

FPMT BASIC PROGRAM

Engaging in the Bodhisattva Deeds

Engaging in the Deeds of a Bodhisattva

by

Shantideva

*Translated by Toh Sze Gee
based on the earlier translations by Stephen Batchelor
and other translators*

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Chapter One Explanation of the Benefits of the Mind of Enlightenment

Homage to all the buddhas and bodhisattvas.

- 1.1 Respectfully I pay homage to the Sugatas who are endowed with the dharmakaya,
As well as to their children, and to all who are worthy of homage.
Here I shall describe how to engage in the vows of the Sugatas' children,
The meaning of which I have summarized in accordance with the scriptures.
- 1.2 There is nothing here that has not appeared in the past
And I have no skill in the art of rhetoric;
Therefore, not to enact the welfare of others,
I composed this in order to acquaint it to my mind.
- 1.3 For due to acquaintance with virtue,
The force of my faith will for the time being increase because of these.
If, however, these are seen by others
Equal in fortune to myself, it will be meaningful.
- 1.4 The pleasures and endowments are very hard to find.
Since they accomplish the purposes of beings,
If I do not accomplish benefit upon this,
How will I acquire this in the future?
- 1.5 Just as a flash of lightning brightly illuminates
For an instant within the clouds on a dark night,
Likewise in this world, through the might of the Buddha,
Merit and intelligence occasionally occur for once.

- 1.6 Hence virtue is perpetually feeble,
The great power of negativities, horrible.
Except for a mind of complete enlightenment
By what other virtue will it be overcome?
- 1.7 All the Lords of Subduers who have contemplated for many eons
Have seen it to be beneficial;
For by it the immeasurable masses of beings
Will easily attain the supreme happiness.
- 1.8 Those who wish to destroy the multitudes of sufferings of existence,
Those who wish to dispel the unhappiness of sentient beings,
And those who wish to enjoy multitudes of happiness,
Should never forsake the mind of enlightenment.
- 1.9 When the mind of enlightenment is generated, in that moment
Those wretched ones fettered in the jail of cyclic existence
Will be called "Child of the Sugatas,"
And will become objects of reverence by the humans and gods of the world.
- 1.10 Like the supreme gold-making elixir,
It takes the unclean body and transforms it
Into the priceless jewel, a Victor's body.
Therefore, firmly seize this so-called "mind of enlightenment."
- 1.11 Since the sole helmsmen of migrating beings, the limitless mind,
Has upon thorough investigation seen its preciousness,
All beings wishing to be free from the abodes of migration,
Firmly seize this precious mind of enlightenment.
- 1.12 All other virtues are like the plantain tree,
For after bearing fruit they will be exhausted.
But the tree of the mind of enlightenment will constantly bear fruit,
Whereby it is inexhaustible and flourishes more and more.
- 1.13 Like depending on a hero when greatly afraid,
Even if I may have committed very terrible negativities,
I shall be swiftly liberated in dependence upon it.
Why then do those who have the imprints not depend on it?
- 1.14 Just like the fire at the end of time,
In an instant it certainly burns up the great negativities.
Its unfathomable benefits were explained
To Sudhana by the wise Protector Maitreya.

- 1.15 In brief, you should understand
The mind of enlightenment to be of two types;
The mind that wishes enlightenment
And the mind that engages enlightenment.
- 1.16 As is understood by the instances
Of desiring to go and going,
So the wise should understand respectively
The distinction between these two.
- 1.17 Although great fruits will arise in cyclic existence
From the mind that wishes for enlightenment,
An uninterrupted flow of merit will not arise
As in the case of the engaging mind.
- 1.18 For one who has perfectly adopted this mind
With the thought never to turn away
For the sake of totally liberating
The infinite realms of sentient beings,
- 1.19 From that time onwards,
Even while asleep or lacking conscientiousness,
A force of merit equal to the sky
Will continuously ensue.
- 1.20 For the sake of those inclined towards the lower,
This is taught along with the correctness
By the Tathagata himself
In the *Sutra Requested by Subahu*.
- 1.21 If even the thought to relieve
Sentient beings of merely a headache
Possesses the attitude to benefit
And possesses boundless merit,
- 1.22 Then what need is there to mention
The desire to dispel the boundless unhappiness of each sentient being
And to accomplish boundless good qualities
Of every single one of them?
- 1.23 Who has such an altruistic intention as this?
Do even fathers and mothers have it?
Do the gods and sages?
Does even Brahma have it?
- 1.24 If those beings have not
Even dreamt before of such an attitude

For their own welfare in their dreams,
How can they generate it for the welfare of others?

- 1.25 Such a mind of welfare of sentient beings
Does not arise even for their own sake;
An outstanding jewel of the mind,
An unprecedented wonder is born.
- 1.26 How can I fathom
The merits of this jewel mind,
The cause of joy of all migrating beings,
And the panacea for the suffering of sentient beings.
- 1.27 If merely a benevolent intention
Excels venerating the buddhas,
Then what need to mention striving to make
All beings without exception happy?
- 1.28 Although wishing to be rid of misery,
They run towards misery itself.
Although wishing to have happiness,
Like an enemy they ignorantly destroy it.
- 1.29 For those who are deprived of happiness
And burdened with many sorrows,
It satisfies them with all joys,
Dispels all suffering,
- 1.30 And clears away confusion.
Where is there a comparable virtue?
Where is there even such a friend?
Where is there merit similar to this?
- 1.31 If whoever reciprocates benefit
Is worthy of some praise,
Then what need to mention the bodhisattva
Who does good without its being asked of him?
- 1.32 The world honors as virtuous
A man who procures mediocre food and for an instant gives it
Disrespectfully to a small number of beings,
That satisfies them for only half a day.
- 1.33 What need be said then of one
Who constantly bestows the unsurpassed bliss of the Sugatas for a long time
Upon countless sentient beings,
Fulfilling all their hopes?

- 1.34 The Buddha has said that someone who generates an evil thought
Against such a benefactor as a Child of the Victors
Will remain in hell for as many eons
As there were evil thoughts.
- 1.35 But if one acts out of an attitude of faith,
Its fruits will multiply far more than that.
Even in adversity the Children of the Victors generate no negativity,
Instead their virtues naturally increase.
- 1.36 I prostrate to the body of he
In whom the sacred precious mind is born.
I seek refuge in that source of happiness
Who brings to happiness even those who harm him.

Chapter Two Confessing Negativities

- 2.1 In order to uphold that precious mind
I make excellent offerings to the Tathagatas,
To the sacred Dharma, the stainless jewel, and
To the children of the buddhas, the oceans of excellent qualities.
- 2.2 Whatever flowers and fruits there are
And whatever kinds of medicine,
Whatever jewels exist in this world,
And whatever clean refreshing waters;
- 2.3 Jewel mountains, and likewise,
Forest groves, quiet and joyful places,
Heavenly trees ornamented by and bedecked with flowers,
And trees with branches laden with good fruit;
- 2.4 Fragrances and incense of the realms of gods,
Wish-fulfilling trees and jewel trees,
Uncultivated harvests, and all ornaments
That are worthy to be offered;
- 2.5 Lakes and pools adorned with lotuses
And the beautiful cry of wild geese,
Everything unowned
Within the limitless spheres of space;
- 2.6 Taking these with my mind, I offer them
To the supreme beings, the Munis, as well as their Sons;

O holy objects of offering, Compassionate Ones,
Think mercifully of me and accept these offerings of mine.

- 2.7 Not having merit I am destitute
And I have no other gifts to offer.
Thus, O Protectors, you who think of others' welfare,
Through your power accept these for my sake.
- 2.8 Eternally I shall offer all my bodies
To the Conquerors and their children.
Please accept me, you Supreme Heroes.
Respectfully shall I be your subject.
- 2.9 Through being completely under your care,
I shall not fear conditioned existence and shall benefit sentient beings;
I shall perfectly transcend my previous negativities
And henceforth shall commit no more.
- 2.10 To very sweetly scented bathing chambers
With brilliantly sparkling crystal floors
And exquisite pillars ablaze with gems,
Having canopies above aglow with pearls,
- 2.11 I beseech the Tathagatas and their children
To come and bathe their bodies abundantly
From many jeweled vases filled with waters scented and enticing,
To the accompaniment of song and music.
- 2.12 Let me dry their bodies with incomparable cloths,
Clean and well-anointed with scent,
And then may I present them
With fragrant well-dyed garments,
- 2.13 Manifold thin and soft clothes.
I adorn with hundreds of this and that supreme ornaments
The aryas Samantabhadra, Manjughosha,
Avalokiteshvara, and so forth.
- 2.14 Like polishing pure, refined gold,
I anoint the bodies of the Lords of Subduers that blaze with light
With the choicest perfumes whose fragrance permeates
Throughout the billion worlds.
- 2.15 And to the highest objects of giving, the Lords of Subduers, I offer
All enchanting, sweet smelling flowers,
Such as mandara, lotus, and utpala,
And beautiful, well-arranged garlands.

- 2.16 I also offer clouds of incense
Whose pervasive sweet aroma steals away the mind.
I offer to them the delicacies of the gods
With a variety of foods and drinks too.
- 2.17 I also offer them jeweled lamps
Arranged on golden lotus buds.
Upon ground anointed with incense
I scatter loose pleasing flowers.
- 2.18 To those who have the nature of compassion
I offer inestimable palaces resounding with melodious praises,
Beautified by and blazing with hanging ornaments of gems of pearls
That adorn the infinite space.
- 2.19 Eternally shall I offer to the Lords of Subduers
Jeweled parasols with golden handles
And pleasing ornaments embellishing the rims,
Standing upright, their shapes beautiful to behold.
- 2.20 Besides those, may collections of offerings
Resounding with sweet pleasing music,
Clouds that appease the suffering of sentient beings,
Remain individually.
- 2.21 May a rain of flowers and gems
Descend continuously
Upon all the Dharma Jewels,
And upon the reliquaries¹ and holy images.
- 2.22 In the same way as Manjughosha and so forth
Have made offerings to the Victors,
Similarly do I bestow gifts upon the Tathagatas,
The Protectors, as well as their children.
- 2.23 I eulogize the oceans of excellent qualities
With oceans of branches of melodious praise;
May these clouds of pleasant eulogy
Certainly arise always to them everywhere.
- 2.24 With bodies as numerous
As all the atoms within the field,
I bow with my body to all buddhas of the three times,
The Dharma, and the supreme community.

¹ "Mchod rten" literally means "support of offerings."

- 2.25 I pay homage to the basis of the mind of enlightenment,
To all supports of offering,
To all abbots and masters
And to all the [holders of] supreme conduct.
- 2.26 Until the essence of enlightenment,
I go for refuge to the Buddhas.
Likewise, I go for refuge to the Dharma,
And to the assembly of bodhisattvas.
- 2.27 With folded hands I request
The complete buddhas and bodhisattvas
Who possess great compassion
And reside in all directions.
- 2.28 Since beginningless cyclic existence,
In this life and in others,
Unknowingly, I committed negativities
And caused them to be done.
- 2.29 Overwhelmed by the mistakes of ignorance
I rejoiced in what was committed,
But now seeing these mistakes,
From my heart I confess them to the Protectors.
- 2.30 Whatever harmful acts of body, speech, and mind
I have done by means of afflictions,
Towards the Three Jewels,
My parents, my spiritual masters, and others;
- 2.31 All the terrible negativities
Done by me, a wrongdoer,
Who have the created faults of a multitude of misdeeds,
I admit to the Guides.
- 2.32 I may die
Before my negativities have been purified;
Please protect me in such a way
As will swiftly and surely free me from them.
- 2.33 The untrustworthy Lord of Death
Without waiting, whether or not something has been done;
Whether one is sick or otherwise,
Suddenly comes; do not be complacent about life.
- 2.34 Leaving all behind, I must depart alone.
Through not having understood this

- I committed various kinds of negativities
For the sake of my friends and foes.
- 2.35 Even my foes will become nothing.
My friends will also become nothing.
I too will become nothing.
Likewise all will become nothing.
- 2.36 Just like an experience in a dream,
Whatever things I enjoy
Will become a memory.
Whatever has passed will not be seen.
- 2.37 Even within this brief life
Many friends and foes have passed away,
But whatever terrible negativities I committed for them
Remains before me.
- 2.38 Thereby, through not having realized
That I will suddenly vanish,
I committed many negativities
Through ignorance, attachment, and hatred.
- 2.39 Remaining neither day nor night,
This life is always slipping by
And never lengthening.
Why will death not come to one like me?
- 2.40 While I am lying in bed,
Although surrounded by my friends and relatives,
The feeling of life being severed
Will be experienced by me alone.
- 2.41 When seized by Yama's messengers,
What benefit will friends and relatives afford?
My merit alone shall protect me then,
But upon that I have never relied.
- 2.42 O Protectors! I, so unconscientious,
Unaware of such terror as this,
Performed many negativities
For the sake of this impermanent life.
- 2.43 One who is being led today to the spot where his limbs will be mutilated
Will be petrified.
With dry mouth, sunken eyes, and so forth
His entire appearance is transfigured.

- 2.44 What need to mention the tremendous despair
When stricken with the disease of terror,
Being clasped by the frightful physical forms
Of the messengers of Yama?
- 2.45 "Who can afford me good protection
From this terror?"
With terrified, bulging eyes agape
I shall search the four directions for refuge.
- 2.46 Then seeing no refuge in the four directions
I shall become enveloped in gloom.
If there should be no refuge there,
At that time what shall I do?
- 2.47 Therefore from today onwards I go for refuge
To the Victors, the protectors of migrating beings,
Who strove for the purpose of protecting migrating beings
And with great power eradicate all fear.
- 2.48 Likewise, I perfectly go for refuge
To the Dharma they have realized,
That clears away the fears of cyclic existence,
And also to the assembly of bodhisattvas.
- 2.49 I, terrified
Offer myself to Samantabhadra;
To Manjughosha also
I offer my body.
- 2.50 To the Protector Avalokiteshvara
Who unmistakably acts with compassion,
I utter a mournful cry,
"Please protect this wrong-doer!"
- 2.51 In my search for refuge
I cry from my heart
To Akashagarba, Ksitigarbha,
And all the Compassionate Protectors.
- 2.52 And I go for refuge to Vajrapani,
Upon the sight of whom all hateful beings,
Such as the messengers of Yama,
Flee in terror to the four directions.
- 2.53 Previously I transgressed your words,
But now upon seeing this great fear

I go to you for refuge.
By doing so, please swiftly clear away this fear.

- 2.54 If I need to comply with a doctor's advice
When frightened by an ordinary illness,
Then what need to mention that it is so when perpetually diseased
By the hundreds of faults of attachment and so forth?
- 2.55 If all the people dwelling in Jambudvipa
Can be crushed by just one of these,
And if no other medicine to cure them
Is to be found in all the directions,
- 2.56 Then the intention not to act in accordance
With the words that can uproot every misery
Of the All-Knowing Physician
Is extremely bewildered and an object of scorn.
- 2.57 If I need to be conscientious
Near a small, ordinary precipice,
Then how much more so near the precipices of long duration
That drop for thousands of yojanas?
- 2.58 It is inappropriate to stay happily
Thinking, "Today alone I shall not die,"
For inevitably the time will come
When I shall go out of existence.
- 2.59 Who will grant me fearlessness?
How can I be surely freed from this?
If I shall inevitably go out of existence,
How can I remain in mental happiness?
- 2.60 What remains with me now
From the past experiences that have gone?
Through my adherence to them
I have gone against my spiritual masters' advice.
- 2.61 Leaving behind this life
And likewise my friends and relatives,
If all alone I must go elsewhere
How appropriate are friends and enemies?
- 2.62 "How can I be surely freed
From non-virtue, the source of suffering?"
Continually night and day

Should I only consider this.

- 2.63 Through unknowing and ignorance,
Whatever I have committed,
Be it a natural misdeed
Or a stipulated negativity,
- 2.64 I confess all of them directly
In the presence of the Protectors
With folded hands, prostrating again and again,
My mind terrified by suffering.
- 2.65 I request the Guides
To please accept my negativities as being mistakes.
Since they are not good,
I shall not do them again.

Chapter Three

Completely Upholding the Mind of Enlightenment

- 3.1 With joy I rejoice
In the virtue that relieves the suffering of unfortunate rebirths
Of all sentient beings
And in the abiding in happiness of those subject to suffering.
- 3.2 I rejoice in that accumulation of virtue
That is the cause for enlightenment,
I rejoice in the definite liberation of embodied creatures
From the suffering of cyclic existence.
- 3.3 I rejoice in the enlightenment of the Protectors
And also in the grounds of their children.
- 3.4 With joy I rejoice
In the ocean of virtue of generating the mind of enlightenment
That causes all sentient beings happiness,
As well as in the deeds that benefit sentient beings.
- 3.5 With folded hands I beseech
The buddhas of all directions
To shine the lamp of Dharma
For all bewildered in the darkness of suffering.
- 3.6 With folded hands I beseech
The Victors who wish to enter nirvana

Not to leave migrating beings in blindness
And to remain for countless eons.

- 3.7 Thus by the virtue accumulated
Through all that I have done,
May all the suffering of all sentient beings
Be dispelled.
- 3.8 May I be the doctor and the medicine
And may I be the nurse
For all sick migrating beings in the world
Until their sicknesses are healed.
- 3.9 May a rain of food and drink descend
To clear away the suffering of thirst and hunger,
And during the eon of famine
May I myself turn into food and drink.
- 3.10 May I become an inexhaustible treasure
For those who are poor and destitute.
May I turn into various articles of all necessities
And abide close before them.
- 3.11 Without any sense of loss
I shall give my body and resources,
As well as all my virtues of the three times,
For the sake of accomplishing the welfare of all sentient beings.
- 3.12 By giving all, I shall transcend sorrow
And my mind will accomplish nirvana.
All will be given similarly;
It is best that I give to all sentient beings.
- 3.13 Having already given this body as what makes them happy
For the pleasure of all embodied beings,
Depending on what pleases them,
Constantly killing, abusing, or beating it,
- 3.14 Although they may play with my body
And make it a basis of jest and blame,
Because I have already given this body of mine to them
Why do I act with concern?
- 3.15 I shall make it do whatever action
That will not cause any harm.
When anyone encounters me
May it never be meaningless for him.

