

The Asian Classics Institute
Course XI: Guide to the Bodhisattva's Way of Life, Part II
Level Four of Middle Way Philosophy (Madhyamika)

Course Syllabus

The following contemplations are based on the *Guide to the Bodhisattva's Way of Life (Bodhisattvacharyavatara; Byang-chub-sems-dpa'i spyod-pa la 'jug-pa)* of the Buddhist master Shantideva (circa 700 AD), and the commentary upon it by Gyaltsab Je Darma Rinchen (1364-1432) entitled *Entry Point for Children of the Victorious Buddhas (rGyal-sras 'jug-ngogs)*.

The content of the contemplations is translated directly from the root text and commentary; the names of the contemplations are not a part of the original text, but are based on the divisions of Gyaltsab Je's commentary and have been supplied for reference. The folios numbers correspond to ACIP electronic editions TD3871 and S5436, respectively. Each lesson is accompanied by the full detailed outline of the relevant section from Gyaltsab Je's commentary.

Reading One *Contemplations on the Perfection of Patience, Part I*

Contemplation One: Anger destroys good karma (ROOT TEXT FOLIO 14B; COMMENTARY FOLIOS 57A-58A)

Contemplation Two: Anger ruins our happiness and our relationships (RT 14B; COM 58A)

Contemplation Three: Anger begins with being upset, and it is useless ever to be upset (RT 14B-15A; COM 58B-59A)

Contemplation Four: Perfect patience is like any other habit, and can be developed with practice (RT 15A; COM 59B-60A)

Contemplation Five: Patience is a decision, a state of mind (RT 15A; COM 60A-60B)

Contemplation Six: Learn to disregard wounds in battle (RT 15A; COM 60B)

Reading Two *Contemplations on the Perfection of Patience, Part II*

Contemplation Seven: We should then be angry at unwitting physical objects (RT 15B; COM 61A-61B)

Contemplation Eight: Who really made the things that make us angry? (RT 15B; COM 62A-62B)

Contemplation Nine: People do so much hurt to themselves that it is no surprise if they hurt us (RT 16A; COM 63B)

Contemplation Ten: If people are harmful by nature, it is no surprise when they hurt us; if they are only harmful at moments, we should bear with them (RT 16A; COM 63B-64A)

Contemplation Eleven: Should we be angry at sticks? (RT 16A; COM 64A)

Contemplation Twelve: Who it is that actually created the objects that bring us anger (RT 16A-16B; COM 64A-64B)

Reading Three *Contemplations on the Perfection of Patience, Part III* Contemplation Thirteen: What harm can words really do us? (RT 16B; COM 65B)

Contemplation Fourteen: What to do if someone tries to hurt the teaching or a teacher (RT 17A; COM 66B-67A)

Contemplation Fifteen: On not being able to bear the happiness of others (RT 17B; COM 68B)

Contemplation Sixteen: On taking joy in the misfortunes of those you dislike (RT 18A; COM 69B-70A)

Contemplation Seventeen: How those we dislike help us in our practice (RT 18B; COM 72B)

Contemplation Eighteen: Serve living beings as you do the Enlightened Ones (RT 19A; COM 73A-73B)

Contemplation Nineteen: To serve living beings is to please the Enlightened Ones (RT 19A; COM 74B)

Reading Four *Contemplations on the Perfection of Effort, Part I*

Contemplation One: What moves the flame? (RT 20A; COM 77A)

Contemplation Two: Effort is joy (RT 20A; COM 77A)

Contemplation Three: What stops effort? (RT 20A; COM 77A-77B)

Contemplation Four: What causes laziness? (RT 20A; COM 77B)

Contemplation Five: Lambs to the slaughter (RT 20A; COM 77B-78A)

Contemplation Six: "I still have time" (RT 20A-20B; COM 78A)

Contemplation Seven: What it feels to die (RT 20B; COM 78B)

Contemplation Eight: Examine your expectations (RT 20B; COM 79A)

Reading Five *Contemplations on the Perfection of Effort, Part II*

Contemplation Nine: The armies of the King (RT 20B; COM 79B)

Contemplation Ten: On feeling discouraged (RT 20B; COM 79B-80A)

Contemplation Eleven: The courage of no choice (RT 20B-21A; COM 80A-80B)

Contemplation Twelve: The lesser pains of the physician's treatment (RT 21A; COM 80B)

Contemplation Thirteen: A blissful path to bliss (RT 21A; COM 80B-81A)

Reading Six *Contemplations on the Perfection of Effort, Part III*

Contemplation Fourteen: The joyful gift of life (RT 21A; COM 81A-81B)
Contemplation Fifteen: The use of power (RT 21A-21B; COM 81B-82A)
Contemplation Sixteen: On being unstoppable (RT 22A; COM 84A-84B)
Contemplation Seventeen: Alone, by myself, if need be (RT 22A; COM 84B-85A)
Contemplation Eighteen: The dead snake (RT 22A; COM 85A)
Contemplation Nineteen: Determination, but not pride (RT 22B; COM 85B)
Contemplation Twenty: The lion (RT 22B; COM 86A)
Contemplation Twenty-One: Child's play (RT 22B; COM 86B)
Contemplation Twenty-Two: The razor and the honey (RT 22B; COM 86B-87A)
Contemplation Twenty-Three: The duel (RT 23A; COM 87A-87B)
Contemplation Twenty-Four: The pot and the sword (RT 23A; COM 87B)

Reading Seven *Contemplations on the Perfection of Meditation, Part I*

Contemplation One: Quietude (RT 23A-23B; COM 89A-89B)
Contemplation Two: Attachment to the world (RT 23B; COM 89B)
Contemplation Three: Stopping attachment (RT 23B; COM 90A)
Contemplation Four: The rewards of attachment (RT 23B; COM 90A-90B)
Contemplation Five: Don't be with children (RT 23B; COM 90B-91A)
Contemplation Six: On seeking to please the world (RT 24A; COM 92A-92B)
Contemplation Seven: On the joys of solitude (RT 24A-24B; COM 92B-93A)
Contemplation Eight: Die before death (RT 24B; COM 93B-94A)
Contemplation Nine: On men and women (RT 25A; COM 95A-95B)
Contemplation Ten: The living cemetery (RT 26A; COM 97B-98A)
Contemplation Eleven: Life in the world (RT 26A; COM 98A-98B)
Contemplation Twelve: On the futile service of money (RT 26A-26B; COM 98B-99A)

Reading Eight *Contemplations on the Perfection of Meditation, Part II*

Contemplation Thirteen: Where to devote yourself to meditation (RT 26B; COM 99B-100A)
Contemplation Fourteen: What to meditate upon: the service of others (RT 27A; COM 100A-100B)
Contemplation Fifteen: They are a part of you too (RT 27A; COM 100B)
Contemplation Sixteen: What makes pain mine? (RT 27A; COM 100B-101A)
Contemplation Seventeen: Logical proofs for compassion and love (RT 27A; COM 101A)
Contemplation Eighteen: The democracy of love (RT 27A; COM 101A-101B)

Reading Nine *Contemplations on the Perfection of Meditation, Part III*

Contemplation Nineteen: Being beyond oneself (RT 27A-27B; COM 101B-102A)
Contemplation Twenty: Are we only what we control? (RT 27B; COM 102A-102B)
Contemplation Twenty-One: The power of habit (RT 27B-28A; COM 103B-104A)
Contemplation Twenty-Two: The sources of all happiness and pain (RT 28A; COM 104A)
Contemplation Twenty-Three: How far can we go? (RT 28A; COM 104A)
Contemplation Twenty-Four: On the definition of "myself" (RT 28A; COM 104B)
Contemplation Twenty-Five: The enemy of the body (RT 28A; COM 105A)
Contemplation Twenty-Six: On the evil we do for the body (RT 28A; COM 105A-105B)
Contemplation Twenty-Seven: If I use it myself, what will I have to give others? (RT 28A-28B; COM 105B)
Contemplation Twenty-Eight: No many words are needed (RT 28B; COM 106A)

Reading Ten *Contemplations on the Perfection of Meditation, Part IV*

Contemplation Twenty-Nine: On the ultimate and immediate pains of selfishness (RT 28B; COM 106A-106B)
Contemplation Thirty: Let the fire go (RT 28B; COM 106B)
Contemplation Thirty-One: The master and the servant (RT 29A; COM 107A)
Contemplation Thirty-Two: The exchange of yourself and others (RT 29A; COM 107B)
Contemplation Thirty-Three: Bodhisattva talking to yourself (RT 29A; COM 107B-108A)
Contemplation Thirty-Four: Don't hurt us by hurting yourself (RT 29A; COM 108A-108B)
Contemplation Thirty-Five: Bodhisattva watching out for yourself (RT 29A-29B; COM 108B-109A)
Contemplation Thirty-Six: The foolishness of thinking you get nothing out of serving others (RT 29B; COM 109B-110A)
Contemplation Thirty-Seven: A few drops of sperm and blood (RT 29B; COM 110A)
Contemplation Thirty-Eight: The secret life of bodhisattvas (RT 30A; COM 110B-111A)
Contemplation Thirty-Nine: The endless thirst of attachment to your own needs (RT 30A; COM 112A)
Contemplation Forty: Satisfaction, the ultimate pleasure (RT 30A-30B; COM 112A-112B)
Contemplation Forty-One: The suffering of deciding what is "me" (RT 30A-30B; COM 112B)
Contemplation Forty-Two: The ingratitude of the body (RT 30B; COM 112B-113A)
Contemplation Forty-Three: The goals of quietude (RT 30B; COM 113B-114A)

The Asian Classics Institute
Course XI: Guide to the Bodhisattva's Way of Life, Part II
Reading One: Contemplations on the Perfection of Patience, Part I

The following contemplations are based on the *Guide to the Bodhisattva's Way of Life* (*Bodhisattvacharyavatara*; *Byang-chub-sems-dpa'i spyod-pa la 'jug-pa*) of the Buddhist master Shantideva (circa 700 AD), and the commentary upon it by Gyaltsab Je Darma Rinchen (1364-1432) entitled *Entry Point for Children of the Victorious Buddhas* (*rGyal-sras 'jug-ngogs*). The relevant sections are found at folios 14B-15A and 57A-61A, respectively, in the ACIP electronic editions TD3871 and S5436.

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Contemplation One
Anger destroys good karma

**A single instance of anger
Destroys whatever good deeds
You may have amassed in thousands
Of eons spent in practices
Like giving, or making offerings
To Those Who have Gone to Bliss.**

**There is no kind of deed
As evil as the act of anger;
There is no spiritual hardship
Like patience. Practice it then,
Concentrate on patience,
In many different ways.**

We must contemplate upon the problems that anger causes, and upon the benefits that come from patience. The problems we will cover in three steps: those that we cannot see, those that we can see, and then a summary of the problems. The problems that we cannot see will be presented in two parts: how anger destroys our store of good karma, and advice to make efforts in the practice of patience, once we have learned well the problems of anger and the corresponding benefits of patience. Here is the first.

Anger is the ultimate obstacle that prevents the initial growth and then continuation of every virtuous thing. As such we should contemplate upon the problems it brings to us, and then make great efforts to stop it. This is because of its effects on *whatever good deeds you may have amassed in hundreds or thousands of eons spent in practices like giving, or making offerings to Those Who have Gone to Bliss* (or to any of the other members of the Three Jewels), or meditating, or maintaining an ethical way of life. A *single instance of anger* focused upon a bodhisattva *destroys* all this virtue, from the root. Beyond all this is a quotation found in the *Compendium of the Trainings*, one which is recited by the Buddhist group known as "Those Who Profess Them All":

Suppose a monk, heart filled with devotion, prostrates himself before an offering shrine containing the holy hair or fingernails of One Who has Gone Thus. Imagine the number of atoms contained in the ground which his body covers, going all the way down into the planet up to the point where it touches the disk of gold. Then imagine that each of these atoms represents the amount of good karma required to attain a birth as the Emperor of the Wheel, the King of the World. Now multiply all that by a thousand. This is the amount of good karma which you destroy by speaking badly of one of those persons who is maintaining the pure way of life—that is, an ordained person.

It is stated, by the way, that for an instance of anger to destroy the store of good karma that one has amassed over hundreds or thousands of eons, it must be anger which is focused at a particular object: that is, at a bodhisattva. This same point is described in *Entering the Middle Way*.

In the opening section of the *Monastic Practices relating to Arrangements for Housing* there is also a discussion of the statement in the *Extensive Commentary on Vowed Morality* where it says that anger can destroy your vows. This discussion clarifies the fact that the statement refers to the destruction of stores of good karma by anger of tremendous intensity. It is moreover stated in the *Blaze of Reasoning* that one's store of good karma can be destroyed by wrong view and by malice. Given all this, we must make great efforts to shield our minds from anger and the rest.

Here next is the advice. *There is no kind of deed as evil as the act of anger* for the way in which it acts as an obstacle to prevent the growth of the spiritual path within us, and destroys our good karma. *Nor is there any spiritual hardship like patience* for breaking the relentless heat of the mental afflictions. You should *practice it then, concentrate on* the practice of *patience*, and use the method of finding *many different ways*, an entire variety of techniques, to do so.

Contemplation Two
Anger ruins our happiness and our relationships

**If you hold to the sharp pain
Of thoughts of anger, your mind
Can know no peace;
You find no happiness,
No pleasure. Sleep stays away,
And the mind remains unsettled.**

**Suppose there were a master
Who bestowed upon all those
Within his care both wealth
And honor as they wished;
Still they'd rise to kill him
If he lived in fury.**

**It leaves your friends and family
Tired of being with you;
They refuse to stay on even though
You may entice them with gifts.**

**To put it simply,
There is no one with anger
Who can be happy.
Anger our enemy
Brings us these
And other pains as well.**

We will discuss the problems of anger that you can see in two parts: how anger denies you any feelings of physical comfort or mental peace, and how it destroys friends, relatives, and the like. Anger is like a *sharp pain* in that it causes you a fierce feeling of suffering. *If you hold to thoughts of it then your mind can know none* of the joy that one feels when he or she has reached the *peace* where suffering is gone. A person with anger also *finds no happiness* mentally, *nor any pleasure* in the body. *Sleep stays away, and the mind remains unsettled*, off balance.

Suppose there were a master of an estate who bestowed upon all those within his care both wealth and honor as they wished; that is, who supported them, and gave them every help. Still if the master were the kind of person who lived constantly in the emotion of fury, then even these dependents would rise against him, and kill him.

It—meaning anger—leaves your friends and family tired of being with you, since you cause them so much trouble. Even though you may try to entice them with gifts, they will find it no pleasure to be around you, and will refuse to stay. This again is a reason why you should put forth great efforts to eliminate this state of mind.

To put it simply, there is no one with anger who can be happy, and so it is that our enemy, anger, brings us pains in the form of the problems just mentioned, *and others as well—it is the perfect way to suffer.*

Contemplation Three

Anger begins with being upset, and it is useless ever to be upset

**Anger feeds on the food
Of feeling upset, then strengthened
Turns to smash me.**

**And so then I will smash
The sustenance that feeds
This enemy of mine.**

**My foe knows no other
Kind of work at all
Except to cause me pain.**

**No matter what happens
I will never allow
My joy to be disturbed.
Feeling upset cannot accomplish
My hopes, and only makes me lose
The goodness that I have.**

**If there is something
You can do about it,
Why should you feel upset?**

**If there is nothing
You can do about it,
What use is being upset?**

Here is the first point, on the nature of the causes of anger, and the problems they bring. "Just how is it," one may ask, "that anger leads me to suffering?" Consider the emotion of becoming upset, when something you don't want to happen does happen, either to you, or to someone or something you consider yours. Consider this same emotion when something happens to prevent you from getting what you do want. This *feeling upset* is a kind of *food* that *anger feeds upon*. When anger finds this food, its body is *strengthened* — fortified — and *then it turns to smash me*, in both this and my future lives.

Here next is the point about making efforts in the methods of stopping anger. *And so then I will smash* the emotion of feeling upset, *the sustenance that feeds this enemy of mine*, this anger. I will put all my effort into destroying *my* anger, who is worst of *foes*, for he *knows no other kind of work at all except to cause me pain*.

The third point, on the actual methods for stopping anger, has two parts: a description of how very wrong it is to become upset, and then the reasons why it is so wrong. Here is the first.

"How can I get rid of the emotion of being upset?" you may ask. You should first contemplate the benefits of learning to accept suffering gladly. Then you must learn to think to yourself, clearly, "*No matter what happens, I will never allow my joy to be disturbed.*" Joy is the antidote for *feeling upset*; and no matter what happens that you don't like, doing something which is non-virtuous in return *cannot accomplish your hopes, and only makes you lose the goodness that you do have*, the goodness that can in

fact produce the result you are hoping for. If this happens, then every other sort of suffering will come as well.

Let us consider any of the objects over which we feel upset. *If there is something you can do about it, then why should you ever feel upset at all?* You could take the necessary action to fix it immediately, and never need to feel upset. *If on the other hand there is nothing you can do about it, then what is the use of being upset?* It would be as useless as getting upset at empty space, at a place where nothing was.

Contemplation Four

Perfect patience is like any other habit, and can be developed with practice

**There is nothing in the world
Which does not come easily
If you make a habit of it;
Make then a habit
Of bearing the small pains,
And thus endure the greater.**

Here is the first point, which is establishing that patience is easy to rely upon once you have accustomed yourself to it. If you make a habit of patience, then you will be able to endure any kind of suffering. The way we think of anything is based primarily on how we have become accustomed to think, on our mental habits. As such *there is nothing in the world*—that is, no quality of the mind—*which does not come easily if you make a habit of it.*

For this reason *then you should* learn to think this way: "Suppose I can *bear*, and learn to accept gladly, *the small pains*—things like feeling too hot or too cold, or else situations like having someone say something unpleasant to me. If I *make a habit* of this, I will *thus* be able to *endure the greater* pains as well: things like the fire of the hell-worlds, and so on.

The sutra entitled *The Meeting of the Father and the Son* describes this in greater detail, for example in a section that begins:

Oh Victorious One, there is a kind of concentration called "living in happiness over everything that is." Any bodhisattva who attains this type of concentration feels a sensation of pleasure, and only pleasure, whenever they focus on any object at all; they never feel any kind of unpleasantness...

The sutra then continues with,

. . . These types of persons could even be assailed by the sufferings of the realms of hell, and yet still maintain their perception of it as pleasure.

Contemplation Five
Patience is a decision, a state of mind

**Some when they catch sight
Of their own blood
Rise to a higher ferocity.
Some when they see
Another person's blood
Faint and fall unconscious.**

**All of this derives
From either steadfastness
Or cowardice, in the mind.**

**Learn then to disregard
Harms, and never allow
Any pain to touch you.
Hurt may come; but the wise
Never let suffering cloud
Their clarity of mind.**

Here is the fourth point, where an example is presented to show how, once you have accustomed yourself to it, patience can be made very powerful. There are *some* kinds of people, warriors, who *when they catch sight of their own blood* after another person has struck them with a weapon are incited, and *rise to a higher* level of *ferocity* in the battle. There are also *some* other types, cowards, who *when they see even someone else's blood faint and fall unconscious*.

These reactions are not something which depends upon any distinction such as the relative force of the external blow, or the amount of resilience to the blow exhibited by the body. Rather *all of this derives* from something *in the mind, either steadfastness or cowardice*. Therefore we should exert ourselves in learning to practice the kind of patience where we can take suffering upon ourselves gladly.

Next is a summary on the points mentioned above. For these reasons *then* we should *learn* to make our minds tough, and *to disregard* the *harms* that come to us: *never allow any type of pain to touch you*. Feelings of *hurt may come, but* those who are *wise*—in the sense of being skilled in the greater way—should *never let anger cloud the clarity of their mind*, no matter what *sufferings* they may meet with.

Contemplation Six
Learn to disregard wounds in battle

**We are locked in combat
With mental affliction, and in war
Many wounds are sustained.
Ignore then any pains
That might come; smash
The foes of anger and such.**

**Conquering these is the thing
That makes a warrior; the rest
Are killing only corpses.**

Here is the fourth point, on the benefits of making efforts to eliminate your mental afflictions. *We are locked in combat with mental affliction*, with thoughts such as anger and the like, things which we seek to eliminate from our minds.

And in a war, many wounds, many sufferings, are sustained. In the world a man or woman is counted a warrior if they can ignore the pains that come as others strike their body, and continue on to slay their foe.

We on the other hand are learning to *ignore any kind of pain that might ever come* in body or in mind, and to go on to *smash the foes of our mental afflictions, anger and such.* The act of *conquering these mental afflictions is the thing that makes you a true warrior; the rest* don't deserve to be called warriors, because it is the same as if they were *only killing corpses*—they are slaying people who, even if someone hadn't killed them, would have died on their own anyway, by the very nature of things.

The Asian Classics Institute
Course XI: Guide to the Bodhisattva's Way of Life, Part II
Reading Two: Contemplations on the Perfection of Patience, Part II

The following contemplations are based on the *Guide to the Bodhisattva's Way of Life* (*Bodhisattvacharyavataṛa*; *Byang-chub-sems-dpa'i spyod-pa la 'jug-pa*) of the Buddhist master Shantideva (circa 700 AD), and the commentary upon it by Gyaltsab Je Darma Rinchen (1364-1432) entitled *Entry Point for Children of the Victorious Buddhas* (*rGyal-sras 'jug-ngogs*). The relevant sections are found at folios 15B-16B and 61A-64B, respectively, in the ACIP electronic editions TD3871 and S5436.

Contemplation Seven

We should then be angry at unwitting physical objects

**You fail to feel anger
For bile and such,
These major sources of pain;
Why then are you angry
At those with minds? They're all
Impelled by influences.**

**Illness for example is something
Which occurs despite the fact
We never wished it to;
Just so the arrival
Of violent mental affliction
Is something we never wanted.**

**Anger wells up in people
Despite themselves; no one says,
"I think I'll get angry now."
Anger comes then all the same,
And it starts without anyone saying
"I think I'll start it now."**

Here is the first point, where we cover the reasons why it is improper to feel anger towards people who have mental afflictions. "It is right," you may begin, "to be angry at another person, since they have hurt me." And yet it is not right, for *you fail to feel anger for bile and such, these things* which when they fall out of balance are *major sources of pain* for you. *Why then are you angry only at those with minds*—that is, with living beings?

