

A Guide to the Bodhisattva's Way of Life, by Shantideva

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## Chapter one, The Benefit of the Awakening Mind

Respectfully I prostrate myself to the Sugatas  
Who are endowed with the Dharmakaya,  
As well as to their Noble Sons  
And to all who are worthy of veneration

Here I shall explain how to engage in the vows of the  
Buddhas' Sons,  
The meaning of which I have condensed in accordance  
with the scriptures.

There is nothing here that has not been explained before  
And I have no skill in the art of rhetoric;  
Therefore, lacking any intention to benefit others,  
I write this in order to acquaint it to my mind.

For due to acquaintance with what is wholesome,  
The force of my faith may for a short while increase  
because of these (words).  
If, however, these (words) are seen by others  
Equal in fortune to myself, it may be meaningful  
(for them).

Leisure and endowment are very hard to find;  
And, since they accomplish what is meaningful for man,  
If I do not take advantage of them now,  
How will such a perfect opportunity come about again?

Just as a flash of lightning on a dark, cloudy night  
For an instant brightly illuminates all,  
Likewise in this world, through the might of buddha,  
A wholesome thought rarely and briefly appears.

Hence virtue is perpetually feeble,  
The great strength of evil being extremely intense

And except for a Fully Awakening Mind  
By what other virtue will it be overcome?

All the Buddhas who have contemplated for many aeons  
Have seen it to be beneficial;  
For by it the limitless masses of beings  
Will quickly attain the supreme state of bliss.

Those who wish to destroy the many sorrows of (their)  
conditioned existence,  
Those who wish (all beings) to experience a multitude  
of joys,  
And those who wish to experience much happiness,  
Should never forsake the Awakening Mind.

The moment an Awakening Mind arises  
In those fettered and weak in the jail of cyclic existence,  
They will be named 'a Son of the Sugatas',  
And will be revered by both men and gods of the world.

It is like the supreme gold-making elixir,  
For it transforms the unclean body we have taken  
Into the priceless jewel of a Buddha-Form  
therefore firmly seize this Awakening Mind.

Since the limitless mind of the Sole Guide of the World  
Has upon thorough investigation seen its preciousness,  
All beings wishing to be free from worldly abodes  
Should firmly take hold of this precious 'Awakening Mind.

All other virtues are like the plantain tree;  
For after bearing fruit they simply perish.  
But the perennial tree of the Awakening Mind  
Unceasingly bears fruit and thereby flourishes without end.

Like entrusting myself to a brave man when greatly afraid  
 By entrusting myself to this (Awakening Mind) I shall  
 be swiftly liberated

Even if I have committed extremely unbearable evils.  
 Why then do the conscientious not devote themselves to  
 this?

Just like the fire at the end of an age,  
 It instantly consumes all great evil.  
 Its unfathomable advantages were taught  
 To the disciple Sudhana by the wise Lord  
 Maitreya.

In brief, the Awakening Mind  
 Should be understood to be of two types;  
 The mind that aspires to awaken  
 And the mind that ventures to do so.

As is understood by the distinction  
 Between aspiring to go and ( actually) going.  
 So the wise understand in turn  
 The distinction between these two.

Although great fruits occur in cyclic existence  
 From the mind that aspires to awaken,  
 An uninterrupted flow of merit does not ensue  
 As it does with the venturing mind.

And for him who has perfectly seized this mind  
 With the thought never to turn away  
 From totally liberating  
 The infinite forms of life,  
 From that time hence,  
 Even while asleep or unconcerned.  
 A force of merit equal to the sky  
 Will perpetually ensue.

For the sake of those inclined towards the lesser (vehicle),  
 This was logically asserted  
 By the Tathagata himself  
 In The Sutra Requested by Subahu.

If even the thought to relieve  
 Living creatures of merely a headache  
 Is a beneficial intention  
 Endowed with infinite goodness,  
 Then what need is there to mention  
 The wish to dispel their inconceivable misery,  
 Wishing every single one of them  
 To realise boundless good qualities?

Do even fathers and mothers  
 Have such a benevolent intention as this?  
 Do the gods and sages?  
 Does even Brahma have it?

If those beings have never before  
 Even dreamt of such an attitude  
 For their own sake,  
 How would it ever arise for the sake of others?

This intention to benefit all beings,  
 Which does not arise in others even for their own sake,  
 Is an extraordinary jewel of the mind,  
 And its birth is an unprecedented wonder.

How can I fathom the depths  
 Of the goodness of this jewel of the mind,  
 The panacea that relieves the world of pain  
 And is the source of all its joy?

If merely a benevolent intention  
 Excels venerating the Buddhas,  
 Then what need to mention striving to make  
 All beings without exception happy?

Although wishing to be rid of misery,  
 They run towards misery itself.  
 Although wishing to have happiness,  
 Like an enemy they ignorantly destroy it.

For those who are deprived of happiness  
 And burdened with many sorrows  
 It satisfies them with all joys,  
 Dispels all suffering,  
 And clears away confusion.

Where is there a comparable virtue?  
 Where is there even such a friend?  
 Where is there merit similar to this?

If whoever repays a kind deed  
 Is worthy of some praise,  
 Then what need to mention the Bodhisattva  
 Who does good without its being asked of him?

The world honours as virtuous  
 A man who sometimes gives a little, plain food  
 Disrespectfully to a few beings,  
 That satisfies them for only half a day.

What need be said then of one  
 Who eternally bestows the peerless bliss of the Sugatas  
 Upon limitless numbers of beings,  
 Thereby fulfilling all their hopes?

The Buddha has said that whoever bears an evil thought  
 Against a benefactor such as that Bodhisattva  
 Will remain in hell for as many aeons  
 As there were evil thoughts.

But if a virtuous attitude should arise (in that regard) .  
Its fruits will multiply far more than that.  
When Bodhisattvas greatly suffer they generate no negativity,  
Instead their virtues naturally increase.

I bow down to the body of him  
In whom the sacred precious mind is born.

I seek refuge in that source of joy  
Who brings to happiness even those who harm him.

## Chapter Two - The Confession of Sin

1. In order to adopt that jewel of the mind, I make offerings to the Tathagatas, to the stainless jewel of the sublime Dharma,<sup>19</sup> and to the Children of the Buddhas, who are oceans of excellent qualities.
2. As many flowers, fruits, and medicinal herbs as there are, and as many jewels as there are in the world, and clear and pleasant waters,
3. Jeweled mountains, forested regions, and other delightful and solitary places, vines shining with the ornaments of lovely flowers, and trees with branches bowed with delicious fruit
4. Fragrances and incenses, wish-fulfilling trees, jeweled trees, lakes adorned with lotuses, enchanting calls of wild geese in the worlds of gods and other celestials,
5. Uncultivated crops, planted crops, and other things that ornament the venerable ones, all these that are unowned and that extend throughout space,
6. I bring to mind and offer to the Foremost of Sages together with their Children. May those worthy of precious gifts, the greatly merciful ones, compassionate toward me, accept these from me.
7. Devoid of merit and destitute, I have nothing else to offer. Therefore, may the Protectors, whose concerns are for the welfare of others, accept this by their own power for my sake.
8. I completely offer my entire self to the Jinas and their Children. O Supreme Beings, accept me! I reverently devote myself to your service.
9. Being free from fear of mundane existence due to your protection, I shall serve sentient beings; I shall completely transcend my earlier vices, and henceforth I shall sin no more.



10. In sweetly fragrant bathing chambers whose beautiful pillars are radiant with jewels, glowing canopies made of pearls, and crystal floors transparent and sparkling,

11. I bathe the Tathagatas and their Children with many vases studded with superb jewels and filled with pleasing, fragrant flowers and water, to the accompaniment of songs and instrumental music.

12. I dry their bodies with scented, immaculate, exquisite cloths; then I offer them beautifully colored and sweetly fragrant garments.

13. I adorn Samantabhadra, Ajita, Manjughosa, Lokeshvara, and others with those divine, soft, delicate, and colorful raiments and with the most precious of jewels.

14. With perfumes permeating a thousand million worlds, I anoint the bodies of the Lords of Sages that are blazing with the luster of well-refined, rubbed, and polished gold.

15. I worship the most glorious Lords of Sages with all wonderfully fragrant and pleasing blossoms—mandarava flowers, blue lotuses, and others—and with splendidly arranged garlands.

16. I perfume them with enchanting clouds of incenses having a pungent and pervasive aroma. I offer them feasts consisting of various foods and drinks.

17. I offer them jeweled lamps, mounted in rows on golden lotuses; and I scatter lovely drifts of blossoms on the floor anointed with perfume.

18. To those filled with love I also offer brilliant multitudes of palaces, delightful with songs of praise, radiant with garlands of pearls and jewels, and ornamented at the entrances in four directions.

19. I bring to mind the great sages' exquisitely beautiful, jeweled parasols perfectly raised with golden handles, lovely shapes,

and inlaid pearls.

20. Thereafter, may delightful clouds of offerings rise high, and clouds of instrumental music that enrapture all sentient beings.

21. May showers of flowers, jewels, and the like continually fall on the images, reliquaries, and all the jewels of the sublime Dharma.

22. Just as Manjughosa and others worship the Jinas, so do I worship the Tathagatas, the Protectors, together with their Children.

23. With hymns that are seas of melodies, I praise the Oceans of Virtues. May the clouds of harmonies of praise ascend to them in the same way

24. With prostrations as numerous as the atoms within all the Buddha-fields, I bow to the Buddhas present in all the three times, to the Dharma, and to the Sublime Assembly.

25. Likewise, I pay homage to all the shrines and to the resting places of the Bodhisattva. I prostrate to the preceptors and to the praiseworthy adepts as well.

26. I go for refuge to the Buddha as far as the quintessence of enlightenment; I go for refuge to the Dharma and the community of Bodhisattvas.

27. With folded hands I beseech the Fully Awakened Ones present in all directions and the greatly compassionate Bodhisattvas.

28. Whatever sin I, a brute, have committed or caused others to commit in this life and others throughout the beginningless cycle of existence,

29. And anything in which I have deludedly rejoiced, thereby harming myself—that transgression I confess, overcome by remorse.

30. Whatever offense I have committed, out of disrespect, with my body, speech, and mind against the Three Jewels, against mothers

and fathers, and against spiritual mentors and others,

31. And whatever terrible vices I, a sinner, defiled with many faults, have done, O Guides, I confess them all.

32. How shall I escape it? Rescue me quickly!  
May death not soon creep up on me before my vices have vanished.

33. Death does not differentiate between tasks done and undone.  
This traitor is not to be trusted by the healthy or the ill,  
for it is like an unexpected, great thunderbolt.

34. I have committed various vices for the sake of friends and enemies.  
This I have not recognized:  
"Leaving everyone behind, I must pass away."

35. My enemies will not remain, nor will my friends remain. I shall not remain. Nothing will remain.

36. Whatever is experienced will fade to a memory.  
Like an experience in a dream,  
everything that has passed will not be seen again.

37. Even in this life, as I have stood by, many friends and enemies have passed away, but terrible sin induced by them remains ahead of me.

38. Thus, I have not considered that I am ephemeral. Due to delusion, attachment, and hatred, I have sinned in many ways.

39. Day and night, a life span unceasingly diminishes,  
and there is no adding onto it. Shall I not die then?

40. Although lying here on a bed and relying on relatives, I alone have to bear the feeling of being cut off from my vitality.

41. For a person seized by the messengers of Death,  
what good is a relative and what good is a friend?  
At that time, merit alone is a protection,  
and I have not applied myself to it.

42. O Protectors, I, negligent and unaware of this danger, have acquired many vices out of attachment to this transient life.

43. One completely languishes while being led today to have the limbs of one's body amputated. Parched with thirst, and with pitiable eyes, one sees the world differently.

44. How much more is one overpowered by the horrifying appearances of the messengers of Death as one is consumed by the fever of terror and smeared with a mass of excrement?

45. With distressed glances I seek protection in the four directions. Which good person will be my protection from this great fear?

46. Seeing the four directions devoid of protection, I return to confusion. What shall I do in that state of great fear?

47. Right now I go for refuge to the Protectors of the World whose power is great, to the Jinas, who strive to protect the world and who eliminate every fear.

48. Likewise, I earnestly go for refuge to the Dharma that is mastered by them and that annihilates the fear of the cycle of existence, and to the assembly of Bodhisattvas as well.

49. Trembling with fear, I offer myself to Samantabhadra, and of my own will I offer myself to Manjughosa.

50. Terrified, I utter a mournful cry to the Protector Avalokita, whose conduct overflows with compassion, that he may protect me, a sinner.

51. Seeking protection, I earnestly invoke noble Akasagarbha, Ksitigarbha, and all the Compassionate Ones.

52. I bow to Vajri, upon the sight of whom the messengers of Death and other malevolent beings<sup>41</sup> flee in terror to the four directions.

53. After neglecting your counsel, in terror I go to you for refuge

now as I face this fear. Swiftly remove my fear!

54. Even one frightened by a fleeting illness would not disregard the physician's advice; how much more so one afflicted by the four hundred and four diseases,

55. Of which just one can annihilate all people living in Jambudvipa, and for which a medicine is not found in any region.

56. If I disregard the counsel of the Omniscient Physician who removes every pain, shame on me, extremely deluded one that I am!

57. If I stand very attentive even on a smaller cliff, then how much more so on an enduring chasm of a thousand leagues?

58. It is inappropriate for me to be at ease, thinking, "Just today death will not arrive." The time when I will not exist is inevitable.

59. Who can give me fearlessness? How shall I escape? I shall certainly not exist. Why is my mind at ease?

60. What of value has remained with me from earlier experiences, which have disappeared, and engrossed in which I neglected the counsel of spiritual mentors?

61. Upon forsaking my relatives and friends and this world of the living, alone I shall go elsewhere. What is the use of all my friends and enemies?

62. In that case, only this concern is appropriate for me day and night: How shall I surely escape suffering on account of that nonvirtue?

63. Whatever vice, whatever natural misdeed, and whatever misdeed by prohibition, I, an ignorant fool, have accumulated,

64. Terrified of suffering, all this I confess, standing with folded hands in the presence of the Protectors and bowing repeatedly.

65. May the Guides be aware of my transgressions together with my iniquity. O Protectors, may I not commit this evil again!

### Chapter Three - Stabilizing in the Bodhimind

In the spiritual energy that relieves  
The anguish of beings in misery and  
Places depressed beings in eternal joy,  
I lift up my heart and rejoice.

In the goodness producing illumination  
I lift up my heart and rejoice.

I rejoice in the beings who have gained  
Eternal liberation from suffering,  
And I rejoice in those attained to Buddhahood  
As well as in their offspring, the noble Bodhisattvas.

In the ocean-like virtue of the bodhimind  
That brings joy to all beings  
And in accomplishing the well-being of others,  
I lift up my heart and rejoice.

To the Buddhas of the ten directions  
I join my hands in respect.  
Let blaze the light of Dharma's truth  
For the beings lost in darkness.

To the Buddhas considering parinirvana  
I join my hands in prayer.  
Do not abandon the beings in sorrow  
But remain and teach for countless ages.

May any spiritual energy thus generated  
By my devotion to the enlightened ones  
Be dedicated to dispelling the misery  
Of living beings without exception.