- 3.16 If in those who encounter me
A faithful or an angry mind arises,
May that eternally become the cause
For fulfilling all their aims.
- 3.17 May all who say bad things to me
Or cause me any other harm,
And those who mock and insult me,
Have the fortune to become enlightened.
- 3.18 May I be a protector for those without one,
A helmsman for travelers, and
A ship, a boat, and a bridge
For all who wish to cross.
- 3.19 May I be an island for those who seek one
And a lamp for those desiring one.
May I be a bed for all who desire one
And a slave for all who want an embodied slave.²
- 3.20 May I be a wish-fulfilling jewel, a good vase,
Knowledge- mantras that accomplish, and great medicine.
May I become a wish-fulfilling tree
And a wish-fulfilling cow for embodied beings.
- 3.21 Just like the great elements, such as earth,
And like space,
May I always be many varieties of bases of sustenance
For the boundless sentient beings.
- 3.22 Likewise, until all attain nirvana,
May I also be the source of sustenance
For all the realms of sentient beings
That reach unto the ends of space.
- 3.23 Just as the previous Sugatas
Generated the mind of enlightenment,
And just as they dwelt according to the stages
In the trainings of a bodhisattva;
- 3.24 Likewise for the benefit of migrating beings,
I shall generate the mind of enlightenment,
And likewise I shall
Learn the trainings according to the stages.

² This stanza appears to have five lines in the Tibetan.

- 3.25 Those intelligent ones have concluded lucidly seizing
The mind of enlightenment in this way,
But, in order to increase it,
They should highly praise it in the following manner:
- 3.26 Now my life is fruitful.
I have attained a good human existence,
Today I have been born in the buddha lineage.
I have become a child of the Buddha.
- 3.27 Now whatever happens,
I will act to not sully
This flawless, holy buddha lineage,
Initiating actions concordant with this lineage.
- 3.28 Just like a blind man
Discovering a jewel in a heap of rubbish,
Likewise by some coincidence
This mind of enlightenment has been born within me.
- 3.29 This is also the supreme ambrosia
That overcomes the lord of death of migrating beings.
This is also the inexhaustible treasure
That eliminates all poverty of migrating beings.
- 3.30 This is the supreme medicine
That quells the disease of migrating beings too.
It is the tree of rest for migrating beings
Wandering and weary on the path of conditioned existence.
- 3.31 It is the universal platform that leads all migrating beings
To freedom from the bad migrations.
It is the dawning moon of the mind
That dispels the torment of afflictions of migrating beings.
- 3.32 It is the great sun that annihilates
The cataracts of ignorance of migrating beings.
It is the quintessential butter
From the churning of the milk of the holy Dharma.
- 3.33 For all those guests who are migrating beings journeying on the path of
cyclic existence
Who wish to utilize the resources of happiness,
This will place the great travelers of sentient beings
In supreme happiness and satisfy them.

- 3.34 Today in the presence of all the Protectors
I invite the migrating beings to be guests
In happiness until they attain the state of Sugata.
May gods, anti- gods, and so forth be joyful.

Chapter Four

Teachings on Conscientiousness

- 4.1 Having firmly upheld the mind of enlightenment in this way,
A Victors' Child should always make effort
To not transgress the trainings
Without ever wavering.
- 4.2 In the case of a reckless undertaking
Or one not well examined,
Although a promise may have been made,
It is reasonable to examine, "Shall I do it or leave it?"
- 4.3 But how can I ever withdraw
From what has been examined by the great wisdom
Of the buddhas and their children,
And has been examined and examined by myself?
- 4.4 If, having made such a promise,
I do not accomplish it through action,
Then by deceiving all those sentient beings
What kind of rebirth will I take?
- 4.5 If it has been taught
That he who does not give away
The smallest thing he mentally thought to give
Will become a hungry ghost,
- 4.6 Then if I should deceive all migrating beings
After having from my heart invited them
To unsurpassable happiness,
What kind of happy migration will I go to?
- 4.7 Only the Omniscient Ones can discern
The inconceivable manner of the action of
Those who give up the mind of enlightenment
But are liberated.
- 4.8 This, for a bodhisattva,
Is the heaviest of downfalls.

If it were to occur, the welfare of
All sentient beings would be weakened.

- 4.9 Should others for even a single instant
Hinder or obstruct his merit,
By weakening the welfare of sentient beings
There will be no end to their unfortunate rebirths.
- 4.10 If I shall degenerate
By destroying the happiness of even one sentient being,
Then what need is there to mention destroying the happiness
Of all embodied beings vast as space without exception?
- 4.11 Thus if those who have the force of a downfall
And the force of the mind of enlightenment
Were to stay revolving within cyclic existence,
For a long time they would be hindered from attaining the grounds.
- 4.12 Therefore just as I have promised
I shall respectfully accomplish it.
If from now on I do not strive
I shall descend from lower to lower states.
- 4.13 Although countless buddhas have passed by
To benefit all sentient beings,
Yet I was not an object of their care
Because of my own misdeeds.
- 4.14 If I still act like this,
Again and again I will likewise experience
Bad migrations, sickness, bondage,
Mutilation, and laceration.
- 4.15 If the arising of a tathagata,
Faith, the attainment of a human body,
And my being fit to cultivate virtue are rare,
When will they be obtained again?
- 4.16 I am free from sickness like the day,
Fed and free from harm,
But life is momentary and deceptive;
The body is like an object on loan for but a *lava*³.
- 4.17 With such behavior of mine
I will not obtain even a human body.

³ A unit of time that lasts 1.6 minutes.

If this human form is not attained,
There will be solely negativity and no virtue.

- 4.18 If, even when I have the good fortune of virtuous conduct,
I do not create virtue,
Then what shall I do when all confused
By the suffering of the unfortunate rebirths?
- 4.19 If I do not create virtues
But readily amass negativities,
Then for hundreds of millions of eons
I shall not even hear the term "good migration."
- 4.20 For this very reason, the Bhagavan said
That just as in the case of a turtle inserting its neck
Into a yoke adrift upon the vast ocean,
It is very hard to attain the human state.
- 4.21 If even by the negativity committed for an instant
One will abide in Relentless Torment for eons,
Then because of the negativities I have accumulated in beginningless cyclic
existence,
What need to mention my not going to a good migration?
- 4.22 Through experiencing merely that
I shall not be liberated,
Because while experiencing that in such a way
Other negativities will be strongly produced.
- 4.23 If, having found such leisure,
I do not familiarize with virtue,
There can be no deception other than this;
There can be no confusion other than this.
- 4.24 If, having understood this,
Out of confusion I am indolent afterwards,
When it is time to die
Tremendous grief will rear its head.
- 4.25 If my body burns for a long time
In the fires of hell which are difficult to bear,
Inevitably my mind will be tormented
By the blazing fires of unbearable remorse.
- 4.26 Having found by some coincidence
This beneficial state that is so hard to find,
If now while having knowledge

I am once again led into the hells,

- 4.27 Then, as though I were confused by mantra,
This mind will be reduced to nothing.
Even I do not know what confused me;
What is there inside me?
- 4.28 Since enemies such as hatred and craving
Have neither arms nor legs,
And are neither courageous nor clever,
How have I been used like a slave by them?
- 4.29 While they dwell within my mind,
At their pleasure they cause me harm,
Yet I patiently endure them without any anger.
This is an inappropriate state and patience is a contemptible state.
- 4.30 Should even all the gods and anti-gods
Rise up against me as my enemies,
They cannot lead me to nor place me in
The fires of Relentless Torment.
- 4.31 But this foe, the powerful afflictions,
In an instant can cast me there,
Which when met will cause not even the ashes
Of Mount Meru to remain.
- 4.32 All other enemies are incapable
Of such a length of time
As can my afflictions,
The long-time enemy with neither beginning nor end.
- 4.33 If I agreeably honor and rely upon [others],
All will enact benefit and happiness,
But if I rely upon these afflictions
In return I will be harmed by suffering.
- 4.34 While in cyclic existence how can I be joyful and unafraid
If in my heart I certainly prepare a place
For this incessant enemy of long duration,
The sole cause for the increase of collections of harms?
- 4.35 How shall I ever have happiness
If in a net of attachment within my mind
There dwell the guardians of the prison of cyclic existence
Who become the slayers who kill me in hell and so forth?

- 4.36 Therefore as long as this enemy is not overcome with certainty before my
very eyes,
I shall never give up exerting myself against it.
Self-important people who become angry even at slight short-lived harm
Will not go to sleep until it is overcome.
- 4.37 If at the time of a violent battle,
Vigorously desiring to conquer those afflicted ones who are naturally subject to
suffering through death,
Men, disregarding the pain of being pierced by spears and arrows,
Do not withdraw until the goal is accomplished,
- 4.38 Then what need to mention that I should not despair and be indolent,
Even if I am caused many hundreds of sufferings,
When now I strive to definitely overcome my natural enemies
That are the constant cause of all suffering?
- 4.39 If even scars inflicted by meaningless enemies
Are worn upon the body like ornaments,
Then why is suffering a cause of harm to me
Who impeccably strive to fulfill the great purpose?
- 4.40 If fishermen, outcastes, farmers, and so forth,
Thinking merely of their own livelihood,
Endure the harms of heat and cold,
Why do I not endure them for the sake of the happiness of migrating beings?
- 4.41 When I promised to liberate migrating beings
Dwelling in the ten directions as far as the ends of space
From their afflictions,
I myself was not yet freed from the afflictions.
- 4.42 Thus unaware of even my own capacity,
Was it not somewhat crazy to have spoken like that?
Since this is the case I should never withdraw
From vanquishing the afflictions.
- 4.43 I shall adhere to this and,
Resenting them, I shall meet them in battle!
But afflictions such as these types
Destroy afflictions and are not included.
- 4.44 I would rather be burned and killed,
And even have my head cut off,
Than to ever bow down
To the enemy that is the afflictions in any way.

- 4.45 Ordinary enemies when expelled from one country
Simply settle down in another and embrace it,
And when their capability is recovered they then return;
But the way of this enemy, my afflictions, is different.
- 4.46 Afflictions, afflictions! When abandoned by the eye of wisdom
And dispelled from my mind, where will you go?
Where will you dwell and return to harm me?
Although this is so, weak-minded, I have been reduced to making no effort.
- 4.47 If these afflictions do not abide within objects,
Not in the collection of sense powers, between the two nor elsewhere,
Then where do they abide and how do they harm all migrating beings?
They are like an illusion. Thus I should dispel the fear within my heart and strive
for the sake of wisdom.
For no meaning, why am I harmed in hell and so forth?
- 4.48 Therefore, having thought about this,
I should make effort for the sake of accomplishing the trainings explained.
If the doctor's instructions are ignored,
How will a patient in need of treatment be cured by the medicines?

Chapter Five

Guarding Introspection

- 5.1 Those who wish to guard their trainings
Should very tightly guard their minds.
Those who do not guard their minds
Are unable to guard their trainings.
- 5.2 In this [world,] unsubdued and crazed elephants
Do not cause such harms
As the harms of Relentless Torment
Caused by the unleashed elephant of my mind.
- 5.3 But if the elephant of my mind is tightly bound
Through all by the rope of mindfulness,
All fears will cease to exist
And all virtues will come into my hand.
- 5.4 Tigers, lions, elephants, bears,
Snakes, and all my enemies,
The guardians who are hell beings,
Evil spirits and likewise cannibals,

- 5.5 Will all be bound
By binding this mind alone,
And will all be subdued
By subduing this mind alone.
- 5.6 The perfect speech itself indicated,
"Thus all fears
As well as all boundless suffering
Originate from the mind."
- 5.7 Who intentionally created
The weapons of hell beings?
Who created the burning iron ground?
From what did all those hosts of women ensue?
- 5.8 The Muni taught that all such things
Are the negative mind.
Hence, within the three worlds
There is nothing to fear other than my own mind.
- 5.9 If the perfection of generosity
Were the alleviation of migrating beings' poverty,
Then since there are still starving migrating beings,
In what manner did the previous Protectors perfect it?
- 5.10 The perfection of generosity is taught to be
The mind intending to give all things,
As well as its result, to all beings;
Hence it is simply the mind. {151}
- 5.11 Where will the fish and so forth be driven
So that they will not be killed?
Hence, the attainment of the intention of abandonment
Is explained to be the perfection of ethics.
- 5.12 Unruly sentient beings are like space;
All of them cannot possibly be overcome.
But if I overcome the mind of anger alone,
This will be equivalent to vanquishing all those foes.
- 5.13 Where could I possibly find enough leather
With which to cover the surface of the earth?
Having leather on just the soles of my shoes
Is equivalent to covering the earth with it.
- 5.14 Likewise it is not possible for me
To counteract things externally;

But should I counteract this mind of mine,
What is the need for counteracting others?

- 5.15 Although the result of generating a clear mind
Is Brahma and so forth,
The results along with body and speech will be
Weak in conduct, therefore it is not like that.
- 5.16 The knower of reality taught
That even if recitation and hardships
Are practiced for long periods of time,
They will be meaningless if the mind is distracted elsewhere.
- 5.17 Even those who wish to obtain happiness and overcome suffering
Will wander with no aim
If they do not comprehend the secret of the mind –
The principal Dharma.
- 5.18 This being so,
I shall hold and guard my mind well.
Except for the mode of conduct of guarding the mind,
What use are many other modes of conduct?
- 5.19 Just as I would be attentive and conscientious of a wound
When amidst an unruly, freed crowd,
So I should always guard the wounds of my mind
When dwelling among negative people.
- 5.20 If I am conscientious of a wound
Through fear of the small suffering of a wound,
Then why do I not guard the wounds of my mind
Through fear of being crushed by the mountains of Mass Destruction?
- 5.21 Should I behave in such a way,
Then whether among negative people
Or even in the midst of women,
The steady effort of restraint will not decline.
- 5.22 It is better to be without gain,
Honor, body, and sustenance,
And it is better to let other virtues degenerate,
Rather than ever to let the mind degenerate.
- 5.23 To you who wish to guard your minds,
I thus fold my hands [and urge you],
“At the cost of your life, guard
Mindfulness and introspection!”

- 5.24 People who are disturbed by sickness
Lack strength in all actions.
Likewise, the minds disturbed by confusion
Lack strength in all actions.
- 5.25 Whatever has been heard, contemplated, and meditated
By those whose minds lack introspection,
Just like water in a leaking vase,
Will not remain in mindfulness.
- 5.26 Even those who have plenty of hearing,
Faith, and diligent endeavor
Will become sullied by a downfall
Due to the fault of lacking introspection.
- 5.27 The thieves of non-introspection,
In following upon the degeneration of mindfulness,
Will steal even the merits I have firmly gathered
[So that] I shall then proceed to lower realms.
- 5.28 This host of thieves of the afflictions
Will search for a good opportunity and occasion.
Having found it, they will steal my virtue
And destroy even life in a good migration.
- 5.29 Therefore, I shall never let mindfulness depart
From the doorway of my mind.
If it goes, I should recall the harms of the lower realms
And closely place it there.
- 5.30 Through the company of gurus,
Through the subsequent teachings of abbots, and through fear,
Mindfulness will easily be generated
In fortunate people who act respectfully.
- 5.31 "I am always dwelling in the presence
Of all those buddhas and bodhisattvas
Who are endowed
With unimpeded vision in all."
- 5.32 By thinking in this way,
I shall likewise obtain possession of shame, respect, and fear.
Also through doing this,
Recollection of the Buddha will repeatedly occur.
- 5.33 When mindfulness abides for the purpose
Of guarding against [afflictions] from the doorway of the mind,

Then introspection will come about
And even that which had gone will return.

- 5.34 When, at the beginning,
Having known that such a mind is with fault,
At such a time, like a piece of wood,
I should remain being able to rely [upon the antidote].
- 5.35 Never should I look around
Distractedly for no purpose.
With a resolute mind
I should always keep my eyes cast downwards.
- 5.36 But in order to relax the gaze
For a short while I should look around.
If someone appears in my field of vision
I should look at him and say, "It's good that you have come." {164}
- 5.37 To check if there is any danger on the path and so forth
I should look again and again in the four directions.
To rest, I should turn my head around
And then look behind me.
- 5.38 Having examined both ahead and behind,
I should proceed to either come or go.
Being aware of the necessity
I should act like this in all situations.
- 5.39 Having prepared for an action with the thought,
"My body will remain in such a way,"
Then periodically I should look to see
"How is the body abiding?"
- 5.40 With utmost effort I should check
To see that the crazed elephant of my mind
Is not wandering off but is bound
To the great pillar of thinking about the Dharma.
- 5.41 I who strive by all means for meditative stabilization
Should not wander off even for a moment.
Thinking, "What is this mind of mine doing?"
I should investigate my mind.
- 5.42 But if I am unable to do this when involved in fear or
Celebrations and the like, then I should relax.
Thus it has been taught that at times of giving,
You may be indifferent to ethics.