"But it's not the same," you may object. "Bile and the rest do not occur of their own accord, but rather due to other influences. This is why I do not feel angry at them." In that case then it is very wrong for you to become angry at people either, because *they too are all impelled by other influences*—that is, by their mental afflictions—and are not acting out of their own accord.

Illness for example is something which occurs when all the conditions are there for it to occur, *despite the fact that we never wished it to. Just so the arrival of anger is something we never wanted; mental*

afflictions occur when the causes for them—unhappiness and the like—press upon us *violently*. If you're going to get mad then, you should do so at the mental afflictions; it is wrong for you to be angry at the person.

Here is the second point, a demonstration that anger is not something which is felt at will. "But other people," you may object, "are not the same as the mental afflictions you've mentioned, for people do harm to me intentionally." *No one* though goes around *saying*, "*I think I'll get angry now*, I think I will see that all the causes for anger come and make it start now." *Anger* rather *wells up in people despite themselves*, almost randomly, whenever the causes for it are all present; *it starts without anyone saying*, "*I think I'll start it*, get angry, right now." *All the same* though *anger comes then*; at this point we've no self-control of ourselves.

The last verse is also explained by dividing it into halves, with the first half referring to the influences that bring about the person who is angry, and the second half referring to those that bring about the mental affliction of anger.

Contemplation Eight
Who really made the things that make us angry?

**This thing they believe
Called the "primal One,"
Or the supposed "Self-Existent Being,"
Never came about by thinking
For a purpose to themselves,
"Now I should occur."**

**If it cannot be with a thing
That never grew itself, then what
Do you think can grow then?
It must forever shift its focus
To its object, a thing that never
Did come to an end.**

**Isn't it obvious, that if this Self
Were unchanging, then like empty space
It could never act to do something?
And even if it happened due to
Other influences, how could they
Act on something changeless?**

**When they did then it would stay
Existing as it was before,
So doing would do nothing.
Where is something you can say
It does that has at all any kind
Of relationship with it?**

**And so it is that everything
Depends on other influences,
They on other, inevitably.
Understand this, feel no anger
Towards any of these things
Like pictures of illusion.**

Here is the first point, a refutation of the idea that the primal One could produce all the expressions of the world on its own accord. Consider now *this thing that they believe in called the "primal One,"* which is supposed to be made of equal parts of Particle, Darkness, and Courage, and is supposed to have five different qualities. They say it does, on its own accord, create harms and other such things, all included into what are considered its "expressions."

Or consider the supposed "Self-Existent Being," otherwise known as the "Original Mental Being," which is said to experience its objects on its own accord. Neither of these though could be real, for the "Self-Existent Being" and the "primal One" *never came about by thinking to themselves,* all by themselves, *"Now I should occur, for a specific purpose—*so that I can experience objects, or create my expressions." But in fact they could never make anything occur, they could never actually do

anything, no more than the horns on a rabbit's head could.

Let's consider *what* it is that *you think can grow then*, at the point when the primal One is supposed to produce some result. It would be completely mistaken to believe that the One could produce any result, at all, since this One itself never grew from anything in the first place. And this must absolutely be the case, because it is logically impossible for anything to produce a result, *it cannot be, if that thing*—that is, because that thing—was such *that it never grew itself*.

Here is the second point, a refutation of the idea that the Original Mental Being could experience objects on its own accord. Let us consider this Original Mental Being. Isn't it true then that it would be *a thing* that could never have a time when it was *not* experiencing its object, *that never did come to an end*—that is, never could come to an end with each experience? This is because (1) you believe it to be an unchanging but functional thing which experiences its objects; and (2) if it were such a thing, then *it must forever shift its focus to its object*. And if this were the case, then it would be impossible for there to ever be a time when it were not holding to its object.

The second point here is a refutation of the idea that the self-existent being accepted by the Logicalists could ever exist of its own accord. Here there are three separate steps: a demonstration that it is incorrect to think that an unchanging thing could ever produce a result; a demonstration that it is incorrect to think that this same thing could rely upon some other influence; a demonstration that this same thing could never share a relationship with some influence. Here is the first.

The Logicalists believe in a self-existent being that is both something physical and also an unchanging thing that can perform a function. They say then that it creates those things that do us harm. But *isn't it obvious*, isn't it very clear, *that if this Self were an unchanging* thing which could perform a function, *then it would be like empty space*, and *could never act to do something* like producing an effect?

Here is the second step. One may respond with the following: "Although this Self is by its nature unchanging, it produces results when it encounters certain influences." And yet it is impossible for an unchanging thing to encounter an influence; *and even if it did happen due to* its encountering some *other influences*, such as the will that something happen or the like, then *how could these* things, these influences, *act on something changeless*? It could never have any effect upon it at all, because this Self is changeless.

This logic is inescapable, because *when they*—any particular influences—*did* affect this Self in any way, *then* the Self would never budge, it would never change to have any other nature than it already had: *it would stay exactly as it was before*. And if the Self never changed, then *doing* something to it *would do nothing*; there wouldn't be the slightest difference between the way it was and the way it is.

Here is the third step. Someone may respond again, with the following: "Even though the Self doesn't affect anything else in a way that alters its basic nature, it does affect things in a way that is peripheral to itself." This too though is completely incorrect. *Where is something you can point to at all* and say that this is the peripheral effect, this is what the Self *does* in creating its result, *that could have any kind of relationship with it*? No relationship is possible, for there is neither the relationship of identity, nor the relationship of origination.

Here is the third point from before, which is an explanation of why it is improper to feel anger once you have understood that all beings are like a magical show. *And so it is that everything* in the production of a result *depends on other influences*, while *these* influences depend themselves *on other*, previous causes and influences, they on theirs, and so on. In a sense then it is *inevitable* whether a particular result

will come out or not, it is all up to the causes, and so these things are like a magical show, like pictures of illusion. You must *understand this* fact, that each and everything which does something is empty of any nature of its own, and yet still functions perfectly well. If you do so, then you will *feel no anger towards any of these things* that are *like pictures of illusion*. Thus you must train yourself in the realization of the fact that dependent origination has no nature of its own, for it is this realization which destroys the very seeds of mental affliction.

Contemplation Nine

People do so much harm to themselves that it is no surprise if they hurt us

**There are those who, having lost
Their senses, hurt themselves
By themselves with thorns and such.
To get a woman or the like,
They become obsessed, and then do things
Like refusing to eat food.**

**Some go and hang themselves,
Leap from cliffs, and swallow poison
Or other harmful things.
Others go and hurt themselves
By living in a way
Against the virtuous life.**

**If people driven to it because
Of their mental afflictions even kill
Their own dear selves, then what
Surprise could it ever be to see
That they also act in ways that harm
The bodies of other people?**

**Thus do people live,
Committing acts like suicide,
Driven by their own bad thoughts.
If by some chance you cannot
Feel some pity for them,
At the least withhold your anger.**

Here is the first point, which is how some people, out of their own ignorance, even do harm to themselves. Let's consider the kinds of people who hurt other people. *There are those who, having lost their senses*, having lost control due to their mental afflictions, *hurt even themselves by themselves*. Some, thinking it will lead them to some kind of nirvana, do all kinds of harm to themselves: they roll around in beds of *thorns*, jump from cliffs, *and* do other *such* things. Others, *to get a woman* or money *or the like*, start *becoming obsessed*, and out of anger *then do things like refusing to eat food*. Some others, oppressed by their mental afflictions, *go and hang themselves*, or *leap from cliffs*, or *swallow poison or other harmful things*. *Others go and hurt themselves*, in both this and their future births, *by living in a way against the virtuous life*, in a way that they commit many bad deeds which will lead them to the lower realms. Therefore it is impossible to justify your anger by saying that it is because you have been harmed by someone else.

Here is the second point, which describes how it is no great surprise that people do harm to others, since these ignorant ones even kill themselves. *If people driven to it because of their mental afflictions even kill their own selves, so dear and precious to them, then what surprise could it ever be to see that they also act in ways that harm the bodies of other people?* We should realize that this fits their way of life well, and thus understand how wrong it is to be angry with them.

Here is the third point, which demonstrates why it is, therefore, quite appropriate that we should feel compassion for such people. *Thus do people live, as described above, doing harm to others and committing acts like suicide because they are overpowered by their mental afflictions.*

They are truly worthy of our pity, and *if by some chance you cannot feel some of this pity for them, then at the least withhold your anger:* realize how totally wrong it is to be angry with them.

Contemplation Ten

*If people are harmful by nature, it is no surprise when they hurt us;
if they are only harmful at moments, we should bear with them*

**If it is the very nature
Of those who are children
To do harm to others,
Then being angry with them
Is wrong, as wrong as hating
Fire for the fact it burns.**

**And if the nature of living beings
Is to be thoughtful, then all their faults
Are occasional, and being angry with them
Is wrong too, wrong as hating
A puff of smoke in the sky.**

Here is the first point, which describes how inappropriate it is to be angry, since it is the nature of children to be themselves. Now *if it is the very nature of those who are children*—of children who don't know what is right or wrong, or who are undergoing an attack of mental affliction at the moment—*to do harm to others, then being angry with them is wrong, as wrong as hating fire,* and being furious with fire, *for the fact that it burns,* something which is its very nature as well.

And here is the second point, which covers how inappropriate it would be to feel anger even if the problem of the harm they do to you were just something incidental. Or suppose then that this *fault* of tending to hurt other people *is* just something that happens *occasionally*; that is, what *if the basic nature of living beings is to be wise, and thoughtful.* Even *then too* it would be *wrong to be angry with them, as wrong as hating* or feeling irritated by *a puff of smoke* that just happened to appear *in the sky* for a moment.

Contemplation Eleven
Should we be angry at sticks?

**It's the stick or whatever
That delivers directly; if you're angry
At what impels it,
Then get mad if you really must
At anger itself, since it's the force
That sets the other into motion.**

"But it is right for me to be angry," one may insist, "because the other person has hurt me." Now if you are going to be angry at what hurt you directly, then you should feel anger for *the stick* or the weapon *or whatever* it was that *delivered* the injury *directly*, since they are what caused the pain. Or suppose you say that you're not going to get *angry* at the stick or whatever, since it didn't act on its own accord, but rather *at what* made it move: at the person who *impelled* the stick. This *other* person though is not acting on his own accord either; rather, he himself is *set into motion* by the *force* of anger. So *if you really must* be angry—if you have no choice, if you cannot help yourself—*then* you should *get mad at anger itself*.

Contemplation Twelve
Who it is that actually created the objects that bring us anger

**I myself in days gone by
Perpetuated this very harm
On other living beings,
And so it's right that now the one
Who did the harm, myself,
Should have this hurt come to him.**

**Their weapons and this body of mine
Both of them provide the causes
For the pain to come.
They produced the weapons,
And I produced the body—
At which should I be angry?**

**This blister in the shape of a man,
Unbearable if someone touches it,
Filled with suffering—
It's me who driven by blind desire
Grasps to it, so who deserves
My anger when someone harms it?**

**Children want no suffering
But at the same time then they thirst
For the things that bring them pain.
If suffering comes to you because
Of some fault of your own,
Why feel hate for others?**

**Take for example the guards of hell
And forests filled of trees with leaves
Made of blades of swords.**

**Every one of them was created
By the deeds you did yourself;
Who then deserves your anger?**

Here is the first point, which is the contemplation that it is your own fault when others do you harm. *I myself in days gone by*—that is, in my previous lives—*perpetuated on other living beings this very same harm* as the one which is happening to me now. *And so it is right that now the one who did the harm*—that is, *myself*—*should have this same hurt come to him*. Think this way to yourself, and learn to practice patience.

Now comes the second point, which concerns the fact that your own grasping to your body is one of the problems which causes your suffering. Here is yet another reason why it is completely wrong for you to feel anger. *The weapons of these other people and this body of mine, both of them, provide the causes for the pain* that has come to me. The way it happened is that *they produced the weapons, and I produced*

the body: and it took both of them to create my suffering. *At which of the two then should I be angry?* It's hardly fair that I should only be angry at the others.

My body, *filled with suffering*, is a great *blister in the shape of a man*, and it is *unbearable if someone touches it* in the slightest way. *It's me who, driven by desire* and with the eyes of my intelligence *blinded by ignorance, grasps to it*, and so I myself can be destroyed by something as insignificant as a thorn. *So when someone harms this body, who deserves my anger?* I should learn to think to myself how it's all my own fault.

Next is the third point, which treats the fact that my own attachment to the causes of suffering in past lives has also created the problem. *Children want no suffering, but at the same time then they thirst for—they crave—the things that bring them pain*, actions like killing and the rest. *If suffering comes to me because it is sent to me by some wrong deed I myself have done in the past, then why should I feel hate for others?* It's *my own fault*, and my fault only, that all of this is happening.

Take for example the guards of the hell realms, and places there like the forests filled of trees that have leaves which are made of the blades of swords. There were not intentionally constructed there by some other person. Rather, *every one of them was created by the deeds I did myself.* The sufferings that come to me in this present life are the same, and created by my own past deeds. So *who then deserves my anger?* Again it is all my own fault only, and so from this moment on I will do all I can to give up the things that cause me suffering.

Part Two of An Outline of the Explanation of the Chapter on Patience from the *Guide to the Bodhisattva's Way of Life*, to accompany Reading Two

- ii) Practicing the kind of patience where you concentrate on the Dharma
 - a1. An expanded explanation
 - a2. An explanation of how anger, and those who show anger, are things that depend on causes, and so do not exist on their own accord
 - a3. An explanation of how anger, and persons who show anger, are no things which exist on their own accord
 - a4. The reasons why it is improper to feel anger towards people who have mental afflictions
 - b4. A demonstration that anger is not something which is felt at will
 - c4. A demonstration that all problems arise through various factors, and that therefore the person who has them is not acting on its own accord
 - b3. An explanation of how the causes for anger and for those who show anger do not exist on their own accord
 - a4. A refutation of the idea that the Self-Existing Being and primal One accepted by the Numerists could ever exist on their own accord
 - a5. A refutation of the idea that the primal One could produce all the expressions of the world on its own accord
 - b5. A refutation of the idea that the Original Mental Being could experience objects on its own accord
 - b4. A refutation of the idea that the Self-Existent Being accepted by the Logicalists could ever exist of its own accord
 - a5. A demonstration that it is incorrect to think that an unchanging thing could ever produce a result
 - b5. A demonstration that it is incorrect to think that this same thing could rely upon some other influence
 - c5. A demonstration that this same thing could never share a relationship with some influence
 - c4. An explanation of why it is improper to feel anger once you have understood that all beings are like a magical show
 - c2. The need for stopping anger
 - b1. A summary
- iii) Practicing the kind of patience where you don't mind it when others do you harm
 - a1. Bringing to mind the method of compassion
 - a2. How some people cause you harm only because of their own lack of understanding
 - b2. How it is no great surprise that people do harm to others, since some out of a lack of understanding even kill themselves
 - c2. Why it is, therefore, appropriate that we should feel compassion for such people
 - b1. Stopping the causes of anger
 - a2. How inappropriate it is to be angry, since it is the nature of children to be themselves
 - b2. How inappropriate it would be to feel anger even if the problem of the harm they do to you were something incidental
 - c2. Why, after examining the direct and indirect causes, it is inappropriate to feel anger
 - c1. Reflecting upon how it is your own fault when things happen to you that you don't like
 - a2. The actual discussion
 - a3. The contemplation that it is your own fault when others do you harm
 - b3. The fact that your own grasping to your body is one of the problems which causes the suffering
 - c3. The fact that your own attachment to the causes of suffering in past lives has also created the problem
 - d3. How inappropriate it is to feel anger, given that your own past actions are now leading others to things that will cause them suffering
 - e3. How anger is itself a misguided state of mind, and wrong
 - b2. Refuting the rebuttal
 - a3. Rejecting the idea that it is incorrect to say that others have helped us [by providing us with an opportunity to practice patience]
 - b3. Rejecting the idea that it is incorrect to say that we have hurt others [by being angry at them]
 - c3. Refuting the idea that, if others have helped us [by providing an opportunity to practice patience with them], then we should return the favor

The Asian Classics Institute
Course XI: Guide to the Bodhisattva's Way of Life, Part II
Reading Three: Contemplations on the Perfection of Patience, Part III

The following contemplations are based on the *Guide to the Bodhisattva's Way of Life* (*Bodhisattvacharyavatara*; *Byang-chub-sems-dpa'i spyod-pa la 'jug-pa*) of the Buddhist master Shantideva (circa 700 AD), and the commentary upon it by Gyaltsab Je Darma Rinchen (1364-1432) entitled *Entry Point for Children of the Victorious Buddhas* (*rGyal-sras 'jug-ngogs*). The relevant sections are found at folios 16B-15A and 19A-74B, respectively, in the ACIP electronic editions TD3871 and S5436.

Contemplation Thirteen
What harm can words really do us?

**The mind is not a thing
With a body, so couldn't be overcome
By anyone at any point at all.
It's due to the fact we grasp to it
That all these many pains
Can do harm to the body.**

**When someone criticizes me
Or says some harsh things to me,
Their words with their unpleasant sound
Can do no physical harm to me.
Why is it then my mind
That you feel such fury?**

Assuming I am able to control my own thoughts, *the mind could never be overcome by anyone at any point at all* using harsh words or weapons or the like, *because it is not a thing that has a body*.

And it's true that you could say, "I relate to my *body* so strongly—that is, *due to the fact that I grasp to it* so strongly—that I get angry when *all these many pains do harm to it*." And yet *when someone criticizes you, or says some harsh things to you, their words with their unpleasant sound can do not even the least physical harm to you. Why is it then, my mind, that you feel such fury?* It's completely wrong to feel any anger.

Contemplation Fourteen

What to do if someone tries to hurt the teaching or a teacher

**It's completely wrong for me to feel
Anger even at those
Who speak against or try to destroy
Sacred images, shrines, or else
The holy Dharma, since the Buddhas
And such cannot be hurt.**

**And even too when harm is done
To Lamas or relatives or the like,
And those who are our friends,
Turn back your anger by seeing the fact
That, as the way before,
It all comes from causes.**

Here is the first point, which covers the reasons why it is wrong to feel anger at those who are doing harm to holy images and the like. Someone may make the following argument: "I can admit that it is wrong to feel anger for someone who has hurt me personally. But there is nothing wrong with getting angry at those who have harmed the Three Jewels." Suppose though that someone expresses themselves, *speaking against sacred images* of the Buddhas, the *shrines* of great bodhisattvas and the like, *or else the holy Dharma*. Or suppose that they even act bodily to *try to destroy* these things. *It's completely wrong for me to feel anger even at these* kinds of people, *since the Buddhas and such*, the Three Jewels, *cannot be hurt*. In fact, the one who attempts to harm them is someone who deserves our pity, and so it is more appropriate to feel love for them. The point here is that the Three Jewels are incapable of sustaining any kind of injury brought about by mental discomfort due to feeling upset.

Here is the second point, which is why it is appropriate to practice, in the same way, patience for those who do harm to those who are close to us. *Even too* when you see someone hurting another, *when* persons *do harm to the Lamas* that are teaching you the Dharma; *or else* to the *relatives or the like* with whom you share a family relationship [reading *rus* for *dus* in the commentary]; *and to those who are your friends*, it is wrong to feel anger. This is because of the fact *that*, in the *way* that was explained *before*, what is happening to them has *all come* about *through* certain *causes*: that is, through their own past karma—the injuries are dictated by the karma come from the wrongs that these relatives and so on committed themselves before. And you should *turn back your own anger by seeing this fact*.

Contemplation Fifteen

On not being able to bear the happiness of others

**Suppose that any person derives
Some kind of joy from praising
The qualities of another.
Why my mind then don't you sing
The praises of this person yourself,
And find the very same joy?**

The happiness of taking this joy

**Has been admitted by all of those
Who possess high qualities to provide
An irreproachable source of happiness.
It's also best for gathering others.**

**If instead you say to yourself,
"But now he'll be as happy,"
And hope against this happiness,
Then you should deny any wages earned
And all the like; you'll come to fail
In both the seen and unseen.**

**When someone praises my own good qualities,
It's my hope that this other person
Finds some happiness too.
But I have no hope that I myself
Should ever find the happiness
That comes from praising others.**

**By my hope that every living being
Should come to experience happiness,
I've developed the wish for enlightenment.
Why on earth does it make you angry
When one of these living beings
Finds some happiness by himself?**

Here is the first point, which covers the reasons why it is appropriate to hope that someone will sing the praises of our enemies, since this can cause us to be happy ourselves. *Suppose that any particular person praises another, our enemy, by saying, "They have certain good qualities." And suppose that he—* meaning the one who does the praising—*derives some kind of joy from doing so. Why is it, my mind, that you don't then sing the praises of this person yourself, and find the very same joy as the other has already?*

If you did, then *the happiness of taking this joy* in the good qualities of others would become an *irreproachable source of happiness* for you yourself in the future; the joy *has been admitted*—that is, praised—*by all of those who possess high qualities* (which refers to the victorious Buddhas and their sons and daughters) as being something which provides exactly this kind of source. This kind of behavior *is also* the very *best* method for *gathering other* disciples.

Here is the second point, which is why it is inappropriate not to hope for this to happen, since it causes the other person—the one being praised—to be happy. There are two steps to this point itself: the fact that, if we wish against the happiness of others, it causes our own happiness to decline; and why it is, therefore, right to hope for the happiness of others. Here is the first.

Now what *if instead you say to yourself, "But now he"*—meaning the person who is the object of the act of praising—*"will be as happy as well;"* that is, suppose that you hope against this happiness which occurs in the person being praised. In this case *then you should deny any wages earned* by your own employees, *and all like* kinds of behavior, since these wages and so on make these people happy.

And if you do deny the wages and so on, you will find that, in this current life, your employees refuse to

work for you. In your future lives too, this behavior will prevent you from experiencing any happiness. Thus it is that this way of acting *comes* to make you *fail* in your search for happiness, *in both the "seen"* (which refers to your present life) *and the "unseen"* (which refers to your future lives).