As long as diseases afflict living beings  
May I be the doctor, the medicine  
And also the nurse  
Who restores them to health.  
May I fall as rain to increase

The harvests that must feed the living beings  
And in ages of dire famine  
May I myself serve as food and drink.

May I be a treasury  
For those desperate and forlorn.  
May I manifest as what they require  
And wish to have near them.

My body, every possession  
And all goodness, past, present and future  
Without remorse I dedicate  
To the well-being of the world.

Suffering is transcended by total surrender  
And the mind attains to nirvana.  
As one day all must be given up,  
Why not dedicate it now to universal happiness?

My bodily powers I dedicate  
To the well-being of all that lives.  
Should anyone wish to ridicule me  
And make me an object of jest and scorn,  
Why should I possibly care  
If I have dedicated myself to others?

Let them do as they wish with me,  
So long as it does not harm them.  
May no one who encounters me  
Ever have an insignificant contact.

Regardless of whether those whom I meet  
Respond toward me with anger or faith,  
May the mere fact of our meeting  
Contribute to the fulfillment of their wishes.

May the slander, harm  
And all forms of abuse  
That anyone should direct toward me  
Act as a cause of their enlightenment.



May I be a protector of the helpless,  
 A guide to those traveling the path,  
 A boat to those wishing to cross over;  
 Or a bridge or a raft.

May I be land for those requiring it,  
 A lamp for those in darkness,  
 May I be a home for the homeless,  
 And a servant to the world.

In order to fulfill the needs of beings  
 May I be as a magic gem,  
 An inexhaustible vase, a mystic spell,  
 A cure-all medicine and a wish-granting tree.

May I act as the mighty earth  
 Or like the free and open skies  
 To support and provide the space  
 Whereby I and all others may grow.

Until every being afflicted by pain  
 Has reached to nirvana's shores,  
 May I serve only as a condition  
 That encourages progress and joy.

Just as all previous Buddhas  
 First gave rise to the precious bodhimind  
 And just as they then carefully followed  
 The stages of the Bodhisattva disciplines,  
 Likewise for the sake of living beings  
 Do I now myself generate the bodhimind,  
 And likewise will I myself train  
 In the disciplines of a Bodhisattva.

They who out of wisdom  
 Have seized the supreme bodhimind  
 Praise, glorify and rejoice in it,  
 That it may grow to fulfillment.

From today I will reap the fruit of life;  
 Having well won the state of man,  
 Today I am born in the Buddha-family  
 And am now a child of the Buddhas.

Thus in the future I should make every effort  
 To live in accord with the Bodhisattva Ways,  
 And never should I act as would bring shame  
 To this noble, faultless family.

Like a blind man fumbling in garbage  
 Who happens to find a rare and precious gem,  
 Likewise have I discovered  
 The jewel of the precious bodhimind.

Thus was found this supreme ambrosia to dispel  
 The Lord of Death, destroyer of life;  
 An inexhaustible treasure able to cure  
 The poverty of all sentient beings.

It is the highest of medicines  
 To quell the ills of the living,  
 And it is a tree giving shade  
 To those wandering on the paths of life.

It is a strong and mighty bridge  
 By which beings can cross from misery,  
 And it is a moon to shine in the mind  
 To clear away the pains of delusion.

The bodhimind is a great radiant sun  
 To disperse the darkness of unknowing,  
 And it is the very essence of butters  
 Gained from churning the milks of Dharma.

For all guests on the roads of life  
 Who would taste the very substance of joy,  
 Here is the actual seat of true happiness,  
 A veritable feast to satiate the world.

Thus today in the presence of all Awakened Ones  
I invite every living being to this festival  
Giving both immediate and lasting joy.  
May the gods and all others rejoice.

## Chapter Four - Attending to the Spirit of Awakening

1. Thus, upon firmly adopting the Spirit of Awakening, a Child of the Jinas should always vigilantly strive not to neglect his training.
2. Although one has made a commitment, it is appropriate [to reconsider] whether or not to do that which has been rashly undertaken and which has not been well considered.
3. But shall I discard that which has been examined by the sagacious Buddhas and their Children, as well as by myself according to the best of my abilities?
4. If, upon making such a promise, I do not put it into action, then having deceived those sentient beings, what destiny shall I have?
5. It has been said that a person who intended to give away even a tiny thing but does not do so becomes a *preta*.
6. Then all the more so, having deceived the entire world after loudly and sincerely inviting it to unsurpassable happiness, what state of existence shall I have?
7. Only the Omniscient One knows the inconceivable course of action of those people whom he liberates even when they forsake the Spirit of Awakening.
8. Therefore, for a Bodhisattva it is the heaviest downfall of all; for if he commits such a downfall, he impairs the welfare of all sentient beings.
9. If someone else hinders his virtue, even for a moment, there will be no end to his miserable states of existence, because he diminishes the welfare of sentient beings.
10. One would be destroyed, obliterating the well-being of even one sentient being; how much more so of beings dwelling throughout all of space?

11. Thus, due to the power of downfalls and due to the power of the Spirit of Awakening, one revolving in the cycle of existence is slow in attaining the Bodhisattva Grounds.

12. Therefore, I should respectfully act in accordance with my commitment. If I do not make an effort now, I shall go from lower to lower states.

13. Innumerable Buddhas have gone by, seeking out every sentient being; but through my own fault, I have not come into the domain of their cure.

14. If I remain like this, as I am now, I will repeatedly come to the miserable states of existence, illness, death, amputation, destruction, and the like.

15. When shall I encounter the extremely rare appearance of the Tathagata, faith, human existence, and the ability to practice virtue,

16. Health, daily sustenance, and lack of adversity? Life is momentary and deceptive; and the body is as if on loan.

17. With such behavior on my part, a human state is certainly not obtained again. When a human state is not achieved, there is only vice; and how could there be blessing?

18. If I do not perform virtue even when I am capable of it, what then shall I do when fully dazed by the sufferings of miserable states of existence?

19. For one who does not perform virtue but accumulates sin, even the expression "favorable state of existence" will be lost for a thousand million eons.

20. Therefore, the Blessed One stated that human existence is extremely difficult to obtain, like a turtle's head emerging into the ring of a yoke on a vast ocean.

21. One dwells in the Avici hell for an eon as a consequence of a vice committed in a single moment. What then can be said of a favorable state of existence, since sin has been accumulated since beginningless time?

22. Having experienced that alone, one is still not liberated. Therefore, while experiencing it, one begets more vices.

23. Upon obtaining such leisure, if I do not practice virtue, then there is no duplicity greater than this, and there is no delusion greater than this.

24. If I recognize this and still deludedly fall into sloth, then when I am commanded by the messengers of Yama, I shall long remain in great anguish.

25. The unendurable fire of hell will scorch my body for ages, and afterward the fire of remorse will torment my undisciplined mind for a long time.

26. I have somehow obtained the advantageous state that is very difficult to achieve, and though aware of that, I am led back to those same hells.

27. I have no will in this matter, as if bewitched by spells. I do not know by whom I am bewitched or who dwells inside me.

28. Enemies such as craving and hatred are without arms, legs, and so on. They are neither courageous nor wise. How is it that they have enslaved me?

29. Stationed in my mind, they ruin me, while remaining well- established themselves; and yet I do not get angry at my forbearance with this shameful and improper situation.

30. If all gods and humans were my enemies, even they would be unable to bring me to the fire of the Avici hell.

31. When encountered, it consumes even the ashes of Mount Meru. Mental afflictions, the mighty enemies, instantly throw me there.

32. For the longevity of all other enemies is not so enduring, beginningless, and endless as that of my enemies, the mental afflictions.

33. Everyone becomes favorably disposed when tended with kindness, but when these mental afflictions are honored, they bring about suffering all the more.

34. How can I take delight in the cycle of existence when constant, long-lasting enemies, who are the sole cause of the currents and floods of adversities, fearlessly dwell in my heart?

35. How can I be happy if the guardians of the prison of the cycle of existence, these murderers and slaughterers in hells and the like, remain in the cage of greed within the dwelling of my heart?

36. Therefore, as long as these enemies are not destroyed before my eyes, I shall not forsake my task. Those lofty with pride, who are enraged at someone who gives them even a minor insult, will not sleep until they kill him.

37. At the height of a battle, ready to slaughter those who are in darkness and who are naturally subject to suffering through death, those afflicted with injuries from countless spears and arrows do not turn back without accomplishing their goal.

38. What then when I am eager to destroy my natural enemies, which are the perpetual cause of all miseries? Today, even if I am [beset] with a hundred adversities, why am I weary and despondent?

39. If they wear scars from their enemies for no reason as if they were ornaments, then why do sufferings trouble me when I am set to accomplish a great goal?

40. If fishermen, outcasts, farmers, and others, whose minds are fixed merely on their own livelihoods, withstand the adversities of cold and heat, then why do I not endure for the sake of the well-being of the world?

41. While I have promised to liberate beings throughout space in the ten directions from their mental afflictions, I have not liberated even myself from mental afflictions.

42. Without knowing my own limitations, I spoke at that time as if I were a bit insane. Therefore, I shall never turn back from vanquishing mental afflictions.

43. I shall be tenacious in this matter; and fixed on revenge, I shall wage war, except against those mental afflictions that are related to the elimination of mental afflictions.

44. Let my entrails ooze out and my head fall off, but by no means shall I bow down to my enemies, the mental afflictions.

45. Even if exiled, an enemy may acquire a residence and followers in another country whence he returns with his full strength. But there is no such course for the enemy, the mental afflictions.

46. Once the affliction that dwells in my mind has been expelled, where would it go, and where would it rest and attempt to destroy me? Feeble in spirit, I am lacking in perseverance. Mental afflictions are frail and conquerable with the eye of wisdom.

47. Mental afflictions do not exist in sense objects, nor in the sense faculties, nor in the space between, nor anywhere else. Then where do they exist and agitate the whole world? This is an illusion only. Liberate your fearing heart and cultivate perseverance for the sake of wisdom. Why would you torture yourself in hells for no reason?

48. After pondering in this way, I shall make an effort to apply the teachings as they have been explained. How can someone who could be cured by medicine be restored to health if he strays from the physician's advice?



## Chapter Five - Guarding Introspection

1. Those who wish to protect their practice should zealously guard the mind. The practice cannot be protected without guarding the unsteady mind.

2. Untamed, mad elephants do not inflict as much harm in this world as does the unleashed elephant of the mind in the Avici hell and the like.

3. But if the elephant of the mind is completely restrained by the rope of mindfulness, then all perils vanish and complete wellbeing is obtained.

4-5. Tigers, lions, elephants, bears, snakes, all enemies, all guardians of hells, *dakinis*, and demons become controlled by controlling the mind alone. By subduing the mind alone, they all become subdued.

6. For the Propounder of the Truth said that all fears and immeasurable sufferings arise from the mind only.

7. Who diligently constructed the weapons in hell? Who devised the floor of heated iron? And from where have those women come?

8. The Sage declared that all of that has arisen from the evil mind, so there is nothing else in the three worlds more formidable than the mind.

9. If the perfection of generosity makes the world free of poverty, how is it possible that the Protectors of the past acquired it, when the world is still impoverished today?

10. The perfection of generosity is interpreted simply as a state of mind due to the intention of giving away everything, together with the fruits of that, to all people.

11. Where can fish and the like be taken where I could not kill them? When the mind of renunciation is obtained, that is considered the perfection of ethical discipline.

12. How many malicious people, as [unending] as space, can I kill? When the mind-state of anger is slain, then all enemies are slain.

13. Where would there be leather enough to cover the entire world? The earth is covered over merely with the leather of my sandals.

14. Likewise, I am unable to restrain external phenomena, but I shall restrain my own mind. What need is there to restrain anything else?

15. Even when accompanied by body and speech, feeble mental activity does not have results such as Brahmahood and alike, which the mind alone has when it is clear.

16. The Omniscient One stated that all recitations and austerities, even though performed for a long time, are actually useless if the mind is on something else or is dull.

17. Those who have not cultivated the mind, which is the mystery and the very essence of Dharma, uselessly wander in space in order to eliminate suffering and find happiness.

18. Therefore, I should well control and well guard my mind. Once I have forsaken the vow of guarding the mind, of what use are many vows to me?

19. Just as those standing in the midst of boisterous people carefully guard their wounds, so those standing in the midst of evil people should always guard the wounds of their minds.

20. Fearing slight pain from a wound, I guard it with great care. Why don't I, fearing the crushing of the mountains of the Samghata hell, guard the wound of my mind?

21. Living with this attitude even among evil people and among maidens, with steadfast effort, a persevering sage will not be defeated.

22. Let my possessions freely vanish; let my honor, my body, livelihood, and everything else pass away. But may my virtuous mind never be lost.

23. I appeal to those desiring to guard their minds: always diligently guard your mindfulness and introspection.

24. Just as a person smitten by disease is unfit for any work, so the mind lacking those two is not fit for any work.

25. What has been heard, pondered, and cultivated, like water in a cracked jar, does not remain in the memory of the mind that lacks introspection.

26. Even many learned people who have faith and extraordinary perseverance become defiled by vices on account of the fault of lacking introspection.

27. Even upon accumulating virtues, those who have been robbed by the thief of non-introspection, who comes after the loss of mindfulness, enter miserable states of existence.

28. This band of thieves, the mental afflictions, looks for an entrance. Upon finding an entrance, it plunders and destroys life in fortunate realms of existence.

29. Therefore, mindfulness should never be displaced from the gate of the mind. If it is gone, it should be reinstated while recalling the anguish of hell.

30. Mindfulness easily arises for those of good fortune because of their association with a spiritual mentor, and for those who are reverent on account of the instruction of a preceptor and because of their fear.

31. The Buddhas and Bodhisattvas have unobstructed vision in all directions. Everything is in their presence; and I stand in front of them.

32. Meditating thus, one should remain filled with a sense of propriety, respect, and fear; and one should repeatedly think of the Buddhas in this way.

33. When mindfulness stands guard at the gate of the mind, introspection arrives, and once it has come, it does not depart again.

34. First, I should always establish this mind in such a manner, and I should always remain still as if without sense faculties, like a piece of wood.

35. One should never cast one's gaze around without purpose. One should always direct one's gaze downward as if in meditation.

36. However, one should occasionally look around in order to relax the gaze; and if one notices a mere reflection of someone, one should look up to greet him.

37. In order to detect danger on the road and so forth, one should look to the four directions for a moment. Pausing, one should look in the distance, looking behind only after turning around.

38. Upon looking forward or behind, one should go ahead or turn back. Likewise, in all situations one should proceed after realizing what needs to be done.

39. Thinking, "The body should remain like this," and resorting to action again, one should periodically look afresh to see how the body is positioned.

40. In this way the mad elephant of the mind should be watched diligently so that it is not loosed while tied to the great pillar of the thought of Dharma.

41. One should examine the mind in this way—where is mine engaged?—so that it does not even for a moment leave the pole of concentration.<sup>1</sup>

42. If one is unable to do so in the case of danger or a festive occasion, then one should be at ease. It is said that at the time of giving, ethical discipline may be held in abeyance.

43. Upon recognizing what needs to be undertaken, with a mind focused on that, one should attend to nothing else until one accomplishes it.

44. For in this way everything is well done. Otherwise neither will occur, and the mental affliction of non-introspection will increase as well.

45. One should eliminate yearning that arises for various idle conversations, which often take place, and for all kinds of entertainment.