- 5.43 I should undertake whatever deed I have intended to do
And think of doing nothing other than it.
With my mind focused upon that,
I should set about for the time being to accomplish it.
- 5.44 By acting in this way, all will be done well,
Otherwise neither will be done.
There will thus be no increase
In the secondary affliction of non-introspection.
- 5.45 If I engage in a variety
Of senseless talk
Or in many kinds of spectacular shows,
I should abandon attachment towards them.
- 5.46 If for no reason I dig the earth,
Cut grass, draw patterns in the earth, and the like,
Then, recalling the advice of the Sugatas,
I should immediately stop out of fear.
- 5.47 Whenever I have the desire
To move or to say something,
First of all I should examine my mind
And then, with steadiness, act in the proper way.
- 5.48 Whenever there is attachment in my mind
And whenever there is the desire to be angry,
I should not do anything nor say anything,
But remain like a piece of wood.
- 5.49 Whenever I have excitement, the wish to verbally belittle others, {168}
Pride and arrogance;
When I have the thought to describe the faults of others,
Cunningness and the thought to deceive others;
- 5.50 Whenever I am eager for praise
Or have the desire to blame others;
Whenever I have the wish to scold and quarrel;
At such times I should remain like a piece of wood.
- 5.51 Whenever I desire material gain, honor, or fame;
Whenever I seek servants or a retinue,
And when in my mind I wish to be served;
At these times I should remain like a piece of wood.
- 5.52 Whenever I have the mind wishing to neglect the welfare of others
And to pursue my own welfare,

Wishing to say something,
At these times I should remain like a piece of wood.

- 5.53 Whenever impatience, laziness, fear,
And likewise shamelessness or the talking of nonsense,
And thoughts of partiality arise,
At these times too I should remain like a piece of wood.
- 5.54 Having in this way examined his mind for afflictions
And for thoughts that strive for meaningless things,
The hero should hold his mind steady
By means of the antidotes.
- 5.55 Being very resolute and faithful,
Steady, respectful, polite,
With a sense of shame, fear, and pacification,
I should strive to make others happy.
- 5.56 I should not be disheartened by the whims
Of the childish who are in discord with one another;
I should be merciful, thinking, "This mind of theirs
Is due to the generation of afflictions."
- 5.57 Having control over that which is actually not misdeeds
In myself and other sentient beings,
I should always hold my mind
Like an emanation without an I.
- 5.58 By thinking again and again that
After a long time I have obtained the supreme pleasures,
Thus I should hold my mind
As utterly unshakeable as Mount Meru.
- 5.59 If, mind, you are not made unhappy
When this body is dragged here and there and
Taken away by vultures attached to flesh,
Then why do you advise so now?
- 5.60 Holding this body as "mine",
Why, mind, do you guard it so?
Since you and it are separate,
What use can it be to you?
- 5.61 Why, confused mind,
Do you not hold onto a clean, wooden form?
Just what is the point of guarding
This rotting machine that is a collection of filth?

- 5.62 First of all, mentally separate
The layers of skin,
And then with the scalpel of wisdom
Also separate the flesh from the skeletal frame.
- 5.63 And, having split open even the bones,
Look right down into the marrow.
While examining this ask yourself,
“Where is its essence?”
- 5.64 If, even when searching with such effort
You see no essence,
Then why with so much attachment
Are you still guarding this body now?
- 5.65 What use is this body to you
If its filth is unfit for you to eat,
If its blood is not fit to drink
And if its intestines are not fit to be sucked?
- 5.66 At second best it is only fit to be guarded
In order to feed the foxes and vultures.
This body of a human being
Should only be put to work.
- 5.67 Even though you guard it thus,
Then what will you do
When it is stolen by the merciless Lord of Death
And given to the birds and dogs?
- 5.68 If servants are not given clothing and so forth
When they are unable to be put to work,
Then why do you nourish it in health
When, even though caring for the body, it goes elsewhere?
- 5.69 Now having paid my body its wages,
I shall make it enact my welfare.
I shall not give it anything
If it is not beneficial.
- 5.70 I should conceive of my body as a boat,
A mere support for coming and going,
And in order to accomplish the welfare of sentient beings
Transform it into a wish-fulfilling body.
- 5.71 Now, while I have freedom,
I should always present a smiling face

And cease to frown and look black-faced;
I should be a friend of migrating beings and be straightforward.

- 5.72 I should desist from inconsiderately and noisily
Moving chairs around and so forth,
As well as from violently opening doors;
I should always delight in humility.
- 5.73 The stork, the cat, and the thief,
By ambushing and moving silently,
Are able to accomplish what they desire to do;
I should always behave in this way.
- 5.74 With respect I should gratefully accept
Unsought for words that are of benefit
And that wisely advise and admonish me.
At all times I should be the pupil of everyone.
- 5.75 I should say, "Virtuously said,"
To all those who speak well,
And, if I see someone creating merit,
I should praise him and be well pleased.
- 5.76 I should discreetly talk about the good qualities
And repeat those recounted.
If my own good qualities are spoken about
I should just know and be aware that I have them.
- 5.77 All initiatives are a source of joy
That would be rare even if it could be bought with money.
Therefore, the excellent qualities causing others [joy]
Causes the enjoyment of the happiness of joy.
- 5.78 I shall suffer no losses in this life
And in future lives shall find great happiness.
But misdeeds will make me unhappy and bring suffering,
And in future lives I shall find great suffering.
- 5.79 When talking I should speak from my heart and on what is related.
Making the meaning clear and the speech pleasing.
I should abandon attachment or hatred,
And speak in gentle tones appropriately.
- 5.80 When beholding someone with my eyes,
Thinking, "I shall attain buddhahood
By depending upon this being,"
I should look at him candidly with love.

- 5.81 Always being motivated by affection
Or being motivated by the antidotes,
In the fields of excellent qualities, benefit, and suffering,
Great virtues will come about.
- 5.82 I should always perform actions
Endowed with skill and joy⁴.
In all actions
I should not depend upon anyone else.
- 5.83 The perfections such as generosity
Are progressively more exalted,
But for a little I should not forsake something greater.
Principally I should consider the welfare of others.
- 5.84 When these are well understood,
I should always strive for the welfare of others.
The Far-Seeing Compassionate Ones have allowed
Those that were forbidden.
- 5.85 I should divide my food amongst those who have fallen into error,
Those without protection, and those abiding in modes of conduct,
And eat merely what is suitable for myself.
Except for the three robes I may give away all.
- 5.86 This body that is for practicing the sublime Dharma
Should not be harmed for only slight benefit.
If I behave in this way,
The wishes of all beings will be quickly fulfilled.
- 5.87 Those whose attitude of compassion is impure
Should not give their body away.
No matter what, both in this and future lives,
They should give it as causes for fulfilling the great purpose.
- 5.88 The Dharma should not be explained to those who lack respect,
To those who wrap cloth around their heads although they are not ill,
To those holding umbrellas, sticks, or weapons, and
To those with covered heads.
- 5.89 The vast and profound should not be taught to lesser beings
Nor to a woman unaccompanied by a man.
Out of respect for the Dharmas of lesser and supreme beings as equal,
I should utilize all.

⁴ "Joy" seems to be a scribing error, and should be "faith" instead.

- 5.90 I should not connect the Dharma of a lesser being
To one who is a vessel for the vast Dharma.
I should not forsake the conduct,
Nor deceive by means of sutras or mantras.
- 5.91 When I spit or throw away a tooth-stick,
I should cover it up.
Also it is deplorable to urinate and so forth
In water or on land that is utilized.
- 5.92 When eating I should not fill my mouth,
Eat noisily or with my mouth wide open.
I should not sit with my legs outstretched
Nor rub my hands together.
- 5.93 I should not sit on mounts, upon beds,
Nor in the same room together with the women of others.
Having observed and inquired about
What causes non-faith in the world, I should abandon it.
- 5.94 I should not give directions with one finger,
But instead indicate the way
Respectfully with also
All of my right arm.
- 5.95 Nor should I wildly wave my arms about;
Instead I should make my point
By uttering sounds with mild gestures and a snap of fingers.
Otherwise I shall lose control.
- 5.96 Just as the Protector lay down to pass away
So should I lie in the desired direction,
And first of all with introspection
Make up my mind to quickly rise.
- 5.97 From among the limitless deeds
Of a bodhisattva that have been taught,
I should certainly practice as much
Of this conduct that trains the mind.
- 5.98 Three times by day and three times by night
I should recite *The Sutra of the Three Heaps*;
By relying upon the Victors and the mind of enlightenment
My remaining downfalls will be purified.
- 5.99 Whatever I do on any occasion, [195]
Whether in terms of myself or others,

I should make effort and learn
Whatever training has been taught for that occasion.

- 5.100 There is no such thing as something
That is not learned by the Victors' Children.
Thus if I am skilled in abiding in this way
Nothing will be non-meritorious.
- 5.101 Directly or indirectly, I should not do anything
Other than the welfare of sentient beings.
Solely for the welfare of sentient beings
I should dedicate all towards enlightenment.
- 5.102 Never, even at the cost of my life,
Should I forsake a spiritual friend
Skilled in the meanings of the Mahayana
[Who abides in] the supreme modes of conduct of a bodhisattva.
- 5.103 I should train in devoting myself to my spiritual master
In the manner taught in *The Biography of Shrisambhava*.
This and other trainings spoken by the Buddha,
I should understand through reading the sutras.
- 5.104 I should read the sutras
Because it is in them that the practices appear.
To begin with, I should look at
The Sutra of Akashagarba.
- 5.105 I should definitely look at
Compendium of Trainings again and again
Because what is to be constantly practiced
Is clearly and extensively shown there.
- 5.106 Alternatively I should sometimes look at
The condensed *Compendium of Sutras*.
Also, I should make an effort to look at
The second composed by Arya Nagarjuna.
- 5.107 I should do whatever
Is not forbidden in those [works].
I should impeccably practice whatever training I see
In order to guard the minds of worldly people.
- 5.108 The defining characteristic of introspection
In brief is only this:
To examine again and again
The states of my body and mind.

- 5.109 Thus I shall put these into action with my body,
 For what can be achieved by merely expressing words?
 Will sick people be benefited
 Merely by reading the medical texts?

Chapter Six Relying on Patience

- 6.1 Whatever wholesome deeds,
 Such as generosity and making offerings to the sugatas,
 Have been amassed over thousands of eons,
 Will all be destroyed by anger.
- 6.2 There is no negativity like hatred,
 And no fortitude like patience.
 Thus I should cultivate patience
 Persistently through various ways.
- 6.3 My mind will not experience peace
 If it holds painful thoughts of hatred.
 I shall find no joy or happiness;
 Unable to sleep, I shall feel unsettled.
- 6.4 A master who has hatred
 Is in danger of being killed
 Even by those who for their wealth and honor
 Depend upon his kindness.
- 6.5 By it, friends and relatives are disheartened;
 Though drawn by his generosity they will not rely upon him;
 In brief there is nobody
 Who dwells comfortably with anger.
- 6.6 The enemy, anger,
 Creates sufferings such as those.
 But whoever assiduously overcomes it
 Creates happiness in this and other lives.
- 6.7 Having found its fuel of mental unhappiness
 In the doing of what I do not wish for
 And in the hindering of what I wish for,
 Hatred develops and then destroys me.
- 6.8 Therefore I should totally destroy
 The fuel of this enemy;

This enemy has no other function
Than that of causing me harm.

- 6.9 Whatever befalls me,
I shall not disturb my mental joy.
Having been made unhappy, I shall not accomplish what I wish for
And my virtues will decline.
- 6.10 Why be unhappy about something
If it can be remedied?
And what is the use of being unhappy about something
If it cannot be remedied?
- 6.11 For myself and for my friends
I do not want suffering, contempt,
Harsh words, and unpleasant talk;
But for my enemies it is the opposite.
- 6.12 The causes of happiness occasionally occur,
Whereas the causes for suffering are very many.
Without suffering there is no definite emergence.
Therefore, mind, you should stand firm.
- 6.13 If the followers of Durga and the people of Karnata
Endure the feelings of burns, cuts, and the like meaninglessly,
Then for the sake of liberation,
Why have I no courage?
- 6.14 There is nothing whatsoever
That is not made easier through acquaintance.
So through becoming acquainted with small harms,
I will become patient with great harms.
- 6.15 Who has not seen this to be so with meaningless sufferings,
Such as the feelings of
[Harms from] snakes, insects, hunger, and thirst
And of rashes?
- 6.16 I should not be impatient [207]
With heat and cold, wind and rain, and so forth, and
Sickness, bondage, beatings, and so forth;
For if I am, the harm will increase.
- 6.17 Some when they see their own blood
Become especially brave and steady,
But some when they see the blood of others
Become unconscious and faint.

- 6.18 These come from the states of the mind
Being either steady or timid.
Therefore I should disregard harms
And be unaffected by suffering.
- 6.19 Even when those who are skilled are suffering,
Their minds remain very lucid and undefiled.
When war is waged against the afflictions
Much harm is caused at the time of battle.
- 6.20 The victorious heroes are those
Who, having disregarded all suffering,
Vanquish the foes of hatred and so forth;
The rest slay corpses.
- 6.21 Furthermore, suffering has good qualities:
Through being disheartened with it, arrogance is dispelled,
Compassion arises for those in cyclic existence,
Negativities are shunned, and joy is found in virtue.
- 6.22 As I do not become angry
At great sources of suffering such as bile disease,
Then why be angry at those with mind?
They too are provoked by conditions.
- 6.23 For example, although they are not wished for,
These sicknesses arise;
Likewise, although they are not wished for,
These afflictions forcibly arise.
- 6.24 Without thinking, "I shall be angry,"
People become angry with no resistance,
And without thinking, "I shall produce,"
Likewise anger itself is produced.
- 6.25 All misdeeds there are
And all the various kinds of negativities
Arise though the force of conditions;
They do not have self-power.
- 6.26 These conditions that assemble together
Have no intention, "I shall produce,"
And neither does that produced by them
Have the intention, "I will be produced."
- 6.27 That which is asserted as the "Principal"
And that which is imputed as the "Self,"

Do not arise after having purposefully thought,
"I shall arise."

- 6.28 If they are not produced and non-existent,
What is asserted to be produced at that time?
Since it would always be distracted to its objects,
It follows that it will never cease.
- 6.29 If the Self were permanent
It would obviously be devoid of activity, just like space.
So even if it were to meet with other conditions
What could the unchanging do?
- 6.30 Even if, when acted upon, it remains as before,
Then what did activity do to it?
If it is said, "This is the activity of that,"
How could the two ever be related?
- 6.31 Hence all are governed by others,
And through the power of that, they have no power.
Having understood in this way, I shall not become angry
At all things that are like emanations.
- 6.32 OPINION: What will counteract it?
Counteraction would also be inappropriate.
RESPONSE: In dependence upon it the continuity of suffering will be severed;
It is not inappropriate.
- 6.33 So when seeing an enemy or even a friend
Doing something incorrect,
By thinking, "It arises from such conditions,"
I shall remain in a happy frame of mind.
- 6.34 If things were established with one's freedom,
Then since no one wishes to suffer,
Suffering would not occur
To any embodied creature.
- 6.35 Through lacking conscientiousness
People even harm themselves with thorns and other things,
And for the sake of obtaining women and the like
They become obsessed and starve themselves.
- 6.36 And there are some who harm themselves
By hanging themselves, leaping from cliffs,
Eating poison and incompatible food
And unmeritorious deeds.

- 6.37 If, when under the influence of afflictions,
People will even kill their treasured selves,
How can they not cause harm
To the bodies of others?
- 6.38 Even if I virtually cannot develop compassion for such people
Who through the arising of afflictions
Set out to kill me and so forth,
The last thing I should do is to become angry with them.
- 6.39 Even if it were the nature of the childish
To cause harm to other beings,
It would be inappropriate to be angry with them,
For this would be like begrudging fire for having the nature to burn.
- 6.40 And even if the fault were incidental [219]
In sentient beings of definite nature,
It would be inappropriate to be angry,
For this would be like begrudging space for allowing smoke to rise in it.
- 6.41 If I become angry with the wielder,
Although I am directly harmed by the stick and so forth,
Then since he too is incited by hatred,
I should be angry with the two or with the hatred.
- 6.42 Previously I caused similar harm
To sentient beings.
Therefore it is right for this harm to occur [221]
To me who is the agent of harm to sentient beings.
- 6.43 Both the weapon and my body
Are causes of my suffering.
Since he gave rise to the weapon and I to the body,
With whom should I be angry?
- 6.44 If in blind attachment I cling
To this suffering abscess of a human form
That cannot bear to be touched,
With whom should I be angry when it is hurt?
- 6.45 The childish do not wish to suffer,
And are greatly attached to its causes,
Thus they are harmed by their own misdeeds;
Why should they begrudge others?
- 6.46 For example, just like the guardians of hell
And the forest of sword leaves,

So this is produced by my actions;
At what should I be angry?

- 6.47 Having been instigated by my own actions,
Those who cause me harm come into being.
If due to this they should proceed to sentient beings'
Am I not destroying them?
- 6.48 By taking them as objects
I purify much negativity through patience.
But in dependence upon me they will proceed
To hell suffering for a long time.
- 6.49 So since I am causing harm to them
And they are benefiting me,
Why, unruly mind, do you become angry
Erroneously?
- 6.50 If I have the excellent quality of thought,
I will not go to hell. [224]
If I am protecting myself,
How will they accrue [merit] here?
- 6.51 Nevertheless, should I return the harm
It will not protect them either.
By doing so my conduct will deteriorate
And hence this fortitude will be destroyed.
- 6.52 Since my mind is not physical
In no way can anyone destroy it.
Through it strongly adhering to my body,
My body is harmed by suffering.
- 6.53 Since contempt, harsh speech,
And unpleasant words
Do not cause any harm to my body,
Why, mind, do you become so angry?
- 6.54 If others' disliking me
Will not devour me
Either in this or in another life,
Why do I not want it?
- 6.55 Because it will hinder my gain,
I do not want this.
I shall discard my gains here
And my negativities will remain securely.