Here is the second step. *When someone else praises my own good qualities, it is my hope that this other person—meaning the one who is doing the praising—might thereby find some happiness. But at the same time I have no hope or wish that I myself (the one doing the praising now) should ever find this same happiness, the happiness which comes from praising others.* This kind of attitude is very wrong, very contradictory, and I should therefore try to praise others, and feel joy over it, in exactly the way that I hope that others will feel happiness whenever they sing my own praises.

Here is the second overall point, which is to give up any feeling of being unable to tolerate those people who bring happiness to our enemies. *By my hope that I could bring every living being to the experience of matchless happiness, I've developed the wish for enlightenment, and pledged to train myself in the activities of a bodhisattva. When any one of these living beings finds some minor happiness by himself, my wishes have been accomplished. Why on earth then does it make you angry, my mind, when this happens?* The proper thing would be to feel joy.

Contemplation Sixteen
On taking joy in the misfortunes of those you dislike

**And even should your enemy
Become upset, how then could
You feel glad about it?
It's not that some kind of harm
Has come to him or her
All caused by your hopes and wishes.**

**Even should the suffering
You wished on them come to pass,
What's there to be glad at?
And if you say, "It satisfies
Me when I see it," what
Could better ruin you?**

**The iron hook that's jabbed in us
By the fisherman of affliction
Is merciless, unbearable;
Should it catch me it's a certainty
That hellguards keep me captive
In their hell-realm cauldrons.**

The first point, which is why it is wrong to feel that we cannot tolerate things that block the harms which we wish upon our enemies, has three parts of its own: why disliking our enemies does no help to us; why hoping to harm our enemies does no harm to our enemies; and why it does hurt ourselves. Here is the first. Suppose you say, "If something happens to hurt my enemy, I feel glad; and if something happens to block these harms which I wish upon my enemy, I feel angry." But *even should your enemy become upset*, and unhappy, *how then could you feel glad about it?* It does absolutely no good to you, and in fact only hurts you.

Here is the second point. Suppose you think to yourself, "I wish something could happen to hurt my enemy." *But it's not that some kind of harm has come to him or her all caused by your hopes and wishes.* Nothing that you hope for in your own life has been accomplished to the least degree at all. As such it is very wrong for you to feel anger.

Here is the third point, which has two parts of its own: why it is wrong to be glad when harm comes to our enemies; and why, if we maintain such a feeling of gladness, it turns into a cause that will produce massive suffering for none other than ourselves. We begin with the first.

Suppose you think to yourself, "I wish something bad would happen to my enemy." *But even should the suffering you wished on them come to pass, what's there to be glad at?* This would not result in the tiniest benefit to you yourself.

Here is the second. *And if you say, "It satisfies me when I see something happen that harms my enemy, for my wishes have been fulfilled,"* then consider the following. *What better method could you ever find to ruin yourself, to send yourself to the lower realms, than to allow yourself an intense emotion of malice like this?*

Think for example of fishermen, who use their *iron hooks* to *jab* or catch a fish. The mental *affliction* of anger is like the *fisherman*, and the hook that he jabs *in us* is the iron barb of negative karma created by an intense emotion of malice. His hook *is unbearable, and merciless*; it is certain to *catch me*, and *should it do so then it's a certainty that the guards of hell will keep me captive in—throw me into—their hell-realm "cauldrons,"* which refers to containers filled with molten metal.

Contemplation Seventeen
How those we dislike help us in our practice

**The world may be full of beggars,
But finding someone to do me harm
Is truly a rare occurrence,
Since there could never be a person
Who hurt me any way at all
If I did not them first.**

**Suppose that without an ounce
Of effort you came across
A treasure chest hidden in your house;
You should thus feel grateful for
Your enemies, who aid you in
Your bodhisattva practice.**

**Since he and I both bring it about,
It's fitting that from the outset itself
I devote to him the final result
That comes from being patient:
He has in the way described provided
Something for me to be patient about.**

Here is the first point, which is that exceptional objects of virtue are extremely rare. Objects towards which you can practice your patience are much more rare than those towards which you can practice your charity, so the right thing to do would be to feel joy when you find them. Now *the world may be full of beggars, but finding someone to do me harm is truly a rare occurrence*. Why so? This is true *since there could never be a person who did any hurt to me in any way at all if I did not do any hurt to them first*.

Here is the second point: why it is right to be glad about those who block us from accomplishing merit. Think about the rarity of objects towards which you can practice patience. Now *suppose that, without an ounce of effort, I came across a treasure chest that had been hidden in my house. My enemies are just the same: I should thus feel joy for them, by reflecting about how grateful I feel for the aid they give me when they provide me with objects towards which I can practice the activities of a bodhisattva, in the form of people towards whom I can develop patience*.

Here is the third point, which is why it is right to feel the desire to be of benefit to these persons. *Since he—my enemy—and I both bring about "it" (the practice of patience), both can be included into the cause which brings about the patience. And for this reason then it's fitting that from the outset itself I devote or dedicate to him, to the one who hurts me, the final result that comes from being patient; that is, enlightenment. The point here is that he, my enemy, has in the way described provided something for me to be patient about, and this will act as a very powerful cause for the patience which allows me to reach enlightenment itself*.

Contemplation Eighteen
Serve living beings as you do the Enlightened Ones

**This is why the Able One
Described the field of living beings
And the field of the Victorious.
Many who succeeded in pleasing them
Were able in this way to reach
The perfection of the ultimate.**

**The qualities of an Enlightened One
Are attained by means of living beings
And the Victorious Buddhas alike.
Why then do you act this way,
Refusing to honor other beings
In the way you do the Victors?**

Here is the first point, which covers how scripture itself states that living beings and Buddhas are equivalent as objects towards which to perform merit. It is absolutely necessary that we honor living beings; and *this is why* the sutra entitled *The Excellent Collection of Dharma Teachings* states that—

The field of living beings is the field of the Buddhas; and it is from this field of the Buddhas that all the high qualities of the Buddhas are attained. To attempt the opposite is completely wrong.

The Able One is here describing how *the field of living beings* is a place to plant vast seeds of merit: he is calling this *the "field of the Victorious Buddhas,"* in the sense that sentient beings are similar to the Teacher himself in how they provide a field for collecting great merit.

This brings us to the second part, where we establish this point with logic as well. Here there are two steps: how, by having faith in both the Buddhas and all living beings, we can reach our ultimate dreams; and why it is wrong to discriminate between them, since they are equivalent from the point of view that, by having faith in both, we can reach enlightenment. Here is the first.

It is right to pay honor to every living being, because *many* persons who felt faith towards *them*—towards both Buddhas and living beings—and *who succeeded in pleasing both were able in this way to reach the perfection of the ultimate:* that is, the culmination of both their own needs and those of others.

Here is the second step. For the reasons just stated, the qualities of an Enlightened One—that is, the powers of a Buddha and so on, the final result of our practice—are attained by means of both fields: that of living beings and of the Victorious Buddhas, alike. *Why then do you act this way, in this manner, saying "I refuse to honor other beings in the way that I do the Victors."* It is completely wrong.

Contemplation Nineteen
To serve living beings is to please the Enlightened Ones

**Moreover what better method could there
Be to repay the kindness of those
Who act unimpelled as closest friends
And help to an infinite degree,
Than to please all living beings?**

There is *moreover* yet another reason that we should pay honor to every living being. The Buddhas are persons *who act as closest friends* to a limitless number of living things: they are driven to do so by their great compassion, even though they may *never* be *impelled* or bidden to do so in any normal sense. *And* in their actual actions they accomplish *infinite degrees of help* for these beings as well. And there is only one way *to truly repay their kindness: what better method could there be* to do so, than to please all living beings?

Part Three of An Outline of the Explanation of the Chapter on Patience from the *Guide to the Bodhisattva's Way of Life*, to accompany Reading Three

Note: A row of asterisks indicates that the indentation levels have been changed to fit the outline on the page, not that any of the outline has been omitted—the outline is complete.

- b) Keeping patience with those who try to insult us, or the like
 - i) The fact that insults, slander, and such can do no harm to our bodies
 - ii) How inappropriate it is for me to feel anger with a person who is himself wrapped in anger
 - iii) Why it is inappropriate to feel anger towards someone who has created an obstacle to our obtaining some possession
 - a1. How inappropriate it is to feel anger at someone for creating an obstacle to our obtaining some possession, since possessions are soon to be destroyed anyway
 - b1. Refuting the idea of obtaining possessions wrongfully
 - c1. Establishing, through the use of an example, that it is inappropriate to crave possessions
 - d1. Reasons why it is wrong to crave possessions
 - e1. Refuting the idea that it is right [to use anger] to obtain possessions
 - iv) Why it is inappropriate to feel anger towards someone who has caused others to lose faith in us
 - a1. Demonstrating how, if it is right for us to feel anger towards those who have slandered us and caused others to lose their faith in us, then it would be proper if we were to feel anger as well towards anyone who ever slandered anyone else
 - b1. Demonstrating how, if we can tolerate people's lack of faith in someone else, we should also tolerate their lack of faith in ourselves, since it comes about through mental affliction
- ii. Stopping anger at those who do wrong to those close to us
 - a) Stopping anger by using the kind of patience where we concentrate on the Dharma
 - i) Reasons why it is wrong to feel anger at those who are doing harm to holy images and the like
 - ii) Why it is appropriate to practice, in the same way, patience for those who do harm to those who are close to us
 - b) Stopping anger by using the kind of patience where we don't mind it when others do us harm
 - i) Why it is inappropriate only to feel anger for what has a mind
 - ii) Reasons why it is inappropriate to feel anger
 - iii) Considering how it is our own fault
 - iv) Contemplating upon the benefits of patience
 - a1. Making efforts so that our own virtue is not diminished
 - b1. How, by willingly taking upon ourselves some minor suffering, we can stop what would cause the sufferings of the hells
 - a2. A metaphor
 - b2. The point of the metaphor
 - c1. Why it is appropriate to feel great pleasure over hardships that help us achieve a great purpose
 - a2. Feeling regret over the fact that, regardless of how many bodies we have wasted in the past, it has been of no benefit at all either to ourselves or to others
 - b2. Why it is appropriate that we feel great pleasure over the fact that, by maintaining patience over our current hardships, we will be able to achieve the goals of every living being
 - iii. Stopping anger at those who do good to our enemies
 - a) Giving up any feeling of being unable to tolerate those who sing the praises of our enemies, and who declare their fame
 - i) Why it is appropriate to hope for this to happen, since it can cause us to be happy ourselves
 - ii) Why it is inappropriate not to hope for this to happen, since it causes the other person [the one being praised] to be happy
 - a1. The fact that, if we wish against the happiness of others, it causes our own happiness to decline
 - b1. Why it is, therefore, right to hope for the happiness of others
 - b) Giving up any feeling of being unable to tolerate those who bring happiness to our enemies
 - c) Giving up any feeling of being unable to tolerate those who help our enemies to obtain things
 - i) Considering how our own wishes have been fulfilled
 - a1. Why it is appropriate to feel glad that living beings have obtained the possessions they wanted
 - b1. A metaphor
 - c1. Why, if we hope against these things, our wish for enlightenment will decline
 - ii) Considering how there is nothing not to want
 - a1. Why it is inappropriate to feel jealousy when others obtain possessions
 - b1. How wrong it is to discard our own good qualities
 - c1. Why it is appropriate to feel grief over our own bad deeds, rather than feeling jealousy over the good deeds of others

- c. Stopping anger over the things that block us from what we want
 - i. Why it is wrong to feel that we cannot tolerate things that block the harms that we wish upon our enemies
 - a) Why disliking our enemies does no help to us
 - b) Why hoping to harm our enemies does no harm to our enemies
 - c) Why it does hurt ourselves
 - i) Why it is wrong to be glad when harm comes to our enemies
 - ii) Why, if we maintain such a feeling of gladness, it turns into a cause that will produce massive suffering for none other than ourselves
 - ii. Why it is wrong to feel that we cannot tolerate things that block the benefits that we wish upon ourselves and those on our side
 - a) Why it is wrong to feel anger over someone blocking us from getting a worldly object
 - i) Considering how wrong it is to feel anger towards someone who has blocked you from praise and fame
 - a1. The fact that there is no use to praise and fame per se
 - b1. Why mental pleasure itself is no appropriate object to strive for
 - c1. How it is a mistaken idea to think that this in itself is an object to strive for
 - a2. How there is no use to praise and fame perse
 - b2. How being upset about losing them is equivalent to the behavior of a child
 - d1. The reason why it is a mistake to think so
 - a2. Why it is wrong to feel attached to the good feeling we have towards those who praise us
 - b2. Why it is appropriate to bring good feelings to all living beings, if bringing a good feeling to someone else this way is something to strive for
 - a3. The point itself
 - b3. Why it is nothing more than the behavior of a child to feel pleased when others praise us
 - ii) Considering how they have actually helped you by doing so
 - a1. Why it is inappropriate to feel anger towards someone who has blocked you from praise and fame, since they have thereby blocked you from going to the lower realms
 - a2. How every bad quality grows from craving for praise and fame
 - b2. How blocking them acts to block a birth in the lower realms
 - b1. Why it is inappropriate to feel anger towards this same person, since they are thereby leading you out of the cycle of suffering existence
 - a2. Why, because the things that block you from praise and the rest also act to free you from the cycle of suffering, it is inappropriate to feel anger
 - b2. Why, because they act to shut the door to suffering, it is inappropriate to feel anger
 - b) Why it is wrong to feel anger over someone blocking us from accomplishing merit
 - i) Why it is wrong to feel anger over someone having blocked us from accomplishing merit
 - a1. Maintaining the highest form of asceticism
 - b1. How anything which blocks this acts as an obstacle to accomplishing merit ourselves
 - ii) The fact that they are not an obstacle to merit
 - a1. A general presentation
 - b1. Establishing the fact with an example
 - iii) Considering how they are an object for us to honor
 - a1. The fact that they are to be honored because they help us grow good qualities
 - a2. How they are of great benefit to us
 - a3. How rare exceptional objects of virtue are
 - b3. Why it is right to be glad about them
 - c3. Why it is right to feel the desire to be of benefit to these persons
 - b2. How their being so does not depend upon any intended benefit
 - a3. Why it is incorrect to think that, because they did not intend us any benefit, they are not worthy of our offerings
 - b3. Why it is incorrect to think that, because they did intend us harm, they are not worthy of our offerings
 - c3. Why therefore, as they have provided us with an object towards which to focus our patience, they are worthy of our offerings
 - c2. How to look upon them as if they were the Teacher
 - a3. An expanded explanation
 - a4. How scripture itself states that living beings and Buddhas are equivalent as objects towards which to perform merit
 - b4. Establishing this point with logic as well
 - a5. How, by having faith in both the Buddhas and all living beings, we can reach our ultimate dreams

- b5. Why it is wrong to discriminate between them, since they are equivalent from the point of view that, by having faith in both, we can reach enlightenment
- c4. Refuting any rebuttal
 - a5. Refuting the idea that, since their good qualities are not equal, it is incorrect to practice equivalent faith in them
 - b5. Why it is correct to practice equivalent faith in the two, since great faith in each is an equivalent cause for reaching enlightenment
 - c5. Why it is right to feel faith, since the merit from making offerings to a living being who has even a fraction of the good qualities of a Buddha is limitless
- b3. A summary
 - b1. Honoring the Teacher by having faith
 - a2. Honoring the Teacher by treating every living being as if they were our only child
 - a3. The fact that we thereby carry out the principal method that the Buddhas require of us
 - a4. Identifying the principal means of repaying the kindness that the Buddhas have shown us
 - b4. Carrying out this means
 - a5. Maintaining patience about the harms that living beings do to us
 - b5. Avoiding arrogance focused on living beings
 - c5. Avoiding harmful acts
 - a6. The reasons why harmful acts are wrong
 - b6. The fact that, should we do harm to living beings, we have no way of pleasing the victorious Buddhas
 - b3. Confessing what we have done previously that would have displeased them
 - c3. Resolving to restrain ourselves in the future
 - b2. A summary on the fact that we should therefore honor living beings

- B. Considering the benefits of practicing patience
 - 1. A brief presentation
 - 2. Explaining the benefits through the use of an example
 - a. An example and its meaning, with regard to the benefits
 - i. The example
 - ii. Its meaning
 - b. An explanation of how the benefits are vastly superior to those expressed in the example
 - 3. A brief listing of the various types of benefits
 - a. An explanation of the primary result
 - b. Results you see in this life
 - c. Results that ripen over time

The Asian Classics Institute
Course XI: Guide to the Bodhisattva's Way of Life, Part II
Reading Four: Contemplations on the Perfection of Effort, Part I

The following contemplations are based on the *Guide to the Bodhisattva's Way of Life* (*Bodhisattvacharyavatara*; *Byang-chub-sems-dpa'i spyod-pa la 'jug-pa*) of the Buddhist master Shantideva (circa 700 AD), and the commentary upon it by Gyaltsab Je Darma Rinchen (1364-1432) entitled *Entry Point for Children of the Victorious Buddhas* (*rGyal-sras 'jug-ngogs*). The relevant sections are found at folios 20A-20B and 77A-79A, respectively, in the ACIP electronic editions TD3871 and S5436.

Contemplation One
What moves the flame?

**Once you have practiced patience, begin
Your practice of effort, for enlightenment lies
In making these kinds of effort.
Without a breeze they never flicker,
And just so in the absence of effort
Merit can never occur.**

Once you have practiced patience as described above—that is, once you have learned to maintain your patience with various spiritual hardships, and with the harms that others do to you—then you must, if you hope to achieve enlightenment quickly, *begin your practice of effort*. This is *because enlightenment lies in making these kinds of effort* in the different perfections. Butter lamps and other such flames *never flicker without a breeze, and just so—in the absence of effort—it can never occur* that one manages to complete the collections of *merit* and wisdom. As such, the matchless state of enlightenment itself is something that all depends upon effort, and so we must make great efforts in practicing it. *Entering the Middle Way* makes this same point when it states,

All good qualities are things that follow
In the wake of the perfection of effort.
It is the one cause that brings about both
The collections of merit and knowledge.

Contemplation Two
Effort is joy

**What is effort? It is joy
In doing good.**

"If laziness is defined as joy in mental affliction, then *what is effort?*" one may ask. *Effort is a feeling of joy focused upon doing something good.*

Effort can be divided into four different types: effort which is like armor; applied effort; effort where you never feel discouraged or upset; and effort where you are never satisfied.

Contemplation Three
What stops effort?

**Here I will explain the things
That work against it: these are
Laziness, an attraction to what is bad,
And the feeling of being discouraged—
Belittling yourself.**

Here next I will explain the things that work against "it"—meaning effort. What exactly are they? First there is laziness, which is feeling attracted to the pleasant feeling of sloth, a condition where the mind and body become unfit to function well. Next there is an attraction to actions which are bad, and then finally the feeling of being discouraged when you try to accomplish some virtuous act—where you belittle yourself by saying, "This is something I could never accomplish."

The second point, how to eliminate the things that work against effort, has three parts: eliminating the kind of laziness where you enjoy the pleasant feeling of sloth; eliminating the kind of laziness where you are attracted to bad activities; and eliminating the kind of laziness where you feel discouraged in the practice of virtue.

Contemplation Four
What causes laziness?

**What promotes the feeling of laziness
Is sloth—the sweet enjoyment of
Some pleasure—as well as a craving
For time spent sleeping, all leading to
A failure to feel a sense of disgust
For the pain of the circle of life.**

The first point, eliminating the kind of laziness where you enjoy the pleasant feeling of sloth, has two parts of its own: examining the causes of laziness, so as to eliminate it, and then how to actually eliminate it. Here is the first.

"What is it," one may ask, "that causes laziness?" Laziness is produced first of all by *the sweet enjoyment of some pleasure*, which is a tendency to crave the feeling of *sloth*. Sloth itself is a reluctance to engage in virtuous activities, and the craving for it comes as one learns to think of it as something pleasant. Laziness is *as well* produced by *a craving for time spent sleeping*. *All this leads to a failure to feel a sense of disgust for the pain of the circle of life*—you fail to feel any fear at all for the circle. These are *what promote the feeling of laziness*; one must recognize these causes for what they are, and put forth great effort then to stop laziness altogether.

Contemplation Five
Lambs to the slaughter

**Haven't you even got eyes to see
How those in the world with you
Have gone steadily to the slaughter?
To sit here still and enjoy your sleep
Is just the same as the oxen
Waiting for the butcher.**

Those in the world with you—whether old, young, inbetween, or anything else—*have gone steadily to the slaughter*, killed by the Lord of Death. *Haven't you even got eyes to see* what's going on? If you do see it, then just *sitting here still and enjoying your sleep* is something very wrong. You are for example *just the same as the oxen waiting for the butcher*; that is, you are like an ox who can see that the other oxen are being steadily slaughtered by a butcher, and yet still feels no fear, and simply relaxes where he is.

Contemplation Six
"I still have time"

**Death is coming to take you, moving
At incredible speed; in the time
You have left, try to amass good karma.
When the moment arrives it's true you may
Give up your laziness, but what good
Can it do at a time so wrong?**

**You haven't got to this just yet,
The other's just started, and yet another
Has half still left to do.
Suddenly then does the Lord of Death
Make his arrival, and in your mind
You can only cry, "He kills me!"**

Here is the second point, which is why, since we are going to die quickly, we should exert ourselves in practicing virtue. You may say, "Oh, but I still have a little time left." *Death is coming to take you, moving at incredible speed; in the time that you do have left* before the Lord of Death captures you, you must *try to amass good karma*.

Here is the third point, which is why the moment of death is the wrong time to give up your laziness. When the moment arrives that Death grasps on to you, *it's true you may give up your laziness, but what good can it do* to try to make your efforts *at a time so wrong*? There would be absolutely no purpose served by doing so.

Here is the fourth point, which is why it is wrong to be lazy, given the fact that death will come suddenly, before you have a chance to do everything you wanted to do. And so you are going to die suddenly; *suddenly then does the Lord of Death make his arrival*, and there are things that you'd planned

that you *haven't got to just yet*, and *others that are just barely started*, and yet *others that have about half still left to do*. With intense feelings of regret then *you can only cry OK in your mind*, stricken with the thought, "*He kills me!*" What can you possibly do when this moment comes? Better to devote all your efforts right now to the practice of good deeds.