46. If useless crushing of the earth, ripping of grass, or drawing in the dirt takes place, then fearfully recalling the teaching of the Tathagata, one should instantly stop it.

47. When one intends to move or when one intends to speak, one should first examine one's own mind and then act appropriately with composure.

48. When one sees one's own mind to be attached or repulsed, then one should neither act nor speak, but remain still like a piece of wood.

49. When my mind is haughty,<sup>1</sup> sarcastic, full of conceit and arrogance, ridiculing, evasive, and deceitful,

50. When it is inclined to boast, or when it is contemptuous of others, abusive, and irritable, then I should remain still like a piece of wood.

51. When my mind seeks material gain, honor, and fame, or when it seeks attendants and service, then I will remain still like a piece of wood.

52. When my mind is averse to the interests of others and seeks my own self-interest, or when it wishes to speak out of a desire for an audience, then I will remain still like a piece of wood.

53. When it is impatient, indolent, timid, impudent, garrulous, or biased in my own favor, then I will remain still like a piece of wood.

54. Perceiving in this way that the mind is afflicted or engaged in fruitless activities, the hero should always firmly control it by means of an antidote to that.

55. Resolute, confident, steadfast, respectful and courteous, modest, meek, calm, devoted to pleasing others,

56. Undistressed by the mutually incompatible desires of foolish people, endowed with compassion, knowing that they are like this as a consequence of the arising of their mental afflictions,

57. Always resorting to irreproachable things for the sake of myself and others, I will maintain my mind free of pride, like an apparition.

58. Remembering over and over again that after a long time the best of moments of leisure has been obtained, I will keep this mind unshakable, like Sumeru.

59. One does not object when the body is being dragged here and there by vultures coveting its flesh. Then why do so now?

60. Mind, why do you protect this body, appropriating it as your own? If it is really separate from you, what good is it to you?

61. O fool, if you do not consider as your own a pure wooden statue, why are you guarding this foul machine composed of impurities?

62. First, with your own intellect, peel off this sheath of skin, and with the knife of wisdom loosen the flesh from the skeleton.

63. Breaking the bones, look inside at the marrow and examine for yourself, "Where is the essence here?"

64. If searching carefully in this way, you do not see an essence here, then say why you are still protecting the body today.

65. If you would not eat it, as impure as it is, and if you would not drink the blood nor suck out the entrails, then what will you do with the body?

66. However, it is proper to guard it for the sake of feeding the vultures and jackals. This wretched body of humans is an instrument

for action.

67. Even though you protect it so, merciless death will snatch the body away and give it to the vultures. What will you do then?

68. You do not give clothing and such to a servant if you think he will not stay. The body will eat and pass away. Then why do you waste yourself?

69. Therefore, mind, upon giving the body its wages, now serve your own needs, because not everything earned by a laborer should be given to him.

70. Consider the body as a ship because it is the basis of coming and going. Set the body in motion at your will in order to accomplish the welfare of sentient beings.

71. One who has become self-controlled in that way should always have a smiling face. One should give up frowning and grimacing, be the first to greet, and be a friend to the world.

72. One should not inconsiderately and noisily throw around chairs and the like. One should not pound on the door, and one should always delight in silence.

73. The crane, the cat, or the thief, moving silently and covertly, achieves its desired goal. A sage should always move in such a way.

74. One must respectfully accept the advice of those skilled in directing others and providing unsolicited aid. One should always be the pupil of everyone.

75. One should express one's appreciation for all good words. Having seen someone engaging in virtue, one should cheer him on with praises.

76. One should speak of others' good qualities in their absence and relate them again with satisfaction; and when one's own virtue is discussed, one should consider it as appreciation for good qualities.

77. All endeavors are for the sake of satisfaction, which is difficult to obtain even by means of wealth. So I will enjoy the pleasure of satisfaction in good qualities diligently accomplished by others.

78. There will be no loss for me in this life, and there will be great happiness in the hereafter. But due to animosities, there is the suffering of aversion and great misery in the hereafter.

79. In a soft and gentle voice one should speak sincere, coherent words that have clear meaning and are agreeable, pleasant to the ear, and rooted in compassion.

80. One should always look straight at sentient beings as if drinking them in with the eyes, thinking, "Relying on them alone, I shall attain Buddhahood."

81. Great blessing arises from continuous yearning for the fields of virtues and kindness, and from an antidote with regard to those who are suffering.

82. Skillful and vigorous, one should always do the work oneself. With respect to all works, one should not leave the opportunity to someone else.<sup>1</sup>

83. The perfections of generosity and so forth are progressively more and more lofty. One should not forsake a better one for the sake of a lesser, unless it is in accordance with the bridge of the Bodhisattva way of life.

84. Realizing this, one should always strive for the benefit of others. Even that which is prohibited has been permitted for the compassionate one who foresees benefit.

85. Sharing with those who have fallen into miserable states of existence, with those who have no protector, and with mendicants, one should eat moderately small portions. Except for the three robes, one should give away everything.

86. For the sake of an insignificant benefit, one should not harm the body that practices the sublime Dharma, for only in this way can one quickly fulfill the hopes of sentient beings.



87. Therefore, when the thought of compassion is impure, one should not sacrifice one's life, but it should be sacrificed when one's thought is unbiased. Thus, life must not be wasted.

88. One should not teach the profound and vast Dharma to the disrespectful, to a healthy person wearing a headdress, to a person with an umbrella, a stick, or a weapon, to one whose head is veiled,

89. To those who are inadequate, nor to women in the absence of a man. One should pay equal respect to inferior and superior Dharmas.

90. One should not expose a vessel of the vast Dharma to an inferior Dharma. Putting aside the Bodhisattva way of life, one should not seduce them with *sutras* and mantras.

91. Flagrantly discarding a tooth-stick or spitting is undesirable, and urinating and so forth into water or on land that is usable is contemptible.

92. One should not eat with a full mouth, noisily, or with the mouth wide open. One should not sit with one's legs outstretched; and one should not rub one's hands together.

93. One should not travel, lie, or sit alone with someone else's spouse. After observing and inquiring, one should forsake everything that does not please people.

94. One should not point out anything with one's finger but should respectfully show the way with one's whole right hand.

95. One should not call out to someone and wave one's arms when there is little urgency; instead, one should snap one's fingers or the like. Otherwise, one would lose composure.

96. One should lie down in the preferred direction in the lion's posture

of the Lord's *nirvana*. One should get up quickly with vigilance and a prior determination.

97. The conduct of Bodhisattvas is described as immeasurable. One should first surely engage in practices that purify the mind.

98. Three times by day and three times by night one should recite the *Triskandha*, By that means one alleviates the remaining downfalls because of one's reliance on the Jinas and the Spirit of Awakening.

99. One should diligently apply oneself to the trainings that pertain to those situations in which one finds oneself, either of one's own accord or under the influence of others.

100. For there is nothing that the Children of the Jina should not learn. For the good person who behaves in this way, there is nothing that is non-virtuous.

101. One should do nothing other than benefit sentient beings either directly or indirectly; and for the sake of sentient beings alone, one should subordinate everything to Awakening.

102. Never, even at the cost of one's life, should one forsake a spiritual friend who observes the vows of a Bodhisattva and who is well versed in the matters of the Mahayana.

103. One should learn from the *Srisambhavavimoksa* respectful behavior toward spiritual mentors. This and other advice of the Buddha should be known through reciting the *sutras*.

104. The practices are found in the *sutras*; therefore one should recite them, and one should study the primary downfalls in the *Akasagarbhasutra*.

105. One should definitely study the *Sikhsasamuccaya* again and again, because good conduct is explained there in detail.

106. Alternatively, one should first look at it briefly, and then carefully read the *Sutrasamuccaya* composed by Arya Nagarjuna.

107. Seeing what is forbidden and what is prescribed, one should implement those teachings for the sake of protecting people's minds.

108. In brief, this alone is the definition of introspection: the repeated examination of the state of one's body and mind.

109. I shall practice it with my body. What is the use of merely reading the words? Will a sick person have any benefit merely by reading about medical treatments?

## Chapter Six - The Perfection of Patience

1. Anger destroys all the good conduct, such as generosity and worshipping the Sugatas, that has been acquired over thousands of eons.
2. There is no vice like hatred, and there is no austerity like patience. Therefore, one should earnestly cultivate patience in various ways.
3. The mind does not find peace, nor does it enjoy pleasure and joy, nor does it find sleep or fortitude when the thorn of hatred dwells in the heart.
4. Even dependents whom one rewards with wealth and honors wish to harm the master who is repugnant due to his anger.
5. Even friends fear him. He gives, but is not served. In brief, there is nothing that can make an angry person happy.
6. One who recognizes hatred as the enemy, knowing that it creates sufferings such as these, and persistently overcomes it, becomes happy in this world and in the other.
7. Finding its fuel in discontent originating from an undesired event and from an impediment to desired events, anger becomes inflamed and destroys me.
8. Therefore, I shall remove the fuel of that enemy, for that foe has no function other than to harm me.
9. Even if I fall into extreme adversity, I should not disrupt my happiness. When there is frustration, nothing is agreeable, and virtue is forsaken.
10. If there is a remedy, then what is the use of frustration? If there is no remedy, then what is the use of frustration?
11. For loved ones and for oneself, one does not desire suffering, contempt, verbal abuse, or disgrace; but for an enemy, it is the opposite.

12. Happiness is obtained with great difficulty, whereas suffering occurs easily. Only through suffering is there release from the cycle of existence. Therefore, mind, be strong!

13. The devotees of Durga and the people of Karnata needlessly endure the pain of burns, cuts, and the like. Why then am I timid when my aim is liberation?

14. There is nothing whatsoever that remains difficult as one gets used to it. Thus, through habituation with slight pain, even great pain becomes bearable.

15. Do you not consider the pain of bugs, gadflies, and mosquitoes, of thirst and hunger, and the irritation of a serious rash and the like as insignificant?

16. Cold, heat, rain, wind, traveling, illness, captivity, and beatings should not induce a sense of fragility. Otherwise, the distress becomes greater.

17. Some, seeing their own blood, show extraordinary valor, while some faint even at the sight of others' blood.

18. That comes from mental fortitude or from timidity. Therefore, one should become invincible to suffering, and surmount pain.

19. Not even in suffering should a wise person disrupt his mental serenity, for the battle is with the mental afflictions; and in battle pain is easily obtained.

20. Those who conquer the enemy while receiving the enemies' blows on the chest are the victorious heroes. The rest just kill the dead.

21. Suffering has another quality since arrogance diminishes because of despair, and one feels compassion for beings in the cycle of existence, fear of sin, and a yearning for the Jina.

22. I am not angered at bile and the like even though they cause great suffering. Why be angry at sentient beings, who are also provoked to anger by conditions?

23. Just as sharp pain arises although one does not desire it, so anger forcibly arises although one does not desire it.

24. A person does not intentionally become angry, thinking, "I shall get angry," nor does anger originate, thinking, "I shall arise."

25. All offenses and vices of various kinds arise under the influence of conditions, and they do not arise independently.

26. An assemblage of conditions does not have the intention, "I shall produce," nor does that which is produced have the intention, "I shall be produced."

27. That which is regarded as the Primal Substance and that which is construed as the Self do not originate, thinking, "I shall come into being."

28. Since it has not arisen, how could it wish to come into existence?

29. If the permanent Self is not sentient, it is obviously inactive like space. Even in conjunction with conditions, what activity does the immutable have?

30. What is the use of action to the Self which at the time of action is the same as it was before? If the relationship is that it has action, then which of the two is the cause of the other?<sup>1</sup>

31. Thus, everything is dependent on something else, and even that on which something is dependent is not autonomous. Hence, why would one get angry at things that are inactive, like apparitions?

32. [*Qualm:*]Averting anger is inappropriate, for who averts what?

[*Response:*]That is appropriate, because it is a state of dependent origination and is considered to be the cessation of suffering.

33. Therefore, upon seeing a friend or an enemy committing a wrong deed, one should reflect, "Such are his conditions," and be at ease.

34. If all beings would find fulfillment according to their own wishes, then no one would suffer, for no one wishes to suffer.

35. People hurt themselves with thorns and the like out of negligence, with fasting and so on out of anger, and by desiring to obtain inaccessible women and so forth.

36. Some kill themselves by hanging, by jumping from cliffs, by eating poison or unwholesome substances, and by non-virtuous conduct.

37. When under the influence of mental afflictions, they kill even their own dear selves in this way; then how could they have restraint toward the bodies of others?

38. If you do not even have compassion toward those who, intoxicated by mental afflictions, commit suicide, then why does anger arise?

39. If inflicting harm on others is the nature of the foolish, then my anger toward them is as inappropriate as it would be toward fire, which has the nature of burning.

40. If this fault is adventitious and if sentient beings are good by nature, then anger toward them is inappropriate as it would be toward pungent smoke in the sky.

41. Disregarding the principal cause, such as a stick and the like, if I become angry with the one who impels it, then it is better if I hate hatred, because that person is also impelled by hatred.

42. In the past, I too have inflicted such pain on sentient beings; therefore, I, who have caused harm to sentient beings, deserve that in return.

43. Both his weapon and my body are causes of suffering. He has obtained a weapon, and I have obtained a body. With what should I be angry?

44. Blinded by craving, I have obtained this boil that appears as a human body, which cannot bear to be touched. When there is pain, with whom should one be angry?

45. I do not desire suffering; yet, fool that I am, I desire the cause of suffering. When suffering emerges due to my own fault, why should I be angry with anyone else?

46. Just as the forest of razor-leaves and the birds of hell are brought into existence by my actions, so is this. With whom should I be angry?

47. Those who hurt me are impelled by my actions, as a result of which they will go to the infernal realms. Surely, it is I alone who have ruined them.

48. On account of them, many vices of mine diminish through forbearance. On account of me, they enter the infernal realms with long-lasting agonies.

49. It is I alone who harm them, and they are my benefactors. Wicked mind, why do you misconstrue this and become angry?

50. If there is virtue in my intention, I will not enter the infernal realms. If I protect myself, what will happen to them here?

51. If I were to retaliate, they would not be protected and my conduct would be impaired. Because of that, those in anguish would be lost.

52. Because of its immateriality, the mind can never be harmed by anyone. However, due to its attachment to the body, the mind is tormented by suffering.

53. Neither contempt, abusive speech, nor disgrace harms the body. Why then, mind, do you become angry?

54. Will the unkindness of others toward me devour me in this life or another, that I am so averse to it?

55. If I am averse to it because it hinders my material gain, my acquisitions will vanish in this life, but my sin will surely remain.

56. It is better that I die today than have a long, corrupt life. For even after living a long time, I shall have the suffering of death.



57. One person wakes up after enjoying a hundred years of pleasure in sleep, and another person wakes up after being happy for a moment.

58. Does happiness return to either once they have awakened? It is the same at the time of death for one who lives a long time and for one who lives a short time.

59. Even though I have acquired many possessions and have enjoyed pleasures for a long time, I shall depart empty-handed and naked as if I had been robbed.

60. What if I destroy vice and perform virtue while living off my acquisitions? Do vice and the destruction of virtue not occur for one who gets angry on account of material gains?

61. If the meaning of my life vanishes, then what is the point of a life that creates only non-virtue?

62. If you think that your hatred toward one who disparages you is because he drives away sentient beings, why does your anger not arise also when others are defamed in the same way?