- 6.56 Thus it is better that I die today
Than live a long time through wrong livelihood.
Even if I should live a long time,
There will be the very suffering of death.
- 6.57 Suppose someone should awaken from a dream
In which he experienced one hundred years of happiness,
And suppose another should awaken from a dream
In which he experienced just a short while of happiness,
- 6.58 For both of these people who have awakened
That happiness will never return.
Similarly, whether my life has been long or short,
At the time of death it will be finished like that.
- 6.59 Although I may acquire abundant gain
And enjoy happiness for a long time,
I shall go forth naked and empty-handed,
Just like having been robbed.
- 6.60 OPINION: If I were to live due to gain,
Then I shall exhaust negativities and [increase] merit.
RESPONSE: If I were to get angry on account of gain,
Will not my merit be consumed and negativities created?
- 6.61 If my very life were to degenerate
For the sake of that,
Then what will be the use of the life
Of who commits only negativities?
- 6.62 Since sentient beings will be weakened,
I shall be angry with those who say unpleasant things.
Why are you not likewise angry
With those who say unpleasant things to other people? [229]
- 6.63 If you are patient with this lack of faith
Because it is related to others' non-faith,
Then why are you not patient with unpleasant words
Since they are related to the arising of afflictions?
- 6.64 Should others talk frivolously about or even destroy
Holy images, reliquaries, and the sacred Dharma,
My hatred is inappropriate,
For the buddhas and so forth can never be harmed.
- 6.65 I should counteract anger towards those
Who harm my spiritual masters, relatives and so forth, and friends,

By seeing, as in the manner shown before,
That they arise from conditions.

- 6.66 If embodied creatures are harmed
By both those with mind and those without mind,
Why single out and begrudge only those with mind?
Therefore I should be patient with harm.
- 6.67 Should one person do harm out of confusion
And another is confused and gets angry,
Then who would be without fault?
And who would be at fault? [231]
- 6.68 Why did I previously commit those actions
Because of which others now cause harm?
If all are related to my actions
Why should I begrudge them?
- 6.69 Having seen thus, no matter what,
I should strive in this way for what is meritorious,
That all will have
Loving thoughts towards each other.
- 6.70 For example, if a fire in one house
Has moved into another house,
It is right to remove and get rid of straw and such things
That the fire will spread to.
- 6.71 Likewise when my mind is attached to something
And the fire of hatred spreads,
I should immediately get rid of it
For fear of my merit being burned.
- 6.72 Is it not excellent if a man condemned to death
Is released after having his hand cut off?
Is it not excellent if I am spared from hell
By way of human suffering?
- 6.73 If I cannot endure
Even just this suffering of the present,
Then why do I not refrain from getting angry,
The cause of suffering in hell?
- 6.74 For the sake of my desires
I experienced thousands [of eons] in hell,
But I enacted the purpose
Of neither others nor myself.

- 6.75 But now since great purpose will be established
From harm which is not as much,
I should be solely joyful
Towards such suffering that dispels the harms of migrating beings.
- 6.76 Should others find joyous happiness
By praising someone having excellent qualities,
Why, mind, do you not praise him too
And be joyful?
- 6.77 That joyous happiness of yours
Is a source of joy without misdeed,
Permitted by those having excellent qualities
And is also a supreme means for gathering others.
- 6.78 Furthermore, it is said that others will be happy in this way.
If you do not want this happiness,
Then you should stop giving wages and the like.
Thus you would be adversely affected both in this and future lives.
- 6.79 When people describe my own good qualities
I want others to be happy too,
But when they describe the good qualities of others
I do not even wish them to be happy.
- 6.80 Having generated the mind of enlightenment
Through wishing all sentient beings to be happy,
Why do you become angry
If sentient beings find happiness themselves?
- 6.81 If I wish for all sentient beings to become
Buddhas worshipped by the three worlds,
They why am I tormented
Due to seeing them receiving just vile gain and honor?
- 6.82 If relatives for whom you are caring
And to whom you practice giving
Are able to find their own livelihood,
Would you not be happy, rather than angry?
- 6.83 What [kind of person] wishes enlightenment for migrating beings
If he does not wish for them to have even this?
And where is there a mind of enlightenment
In him who becomes angry at the wealth of others?

- 6.84 Whether he obtains it from him
Or whether it remains in the benefactor's house,
In either case you shall get nothing.
What is the use whether he is given something or not?
- 6.85 So why do I throw away my good qualities,
Merit and faith?
Tell me, why am I not angry
For not holding what will be gain?
- 6.86 Not only do you not have any sorrow
For having committed negativities,
Do you wish to compete with others
Who have created merit?
- 6.87 Even if your enemy is not joyful,
What is there for you to be joyful about?
Your mind merely wishing
Did not cause him to be harmed.
- 6.88 Even if his suffering is established due to your wish,
What is there for you to be joyful about?
OPINION: I shall be satisfied.
RESPONSE: How could there be anything more ravaging than that?
- 6.89 Having been held by this unbearable and sharp hook
Cast by the fisherman of the afflictions,
It is certain that I shall be cooked
In the pots of sentient beings' hell by the hell guardians.
- 6.90 The honor of praise and fame
Will turn into neither merit nor life;
It will turn into neither strength nor freedom from sickness for me,
And also will not transform into physical happiness.
- 6.91 If I were to understand my welfare,
What is there in them that is my welfare?
If I desire just mental happiness,
Then I should devote myself to gambling and so forth, and also drinking.
- 6.92 If for the sake of fame [241]
I lose my wealth or get myself killed,
What can mere words do then?
Once I am dead, to whom will they give pleasure?
- 6.93 When their sandcastles collapse,
Children howl in despair;

Likewise when my praise and reputation decline
My mind becomes like a child.

- 6.94 Since short-lived sounds are without mind,
They cannot possibly think of praising me.
It makes others happy,
That fame is counted as a cause of joy.
- 6.95 Whether this praise is directed at myself or someone else
How shall I be benefited by others' joy?
Since that joy is theirs alone
I shall not obtain even a part of it.
- 6.96 If I am happy due to his happiness,
Then I must act similarly towards all.
And if this were so then why am I unhappy
When others are happy due to joy?
- 6.97 Therefore the happiness that arises
From thinking, "I am being praised,"
Is thus incorrect;
It is only the behavior of the childish.
- 6.98 Praise and the like distract me
And also destroy my disillusionment.
I start to envy those who have excellent qualities
And success is destroyed.
- 6.99 Therefore, are not those who are closely involved
In destroying my praise and the like
Also engaged in protecting me
From falling into the unfortunate realms?
- 6.100 I who seek freedom
Do not need to be bound by material gain and honor.
So why should I be angry
With those who free me from this bondage?
- 6.101 Why should I be angry
At the very doors that do not let me in,
Which are like buddhas bestowing blessings
To those who wish to enter the chamber of suffering?
- 6.102 Saying, "This hinders my merit,"
With him too it is incorrect to be angry.
If there is no fortitude similar to patience
Should I not abide in that?

- 6.103 If by my own fault
I am not patient with this,
Then it is only I myself hindering
Involvement in the cause of merit.
- 6.104 If without it something does not occur
And if with it, it does come to be,
Then since this would be the cause of it,
How can I call it "a hindrance"?
- 6.105 A beggar who came at the time
Was not a hindrance to generosity,
And I cannot say that those who give ordination
Are hindrances to becoming ordained.
- 6.106 There are indeed beggars in this world,
But rare are those who inflict harm;
If I have not harmed others
Few beings will cause me harm.
- 6.107 Therefore, just like a treasure appearing in my house
Idly without me accomplishing it,
I should be happy at the enemy
For he assists me in my deeds of enlightenment.
- 6.108 Because I am able to practice this,
He is worthy of being the very first to be given
The fruit of my patience,
For in this way he is the cause of it.
- 6.109 OBJECTION: Why should this enemy be venerated,
Since he has no intention for me to practice patience?
RESPONSE: Then why venerate the sacred Dharma
That is a fit cause for practice?
- 6.110 OBJECTION: Since he intends to cause me harm,
He is not to be venerated. [247]
RESPONSE: If, like a doctor, someone strives to benefit me
Then how can I practice patience?
- 6.111 Thus since patience is produced
In dependence upon a very hateful mind,
He is a cause of patience,
Whereby he is worthy of veneration just like the sacred Dharma.
- 6.112 Therefore the Muni taught
The field of sentient beings and the so-called "field of Victors."

Many who have pleased them
Have thereby reached perfection.

- 6.113 A buddha's qualities are accomplished
From sentient beings and the Victors alike,
So what kind of system is it that
I do not respect sentient beings in the same way I respect the Victors?
- 6.114 They are not similar in the excellent qualities of their intentions
But in the results.
Sentient beings also have excellent qualities
And they are therefore equal.
- 6.115 Whatever veneration of one with a loving mind
Is the greatness of sentient beings.
Whatever merit of faith in the buddhas
Is the greatness of buddhas.
- 6.116 Therefore, they are asserted to be equal
In the share they have in establishing a buddha's qualities.
They are not equal with the buddhas
Who are boundless oceans of excellence.
- 6.117 Even if the three realms were offered
For the sake of venerating
Some person in whom a mere share of the good qualities
Of the unique Assembly of Supreme Excellent Qualities appears, it would be
little.
- 6.118 Thus since sentient beings have a share
In giving rise to the supreme qualities of the buddhas,
It is correct to venerate sentient beings
Due to similarity through just these.
- 6.119 Furthermore, what way is there to repay
Those without dissimulation who are a friend
And grant immeasurable benefit,
Other than by pleasing sentient beings?
- 6.120 Because benefiting them will repay
Those who give up their holy bodies and enter Relentless Torment,
Therefore even if they cause me great harm
I shall behave impeccably in all.
- 6.121 Because those who are my Lords, for the time being
Disregard even their own bodies,
Then why does the confused I

Act proud and not behave with the attributes of a servant towards them?

- 6.122 Because of their happiness the Munis will be pleased.
But if they are harmed they will be displeased.
By making them happy I shall delight the Munis,
And by harming them I shall harm the Munis.
- 6.123 Just as anything desirable would give my mind no pleasure
If my body was ablaze with fire,
Likewise when sentient beings are harmed
There is no way for the Great Compassionate Ones to be pleased.
- 6.124 Due to having harmed migrating beings,
I have displeased the Great Compassionate Ones.
Therefore today I confess individually all my negativities.
I request your forgiveness, Munis, for this displeasure I have caused.
- 6.125 From now on, in order to delight the Tathagatas, [252]
I shall be subdued and be a servant to the world.
Although many beings may kick and smash my head or kill me,
I shall not retaliate and may I delight the Protectors of the World.
- 6.126 There is no doubt that those with the nature of compassion
Regard all these migrating beings as themselves.
These very ones seen in the entities of sentient beings are the Protectors
themselves;
Why then do I not respect them?
- 6.127 It delights the tathagatas
And perfectly accomplishes my own purpose as well.
It dispels the suffering of the world.
Therefore I should always practice it.
- 6.128 For example, should even some of the king's men
Cause harm to many people,
Farsighted men would not retaliate
Even if they were able to.
- 6.129 For they are not alone;
The might of the king is their might.
Likewise I should not underestimate
Weak harmers.
- 6.130 For the guardians of hell and the Compassionate Ones
Are their army.
Just as subjects behave towards a fierce king,
I should please sentient beings.

- 6.131 Even if such a king were to become angry, [255]
 Could he cause the harm of hell,
 Which is what I would have to experience
 By displeasing sentient beings?
- 6.132 And even if such a king were to be pleased,
 He could not possibly grant me buddhahood,
 Which is what I would obtain
 By pleasing sentient beings.
- 6.133 Let alone my future attainment of buddhahood,
 Which comes from pleasing sentient beings,
 Why do I not see that there will be great glory,
 Fame, and happiness in this very life?
- 6.134 While in cyclic existence patience causes
 Beauty, freedom from sickness, and fame.
 Because of these I shall live for a very long time
 And win the prosperous pleasures of the wheel-turning kings.

Chapter Seven

Teachings on Joyous Effort

- 7.1 With patience I should undertake joyous effort;
 Enlightenment will dwell in those who strive.
 Just as there is no movement without wind,
 So merit does not occur without joyous effort.
- 7.2 What is enthusiasm? It is enthusiasm about virtue.
 Its discordant classes should be explained.
 They are laziness, adherence to what is negative,
 And despising oneself out of despondency.
- 7.3 Because of relishing the pleasurable taste of indolence
 And craving based on sleep,
 From not being disillusioned with the suffering of cyclic existence,
 Laziness grows very strong.
- 7.4 Enmeshed in the snare of disturbing conceptions,
 You have entered the snare of birth.
 Why are you still not aware
 That you have gone into the mouth of the Lord of Death?
- 7.5 Do you not see
 That he is systematically slaughtering your species?

Any craving based on sleep
Is like a buffalo with a butcher.

- 7.6 While the Lord of Death is looking,
Having blocked off every route,
How can you enjoy eating?
And thus how can you enjoy sleep?
- 7.7 For as long as death is quickly approaching,
Then I shall accumulate the collections.
Even if I were to abandon laziness then,
At that improper time what will be the use?
- 7.8 When this has not been done, when this is initiated,
And when this is only half done,
Suddenly the Lord of Death will come.
And the thought will occur, "Oh no, I'm doomed!"
- 7.9 Their faces flowing with tears
And their eyes red and swollen with sorrow,
My relatives will finally lose hope
And I shall behold the faces of the messengers of Yama.
- 7.10 Tormented by the memory of my negativities
And hearing the sounds of hell,
In terror I shall clothe my body in excrement.
What is the use of such a delirious state?
- 7.11 If even in this life you shall be gripped with fear
Like that of a live fish being rolled,
What need even to mention the unbearable sufferings of hell
[Due to] the negativities you have committed? [261]
- 7.12 Why do you remain at ease like this
Having committed the actions of hell
Where your delicate flesh will burn
When touched by streams?
- 7.13 Much harm befalls those who want results without striving,
As well as those sensitive ones.
While clasped by death, I shall wail like the gods,
"Oh no, I shall be destroyed by suffering!"
- 7.14 Relying upon the human boat,
Free yourself from the great river of suffering!
As it is hard to find this boat later,
Do not sleep at this time, fool!

- 7.15 Having rejected the supreme joy of the sacred Dharma
That is an infinite cause of joy,
Why do you enjoy being distracted by the causes for suffering,
Frivolous amusements and the like?
- 7.16 Without despondency, I should gather the masses of army
And diligently take control of myself.
Through equalizing self with others and
Exchanging self for others,
- 7.17 I should not be despondent by thinking,
“How can I ever attain enlightenment?”
Thus the tathagatas who speak what is true
Have uttered this truth:
- 7.18 “If they develop the strength of exertion,
Even those who are flies, mosquitoes, bees, and likewise worms
Will win the unsurpassable enlightenment
Which is hard to attain.”
- 7.19 Since I have been born human by race
And recognize what is beneficial and what is harmful,
If I do not forsake the deeds of enlightenment,
Why will I not attain enlightenment?
- 7.20 OPINION: Having to give away my legs, arms,
And so forth frightens me.
RESPONSE: Without analyzing what is heavy and what is light,
I am reduced to fear through confusion.
- 7.21 Over countless billions of eons
I will be cut, stabbed, burned,
And chopped up many times [266]
But I will not attain enlightenment.
- 7.22 Yet this suffering
For my accomplishing enlightenment will have a limit;
It is like the suffering of having an incision made
In order to eliminate the harm of pain destroying it inside.
- 7.23 Even all doctors eliminate illness
With unpleasant medical treatments,
So in order to overcome manifold sufferings
I should put up with little discomfort.
- 7.24 But the Supreme Physician does not employ
Such ordinary remedies;

With a very gentle procedure
He remedies the boundless great ailments.

- 7.25 At the beginning, the Guide applies
The giving of such things as vegetables.
Later, having become accustomed to that,
One may progressively give away even one's flesh.
- 7.26 At such a time when I have generated a mind
That regards my body as being like vegetables,
Then what hardship will there be
When it comes to giving away my flesh?
- 7.27 Due to having abandoned negativities there is no suffering
And due to skill there is no unhappiness.
Thus mind and body are harmed
By wrong conceptions and negativities.
- 7.28 If their bodies are happy due to their merits
And their minds are happy due to their skill,
Then, even if they remain in cyclic existence for the sake of others,
Why would the Compassionate Ones be disheartened?
- 7.29 Due to the strength of the mind of enlightenment,
He exhausts his previous negativities
And gathers oceans of merit.
Hence he is said to excel the hearers.
- 7.30 So, having mounted the horse of the mind of enlightenment
That dispels all disheartenment and weariness,
And proceeds from happiness to happiness,
Which ones who know of this mind would lapse into despondency?
- 7.31 The army for the sake of accomplishing the welfare of sentient beings
Are interest, steadfastness, joy, and relinquishment.
Interest is developed through fear of suffering
And contemplating its benefits.
- 7.32 Thus I shall abandon its discordant classes
And make effort in order to increase joyous effort
Through the powers of interest, pride, joy, and relinquishment,
Diligence and mastery.
- 7.33 I shall destroy
The boundless misdeeds of others and myself.
At that time each of these misdeeds
Will be exhausted in an ocean of eons.