Contemplation Seven

What it feels to die

**What is it that you imagined you'd do
At that moment, tormented by the memory
Of the wrongs you've done, and with the roar
Of the hell realms in your ears bringing
Such terror that you cover your body in shit,
And reach the depths of insanity?**

The time will come, on your deathbed, that your mind is *tormented by the memory of all the wrong things that you have ever done*. You will realize that these are going to force you to experience extraordinary suffering in the hells, *and the roar of the fires and such in the hell realms will fill your ears*. When you hear the roar, the thought "Now I must go there too!" will come, and strike you full of *terror*. This then will cause you to *cover your body in shit, and to reach to the depths of insanity*. So just *what is it that you imagined you'd do*, what efforts did you think you were going to make, *at that moment*, so much a very wrong time for anything? Again, you must make efforts to practice good deeds, beginning immediately.

Contemplation Eight

Examine your expectations

**You set your hopes on results, unwilling
To make any effort; sufferings shower
Down on those least able to bear them.
Already in the embrace of death, you imagine
Yourself an immortal, cry out
When sufferings come to destroy you.**

**You must make use of this boat,
The human life you have, to cross over
The great river of suffering.
The boat is hard to find again later;
Do not sit then, ignorant one,
At this moment there asleep.**

**You give up the highest kind of pleasure,
The holy Dharma, infinite numbers
Of causes that bring you pleasure.
Why is it you are attracted so much
To being distracted by causes for pain,
To busyness and the like?**

Here is the third part, which is how contradictory it is to hope for happiness on the one hand, and on the other hand not to make any efforts in the practice of good deeds. Suppose *you* are the kind of person who is *setting their hopes on results*, meaning happiness itself, but who is *unwilling to make any effort* in what causes this happiness: that is, in the practice of doing good deeds. You are also one of those who is *least able to bear sufferings*, you cannot tolerate them at all, and yet all kinds of pain *shower down upon* you. And *already in the embrace of death, you imagine yourself* to be some kind of *immortal*. In this case then the things you hope for you will never find, and everything you hope to avoid will happen. *When these sufferings come to destroy you* then, you will *cry out* loud.

Here is the fourth point, which is an urgent request from Master Shantideva that we make efforts in the various methods to escape from pain. "Well then," one may ask, "what should I be doing about it?" The text here is describing how important it is that you have found a life complete with all the various spiritual pleasures and fortunes; it is saying you have found now a human form that has all the spiritual pleasures and fortunes. If you make efforts to use it well—that is, if you *make use of this boat, the human life and body you now have*—then it can allow you *to cross over* each and every kind of pain there is. So please, *you must* make the crossing now, over *the great river of the sufferings* of the circle of life.

To achieve a life of these pleasures and fortunes is something very rare, and thus *this boat is something hard to find again later*. And so Master Shantideva calls to us, "Oh ignorant ones, do not sit there, at *this present moment* when you have found this boat, quietly *asleep*. You must cross over now the great river of the circle of suffering, by putting into practice the three paths designed for people of lesser, medium, and greater scope." This is a teaching then on the need to make efforts when you have finally found the spiritual pleasures and fortunes which are so very hard to find.

Here is the second overall point, which is eliminating the kind of laziness where you are attracted to bad activities. *The highest* kind of *pleasure* is that which comes from putting into actual practice *the holy Dharma*, which is a specific method for planting *infinite numbers of causes that bring you pleasure* in this and your future lives. And yet in your actions *you give up* this highest pleasure, and then you throw yourself into negative behavior: into bad deeds that will only act as *causes* that bring you the result of *pain*; into the *distraction* that comes from exposing yourself to great hustle and bustle; and into *busyness* of the mind, *and the like*. *Why is it that you are attracted so much* to these things? It is something very wrong, for they can only bring you suffering.

Part One of An Outline of the Explanation of the Chapter on Effort from the *Guide to the Bodhisattva's Way of Life*, to accompany Reading Four

- I. An explanation of the text of the chapter
 - A. Master Shantideva urges us to undertake the perfection of effort
 - 1. The actual urging
 - 2. Identifying what effort is
 - B. The way in which to undertake the perfection of effort
 - 1. Eliminating the things that work against effort
 - a. Identifying the things that work against effort
 - b. How to eliminate these things
 - i. Eliminating the kind of laziness where you enjoy the pleasant feeling of sloth
 - a) Examining the causes of laziness, so as to eliminate it
 - b) How to eliminate laziness
 - i) Eliminating laziness by considering the problems it causes for this present life
 - a1. Describing, through the use of an example, how we will quickly be destroyed by death
 - a2. How the way in which death destroys things is something we can observe directly
 - b2. Using an example to describe this fact
 - b1. Why it is wrong to think that we have much time left, since we ourselves are at the mercy of death
 - a2. Why it is wrong for me to be lazy, since I myself am at the mercy of the Lord of Death
 - b2. Why, since we are going to die quickly, we should exert ourselves in practicing virtue
 - c2. Why the moment of death is the wrong time to give up your laziness
 - d2. Why it is wrong to be lazy, given the fact that death will come suddenly, before you have a chance to do everything you wanted to do
 - c1. How, if we fail exert ourselves in the practice of virtue, we will be tormented by suffering
 - a2. How, when death comes, we are tormented by grief
 - b2. How, if we fail to exert ourselves in the practice of good deeds immediately, we will fail to reach our goals
 - ii) Eliminating laziness by considering the problems it causes for future lives
 - a1. How certain it is that suffering will come
 - b1. How difficult it will be to bear this suffering
 - c1. How contradictory it is to hope for happiness on the one hand, and on the other hand not to make any efforts in the practice of good deeds
 - d1. An urgent request that we make efforts in the various methods to escape from pain
 - ii. Eliminating the kind of laziness where you are attracted to bad activities

The Asian Classics Institute
Course XI: Guide to the Bodhisattva's Way of Life, Part II
Reading Five: Contemplations on the Perfection of Effort, Part II

The following contemplations are based on the *Guide to the Bodhisattva's Way of Life* (*Bodhisattvacharyavatara*; *Byang-chub-sems-dpa'i spyod-pa la 'jug-pa*) of the Buddhist master Shantideva (circa 700 AD), and the commentary upon it by Gyaltsab Je Darma Rinchen (1364-1432) entitled *Entry Point for Children of the Victorious Buddhas* (*rGyal-sras 'jug-ngogs*). The relevant sections are found at folios 20B-21A and 79B-81A, respectively, in the ACIP electronic editions TD3871 and S5436.

Contemplation Nine
The armies of the King

**Never feel discouraged, assemble the forces,
Engage yourself gladly, come to find
Complete command of yourself,**

**See yourself and other people
As equal, and finally exchange
Yourself and others as well.**

Here is the first point, which is advice to make efforts in applying the antidotes for feeling discouraged. A king defeats his enemies by making use of the four traditional armed forces, and warrior bodhisattva do the same. They open their practice by inspiring themselves—for this they utilize "armor effort," which enables them *never* to have thoughts where they *feel discouraged* in their practice of the path.

Then they make use of "working effort," where they work or apply themselves to the task of *assembling the two great armed forces*, the two collections. Then when the actual fight begins, they use engaged effort, where as they actually undertake their virtues they *engage themselves gladly* with constant recollection and awareness. Lastly they bring to bear their *self-command*, a state of *complete* control where you *find* yourself able to make your body and mind do anything that you ask them to do.

When you have done all this then you must *as well* undertake the practices of *seeing yourself and other people as equal*, and *finally exchanging yourself and others*, in the manner that we will describe these two below [in the chapter on meditation].

Contemplation Ten
On feeling discouraged

**Never allow yourself the feeling
Of being discouraged, of having the thought
"How could I ever become enlightened?"
About this Those Who have Gone Thus,
The Ones who speak the truth, have spoken
The following words of truth:**

**Those beings who are flies and gnats,
Or bees, and even those
Who live as worms as well
Can reach unmatched enlightenment,
So difficult to reach,
If they develop the force of effort.**

**Someone like me, someone born
As a member of human kind,
Can tell what helps or hurts.
Assuming then that I never give up
The bodhisattva's way of life,
Why shouldn't I reach enlightenment?**

Here is the second point, which presents an explanation from scripture on how to put these antidotes into practice. Now you might *have the following thought*:

The state of Buddhahood is something that people of very great powers of intellect achieve only after applying incredible effort—over a period of many "countless" eons—in the pursuit of extremely difficult practices, and thereby amassing a virtually limitless amount of meritorious karma. I am nothing like these people; so *how could I ever become enlightened?*

Never though allow yourself the feeling of being discouraged in this way, of despairing that you could ever accomplish these things. *About this Those Who have Gone Thus, the Ones who can only speak the truth, have spoken the following words, which are truth and which are something we can believe in, since They have absolutely no reason ever to say something which is wrong.*

And what are the words which they spoke? They come from the *Sutra Requested by Subahu*—

Bodhisattvas must, moreover, master the following way of thinking: "Even those beings who are lions, or tigers, or dogs, or wolves, or vultures, or cranes, or crows, or owls, or worms, or flies, or bees, or gnats can bring about the matchless state of enlightenment. And here am I, someone who is living the life of a human—now, no matter what, even if it costs me my life, I will put forth whatever effort is needed to reach enlightenment.

This same point is made in the sutra known as *The Cloud of the Jewels* as well.

The third section, describes how, if we make effort, we will be able to stop our laziness, and then achieve enlightenment. Here there are four parts: contemplating the fact that, if we are able to raise the force of effort, we will find ourselves able to achieve enlightenment; why it is right to bear gladly those hardships required to reach enlightenment, given the fact that they involve not even the tiniest fraction of the pain of the lower realms; why it is right to bear gladly with any pain required, given the fact that the King of Physicians cures the great illness with a technique which is very gentle; and why it is right for us to feel glad over the treatment of our great illness, since it involves no pain at all, but rather causes our happiness to flourish. Here is the first.

As we just noted, it has been spoken that even *those beings who are flies and gnats, or bees, and even those who live as worms as well can reach unmatched enlightenment, which is so difficult to reach, if*

they "develop the force of effort"; which is to say, if they amass the necessary good karma. We can thus think to ourselves,

And then there is *someone like me, someone born as a member of a kind of being* which is truly extraordinary: I have been born *human*. And I possess as well an extraordinary mental ability; that is, I *can tell what will help or what will hurt me* in my pursuit of the state of enlightenment. *Assuming then that I never give up the bodhisattva's way of life—* which is to say, assuming that I can continue to practice the activities which bodhisattvas do continually—*why shouldn't I reach enlightenment?* Of course I can.

Contemplation Eleven
The courage of no choice

**Now suppose you say, "But I feel a fear
For the act of having to give away
My arms and legs and such,"
But it's nothing more than ignorance,
A failure to judge what's really heavy
Or light that makes you afraid.**

**Over countless millions of eons
Infinite times your body's been sliced,
Or stabbed or scorched with fire,
Or chopped up into pieces;
Yet still you were not able then
To reach to enlightenment.**

Here is the second point, which is why it is right to bear gladly those hardships required to reach enlightenment, given the fact that they involve not even the tiniest fraction of the pain of the lower realms. Within this point there are three topics: why it is wrong to fear spiritual hardships such as giving away one's arms and legs or the like; how one will not have to experience even a fraction of the sufferings found in the lower realms; and a metaphor to illustrate why it is right that we should bear with minor pains in order to destroy the great illness. Here is the first.

Now suppose you say the following: "It may be true that I can reach enlightenment if I exert a certain amount of effort, *but* it is said that at some point I will *have to do* things like *giving away my arms and legs, and head and such*. I don't think I would ever be able to undertake these very difficult *acts*, and so *I feel a fear for* them." It may actually be necessary at some point to give away these things, *but it is nothing more than your ignorance* of what is appropriate *that makes you feel afraid*: you have simply *failed to judge carefully what kinds of pain are heavy, and which are light*.

In truth there is no need to feel afraid. You have been wandering around the circle of suffering life for time with no beginning, and *over* this time you have spent *countless millions of eons* in the hells. *Infinite times*, not just once or twice, you have experienced there the suffering of having *your body sliced, or stabbed, or scorched with fire, or chopped up into pieces* with various bladed weapons. *Yet still* you were only wasting bodies meaninglessly; *you were not able then* to use this experience *to help you reach to enlightenment*.

Contemplation Twelve
The lesser pains of the Physician's treatment

**The sufferings now that I must bear
To reach enlightenment
Are something that has a limit.
They are like the pain that one endures
When a cut is made to stop
Some agony spreading inside the chest.**

**Every doctor as well makes use
Of treatments that cause discomfort
To cure some greater illness.
I should then learn to bear some minor
Hurt for the sake of bringing destruction
Upon a multitude of pains.**

Here is the second part, [continued from the previous contemplation]. Consider the difference between the sufferings of the three lower realms and *the sufferings that I must now bear to reach enlightenment*. Compared to the former, the latter are *something that has a limit*; that is, they are relatively very brief and insignificant, and quite easy to bear. *They are like the pain that one is able to endure when a small cut is made on the body, in order to stop the agony of some dangerous illness which is beginning to spread inside the chest.*

Here is the third part. *Every doctor there is makes use as well of treatments that cause some minor bit of discomfort, in order to cure some greater illness.* The pains which I may experience with the hardships that I undertake for the sake of achieving enlightenment are very minor. *I should then—*meaning therefore—*learn to bear* with the *minor hurt* involved in these hardships, performed as they are *for the sake of bringing destruction upon the multitude of pains* found here in the circle of suffering life. The whole reason for me to endure these pains is that I am going to extinguish the sufferings that I myself, and others as well, must endure over a limitless period of time.

Contemplation Thirteen
A blissful path to bliss

**The Supreme Physician does not perform
His treatments in a way that's like
Those other, ordinary ones.
He cures the massive and infinite ills
Using a particular kind of technique
That's gentle in the extreme.**

**At the beginning the Guide directs us
To acts of charity such as giving
Vegetables and the like.
Once we have grown accustomed to these,
Then gradually, in good time, we find
We can offer even our flesh.**

**There comes a point when we reach a state
Of mind where we can view
Our bodies just like the vegetables.
At that stage then why is it we
Would feel it difficult at all
To offer our flesh or the rest?**

The third part concerns why it is right to bear gladly with any pain required, given the fact that the King of Physicians cures the great illness with a technique which is very gentle. Here there are three different topics: how the Teacher shows us a method to cure the great illness which does not require us to experience the slightest bit of pain during the treatment; how the Teacher has prohibited us from giving away our body so long as we perceive it as something difficult to do; and how it will come to be nothing difficult to give away our own body, since the Teacher has instructed us to do so only when we have become so accustomed to giving away things that we view it as something similar to giving away vegetables.

Here is the first. Consider the hardships that one must undertake to achieve enlightenment. *The Supreme Physician*, the Lord of the Able Ones, *does not perform these treatments of his in a way that's like those other, ordinary ones* that are used to cure some illness. Rather *he uses a particular kind of technique or method that's gentle in the extreme*, a blissful path to reach a blissful goal. It is a path which avoids both extremes: it neither leaves one spent and exhausted, nor leads to the thoughtless consumption of resources. *He uses it to cure the massive and infinite ills* of the mental afflictions, which force us to continue wandering in the circle of suffering. It could never be right then for you to fear these spiritual hardships.

Here is the second. *At the beginning*—meaning until such time as we become more familiar with the perfection of giving—*the Guide directs us to begin our acts of charity with deeds such as giving away pressed scraps of dough, or vegetables, and anything of the like. Once we have grown accustomed to these* and thus overcome our tendency to think of such acts as something difficult, *then gradually, in good time, we find that we can offer even our flesh*. This is another reason.

Here is the third. *There comes a point when*, because we have accustomed ourselves to these acts as just described, *we reach a state of mind where we can view giving away our bodies just like we view giving away the vegetables* and such. *At that stage then why is it we would feel it difficult at all to offer our flesh or the rest?* We wouldn't feel the least difficulty at all. And so it is wrong for you to feel any kind of fear for undertaking the hardships of a bodhisattva.

Part Two of An Outline of the Explanation of the Chapter on Effort from the Guide to the Bodhisattva's Way of Life, to accompany Reading Five

- iii. Eliminating the kind of laziness where you feel discouraged in the practice of virtue
 - a) Advice to make efforts in applying the antidotes for feeling discouraged
[Contemplation Nine is found here]
 - b) An explanation from scripture on how to put these antidotes into practice
[Contemplation Ten begins here]
 - c) How, if we make effort, we will be able to stop our laziness, and then achieve enlightenment
 - i) Contemplating the fact that, if we are able to raise the force of effort, we will find ourselves able to achieve enlightenment
[Contemplation Ten ends here]
 - ii) Why it is right to bear gladly those hardships required to reach enlightenment, given the fact that they involve not even the tiniest fraction of the pain of the lower realms
 - a1. Why it is wrong to fear spiritual hardships such as giving away one's arms and legs or the like
[Contemplation Eleven is found here]
 - b1. How one will not have to experience even a fraction of the sufferings found in the lower realms
[Contemplation Twelve is found here]
 - c1. A metaphor to illustrate why it is right that we should bear with minor pains in order to destroy the great illness
 - iii) Why it is right to bear gladly with any pain required, given the fact that the King of Physicians cures the great illness with a technique which is very gentle
 - a1. How the Teacher shows us a method to cure the great illness which does not require us to experience the slightest bit of pain during the treatment
[Contemplation Thirteen begins here]
 - b1. How the Teacher has prohibited us from giving away our body so long as we perceive it as something difficult to do
 - c1. How it will come to be nothing difficult to give away our own body, since the Teacher has instructed us to do so only when we have become so accustomed to giving away things that we view it as something similar to giving away vegetables
[Contemplation Thirteen ends here]

The Asian Classics Institute
Course XI: Guide to the Bodhisattva's Way of Life, Part II
Reading Six: Contemplations on the Perfection of Effort, Part III

The following contemplations are based on the *Guide to the Bodhisattva's Way of Life* (*Bodhisattvacharyavatara*; *Byang-chub-sems-dpa'i spyod-pa la 'jug-pa*) of the Buddhist master Shantideva (circa 700 AD), and the commentary upon it by Gyaltsab Je Darma Rinchen (1364-1432) entitled *Entry Point for Children of the Victorious Buddhas* (*rGyal-sras 'jug-ngogs*). The relevant sections are found at folios 21A-23A and 81A-87B, respectively, in the ACIP electronic editions TD3871 and S5436.

Contemplation Fourteen
The joyful gift of life

**Since they have stopped bad deeds,
They feel no pain; and because
They are wise, there's no dislike.
This is due to the fact that thinking of things
The wrong way, and doing negative deeds,
Harm the body and mind.**

Bodhisattvas who have reached the point where their thoughts of compassion are completely pure *feel no pain* in their bodies when they give them away. This is the case *since they have stopped* each and every kind of *bad deed*. *Neither* when they give their bodies away *is there* any kind of *dislike* for the act, *because they are wise* in knowing when it is right for them to do so.

This is due to the fact—this is caused by the reason—that *thinking of things the wrong way* (believing that a person or the things which belong to a person could ever have any self-nature), along with *doing negative deeds* such as taking life and the rest, *harm the body and mind*; and great bodhisattvas have managed to stop these sources of harm.

Contemplation Fifteen
The use of power

**The armies used for achieving the goals
Of living kind are will, steadfastness,
Joy, and finally leaving off.
Will is developed by fearing pain,
And engaging in the contemplation
Of the benefits that it gives.**

**Eliminate then what acts against us;
Work hard to use the various forces
Of will, confidence, joy, and also
Leaving off, and being engaged, and the
Feeling of self-command, in order
To increase your capacity for effort.**

There are certain *armies* that we must assemble and *use* to smash the things that work against our practice of effort *for achieving the goals of living kind*. A king uses his four armed forces to destroy those who oppose him; just so, we must make use of four forces that provide support for our practice of effort.

The first of these is the force of *will*, where first we contemplate the laws of actions and their consequences, which helps us then to develop a strong aspiration to give up the things that we should give up, and take up those which we should take up.

Next is the force of *steadfastness*. Here we learn not to engage unexamined in just any activity that presents itself, but rather to analyze the activity first, then engage in it, and finally to bring it to a successful conclusion.

Third is the force of *joy*, where we put forth a kind of effort which never takes a break, and is never satisfied; where we act like a child playing a game.

Finally there is the force of *leaving off*, where we apply effort until our body or mind becomes tired; then we rest and refresh ourselves, and rise to make efforts again as soon as we have recovered.

We will explain these forces in more detail by taking the force of *will* as a model. It should be *developed* by learning to *fear* the *pain* of the circle of suffering, *and* by *engaging in the contemplation of the benefits that this same will gives* to us.

We must *eliminate then what acts against us*: one tendency of not engaging in some good activity even when we see that we are capable of accomplishing it, and another tendency of feeling incapable, of thinking to ourselves, "How could I ever do that?" We must *work hard* to cultivate the qualities that support effort—to *use the four, the various forces of will, confidence* (which refers to being steadfast), *joy, and also leaving off*.

As we actually perform our good deeds we must *be engaged* in our effort, in the sense of utilizing recollection. After this we must try hard to use the force of a *feeling of self-command*, control of our body and mind, *in order to increase our capacity for effort* to increasingly higher levels.

Contemplation Sixteen
On being unstoppable

**Utilize the technique described
In the *Diamond Victory Banner* to practice
The confidence once one has begun.**

**At the very beginning appraise yourself
To see if you have the resources needed,
And then decide to act or not.
The very highest thing to do
Would be not even to start a thing;
But once you have begun then never
Allow yourself to stop.**

The sixth chapter of the sutra known as *the Victory Banner of Diamond*, which belongs to the "majority" section of scripture, includes the following passage:

We can give, oh son of the gods, the example of the rising sun. Its shining is in no way stopped by the fact that some people might be blind, or that a line of mountain tops might be uneven, or any other such problem. It simply lights up any area which is ready to receive the light. Just so do bodhisattvas shine, for the sake of others, and their shining is in no way stopped by the various problems that individual living beings might have. They simply act to ripen, and to liberate, any disciple who is ready to receive their light.

