

**The Entrance for the Children of the Conquerors -
A Commentary on the Introduction to the Actions of Bodhisattvas**

Chapter Eight: The Way of Training in the Mental Stabilizations Contained in the
Common and Uncommon Types of Calm Abiding

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Subject: Bodhicitta and the Six Perfections
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Happy Monks Publication

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Translator's Introduction

The Tibetan term *jig-pa* is often translated as fears. Depending on the context it can refer to an inner fear, but here it refers to the fearful dangers of cyclic existence.

If one person achieves shi-nä then all the other realizations, renunciation, bodhicitta, the direct perception, as well as the tantric realizations, will easily be achieved. Therefore even if there are one or two people who succeed that will help a lot in this world. It will help in the West and in the East because they will be able to achieve enlightenment for sentient beings and also they will be able to teach from their experience to the students and to the public. That is my wish.

Lama Zopa Rinpoche

The Way of Training in the Mental Stabilizations Contained in the Common and Uncommon Types of Calm Abiding¹

(Explaining the Text of the Chapter; Explaining the Name of the Chapter)

Explaining the Text of the Chapter

(Advice to Meditate on Mental Stabilization; Abandoning the Opposing Factors to Calm Abiding; The Way of Meditating on Calm Abiding)

Advice to Meditate on Mental Stabilization

(The Reason for the Need to Achieve Calm Abiding; The Advice to Abandon the Opposing Factors to Calm Abiding)

The Reason for the Need to Achieve Calm Abiding

Having thus generated enthusiasm, [1]
Place the mind in concentration;
A person with a wandering mind
Lives in a cave of the affliction's fangs.

Through physical and mental isolation [2ab]
Mental wandering does not arise.

Having generated enthusiasm that delights in virtue as explained before, one should place the mind in concentration, because a person whose mind is distracted by mental sinking and excitement abides in a cave of the fangs of a malevolent animal, and will be quickly destroyed by them.

If it is asked, "How does one abandon mental wandering?" Through isolating body and mind from distraction and desirous thoughts, one will not develop mental wandering, the opposing factor to concentration.

The Advice to Abandon the Opposing Factors to Calm Abiding

Through this, one should abandon the transitory world [2cd]
And perfectly destroy the conceptualizing mind.

Hence, through the method of physical isolation one abandons distractions such as meeting with worldly friends, relatives and so forth. Through the method of isolating the mind, one perfectly destroys thoughts for desire objects.

From a sutra:

If it is rare for a distracted mind to even attain a worldly mental stabilization, then what need is there to mention complete enlightenment. Therefore, one should not let one's mind be distracted until the attainment of complete enlightenment.

¹This is the third subheading of the outline "Training in the Remaining Four Perfections," which initiates chapter six.

Abandoning the Opposing Factors to Calm Abiding

(Abandoning Distractions; Abandoning Unrealistic Thinking)

Abandoning Distractions

(Identifying the Cause for Attachment to the World; The Way of Abandoning It)

Identifying the Cause for Attachment to the World

Due to attachment and craving for gain [3ab]
And the like, one does not give up the fleeting world.

In dependence on the grasping for 'I' and mine, one is attached to the inner object of sentient beings. Due to that, and due to craving for the outer objects of gain, praise, lyrics and so forth, one does not give up the grasping for the fleeting world. Hence, one should abandon the causes for these attachments.

The Way of Abandoning It

(Identifying the Antidote; The Method for Generating the Antidote; The Faults of Distractions; The Benefits of Relying on Isolation)

Identifying the Antidote

(Advice to Abandon Attachment; Identifying the Antidote that Abandons Attachment)

Advice to Abandon Attachment

Therefore, to abandon these perfectly, [3cd]
The skilful will act thus.

Therefore, to abandon these cravings for outer and inner objects, they who are skilled should investigate and contemplate as it is explained below.

Identifying the Antidote that Abandons Attachment

Having understood that superior insight endowed [4]
With calm abiding destroys the afflictions,
One should strive first in calm abiding, which in turn
Is attained joyfully by lacking attachment for the world.

Superior insight into emptiness endowed with the horse of calm abiding that induces the bliss of physical and mental pliancy, which is free from mental sinking and excitement by having meditated single-pointedly on any virtuous object, destroys the afflictions of the three realms including the seeds. Understanding this, one should work towards superior insight, which can induce pliancy by investigating the meaning of the mode of abiding. Therefore one strives initially in calm abiding, as it is impossible to generate superior insight without firstly achieving calm abiding.

Calm abiding is achieved joyfully through a lack of attachment to outer and inner worldly objects such as the body, enjoyments and so forth. If one is attached to them, one will fall under the control of sinking and mental excitement.

The Method for Generating the Antidote

(Abandoning Attachment to the Inner Object of Sentient Being; Abandoning Attachment to Outer Gain, Praise and the Like)

Abandoning Attachment to the Inner Object of Sentient Beings

(The Faults of Attachment; Abandoning upon Having Understood the Faults)

The Faults of Attachment

(One Will Not Meet with the Desired Object; Being Abused by the Sense Objects; Although Attaining It There Is No Knowledge of Contentment; Obstructing Liberation; Exhausting the Potential of the Precious Human Rebirth)

One Will Not Meet with the Desired Object

An impermanent person strongly attached [5]
To an impermanent person
Will not see anything beautiful
For thousands of lifetimes.

