nothing you should practice,
There is nothing you should give up.
Strip everything of your perceptions.
Leave your mind as it came
From the beginning that never was.
Don't confuse things by trying to understand them.
Live in the place called as-it-is,
And then you will become
A high and holy being.

There is nothing you should practice and nothing you should or could give up that comes from its own side. We should strip everything of our perception that they come from their own side. We should try to reach the direct perception of emptiness, where all of our ideas that things are self existent are gone, a knowledge of the primeval state of things that has always been there. Don't confuse things by trying to understand them in a way which doesn't explain them as karma and emptiness; and during the direct perception of emptiness, have no normal projections. Live in the place called as-it-is, in the sense of relating to the world by understanding how it is a production of emptiness and karma.



Course XIV
Lojong, Developing the Good Heart

Tibetan Language Guide

Class One

སེམས་དཔའ་ཆེན་པོ་གླང་རི་ཐང་པ་རྩེ་ཅེ་སང་གིས་མཛད་པའི་བྱང་ཆུབ་སེམས་

སྟོང་གི་གདམས་པ་ཆོག་བརྒྱད་མར་གྲགས་པ།

*sempa chenpo langri tangpa dorje sengge dzepay jangchub semjong gi
dampa tsikgye mar drakpa*

སྟོ་སྟོང་བརྒྱཅ།

lojong gyatsa

མུས་ཆེན་དགོན་མཆོག་རྒྱལ་མཚན།

muchen konchok gyeltsen

སེམས་ཅན་ཐམས་ཅད་ལ། ཡིད་བཞིན་ནོར་བུ་ལས་ལྷག་པའི། རོན་མཆོག་སྐྱབ་པ།

semchen tamche la, yishin norbu le hlakpay, dun chok druppa

Class Two

འཇིག་རྟེན་ཆོས་བརྒྱད།

jikten chu-gye

སྟེན་བཀུར་བྱང་ན་དགའ།

nyekur jung na ga

མ་བྱང་ན་མི་དགའ།
majung na miga

བདེ་བ་བྱང་ན་དགའ།
dewa jung na ga

མ་བྱང་ན་མི་དགའ།
majung na miga

སྙེན་གྲགས་བྱང་ན་དགའ།
nyendrak jung na ga

མ་བྱང་ན་མི་དགའ།
majung na miga

བསྟོད་ར་གཏོང་མཁན་བྱང་ན་དགའ།
tura tongken jung na ga

སྤང་ར་བྱེད་མཁན་བྱང་ན་མི་དགའ།
mera jeken jung na miga

མཐའ་བརྒྱད།
tagye

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ངོ་བོས་གྲུབ་པའི་...

ngowu druppay...

སྐྱེ་བ།

kyewa

འགག་པ།

gakpa

རྟག་པ།

takpa

ཆད་པ།

chepa

འགྲོ་བ།

drowa

འོང་བ།

ongwa

གཅིག

chik

ཐ་དད།

tade

ངོ་བོས་གྲུབ་པའི་རྟག་མཐའ་དང་། །གཏན་ནས་མེད་པའི་ཆད་མཐའ་རུ།

ཞིན་པའི་འཆིང་བ་ལས་གྲོལ།

*ngowo druppay takta dang, tenne mepay cheta ru, shenpay chingwa
le drol*

Class Three

རྒྱལ་བ་ཡང་དགོན་པ།

gyalwa yang gunpa

འབྲུག་པ།

drukpa

བཀའ་བརྒྱུད།

kagyu

གོང་ཚང་པ།

gu tsangpa

ས་སྐྱ་པཎྌི་ཏ།

sakya pandita

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འདོད་ཆགས། བདེ་བ་ཐམས་ཅད།
duchak dewa tamche