We must *utilize the technique described here to practice the kind of confidence* that is required to bring to a successful conclusion any particular virtuous activity, *once one has begun it.*

At the very beginning, as you first engage in any particular action, you must *appraise yourself well, to see if you have the mental resources*, or ability, that will be needed. If you find that you do have the ability, *then should you decide to act*; but if you find that you do not possess this ability, then you should decide *not to act. The very highest thing to do would be not even to start a thing; but once you have begun, then you should never allow yourself to stop* until you have brought the activity to a successful conclusion.

Contemplation Seventeen
Alone, by myself, if need be

**The confidence of accomplishment
Is when you say, "I am willing to do
This thing all by myself."**

**The entire world lives at the mercy
Of their mental afflictions; they're incapable
Of helping themselves at all.
Beings can't do what I can do;
And thus I'll be the one
To do what must be done.**

Here is the first point, which is identifying the confidence of accomplishment. Suppose you see someone else undertaking some worthy activity. *The confidence of accomplishment is when you raise the mental power to say to yourself, "I am willing to do this thing all by myself."*

Next is the second point, which is the reason why we should feel this confidence. You must undertake deeds for the benefit of living beings without depending on others to help you. This is because the inhabitants of *the entire world live at the mercy of their mental afflictions*, and *are therefore incapable of helping even themselves at all*. Given this fact, *beings can't do what I can do*, in making efforts at good deeds for the sake of others. Even if I did try to rely on them for help then it would be useless, *and thus you must think to yourself, "I'll be the one to do what must be done for the sake of others."*

Contemplation Eighteen
The dead snake

**If he encounters a snake that's dead already,
Even the crow can emulate
The deeds of the great garuda.
If I continue to act like a weakling,
Even a minor slip in a vow
Will be able to do me damage.
Do you really think you could ever be free
Living in the destitution
f effort lost to discouragement?**

One should raise the power of the antidotes, in order to destroy one's mental affliction. *If he encounters a snake that's dead already*, then *even the small crow can emulate the deeds of that great mythical bird, the garuda*. The situation with me is the same: suppose that *I continue to act like a weakling* in the level of strength with which I apply the antidotes. *Even a minor slip in a vow will be able to lay an obstacle in the path, and thus do me damage*. This will lead me to *discouragement*, and then eventually I will *lose my ability to make efforts* towards achieving the goals of myself and others. And how could *I really think I could ever be free* then, *living in such destitution*? How could it ever come, where laziness has destroyed me, and torn down all the efforts I make with my body and mind?

Contemplation Nineteen
Determination, but not pride

**Those of confidence never become
Slaves of the enemy, pride;
Others have turned to slaves.
Those whose hearts are filled up with
The affliction of pride are by this thought
Dragged to the lower realms;
The feast of a human life is too
Destroyed for them; as servants then
They eat the crumbs from another's table;
They are stupid, and ugly, and always feel
Uncertain of themselves; and every
Person they meet abuses them.**

Here is the first point, which is a denunciation of pride, an afflicted kind of confidence. Any particular individual who has been wasted and destroyed by arrogant confidence or pride has become a slave of the mental afflictions, and so the emotion they have is not something we consider the magnificent kind of confidence. It's simply *not* the case that *those* people who possess this kind of *confidence* could *ever become slaves that belong to the enemy*. *Others* though, those whose hearts are filled with arrogance, *have turned to slaves of pride*, a confidence which has become a mental affliction.

The second point covers the problems caused by pride. *Those whose hearts are filled up with the affliction of pride* encounter the following problems. They are first of all *dragged by this thought of pride to the lower realms*. And even if they do manage to take birth as a human, then *the feast of a*

human life—meaning all kinds of contentment and the like—is *too destroyed for them*; they have nothing to eat, and must support themselves by begging.

They find themselves controlled by others, and *as servants then they must eat crumbs from another's table*. Their minds turn *stupid*, their appearance *ugly*, and they *always feel uncertain of themselves*. *Every person they meet abuses them* in every way, physically and verbally, even though they themselves have done no harm to these people directly. As such we must give up this arrogant confidence, pride.

Contemplation Twenty
The lion

**When you find yourself in the enemy's camp,
And surrounded, look for a thousand ways
To shield yourself from them;
Be like a lion with foxes and such,
Never allowing the mass of mental
Afflictions to break through to you.**

**A person may find themselves in the middle
Of a desert forsaken, yet still they try
To act to protect their eyes.
You may be the same, and find yourself
Hard pressed, but never allow
Your afflictions to master you.**

Here is the first point, on developing the power of the antidotes to mental affliction. *When you find yourself in the camp of the enemy, surrounded* by the mental afflictions of anger and the rest, you must *look for a thousand ways*, different methods, *to shield yourself from them* with the power of spiritual antidotes. *Be* for example *like a lion*, which never lets *foxes and other such* animals to touch it; *never allow the mass of mental afflictions to break through to you*.

The second point is on assuring that we never become even the least bit influenced by mental afflictions. Suppose *a person finds themselves in the middle of a forsaken desert*; that is, suppose they find themselves threatened seriously by the mental afflictions. *Still they try to act to protect their eyes*, which they consider so very precious to them. *You may be the same, and find yourself hard pressed*, in the sense of being on the verge of surrendering yourself to your mental afflictions. *But you should never allow these mental afflictions to become your master*.

Contemplation Twenty-One
Child's play

**Like those who seek a feeling of fun
From playing a game, these ones as well
Should cultivate a craving for
This work, all those that work for them,
And come to be insatiable
In seeking it, and taking joy.**

Think about children *playing a game, from which they seek a feeling of fun. These ones as well, these bodhisattvas, should cultivate a craving for*—that is, come to feel excited about doing—all those kinds of activities where they *work for* the sake of others: this work of studying and contemplating, and then meditating upon the wish for enlightenment. We should try to reach a point where we *become insatiable in seeking this work*; and where we want to do it continuously, without a break; in short, we should *take great joy* in it.

Contemplation Twenty-Two
The razor and the honey

**People work for happiness,
But there's no certainty that what
They do will make them happy.
How can you ever be happy if
You fail to do that single work,
Their own, which makes you happy?**

**You never feel satisfied
With objects of desire, honey
Smeared on a razor blade;
Why at the same time are you always
Content with the sum of merit you have
For the happiness of the fruits, and peace?**

People in the world spend their time with farming and other kinds of *work for* the sake of finding some physical and mental *happiness*. *But there is absolutely no certainty that what they do will ever end up making them happy*; there is no guarantee that by doing these things they will reach any kind of happiness. There does though exist a *single* kind of *work*, the activities of bodhisattvas, "*their own*," which invariably *makes you happy*, in both a temporal and an ultimate way. *How can you ever be happy if you fail to do* this particular kind of work? It will never happen.

Consider the various *objects of desire*: visual objects, sounds, and so on. They are just like *honey smeared on a razor blade*—if you lick the blade you might experience a hint of good taste, but then you suffer as it slices open your tongue. No matter how much you have of these sense objects here in the circle of suffering, *you can never feel satisfied*.

Now consider the various deeds of merit: giving and the rest. They are *happiness* in that they allow you to reach short-term types of *karmic fruits* or results—an exceptional type of birth in the higher realms, life as a worldly pleasure being or human. *And* ultimately they allow you to achieve as well the happiness of *peace*, of having put to rest each and every suffering that there is. *Why* is it that, *at the same time* as you are never satisfied with sense objects, *you are always content with the sum of the merit you have for* reaching these other kinds of happiness?

Contemplation Twenty-Three
The duel

**Think of the blade of a sword that's thrust
In your direction during a duel
With an enemy seasoned in war.
In just this way you must evade
The sword of afflictions, and seek to deliver
A death blow to these foes.**

**Imagine yourself in battle; your sword
Slips from your hand, you race in fear
To take it up again.
And if the blade of recollection
Should slip away, recall the terrors
Of hell, recover it quickly.**

Here is the first point, which is throwing ourselves into the practice of carefulness. Suppose you have an *enemy* who is "*seasoned in war*," meaning one who has mastered the use of weapons and the arts of conflict. *Think of the blade of a sword that this enemy thrusts in your direction during a duel*; you do all you can to evade his sword yourself, and in addition whatever you can to strike back with your own weapon. *In just this way you must evade the sword of the mental afflictions*, and stop it. You must see to it that the afflictions never destroy you, and *seek rather to deliver a death blow to these foes* with the sword of the antidotes that stop these afflictions; that is, you must rip the afflictions out of your mind from their root.

The second point concerns throwing ourselves into the practice of recollection and awareness. *Imagine yourself in the midst of a battle*, and that *your sword has slipped from your hand*. You would *race in fear to take it up again*, out of terror that the other person is about to kill you. *And just so*, you may find that *the blade of recollection*—the ability to avoid forgetting whatever virtuous object you wish to focus upon—*slips away* from you. At that moment you must *recall the terrors of taking a birth in the hells*, terrors that will come to you once your mental afflictions have wrought their destruction upon you. *And then you must recover the antidote, your recollection, quickly.*

Contemplation Twenty-Four
The bowl and the sword

**Poison makes its way throughout
The entire body, riding upon
The coursing of the blood.
Just so, should they find an opening,
Then negativities make their way
Throughout the entire mind.**

**Suppose a person handed you
A bowl completely full of oil,
Then stood before you with a sword,
Threatening to take your life
Should a drop spill. You ascetics
Must concentrate like this.**

Here is the third point, which is how recollection and awareness leave no opening for problems to arise. Imagine now that someone has shot you with a poison arrow, and that the *poison* is *making its way throughout your entire body, riding upon the blood* as it *courses* through your veins. *Just so* do the various mental afflictions, such as losing your recollection, act *should they find any opening* to do so. And when they do find an opening, *then* the different *negativities* of anger and the rest *make their way throughout the entire mind*. For this reason you must try to stop even the slightest mental affliction whenever it should arise.

"How can I learn to concentrate on this?" you may ask. *Suppose a person handed you a bowl completely full of oil*, and made you walk down a slippery path. *Suppose then* that they *stood before you holding a sword, threatening to take your life should you spill even a single drop*. Out of complete fear, you would try your utmost to concentrate. Those of *you* who are *ascetics* in the sense of attempting to follow the life of a bodhisattva must be *like this*; you must *concentrate* by keeping tight hold on your recollection, aimed at the various antidotes such as the wish for enlightenment, and the like.

Part Three of An Outline of the Explanation of the Chapter on Effort from the *Guide to the Bodhisattva's Way of Life*, to accompany Reading Six

- iv) Why it is right for us to feel glad over the treatment of our great illness, since it involves no pain at all, but rather causes our happiness to flourish
 - a1. How, despite the fact that spiritual hardships may bring physical and mental discomfort to those persons who are not well versed in the stages required for practicing the path, they cause no pain to those who are well versed
[Contemplation Fourteen is found here]
 - b1. Why great bodhisattvas therefore have no reason to feel any distaste for living in the cycle of suffering
 - c1. How, for this reason, one is said to be better versed in travelling the path than those of the lower way
 - d1. Why it is therefore wrong to feel discouraged about engaging in the activities of a bodhisattva
- 2. How to increase the power of effort, which is the antidote
 - a. Increasing the power of the things that support the practice of effort
 - i. A brief presentation, in which the four forces are introduced
[Contemplation Fifteen is found here]
 - ii. A more detailed explanation
 - a) The force of will
 - i) The object of will
 - a1. Eliminating our faults
 - b1. Taking up good qualities
 - c1. Analyzing those things which we should do, and those which we should not
 - ii) The result of will
 - a1. How wrong it is to give up our will to practice the Dharma
 - b1. The reason why it is wrong
 - iii) The cause of will
 - a1. A presentation
 - b1. An explanation
 - a2. A contemplation of actions and consequences that are mixed
 - b2. A contemplation of actions and consequences that are purely white
 - c2. A contemplation of actions and consequences that are purely black
 - iv) A concluding summary
 - b) The force of steadfastness
 - i) Making one's effort steadfast
 - a1. Engaging in actions after one has analyzed them carefully
[Contemplation Sixteen is found here]
 - b1. The problems caused by quitting actions after one has begun them
 - ii) Making the actual commission of acts steadfast, once one has undertaken them
 - a1. A brief presentation
 - b1. Individual explanations
 - a2. The confidence of accomplishment
 - a3. Identifying the confidence of accomplishment
[Contemplation Seventeen begins here]
 - b3. The reason for having this confidence
[Contemplation Seventeen ends here]
 - c3. Feeling confidence for accepting responsibility even to help others in their lesser work
 - b2. Having confidence in one's ability to do something
 - a3. The problems caused by not having confidence in one's ability
[Contemplation Eighteen is found here]
 - b3. The benefits of feeling confidence
 - c3. Maintaining the kind of confidence that acts as an antidote
 - d3. Why it is wrong to feel pride, a kind of confidence which is a mental affliction
 - a4. A denunciation of pride, an afflicted kind of confidence
[Contemplation Nineteen begins here]
 - b4. The problems caused by pride
[Contemplation Nineteen ends here]
 - c4. How right it is to eliminate pride

- e3. The benefits of the confidence which is an antidote
 - c2. Having confidence in our treatment of our mental afflictions
 - a3. Developing the power of the antidotes to mental affliction
[Contemplation Twenty begins here]
 - b3. Assuring that we never become even the least bit influenced by mental afflictions
[Contemplation Twenty ends here]
 - c3. Developing a very special kind of attitude, where we are steadfast in applying the antidotes
 - c) The force of joy
 - i) Exerting oneself in the practice of good deeds, without expectations about the karmic result
[Contemplation Twenty-One is found here]
 - ii) Accomplishing good deeds with the final goal in mind
[Contemplation Twenty-Two is found here]
 - iii) How to apply ourselves to the force of joy
 - d) The force of leaving off
 - i) Leaving off for the time being
 - ii) Leaving off altogether
 - b. Throwing yourself into carrying out activities with recollection and awareness
 - i. Throwing ourselves into the practice of carefulness
[Contemplation Twenty-Three is found here]
 - ii. Throwing ourselves into the practice of recollection and awareness
 - iii. How recollection and awareness leave no opening for problems to arise
[Contemplation Twenty-Four is found here]
 - iv. Stopping a problem immediately after it begins
 - v. Applying great efforts in actions which are appropriate
 - c. Gaining command over yourself so that you can accomplish activities
 - i. How quickly we rise to perform good deeds, once we have found practiced ease in body and mind
 - ii. A metaphor and its meaning
- II. An explanation of the name of the chapter

The Asian Classics Institute
Course XI: Guide to the Bodhisattva's Way of Life, Part II
Reading Seven: Contemplations on the Perfection of Meditation, Part I

The following contemplations are based on the *Guide to the Bodhisattva's Way of Life* (*Bodhisattvacharyavatara*; *Byang-chub-sems-dpa'i spyod-pa la 'jug-pa*) of the Buddhist master Shantideva (circa 700 AD), and the commentary upon it by Gyaltsab Je Darma Rinchen (1364-1432) entitled *Entry Point for Children of the Victorious Buddhas* (*rGyal-sras 'jug-ngogs*). The relevant sections are found at folios 23A-26B and 89A-99A, respectively, in the ACIP electronic editions TD3871 and S5436.

Contemplation One
Quietude

**Once you've developed your practice of effort
In the way described above, then place
Your mind in single-pointedness.
A person whose mind is in a state
Of constantly wandering lives his life
In the jaws of mental affliction.**

**This constant wandering never occurs
With those who remain in isolation
Of body and the mind.**

Now *once you've developed your practice of effort*—your joy over doing good things—*in the way* it was described in the explanation above, then you must learn to *place your mind in single-pointed* meditation. *A person whose mind is in a state of constantly wandering*, due to mental dullness or restlessness, *lives his life in the jaws of mental affliction*, which is so much like a great and dangerous wild beast. The point is that such a person is very close to being destroyed completely.

"How is it," one may ask, "that I can learn to eliminate this wandering state of mind?" The answer is that *this constant wandering*—the enemy of single-pointed concentration—*never occurs with those who remain in isolation of body and mind*; meaning with those who are able to keep themselves from the hustle and bustle of life physically, as well as from thoughts of desire and the like.

Contemplation Two
Attachment to the world

**People are unable to give up the world
Because of their attachment, and craving for
Material gain and the like.**

People are unable to give up their craving for *the world* first *because of their attachment* inward to their own being, an attachment which grows from their belief in an independent "me" and "mine." *And* on the outside the cause is their *craving for material gain*, or for being honored by others, or for words of praise, *and the like*. This being the case, we should strive to eliminate these various causes of craving.

Contemplation Three
Stopping attachment

**Understand first the fact that vision
Married close to quietude
Destroys the mental afflictions.
Begin then by seeking quietude;
It in turn is achieved by the bliss
Of losing attachment for the world.**

You should *understand first the following fact*. Meditative quietude consists of practicing a state of single-pointedness upon some virtuous object until one has been able to eliminate mental restlessness and dullness from the mind; this then brings on a kind of bliss caused by the extreme manageability of the body and mind. This *quietude* is like a horse *married to* its rider, which is the special *vision* of realizing emptiness. The combination of the two then is able to *destroy* completely every *mental affliction* of the three realms, along with the seeds for these afflictions. Since this is the case, you must seek to achieve a special vision which brings on the state of manageability, which itself occurs through being able to analyze the true nature of existence. To achieve this vision though you must first *begin by seeking meditative quietude*, for it is impossible to develop special vision without first achieving this quietude.

It—this quietude—is in turn achieved by a feeling of *bliss*, which is caused by *losing one's attachment to the world*, in both the inner and the outer sense; that is, attachment to the body, to possessions, and so on. The reason for this is that attachment to these things makes us slaves of mental restlessness and dullness.

Contemplation Four
The rewards of attachment

**How is it that one so impermanent
Could ever feel such sheer attachment
For other impermanent things?
This will prevent you for a thousand
Future lives from seeing anything
Beautiful at all.**

Here is the first point, which is giving up inner attachment, to the person. This will be covered in two steps of explaining the problems caused by attachment, and then describing how to give up attachment, now that we have understood the problems it causes. The first step itself has five different parts, on the facts that we will not encounter the things we wish for; that we will be diverted by the objects of the senses; that, even if we achieve what we seek, we will never be satisfied; that we will be blocked from attaining freedom; and that we will waste our spiritual opportunity and fortune. Here is the first of the five.

Here are some of the problems caused by attachment. *How is it that anyone so impermanent as myself, someone who is very soon to die, could ever feel such sheer attachment for other impermanent things, such as friends and relatives? This* attachment to things that I find attractive will have a certain karmic consequence: *it will prevent me for even so long as a thousand future lives from seeing anything, any object, which is beautiful at all; meaning it will stop me completely from encountering these things.*

Contemplation Five
Don't be with children

**Those fleeting friends and relatives
Can bring to destruction even the Dharma,
That indestructible sphere.
If I spend my time with children
On my same level, then I will go
With certainty to the lower realms.
If being with them leads me down
To a different level, then why is it
I choose to stay with children?**

*My friends and relatives, those who are fleeting in the sense that I must quickly be torn from them, can bring to destruction, and cause me to lose, even that indestructible sphere of nirvana, along with the holy Dharma which is the means of attaining this nirvana. And if I spend my time with children, on my same level—which is to say, if I act the same way they do—then I will go with certainty to the lower realms. If being with these children leads me down to a level which is different from that of realized beings, and different from my current state, where I have managed to attain a human body, then why is it that I choose to stay with children? If I do I will never get the things I want, but rather see the things I do not want continue to increase. [Note that "children" throughout this section refers to persons who have yet to see emptiness directly, and who are therefore not "realized beings" or *aryas*.]*

Contemplation Six
On seeking to please the world

**Not even the victorious Buddhas possess
The ability to please all beings,
So different in their wishes.
Needless to say then someone as low
As me could never do so; thus
Give up all thought of the world.**

**People put down those who have
No money, and say bad things about
Those who do have money.
If their very nature is that they are
So difficult to be with, how then
Could I ever make them happy?**

Not even the victorious Buddhas, who act on behalf of living kind through an infinite variety of mighty deeds, possess the ability to please all beings, who are so different in the things they wish for. Needless to say then someone as low as me, someone who is incapable of reading these beings' minds, could never please them either. Thus I should give up all thought of associating closely with worldly kinds of people.

People tend to criticize and put down those of their friends who have no money, saying things like "He or

she must not have done any good deeds in the past." *And they also say bad things about those who do have money, like "They must have gotten it through some kind of wrong livelihood." If their very nature is that they are so difficult to be with, then how could I ever make these children happy with me? I never could, so let me not be around them.*

*Contemplation Seven
On the joys of solitude*

**When you live in the forest, neither the wild
Animals, nor the birds, nor trees,
Ever say something unpleasant.
May there come a day when I may stay
Living together with these new friends,
So very easy to live with.**

**May I come to live in a cave somewhere,
Or in some abandoned temple, or else
At the foot of a forest tree.
May the day never come that I look back
At all, may I reach a place
Where I've finished with every attachment.**

**May I one day live on land that no one
Thinks is something they own,
By nature open and wide.
May I stay there living free to do
Whatever I please, and totally free
Of feelings of attachment.**

Here is the first point, concerning the companions I will have when I go into isolation. Wise men, those who are possessed of great learning, should give up on the idea of being close to children, and go to live in the forest. *When you live in the forest, neither the wild animals, nor the birds, nor the trees ever say something unpleasant to you, and thus these new friends are so very easy to live with.* As such you should make a prayer to yourself, as follows: "*May there come a day when I may stay living together with them.*"

Here is the second point, on where I should go into isolation. Make to yourself the following prayer as well: "*May I come to live exactly as I please, in a cave somewhere, or in some hollow, or perhaps in some abandoned temple, or else at the foot of a forest tree. May the day never come that I look back at all, when I think of the home and other things that I used to have and then gave up; may I never get any wish at all to have them back. May I reach, in short, a place where I've finished with every kind of attachment for any of these things.*"

Make to yourself then a final prayer, one in which you say to yourself, "*May I one day live on some land that no one else thinks is something that they own, on land that is by nature open and wide. May I stay there living free to do whatever I please, and totally free of feelings of attachment for anything at all, whether it be my body, or possessions, or anything of the like.*"

Contemplation Eight
Die before death

**May I come to pass all of my days
Deep in the woods, from this moment till
The hour comes when those of the world
Are wrapped in grief, and four strong men
Come to lift me up and lead me
Forward from that place.**

**You reach a place where there's no friend
Nor anyone for your suspicions;
Your body lives in isolation, alone.
There comes a day when you consider
Yourself already dead, and there's no
Grief when death arrives.**

Here is the first part, on why it is right for wise people to go into isolation. Birth never ends in anything but death, and so *the hour will come when those of the world*, meaning my friends and relatives, *are wrapped in grief, and four strong men come to lift my corpse up and lead me forward* on a stretcher from *"that place,"* meaning from my home. *May I come to pass all of my days from this moment on up till that final hour* living in isolation, *deep in the woods*.