63. You have patience toward those who are unkind because their ungracious behavior is directed toward someone else, but you do not have patience toward one who disparages you when he is subject to the arising of mental afflictions.

64. My hatred toward those who revile and violate images, *stupas*, and the sublime Dharma is wrong, because the Buddhas and the like are free of distress.

65. As in the preceding case, one should ward off anger toward those who injure spiritual mentors, relatives, and friends, by seeing this as arising from conditions.

66. Harm is certainly inflicted on beings either by sentient beings or non-sentient things. This distress is felt in a sentient being, so endure that pain.

67. Some do wrong out of delusion, while others, being deluded, become angry. Among them, whom do we call innocent, and whom do we call guilty?

68. Why did I previously act in such a way that now I am harmed by others? All are subject to their actions. Who am I to alter this?

69. Realizing this, I shall strive for virtues in such a way that all will have loving thoughts toward each other.

70. When fire spreads from one burning house to another, one should bundle up the straw and the like, take it out, and discard it.

71. Likewise, when the mind burns with the fire of hatred due to attachment, one should immediately cast it aside because of the fear of burning the body of merit.

72. If one who is to be executed has a hand amputated and is released, is this unfortunate? If a person is freed from hell by human suffering, is this unfortunate?

73. If one is unable to endure even this slight suffering of the present, then why does one not ward off anger which is the cause of pain in hell?

74. Thus, solely due to anger I have brought myself into hells thousands of times, and I have not brought about benefit for myself or others.

75. But this suffering is not of that kind, and it will bring about great benefit. Only delight in suffering that eliminates the suffering of the world is appropriate here.

76. If others find pleasure and joy in praising the abundance of someone's good qualities, why, mind, do you not praise it and delight in this way, too?

77. This joy from your rejoicing is a blameless source of happiness. It is not prohibited by the virtuous ones, and it is the most excellent way to attract others.

78. If you do not like it, thinking that it is a pleasure for that person only, then if you were to stop giving wages and the like, your seen and unseen reward would be destroyed.

79. When your own good qualities are being praised, you want others to rejoice as well. When good qualities of someone else are being praised, you do not want happiness even for yourself.

80. Upon generating the Spirit of Awakening out of the desire for the happiness of all sentient beings, why are you angry at sentient beings now that they have found happiness themselves?

81. If you desire sentient beings' Buddhahood, which is worshiped in the three worlds, then why are you burned up when you see them slightly honored?

82. One who nurtures a person whom you should nurture is making you a gift. Upon finding a person who supports your family, are you not delighted, but angry?

83. What does one who wishes Awakening for sentient beings not wish for them? How can one who becomes angry at others' prosperity have the Spirit of Awakening?

84. If someone does not receive that gift and if it remains in the house of the benefactor, then you do not have it anyway. So what use is it to you, whether it is given away or not?

85. Why would you have him ward off merits, kind people, and his own good qualities? Let him not accept when he is being given something? Say, at what are you angry?

86. Not only do you not repent for sins you have committed, but you also wish to compete with others who have performed virtues.

87. If something unpleasant happens to your enemy, would your satisfaction make it happen again? It would not happen merely due to your desire, without a cause.

88. Even if it is brought about by your desire, would you find happiness in his suffering? Even if there were advantage in it for you, what other disadvantage would come out of it?

89. For this horrible fishhook is cast by the fishermen, the mental afflictions, from whom the guardians of hells will buy you and will stew you in infernal cauldrons.

90. Praise, fame, and honor are not conducive to my merit, long life, strength, health, or physical well-being.

91. The wise person who knows what is best for himself would find benefit in these. One desiring mental happiness would pursue drinking, gambling, and the like.

92. For the sake of fame, some sacrifice their wealth and even kill themselves. Can words be eaten? And when one dies, who feels that pleasure?

93. At the loss of praise and fame, my own mind appears to me just like a child who wails in distress when its sand castle is destroyed.

94. Since a word is not sentient, it cannot praise me. But knowing that someone likes me is a cause of my delight.

95. Whether it is for someone else or for me, what good to me is the affection of another? That joy of affection belongs only to that person. Not even a tiny fraction of that belongs to me.

96. If I take pleasure in that person's pleasure, then I should take it in every single case. Why am I unhappy when others are made happy through their favor for someone else?

97. Therefore, it is because I am being praised that pleasure arises in me. But due to such absurdity, this is nothing more than the behavior of a child.

98. Praise and so forth obliterate my peace and disillusionment with the cycle of existence. They stir up jealousy toward gifted people, and anger at their success.

99. Therefore, are those conspiring to destroy my reputation and so forth not protecting me from falling into hell?

100. The bondage of acquisition and honor is unfitting for me who seeks liberation. How can I hate those who are freeing me from bondage?

101. How can I hate those who, as if due to the Buddha's blessing, block the gate as I seek to enter suffering?

102. It is wrong to feel anger toward someone, thinking that person impedes my merit. As there is no austerity equal to patience, shall I not abide in that?

103. If on account of my own fault I do not practice patience here, then I myself have created an obstacle when grounds for merit have been presented.

104. If one thing does not exist without another, and does exist when the other is present, then that other thing is its cause. How can that be called a hindrance?

105. For a supplicant is not a hindrance to generosity at the time of almsgiving; and when a person who bestows an ordination arrives, he is not called a hindrance to the ordination.

106. Beggars are easy to meet in the world, but malefactors are difficult to find, for no one will wrong me when I do no wrong.

107. Therefore, since my adversary assists me in my Bodhisattva way of life, I should long for him like a treasure discovered in the house and acquired without effort.

108. Thus, he and I have obtained this fruit of patience. It should be given to him first, for patience is caused by him.

109. If an adversary does not deserve respect because his intention was not that I accomplish patience, then why is the sublime Dharma honored? It too has no intention to be a cause of that achievement.

110. If an adversary is not respected because his intention is to cause harm, then for what other reason would I have patience toward him, if he is like a physician who is intent on my well-being?

111. Thus, patience arises only in dependence on that malicious intention, so he alone is a cause of my patience. I should respect him just like the sublime Dharma.

112. The Sage has declared that the field of sentient beings is the field of the Jinas, because many have reached the highest fulfillment by honoring them.

113. As the attainment of the Buddha's qualities is equally due to sentient beings and to the Jinas, how is it that I do not respect sentient beings as I do the Jinas?

114. Their greatness is not in terms of their intention but in terms of the result itself. The greatness of sentient beings is comparable to that, so they are equal.

115. A friendly disposition, which is honorable, is the very greatness of sentient beings. The merit due to faith in the Buddhas is the very greatness of the Buddhas.

116. Therefore, sentient beings are equal to the Jinas in their share in the acquisition of the qualities of the Buddha; but none of them are equal to the Buddhas, who are oceans of good qualities with endless portions.

117. If even a minute good quality of those who are a unique collection of the essence of good qualities is found in someone, not even the three worlds would be enough to honor that one.

118. Sentient beings have the best portion of emerging qualities of a Buddha. One should honor sentient beings in accordance with that share.<sup>176</sup>

119. Apart from respecting sentient beings, what other repayment to true friends, the immeasurable benefactors, is possible?

120. One should render only service to those for whose sake they cut apart their bodies and enter the Avici hell. Therefore, one should treat people kindly even though they inflict great harm.

121. Why do I generate pride and not act like a servant toward those masters for whose sake my Lords have no regard for their own selves?

122. By pleasing those in whose happiness the Lords of Sages find delight and in whose pain they experience grief, all the Lords of Sages are gratified; and to wrong them is to wrong the Sages.

123. Just as there is no mental pleasure in all sensual gratification whatsoever when one's body is on fire, likewise there is no way for the Compassionate Ones to be happy when sentient beings are in pain.

124. Therefore, whatever pain I have brought to all those of great compassion by harming sentient beings, that sin I now confess. May the Sages forgive that which has aggrieved them.

125. In order to please the Tathagatas, today with my entire being I place myself in the service of the world. Let streams of people step on my head and strike me down. May the Protector of the World be pleased.

126. There is no doubt whatsoever that those Compassionate Beings regard all beings as themselves. Are they not seen as the Protectors in the form of sentient beings? Why then is there disrespect for them?

127. This alone is pleasing to the Tathagatas. This alone is the accomplishment of one's own goal. This alone removes the suffering of the world. Therefore, let this alone be my resolve.

128. When some king's man tyrannizes the populace, the farsighted among them cannot retaliate,

129. Because that man is not alone and his power is the king's power. So one should not disparage any weak person who has done wrong,

130. Since his power is the guardians of hell and the Compassionate Ones. Therefore, one should please sentient beings, just as a servant would a hot-tempered king.

131. What could an angry king do that would equal the anguish of hell, experienced as a result of inflicting mental pain on sentient beings?

132. What could a gratified king give that would equal Buddhahood, experienced as a result of delighting sentient beings?

133. Let alone future Buddhahood, do you not see that in this life, fortune, fame, and happiness ensue from pleasing sentient beings?

134. While transmigrating, a patient person attains beauty, health, charisma, long life, and the abundant joy of a Cakravarti.



## Chapter Seven - The Perfection of Zeal

1. Thus, one who has patience should cultivate zeal, because Awakening is established with zeal, and there is no merit without zeal, just as there is no movement without wind.
2. What is zeal? It is enthusiasm for virtue. What is said to be its antithesis? It is spiritual sloth, clinging to the reprehensible, apathy, and self-contempt.
3. Spiritual sloth arises from indolence, indulging in pleasures, sleep, and craving for lounging around due to one's apathy toward the miseries of the cycle of existence.
4. Scented out by the hunters, the mental afflictions, you have entered the snare of rebirth. Why do you not recognize even now that you are in the mouth of death?
5. You do not see that those of your own kind are gradually being killed. You even fall asleep like a buffalo among butchers.
6. When Yama watches you and your path is blocked on all sides, how can you enjoy eating, and how can you sleep and have sexual intercourse?
7. Since death will come swiftly, with its implements prepared, what will you do then even if you have abandoned spiritual sloth at this wrong time?
8. Thinking: "I have not achieved this. I have just started this, but it remains half-done. Death has suddenly arrived. Oh, I am wretched,"
9. Seeing despondent relatives with their eyes swollen and red, with tears on their faces from the impact of their grief and the faces of the messengers of Yama,
10. Tormented by the recollection of your own vices, hearing the sounds of hell, and befouling your body with excrement out of fear, what will you do when you are so terrified?

11. Realizing "I am like a live fish," your fear is appropriate now. How much more when you have committed vices and face the intense suffering of hell?
12. So, delicate one, you burn even when touched by hot water. Upon performing deeds leading to hell, how will you remain at ease?
13. You expect results with no effort. So delicate you are and in so much pain. While in the clutches of death, you act like an immortal. Hey, miserable one, you are destroying yourself!
14. Upon finding the boat of human birth now, cross the great river of suffering. O fool, there is no time for sleep, for this boat is hard to catch again.
15. Forsaking the supreme joy of Dharma, which is an endless stream of joy, how can you delight in frivolity and jokes, which are two causes of suffering?
16. The absence of apathy, the array of abilities such as prudence, self-control, equality between oneself and others, and exchange of oneself for others
17. Should be practiced without the discouragement of thinking, "How could I possibly attain Awakening?" For the truthspeaking Tathagata proclaimed this truth:
18. "Even those who were gadflies, mosquitoes, bees, and worms attained supreme Awakening, which is difficult to attain, through the power of their effort."
19. Human by birth and capable of knowing what is beneficial and what is not, why could I not attain Awakening as long as I do not forsake the guidance of the Omniscient One?
20. If I fear, thinking, "I shall have to sacrifice my arms, legs, and the like," I may confuse the important with the insignificant due to my lack of discrimination.
21. For countless millions of eons I shall be cut, pierced, burned, and split open many times, but Awakening will not occur.

22. However, this limited suffering of mine, which yields perfect Awakening, is like the suffering of extraction when removing the pain of an embedded splinter.

23. All physicians cure with unpleasant treatments. Therefore, to destroy a multitude of pains, a slight one must be endured.

24. Although such treatment is customary, the Supreme Physician does not give it. He cures chronic diseases with gentle treatment.

25. At the beginning, the Guide prescribes giving vegetables and the like. One does it gradually so that later one can give away even one's own flesh.

26. When insight arises that one's own flesh is like a vegetable, then what difficulty is there in giving away one's flesh and bone?

27. On account of abandoning vices, one does not suffer, and on account of being wise, one does not become troubled in mind; for mental pain is due to false conceptions, and bodily pain is due to sinful actions.

28. The body is well on account of merit; and the mind is joyful on account of wisdom. What can afflict a compassionate one who stays in the cycle of existence for the sake of others?

29. Extinguishing previous vices and accumulating oceans of merit, owing to the power of the Spirit of Awakening alone, one moves ahead of the Sravakas.

30. Upon mounting the chariot of the Spirit of Awakening, which carries away all despondency and weariness, what sensible person would despair at progressing in this way from joy to joy?

31. The powers of aspiration, steadfastness, delight, and letting go are for the sake of accomplishing the benefit of sentient beings. Out of fear of suffering, one should generate that aspiration as one contemplates its blessings.

32. Uprooting its opposite in this way, one should strive to increase one's zeal with the powers of aspiration, self-confidence, delight, letting go, dedication, and determination.

33. I must eliminate immeasurable faults for myself and for others. While the eradication of every single fault may take myriads of eons,

34. There I do not see even a small fraction of a beginning of the elimination of faults. Why does my heart not burst open when I am to be allotted immeasurable suffering?

35. I must acquire many good qualities for myself and for others; otherwise, the cultivation of every single good quality may not take place in myriads of eons.

36. I have never trained in even a small fraction of good qualities. It is astonishing that this life, which I have somehow obtained, has been spent in vain.

37. I have not found joy in great festivals and offerings to the Blessed One. I have not paid my respect to the teaching, nor have I fulfilled the hopes of the poor.

38. I have not granted fearlessness to the frightened, nor have I comforted the distressed. I became a spear in the womb just for my mother to suffer.

39. Due to my former lack of aspiration for Dharma, such a disaster has befallen me now. Who would forsake the aspiration for Dharma?

40. The Sage declared that aspiration is a root of all virtues, and the root of that is constantly meditating on the results of the maturation of *karma*.

41. Miseries, depressions, various fears, and impediments to their desires befall those who do evil.

42. Wherever the heart's desire of those who perform virtue goes, there its own merits honor it with an offering of its results.

43. But wherever the desire for happiness of the evil-doers goes, there vices destroy it with weapons of sufferings.

44. On account of their virtues, the Children of the Sugata, who dwell in the hearts of spacious, fragrant, and cool lotuses, whose splendor is enhanced with the nourishment of the sweet voice of the Jina, and whose handsome bodies emerge from the lotuses blossomed by the rays of the Sage, are born in the presence of the Sugata.

45. On account of non-virtues, one cries out in distress, one's entire skin is ripped away by the agents of Yama, one's body is immersed into copper melted by the heat of fire, pieces of one's flesh are cut off by hundreds of strokes of blazing spears and swords, and one repeatedly falls on intensely heated iron grounds.

46. Therefore, one should nurture an aspiration for virtue, cultivating it with reverence. Once one has begun, one should cultivate self-confidence according to the method discussed in the Vajradhvajasutra.

47. After first examining one's means, one should either begin or not begin. Surely, it is better not to begin than to turn back once one has begun.