ཞེ་སྒང་། ལྷག་བསྐྱེལ་དང་བྲལ་བ།
shedang dukngel dang drelwa

གཏི་མུག བྱང་རྒྱབ་ཐོབ་པ།
timuk jangchub toppa

ང་རྒྱལ། རང་མགོ་ཐོན་པ།
nga-gyal ranggo tunpa

སྒྲག་དོག གིགས་ཐམས་ཅད་སེལ་བ།
trakdok gek tamche selwa

Class Four

བཀའ་གདམས་པ་དག་བཤེས་མཆད་ཁ་བ། ཡེ་ཤེས་རྡོ་རྗེ།
kadampa geshe chekawwa, yeshe dorje

འཆད་ཁ་བ། མཆད་ཁ་པ།
chekawwa chekepa

ལྷོ་ལྷོ་དོན་བདུན་མ།
lojong dun dunma

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ཐུབ་དབང་།

tubwang

གུམས་པ།

jampa

ཐོགས་མེད་སྐྱ་མཆེད།

tokme kuche

གསེར་སྤིང་པ།

serlingpa

རྩོ་བོ་རྩེ།

jowo je

འབྲོམ་སྟོན་པ།

dromtonpa

པོ་ཏོ་བ།

potawa

ཤ་ར་བ།

sharawa

འཆད་ཁ་བ།

chekawa

སྟོན་འབྲོ་དྲིན་གྱི་ཆོས་བསྟན་པ།

ngundro ten gyi chu tenpa

དངོས་གཞི་བྱང་ཆུབ་གྱི་སེམས་སྦྱང་བ།

ngushi jangchub kyi sem jongwa

ཀྱིན་ངན་བྱང་ཆུབ་གྱི་ལམ་དུ་བྱེད་བ།

kyen ngen jangchub kyi lam du kyerwa

ཆོ་གཅིག་གི་ཉམས་ལེན་དྲིལ་ནས་བསྟན་པ།

tsechik gi nyamlen dril ne tenpa

སྟོ་འབྲོངས་པའི་ཆད།

lojongpay tse

ལོ་ལྷོང་གི་དམ་ཚིག་

lojong gi damtsik

ལོ་ལྷོང་གི་བསྐྱབ་བྱ།

lojong gi labja

ཇེ་ཐོབ་ཡི་ཤེས།

jetob yeshe

ཡུལ་ཡིད་དུ་འོང་མི་འོང་བར་མ་གསུམ།

yul yi-du ong mi-ong barma sum

ཆགས་སྤང་གཏི་མུག་གསུམ།

chak dang timuk sum

ཆགས་སྤང་གཏི་མུག་མིད་པའི་དགོ་ཅ་གསུམ།

chak dang timuk mepay getsa sum

Class Five

ལྷོ་བས་ལྷ།

top nga

འཕན་པ།

penpa

གོམས་པ།

gompa

དཀར་པོ་ས་བོན།

karmo sabun

སུན་འབྲིན་པ།

sunjinpa

མྱོན་ལམ།

munlam

འཕོ་བ།

powa

ངས་སེམས་ཅན་ཐམས་ཅད་ཀྱི་དོན་དུ་མནར་མེད་དུ་འགྲོ་བར་སློན་པར་བྱས་ཀྱང་།

མི་འགྲོ་བར་འདུག །དག་ཞིང་གི་སྤང་བ་ཤར་བྱུང་།

nga semchen tamche kyi dondu narme du drowar munpar je kyang,
min-drowar duk, dakshing gi nangwa shar jung

Class Six

ས་ཆེན་ཀུན་དགའ་སྤྱིང་པོ།

sachen kunga nyinpo

ས་སྐྱ་གོང་མ་ནམ་ལྷ།

sakya gongma nam nga

ཞེན་པ་བཞི་བྲལ།

shenpa shi drel

རྩེ་བཙུན་བྲགས་པ་རྒྱལ་མཚན།

jetsun drakpa gyeltsen

ས་སྐྱ་པཌིཏི་ཏ་ཀུན་དགའ་རྒྱལ་མཚན།

sakya pandita kunga gyeltsen

འབྲོ་དགོན་ཚེས་རྒྱལ་འཕགས་པ།

drogun chugyal pakpa

ཁོ་འདི་ལ་ཞེན་ན་ཚེས་པ་མིན།

ཁམས་གསུམ་ལ་ཞེན་ན་ངེས་འབྱུང་མིན།

བདག་དོན་ལ་ཞེན་ན་བྱང་མིམས་མིན།

འཇིན་པ་བྱང་ན་ལྟ་བ་མིན།

tsen di la shen na chupa min,

kam sum la shen na ngenjung min,

dak dun la shen na jangsem min,

dzinpa jung na tarwa min,

Class Seven

ངན་སོང་གསུམ།

ngensong sum

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དུད་འགྲོ།

dundro

ཡི་དྲགས།

yidak

དམུལ་བ།

nyelwa

ཉི་བར་འཁོར་གྱིས་ལྷས་པའི་མདོ།

nyewarkor gyi shupay do

Class Eight

མཚོན་ཆ་འཁོར་ལོ།

tsoncha korlo

ཉམ་རྒྱི་ཏ།

dharma rakshita

ཇོ་བ་ཇ།

jowo je

Class Nine

རང་གཅིས་འཛིན།

rang chen dzin

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བདག་འཛིན།

dakdzin

བདེན་གཉིས།

den nyi

ཐབས་ཤེས།

tapshe

སྟོབས་བཞི།

tob shi

ཏོག་པ།

tokpa



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