Here is the second part, on the benefits of going into isolation. This part has three sections of its own, on the fact that if you go into isolation you will never be tormented by grief, or anything of the like; how your virtuous side will never degenerate, but rather continue to increase; and why therefore it is something very right for each of us to go into isolation. Here is the first of the three.

One may ask the following question: "Just what are the benefits that one gets from going to live in the forest?" If you do so, then *you reach a place where there's no friend* over whom you can begin to feel attachment or anger. *Nor* is there *anyone* to raise *your suspicions* that they might do you some kind of harm. *Your body lives in isolation, alone; there comes a day when*, because you have already abandoned all your friends and relatives, *you consider yourself* as if you were *already dead*. And since you have stopped your attachment, then *there's no* one at all to feel *grief* even *when death* itself *arrives*.

Contemplation Nine
On men and women

**Men and women lovers first
Make their propositions
To get the thing they want;
And so too for this thing avoid
No evil deed nor any loss
Of their own reputation;
Engage in even actions which
Are dangerous for them;
Exhausting their material wealth as well.**

**Think of those objects you hold in your arms
To find your feelings of ecstasy;
These very same things are nothing more
Than simple skeletons.**

**Why do you pass up travelling on
To nirvana, choosing instead to crave
And believe in a thing which is helpless,
A thing which has never possessed
Any nature of being itself?**

**At the beginning you strive to raise it up,
And even should you reveal it
She looks demurely to the ground.
Go though in advance to where
The faces are wrapped in cloth regardless
Of whether someone looks or not.**

**Why is it now you turn and flee
When a vulture comes and reveals to you
That very same thing,
The lovely face that stands right now
Exposed to your sight, the object of
The afflictions of your mind?**

Here is the first point, which is how there is no result you gain from tasting pleasure. *Men and women lovers, looking to get the thing that they want—someone to set up a household with—make their propositions over and over to one another, begging with the words, "My name is such-and-such, and I want you to live with me." And so too for this thing, for a woman, men avoid no evil deed, nor any loss of their own reputation, throwing it all away for her. They engage moreover as well even in actions which are dangerous for them, things that will hurt them physically and the like, and for this same goal exhaust their material wealth as well.*

Think though of those objects, the bodies of women, that you hold in your arms to find your feelings of ecstasy, and towards which you feel such attachment. *These very same things, these bodies, are nothing more than simple skeletons. Why do you pass up travelling on to nirvana, choosing instead to crave and believe from your heart in a thing which is helpless at the mercy of other conditions, a thing which has never possessed any nature of being itself, despite the fact that you hold it to? You must give up these things you crave for, and make great efforts in practicing the path to freedom.*

Here is the second point, which describes how—in the end—there is never anything more to life than being discarded upon the burial ground. *At the beginning, when she is still new to you, you strive with great desire to raise up the veil which covers the face of some woman; and even should you reveal this face, she looks demurely to the ground. You must go though in advance to the burial ground, where the faces are wrapped in cloth regardless of whether someone wants to look or not. Think of the lovely face that stands right now exposed to your sight, the object of the afflictions of your mind. When she dies the vultures in the cemetery will come and reveal to you, they will lift the cloth and show you very clearly, that very same thing. Why is it then that you turn and run, you flee, when you see such a face in the graveyard? You should have just as much attachment for it after death as you do before.*

Contemplation Ten
The living cemetery

**Our entire planet is chaos, and filled
With madmen created by the struggle
Of ignorance with a "self."
Your heart fails whenever you go
To a burial ground and see nothing there
But stacks of sun-dried bones;
Why then is it you take such pleasure
Here in the city, a cemetery
Covered with bones in motion?**

And so *our entire planet is chaos, and filled* to overflowing, covered, *with* people who are *madmen*, mad with a madness *created* by the error brought to their minds by the mental afflictions, *by the struggle of ignorance with* some so-called "self." You know *your heart fails*, and you think of your own body in a graveyard, *whenever you go to a burial ground and see nothing there but stacks of sun-dried bones*. *Why then is it that you take such pleasure here in the city, a cemetery covered as it is with bones driven into motion*, goaded into moving, by nothing more than will power? You should feel no such pleasure at all.

Contemplation Eleven
Life in the world

**If children find themselves unable
To build up wealth, then as adults
What will they have to make them happy?
If then they devote their lives to collecting
Money, they'll only get old; so what
Will they do with the thing they wanted?**

**Some poor souls who live for things
Go and exhaust themselves completely
Laboring till the day is done;
They come back home and throw their bodies
Dissipated, just like corpses,
On their beds and sleep.**

**Some distressed are sent on missions,
And go through different sufferings
Far away from home;
They have a craving for a woman,
But in the course of an entire year
Can't even lay their eyes on one.**

**There are ignorant ones who, hoping
To bring some good to themselves,**

**Sell themselves for some purpose;
Then without attaining the thing
They wanted, they're driven on by the wind
Of meaningless work for others.**

Here is the first point, which concerns the fact that we will have no opportunity to enjoy the thing we wanted. Certain *children*, during their younger days, *find themselves unable to build up the wealth* they want in order to attract a woman. *What then as adults will they have to make them happy*, since they have not been able to attract this person? Suppose that *then*, during their adult years, *they devote their lives to collecting money; they'll only have gotten old* in their bodies, *so what then will they be able to do with*—how will they be able to enjoy—*this thing they wanted* so badly?

The second point concerns how the suffering of exhaustion prevents us from enjoying the thing we wanted. *Some poor souls who live for things*, working people and the like, *go and exhaust themselves*, their bodies, *completely by laboring the entire day*. At night then *they come back home and throw their bodies, as dissipated then as corpses, on their beds and fall asleep*. They don't even have time to think about this person they were working to get, and have no time to enjoy them either.

The third point addresses how, because of the geographic distance that separates us from the thing we wanted, it is difficult for us to make contact with it. *Some people are sent away on missions* by those in charge of them; they are *distressed* by this, *and go through different sufferings far away from their homes*. They start then to *have a craving for a woman, but in the course of a very long time*, such as *an entire year, cannot even lay their eyes on one*, much less act out their desires.

The fourth and final point describes how, because we will live at the mercy of others, many things will come to us that we do not want. *There are certain ones who hope to bring some good to themselves*, but who are *ignorant* about the proper method for doing so. They go out to *sell their own bodies for the purpose of some material gain or the like*. They *fail* though *to attain the thing they wanted*, they fail to get the payment they hoped for, and then *they are driven on like a feather by the wind of work for others* which—for them at least—is *meaningless*, in that nothing comes of it for themselves. They thus come to experience great suffering in both this and their future lives, and are never able to get the thing that they wanted.

Contemplation Twelve
On the futile service of money

**Some go and barter their very bodies,
Thus losing their freedom, and becoming
Slaves at the bidding of others.
The women get pregnant and bear their children
Wherever they can, in some protected
Hollow, or at the foot of a tree.**

**Some fools, deceived by thoughts of desire
And hoping to live on, say to themselves
"I need these to support myself";
They march then to battle, where you never know
If you'll have to give your life, and thus
For profit they serve as servants.**

**In this world we also see
Others driven by desire
Who are cut to pieces, or else impaled
The length of their bodies upon a pole,
Or pierced throughout with spears, and even
Burned alive as well.**

**You must understand how money then
Is an endless waste of life, in the torment
Of collecting and keeping and losing it.**

Here is the first point, which describes how attachment steals our freedom, and forces us quickly to give up our lives. *Some go and barter their very bodies* into the service of others, *thus losing their freedom and becoming slaves* who must act *at the bidding of others*. *The women* here with them *get pregnant and*, since they have no home of their own, must *bear their children*—go through their labor—*wherever they can, at the foot of a tree, or in some protected hollow*.

Some fools, deceived by thoughts of desire and hoping that they will thus be able to live on for a long time, *say to themselves, "I need these material things to support myself."* Then in order to obtain the things they march to engage in battle, where you never know if you'll have to give up your own life. For profit thus they go to serve as servants, and force themselves to undergo an entire range of pain.

Here is the second part, which describes how attachment makes us slaves, and exposes us to a constant stream of a great variety of sufferings. *In this world we also see others driven by desire who*, for the sake of the things they desired, end up being *cut to pieces; or else* others who for the same sake are *impaled*—as a punishment for crime—*the entire length of their bodies upon a pole; or* still others who are *pierced throughout with spears*, or stabbed with swords or the like; *and* yet others who are *even* tortured and *burned alive* in fire *as well*.

You must come to understand then how money is forever the very root of an endless waste of life, in the torment it causes you as you try to *collect it*, and then try to *keep it*, and finally come to *lose it*.

Part One of An Outline of the Explanation of the Chapter on Meditation from the Guide to the Bodhisattva's Way of Life, to accompany Reading Seven

- I. An explanation of the text of the chapter
 - A. Advice to engage in the practice of meditation
 1. The reason why we must achieve meditative quietude
[Contemplation One is found here]
 2. Advice to eliminate those things which work against meditative quietude
 - B. Eliminating those things that work against meditative quietude
 1. Giving up the busyness of the world, and such
 - a. Identifying the things that cause us to have attachment to the world
[Contemplation Two is found here]
 - b. How to give up these things
 - i. Identifying the antidote
 - a) Advice to give up attachment
 - b) Identifying the antidote which allows us to give up attachment
[Contemplation Three is found here]
 - ii. How to develop the antidote
 - a) Giving up inner attachment, to the person
 - i) The problems caused by attachment
 - a1. The fact that we will not encounter the things that we wish for
[Contemplation Four is found here]
 - b1. The fact that we will be diverted by the objects of the senses
 - c1. The fact that, even if we achieve what we seek, we will never be satisfied
 - d1. The fact that we will be blocked from attaining freedom
 - e1. The fact that we will waste our spiritual opportunity and fortune
 - ii) Giving up attachment, once we have understood the problems it causes
 - a1. Considering the problems it causes
 - a2. An extensive explanation
 - a3. How a great goal will be destroyed, and we will be dragged to the lower realms
[Contemplation Five is found here]
 - b3. The fact that we should not associate with children, and comments on the difficulty of such association
 - c3. How such association will do us no benefit, and even lead us to harm
 - b2. A summary
 - b1. How to give it up
 - b) Giving up outer attachment, to gain, respect, and the like
 - i) Problems caused by the subject mind
 - a1. Problems caused by pride
 - b1. Problems caused by attachment
 - ii) Problems caused by the object of the mind
 - a1. The fact that we cannot trust the things that we hope for
 - b1. The fact that praise cannot help us, nor criticism harm us
 - iii. The problems caused by busyness
 - a) How we should avoid the busyness of associating with children, since this association is so difficult
[Contemplation Six is found here]
 - b) Evidence to support this fact
 - iv. The benefits of practicing isolation
 - a) The companions
[Contemplation Seven is found here]
 - b) The place
 - c) Details of how to support yourself
 - d) Details of the realizations
 - i) Realizations regarding the antidote for attachment to the body
 - ii) Realizations regarding the antidote for attachment to friends and family
 - a1. The fact that it is very wrong to be attached to friends and family
 - b1. The reasons why it is so wrong
 - c1. A contemplation where we learn to see ourselves as being the same as a guest who is visiting someplace for a single day

- e) Details of avoiding distraction
 - i) Why it is right for wise people to go into isolation
[Contemplation Eight begins here]
 - ii) The benefits of going into isolation
 - a1. You will never be tormented by grief, or anything of the like
[Contemplation Eight ends here]
 - b1. Your virtuous side will never degenerate, but rather continue to increase
 - c1. Why therefore it is something very right for each of us to go into isolation
- 2. Giving up the completely wrong way of thinking of things
 - a. Practicing disgust for the objects of the senses
 - i. A contemplation on how the results of engaging constantly in the objects of the senses are something very frightening
 - a) Advice to put great efforts into the practice of virtue
 - b) A contemplation upon the problems caused by the objects of the senses
 - ii. A contemplation upon the fact that the real nature of the body and so on is something filthy
 - a) A contemplation upon various problems, engaged in by looking at the condition of a burial ground
 - i) How there is no result you gain from tasting pleasure
[Contemplation Nine begins here]
 - ii) How in the end there is never anything more than being discarded upon the burial ground
[Contemplation Nine ends here]
 - iii) How wrong it is to maintain your own and others' bodies through an attitude of possessiveness
 - iv) How wrong it is to dress oneself in ornaments
 - v) How right it is to live in terror
 - vi) How wrong it is to feel attachment for something wrapped up in clothes
 - b) A contemplation based upon applying these to live objects
 - i) How very wrong it is to feel attachment, given that the filthiness [of the body of one of the opposite sex] is something obvious
 - a1. How it is wrong to feel attachment for the touch
 - b1. Stopping the perception that these things are clean
 - c1. How the body and the mind are not, taken individually, something that one would feel attachment for
 - d1. A contemplation wherein we apply these same problems to ourselves
 - e1. Why the form is not the object of your attachment
 - ii) How very wrong it is to feel attachment, given that what we can understand from reasoning
 - a1. Contemplating upon the fact that, since it is the source of such filth, the body itself is filthy
 - b1. Contemplating upon the fact that, since its results are so filthy, the body itself is filthy
 - c1. Illustrating, through the use of a metaphor, just how filthy the body is
 - d1. A contemplation upon one's own body as being something filthy
 - a2. Contemplating how filthy the body is
 - b2. How, if we are going to be attached to this body, then we should also be attached to bodies in a burial ground
 - iii) A resulting refutation that these things are clean
 - a1. The fact that artificial ornaments cannot make the body something clean
 - a2. The fact that sandalwood and other fragrances can never make the filthy body clean
 - b2. The fact that it is improper to feel attachment for an object just because it is covered in fragrance, something that is basically unrelated to it
 - b1. The fact that the body can never be anything more than something which is perishable in nature
 - c1. Contemplating how the body is something that should make us feel renunciation
[Contemplation Ten is found here]
 - iii. A contemplation that these objects bring upon you many things you don't want
 - a) A basic presentation
 - b) An expanded explanation
 - i) How they will never bring us what we hope for
 - a1. The fact that we will have no opportunity to enjoy the thing we wanted
[Contemplation Eleven starts here]
 - b1. How the suffering of exhaustion prevents us from enjoying the thing we wanted
 - c1. How, because of the geographic distance that separates us from the thing we wanted, it is difficult for us to make contact with it
 - d1. How, because we will live at the mercy of others, many things will come to us that we do not want

- [Contemplation Eleven ends here]
- ii) How they involve the problem of many things that we do not want
 - a1. How attachment steals our freedom, and forces us quickly to give up our lives
[Contemplation Twelve begins here]
 - b1. How it makes us slaves, and exposes us to a constant stream of a great variety of sufferings
[Contemplation Twelve ends here]
 - c1. How it blocks us from reaching freedom, and wastes the spiritual leisure and fortune of this life we have found
 - d1. How we can develop the aspiration to achieve freedom by contemplating the various problems that attachment causes
 - e1. A contemplation upon how attachment to the objects of the senses is the source of every problem
 - a2. A contemplation upon the problems caused by desire
 - b2. Practicing a feeling of joy for being in isolation
- [Note: The wording of this segment of the outline appears to be a mistaken repetition of the wording for segment "b.," which is the next section, and which is where the outline resumes in Reading Eight.]

The Asian Classics Institute
Course XI: Guide to the Bodhisattva's Way of Life, Part II
Reading Eight: Contemplations on the Perfection of Meditation, Part II

The following contemplations are based on the *Guide to the Bodhisattva's Way of Life* (*Bodhisattvacharyavatara*; *Byang-chub-sems-dpa'i spyod-pa la 'jug-pa*) of the Buddhist master Shantideva (circa 700 AD), and the commentary upon it by Gyaltsab Je Darma Rinchen (1364-1432) entitled *Entry Point for Children of the Victorious Buddhas* (*rGyal-sras 'jug-ngogs*). The relevant sections are found at folios 26B-27A and 99B-101B, respectively, in the ACIP electronic editions TD3871 and S5436.

Contemplation Thirteen

Where to devote yourself to meditation

**We spend our days in gentle walks and thoughts
Of helping others, here in the silent
Peace of the forest, flowing in soft breezes;
We live doing as we please in our mansion
Of a wide flat rock, cool with the touch
Of moonlight and sandalwood scent of the holy,
Living deep within the woods
Of peacefulness, completely emptied
Of conflict and the afflictions.**

**We live where we please, as long
As we like, in abandoned houses
Or caves, or else at the foot of a tree.
We have given up the suffering
Of owning and protecting things,
Carefree we live, relying on nothing.**

Here is the first point, which describes one of the feature of living in isolation: that the place and so on are so perfectly excellent. "If I go into isolation," you may ask, "where should it be?" Think of a wheel-empowered emperor, who has no one at all to compete with him, and who revels in the objects of the senses at his own complete leisure. Just like this emperor do *we live, deep within the woods of peacefulness*, at rest from all the various distractions, in a place *completely emptied of* both any outer *conflict and* any kind of mental *affliction*—completely free of any of the objects that could trigger within us emotions such as liking or disliking another person.

We live doing as we please under some very *wide, flat rock* as a roof, which is just like a *mansion for us*. The place is cool, made *cool by the touch of sweet sandalwood scent* smeared all over—the soft *moonlight* of the presence of *the holy beings* who have stayed there in the past.

Here the forest is silent, with no kinds of sound to clash with our thoughts, and *peaceful* with the *soft velvet breezes* that *flow* past to grace the ground of our meditation. *We spend our days here in gentle walks, and thoughts of things we can do that will help others*—in the practice of the wish for enlightenment. And so it is, that when great practitioners go into isolation, the pleasure they feel is

infinitely greater than anything felt by those who follow the worldly way of life.

Here is the second point, that another benefit I will achieve from living in isolation is my independence. In isolation *we live where we please, and as long as we like*, in places where there are no other people: *in abandoned houses, or in caves, or else at the foot of a tree. We have given up both the suffering of owning many different material things, and the suffering of trying to protect these things from being lost. In short, we live carefree, relying on nothing: no hopes, and no plans.*

Contemplation Fourteen

What to meditate upon: the service of others

**Think of these considerations
And others as well, contemplate
The benefits of isolation.
Put an end to useless
Thoughts, and meditate upon
The wish for enlightenment.**

**From the very beginning exert yourself
In the practice of treating others
And yourself the same.
When the happiness and the sufferings
Are the same, then you will care for all
Just as you do yourself.**

Think of these considerations—the ones presented up to this point—*and others as well*, in order to *contemplate the benefits of living in some faraway place, isolated from the hustle and bustle of life and other such distractions. Put a complete end to all useless thoughts* like striving after the objects of the senses, *and spend your time meditating upon the wish for enlightenment.*

"What is the method," you may ask, "which I should use to meditate upon this wish?" You should, *from the very beginning, exert yourself in the practice of treating others and yourself the same.* "And how do I do that?" you may ask. We spend our time working to achieve happiness for ourselves, and working to stop any suffering for ourselves. We must learn to act just the same way towards the happiness and the sufferings of others; we should make our attempts to achieve *happiness and to stop suffering the same*, for both ourselves and others. *When we do so, then we will come to care for and cherish all living beings just as we do ourselves.*

Contemplation Fifteen

They are a part of you too

**There are many separate parts, the hands
And all the rest, but we dearly care
For them all, as a single body.
Just so shall I work for the happiness of every different being,
Treating all as equal, all as one,
Thinking of their joy and pain as if it were my own.**

One may make the following objection:

I don't see how it could be the right thing to do to act towards the happiness and the sufferings of others exactly the same as I do towards those of my own; the reason I say this is that the number of living beings is absolutely infinite, and there is no way that I could ever think "me" about every one of them.

Think though about the many *separate parts* of your body: your feet, your *hands*, and *all the rest*. Even though *there are many* of these parts, we think of them all as "mine," and care dearly for all of them, as the single body of a single person. The various *different* types of *beings*—worldly gods, humans, and the like—are *just so*. Even though they are separate, there is no distinction between their individual *joys* and their individual *pains*: I can learn to view them as indistinguishable, and then conceive of all of them *as if they were my own self*, just as I conceive of myself as myself. The point here is that I could learn to think about *every* one of them in the same way, and say to myself, "*I shall work* to achieve this particular *happiness*," and "I shall work to stop this particular suffering."

Contemplation Sixteen
What makes pain mine?

**Suppose you object, and say
That your pain never hurts
The body of another.
Even so your pain is something
You can't bear for just one reason:
Your grasping to yourself.**

**Just so even though it's true
That sufferings others feel
Never come and strike you,
Still it is your suffering,
Since you'll find them hard to bear
Once you grasp to yourself.**

One may make yet another objection:

Two facts here are the same: the pain that others have doesn't hurt me; and the pain that I have doesn't hurt others. Therefore you are incorrect when you say that I should make very intentional efforts to remove their pain in exactly the same way that I make efforts to remove my own pain.

Yet there is no such problem in our reasoning. *Suppose you do object* this way, *and say that your pain never hurts the body of another*, any more than their pain hurts you. *Even so*, their pain is your pain. This is because *your own pain is something you find unbearable for just one reason: your habit of grasping to yourself as yourself*.

Suppose that, *just so*, you become accustomed to considering others yourself as well. *Even though it may be true then that the sufferings which others feel may never come and strike you personally, still the suffering that these living beings feel is your suffering* to work to remove, *since you'll find it hard to bear it when sufferings come to them, once you have learned to grasp to them as being yourself*.

Contemplation Seventeen
Logical proofs for compassion and love

**I must stop the pain of others,
Because it's pain; it's like the pain
That I feel myself.
I must act to help all others
Because they're living beings; it's like
The body that I own.**

[The following section is presented by Gyalsab Je as a pair of formal, logical proofs.]

Proof number one:

Consider *the pain of other* living beings.