48. This habit continues even in another life; and due to that sin, suffering increases. Another opportunity for action is lost, and the task is not accomplished.

49. One should apply self-confidence to these three: actions, secondary mental afflictions, and ability. "I alone should do it" expresses self-confidence with regard to action.

50. This world overwhelmed by mental afflictions is incapable of accomplishing its own self-interest. Therefore, I must do it for them. I am not as incapable as the world is.

51. Why should someone else do inferior work while I stand by? If I do not do it because of pride, then it is better to let my pride be destroyed.

52. Even a crow behaves like a *garuda* when attacking a dead water snake. If my mind is weak, even a small adversity is troubling.

53. When one is made powerless by despondency, adversities are easily caused, but one who is uplifted and zealous is invincible even in the face of great adversities.

54. Therefore, with an unswerving mind, I shall bring disaster to adversity. For as long as I am conquered by adversities, my desire for victory over the three worlds is ludicrous.

55. I should overcome everything and not be overcome by anything. I should acquire this self-confidence, for I am a Child of the Lions, the Jinas.

56. Beings who are overcome by pride are wretched and not self-confident; they are under the power of the enemy, pride. A self-confident person does not succumb to the power of the enemy.

57. Led by pride to miserable states of existence, they are devoid of joy even in human life. They are slaves who eat others' morsels, stupid, ugly, and feeble.

58. They are despised everywhere, puffed up with pride, and miserable. If they are included among the self-confident, they are pitiable. Say, of what kind are they?

59. They are self-confident and victorious heroes who bear their self-confidence in order to conquer the enemy, pride. Upon killing that growing enemy, pride, they demonstrate the fruit of their victory to the world as they please.

60. Abiding amidst a multitude of mental afflictions, one should be vigorous in a thousand ways and unconquerable by the hosts of mental afflictions, like a lion by a herd of deer.

61. Even in great troubles, the eye does not perceive flavor. Likewise, upon encountering difficulty, one should not be overcome by mental afflictions.

62. One should diligently apply oneself to the action in which one engages. Intoxicated by that action, one should be of an insatiable mind, like one striving for the satisfaction of the result of a game.

63. An action is performed for the sake of happiness, and yet happiness may or may not occur. But how can one who delights in action itself be happy when inactive?

64. In the cycle of existence, there is no satisfaction in sensual desires, which are like honey on a razor's edge. How can there be satiation with the nectar of merits, which are sweet in their maturation and beneficial?

65. Therefore, even upon the completion of an action, one should immerse oneself in it again, just as an elephant, scorched by the midday sun, immediately approaches a lake.

66. And when one's strength begins to decline, one should quit so that one can re-engage later. When a task has been well completed, one should leave it with the desire for more and more.

67. One should ward off the blows of mental afflictions and severely attack them, as if engaged in a sword-combat with a trained enemy.

68. Just like one would quickly, fearfully pick up a dropped sword, so should one pick up the dropped sword of mindfulness, while bearing the hells in mind.

69. Just as poison spreads throughout the body once it has reached the blood, so does a fault spread throughout the mind once it has reached a vulnerable spot.

70. A practitioner should be like someone carrying a jar of oil while under the scrutiny of swordsmen, careful of stumbling out of fear of death.

71. Therefore, just as one quickly jumps up when a snake creeps onto one's lap, so should one swiftly counteract the advent of drowsiness and sloth.

72. At every single disgrace, one should burn with remorse and ponder: "How shall I act so that this does not happen to me again?"

73. One should seek for companionship or for an appointed task with this motive: "How may I practice mindfulness in these circumstances?"

74. Bringing to mind the teaching on conscientiousness, one should arouse oneself so that one is always prepared before encountering a task.

75. Just as cotton is swayed in the direction of the wind's coming and going, so should one surrender oneself to one's enthusiasm, and in this way one's supernormal powers will thrive.



## Chapter Eight - The Perfection of Meditation

1. Upon developing zeal in that way, one should stabilize the mind in meditative concentration, since a person whose mind is distracted lives between the fangs of mental afflictions.
2. With bodily and mental seclusion, distraction does not arise. Therefore, upon renouncing the world, one should renounce discursive thoughts.
3. On account of attachment and craving for gain and the like, one does not renounce the world. Thus, upon forsaking them, the wise should contemplate in this way.
4. Realizing that one who is well endowed with insight through quiescence eradicates mental afflictions, one should first seek quiescence. Quiescence is due to detachment toward the world and due to joy.
5. For what impermanent person, who will not see his loved ones again in thousands of births, is it appropriate to be attached to impermanent beings?
6. Failing to see them, one does not find joy nor does one abide in meditative concentration. Even upon seeing them, one does not become satisfied but is tormented by strong desire, just as before.
7. One does not perceive reality and loses disillusionment with the cycle of existence. One is consumed by that grief—desire for the company of the beloved.
8. Because of thinking of that person, life ever so swiftly passes in vain. Due to a transient entity, the eternal Dharma is lost.
9. One who acts in the same manner as foolish people definitely goes to a miserable state of existence. They do not like someone who is different. What is gained from association with fools?

10. One moment they are friends, and the next moment they are enemies. On an occasion for being pleased, they become angry. Ordinary people are difficult to gratify.

11. When given good advice, they become angry; and they turn me away from good advice. If they are not listened to, they become angry and go to a miserable state of existence.

12. They feel envy toward a superior, competitiveness with a peer, arrogance toward one who is inferior, conceit due to praise, and anger due to reproach. When could there be any benefit from a fool?

13. Between one fool and another, something non-virtuous is inevitable, such as glorification of one's own self, speaking ill of others, and conversation about the pleasures of the cycle of existence.

14. Thus, on account of one's association with someone else, one encounters adversity. I shall happily live alone with a nonafflicted mind.

15. One should flee far from a fool. One should gratify the encountered person with pleasantries, not with the intention of intimacy, but in the manner of a kind and impartial person.

16. Taking only what benefits Dharma, like a bee taking nectar from a flower, I shall live everywhere without acquaintance, as if I had not existed before.

17. A mortal who thinks, "I am rich and respected, and many like me," experiences fear of approaching death.

18. Wherever the mind, infatuated by pleasures, finds enjoyment, there a thousandfold suffering arises and falls to one's share.

19. Hence, the wise should not desire it. Fear arises from desire, yet it passes away by itself. Generate fortitude and look at it with indifference.

20. Many have become wealthy and many have become famous, but no one knows where they have gone with their wealth and fame.
21. If others despise me, why should I rejoice when praised? If others praise me, why should I be despondent when reviled?
22. If sentient beings of different dispositions have not been satisfied by the Jinas themselves, then how could they be by an ignorant person like myself? So, what is the point of attending to the world?
23. They revile a person without acquisitions and despise a person with acquisitions. How can those whose company is by nature suffering bring forth joy?
24. The Tathagatas have said that a fool is no one's friend, because the affection of a fool does not arise without self-interest.
25. Love due to self-interest is love for one's own sake, just as distress at the loss of possessions is occasioned by the loss of pleasures.
26. Trees do not revile nor can they be pleased with effort. When might I dwell with those whose company is a delight?
27. After dwelling in an empty temple, at the foot of a tree, or in caves, when shall I set forth, unconcerned and not looking back?
28. When shall I dwell in unclaimed and naturally spacious regions, wandering as I please and without a residence?
29. When shall I dwell fearlessly, without protecting my body, having a clay bowl as my only property and a garment useless to a thief?
30. When shall I go to the local charnel grounds and compare my own body, which has the nature of decay, with other corpses?

31. For this body of mine will also become so putrid that even the jackals will not come near it because of its stench.

32. If the co-emergent pieces of bones of this single body will fall apart, how much more so another person whom one holds dear?

33. A person is born alone and also dies alone. No one else has a share in one's agony. What is the use of loved ones who create hindrances?

34. Just as one who has undertaken a journey takes lodging, so does one who travels in the cycle of existence take lodging in a rebirth.

35. Until one is hoisted by four men and mourned by the world, one should retire to the forest.

36. Free of intimacy and free of conflict, one is in bodily solitude. One has already died to the world and does not grieve when dying.

37. No one brings one distress, attending one and grieving, nor are there any who distract one from the recollection of the Buddha and the like.

38. Therefore, I should always cultivate solitude, which is delightful, without difficulties, having a favorable outcome, and subduing all distractions.

39. Free from all other concerns and having a single-pointed mind, I shall apply myself to meditative concentration and to the subjugation of the mind.

40. For sensuous desires create calamities in this world and the next: through imprisonment, beating, and dismemberment in this world, and in hell and the like in the next.

41. She for whom you have supplicated male and female messengers many times and for whose sake you have not considered the cost of either vice nor disgrace,

42. Throwing yourself into danger and wasting your wealth, embracing her with the greatest pleasure—

43. She is nothing but bones, indifferent and impersonal. Why do you not resort to emancipation, fully embracing it to your heart's content?

44. Either you have seen that bashfully lowered face before as being lifted up with effort, or you have not seen it as it was covered by a veil.

45. Now, that face is revealed by vultures as if they are unable to bear your anxiousness. Look at it! Why are you fleeing away now?

46. Jealous one, why do you not protect what was guarded from the glances of others, as it is being eaten now?

47. Seeing this mass of flesh being eaten by vultures and others, should you worship others' food with wreaths of flowers, sandalwood paste, and ornaments?

48. You fear a skeleton that has been seen like this, even though it does not move. Why do you not fear it when it moves as if set in motion by some ghost?

49. Their saliva and excrement arise from the same food. Why then do you dislike excrement and like sucking saliva?

50. The enamored, deluded with regard to filth, do not delight in pillows stuffed with cotton and soft to the touch because they do not emit a foul odor.

51. You had this passion for it even when it was covered, so why do you dislike it when it is uncovered? If you have no use for it, why do you caress it when covered?

52. If you have no passion for the impure, why do you embrace someone else, who is a skeleton of bones tied by sinews and smeared with a mire of flesh?

53. You have plenty of filth yourself. Be satisfied with that alone. Voracious for feces! Forget another sack of muck!

54. You desire to look at it and touch it because you like its flesh. How can you desire flesh, which by nature is devoid of consciousness?

55. The mind that you desire cannot be seen or touched; and that which can be is not conscious. Why do you embrace it in vain?

56. It is not surprising that you do not look upon another person's body as composed of filth, but it is astonishing that you do not perceive your own body as comprised of filth.

57. Apart from the delicate, muck-arisen lotus, opening under the rays of the cloudless sun, what delight is there in the cage of filth for a mind addicted to filth?

58. If you do not desire to touch soil and the like because it is smeared with excrement, how can you desire to touch the body out of which it is excreted?

59. If you do not have passion for what is impure, why do you embrace someone else, who is a seed arisen from a field of filth and nourished by it?

60. You do not desire a dirty worm originating from filth because it is small, but you desire a body that consists of much filth and is also born from filth.

61. Not only do you not abhor your own filthiness, you, voracious for excrement, long for other vessels of filth!

62. Even the ground is considered impure when savory foods, such as camphor or boiled rice and condiments, are spat out or vomited from the mouth.

63. If you do not trust that this is filth even though it is obvious, look at other bodies too, repugnant and discarded in the charnel grounds.

64. Knowing that great fear arises when the skin is torn off, how can you have attraction to that same thing again?

65. Although applied to the body, this fragrance is from sandalwood and not from anything else. Why are you attracted to someone by the fragrance that belongs to something else?

66. If attraction does not arise due to a naturally foul smell, is that not good? Why do people take pleasure in what is worthless and anoint it with fragrance?

67. If it is sandalwood that is sweet-smelling, did it come from the body? Why is one attracted to someone because of a fragrance that belongs to something else?

68. If the naked body, containing the slime of filth, is frightening in its natural condition with its long hair and nails and stained yellowish teeth,

69. Why do you meticulously polish it like a weapon for suicide? The earth is crowded with insane people, diligent in deluding themselves.

70. Seeing a few corpses in a charnel ground, you are repelled, yet you delight in a village which is a charnel ground crowded with moving corpses.

71. Also, although this body is filth, it is not acquired without a price. For its sake there is exhaustion in earning it and there is agony in hells and the like.

72. A child is not able to earn money. When one is a youth, with what is one happy? The prime of one's life passes away in making a living. What can an old person do with sensual gratification?

73. Some debased sensualists, exhausted by a full day's work, come home in the evening and sleep like the dead.

74. Others are afflicted by the troubles of traveling abroad because of military expeditions. Although longing for their sons and wives, they do not see them for years on end.

75. Deluded by sensual desires, they sell themselves for that which they never acquire. Instead, their life is uselessly spent in labor for others.

76. The wives of those who have sold themselves and who always carry out commissions give birth at the feet of trees in the jungles and other inopportune places.

77. In order to make a livelihood, they enter war that endangers their lives, and they become servants for the sake of their self- respect. They are fools ridiculed for their sensual desires.

78. Some other sensualists are mutilated, fixed on a stake. They are seen being burned and slain with daggers.

79. Consider wealth as an unending misfortune because of the troubles of acquiring, protecting, and losing it. Those whose minds are attached to wealth on account of their distracted state have no opportunity for liberation from the suffering of mundane existence.

80. Thus, sensualists have much distress and little enjoyment, like a beast that has hold of a bit of grass while pulling a wagon.

81. For the sake of that bit of enjoyment, which is easily attainable even for an animal, an ill-fated one has destroyed this leisure and endowment, which is very difficult to find.

82. This exertion is constantly made for the sake of the body, which is definitely transient, insignificant, and falls into hells and the like.

83. With even a billionth part of that diligence, there can be Buddhahood. Sensualists have suffering greater than the suffering of the Path, but they have no Awakening.

84. After bringing to mind the anguish of hell and the like, neither a weapon, poison, fire, a precipice, nor enemies are comparable to sensual desires.

85. Fearing sensual desires in this way, one should generate delight in solitude and in deserted woodlands devoid of strife and annoyances.

86. The fortunate ones, caressed by silent and gentle forest breezes, pace on pleasant boulders, spacious like palaces, cooled by sandalwood-like moon rays, and ponder how to benefit others.



87. Dwelling here and there for as long as one likes, freed from the exhaustion of guarding one's possessions and free of care, one lives as one pleases in an empty dwelling, at the foot of a tree, or in a cave.

88. Living as one wishes, homeless, and not tied down by anyone, one savors the joy of contentment, which is difficult even for a king to find.

89. After meditating on the advantages of solitude in this and other ways, having one's discursive thoughts calmed, one should cultivate the Spirit of Awakening.

90. One should first earnestly meditate on the equality of oneself and others in this way: "All equally experience suffering and happiness, and I must protect them as I do myself."

91. Just as the body, which has many parts owing to its division into arms and so forth, should be protected as a whole, so should this entire world, which is differentiated and yet has the nature of the same suffering and happiness.

92. Although my suffering does not cause pain in other bodies, nevertheless that suffering is mine and is difficult to bear because of my attachment to myself.

93. Likewise, although I myself do not feel the suffering of another person, that suffering belongs to that person and is difficult [for him] to bear because of his attachment to himself.

94. I should eliminate the suffering of others because it is suffering, just like my own suffering. I should take care of others because they are sentient beings, just as I am a sentient being.

95. When happiness is equally dear to others and myself, then what is so special about me that I strive after happiness for myself alone?

96. When fear and suffering are equally abhorrent to others and myself, then what is so special about me that I protect myself but not others?