- 7.34 But if within myself I do not perceive
Even a fraction of the endeavor for exhausting these misdeeds,
Then I have become an abode for boundless suffering;
Why does my heart not burst?
- 7.35 I shall accomplish many
Excellent qualities for others and myself.
And I will acquaint myself
With each of these qualities through an ocean of eons,
- 7.36 But I have never developed acquaintance
With even a fraction of these excellences, [274]
How strange it is to make without purpose
This birth I have somehow found.
- 7.37 I have not made offerings to the Bhagavan,
I have not given the pleasure of great festivals,
I have not performed actions for the teachings,
I have not fulfilled the wishes of the poor,
- 7.38 I have not granted fearlessness to the frightened
And I have not given happiness to the wretched.
All I have given rise to are
The agonies in the mother's womb and suffering.
- 7.39 If in the past and even now
Such deprivation are arising
Because of my lack of interest in the Dharma,
Who would reject this interest in the Dharma?
- 7.40 The Muni himself has said
That interest is the root of every class of virtue;
Its root is constant acquaintance
With the ripening results.
- 7.41 Suffering, mental unhappiness,
The various kinds of fear,
As well as separation from what is desired
Will arise from negative deeds.
- 7.42 By performing virtues intended in the mind,
Wherever I go, due to those merits,
There I shall be honored with
The excellences that are their results.
- 7.43 Although one who commits misdeeds wishes for happiness,
Wherever he goes,

There those misdeeds
Will completely destroy him with the weapons of suffering.

- 7.44 As a result of virtue, I will become a spiritual child of the Sugatas dwelling
in the hearts of vast, fragrant, and cool lotuses,
The food of the Victors' pleasant speech will cause my splendor to grow,
My supreme body will emerge from a lotus that will unfold due to the light of
the Munis and
I will abide in the presence of the Victors.
- 7.45 As a result of many non-virtues, I will be very wretched due to all my skin
without exception being ripped off by the henchmen of Yama, [275]
Molten copper melted by tremendous heat will be poured into my body,
Pierced by flaming swords and daggers, my flesh will be cut into hundreds of
pieces,
And I shall plummet upon the fiercely blazing iron ground.
- 7.46 Therefore I should be interested in virtue
And with great respect acquaint myself with it.
Having undertaken through the procedure of Vajradhvaja,
I should cultivate pride.
- 7.47 At the beginning having examined the endowments,
I should either undertake it or not undertake it.
It is best not to undertake it,
But once I have undertaken it I should not withdraw.
- 7.48 I will familiarize with that in other rebirths
And negativities and suffering will increase.
Also others and the time of the result
Will be inferior and will not be accomplished.
- 7.49 Apply pride to the three:
Actions, afflictions, and ability.
Thinking, "I alone shall do it,"
Is the pride of action.
- 7.50 Afflicted, powerless beings in this world
Are unable to accomplish their own welfare.
Migrating beings are not able like me,
Therefore I shall do this.
- 7.51 If others are doing inferior work,
Why do I sit around?
I do not perform it out of pride;
It would be best for me to have no pride. [280]

- 7.52 When encountering a dead snake,
Even crows will act as though they are garudas.
If I am weak
I shall be harmed by even a small downfall.
- 7.53 How do the faint-hearted who have given up exerting themselves
Find liberation from destitution?
By generating pride and exertion,
Even the great will find it hard to overcome me.
- 7.54 Therefore with a steady mind
I shall overcome the downfalls.
If I am defeated by a downfall,
My wish to be victorious over the three realms will become a joke.
- 7.55 I will conquer everything
And nothing at all shall conquer me!
I, a son of the Lion-like Victor,
Shall dwell in this pride.
- 7.56 Any migrating being is destroyed by pride.
Afflicted, he has no pride.
Those with pride do not succumb to the power of the enemy.
They have come under the power of the enemy of pride.
- 7.57 Inflated by afflicted pride,
I shall be led by pride to the bad migrations.
It destroys the joyous festival of being human.
I shall become a slave, eating the food of others,
- 7.58 Stupid, ugly, feeble, and
Despised everywhere.
Tough people inflated by pride
Are also included among those having pride.
Tell me, what is the inferior like!
- 7.59 Whoever seizes pride in order to conquer the enemy of pride,
He is the one having pride, the victorious hero.
Whoever definitely destroys the rampage of this enemy of pride,
Completes the results of a Victor in accordance with the wishes of migrating
beings.
- 7.60 When amidst a class of afflictions,
I shall be persistent with them in a thousand ways;
Like a lion among foxes and the like, [281]
I will not be injured by the host of afflictions.

- 7.61 Just as men will guard their eyes
In the occurrence of great danger,
Likewise I shall not come under the power of the afflictions,
Even when danger occurs.
- 7.62⁵ It would be better for me to be burned,
To be killed, or to have my head cut off,
Rather than bowing down
To the enemy of afflictions.
Likewise in all situations
I should do nothing other than what is fit.
- 7.63 Just like those who desire the pleasurable result of play,
This [bodhisattva] adheres
To whatever task he may do.
He is not satiated by it; it makes him happy.
- 7.64 Although people work in order to be happy,
It is uncertain whether or not they will be happy;
But how can those whose work itself is happiness
Find happiness without doing the work?
- 7.65 If I am not satiated by desirable objects,
Which are like honey smeared upon a razor's edge,
Then why am I satiated by merit
Which is ripening and pacification in happiness?
- 7.66 Thus in order to complete this task,
I shall engage in it
Just as an elephant tormented at midday
Enters into a lake.
- 7.67 When my strength is related to degeneration,
I should leave whatever I am doing in order to return to it.
If something is finished well, I should put it aside [289]
With the wish for more and more later.
- 7.68 Just as a seasoned soldier engages
In a fencing battle with the enemy,
So shall I avoid the weapons of the afflictions
And attack the enemies that are the afflictions.
- 7.69 If someone dropped his sword during a battle,
He would quickly pick it up out of fear.
Likewise if I lose the weapon of mindfulness,

⁵ This stanza does not appear in the Sanskrit version according to Wallace's translation.

Afraid of hell, I should quickly retrieve it.

- 7.70 Just as poison spreads throughout the body
In dependence upon the blood, [290]
Likewise if it finds an opportunity
Misdeeds will permeate my mind.
- 7.71 Just as a man carrying a jar full of mustard oil
In the presence of someone wielding a sword
Who is being threatened that he will be killed if he spills it will be frightened,
Likewise, those who have the modes of conduct should be attentive.
- 7.72 Therefore, just as I would hastily stand up
If a snake came into my lap,
Likewise if any sleep or indolence occur
I shall quickly turn them back.
- 7.73 Each time a misdeed occurs
I should deride myself,
And then contemplate for a long time
“No matter what, I shall not let this happen in the future.”
- 7.74 “Likewise in all situations
I shall acquaint myself with mindfulness.”
With this cause I shall wish for
Encounters or appropriate actions.
- 7.75 In order to have strength for all
I should recall before undertaking any action
The advice on conscientiousness thus,
And then rise with lightness.
- 7.76 Just as the wind blowing back and forth
Controls a piece of cotton,
So shall I be mastered by enthusiasm,
And in this way I will accomplish all.

Chapter Eight

Teachings on Concentration

- 8.1 Having developed joyous effort in that way,
I should place my mind in meditative stabilization;
The man whose mind is distracted
Dwells between the fangs of afflictions.
- 8.2 Through isolation of body and mind
No distractions will occur;
Therefore, I should abandon the world
And completely discard conceptualizations.
- 8.3 Because of attachment and due to craving for material gain and the like,
The world is not abandoned.
Therefore, I shall entirely abandon these;
The skilled analyze in this way.
- 8.4 Having understood that afflictions are completely destroyed
By special insight endowed with calm abiding,
First of all I should search for calm abiding.
Further, this is achieved with joy by those unattached to the world.
- 8.5 Because of the attachment one impermanent being
Has for impermanent beings,
He will not see his beloved ones
For thousands of lives.
- 8.6 Not seeing them I will not be happy.
Also my mind will not be set in equipoise;
Even if I see them there will be no satisfaction,
Whereby, as before, I will be tormented by craving.
- 8.7 Through being attached to sentient beings,
I will be completely obscured from the perfect reality.
My mind of disillusion will also be destroyed.
In the end I will be tormented by sorrow.
- 8.8 By only thinking of them,
This life will pass without any meaning.
Friends and relatives lacking permanence
Will even destroy the everlasting Dharma.
- 8.9 If I behave in the same way as those equal in fortune to the childish
I will certainly proceed to lower realms.
If I am led there to those unequal in fortune, {300}

What is the use of entrusting myself to the childish?

- 8.10 One moment they are friends
And in a while they become enemies.
Since they become angry even at the sources of joy,
It is difficult to please ordinary people.
- 8.11 They are angry when something of benefit is said
And they also turn me away from benefit.
If I do not listen to what they say,
Becoming angry, they will proceed to lower realms.
- 8.12 They are envious of superiors, competitive with equals,
And proud towards inferiors. They are conceited when praised,
And if anything unpleasant is said they get angry;
When is any benefit obtained from the childish?
- 8.13 Through associating with the childish,
Non-virtue will certainly ensue,
Such as praising myself and belittling others
And discussing the joys of cyclic existence.
- 8.14 Others and I relying [upon each other] in this way
Will bring about nothing but ruin.
They will not enact my purpose
And I too will not enact their purpose.
- 8.15 I should flee far away from childish people.
When they are encountered, I should please them joyfully.
I should behave well, merely ordinarily,
Without becoming greatly familiar.
- 8.16 In the same way a bee takes honey from a flower,
I should take merely the purpose of Dharma
And remain unfamiliar
As though I have never seen all of them before.
- 8.17 "I have many possessions as well as honor,
And many people like me,"
Nurturing conceit in this way
I shall be made terrified after death.
- 8.18 So, thoroughly confused mind,
By the combination of whatever attachments
To this and that, {301} multiplying into thousands,
Suffering will ensue and arise.

- 8.19 Hence, the wise should not be attached;
Fear is produced from attachment.
Firmly understand well
That it is the nature of these things to be discarded!
- 8.20 Although I may have many possessions,
Be famous and well spoken of,
I do not know where
The collection of possessions and renown will go.
- 8.21 If there is someone who derides me,
What is there for me to be happy about in being praised?
And if there is another who praises me,
What is there for me to be unhappy about in being derided?
- 8.22 If even the Victor is unable to please
The beings of various inclinations,
Then what need to mention about a negative person such as I?
Therefore, I should give up worldly thought.
- 8.23 They deride sentient beings who have no possessions
And say bad things about those who do; {306}
How will they who are by nature difficult to get along with
Produce happiness?
- 8.24 It has been said by the tathagatas,
"Never befriend the childish,"
Because without their welfare,
These childish ones will not be happy.
- 8.25 When shall I come to dwell with these delights
Of deer, birds, and trees in the forests
That say nothing unpleasant
When associated with?
- 8.26 I shall dwell in caves,
In empty shrines or at the feet of trees.
When shall I not look back
And be without attachment?
- 8.27 When shall I come to dwell
In places not held to as "mine,"
Which are by nature spacious
And where I may behave⁶ freely without attachment?

⁶ *Spod* is emended to read *spyod*.

- 8.28 When shall I come to live without fear
Having slight things such as a begging bowl,
Wearing clothes not wanted by all
And not even hiding this body?
- 8.29 Having gone to the charnel grounds,
When shall I deduce
That this body of mine and the skeletons of others
Bear the property of disintegration?
- 8.30 This very body of mine will also become so.
Because of its odor, not even the foxes
Will come close to this body of mine;
There will come a time when such will happen.
- 8.31 Although this body arose as a unit,
The bones and flesh with which it was born
Will break up and separate.
What need is there to mention other friends?
- 8.32 At birth I was born alone,
And at death too I shall die alone; {307}
If the suffering doom cannot be taken on by others,
Of what use are hindering friends?
- 8.33 In the same way as those who have embarked on the road
Own a place of stay,
Likewise those who have embarked on the path of existence
Own an abode of birth.
- 8.34 Until the time comes for it
To be supported by four pall-bearers, from that,
While the world is completely stricken,
Till then I shall retire to the forest.
- 8.35 Befriending no one and begrudging no one,
This body will dwell alone in solitude.
If I am already counted as dead even before,
Even when I die there will be no mourners.
- 8.36 There will be no one around
To harm me with their mourning,
Thus there will be no one to distract me
From my recollections of the Buddha and the like.
- 8.37 Therefore I shall dwell alone,
Happy and contented due to insignificant difficulties,

In very delightful forests,
Pacifying all distractions.

- 8.38 Having given up all other thoughts,
With only one thought in me,
I shall strive in order to set my mind in equipoise
And in order to subdue it.
- 8.39 Both in this world and the next
Desires give rise to great misfortune,
Establishing in this one killing, bondage, and flaying,
And hells and the like in the next.
- 8.40 For their sake many requests
Are first made through male and female messengers.
Negativities and notoriety too {312}
Are not shunned for their sake.
- 8.41 You even engage in fearful deeds for them
And will even exhaust your wealth.
You greatly enjoy
Completely embracing them.
- 8.42 If they are nothing other than skeletons,
Rather than being so desirous and completely obsessed
Towards that which neither is under your control nor belongs to you,
Why do you not go to the state beyond sorrow?
- 8.43 In the first place, making effort, you lifted [her face] and drew it [towards you].
However she bashfully looked down.
Previously whether anyone looked or not,
Her face was covered with a veil.
- 8.44 But now why do you run away
Upon directly beholding
This face of afflictions
As it is being removed by the vultures?
- 8.45 You completely guarded it
Even when others cast their eyes upon it.
Why, miser, do you not guard it
While they are devouring it?
- 8.46 If, having seen this heap of flesh,
The vultures and others eat it,
Why do you make offerings of flower garlands, sandalwood, and ornaments
To the food of others?

- 8.47 If you are frightened by the skeletons you see
Even though they do not move,
Why are you not frightened by that similar to a zombie
Which is moved around by a few [intentions]?
- 8.48 You are attached to it even when it is covered.
Why do you not desire it when it is uncovered?
If you have no need for it,
Why do you embrace it when it is covered?
- 8.49 If both excrement and saliva
Arise solely from food,
Why do you dislike excrement
And find joy in saliva?
- 8.50 Cotton too is soft to the touch, {313}
But while you find no delight in a pillow,
You think, "It does not smell,"
Lustful One, you are confused as to what is unclean!
- 8.51 Thinking, "I cannot copulate with this cotton,"
Although it soft to the touch,
Confused, negative, and lustful people
Become angry towards it.
- 8.52 If you have no attachment to the unclean,
Then why do you copulate with another
Which is a cage of bone tied together with muscles,
Plastered over with the mud of flesh?
- 8.53 You yourself have many unclean things
That you constantly have to utilize;
Out of obsession for the unclean
Also in other bags of filth, [why do] you desire it?
- 8.54 "I delight in this flesh."
If this is what you wish to touch and behold,
Why do you not desire flesh in its natural state
Devoid of mind?
- 8.55 Any mind that you may desire
Cannot be touched or beheld,
And whatever you are able to [touch] will not be consciousness;
What is the use of embracing the meaningless?
- 8.56 It is not so strange that you do not realize
The bodies of others to be of an unclean nature,

But it is indeed strange that you do not realize
You yourself to be just unclean.

- 8.57 Having forsaken the young lotus flower
Unfolded by beams of sunlight free from cloud,
Why, with a mind adhering to the unclean,
Do you take joy in a cage of filth?
- 8.58 Since you do not desire to touch
A place that is sullied by filth,
Then why do you desire to touch the body
From which that arose?
- 8.59 If you are not attached to what is unclean,
Why do you copulate with others {314}
Which arise from the field of the unclean
And are produced by its seeds?
- 8.60 You have no desire for a small dirty maggot
Which has come from filth.
[Why] do you desire the body which is in the nature of many impurities,
And is also produced from filth?
- 8.61 Not only do you not disparage
The uncleanliness of you yourself,
But out of obsession for unclean bags of filth,
You desire others as well.
- 8.62 Even attractive things such as camphor,
Cooked rice, and vegetables,
Make the ground dirty and filthy
Should they be spat out after being put into the mouth.
- 8.63 Although such uncleanliness is obvious,
If I have doubt, then I should look at the unclean bodies
That have been disposed of
At the charnel grounds.
- 8.64 Although they understand that they will generate great fear
Of that from which the skin is rent open,
In any case they will again generate joy
Towards those themselves.
- 8.65 The scents which anointed the bodies
Are sandalwood and the like, not that of others.
Why are you attached to others
Because of scents of something else?

- 8.66 Since it has a naturally foul odor,
Isn't it good to be unattached to it?
Why do those who crave for the meaningless things of the world
Anoint it with pleasant scents?
- 8.67 However, if that pleasant scent is sandalwood,
How can it arise here in the body?
Why am I attached to others
Because of scents of something else?
- 8.68 If the naked body in its natural state {315}
Is very frightening due to its long hair and nails,
And yellowish foul-smelling teeth
Being coated with the odor of dirt,
- 8.69 Why do I clean it with effort,
Like [cleaning] a weapon that will cause me harm?
Hence this world is completely disturbed by insanity
Due to the effort of those who are confused about themselves.
- 8.70 When my mind is despondent in the charnel grounds
Through having beheld nothing but skeletons,
Will there be any joy in the charnel grounds
Which are cities filled with moving skeletons?
- 8.71 In this way, the unclean
Is not found without paying a price;
Through accomplishing their purpose I exhaust myself
And will be harmed in the hells and the like.
- 8.72 A child is unable to increase his wealth,
So with what can he be happy when he is in the prime of life?
When life is spent due to accumulating wealth and the like,
Having aged, what use will sex be?
- 8.73 Some lustful negative people
Wear themselves out by working all day
And when they return home
Their exhausted bodies lie prostrate like corpses.
- 8.74 Some have the suffering of afflictions of long-distance travel,
And of being faraway.
Although they long for women,
They will not see them for entire years.
- 8.75 Those who wish for benefit, out of confusion,
Even sell for the sake of that,

But not attaining that, they are driven
By the winds of others' actions that lack purpose.