It is right that *I must stop* it,

Because it is pain.

It is, for example, like the pain that I feel myself.

Proof number two:

It is something right that *I must act* to achieve whatever *helps* and brings happiness to *all others*,

Because each person out there is a *living being*.

It's like, for example, the way I work to bring happiness to the body that I own.

Contemplation Eighteen
The democracy of love

**Given the fact that both myself
And others are exactly the same
In wanting happiness,
What difference could there ever be
Between us, what reason that I work
Only for happiness for myself?**

**Given the fact that both myself
And others are exactly the same
In not wanting pain,
What difference could there ever be
Between us, what reason that I protect
Myself and not all others?**

It is right that I should act exactly the same towards the happiness and sufferings of others as I do towards those of my own, for the following reasons. *Given the fact that both myself and others are exactly the same in how we want happiness, what difference then could there ever be between us—between myself and others? There is no difference at all. And for what reason then do I work only for happiness for myself—what is my justification? Why do I not work the same for the happiness of others?*

What I'm doing now is not right.

Given the fact that both myself and others are exactly the same in how we do not want any pain, what difference could there ever be between us, between myself and others? There is no difference at all. And for what reason then do I fail to protect the happiness of all others, and concentrate instead on reaching my own happiness, and protecting it from ever being lost? The two happiness are exactly the same, and it is right for me to work to achieve them both.

Part Two of An Outline of the Explanation of the Chapter on Meditation from the Guide to the Bodhisattva's Way of Life, to accompany Reading Eight

b. Practicing a feeling of joy for being in isolation

[Note: please see the end of the outline in the previous reading for a comment upon an apparent problem in the original text at this section]

i. A brief presentation

ii. A detailed explanation

a) The feature that the place and so on are so perfectly excellent

[Contemplation Thirteen begins here]

b) The benefit that I will achieve independence

[Contemplation Thirteen ends here]

c) The benefit that I will feel satisfaction

C. How to engage in the practice of meditative quietude

1. How to engage in the practice of treating yourself and others the same

a. A brief presentation

[Contemplation Fourteen is found here]

b. A detailed explanation

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

[Contemplation Fifteen is found here]

ii. How to engage in the practice of treating yourself and others the same

a) Refuting any argument that it is wrong to treat ourselves' and others' happiness and suffering the same

[Contemplation Sixteen is found here]

b) An explanation of the reasons why it is right to engage in the practice of treating each other the same

i) An expanded explanation

a1. Setting forth the reasons

[Contemplation Seventeen is found here]

b1. Establishing the necessities

a2. The actual establishing of the necessities

[Contemplation Eighteen is found here]

The Asian Classics Institute
Course XI: Guide to the Bodhisattva's Way of Life, Part II
Reading Nine: Contemplations on the Perfection of Meditation, Part III

The following contemplations are based on the *Guide to the Bodhisattva's Way of Life* (*Bodhisattvacharyavatara*; *Byang-chub-sems-dpa'i spyod-pa la 'jug-pa*) of the Buddhist master Shantideva (circa 700 AD), and the commentary upon it by Gyaltsab Je Darma Rinchen (1364-1432) entitled *Entry Point for Children of the Victorious Buddhas* (*rGyal-sras 'jug-ngogs*). The relevant sections are found at folios 27A-28B and 101B-106A, respectively, in the ACIP electronic editions TD3871 and S5436.

Contemplation Nineteen
Being beyond oneself

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

**Your idea that you do so because
You think to yourself that you will have
To experience it is all wrong, because
The person who has already died
Is one person, and the one who's taken
Birth is another altogether.**

**And suppose that any particular pain
Were only something a particular one
Had to care about; if this
Were the case, then a pain in the foot
Would be nothing for the hand—
Why then does it care?**

**Suppose you say that, although that's wrong,
You engage in this case due to the fact
That you hold onto a self.
This "self" and "other" though are very
Wrong, and nothing but something you should
Reject, with all the strength you have.**

Suppose you say the following: "*The reason why I don't try to protect all living beings from their suffering is that when this pain comes to them it doesn't hurt to me personally.*" This though is totally wrong. According to this way of thinking, it must be a mistake for people to try to accumulate money during their younger years out of a concern that they will undergo some kind of suffering during their later years; or for any one of us to try to find some way today, or this morning, to prevent some suffering

that we think may come to us tomorrow, or later in the day. *Why then do you try to protect yourself from some future pain*, from some suffering that you are afraid might come later, *since it doesn't do any hurt to you*, to the person who exists at the earlier point in time, *either*? According to your way of thinking, it must be incorrect to do so.

Someone may give the following reply:

If in this life I fail to stop the causes that are going to bring me suffering in my later lives, then I myself will have to experience that suffering in my later life. As such, it is quite appropriate that I make efforts in the various methods of stopping these causes.

Here you have an *idea that you must do so because you think to yourself that the you in this life will have to experience the pain* in their future lives; but your idea is *all wrong*. This is *because the person who in this case has already died is one person, and the one who's taken birth in the future lives is another altogether*; it's completely wrong to say that these two are one and the same.

By the way, the logic presented here is meant to refute the idea that, because two people are separate entities, it is wrong to say that either one of them is obliged to work to remove the suffering of the other. To accomplish this refutation, we present a parallel example involving the two separate versions of one person at successive points in time. It is not though the intent of the root text here to deny the fact that, in an ultimate sense, the successive versions of a person do constitute a single person.

And suppose further *that the pain of any particular part of the body were only something which that one particular part had to care about* and try to remove. *If this were the case, then a pain caused in the foot when a thorn pierced it would be nothing for the hand to worry about; why then would the hand care about the suffering that the foot was undergoing?* According to you it would be wrong to do so.

Suppose you say now the following:

Although it is wrong to assert that two objects which are unrelated should work to remove each other's suffering, here it's different. In this case we assume that I have become accustomed to holding to a particular self: I consider the bodies of the previous and succeeding lives, and the bodies of the earlier part of the day and the latter part of the day, and so on, to be one person. And it is due to the fact that I have become accustomed to thinking this way that one of these engages in attempting to remove the pain of the other.

It is *very wrong though* to hold to the existence of *this "self" and "other"* which are able to perform some action on their own. They are *nothing but something you should reject, with all the strength you have*. This is because the tendency to hold onto some self-nature of the person is mistaken in what it believes to exist, and is responsible for causing every kind of devastation.

Contemplation Twenty
Are we only what we control?

**The things we call a "continuum" and
A "collection" are unreal; they're like
A string of things, or an army.
That of one with suffering
Doesn't exist at all; so who
Is he that could ever control it?**

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

**You can't continue your argument
Of asking why the pains of all
Are something you must stop.
If you're going to stop it, then
You must stop all of it; if not,
Then mine's like other beings'.**

Here is the third point, which is disproving the objection of thinking that it is wrong to engage in the practice of treating myself and others the same. Someone may make the following objection:

The two cases are not the same; [in the former case, of myself and others,] the two beings involved are separate and have no connection. The feet and hands of any one person though are one collection of parts, and the person in his younger and older years, or else in his previous and succeeding lives, is one continuum. Therefore in this latter case it is logical that one of the members should undertake to remove the suffering of the other, whereas in the former case it is not logical.

Isn't it true though that there is no collection, and no continuum either, which can act on its own accord? Because isn't it the case that *the things we call a "continuum" and a "collection" are simply unreal*, in being concepts applied to multiple parts—just *like* the concepts of *a string of things* [such as a rosary of beads, or a garland of flowers], *or an army*, or anything similar? Isn't a continuum simply a concept applied to the combination of what came before and what came later, and isn't a collection simply a concept applied to the components that make it up? Aren't they both therefore unreal?

One may make an additional objection:

All those things which can be considered one of the things that any one person possesses are things which that person controls, and therefore the suffering of any one member is something that another member must try to remove, even though these members may be separate in either location or time.

That so-called "self" of any one person who has suffering though is something which doesn't exist at all. So who is he then, this person who supposedly acts on his own accord, that could ever control "it,"

meaning their own happiness and pain? And how could these ever be anything that he controlled? The two are completely equal in being neither.

Since this is true—that is, for the reason that the one who supposedly owns a pain does not exist anyway—there can be no distinctions at all among then any of the sufferings which myself and others experience. In a nominal sense though, in a relative sense, we can speak of the sufferings of "myself" and "others," and so we can say that it is "right to make efforts to remove the sufferings of others, just as we strive to remove our own sufferings."

Here is the second more general point: a brief summary. Therefore, the pain that someone else is feeling *is something* that I must rightly work to remove, for the simple reason that it *is a kind of pain*. *What use is it so say here that the distinction between myself and others is something that is fixed? We must undertake to eliminate each and every pain of every other person; you can't therefore continue this argument of yours, where you keep asking why the pains of all other beings are something you must stop, even though they don't do any hurt to you. Your own pain is not something that you ever wanted; so if you're going to stop it, then it is right that you must stop all of the pain that exists. But if the pain of others is not something that you should remove, then your own pain should be just like that of all other beings: meaning that your own pain then would never be something that you should work to remove either. Given all this, you must learn to cherish others just as you cherish yourself, and make dedicated efforts to remove their suffering.*

Contemplation Twenty-One
The power of habit

**By accustoming yourself to the idea,
You have learned to think of
A few drops of semen and blood
That belong to other people
As being yourself, even though
There's no such thing at all.**

**Why then do you say you cannot
Think of the bodies of other people
As being yourself as well?
There isn't any difficulty
In deciding that the bodies of others
Are your own body too.**

One may continue with the following objection:

I could never come to think of another's body as "me," or of the eye that belonged to another as being "my eye." How then could I ever reach the state of mind where I learn to act towards other people's happiness and suffering in exactly the same way that I do towards my own?

If in saying this you assume that you have not yet accustomed yourself to the idea, then we can agree that you never could reach this state of mind. *By accustoming yourself to the idea though, you have learned to think of, to grasp to, a few drops of semen and blood that belong to other people—to your father and mother—as being "me," yourself, even though there's no such thing as your "self" at all.* This is all done through the power of getting used to something. *Why then do you say that you cannot think of the bodies*

of other people as being yourself as well? You should learn to think this way; if you get used to the idea, then you will be able to reach that state of mind where you think of their bodies as your own. Thus it is that we should contemplate carefully upon the great benefits that come from cherishing other people, and strive as best we can to remove their sufferings.

Incidentally the part of the verse that reads, "Even though there's no such thing at all" is not found in some translations of the root text.

Thus it is that we should first resolve to stop our habit of cherishing our *own body*, and come to *decide that the bodies of others* can be the object of this cherishing *too*; if we get used to thinking this way, *there's isn't any difficulty* to it, for it's just like the way that we have already gotten accustomed to cherishing ourselves.

Contemplation Twenty-Two
The sources of all happiness and pain

**Come to understand that for
Myself it's wrong, but for all others
An ocean of fine qualities.
Discard completely your habit of caring
For yourself, and learn to take on
Every other being.**

You must *come to understand* the following things. This habit of cherishing *yourself* is the source of every negative personal quality, and so *it is wrong*, and something you must focus great efforts upon to stop. *But* cherishing *all other* living beings, on the other hand, is the source of every mass of goodness—it is like *a great ocean of fine qualities*. As such you must make it your practice to *discard completely your habit of caring for yourself, and learn to "take on every other being,"* in the sense of learning to cherish them.

Contemplation Twenty-Three
How far can we go?

**When you think of your hands and such
You do consider them all a part
Of your body; so why then don't you
Consider every creature that has
A body as being one of the parts
Of the body of all living kind?**

One may make yet another objection: "Living beings are infinite; I could never manage to think of them all as being myself." *Your own hands and such* are separate things; yet *when you think of them you do consider them all* something you must care for, since they are all *a part of your body*. The different kinds of living beings, even though they are many, are still something that you can get used to cherishing; and if you do so, then you will come to cherish them as you do your own body. *So why then don't you consider every creature that has a body as being one of the parts of the body of all living kind?* The right thing to do would be to consider them this way.

Contemplation Twenty-Four
On the definition of "myself"

**Because you've gotten used to it,
You're able to think "it's mine" of this body,
Which actually has no self.
Why do you say then you could never
Learn to think of others as "me"
If you got used to it?**

**If you could then you would never
Feel that it was strange, nor conceited,
When you worked for others.
You don't expect congratulations
From yourself whenever you eat
Your dinner for yourself.**

**For that reason, you must get used to a state
Of mind where you protect all beings,
And to thoughts of compassion as well,
Protecting them just the same way that
You protect yourself even from
The very least unkind word.**

Here is the first point, how getting used to cherishing others enables us to exchange ourselves and others, and to put a stop to our delusions of grandeur. Now suppose you say, "I could never get used to the state of mind where I exchange myself and others." Think though of the fact that, *because you've gotten used to it, you are able to think of this body* and say "it's mine," to hold it this way even though it is something *which does not have any self-nature* of being a person. *Why do you say then that you could never learn to think of other living beings as "me," even if you got used to cherishing them?* If you do accustom yourself to it, then you can with every certainty learn to think this way. And *if you could* accustom yourself to this, to thinking of every living being as yourself, *then you would never feel that it was strange when you devoted yourself to working for others; nor would you ever feel conceited* about it.

Here is the second point, which is advice to make efforts in this practice without hoping for any good karmic result. Think for example of *when you eat your dinner, for yourself. You don't expect any congratulations from yourself* for doing so. The case here is just the same. Consider how well you *protect yourself even from the very least unkind word* that someone might ever say to you. *You must* try to *get used to* having a *state of mind where you protect all beings* in just the same way, from every pain; you must *as well* get used to *thoughts of compassion, for the reason* that this is of infinite benefit.

Contemplation Twenty-Five
The enemy of the body

**Because of your attachment for
Your body, you feel great feelings of fear
For little frightening things.
Since this body then is a source of terror,
Who then wouldn't despise it like
They would some hated enemy?**

Now *because of your attachment for your body*, caused by your failure to practice exchanging yourself and others, *you feel great feelings of fear even for little frightening things* like scorpions or snakes or the like. *Since this body then is a source of all this terror, who—that is, what wise person—then wouldn't despise it like they would some hated enemy?* This being the case, it is completely wrong to cherish the body.

Contemplation Twenty-Six
On the evil we do for the body

**We spend our days to find a technique
Of curing those illnesses of the body:
Hunger and thirst and the rest.
To do so we slaughter birds and fish,
And wild beasts of the forest too;
We lay in wait at crossroads;**

**For it, for profit and to win
The honor others give us,
We would even kill our parents;
Stealing also things belonging
To the Triple Jewel, passing on
To burn for it in hell of Endless Torment.**

**What wise man could ever then
Desire this body, care for it,
And make onto it offerings?
Who is it that wouldn't see
The body as the enemy,
Who then not disdain it?**

Because we cherish the body so much, *we spend our days trying to find a technique of curing those illnesses that it has—hunger, and thirst, and the rest.* And *to do so we slaughter birds and fish, and wild beasts of the forest too.* We also *lay in wait at crossroads*, to ambush those who are travelling there, and steal the belongings of others.

For it, for this body that we cherish so greatly, and for profit, and to win the honor that others give to us, we would even kill our own parents: those who have been of such immense benefit to us. *We would steal also the things belonging to the Triple Jewel, and for it, for this evil, pass on to burn for it in the hell known as "Endless Torment."* This being the case, *what wise men could ever then desire this body*, in the

sense of cherishing it, and *care for it, and make onto it offerings? Who is it that wouldn't see this body as the enemy, and who then would not disdain it?* We must then in every possible way stop this tendency to cherish the body.

Contemplation Twenty-Seven
If I use it myself, what will I have to give others?

**Thinking of yourself and saying,
"If I give, what will I have
For me?" is nothing but demonic.
To think of others and to say,
"If I use this for myself,
What will I give?" is Angel Dharma.**

Suppose that, under the influence of an attachment to our possessions, we begin to *think only of ourselves, saying, "If I give all my money and the rest of my things to other people, then what will I have to use for myself?"* This way of thinking though *is nothing but demonic*, because like a demon it can only in the end create terror for us. Suppose on the other hand that we begin to *think only of others, and to say, "If I use this for myself, then what will I have to give to them?"* This *is the Dharma of the Angel*, in that every good and perfect thing comes from it.

Contemplation Twenty-Eight
No many words are needed

**The total amount of happiness
That exists in the world has come from
Wanting to make others happy.
The total amount of suffering
That exists in the world has come from
Wanting to make yourself happy.**

**What need is there for many words?
The children of the world
Work for their own sake;
The able Buddhas do their labor
For the sake of others—
Come and see the difference.**

Here is the fifth point, which is part of the expanded explanation in a listing of the respective problems and benefits of cherishing ourselves and cherishing others, from a point of view of help and happiness. To put it quite briefly, *the total amount of happiness that exists in the world has come from wanting to make others happy*, and from working for the benefit of others. And *the total amount of suffering that exists in the world has, on the other hand, come from cherishing ourselves, from wanting to make ourselves happy*. We must therefore make great efforts to stop in ourselves this tendency of cherishing ourselves.

Here is the second point from above, which is a brief summary. So *what need is there for many words*,

for any long explanation? *The children of the world work for their own sake*, for their own dear selves; and this makes every single thing that they ever hoped would not happen to happen to them. *The able Buddhas*, on the other hand, *do their labor for the sake of others*, and in so doing bring to its final perfection every good and excellent thing. *Come and see the difference* between these two, and come to believe in it.

Part Three of An Outline of the Explanation of the Chapter on Meditation from the Guide to the Bodhisattva's Way of Life, to accompany Reading Nine

- b2. Disproving objections to these
[Contemplation Nineteen is found here]
 - c1. Disproving the objection of thinking that it is wrong to engage in the practice of treating myself and others the same
[Contemplation Twenty is found here]
 - ii) A brief summary
 - iii) A refutation of objections
 - a1. Why it is incorrect to think that bodhisattvas, because they focus upon the sufferings of others, are overwhelmed by suffering themselves
 - b1. The great goal served by contemplating upon suffering
 - iii. The benefits of engaging in this practice
 - a) How there is never any great suffering for those who are swept away by working for the sake of others
 - b) Why one should throw themselves into working for others, since this is the ultimate pleasure
 - c) How one's own arrogance will be put to rest
 - d) Practicing without any hope for something in return, or for some good karmic result
 - e) Why, for these reasons, it is something very right for us to engage in the practice of treating ourselves and others exactly the same
[Contemplation Twenty-One is found here]
 - iv. How, if we practice treating ourselves and others the same, we will gain the ability to do so
2. How to engage in the practice of exchanging yourself and others
- a. A brief presentation
 - i. The method to exchange ourselves and others
[Contemplation Twenty-Two is found here]
 - ii. The reasons why it is right to follow this practice
[Contemplation Twenty-Three is found here]
 - b. An expanded explanation
 - i. An explanation of the method for exchanging ourselves and others
 - a) An expanded explanation
 - i) Getting used to cherishing others
 - a1. How it will enable us to exchange ourselves and others, and to put a stop to our delusions of grandeur
[Contemplation Twenty-Four begins here]
 - b1. Advice to make efforts in this practice without hoping for any good karmic result
[Contemplation Twenty-Four ends here]
 - c1. Why we should, therefore, concentrate intensely on working for others
 - d1. How, with practice, we can develop this attitude
 - e1. How to engage in the practice of exchanging ourselves and others through a wish to liberate both ourselves and others from suffering
 - ii) Making great efforts to eliminate our habit of cherishing ourselves
 - a1. A contemplation of the fact that cherishing ourselves is the cause of all our fears
[Contemplation Twenty-Five is found here]
 - b1. A contemplation of the fact that cherishing ourselves leads us on to every negative activity
[Contemplation Twenty-Six is found here]
 - iii) The respective problems and benefits of thinking mainly of ourselves and of others
 - a1. A listing of the respective problems and benefits of cherishing ourselves and cherishing others
 - a2. An expanded explanation
 - a3. From the point of view of giving
[Contemplation Twenty-Seven is found here]
 - b3. From the point of view of harm
 - c3. From the point of view of praise and fame
 - d3. From the point of view of what work it will lead us to
 - e3. From the point of view of help and happiness
[Contemplation Twenty-Eight begins here]
 - b2. A brief summary
[Contemplation Twenty-Eight ends here]

The Asian Classics Institute
Course XI: Guide to the Bodhisattva's Way of Life, Part II
Reading Ten: Contemplations on the Perfection of Meditation, Part IV

The following contemplations are based on the *Guide to the Bodhisattva's Way of Life* (*Bodhisattvacharyavatara*; *Byang-chub-sems-dpa'i spyod-pa la 'jug-pa*) of the Buddhist master Shantideva (circa 700 AD), and the commentary upon it by Gyaltsab Je Darma Rinchen (1364-1432) entitled *Entry Point for Children of the Victorious Buddhas* (*rGyal-sras 'jug-ngogs*). The relevant sections are found at folios 28B-30B and 106A-114A, respectively, in the ACIP electronic editions TD3871 and S5436.

Contemplation Twenty-Nine
On the ultimate and immediate pains of selfishness

**If you fail to practice perfectly
This exchange of your own happiness
With the suffering of others,
You will never reach that enlightenment,
And even here in the cycle of life
There is no happiness.**

**Forget the goals of the world beyond;
Even in this life none of the things
You hope to achieve will come about:
Those whose duty it is to serve you
Will do none of their work, and those
Masters you serve will never pay.**

Here is the first point, on the problems of cherishing ourselves that we cannot see. We must learn *to practice perfectly this exchange of our own happiness with the suffering of others*. That is, in the past, we focused upon achieving happiness for ourselves, and upon eliminating our own suffering. Now though we must do the opposite, which is to cherish others. *If we fail* to focus on bringing about their happiness, and upon striving to eliminate their suffering, then *we ourselves will never reach that enlightenment. And even if you think to yourself that it would be all right to stay here in the cycle of life without reaching enlightenment, still it is a fact that there is in this cycle no kind of happiness which is complete.*

Here is the second point, on the problems of cherishing ourselves that we can see. Suppose you fail to discard this tendency to cherish yourself, and to practice the exchange of yourself and others. You can *forget* then the problems this causes in reaching *the goals of the world beyond; even in this life none of the things that you hope to achieve will ever come about: those whose duty it is to serve you will do none of their work, and those masters you serve will never pay you for work that you have done.*

Contemplation Thirty
Let the fire go

**Every single harm that comes in this
Entire world, every fear that comes, and so too
Every pain that ever comes,
Comes from grasping to myself;
What use for me then is this,
The single greatest demon?**

**Until the day that you give up
Your own self, you'll not be able
To stop the suffering.
Until the day that you let go
Of fire, you will not be able
To stop your hand from burning.**

Consider *every single harm that comes in this entire world*, whether it be from humans or from non-human creatures. Think too of *every fear that comes* in the mind, *and so too every pain that ever comes* in the body. All of them *come from grasping to*, from cherishing, *myself*. *What use for me then is this single greatest demon*, this cherishing of myself that causes everything there is that I don't want to happen? I should stamp it out.