97. If I do not protect them because I am not afflicted by their suffering, why do I protect my body from the suffering of a future body, which is not my pain?

98. The assumption that "it is the same me even then" is false; because it is one person who has died and quite another who is born.

99. If one thinks that the suffering that belongs to someone is to be warded off by that person himself, then why does the hand protect the foot when the pain of the foot does not belong to the hand?

100. If one argues that even though it is inappropriate, it happens because of grasping onto a self, our response is: With all one's might, one should avoid that which is inappropriate, whether it belongs to oneself or to another.

101. The continuum of consciousness, like a series, and the aggregation of constituents, like an army and such, are unreal. Since one who experiences suffering does not exist, to whom will that suffering belong?

102. All sufferings are without an owner, because they are not different. They should be warded off simply because they are suffering. Why is any restriction made in this case?

103. Why should suffering be prevented? Because everyone agrees. If it must be warded off, then all of it must be warded off; and if not, then this goes for oneself as it does for everyone else.

104. [*Qualm:*] Much suffering comes from compassion, so why should one force it to arise? [*Response:*] After seeing the suffering of the world, how can this suffering from compassion be considered great?

105. If the suffering of many disappears because of the suffering of one, then a compassionate person should induce that suffering for his own sake and for the sake of others.

106. Therefore, Supuspacandra, although knowing the king's animosity, did not avoid his own suffering as a sacrifice for many people in misery.

107. Thus, those whose mind-streams are cultivated in meditation and who equally accept the suffering of others dive into the Avici hell like swans into a pool of lotuses.

108. They become oceans of joy when sentient beings are liberated. Have they not found fulfillment? What is the use of sterile liberation?

109. Thus, although working for the benefit of others, there is neither conceit nor dismay; and on account of the thirst for the single goal of benefiting others, there is no desire for the result of the maturation of one's *karma*.

110. Therefore, to the extent that I protect myself from disparagement, so shall I generate a spirit of protection and a spirit of compassion toward others.

111. Due to habituation, there is a sense that "I" exists in the drops of blood and semen that belong to others, even though the being in question does not exist.

112. Why do I not also consider another's body as myself in the same way, since the otherness of my own body is not difficult to determine?

113. Acknowledging oneself as fault-ridden and others as oceans of virtues, one should contemplate renouncing one's self-identity and accepting others.

114. Just as the hands and the like are cherished because they are members of the body, why are embodied beings not cherished in the same way, for they are the members of the world?

115. Just as the notion of a self with regard to one's own body, which has no personal existence, is due to habituation, will the identity of one's self with others not arise out of habituation in the same way?

116. Although working for the benefit of others in this way, there is neither conceit nor dismay. Even upon feeding oneself, expectation of a reward does not arise.

117. Therefore, just as you wish to protect yourself from pain, grief, and the like, so may you cultivate a spirit of protection and a spirit of compassion toward the world.

118. Therefore the protector Avalokita empowered his own name to remove even one's fear arising from timidity in front of an audience.

119. One should not turn away from difficulty, since owing to the power of habituation, one may have no pleasure in the absence of something that one previously feared to hear mentioned.

120. One who wishes to protect oneself and others quickly should practice exchanging oneself for others, which is a great mystery.

121. If even at a small danger fear arises on account of great attachment to oneself, why would one not abhor that self like a terrifying enemy?

122. One who kills birds, fish, and deer and sets up an ambush with the desire to quell illness, thirst, and hunger,

123. One who kills one's parents and steals the property of the Three Jewels for the sake of profit and respect, will become fuel in the Avici hell.

124. What wise person would desire, protect, and venerate such a self? Who would not see it as an enemy and who would respect it?

125. If out of concern for oneself one thinks: "If I give it away, what shall I enjoy?" this is a fiendish state. If out of concern for others one thinks: "If I enjoy it, what shall I give away?" this is a divine state.

126. Upon harming another for one's own sake, one is burnt in hells and the like; but upon afflicting oneself for the sake of others, one has success in everything.

127. The desire for self-aggrandizement leads to a miserable state of existence, low status, and stupidity. By transferring that same desire to someone else, one obtains a fortunate state of existence, respect, and wisdom.

128. By ordering another around for one's own sake, one experiences the position of a servant and the like; but by ordering oneself around for the sake of others, one experiences the position of a master and the like.

129. All those who are unhappy in the world are so as a result of their desire for their own happiness. All those who are happy in the world are so as a result of their desire for the happiness of others.

130. Enough of much talk! Note the difference between the fool who seeks his own benefit and the sage who works for the benefit of others.

131. One who does not exchange his own happiness for the suffering of others surely does not achieve Buddhahood. How could one find happiness even in the cycle of existence?

132. Not to mention the next life, even in this life, a desired goal of a servant who does not do his work and of a master who does not pay out the wages cannot be accomplished.

133. Forsaking the generation of mutual happiness and the felicity of present and future happiness, deluded people take on tremendous suffering because of harming one another.

134. If the whole range of adversities, sufferings, and fears in the world arises from grasping onto the self, what use is this grasping to me?

135. Without forsaking one's own self, one cannot avoid suffering, just as without avoiding fire one cannot avoid being burned.

136. Therefore, in order to alleviate my own suffering and to alleviate the suffering of others, I give myself up to others and I accept others as my own self.

137. O mind, make this resolve: "I am bound to others." From now on you must not be concerned with anything but the welfare of all sentient beings.

138. It is inappropriate to seek one's own welfare with the eyes and so on that are dedicated to others. It is inappropriate to pour one's own benefit with hands that are dedicated to others.

139. Therefore, becoming subservient to sentient beings and snatching away whatever you see on this body, use it for the wellbeing of others.

140. Placing your own identity in inferior ones and placing the identity of others in your own self, cultivate envy and pride with the mind free of discursive thoughts.

141. He is respected, not I. I am not wealthy as he is. He is praised, while I am despised. I am unhappy, while he is happy.

142. I do chores while he lives at ease. It seems he is great in the world, while I am debased, lacking good qualities.

143. What can one do without good qualities? Every person is endowed with good qualities. There are those with regard to whom I am inferior, and there are those with regard to whom I am superior.

144. Due to the power of mental afflictions, the degeneration of my views and ethical discipline is not under my control. I must be cured as far as possible. I even accept the pain.

145. If he cannot cure me, why does he disdain me? What use are his good qualities to me when he is one who has good qualities?

146. He has no compassion for beings who dwell in the jaws of the beast of prey of miserable states of existence. Moreover, out of pride in his qualities, he desires to surpass the wise.

147. Seeing himself as being equal to others, in order to enhance his own superiority, he will obtain wealth and respect for himself even by means of discord.

148. Were my good qualities to become apparent to everyone in the world, then no one would even hear of his good qualities.

149. Were my faults to be concealed, there would be honor for me and not for him. Today, I have easily acquired possessions. I am honored while he is not.

150. Delighted, we shall watch him as he is finally being ill-treated, ridiculed, and reviled from all sides.

151. Also, it seems this wretched one is competing with me. Does he have this much learning, wisdom, beauty, noble ancestry, and wealth?

152. Hearing my own good qualities being praised everywhere in this way, thrilled, with my hair standing on end, I shall enjoy the delight of happiness.

153. Even though he has wealth, we should forcibly seize it from him and give him mere sustenance if he works for us.

154. We should deprive him of happiness and always yoke him to our anguish. We all have been afflicted in the cycle of existence hundreds of times by him.

155. Countless eons have passed away while you sought your own benefit. With this great toil you have gained only suffering.

156. At my request, apply yourself in this way right now without hesitation. Later you will see the advantages of this, for the words of the Sage are true.

157. If you had carried out this task earlier, this state deprived of the perfection and bliss of the Buddha would not have occurred.

158. Therefore, just as you formed a sense of self-identity with regard to the drops of blood and semen of others, contemplate others in the same way.

159. Living as one who belongs to others and snatching away whatever you see on this body, practice what is beneficial for others.

160. Arouse envy toward your own self in this way: I am well while the other is miserable; the other is lowly while I am exalted; the other works while I do not.

161. Deprive yourself of happiness and expose yourself to the suffering of others. Examine your pretense in this way: "What do I do at what time?"

162. Take the mistake made by another on your head, and disclose even a trivial mistake of yours to the Great Sage.

163. Cover up your own fame with accounts of surpassing glory of others, and drive yourself, like a despised slave, into works for sentient beings.

164. This one should not be praised for a trace of an adventitious good quality, for he is full of faults. Act so that no one may know of your good qualities.

165. In brief, whatever offense you have committed toward others for your own benefit, let it descend on yourself for the benefit of sentient beings

166. This one should not be encouraged to be abusive, but should be established in the behavior of a young bride, modest, meek, and restrained.

167. Act in this way! Remain in this way! You should not do this! You should be subjugated and subdued in this way if you disobey.

168. O mind, if you do not do this even when you are being told, then I shall subjugate you alone, for all faults dwell in you.

169. Where will you go? I can see you, and I shall annihilate all your vanities. That was another, earlier time when I was ruined by you.

170. Now give up this hope: "Still, I have my own self-interest"! Unconcerned as you are with much distress, I have sold you to others.

171. If I do not joyfully offer you to sentient beings, you will undoubtedly deliver me to the guardians of hell.



172. Handing me over in that way many times, you have tormented me for a long time. Remembering those grudges, I shall destroy you, the servant of your own self-interest.

173. If you are pleased with yourself, you should take no pleasure in yourself. If you need protection, it is inappropriate to protect yourself.

174. The more this body is pampered, the more fragile it becomes and the more it degenerates.

175. When it has degenerated in this way, not even this earth can completely fulfill its desire. Who will then satisfy its desire?

176. For one who desires the impossible, mental affliction and disappointment arise; but for one who is free of expectations, there is unblemished prosperity.

177. Therefore, free rein should not be given to the growth of bodily desires. It is truly good when one does not take something that one wants.

178. This awful, impure form has its end in ashes and stillness, moved only by another. Why do I grasp onto it as mine?

179. Of what use is this contrivance to me, whether it is dead or alive? What difference is there between this and a clump of soil and the like? Alas, you are not eliminating the grasping onto the

180. By favoring the body, one uselessly accumulates suffering. Of what use is anger or love to something equal to a piece of wood?

181. Whether it is nurtured by me or eaten by vultures, it feels neither affection nor aversion, so why am I fond of it?

182. If the body, which has no anger due to abuse nor satisfaction due to praise, is unconscious, then for whom am I exerting myself?

183. Those who like this body are said to be my friends. They all like their own bodies, too, so why do I not like them?

184. Therefore, with indifference I have given up my body for the benefit of the world. Hence, although it has many faults, I keep it as an instrument for that task.

185. So enough of worldly conduct! Recalling the teaching on conscientiousness and warding off drowsiness and lethargy, I shall follow the wise.

186. Therefore, withdrawing the mind from evil ways, I shall always concentrate it on its own meditative object to eliminate obscurations.

## Chapter Nine - Wisdom

1.

All these branches of the Doctrine  
The Enlightened Sage expounded for the sake of wisdom.  
Therefore they must cultivate this wisdom  
Who wish to have an end of suffering.

2.

Relative and ultimate,  
These the two truths are declared to be.  
The ultimate is not within the reach of intellect,  
For intellect is said to be the relative.

3.

In light of this, within the world, two kinds of people are observed:  
Those with yogic insight and the common run of people.  
In this regard, the views of ordinary folk  
Are undermined by yogis who themselves are in the world

4.

(Within whose ranks  
The lower, in degrees of insight, are confuted by the higher)  
By means of the examples that the yogis and the worldly both accept.  
And for the sake of the result, analysis is left aside.

5.

When ordinary folk perceive phenomena,  
They look on them as real, and not illusory.  
This, then, is the subject of debate  
Where ordinary and yogis differ.

6.

Forms and so forth, which we all perceive,  
Exist by general acclaim but not by valid reasoning.  
They're false just like, for instance, unclean things  
Regarded in the common view as pure.

7.

But that he might instruct the worldly,  
Our Protector spoke of “things.”  
But these in truth lack even momentariness.  
Now if you say it’s wrong to claim the momentary as relative,

8.

There is no fault. For momentariness  
Is relative for yogis, but for worldly beings, ultimate.  
Were it otherwise, the common view  
Could fault the yogic insight into corporal impurity.

9.

“Through a Buddha, who is but illusion, how does merit spring?”  
As if the Buddha were existing truly.  
“But,” you ask, “if beings are like illusions,  
How, when dying, can they take rebirth?”

10.

As long as the conditions are assembled,  
Illusions, likewise, will persist and manifest.  
Why, through simply being more protracted,  
Should sentient beings be regarded as more real?

11.

If one kills or harms the magical illusion of a man,  
There is no mind in such a thing and therefore there’s no sin.  
But beings do indeed have mirage-like minds;  
Sin and merit will, in consequence, arise.

12.

There is no power in things like spells,  
So mirage-like minds do not occur through them.  
Illusions spring from various causes;  
Thus illusions are of different kinds.

13.

A single cause for everything  
There never was!  
“If ultimately, beings are in nirvāṇa,” you will say,

“But relatively circle in saṃsāra,

14.

“Even Buddhahood reverts to the saṃsāric state.  
So why,” you ask, “pursue the Bodhisattva path?”  
As long as there’s no cutting of the causal stream,  
There is no halting even of illusory displays.

15.

But when the causal stream is severed,  
Even relative phenomena do not appear.  
“If even that which is deceived does not exist,  
What is it,” you will ask, “that sees illusion?”

16.

But if, for you, these same illusions have no being,  
What, indeed, is there to be perceived?  
“But objects have another mode of being,” you will say,  
“That very mode is but the mind itself.”

17.

But if the mirage is the mind itself,  
What is then perceived by what?  
The Guardian of the World himself has said  
That mind cannot be seen by mind.

18.

In just the same way, he has said,  
The sword’s edge cannot cut the sword.  
“But,” you say, “it’s like the flame  
That perfectly illuminates itself.”

19.

The flame, in fact, can never light itself.  
And why? Because the darkness never dims it!  
“The blueness of a thing by nature blue,” you say,  
“Depends, unlike a crystal, upon nothing else.

20.

“Likewise some perceptions  
Come from other things, while some do not.”  
But something that’s by nature blue has never of itself imposed  
A blueness on its non-blue self.

21.

The phrase “The lamp illuminates itself”  
The mind can know and formulate.  
But what is there to know and say  
That “mind is self-illuminating?”

22.

The mind, indeed, is never seen by anything.  
And therefore, whether it can know, or cannot know, itself,  
Is like the beauty of a barren woman’s daughter:  
Something that it’s pointless to discuss.

23.

“But if,” you ask, “the mind is not self-knowing,  
How does it remember what it knew?”  
We say that, like the poison of the water rat,  
It’s through the link with things experienced that memory occurs.

24.

“In certain cases,” you will say, “the mind  
Can see the minds of others, how then not itself?”  
But through the application of a magic balm,  
The eye may see the treasure, but the salve it does not see.

25.

It’s not indeed our purpose to disprove  
Experiences of sight or sound or knowing.  
Our aim is here to undermine the cause of sorrow:  
The thought that such phenomena have true existence.

26.

“Illusions are not other than the mind,” you say,  
And yet you don’t consider them the same.  
How could they not be different if the mind is real?

And how can mind be real if you deny a difference?

27.