- 8.76 Some sell their own bodies
And without any power are exploited by others.
Even when their wives give birth
Their children fall at the foot of trees and in isolated places.
- 8.77 Fools who are deceived by desire,
Wishing for a livelihood, although afraid of losing their lives,
Go to war, thinking, "I shall make a living." {316}
They become slaves for the sake of profit.
- 8.78 Some lustful people even have their bodies cut,
Some are impaled on the points of sticks,
Some are stabbed with daggers,
And others are burnt— such things as these are seen.
- 8.79 Due to the torment of collecting, guarding, and losing it,
I should understand wealth to be infinite problems.
Those who are distracted by their attachment to wealth
Have no opportunity to attain freedom from the sufferings of [cyclic] existence.
- 8.80 Desirous people
Have many disadvantages such as these and little benefit,
In the same way ox and the like drawing carriages
Eat a few mouthfuls of grass.
- 8.81 Even ox and the like can achieve [this].
Those who are pained by their actions
Destroy the perfect pleasures and endowments so difficult to find
For the sake of something of little benefit which is not so rare.
- 8.82 The objects of desire will certainly disintegrate
And then I shall fall into the hells and the like.
The hardship of exhaustion arises
For the sake of what is not very great.
- 8.83 If buddhahood itself is achieved
With just one millionth of that difficulty,
The desirous have greater suffering than
Practitioners of enlightenment, but there is no enlightenment.
- 8.84 Having contemplated the sufferings of hell and the like,
For the desirous ones,
Weapons, poison, fire, ravines, and foes
Do not compare.

- 8.85 Having in this way developed disillusion to objects of desire,
I should generate joy for solitude.
Within pacified forests
Devoid of disputes and afflictions,
- 8.86 The fortunate ones, at joyful mansions of vast flat stones
Cooled by the sandalwood moonlight and
By the stirring peaceful forest breeze free from noise,
Think of what is of benefit for others and stroll there.
- 8.87 They dwell for as long as they wish
In empty houses, at the foot of trees and in caves,
Having abandoned the suffering of owning and guarding [possessions],
They are carefree without concern.
- 8.88 Utilizing freely without attachment,
Having no ties with anyone,
Even lords have difficulty finding
That which is the enjoyment of happy contentment.
- 8.89 Having through such ways as these
Thought about the excellences of isolation,
I should completely pacify conceptualizations
And meditate on bodhichitta.
- 8.90 First of all I should make an effort
To meditate upon the equality between self and others:
I should protect all as I do myself
Because of equal happiness and suffering.
- 8.91 Although there are many different divisions and aspects such as the hands,
They are same in being the body that is to be thoroughly protected.
Likewise all the different migrating beings in their happiness and suffering
Are the same in wishing to be happy just as I do.
- 8.92 My suffering
Does not cause any harm to the bodies of others.
But that is my suffering.
Due to adhering as "I," it becomes unbearable.
- 8.93 Likewise the suffering of others
Does not befall me.
Nevertheless, that suffering of me,
Due to adhering as "I," will be hard to bear.
- 8.94 I should dispel the suffering of others
Because it is suffering, just like my own suffering,

And I should benefit others
Because they are sentient beings, just like my body.

- 8.95 When both others and I
Are similar in wishing to be happy,
What is the difference with me?
Why do I strive for my happiness alone?
- 8.96 And when both I and others
Are similar in not wishing to suffer,
What is the difference with me?
Why do I protect myself and not others?
- 8.97 OBJECTION: I do not protect them
Because their suffering does not cause me harm.
RESPONSE: Then why protect [myself] against future suffering
If it causes me no harm? {333}
- 8.98 The conceptualization thinking
That I shall experience that is wrong.
The person who died thus is one
And that reborn is another.
- 8.99 If whenever there is suffering
That itself must protect from that,
The suffering of the foot is not that of the hand,
Why then does it protect from that?
- 8.100 OBJECTION: Although this may not be reasonable,
It is engaged in due to apprehending a self.
RESPONSE: Whatever unreasonable self and others
Should at all costs be abandoned.
- 8.101 That called "continuum" and "collection"
Are like falsities such as a rosary and an army.
The possessor of suffering does not exist,
Who has control over this?
- 8.102 The owner of suffering being non-existent,
There can be no distinction in all.
Because it is suffering, I shall dispel it:
Therefore, what is the point in that?
- 8.103 OBJECTION: Why should I avert the suffering of all?
RESPONSE: There is no ground for argument;
If I avert it, I should avert all.
If not, I am just like sentient beings.

- 8.104 OBJECTION: Since compassion will multiply suffering greatly,
Why should I diligently develop it?
RESPONSE: If one were to contemplate the suffering of migrating beings,
How could the suffering of compassion be more?
- 8.105 If by one suffering
Much suffering would be destroyed,
Kind people would produce it
For themselves and others.
- 8.106 Thus Supusha-chandra,
Although aware of the harm the king would cause him,
Did not prevent his own suffering
Because it would eradicate the suffering of many. {334}
- 8.107 One whose continuum is familiarized in this way,
Since he takes joy in pacifying others' sufferings,
Will enter even Relentless Torment
Just as a swan enters a lotus pool.
- 8.108 Will not the ocean of joy
If all beings are free
Satisfy me?
What is the use of desiring liberation?
- 8.109 Due to that, although working for the welfare of others,
There is no conceit or amazement.
Because of the joy in others' welfare unequivocally,
There is no hope for ripening effects.
- 8.110 Therefore just as I protect myself
From unpleasant things however small,
In the same way I should act towards others
With a mind of protection and a compassionate mind.
- 8.111 Although not [my] possessions,
Through familiarity
I have come to regard
The drops of sperm and blood of others as "I".
- 8.112 So in the same way, why should I be unable
To apprehend the bodies of others as "I"?
It is not difficult to posit
my body as also "other."
- 8.113 Having understood myself to be faulty
And to be an ocean of excellences with respect to others,

I shall cultivate completely discarding cherishing myself
And adopting others.

- 8.114 In the same way as the hands and so forth
Are asserted as limbs of the body,
Likewise why are embodied creatures
Not asserted as limbs of migrating beings?
- 8.115 Through familiarization a mind of “I” arises
Towards this body devoid of a self;
In a similar way, why would a mind of “I” not be produced
Towards other sentient beings also through familiarization?
- 8.116 Although I enact others’ welfare in this way,
Conceit or amazement will not arise.
It is just like not hoping for a return
Due to having fed myself.
- 8.117 Therefore, just as I protect myself
From unpleasantness however slight,
In the same way I should familiarize myself
With a mind of protection towards migrating beings and a compassionate mind.
- 8.118 Hence, out of his great exalted compassion
The Protector Avalokiteshvara even blessed his name
To dispel the fear
Of being among migrating beings.
- 8.119 I should not turn away from what is difficult;
By the power of familiarization in this way
I will become unhappy even when someone
Whose name when heard once frightened me is not around.
- 8.120 Whoever wishes to quickly protect
Himself and others
Should practice that holy secret –
The exchanging of self for others.
- 8.121 Because of attachment to my body,
Even a small object of fear frightens me;
Who would not abhor as an enemy
This body that gives rise to fear?
- 8.122 Wishing for a procedure to alleviate
The sicknesses of hunger, thirst, and the like of the body,
I kill birds, fish and deer
And ambush [travelers] at the roads. {344}

- 8.123 For the sake of profit and honor
I kill even my father and mother
And appropriate the property of the Three Jewels.
Thus I will burn in Relentless Torment.
- 8.124 What wise man would desire,
Protect and venerate this body?
Who would not scorn it
And regard it as an enemy?
- 8.125 “If I give them, what shall I enjoy?”—
Such thinking for my own purpose is the way of ghosts;
“If I enjoy them, what shall I give?”—
Such thinking for others’ purpose is a quality of the gods.
- 8.126 If, for myself, I cause harm to others,
I shall fall into the hells and the like;
If for the sake of others, I cause harm to myself,
I shall acquire all that is magnificent.
- 8.127 Desiring eminence for myself
I shall become of unfortunate migrations, bad and stupid;
If it is shifted to others
I shall acquire honor in good migrations.
- 8.128 If I employ others for my own purposes,
I myself shall experience servitude and the like;
If I use myself for the sake of others,
I shall experience lordliness and the like.
- 8.129 Whatever joy there is in this world
All comes from desiring others to be happy,
And whatever suffering there is in this world
All comes from desiring myself to be happy.
- 8.130 What need is there to say much?
The childish work for their own purpose;
The Muni worked for others’ purpose.
Look at the difference between these two!
- 8.131 If I do not correctly exchange my happiness
And the sufferings of others,
I shall not accomplish the state of buddhahood
And even in cyclic existence shall have no happiness. {345}
- 8.132 Let alone what is beyond this world—
Because of servants not doing work

And because of masters not giving pay,
Even the purpose of this life will not be fulfilled.

- 8.133 [By rejecting the method that] establishes foreseeable and unforeseeable happiness,
The happiness of success will be completely cast away.
And because of inflicting suffering on others,
The confused will take upon terrible suffering.
- 8.134 If whatever harms,
Fear and suffering in the worlds
All arise from grasping at a self,
Then of what use⁷ is that great ghost to me?
- 8.135 If I do not completely forsake it
I shall not be able to abandon suffering,
Just as I cannot avoid being burnt
If I do not cast aside fire.
- 8.136 Therefore, in order to pacify the harms inflicted upon me
And in order to pacify the sufferings of others,
I shall give myself up to others
And cherish them as I do myself.
- 8.137 "I am under the ownership of others,"
Of this, mind, you must know certainly;
Now, except for the purpose of all sentient beings,
You must not think of anything else.
- 8.138 I should not accomplish my purpose
With these eyes and so forth that are under the ownership of others.
I should not do anything with eyes and so forth for [others'] purpose
That is contrary to them.
- 8.139 Thus sentient beings should be taken as principal.
Whatever I behold upon my body,
I should appropriate and use
For the benefit of others.
- 8.140 Taking someone inferior and so forth to be himself,
And taking himself to be the other,
[A bodhisattva] should meditate upon envy, competitiveness, and pride,
With a mind free of conceptualization. {355}

⁷ Go emended to read *ko*.

- 8.141 He is honored, but we are not;
We have not found [possessions] as he has.
He is praised, but we are disparaged;
He is happy, but we suffer.
- 8.142 We do the work
While he abides in comfort.
He is renowned as great in this world,
But we as inferior with no good qualities.
- 8.143 We have no good qualities; what to do?
All of us are to be endowed with good qualities;
There are those in comparison to whom he is inferior,
And there are those in comparison to whom we are supreme.
- 8.144 The morality, views, and woes
Are not under our control but due to the force of afflictions.
He must heal us in whatever way he is able to, and
Willingly we must accept any harm involved.
- 8.145 However we are not his objects of healing,
So why does he belittle us?
What use are his good qualities to us?
He has good qualities.
- 8.146 With no compassion for the migrating beings
Who dwell in the mouth of poisonous bad migrations,
Externally he is proud of his good qualities
And wishes to harm the wise.
- 8.147 In order that we may surpass
He who is regarded as equal to us,
We shall definitely attain possessions and honor for ourselves,
Even through dispute.
- 8.148 By all means we shall make clear to the entire world
The good qualities we have,
But we shall not let anyone hear
Of any of his good qualities.
- 8.149 Also we shall hide our faults;
We will be venerated, not him; {356}
We will find a great deal of possessions today;
We will be honored, not him.
- 8.150 For a long time I shall look with pleasure
At his being made sinful;

He will become the laughing stock of all migrating beings,
And be derided among [all].

- 8.151 It is said that this afflicted one
Is competing with us,
But how can he be equal to us
In hearing, wisdom, form, class, or wealth?
- 8.152 Thus, upon hearing of our good qualities
That have been made known to all,
We shall thoroughly enjoy the delight
Of the excitement giving rise to goose pimples.
- 8.153 Even though he has some possessions,
If he is working for us,
We shall give him just enough to live on
And by force we will take [the rest].
- 8.154 His comfort will decline
And I shall involve him with harm.
For hundreds [of lifetimes] in cyclic existence
He caused harm to me.
- 8.155 Mind, because of desiring to enact your own purpose,
Such great weariness you have gone through
Over countless past eons
Has only achieved suffering.
- 8.156 Therefore I shall definitely engage myself
In the purpose of others.
Since the words of the Muni are infallible,
I shall behold its good qualities in the future.
- 8.157 If in the past you had practiced
This act, a situation dissimilar to
The happiness of fulfillment of a Buddha
Could not have been possible.
- 8.158 Therefore, just as
you held as "I"
these drops of sperm and blood of others, {357}
Likewise familiarize with others.
- 8.159 Having thoroughly examined [the purpose] of others,
You shall steal
whatever appears on your body
And use it for the benefit of others.

- 8.160 "I am delighted but others are sad,
I am high but others are low,
I benefit myself but others do not."
Why am I not jealous of myself?
- 8.161 I must separate myself from happiness
And involve myself with the sufferings of others.
"Why am I doing this?"
At that time I should examine my faults.
- 8.162 Although others may do something wrong,
I shall transform it into a fault of my own;
But should I do something even slightly wrong,
I shall openly admit it to many people.
- 8.163 By further describing the renown of others,
I should make it outshine my own. {363}
Just like the lowest of servants,
I should employ myself for all purposes.
- 8.164 I am naturally fault-ridden.
I should not praise myself for a portion of an incidental good quality,
I shall never let even a few people know
Of my good qualities no matter how.
- 8.165 In brief, may the harms that
You have caused to others for my sake
Descend upon me myself
For the sake of sentient beings.
- 8.166 I should not be aggressive,
Acting in a brutal way;
Instead, like a newly married bride,
I should stay bashful, timid, and restrained.
- 8.167 Thus, you should [think] and abide in this way
And not act so.
If you transgress being under control,
You will be subjugated.
- 8.168 However, although having been advised,
If mind, you do not act in such a manner,
Then since all faults will base themselves in you,
You will only be destined to subjugation.
- 8.169 That previous time when you could overcome me
Is different;

I see it and now wherever you go
I shall destroy all your arrogance.

- 8.170 Even now may I cast aside the intention thinking about
"My own welfare."
By having sold you to others,
Without becoming discouraged⁸, may I offer sustenance.
- 8.171 If, having become non-conscientious,
I do not give you to all living beings,
Then it is certain that you will deliver me
To the guardians of the hells.
- 8.172 For ages have you delivered me like this
Whereby I have suffered lengthily;
Now, recalling all my grudges,
I shall overcome your intentions of self-purpose.
- 8.173 However, if I wish to be happy,
I should not be happy with myself.
However, if I wish to be protected,
I should constantly protect others.
- 8.174 To whatever degree
I take great care of this body,
To that degree I shall fall
Into a state of extreme anxiety.
- 8.175 Having fallen in this way, if desires
Are unable to be fulfilled
Even by everything upon this earth,
What else will be able to [fulfill] desires of that?
- 8.176 Being unable [to fulfill them, and craving for objects of] desire,
Afflictions and degeneration of attitude will arise.
One will not know the exhaustion of success
Of not depending on anything.
- 8.177 Therefore, I shall never allow an opportunity
For the desires of the body to increase.
Not holding to the attractive
Is a good possession.
- 8.178 In the end it will turn to dust.
Unable to move, it is propelled by another.

⁸ *Sngon* emended to read *skyo*.

Why do I hold onto
This terrible unclean form as "self"?

8.179 Even when it is alive, it is better off dead.
Of what use is this machine to me?
How is it different from a clod of earth and the like?
Alas, why do I not dispel this pride!

8.180 Having accumulated suffering for no purpose
Because of honoring this body,
Of what use is attachment and anger
For this thing that is similar to a piece of wood?

8.181 Whether I am sustaining my body in this way,
Or whether it is being eaten by vultures and the like,
If it has no attachment or hatred, {365}
Why then am I so attached to it?

8.182 If it knows no anger when derided
And no pleasure when praised,
For what purpose
Am I wearing myself out like this?

8.183 OPINION: Anyone who desires this body
And I are friends.
RESPONSE: Since all desire their own bodies,
Why do I not find joy in theirs?

8.184 Therefore, in order to benefit migrating beings
I shall give away this body without any attachment.
Although this has many faults
I should uphold it like a worker's tool.

8.185 So enough of this childish behavior!
I shall follow in the footsteps of the skillful,
Having recalled the advice concerning conscientiousness,
I shall turn away sleep and lethargy.

8.186 Just like the compassionate Sons of the Victor,
I shall bear the rigors of what is appropriate;
If I do not make a constant effort day and night,
When will my suffering ever come to an end?

8.187 Therefore, in order to dispel the obscurations
I shall withdraw my mind from wrong paths
And constantly place it in equipoise
Upon the correct object of observation.

Chapter Nine

The Perfection of Wisdom

- 9.1 The Muni taught all these branches
For the purpose of wisdom.
Therefore, those who desire to pacify suffering
Should generate wisdom.
- 9.2 The concealer (the conventional) and the ultimate
Are asserted to be the two truths.
The ultimate is not an object of utilization of the mind.
The mind is said to be a concealer.
- 9.3 With respect to them, the people⁹ are seen
To be of two types: yogis and ordinary folks.
Among them, the ordinary people
Are damaged by the people who are yogis.
- 9.4 Even yogis, due to differences of their minds,
Are damaged by the successively higher ones
Because [emptiness is established] by means of analogies that both assert.
And, for the sake of a result, one [engages] without analysis.
- 9.5 People¹⁰ see entities¹¹
And conceive them to be real,
Not like illusions, therefore here
Yogis and people debate.
- 9.6 Although forms and so forth [are established by] a direct perceiver,
It is so by renown, not by a valid cognizer.
They are false, just like the unclean and so forth
That are renowned to be clean and so forth.
- 9.7 For the sake of engaging mundane beings,
The Protector taught entities. In thusness,
They are not momentary.
“There is contradiction even conventionally.”

⁹ *Jigs rten*, literally meaning “support for the transitory,” is translated as “people” here. A person serves as the support for the transitory aggregates.