Until the day that you give up this habit of cherishing *your own self* only, *you'll not be able to stop the suffering* of all living kind; it's like, for example, the following example: *until the day that you let go* of some coal *of fire* that you're holding in your hand, *you will not be able to stop your hand from burning*.

Contemplation Thirty-One
The master and the servant

**It's something very wrong to look
With eyes belonging to another
And work for only my own goals.
It's wrong as well to look with eyes
Working for them, and to do
Something that's not right.**

**Therefore I should make all other
People first priority; and anything
That I ever find upon my person
I should take away from me,
And seek some way to make a use
Of it for other people.**

Here is the second point, which is trying to avoid acting in a wrong way, once we have done the exchange of ourselves with others. I have dedicated my life to be a servant of other beings, and it's wrong for me act in ways that are improper towards those whose servant I am; for example, in the way I

look at them or anything of the like. *It's something very wrong for me to look with eyes of anger at other beings, or something like this, when these eyes themselves belong to the other beings. And it's also wrong for me to work only, exclusively, for my own goals. I must try to work for them, for their goals; and since it's so wrong to do something towards them that's not right, looking with the eyes that belong to them to hurt them or such, I must watch myself to see if I am doing anything wrong to them through any of the three doors of expression. I must understand it when I am making a mistake, and I should develop a habit of restraining myself from such actions, through thinking over and over about the problems they will bring me.*

Next is the third point, which is acting in a way which is not mistaken, once we have done the exchange. *Therefore—that is, given the above reasoning—I should make all other people the first priority. Anything that I ever find upon my person—food, clothing, or anything of the like—I should take away from me forcefully; that is, I should remove my tendency to see it as being "mine," and seek some way to make a use of it for these other people. I should never forget to think of my food and clothing as though they belonged to some great master, and that I am simply using them.*

Contemplation Thirty-Two
The exchange of yourself and others

**Make those who are inferior to you
And so on be yourself; make yourself now
None other than the others.
Practice this with a state of mind
That's free of ideas the feelings of jealousy,
Competitiveness, and pride.**

Here you, the bodhisattva, should focus upon *those living beings who are inferior to you*, those who are equal, those who are superior, *and so on*. Then you should *make* them *be yourself*, and you should *make yourself now* be *none other than these others*; that is, you should reverse the states of mind which hold to "me" and "other." When you engage in this *practice* of exchanging yourself and others *then* you should do so *with a state of mind* which is resolved, which is *free of any idea* such as hesitation about what you're doing. If you are the bodhisattva named "John" then you should practice *feeling jealous* of John; or if you're equal to him you should practice feeling *competitive* towards him; or if he's inferior to you, you should practice feeling *proud* towards him.

Contemplation Thirty-Three
Bodhisattva talking to yourself

**This one should receive the honor,
But not us; we should never get
The things he always does.
He should bask in praise, and we
Should be belittled; he should have
All happiness, and we the suffering.**

**We should be the ones who have
To do all of the work, and he
Should sit in perfect leisure.
Throughout the world he should become
A great man; we should stay inferior,
And known as knowing nothing.**

**What's the use of having
No good qualities? We'll all strive
That they have them all.
There do exist those compared to whom
This one is inferior; there are also those
Compared to whom we're highest.**

**The state of our morality, views,
Troubles, and the rest is forced
By affliction, and not by choice.**

When the bodhisattva named "John" engages in the practice of exchanging himself and others, he should think to himself, "*This one, John, should receive the honor* of others." Then he should think of other living beings as himself and say, "*But* since we are inferior in the good qualities that we possess, it should *not* be *us* who gets the honor." *We should* furthermore *never get the things* that make us happy in that way that *he*, this John, *always does*. *He*, the bodhisattva John, *should bask in praise, and we*, all of us sentient beings, *should be belittled*.

He should have all happiness, and we should have *the suffering*. *We should be the ones who have to do all of the work*—such as carrying heavy loads and the like—*and he*, John, *should sit around in perfect leisure*. *Throughout the world he*, this bodhisattva, *should become* known as a man who is *great* in his morality, his learning, and all the rest, whereas *we should stay inferior, and known as knowing nothing*.

Now you have taken great pains to gain good qualities; *what's the use of* this condition where we, all of us living beings, *have no such good qualities? We'll all strive* in order that *they*, all living beings, *have all of these* very same qualities.

The fact that he is so superior, and we so inferior, is all established by comparison. Remember then that *there do exist those* people of exceeding good qualities *compared to whom this* bodhisattva *is* himself *inferior*. *There are also those* miserable beings *compared to whom we are* the *highest*. Therefore there is no need for us, for us living beings, to feel discouraged; with effort, we can achieve enlightenment. Do the practice this way, thinking of others as being yourself.

Suppose someone comes and says, "You are inferior to this bodhisattva John, due to the fact that your morality and your worldviews are degenerate, and the like." But the degenerate *state of our morality and worldviews*, and the fact that we have *troubles* making a living *and all the rest*—all this degeneration of both the way we think and the way we act—is *forced* upon us by temporary factors, *by mental affliction*. The problem here is *not* that we have *chosen* to be this way, not that we want to be this way. The relevant part of the root text here can also be read as "are rather forced by the temporary factor of affliction."

Contemplation Thirty-Four
Don't hurt us by hurting yourself

**You must care for us by using
All your strength, and we should too
Willingly take all the hurts.
Are we not though someone you
Should care for? Why is it
That you belittle us so?**

**What use would we ever have
For the qualities that he has?
And he is a being of qualities!
He lives in the savage jaws
Of the lower births; he has
No compassion for living beings;
Even worse, his delusion that he
Possesses higher qualities
Seems hoping to pollute the wise.**

If you really have any compassion, you bodhisattva John, then *you must care for us*, and try to remove our troubles, *by using all your strength*. *And we too should willingly take on all the hurts* that come from the spiritual hardships needed to gain fine qualities. Let us *though* ask a question: *are we not someone you, John, should care for* and try to help? *Why is it* then that *you belittle us* living beings *so*? And *what use* anyway *would we ever have for the qualities that he, this bodhisattva, has*? Because *he is* indeed an extraordinary *being, of great qualities*—qualities that are doing absolutely no good for all us living beings.

Moreover, this bodhisattva John has degenerated in his morality and his worldview, and so it is as though *he is living in the jaws* of some *savage* thing like *the lower births*, or a poisonous snake, or some great wild beast. Because of this fact *he has no compassion for living beings*; he is not only of no help to all us beings, he is *even worse* than no help. He has a *delusion that he possesses higher spiritual qualities*, and so it is almost *seems* as though he *hopes to pollute the "wise,"* meaning us sentient beings; it is not right, the way that he either desires us to excess, or else derides us. And so it is that we must think carefully about how wrong it is for the bodhisattva to hurt himself, once he has decided to think of all living beings as himself, and himself as them.

Contemplation Thirty-Five
Bodhisattva watching out for yourself

**No matter what we must see to it
That all the good qualities which we have
Are spoken all over the world;
We must moreover assure that what
Good qualities he may happen to have
Are known to no one at all.**

**Any faults that we have must be
Hidden away; offerings must be
Made to us, but not to him.
We must gain with ease, and now,
The things we want, and we must win
All honor, but not him.**

**When something wrong befalls him,
All of us will watch a long time,
Feeling a kind of joy.
We'll assure that he becomes
A laughing-stock for everyone,
Derided in all circles.**

Here is the second point, which is competing with each other in a whole list of good things. *No matter what now we must see to it that all the good qualities which we have are spoken of highly and publicized, all over the world. We must moreover assure that what good qualities he, this bodhisattva, may happen to have are known to no one at all.*

Next is the third point, on learning to take joy when trouble comes to the other one. *Any faults that we, all sentient beings, may have must be hidden away; and we—again all living beings—must make efforts to see that offerings are made to us by other beings, but not to him. We must gain with ease, and now, all the things we ever wanted—food, clothes, and the like—and we must win all the honor that others could give; but these should not come to him.*

Here is the fourth point, learning to take joy when trouble comes to the other one. *Whenever something wrong befalls him, whenever this bodhisattva John suffers a loss, all of us will watch for a long length of time, feeling a kind of joy. We will also assure that he becomes a laughing-stock for everyone, for all beings, and that he is derided in all circles, and responds in the same way. Say to yourself these things, exchange yourself with others, and so raise the spirits of living beings, and stop any delusions you may have about having great spiritual qualities yourself.*

Contemplation Thirty-Six
The foolishness of thinking you get nothing out of serving others

**If you had at some point in
The past undertaken this very action,
Then it's completely impossible
That you'd be living like this,
In something so opposite
To the excellent bliss of Buddhahood.**

Someone may make the following objection: "I've been working for others for a long time, but I haven't seen any of the good results that you have been describing." *If you had at some point in the past undertaken this very action of exchanging yourself and others, then it's completely impossible that you'd be living like this, going through all this suffering, in something so opposite to the bliss of Buddhahood—the perfect and excellent completion of one's own and all others' goals.* As such you should feel a deep sense of regret for all the time you have wasted in meaningless activities, and strive now with great energy to practice the wish for enlightenment.

Contemplation Thirty-Seven
A few drops of semen and blood

**As such you must become accustomed
To thinking of others as you do
Of yourself when you believe that a couple
Of drops of semen and blood belonging
To someone else could ever be
The person you call yourself.**

You might think to yourself the following: "I could try to practice exchanging myself and others, but I don't think I could ever become accustomed to it completely." *As such—meaning that, since there are so many benefits which come from working for others—you must become accustomed to thinking of others, and you must bring this practice of thinking of others to its final end. When you think of others you must learn to cherish all these living beings just as you do yourself, when you get used to believing that your body, which has come from nothing more than a couple of drops of semen and blood belonging to someone else—that is, to your parents—could ever be this person you call yourself.*

Contemplation Thirty-Eight
The secret life of bodhisattvas

**Let me command myself to work
For every purpose, acting as if
I were the least of servants.
He is by his very nature
Wrong; refuse to praise him for
Some small accidental good.
See to it that any qualities
Which he does have aren't detected
By anyone else at all.**

Let me command myself to work for every purpose needed by other living beings, acting as if I were the least of servants, accepting every extra load, without any kind of pride as I do so. Let me reflect upon how he, meaning me, is by his very nature wrong. And if it occurs to me that I should praise him for some minute good quality that he might have, something like a little learning, then let me think the following. I will refuse to praise him for some small and insignificant good qualities he may acquire by accident; I will see to it that any qualities which he, this bodhisattva, does have are not detected by anyone else at all. And thus it is that we must be sure to keep our good qualities secret, and contemplate upon the practice of never publicizing them at all.

Contemplation Thirty-Nine
The endless thirst of attachment to your own needs

**The more it is that you take steps
To do what you must in order to care
For this, the body of yours,
The more it is that the body descends
To nothing more than a state in which
It can't bear pain at all.**

**And the fall is such that, even if
You were able to get every thing that was
Desirable on the surface of this planet,
It would never quench the desire.
Who then is it that could act
To give you all you want?
When they cannot, then this desire
Brings on mental afflictions and
A lessening of the thought.**

Suppose someone makes the following argument: "I spend my time taking care of my body out of a special kind of craving: out of a desire to work for the good of others." But this way of thinking is wrong, because *the more it is* that you feel craving for this body of yours, and cherish it—the more it is *that you take steps to do what you must in order to care for this, for the body of yours*, with food and clothing and the rest—then the more it is that you get great pain when you fail to get even some small thing that you want; *the more it is that the body descends to nothing more than a state in which it cannot bear any pain at all*, cannot endure even small sufferings. When the body has fallen in this way, it becomes extremely difficult to care for.

"And what happens then?" you may ask. *The fall is such that* the craving increases further and further, until it reaches a point where, *even if you were able to get every thing that was desirable on the surface of this planet, it would still never be enough to quench* your feelings of desire. *Who then is it that could act to give you all you want*, who could satisfy your craving? So long as you have a craving for the objects of the senses, it is completely impossible for you to be contented.

It is, for example, like the statement in scripture about the king named Nursefrom- Me, who had at his disposal the entire wealth of the four continents, and half of the throne of the great god Hundred Gifts himself. Yet still he could not be satisfied. And *when* the desires we have *cannot* be satisfied, *then* an

intense craving for the objects of *desire* occurs, which *brings on mental afflictions* such as liking things, or disliking things, and all the rest. It also causes *a lessening of what thoughts* we do have which are tending towards the virtuous side of things. This inevitably leads us to a life filled only with unhappiness.

Contemplation Forty
Satisfaction, the ultimate pleasure

**The excellent things that come to those
Who depend on nothing at all
Are absolutely endless;
On the other hand is desire for
The body, which grows forever,
Leaving you no other chance.
He who is finished grasping to
Attractions has found the finest
Thing to possess of all.**

Think about *those who depend upon nothing at all*: who care nothing for their body, or for possessions. *The excellent things that come to them*, their perfect qualities of feeling little need for things, and being easily satisfied, *are absolutely endless*. As such it is completely impossible for them to go through the frenetic way of life caused by not having enough material things.

On the other hand is the desire where you crave material possessions *for the sake of the body*; if you fail to apply the antidotes for this attitude, then it *grows forever*—so that the craving for objects of the senses *leaves you with no other chance* in your life. *He who is finished grasping to things which are attractions*, he who has stopped holding them to be attractive, *has found the finest thing to possess of all*.

Contemplation Forty-One
The suffering of deciding what is "me"

**Its final destination is always the same:
The dust. On its own it is immobile,
Dependent upon another for its motion.
This body is a thing of filth,
And merciless too; why then do you
Hold it to be yourself?**

**Whether it lives or dies, it doesn't
Matter to me; what's the use
Of this machinery, the body?
What's the difference between it
And a lump of rock? Why's it that
I cannot stop my pride for it?**

The *final destination for it*—for this body—*is always the same: the dust*, and never anywhere else. *On its own the body is immobile*, and *depends upon another*, the mind, for getting it to move. *This body is a*

thing of filth, a huge pile of filthy things like meat and blood, *and* the source of a great many *merciless* fears *too*. *Why then do you hold it to be yourself?* If you do hold it this way, then you will have to undergo the sufferings of the hells. And so *whether it lives or dies, it doesn't matter to me; what's the use of this machinery, the body?* There's no point to it at all. And *what difference is there at all between it, this body, and a lump of rock* that sits there motionless? Think about how terrible it is; how unbearable our craving for the body is. Think about how sad it is; *why is it that I cannot stop the pride* I feel, the arrogance, that I have *for the body?* I must act now, to wipe out every form of pride within me.

Contemplation Forty-Two
The ingratitude of the body

**In your worship of this body,
You've piled up many sufferings,
All of it meaninglessly.
What's the use of this thing,
No better than a piece of wood;
Why the love and hate?**

**Regardless of whether I continue to care
For the body, or whether the vultures
Come to feed upon it,
It has no feelings of attachment
Or anger; why then is it that
I have this attachment myself?**

In your worship of this body, my mind, *you've gone and piled up many sufferings, all of it meaninglessly*. This body makes me feel *love* towards those who help me, *and hate* towards those who do me harm. Even if I do work hard to take care of it though, the body has no capacity of returning the kindness; it just sits there, *no better than a piece of wood*. So *what's the use of this thing*, why am I so attached to it? It's wrong for me to act like this.

Regardless of whether I continue to care for the body with different material possessions, *or whether the vultures* and so on *come to feed upon it*, this body *has no feelings of attachment* towards those who help it, *nor any anger* for those that hurt it. Why then is it that I have this attachment for it myself? What I do is very wrong.

Contemplation Forty-Three
The goals of quietude

**And so, in order to clear away
The obstacles, I must collect my mind
To avoid the path that errs;
Always then I must place my thoughts
In balanced meditation upon
An object that's correct.**

And so it is, that in order to clear away all the obstacles—both those that relate to the mental afflictions and those that block a knowledge of all things—I must learn to develop the special vision of reality. To do this, I must first learn to develop meditative quietude. And for this, I must collect my mind, to avoid the path that errs; that is, to avoid the useless thoughts of desire and so on which act to prevent me from reaching quietude. I must then use the eight factors of eliminating the problems to meditation, in order to place my thoughts always in balanced meditation upon an object that's correct.

[The eight factors are:

- 1) an interest in learning to meditate;
- 2) effort which delights in meditating;
- 3) a kind of faith which believes in the benefits of meditation;
- 4) a pleasant feeling of self-control of body and mind in meditation;
- 5) recollection, which helps one to avoid losing the object being meditated upon;
- 6) awareness, which watches to see if either mental restlessness or dullness are occurring;
- 7) the thought to take action, which applies meditational antidotes in the mind when necessary;
- and
- 8) the thought to leave things alone, when restlessness and dullness have been shut off, and the mind is focused correctly.]

To summarize, we must undertake to learn in greater detail the shared method of achieving meditative quietude as it is found in the *Levels of Listeners*, as well as the unique method of achieving this quietude as it is found in the present root text, and in the *Stages of Meditation*, written by Master Kamalashila. We must consider carefully the great benefits that are derived from the practice of meditative quietude, and the serious problems caused by not meditating in this way. And then we must strive to make intense efforts in meditating upon single-pointed concentration, using the nine methods of fixing the mind, and so on. For greater detail, we must also study the presentations found in the greater and lesser books on the stages of the path of the perfections.

Here in summary is a final verse:

We must learn to use the special vision,
Which sees directly the nature of reality,
In order to destroy the two types of obstacles,
Ripping them out from the roots.
All this though depends on achieving
Unshakable one-pointed concentration;
As such you must first seek to master
The practice of quietude.

Part Four of An Outline of the Explanation of the Chapter on Meditation from the Guide to the Bodhisattva's Way of Life, to accompany Reading Ten

- b1. Why cherishing ourselves is, therefore, something we should rightly discard
 - a2. Problems we cannot see
[Contemplation Twenty-Nine begins here]
 - b2. Problems we can see
[Contemplation Twenty-Nine ends here]
 - c2. A summary of the problems
 - d2. Why, therefore, cherishing ourselves is something we should rightly discard
[Contemplation Thirty is found here]
- b) A brief summary
 - i) How to exchange ourselves and others
 - ii) Avoiding acting in a wrong way, once we have done the exchange
[Contemplation Thirty-One begins here]
 - iii) Acting in a way which is not mistaken, once we have done the exchange
[Contemplation Thirty-One ends here]
- ii. How to proceed in our thoughts, once we have managed to do the exchange
 - a) An abbreviated presentation
[Contemplation Thirty-Two is found here]
 - b) An expanded explanation
 - i) Practicing the attitude of jealousy towards those who are higher than us
 - a1. How to do the practice
[Contemplation Thirty-Three is found here]
 - b1. What to actually do, once we have carried out the practice
[Contemplation Thirty-Four is found here]
 - ii) Practicing the attitude of competitiveness towards those who are on our same level
 - a1. Competing in material gain and honor
 - b1. Competing in how well known our good qualities become
[Contemplation Thirty-Five begins here]
 - c1. Competing in a whole list of good things
 - d1. Learning to take joy when trouble comes to the other one
[Contemplation Thirty-Five ends here]
 - iii) Practicing the attitude of pride towards those who are lower than us
 - a1. What it feels like to practice pride
 - b1. The great qualities of this practice
 - c1. What to actually do once you have engaged in this practice
 - d1. A contemplation of the problems that come when you are not having this kind of pride
 - iv) The result of doing the practice
 - a1. A contemplation of the problems caused by cherishing oneself
 - b1. Evidence for the infinite benefits of cherishing others
 - c1. An explanation of the benefits themselves
[Contemplation Thirty-Six is found here]
 - d1. Advice on how we should, therefore, strive to cherish others
[Contemplation Thirty-Seven is found here]
- iii. How to proceed in our actions, once we have done so
 - a) The actual explanation
 - i) Sending all the good things that we have to others
 - a1. The actual explanation
 - b1. How right it is to feel jealousy for ourselves
 - ii) How I should always happily take the lesser position while I act for others
 - a1. Examining our own faults
 - b1. Admitting what we have done wrong to other living beings
 - c1. Being happy to take the lesser position
[Contemplation Thirty-Eight is found here]
 - iii) A brief summary of how we should proceed in actual deeds
 - b) Taking command of our minds when we are proceeding in actual actions subsequent to exchanging ourselves and others
 - i) How to put a stop to acting carelessly
 - ii) The problems caused by applying ourselves only to our own needs

- a1. Discarding the habit of working only for our own purposes, once we have contemplated the problems of acting this way
- b1. Applying ourselves to the needs of others
- c1. A brief summary
- iii) An examination of what's wrong with the body
 - a1. The problem of being insatiable
 - a2. Problems caused by craving the body
[Contemplation Thirty-Nine is found here]
 - b2. Why it is, therefore, right to practice being free of attachment for the body
[Contemplation Forty is found here]
 - b1. The problem of being immobile
[Contemplation Forty-One is found here]
 - c1. The problem of being completely ignorant
 - a2. Being completely ignorant of what is good and what is bad
[Contemplation Forty-Two is found here]
 - b2. Being completely ignorant of praise and derision
 - c2. Refuting any response
 - d2. How, despite the fact that desire for the body is the source of many evils, one must still take care of it, in order to get the essence out of this life of spiritual leisure and fortune
- iv) Taking command of our minds
 - a1. Turning back obstacles to good deeds
 - b1. Developing the power of making great efforts in the antidotes
 - c1. Staying in balanced meditation which is focused one-pointedly upon a virtuous object
[Contemplation Forty-Three is found here]

II. An explanation of the name of the chapter