Although it is unreal, a mirage can be seen;  
And that which sees is just the same.

“But saṃsāra must be based on something real,” you say,  
“Or else it is like empty space.”

28.

But how could the unreal be causally effective,  
Even if it rests on something real?  
This mind of yours is isolated and alone,  
Alone, in solitude, and unaccompanied.

29.

If the mind indeed is free of objects,  
All beings must be Buddhas, Thus-Gone and enlightened.  
And so, what purpose can there be  
In saying thus, that there is “Only Mind”?

30.

“Even if we know that all is like illusion,  
How,” you ask, “will this dispel afflictive passion?  
Magicians may indeed themselves desire  
The mirage-women they themselves create.”

31.

The reason is they have not rid themselves  
Of habits of desiring objects of perception;  
And when they gaze upon such things,  
Their aptitude for emptiness is weak indeed.

32.

By training in this aptitude for emptiness,  
The habit to perceive real things will be relinquished.  
By training in the thought “There isn’t anything,”  
This view itself will also be abandoned.

33.

“There is nothing”—when this is asserted,  
No thing is there to be examined.  
How can a “nothing,” wholly unsupported,  
Rest before the mind as something present?

34.

When something and its nonexistence  
Both are absent from before the mind,  
No other option does the latter have:  
It comes to perfect rest, from concepts free.

35.

As the wishing jewel and tree of miracles  
Fulfill and satisfy all hopes and wishes,  
Likewise, through their prayers for those who might be trained,  
The physical appearance of the Conquerors occurs.

36.

The healing shrine of the garuḍa,  
Even when its builder was long dead,  
Continued even ages thence  
To remedy and soothe all plagues and venom.

37.

Likewise having gained the “shrine of victory”  
In accordance with their deeds for sake of Buddhahood,  
Though Bodhisattvas pass beyond all grief, They yet can satisfy all ends.

38.

“But how,” you ask, “can offerings made  
To beings freed from all discursiveness give fruit?”  
It’s said that whether Buddhas live or pass beyond,  
The offerings made to them are equal in their merit.

39.

Whether you assert them in the ultimate or relative,  
Merit, so the scriptures say, arises,  
Just as there will be results  
When Buddhas are considered truly real.



40.

“We’re free,” you say, “through seeing the (Four) Truths—  
What use is it to us, this view of emptiness?”  
But as the scriptures have themselves proclaimed,  
Without this path there can be no enlightenment.

41.

You say the Mahāyāna has no certainty.  
But how do you substantiate your own tradition?  
“Because it is accepted by both parties,” you will say.  
But at the outset, you yourself lacked proof!

42.

The reasons why you trust in your tradition  
May likewise be applied to Mahāyāna.  
Moreover, if accord between two parties shows the truth,  
The Vedas and the rest are also true.

43.

“Mahāyāna is at fault,” you say, “because it is contested.”  
But Buddhist texts are questioned by extremists,  
While Buddhists also vie among themselves;  
And so your own tradition you must now abandon.

44.

The true monk is the root of Dharma,  
And to be a monk is difficult indeed.  
It’s hard for minds enmeshed in thoughts  
To pass beyond the bonds of suffering.

45.

You say there’s liberation in the instant  
That defilements are entirely forsaken.  
Yet those who from defilements are set free  
Continue to display the influence of karma.

46.

“Only for a while,” you say. “For it is certain  
That the causes of rebirth, their cravings, are no more.”  
They have no craving, granted, through defilement,  
But like their ignorance, why should they not have craving undefiled?

47.

This craving is produced by virtue of sensation,  
And sensation, this they surely have.  
Concepts linger still within their minds;  
And it is to these concepts that they cling.

48.

The mind that has not realized voidness,  
May be halted, but will once again arise,  
Just as from a non-perceptual absorption.  
Therefore one must train in emptiness.

49.

If all the words recorded in the sūtras  
You admit to be the Buddha’s perfect speech,  
Why don’t you now accept the greater part of Mahāyāna,  
With which your sūtras are in perfect harmony?<sup>109</sup>

50.

If due to just a single jarring element,  
The whole is held to be at fault,  
Why should a single sūtra in agreement with your texts  
Not vindicate the rest as Buddha’s teaching?

51.

Mahākāshyapa<sup>110</sup> himself and others  
Could not sound the depths of such a teaching.  
Who will therefore say that they’re to be rejected  
Just because they are not grasped by you?

52.

To linger and abide within saṃsāra,  
Freed from every craving and from every fear,  
In order to achieve the good of those who ignorantly suffer:

Such is the fruit that emptiness will bear.

53.

Therefore it is incorrect  
To find fault with this view of emptiness.  
And so, with every doubt abandoned,  
We should meditate on it!

54.

Afflictive passion and the veil upon cognition—  
The cure for their obscurity is emptiness.  
How then shall they not meditate on this  
Who wish for swift attainment of omniscience?

55.

Whatever is the source of suffering,  
Let that be the object of our fear.  
But voidness will allay our every grief,  
How could it be for us a thing of dread?

56.

If such a thing as “I” exists indeed,  
Then terrors, granted, will torment it.  
But since no self or “I” exists at all,  
What is there left for fears to terrify?

57.

The teeth, the hair, the nails are not the “I,”  
And “I” is not the bones or blood,  
The mucus from the nose and phlegm are not the “I,”  
And neither is it made of lymph or pus.

58.

The “I” is not the body’s grease or sweat,  
The lungs and liver likewise do not constitute it.  
Neither are the inner organs “I,”  
Nor yet the body’s excrement and waste.

59.

The flesh and skin are not the “I,”  
 And neither are the body’s warmth and breath.  
 The cavities within the frame are not the “I,”  
 And “I” is not accounted for in sixfold consciousness.

60.

If the hearing consciousness is permanent,  
 It follows that it’s hearing all the time.  
 And if there is no object, what does it cognize?  
 On what grounds do you call it consciousness?

61.

If something that’s unconscious knows,  
 It follows that a stick has knowledge also.  
 Therefore in the absence of a thing to know,  
 It’s clear that consciousness will not arise.

62.

If the selfsame consciousness detects a form,  
 At that time, why does it not hear?  
 Perhaps you say the sound’s no longer there.  
 Then neither is there consciousness of sound.

63.

How could that which has the nature of a sound-perceiver  
 Ever be transformed into a form-perceiver?  
 “A single man,” you say, “can be both son and father.”  
 But these are merely names; his nature is not so.

64.

And likewise “pain,” “neutrality,” and “pleasure”  
 Are neither fatherhood nor sonship;  
 And we indeed have never yet observed  
 A consciousness of form perceiving sound.

65.

“But like an actor,” you reply,  
 “it takes a different role and sees.”  
 If so, this consciousness is not a constant thing.

And if its later mode is still the first,  
That's identity indeed and never seen before!

66.

"But its different modes," you say, "are quite unreal."  
Its essence therefore you must now describe.  
You say that this is simply knowing.  
It follows that all beings are a single thing.

67.

What has mind and what does not have mind  
Are thus identical, for both are equal in existing.  
If the different kinds of mind are all unreal,  
What common basis can there be for them?

68.

Something destitute of mind, we hold, is not a self.  
For mindlessness means matter, like a vase.  
"But," you say, "the self has consciousness when joined to mind."  
Then this refutes its nature of unconsciousness.

69.

If the self, moreover, is immutable,  
What change in it could mingling with the mind produce?  
And selfhood we might equally affirm  
Of empty space, inert and destitute of mind.

70.

"If self does not exist," you say,  
"There is no link connecting actions with results.  
If when the deed is done, the doer is no more,  
Who is there to reap the karmic fruit?"

71.

The bases of the act and fruit are not the same,  
In both a self is without scope for action.  
This is valid both for you and us;  
What point is there, therefore, in our debate?

72.

“A cause coterminous with its result”  
Is something quite impossible to see.  
And only in the context of a single mental stream  
Can it be said that one who acts will later reap the fruit.

73.

The thoughts now passed, and those to come, are not the self;  
They are no more, or are not yet.  
Is then the self the thought which now is born?  
If so, it sinks to nothing when the latter fades.

74.

For instance, we may take banana trees—  
Cutting through the fibers, finding nothing.  
Likewise analytical investigation  
Will find no “I,” no underlying self.

75.

“If beings,” you will say, “have no existence,  
Who will be the object of compassion?”  
Those whom ignorance imputes,  
For whose sake we have pledged ourselves.

76.

“If,” you ask, “there are no beings, who will gain the fruit?”  
It’s true! It is through ignorance that they are said to be!  
But for the total vanquishing of sorrow,  
The goal, which ignorance conceives, should not be spurned.

77.

The source of sorrow is the pride of saying “I,”  
It’s fostered and increased by false belief in self.  
To this you may believe that there is no redress,  
But meditation on no-self will be the supreme way.

78.

What we call the body is not feet or shins;  
The body, likewise, is not thighs or loins.  
It’s not the belly nor indeed the back,

And from the chest and arms the body is not formed.

79.

The body is not ribs or hands,  
Armpits, shoulders, bowels, or entrails.  
It is not the head, and it is not the throat.  
What is the “body,” then, in all of this?

80.

If the “body” spreads itself  
And with the members coincides,  
Its parts indeed are present in those parts.  
But where does “body,” in itself, abide?

81.

But if the “body,” single and entire  
Is present in the hands and other members,  
However many parts there are, the hands and all the rest,  
You’ll find an equal quantity of “bodies.”

82.

If “body” is not outside or within its parts,  
How is it, then, residing in its members?  
And since it is not other than its parts,  
How can you say that it exists at all?

83.

Thus there is no “body.” It is through illusion,  
With regard to hands and other parts, that “body” as a notion is conceived—  
Just as on account of its specific shape  
A pile of stones is taken for a man.

84.

As long as the conditions are assembled,  
The body will appear to be a man.  
As long as all the parts are likewise present,  
A body will appear therein.

85.

Likewise, since it is a group of fingers,  
The hand itself does not exist as such.  
And so it is with fingers, made of joints—  
And joints themselves consist of many parts.

86.

These parts themselves will break down into particles,  
And particles divide according to direction.  
These fragments, too, lack partless parts; they are like space.

Thus even particles have no existence.

87.

All form, therefore, is like a dream,  
And who will be attached to it, who thus investigates?  
The body, in this way, has no existence;  
What, therefore, is male and what is female?

88.

If suffering itself is truly real,  
Why is joy not altogether quenched thereby?  
If pleasure's real, then why will pleasant tastes  
Not comfort and amuse a man in agony?

89.

If the feeling fails to be experienced,  
Through being overwhelmed by something stronger,  
How can "feeling" rightly be ascribed  
To that which lacks the character of being felt?

90.

Perhaps you say that only subtle pain remains,  
Its grosser form has now been overmastered—  
Or rather it is felt as "mere pleasure."  
But what is subtle still remains itself.

91.

If, because its opposite is present,  
Discomfort fails to manifest,



Is not the claim that it's a "feeling"  
No more than a mental imputation?

92.  
Since so it is, the antidote  
Is meditation and analysis.  
Absorption grown in fields of their investigation  
Is indeed the food and sustenance of yogis.

93.  
If between the sense power and a thing  
There is a space, how will the two terms meet?  
And if there is no space, they form a unity,  
And therefore what is it that meets with what?

94.  
No penetration can there be of particle by particle,  
For they are both the same in lacking volume.  
But if they do not penetrate, they do not merge;  
And if they do not merge, there's no encounter.

95.  
For how could anyone accept  
That what is partless could be said to meet?  
And you must show me, if you ever saw,  
A contact taking place between two partless things.

96.  
Consciousness is immaterial,  
And so one cannot speak of contact with it.  
A combination, too, has no reality,  
Just as we have previously shown.

97.  
If therefore there's no touch or contact,  
Whence is it that feeling takes its rise?  
What purpose is there, then, in all our toil,  
For what is it, indeed, that torments what?

98.

Since there is no subject for sensation,  
And sensation, too, lacks all existence,  
How is craving not arrested  
When all this is clearly understood?

99.

What we see and what we touch  
Is stuff of dreams and mirages.  
If feeling is coincident with consciousness,  
It follows that it is not seen thereby.

100.

If the one arises first, the other after,  
Memory occurs and not direct sensation.  
Sensation is without perception of itself  
And likewise, by another it is not perceived.

101.

The agent of sensation has no real existence,  
Thus sensation, likewise, has no being.  
What damage, therefore, can sensation do to it—  
This aggregate deprived of self?

102.

The mind within the senses does not dwell,  
It has no place in outer things like form.  
And in between, the mind does not abide:  
Not out, not in, not elsewhere, can the mind be found.

103.

It is not in the body, yet is nowhere else.  
It does not merge with it nor stand apart—  
Something such as this does not exist, not even slightly.  
Beings by their nature are beyond the reach of suffering.

104.

If consciousness precedes the cognized object,  
With regard to what does it arise?  
If consciousness arises at the same time as its object,

Again, regarding what does it arise?

105.

If consciousness comes later than its object,  
Once again, from what does it arise?  
Thus the origin of all phenomena  
Exceeds the reach of understanding.

106.

“If this is so,” you say, “there is no relative,  
And then the two truths—what becomes of them?  
Moreover, if the relative derives from beings’ minds,  
How can they pass beyond their sorrows?”

107.

But that is just the thought of others;  
It is not what I mean by the relative.  
If subsequently there are thoughts, the relative’s still there;  
If not, the relative has ceased indeed.

108.

The analyzing mind and what is analyzed  
Are linked together, mutually dependent.  
It is on the basis of conventional consensus  
That all investigation is expressed.

109.

“But when,” you say, “the process of analysis  
Is made, in turn, the object of our scrutiny,  
This investigation likewise may be analyzed,  
And thus we find an infinite regress.”

110.

If phenomena are truly analyzed,  
No basis for analysis remains.  
And when the object is removed, the subject too subsides.  
That indeed is said to be nirvāṇa.

111.

Those who say that both are true,  
Are hard-pressed to maintain their case.  
If consciousness reveals the truth of things,  
On what grounds, in its turn, does consciousness exist?

112.

If knowledge objects show that consciousness exists,  
What is it that shows that they exist?  
If both subsist through mutual dependence,  
Both will thereby lose their true existence.

113.

If, without a son, a man cannot be father,  
Whence, indeed, will such a son arise?  
There is no father in the absence of a son.  
Just so, the mind and object have no true existence.

114.

“The plant arises from the seed,” you say,  
“And through it is the seed deduced.  
It’s just the same with consciousness arising from its object.  
How can it fail to show the thing’s existence?”

115.

A consciousness that’s different from the plant itself  
Deduces the existence of the seed.  
But what will show that consciousness exists,  
Whereby the object is itself established?

116.

In everyday perception  
There’s a cause for everything.  
The different segments of the lotus flower  
Arise from a variety of causes.

117.

“But what gives rise,” you ask,  
“to such variety of causes?”  
An even earlier variety of causes, we declare.

“And how,” you ask, “do causes give their fruits?”  
Through power, we answer, of preceding causes.

118.  
If Īshvara is held to be the cause of beings,  
You must now define for us his nature.  
If, by this, you simply mean the elements,  
No need to tire ourselves disputing names!

119.  
Yet earth and other elements are many,  
Impermanent, inert, without divinity.  
Trampled underfoot, they are impure,  
And thus they cannot be a God Omnipotent.