¹⁰ *Jigs rten pa* is translated as “people,” although it can in a more restrictive sense refer to mundane people who conceive things as truly existent.

¹¹ “*dngos po*” (Sanskrit: *bhava*), translated as “entity” here, refers to something which is able to perform its function, but in the expression “Propounders of Entities,” the propounders of truly existent entities are being referred to, so much so that in some instances, “entity” almost becomes synonymous with “true existence.”

- 9.8 There is not the fault in yogis' conventionalities.
That is the seeing of thusness relative to mundane beings;
Otherwise, their definite understanding of women as unclean
Would be damaged by mundane beings.
- 9.9 Merit [arises] with respect to illusory victors,
Just as with respect to entities.
"If sentient beings are like illusions,
Then, having died, how are they reborn?"
- 9.10 For as long as those conditions are assembled,
For that long will illusions also arise.
Why should sentient beings be truly existent
Due merely to long continuity?
- 9.11 With regard to killing a being who is an illusion and the like,
There is no negativity because it has no mind.
With regard to those who possess illusion minds,
Merit and negativity arise.
- 9.12 Because mantras and so forth lack the ability,
Mind of illusions does not occur.
The illusions that arise from
Various conditions are also varied.
- 9.13 Nowhere is there
A single condition that is able [to generate] all.
"If ultimate is nirvana and
Samsara is conventional, in that case,
- 9.14 Since even a buddha would be circling,
What would be the use of bodhisattva conduct?"
If the conditions are not severed,
Also illusions are not averted.
- 9.15 Since the conditions are severed,
There would be no occurrence even conventionally.
"If even a mistaken [consciousness] does not exist,
Then what would observe the illusion?"
- 9.16 If the illusion itself does not exist for you,
Then what would be observed at that time?
"They exist other than those;
Those aspects are mind itself."
- 9.17 If the mind itself is an illusion,
What would be seen by what at that time?

The Protector of the World also
 Taught that "Mind does not see mind."

- 9.18 Just as the blade of a sword
 Does not cut itself, mind is similar.
 "It is just like a butter lamp
 That perfectly illuminates the entity that is itself."
- 9.19 A butter lamp is not an object to be illuminated
 Because [darkness] is not obscured by darkness.
 "There is blue, as in crystal, and
 Blueness that does not rely on something other.
- 9.20 Likewise, some [entities] are seen in reliance
 On something other and [some] are seen without reliance."
 It is not the case that the blueness in that which was not blue
 Made itself into the nature by itself.
- 9.21 "A butter lamp illuminates."
 When it is said that consciousness knows,
 Through being known by what
 Is it said that "Awareness illuminates"?
- 9.22 If that is not seen by any,
 Whether that illuminates or does not illuminate
 Is like the gracefulness of the daughter of a barren woman;
 It is meaningless even to express it.
- 9.23 "If a self-cognizer does not exist,
 How would a consciousness be remembered?"
 It would be remembered through relation
 When experiencing another, like the poison of a rat.
- 9.24 "Because those possessing other conditions see it,
 Their own [mind] is clear as its [object]."
 Through applying the eye medicine of attainment
 Vases would be seen, but not the eye medicine.
- 9.25 Seeing, hearing, and knowing
 Are not what are refuted here.
 Here that which is the cause of suffering—
 The conception of these as truly existent—is that to be averted.
- 9.26 "Illusions are not other than the mind;
 Yet they are also not considered to be not other."
 If they are entities, how could they not be other?
 If you say "They are not other," they would not exist as entities.

- 9.27 Just as illusions are not truly existent but are objects of viewing,
Likewise are the viewers.
“Cyclic existence has as its support entities,
Other [than] that it would be like space.”
- 9.28 Since non-entities depend on entities,
How would they have function?
Your mind would be alone,
Without companions.
- 9.29 If the mind were free from apprehendeds,
At that time all would be tathagatas.
If so, what excellence would there be
In considering mind-only?
- 9.30 “Even if you know them to be like illusions,
How would the afflictions be averted?
Even when the very creator of an illusory woman [realizes it],
He would produce attachment.”
- 9.31 That creator has not abandoned the latencies of the afflictions
With respect to the object of knowledge.
Therefore when he sees it,
His latencies of emptiness are weak.
- 9.32 Through cultivating the latencies of emptiness
The latencies of entities will be abandoned, and
Through familiarizing with “Nothing whatsoever exists,”
Later on that too will be abandoned.
- 9.33 When it is said “Nothing exists,”
The entity that is investigated is not observed.
At that time, how does a non-entity with a separated support
Abide before the mind?
- 9.34 When neither entity nor non-entity
Abides before the mind,
Since there is no other aspect at that time,
And the objects of observation are absent, [elaborations] are utterly pacified.
- 9.35 Just as wish-fulfilling jewels and wish-granting trees
Completely fulfill hopes,
Likewise through the trainees and the force of prayers,
The exalted bodies of the victors appear.
- 9.36 For example, having accomplished
The Garuda Shrine, he passed away.

Yet, even though he passed away a long time ago,
It still pacifies poisons and the like.

- 9.37 Likewise, the shrine of a victor is also accomplished
In accordance with the deeds of enlightenment, and
Although the bodhisattva has [actualized] nirvana,
He enacts all welfares.
- 9.38 “How will the possession of results come about
By making offerings to one without mind?”
Because it has been explained that
Abiding and having attained nirvana are similar.
- 9.39 Either conventionally or in thusness it is suitable;
That there is a result is [taught] in the scriptures.
For example, it is just as there is a result
With respect to truly existent buddhas.
- 9.40 “By¹² seeing the truths, one will be freed;
What is the use of seeing emptiness?”
It is because it is taught in the scriptures that
Without this path there is no enlightenment.
- 9.41 If the Mahayana is not established,
How are your own scriptures established?
“Because these are established for both of us.”
Initially these were not established for you.
- 9.42 Your conviction in those due to whatever conditions
Is also identical for the Mahayana.
If something were true due to being accepted by two others,
Then the Vedas and the rest would also be true.
- 9.43 “Because the Mahayana is disputable.”
Because there is dispute with the Tirthikas regarding the scriptures, and
Also between you and others regarding other scriptures,
You should discard them.
- 9.44 While the root of the teachings is fully-ordained monks,
Even those fully-ordained monks themselves abide with difficulty.
The nirvana of those whose minds are together with the observation
Abide also with difficulty.
- 9.45 If “due to having exhaustively abandoned the afflictions, they are freed,”
[It follows that] as soon as that [happens] they become [foe-destroyers].

¹² *Ba'i* emended to read *pas*.

Although devoid of afflictions,
The potencies of actions are seen in those.

- 9.46 “It is definitely said that
‘It is not just temporary and there is no craving for appropriation.’”
Although the craving is not afflicted,
Just as for confusion, why would there not be [the afflicted and the unafflicted]?
- 9.47 Due to the condition of feeling, there is craving.
Feelings exist even in them.
A mind that is together with observation
Abides in some.
- 9.48 Having ceased in a mind that is separated from emptiness,
They will be produced once again,
As in the case of the absorption without discrimination.
Therefore, one should meditate on emptiness.
- 9.49 If any speech engaging the sutra sets
Is asserted to have been spoken by the Buddha,
Why do you not assert that regarding most of the Mahayana
Since they are similar to your sutras?
- 9.50 If, due to not being realized,
All become faulty,
Then, due to one sutra being similar,
Why were not all spoken by the Victor?
- 9.51 Mahakashyapa and the others
Did not manage to fathom that speech.
Who would consider them as not to be held
Due to your not realizing it?
- 9.52 The accomplishment of dwelling in cyclic existence
Free from the extremes of attachment and fear
For the welfare of those suffering out of confusion
Is the result of emptiness.
- 9.53 In that way, it is not correct to
Repudiate the position of emptiness.
Therefore, one should meditate on emptiness
Without harboring any doubt.
- 9.54 The antidote to the darkness of the afflictive obscurations and
Obscurations to knowledge is emptiness.
Why do those who wish for omniscience quickly
Not meditate on that?

- 9.55 If terror will be produced from
The entity which generates suffering,
Then why produce fear with respect to
Emptiness—that which pacifies suffering?
- 9.56 If some self existed,
Then one will fear anything whatsoever.
But since no such self exists,
Who becomes afraid?
- 9.57 The teeth, hair, and nails are not the self.
The self is not the bones or blood.
The mucus is not it, nor is the phlegm,
Neither is the lymph or pus.
- 9.58 The self is not the fat or sweat.
The lungs and liver are also not the self,
Nor are the other inner organs the self.
The self is not the excrement or urine.
- 9.59 The flesh and skin are not the self.
The warmth and winds are also not the self.
The orifices are not the self. In all ways
The six primary consciousnesses are also not the self.
- 9.60 If a knower of sound were permanent,
Then at all times there would be the apprehension of sound.
If there is no object of knowing,
Then due to cognizing what is it called a “knower”?
- 9.61 If there is a knower without [an object of] knowing,
Then it follows that wood would also be a knower.
Therefore, it is definitely said,
“Without an object of knowing abiding close by, there is no knower.”
- 9.62 “That very one knows form.”
At that time, why would he also not hear?
“Because there is no sound close by.”
Therefore, a knower of that also would not exist.
- 9.63 How would that which is the nature of
Apprehending sound apprehend form?
That a single one is imputed as
A father and a son is not absolute.
- 9.64 Thus, the lightness, motility, and darkness
Are not a son, and also not a father.

That is not seen to be in the nature
Possessing the apprehension of sound.

- 9.65 If that itself, like an actor, is seen by way of another mode,
Then it would not be permanent.
If that itself is another mode,
Then the oneness would be something that did not exist previously.
- 9.66 If the other modes are not true,
Then tell us, what would be its nature?
“The knower itself.” In that case,
It follows that all persons would be one.
- 9.67 Also that with mind and that without mind
Would become one because they are similar in existing.
When the particularities are erroneous,
What is their similar support at that time?
- 9.68 Also that without mind is not the self
Because it is without mind, like a vase¹³ and so forth.
“Nonetheless, because it possesses mind, it knows.”
It follows that the unknowing would disintegrate.
- 9.69 If the self does not change,
Then what is the use of intention acting on it?
That which is unknowing and free from activity in that way—
Space—would also act as the self.
- 9.70 “If a self does not exist,
A relationship between action and result would not be appropriate.
Having done an action, one would disintegrate,
Whereby whose action would it be?”
- 9.71 Since it is established for both of us
That the bases of the action and of the result are different
And that there is no self that does it,
Is it not meaningless to argue about these?
- 9.72 This seeing, “That possessing the cause
Is along with result,” is impossible.
In dependence on a single continuity,
The “doer” and the “utilizer” are indicated.
- 9.73 The minds of the past and of the future
Are not the self because they do not exist.

¹³ Sanskrit: cloth

If the mind that has been produced is the self,
Then when that disintegrates, there would no longer be the self.

- 9.74 For example, when the trunk of a banana tree
Is separated into parts, there is nothing at all.
Likewise, when sought with analysis,
The self is also not real.
- 9.75 “If sentient beings do not exist,
For whom is compassion [cultivated]?”
[They] are those who are imputed by confusion
Asserted for the sake of the result.
- 9.76 “If sentient beings do not exist, whose results are they?”
That they are true, nonetheless, is asserted from confusion.
In order to totally pacify suffering,
One should not reject the confusion of results.
- 9.77 The pride that is the cause of suffering
Is confusion regarding the self, therefore it will increase [suffering].
“Apart from that, there is no turning away.”
Meditation on selflessness is the best.
- 9.78 The body is not the feet or calves.
The thighs and loins are also not the body.
Neither are the abdomen and back the body.
The chest and shoulders are not the body either.
The ribs and hands are also not the body.
- 9.79 The armpits and upper arms are also not the body.
Even the inner organs are not it.
The head and neck are also not the body.
With regard to those, what is the body?
- 9.80 If this body were to abide
With its parts in all of them,
Although the parts abide in the parts,
In what does that itself abide?
- 9.81 If the body in its entirety
Were to abide in the hands and so forth,
Then there would be as many bodies
As there are hands and so forth.
- 9.82 If a body does not exist in the outer or the inner,
How would a body exist in the hands and so forth?
If that different from the hands and so forth does not exist,

How would it exist?

- 9.83 Therefore, [although] the body does not exist, due to confusion
Regarding the hands and so forth, there would be a mind [thinking of] the body,
Like, due to the feature of being arranged in the shape,
An awareness of a human being [is produced] with respect to a cairn.
- 9.84 As long as the conditions are assembled,
For that long the body will appear as though it were a person.
Likewise, as long as the hands and so forth exist,
For that long will a body appear there.
- 9.85 Similarly, because they are a collection of fingers¹⁴,
Also what would the hand¹⁵ be?
Because they too are a collection of segments,
By dividing the segments also into their parts,
- 9.86 The parts are also divided into particles;
Those particles are also divided into directional parts;
Because the directions too, divided, are free from parts;
Like space, therefore, particles also do not exist.
- 9.87 Hence, which discerning one
Would be attached to dream-like form?
When, like that, the body does not exist,
What is a man? What is a woman?
- 9.88 If suffering exists as [its own] thusness¹⁶,
Why would it not damage intense joy?
If happiness exists, why do those tormented by sorrow and so on
Not find joy in the delicious and so forth?
- 9.89 "Because it is overwhelmed by the strong,
It is not experienced."
How can that which is not
The nature of experience be feeling?
- 9.90 You say, "The suffering exists subtly.
Is not the gross¹⁷ [aspect] of this dispelled?
It is mere joy other than that."
The subtle is also that.

¹⁴ Sanskrit: toes

¹⁵ Sanskrit: foot

¹⁶ "To exist as its own thusness" is to exist truly.

¹⁷ *Rigs* emended to read *rags*.

- 9.91 “The conditions contradictory to it are produced,
Thereby suffering is not produced.”
Conceiving it to be feeling,
Is it not established as ‘strongly adhered to’?
- 9.92 Because of that, as an antidote to this,
This analysis is to be cultivated.
The concentration that arises from the field
Of thorough investigation is the food of a yogi.
- 9.93 If there is a gap between the sense power and the object,
Where would they meet?
Also if there is no gap, being a unit
What would meet with what?
- 9.94 A particle does not enter a particle.
They are without an interval and are equal.
They do not enter, do not mix, and
Those that do not mix do not meet.
- 9.95 How could it be right to say
“The partless [particles] also meet?”
If you have seen those which meet
And are partless, demonstrate it.
- 9.96 It is not correct for there to be a meeting
With primary consciousness, which is without body.
Because there is no entity also [with respect to] a collection, [there is also no
meeting with a collection, because it has no entity],
Just as was thoroughly analyzed before.
- 9.97 Thus, if contact does not exist,
Then from what would feelings arise?
For the sake of what is there this fatigue?
Due to what would what be damaged?
- 9.98 When there is no one who feels and
Feelings also do not exist,
Having seen this situation at that time,
Why would you not turn away from craving?
- 9.99 Even though they are seen or touched,
Due to a nature similar to a dream or illusion,
Because they are produced simultaneously with the mind,
Feelings are not seen by it.

- 9.100 Also, due to being produced before or after them,
It would remember them but not experience them.
They do not experience their own natures,
Nor are they experienced by others.
- 9.101 There is no one who feels,
Hence feelings are not reality.
Thus, due to this what damage is there
To this collection that is devoid of a self?
- 9.102 The mentality does not abide in the sense powers,
Not in forms and so forth, nor amidst them.
A mind is not inner, not outer, and
It is also not found somewhere else.
- 9.103 It is not the body, it is not other,
It is not mixed with it, nor is it at all separate from it.
It is not in the slightest; therefore,
A sentient being is a natural nirvana.
- 9.104 If the consciousness existed before the object of knowing,
Through observing what would it be produced?
If the consciousness and the object of knowing are simultaneous,
Through observing what would it be produced?
- 9.105 Well then, if it exists after the object of knowing,
From what is consciousness produced at that time?
In that way, it is not that
The production of all phenomena will be realized.
- 9.106 “In that case, conventionalities would not exist.
How could there be two truths with respect to them?
Moreover, they are also conventional due to another.
How could sentient beings pass beyond sorrow?”
- 9.107 This is a conceptualization that is another mind,
It is not our conventionality.
After that, if ascertained, it exists;
If not, conventional existence would be non-existence.
- 9.108 The conception and that which is conceived,
The two, are mutually dependent.
In dependence on how they are renowned,
All of the analyzed are expressed.
- 9.109 “When one analyzes by way of analysis
That analyzes,

At that time because that analyzer also
Would be analyzed, it would be endless.”

- 9.110 When the objects of analysis are analyzed,
A support for the analysis does not exist.
Because the support does not exist, they are not produced.
That also is expressed as nirvana.
- 9.111 The two being truly existent from their point of view
Abides with great difficulty.
“An object is established through the power of a consciousness.”
What support would exist with respect to an existent consciousness?
- 9.112 “Nevertheless, the consciousness is established from the object of
knowing¹⁸.”
What can be supported on an existent object of knowing?
Existing by the force of one another,
Both would also not exist.
- 9.113 If he is without a son, he is not a father.
From where would that son arise?
Without a son, there is no father;
Likewise the two do not exist.
- 9.114 “Just as¹⁹ a sprout is produced from a seed and
The seed is realized from just that, likewise,
Due to a consciousness that is produced from an object of knowing,
Why would its existence not be realized?”
- 9.115 If, by a consciousness that is different from the sprout,
“The seed exists” would be realized,
Then by what would the existence of a consciousness
Realizing the object of knowing be realized?
- 9.116 Sometimes, by a direct perceiver of
Worldly beings, all causes are seen.
The divisions of the stems and so forth of lotuses
Are generated by the divisions of causes.
- 9.117 If you ask, “By what are the divisions of causes created?”
They arise from the divisions of previous causes.
“Why are causes able to generate results?”
They arise from the very strength of previous causes.