120.  
The Deity cannot be space—inert and unproductive.  
He cannot be the self, for this we have refuted.  
He’s inconceivable, they say—then likewise his creatorship.  
Is there any point, therefore, to such a claim?

121.  
What is it that he wishes to create?  
Has he made the self and all the elements?  
But are not self and elements and he himself eternal?  
And consciousness, we know, arises from its object.

122.  
Pain and pleasure have, from all time, sprung from karma,  
So tell us, what has his Divinity produced?  
And if there’s no beginning in the cause,  
How can there be beginnings in its fruits?

123.  
Why are creatures not created constantly,  
For Īshvara relies on nothing but himself?  
And if there’s nothing that he has not made,  
What remains on which he might depend?

124.

If Īshvara depends, the cause of all  
Is but the meeting of conditions and not Īshvara.  
When these obtain, he cannot but create;  
When these are absent, he is powerless to make.

125.

If Almighty God does not intend,  
But yet creates, another thing has forced him.  
If he wishes to create, he's swayed by his desire.  
So even though Creator, what of his omnipotence?

126.

Those who hold the permanence of particles  
Were indeed refuted earlier.  
The Sāṃkhyas are the ones who hold  
That permanent prakṛiti is the cause of the evolving world.

127.

"Pleasure," "pain," "neutrality," so-called,  
Are qualities which, when they rest  
In equilibrium are termed "prakṛiti."  
The universe arises when this balance is disturbed.

128.

Three natures in a unity are disallowed,  
And thus prakṛiti is without existence.  
These qualities likewise do not exist,  
For each of them indeed is three.

129.

If these qualities have no existence,  
A thing like sound is very far from plausible!  
And cloth and other mindless objects  
Cannot be the seat of feelings such as pleasure.

130.

“But,” you say,

“these things possess the nature of their cause.”

But have we not investigated “things” already? For you the cause is “pleasure” and the like,

And yet from pleasure, cloth has never sprung!

131.

Pleasure, rather, is produced from cloth.

If this is nonexistent, pleasure likewise.

As for permanence of pleasure and the rest—

Well, there’s a thing that’s never been observed!

132.

If pleasure and the rest are manifestly present,

How comes it that they’re not perceived?

And if you claim they take on subtle form,

How is it that they are both gross and subtle?

133.

If coarseness is abandoned, subtlety assumed,

Subtlety and grossness both lack permanence.

So why not grant that, in this way,

All things possess the character of transience?

134.

If the coarser aspect is none other than the pleasure,

It’s clear that pleasure is itself impermanent.

If you claim that what does not exist in any sense

(Because it has no being) cannot manifest,

135.

Although you have denied the birth of things

That did not previously exist, it’s this that you’re now saying!

But if results exist within their cause,

Those who eat their food consume their excrement.

136.

And likewise with the money they would spend on clothing,

Let them rather buy the cotton grains to wear!

“But,” you say, “the world is ignorant and blind.  
For this is taught by ‘those who know the truth.’”

137.

This knowledge must be present in the worldly too!  
And if they have it, why do they not see?  
If now you say that what the worldly see has no validity,  
This means that what they clearly see is false.

138.

“If,” you ask, “there’s no validity in valid knowledge,  
Is not all that it assesses false?  
And therefore it becomes untenable  
To meditate on voidness, ultimate reality.”

139.

If there is no object for analysis,  
There can be no grasping of its nonexistence.  
And so deceptive objects of whatever kind  
Will also have a nonexistence equally deceptive.

140.

When therefore in one’s dream a child has died,  
The state of mind that thinks it is no more  
Supplants the thought that it is living still.  
And yet both thoughts are equally deceptive.

141.

Therefore, as we see through such investigation,  
Nothing is that does not have a cause;  
And nothing is existent in its causes  
Taken one by one or in the aggregate.

142.

It does not come from somewhere else,  
Neither does it stay nor yet depart.  
How will what confusion takes for truth  
In any sense be different from a mirage?



143.

Things, then, bodied forth by magic spells,  
And that which is displayed by dint of causes—  
Whence have these arisen? we should ask;  
And where they go to, that we should examine!

144.

What is seen when circumstances meet  
And is not seen in absence of the same  
Is not real; it is like an image in a mirror.  
How can true existence be ascribed to it?

145.

What need is there for cause  
In something that's already real?  
But then, what need is there for cause  
In something that does not exist?

146.

Even through a hundred million causes,  
No change takes place in nonexistent things,  
For in that state of "non-thing," how could "things" occur?  
And into what could nonexistent things transform?

147.

Since things cannot become when they are nonexistent,  
When could such existent things occur?  
For insofar as entities do not arise,  
Nonentities themselves will not depart.

148.

And if nonentity is not dispersed,  
No chance is there for entity to manifest.  
And entity cannot be changed into nonentity,  
For otherwise it has a double nature.

149.

Thus there are no entities  
And likewise there's no ceasing of the same.  
And therefore beings, each and every one,  
Are without origin and never cease.

150.

Wandering beings, thus, resemble dreams,  
And also the banana tree, if you examine well.  
In ultimate reality there's no distinguishing  
Between the states of sorrow and beyond all sorrow.

151.

With things that in this way are empty  
What is there to gain and what to lose?  
Who is there to pay me court and honors,  
And who is there to scorn and to revile me?

152.

Pleasure, sorrow—whence do these arise?  
What is there to give me joy and pain?  
And if I search their very suchness,  
Who is craving? What is craved?

153.

Examine now this world of living beings:  
Who is there therein to pass away?  
What is there to come, and what has been?  
And who, indeed, are relatives and friends?

154.

May beings like myself discern and grasp  
That all things have the character of space!  
But those who seek their happiness and ease,  
Through disputes or enjoyments,

155.

All are deeply troubled, or else thrilled with joy.  
They suffer, strive, contend among themselves,  
Slashing, stabbing, injuring each other:  
They live their lives engulfed in evil and travail.

156.

From time to time they surface in the states of bliss,

Abandoning themselves to many pleasures.

But dying, down they fall to suffer torment,

Long, unbearable, in realms of sorrow.

157.

Many are the chasms and abysses of existence,

Where the truth of suchness is not found.

All is contradiction, all denial;

Suchness in this world is not like this.

158.

Here, exceeding all description,

Is the shoreless sea of pain unbearable.

Here it is that strength is low,

And lives are flickering and brief.

159.

All activities for sake of life and health,

Relief of hunger and of weariness,

Time consumed in sleep, all accident and injury,

And sterile friendships with the childish—

160.

Thus life passes quickly, meaningless.

True discernment—hard it is to have!

How therefore shall we ever find the means

To curb the futile wanderings of the mind?

161.

Further, evil forces work and strain

To cast us down into the states of woe;

Manifold are false, deceptive trails,

And it is hard to dissipate our doubts.

162.

Hard it is to find again this state of freedom,

Harder yet to come upon enlightened teachers,

Hard, indeed, to turn aside the torrent of defilement!  
Alas, our sorrows fall in endless streams!

163.

Alas indeed that living beings,  
Carried on the flood of bitter pain,  
However terrible their plight may be,  
Do not perceive they suffer so!

164.

They are like those who bathe themselves repeatedly  
And then proceed to scorch themselves with fire.  
They suffer greatly in this way,  
Yet there they stay, proclaiming loud their bliss.

165.

Likewise there are some who live and act  
As though old age and death will never come to them.  
But first they're slain and then there comes  
The dreadful fall into the states of loss.

166.

When shall I be able to allay and quench  
The dreadful heat of suffering's blazing fires  
With plenteous rains of my own bliss  
That pour torrential from my clouds of merit?

167.

My wealth of merit gathered in,  
With reverence but without conceptual target,  
When shall I reveal this truth of emptiness  
To those who go to ruin through belief in real existence?

## Chapter Ten - Dedication

1. May all sentient beings be graced with the Bodhisattva way of life by the virtue I have obtained while reflecting on *A Guide to the Bodhisattva Way of Life*.
2. Through my merit, may all those in all directions who are afflicted by bodily and mental sufferings obtain oceans of joy and contentment.
3. As long as the cycle of existence lasts, may their happiness never decline. May the world attain the constant joy of the Bodhisattvas.
4. As many hells as there are in the worlds, may beings in them delight in the joys of contentment in Sukhavati.
5. May those afflicted with cold find warmth. May those oppressed with heat be cooled by oceans of water springing from the great clouds of the Bodhisattvas.
6. May the forest of sword-leaves become for them the splendor of a pleasure-grove; and may the swordlike Salmali trees grow as wish-fulfilling trees.
7. May the regions of hell become vast ponds of delight, fragrant with lotuses, beautiful and pleasing with the cries of white geese, wild ducks, ruddy geese, and swans.
8. May the heap of burning coal become a mound of jewels. May the burning ground become a crystal marble floor; and may the mountains of "the crushing hell" become temples of worship filled with Sugatas.
9. May the rain of burning coal, lava, and daggers from now on become a rain of flowers; and may mutual battling with weapons now become a playful flower-fight.
10. By the power of my virtue, may those whose flesh has completely fallen off, whose skeletons are of the color of a white jasmine flower, and who are immersed in the river Vaitarani whose water is like fire, attain celestial bodies and dwell with goddesses by the river Mandakini.

11. May the horrifying agents of Yama, crows, and vultures suddenly watch here in fear. Those looking upward behold blazing Vajrapani in the sky and wonder: "Whose is this brilliant light that dispels darkness all around and generates the joy of contentment?" May they depart together with him, freed of vice through the power of their joy.

12. A rain of lotuses falls mixed with fragrant waters. It is seen to extinguish the unceasing fires of the hells. May the beings of the hells, suddenly refreshed with joy, wonder, What is this? and may they see Padmapani.

13. Friends, come, come quickly! Cast away fear! We are alive! A radiant vanquisher of fear, a certain prince in a monastic robe, has come to us. By his power every adversity is removed, streams of delight flow, the Spirit of Awakening is born, as is compassion, the mother of protection of all beings.

14. Behold him whose lotus-feet are worshiped with tiaras of hundreds of gods, whose eyes are moist with compassion, on whose head a stream of diverse flowers rains down, with his delightful summer palaces celebrated by thousands of goddesses singing hymns of praise. Upon seeing Manjughosa before them, may the beings of the hells immediately cheer.

15. Through my virtues, may the beings of the hells rejoice upon seeing the unobscured clouds of Bodhisattvas, headed by Samantabhadra and bearing pleasant, cool, and fragrant rains and breezes.

16. May the intense pains and fears of the beings of the hells be pacified. May the inhabitants of all miserable states of existence be liberated from their woeful states.

17. May the animals' risk of being eaten by each other disappear. May the *pretas* be as happy as the people in Uttarakuru.

18. May the *pretas* always be satiated, bathed, and refreshed by the streams of milk pouring from the hand of noble Avalokitesvara.

19. May the blind always see forms, and may the deaf hear. May pregnant women give birth without pains, as did Mayadevi.

20. May they acquire everything that is beneficial and desired by the mind: clothing, food, drink, flower garlands, sandal-paste, and ornaments.

21. May the fearful become fearless and those struck by grief find joy. May the despondent become resolute and free of trepidation.

22. May the ill have good health. May they be freed from every bondage. May the weak become strong and have affectionate hearts for one another.

23. May all regions be advantageous to all those who travel on roads. May the purpose for which they set out be expediently accomplished.

24. May those who journey by boat succeed as they desire. May they safely reach the shore and rejoice with their relatives.

25. May those who find themselves on wrong paths in dreary forests come upon the company of fellow travelers; and without fatigue, may they journey without fear of bandits, tigers, and the like.

26. May deities protect the dull, the insane, the deranged, the helpless, the young, and the elderly, and those in danger from sickness, the wilderness, and so on.

27. May they be free from all lack of leisure; may they be endowed with faith, wisdom, and compassion; may they be possessed of stature and good conduct; and may they always remember their former lives.

28. May they be inexhaustible treasures just like Sky-treasure. Free of conflict or irritation, may they have an independent way of life.

29. May beings who have little splendor be endowed with great magnificence. May unattractive wretches be endowed with beauty.

30. May the women in the world become men. May the lowly obtain grandeur and yet be free of arrogance.

31. Through this merit of mine, may all beings without exception abstain from every vice and always engage in virtue.

32. Not lacking the Spirit of Awakening, devoted to the Bodhisattva way of life, embraced by the Buddhas, and free of the deeds of Maras,

33. May all beings have immeasurable life spans. May they always live happily, and may even the word "death" disappear.

34. May all quarters of the world be delightful with gardens of wish- fulfilling trees, filled with the Buddhas and the Children of the Buddhas, and be enchanting with the sounds of Dharma.

35. May the ground everywhere be free from stones and rocks, smooth like the palm of the hand, soft and made of lapis lazuli.

36. May the great assemblies of Bodhisattvas sit on all sides. May they beautify the earth with their own resplendence.

37. May all beings unceasingly hear the sound of Dharma from the birds, from every tree, from the rays of light, and from the sky.

38. May they always encounter the Buddhas and the Children of the Buddhas. May they worship the Spiritual Mentor of the World with endless clouds of offerings.

39. May a god send rain in time, and may there be an abundance of crops. May the populace be prosperous, and may the king be righteous.

40. May medicines be effective, and may the mantras of those who recite them be successful. May *dakinis*, *raksasas*, and other ghouls be filled with compassion.



41. May no sentient being be unhappy, sinful, ill, neglected, or despised; and may no one be despondent.

42. May monasteries be well established, full of chanting and study. May there always be harmony among the Sangha, and may the purpose of the Sangha be accomplished.

43. May monks who wish to practice find solitude. May they meditate with their minds agile and free of all distractions.

44. May nuns receive provisions and be free of quarrels and troubles. May all renunciates be of untarnished ethical discipline.

45. May those who are of poor ethical discipline be disgusted and become constantly intent on the extinction of their vices. May they reach a fortunate state of existence, and may their vows remain unbroken there.

46. May they be learned and cultured, receive alms, and have provisions. May their mind-streams be pure and their fame be proclaimed in every direction.

47. Without experiencing the suffering of the miserable states of existence and without arduous practice, may the world attain Buddhahood in a single divine body.

48. May all sentient beings worship all the Buddhas in many ways. May they be exceedingly joyful with the inconceivable bliss of the Buddhas.

49. May the Bodhisattvas' wishes for the welfare of the world be fulfilled; and whatever the Protectors intend for sentient beings, may that be accomplished.

50. May the Pratyekabuddhas and Sravakas be happy, always worshiped by the lofty gods, *asuras*, and humans.

51. Through the grace of Manjughosa, may I always achieve ordination and the recollection of past lives until I reach the Joyous Ground.

52. May I live endowed with strength in whatever posture I am. In all my lives may I find plentiful places of solitude.

53. When I wish to see or ask something, may I see the Protector Marijunatha himself, without any impediment.

54. May my way of life be like that of Manjusri, who lives to accomplish the benefit of all sentient beings throughout the ten directions.

55. For as long as space endures and for as long as the world lasts, may I live dispelling the miseries of the world.

56. Whatever suffering there is for the world, may it all ripen upon me. May the world find happiness through all the virtues of the Bodhisattvas.

57. May the teaching that is the sole medicine for the suffering of the world and the source of all prosperity and joy remain for a long time, accompanied by riches and honor.

58. I bow to Manjughosa, through whose grace my mind turns to virtue. I salute my spiritual friend through whose kindness it becomes stronger.