¹⁸ *Pa* emended to read *bya*.

¹⁹ *Bzhan* emended to read *bzhin*.

- 9.118 If Ishvara is the cause of migrating beings,
For the time being, what is Ishvara? Say it!
If you say, "He is the elements," it is indeed like that;
Why exhaust yourself even with respect to a mere name?
- 9.119 However, since earth and so forth are many,
Impermanent, without movement, not a god,
To be walked on, and unclean,
They are not Ishvara himself.
- 9.120 Ishvara is not space because it is devoid of movement.
He is not the self because that has already been refuted before.
"He is a creator who is not [an object of] thought."
Also what is the use of expressing that which is not [an object of] thought?
- 9.121 Also what is that asserted to generate?
Are not the entity of the self,
Earth and so forth, and Ishvara also permanent?
Consciousness is produced from an object of knowing and
- 9.122 Beginningless happiness and suffering come from karma.
What is generated by him? Say it!
If the cause does not have a beginning,
How could there be a beginning of results?
- 9.123 Why would he not always create?
If he does not rely on others and²⁰
There does not exist other that is not created by him,
On what would that [produced] by him rely?
- 9.124 If there is reliance, then the very collection
Would be the cause, not Ishvara.
When assembled, he lacks the power to not produce them, and
When absent, he lacks the power to produce them.
- 9.125 If it is created even though Ishvara does not desire it,
It follows that he would be under the control of another.
Even if he desires it, it would be contingent on desire.
If it is created, how could that be Ishvara?
- 9.126 Those who propound permanent particles,
Also have already been overcome earlier on.
The Samkyas assert that a permanent Principal
Is the cause of migrating beings.

²⁰ One line "*de ni gzhan la ltos pa min*" is missing in this edition of the Tibetan text.

- 9.127 The state of equilibrium of the qualities
Called "lightness, motility, and darkness"
Is called the "Principal."
The non-equilibrium is said to be going.
- 9.128 It is inappropriate for the three natures [to exist]
Unitarily. Due to that it does not exist.
Likewise, the qualities do not exist
Because they too have three aspects individually.
- 9.129 If the qualities do not exist, also the existence of
Sound and so forth becomes extremely farfetched.
With respect to mindless cloth and so forth,
It is also not possible for happiness and so forth to exist.
- 9.130 If entities exist in the nature of their causes.
Have entities not already been analyzed?
Your causes are also happiness and so forth themselves.
Woolen blankets and so forth also would not arise from it.
- 9.131 From woolen blankets there is happiness and so forth.
Since they do not exist, happiness and so forth would not exist.
Happiness and so forth have never
Been observed to be permanent.
- 9.132 If the manifestation happiness and so forth exist,
Why is the experience not apprehended?
If it becomes subtle,
Then how is it gross and also subtle?
- 9.133 Since having given up being gross, they become subtle,
Those gross and subtle ones are just impermanent.
Likewise, why do you not assert
All entities to be impermanent?
- 9.134 If a gross [object] is not other than happiness,
Happiness would just be an impermanent manifestation.
If you assert "That which does not exist whatsoever
Will not be produced because it does not exist,"
- 9.135 Although you do not assert that
The non-manifest is produced, they abide.
If the result abides in the cause,
To eat food would be to eat excrement.
- 9.136 You should buy cotton seeds
With the price of cotton cloth and wear them.

If [you say] "Due to confusion the worldly do not see it,"
Those who know reality would posit it.

- 9.137 Why do those knowing [reality],
Who exist among the worldly, also not see it?
"The worldly is not a valid cognizer."
Also seen manifestations would not be true.
- 9.138 "If valid cognizers are not valid cognizers,
Would that comprehended by them not be false?
In view of that, meditation on emptiness
Would be incorrect because of that."
- 9.139 Without contacting the entity that is imputed
The absence [with respect to] the entity, which is that, would not be
apprehended.
Therefore, what would be the entity that is false?
The absence of the entity that is that would clearly be false.
- 9.140 Due to that, regarding the death of a son in a dream,
The conceptualization thinking "He does not exist,"
Blocks the conceptualization that he exists;
But that too is false.
- 9.141 Due to that, by thorough analysis in this way,
Nothing exists without a cause.
They also do not abide individually,
Nor in conditions that are an aggregation of all.
- 9.142 Also, not coming from something else,
They do not abide, they do not go.

How does that which is considered to be true
By confusion differ from an illusion?
- 9.143 Examine whatever is emanated
By an illusionist and
Whatever is emanated by causes:
Where would they come from and also where would they go to?
- 9.144 Whatever [results] seen due to proximity,
But not if they are absent,
Are fabrications, similar to reflections.
How would they be truly existent?
- 9.145 With respect to entities that exist,
What need is there for a cause?

Yet even if it does not exist,
What need is there for a cause?

- 9.146 Even by billions of causes,
A non-entity is not transformed.
How would that state be an entity?
It would transform into an entity; also what other would be?
- 9.147 If, when non-existent, it is not possible for an entity to exist,
Then at what point would an entity become existent?
Without an entity becoming produced,
It would not become free from being a non-entity.
- 9.148 If it does not become free from being a non-entity,
The state of existing as an entity would be impossible.
An entity also does not become a non-[entity]
Because it follows it would be two natures.
- 9.149 In that case, there is no cessation and
Also entities do not exist. Therefore,
All these migrating beings are
Always not produced and not ceased.
- 9.150 Migrating beings are like a dream;
When analyzed, they resemble a plantain tree.
Also having passed and not having passed beyond sorrow,
Are not different in thusness.
- 9.151 With respect to entities that are empty in that way,
What attainment is there? What loss is there?
Who is honored or
Despised by whom?
- 9.152 Where does happiness or suffering come from?
What is there to be displeased about? What is there to be pleased about?
When searched for in thusness,
What craves and what does it crave for?
- 9.153 Upon analyzing, what is this transitory support of the living
That will die here?
Who will arise, and who has arisen?
Who is a companion? Also who is a friend?
- 9.154 May those who are like me
Apprehend all as being like space.
Those who desire happiness themselves,
By means of the causes of conflict and delight,

- 9.155 Are agitated and joyful.
They live with great difficulty
Through sorrow, struggles, disputes,
Cutting and stabbing each other, and negativities.
- 9.156 After repeatedly going to the good migrations and
Enjoying much happiness,
They die and fall into the sufferings of the bad migrations,
Which are unbearable for a long time.
- 9.157 There are many pitfalls in cyclic existence.
Due to mutual contradiction also on that,
Like this, without suchness in that.
In cyclic existence, there is no such thusness.
- 9.158 Pass beyond the confines of the ocean of suffering,
Which is incomparable and unbearable also in that.
Strength is weak in that;
And the life span there is short as well.
- 9.159 There, too, in activities for life and freedom from sickness,
In hunger and fatigue,
In sleep and detriment, and likewise
In meaningless associations with the childish,
- 9.160 Life passes by swiftly without purpose.
Discrimination is very difficult to gain.
How could there be a method to overcome
Habituation with distractions in that?
- 9.161 There, too, maras strive in order that
One falls into the great bad migrations.
At that, wrong paths are abundant,
And doubt is difficult to overcome.
- 9.162 Leisure is hard to gain again.
The occurrence of a buddha is extremely rare.
The river of afflictions will be difficult to abandon.
Alas, suffering flows!
- 9.163 These abiding in the river of suffering,
Who, although suffering immensely in that way,
Do not see their own suffering.
Alas, they are pitiful.
- 9.164 It is like one who repeatedly washes himself
And then enters fire again and again,

So he prides himself in being happy,
Although he abides in immense suffering.

- 9.165 Those abiding in that way, behaving as though
There is no aging and death;
First they are killed, and then they proceed to
The unbearable, falling into the bad migrations.
- 9.166 In that manner, when may I pacify
Those tormented by the fire of suffering,
With the rain of accumulations of happiness
Springing forth excellently from the clouds of my merit?
- 9.167 When shall I respectfully collect the accumulation of merit
In a manner of non-objectification
And teach emptiness
To those ruined by objectification?

Chapter Ten Dedication

- 10.1 By whatever virtue there is due to my having composed
Engaging in the Deeds of a Bodhisattva,
May all migrating beings
Engage in the deeds of the bodhisattvas.
- 10.2 However many sick people there are
Suffering in body and mind in all directions,
Due to my merit may they obtain
An ocean of happiness and joy.
- 10.3 For as long as they remain in cyclic existence
May their happiness never decline.
May migrating beings obtain
An uninterrupted flow of unsurpassable²¹ happiness.
- 10.4 However many hell beings there are
Throughout the realms of the worlds, {493}
May those embodied beings
Be delighted by the happiness of Sukhavati.
- 10.5 May those wretched due to cold obtain warmth.
May those wretched due to heat be cooled

²¹ *Byang chub sems dpa'* emended to read *bla na med pa*.

By the infinite rivers arising from
The great clouds of the bodhisattvas.

- 10.6 May the forest of sword-like leaves
Also become a pleasant grove.
May the shalmali trees too
Grow into wish-fulfilling trees.
- 10.7 May they be beautified by the melodious calls of
Wild duck, geese, and swans.
May the regions of hell become charming
Due to pools of large and sweetly fragrant lotuses.
- 10.8 May the heaps of coals also become piles of jewels.
May the burning iron ground be revealed²² as crystal floors.
May the mountains of Mass Destruction [Hell] become
Celestial mansions of offerings filled with sugatas.
- 10.9 May the rain of glowing cinders, burning rocks, and weapons
From now on become a rain of flowers.
May the striking of each other with weapons
From now on be a playful tossing of flowers.
- 10.10 May those drowning in the fire-like River Without Ford
Their flesh entirely disintegrated and their bones the color of kunda flowers,
Attain bodies of gods by the force of my virtue, and
Then dwell with goddesses in gently flowing streams.
- 10.11 Wondering “Why are the henchmen of Yama and the terrible ravens and
vultures afraid?
Whose strength is the fine strength that utterly dispels darkness and generates
happiness and joy?”, {494}
Upon looking upward they behold Vajrapani abiding blazing in the midst of
space.
By the force of their strong joy, may they be freed from negativities and be in
his company.
- 10.12 Having seen the fire of the hells splattered and extinguished
By a falling rain of flowers mixed with scented water,
Immediately satiated with bliss and wondering what [had caused] this,
May the hell beings behold Padmapani.

²² *Bstar* emended to read *bstan*.

- 10.13 Friends, discarding fear, come from the distance! Why flee when directly in front of us
Is the one by whose strength we are freed from suffering and the force of joy emerges,
The one who thoroughly protects all migrating beings, and has generated bodhichitta and mercy,
The youthful one with a blazing topknot who removes all fears?
- 10.14 "Behold him in an attractive mansion resounding with the melodious eulogies of thousands of goddesses
With hundreds of gods paying homage at his lotus feet with their crowns and, His eyes moist with compassion, a rain of clusters of many flowers falling upon his head."
Upon seeing Manjugosha in this way, may the hell beings exclaim!
- 10.15 Thus, by my roots of virtue,
Having seen the comfortable, cool, and fragrant rain falling
From the unobscured clouds of bodhisattvas such as Samantabhadra,
May the sentient beings of hell become joyful.
- 10.16 May the animals be freed from
The fear of being eaten by one another.
May the hungry ghosts be as happy
As the human beings of Unpleasant Sound. {495}
- 10.17 May the hungry ghosts be satiated
By the flow of milk descending from
The hand of Arya Lord Avalokiteshvara, and
By washing in it may they always be refreshed.
- 10.18 May the blind see and
The deaf always hear sounds.
Just as it was for Mayadevi,
May pregnant women give birth without being harmed.
- 10.19 May the naked obtain clothing,
The hungry obtain food, and
The thirsty obtain water and
Delicious drinks.
- 10.20 May the destitute obtain wealth.
May the wretched with sorrow find joy.
May the depressed be comforted and
Attain perfect steadfastness. {502}
- 10.21 However many sick sentient beings there are,
May they quickly be freed from their illnesses.

May all the diseases without exception
Of migrating beings never occur again.

- 10.22 May the frightened be fearless.
May those bound be released.
May the weak be strong. And
May their minds be mutually friendly.
- 10.23 May all travelers be happy
In every direction whatsoever.
May their aims for which they travel
Be effortlessly accomplished.
- 10.24 May those who sail in boats and ships
Fulfill their wishes.
Having happily returned to shore,
May they be joyfully united with their relatives.
- 10.25 May anguished wanderers who have gone astray in deserts
Meet with other travelers, and,
Without fear of robbers, thieves, tigers, and others,
May they proceed²³ easily without fatigue.
- 10.26 May the unprotected children and elderly,
Lost and anxious in desolate [places] and the like,
Those intoxicated with sleep and the insane,
Be watched over by the gods.
- 10.27 May [beings] be liberated from the non-leisures and
Be endowed with faith, wisdom, and mercy, and
Through food and conduct becoming perfect,
May they always recollect their lives.
- 10.28 May everyone, just like Space Treasury,
Have uninterrupted resources.
Without conflict and without harm,
May they enjoy themselves in freedom.
- 10.29 May the sentient beings with little splendor
Become greatly magnificent.
May the poor forms of ascetics
Become fine and perfect forms. {503}
- 10.30 However many women there are in the world,
May they all become men.

²³ 'Dod emended to read 'gro.

May the lowly attain high [status] and
May the proud be subdued.

- 10.31 Due to this merit of mine,
May all sentient beings without exception
Abandon all negativities and
Always create virtue.
- 10.32 May they never be parted from the mind of enlightenment,
Exert themselves in the bodhisattva conduct,
Be cared for by the buddhas, and
Abandon the actions of the maras.
- 10.33 May all these sentient beings
Have immeasurably long lives.
May they always live in happiness and
Not even know the term "death."
- 10.34 May gardens of wish-fulfilling trees
Be full in all directions
With buddhas and the buddha's children
Filled with the hearing²⁴ and the proclaiming of the Dharma.
- 10.35 May the ground everywhere be pure,
Without pebbles and so forth,
As even as the palm of the hand,
The nature of vaidurya, and soft.
- 10.36 For all the circles of retinues that exist,
May many bodhisattvas
Abide, adorning the surface of the earth
With their excellence.
- 10.37 May all embodied beings
Continually hear the sound of the Dharma
Coming from the birds and the trees,
From every ray of light, as well as from the sky.
- 10.38 May they always meet
Buddhas and the buddhas' children. {504}
May they present offerings to the gurus of migrating beings
With infinite clouds of offerings.
- 10.39 May the gods also send down timely rain and
May crops be plentiful.

²⁴ *Snyan* emended to read *nya*.

- May kings act in accordance with the Dharma.
May worldly beings also prosper.
- 10.40 May medicines be potent and
The recitation of secret mantras be effective.
May dakinis, rakshasas, and so forth
Be endowed with minds of compassion.
- 10.41 May sentient beings never suffer,
[Commit negativities, or become ill.]
May they not be afraid or despised, and
May they never have unhappy minds.
- 10.42 May the monasteries flourish and excellently remain
Due to reading and recitation.
May the sangha always be concordant and
May the aims of the sangha also be accomplished.
- 10.43 May monks who wish to train
Also find solitude.
Having abandoned all distractions,
May they meditate with serviceable minds.
- 10.44 May nuns have material things and
Abandon quarrelling and afflicting harm.
Likewise, may all the ordained
Not degenerate their morality.
- 10.45 Through being disenchanted by corrupt morality,
May negativities forever be exhausted.
Also having attained good migrations,
May disciplined conduct not decline even there.
- 10.46 May the wise be honored and
May they also receive alms.
May their continua be completely pure and
May they be renowned in all directions.
- 10.47 May [beings] not experience the suffering of the bad migrations and
Also not undergo any austerities. {505}
With bodies superior to those of gods,
May they quickly achieve buddhahood.
- 10.48 May all sentient beings many times
Make offerings to all the buddhas.

Due to the infinite²⁵ bliss of the buddhas,
May they always be endowed with happiness.

10. 49 May bodhisattvas accomplish
The welfare of migrating beings as intended.
May sentient beings also acquire
Whatever the protectors intended.
- 10.50 Likewise, may solitary realizers
As well as hearers be happy.
- 10.51 May I too, until I attain the Very Joyous Ground
By the kindness of Manjugosha,
Always recollect my former lives and
Always receive ordination.
- 10.52 May I be robust,
Even though the food may be simple, and live.
In all my lives may I find
Ideal isolated places.
- 10.53 Whenever I desire to look or
Even if I wish to ask the slightest question,
May I behold without any hindrance
The protector Manjugosha himself.
- 10.54 In order to accomplish the welfare of all sentient beings
Who extend to the ends of space in the ten directions,
May my deeds also be just like
The deeds of Manjugosha.
- 10.55 For as long as space endures and
For as long as sentient beings remain,
For that long may I abide and
Eliminate the sufferings of migrating beings.
- 10.56 May the sufferings of migrating beings,
No matter how many there are, all ripen upon me. {514}
Due to the bodhisattva sangha,
May migrating beings enjoy happiness.
- 10.57 May the sole medicine for the sufferings of migrating beings,
The source of all happiness –
The teachings – together with gain and honor
Remain for a very long time.

²⁵ *Bsam* emended to read *mtha'*

10.58 I prostrate to Manjughosha
By whose kindness virtuous minds arise. {516}
I prostrate also to my virtuous friends
By whose kindness I develop.

Colophon

This translation of the root verses was extracted from *A Precious Garland, A Commentary on [Shantideva's] 'Engaging in the Deeds of a Bodhisattva'* by the Abbot Dragpa Gyaltsen, translated by Toh Sze Gee and used for the FPMT Basic Program at Istituto Lama Tzong Khapa, 2006. Revised 2014.