The faults of attachment: Who that is impermanent and dying soon can be strongly attached to family and friends that are also impermanent? They, who are thus attached to the beautiful, will not see anything beautiful in the thousands of lifetimes that are karmic ripening results.

Being Abused by the Sense Objects

Not seeing it, one will not have joy, [6ab]
And the mind will not enter equipoise.

Someone asks: "As one will not see anything attractive, how will it be?"

Answer: If one does not see anything beautiful, one will not have joy. Since one's mind will be unhappy, it will be distracted, it will not enter equipoise on concentration and one will not attain happiness.

Although Attaining It There Is No Knowledge of Contentment

Although seeing it, one is not satisfied [6cd]
And will be miserable due to craving as before.

Even if one sees the desired object, one is not satisfied due to craving. Due to craving one will be as miserable as before, when one did not see the desired object.

Obstructing Liberation

If one is attached to sentient beings [7]
The mere perfect meaning is obscured.
It will also destroy the mind of disenchantment
And lastly, one will be overwhelmed by misery.

For those reasons, if one is attached to sentient beings, one will be completely obscured with regards to the perfect meaning itself, and thus it will obstruct the direct perception of ultimate truth. In addition, by craving contaminated phenomena, the mind of disenchantment with cyclic existence will be destroyed and one will not attain liberation. As one will finally be separated from everything that is pleasant, one will be overwhelmed by misery.

Exhausting the Potential of the Precious Human Rebirth

Because of being obsessed with it [8ab]
This life will pass meaninglessly.

By thinking exclusively about the objects of desire, this life will pass meaninglessly and the power of the freedoms and endowments will be exhausted.

Abandoning upon Having Understood the Faults

(Contemplating the Faults; The Way of Abandoning)

Contemplating the Faults

(Extensive Explanation; Summary)

Extensive Explanation

(The Great Purpose Will Be Destroyed and One Will Be Led to the Lower Realms; Childish Friends Are Unreliable and They Are Difficult to Count Upon; One Will Not receive Benefit from Them and They Will Harm One)

The Great Purpose Will Be Destroyed and One Will Be Led to the Lower Realms

Friends and relatives lacking permanence [8cd]
Destroy even the eternal Dharma.

If one acts on the same level as the childish [9]
One will definitely go to the lower realms.
If they lead one to unequal fortune
What is reliance on the childish supposed to accomplish?

Friends and relatives, who are without permanence in that one will quickly be separated from them, destroy and degenerate even eternal liberation and the method for achieving it, i.e., the holy dharma. If one acts on the same level as the childish, then one will definitely go to the lower realms.

If one is led by the childish to fortune unequal to the fortune of superior beings and those that have a human body, then what is supposed to be accomplished by relying on ordinary individuals? One will not achieve one's wishes, and that which one does not wish for will increase.

Childish Friends Are Unreliable and They Are Difficult to Count Upon

In one instant they become friends [10]
But in a mere moment they also turn into enemies.
As they become angry at that which is likeable
Ordinary individuals are difficult to please.

If one says something beneficial, they become angry [11]
They will even reverse one from the beneficial,
If one does not listen to their words
They will go to the lower realms due to anger.

As their mental continuum is unstable, they become friends in an instant but in the mere moment it takes to say some bad words they become enemies again.

As they become angry if one brings them into contact with virtue, which is likeable, ordinary individuals are difficult to please. Not only do they become angry if one says something beneficial, in many ways, they will also turn oneself away from the beneficial cause that is virtue. If one does not listen to their words, they become angry and go to the lower realms.

One Will Not Receive Benefit From Them and They Will Harm One

Jealous of the higher and competing with the equal, [12]
Pride towards those lower; conceited when praised.
If one expresses something unpleasant, they become angry.
When does one derive benefit from the childish?

If one associates with the childish [13]
One will definitely acquire any non-virtue there is,
Such as praising oneself and criticizing others,
And conversation taking pleasure in cyclic existence.

Further, the childish are jealous of those higher, compete with those that are equal and if they observe those that are lower, they are proud. When praised they generate conceit, but if one says something unpleasant they become angry.

Hence, when does one receive benefit from involvement with the childish? Not only does one not, but what non-virtue does one not acquire by keeping company with the childish? One will definitely take on praising oneself and criticizing others, or get in the habit of conversation that takes pleasure in cyclic existence, such as stories that deal with the king, the people in the country and so forth. Therefore, one should not associate with the childish.

Summary

Thus, the relationship between self and other [14ab]
Will create loss.

Thus, through the mutual relationship between oneself and other childish ones, they become misleading friends and one will receive loss.

The Way of Abandoning

As they have not produced one's purpose [14cd]
And one also does not become meaningful for them,

One should get far away from the childish. [15]
If one meets them, make them happy through joy
Without creating great familiarity.
Act well in an ordinary way.

Like the bee takes the honey from the flower [16]
Take only the meaning of the dharma and,
Like not having seen them before,
Abide without familiarity.

As childish ordinary individuals have not produced one's purpose and one also does not become meaningful for them, one should retreat far away into isolation. When occasionally meeting them, first make them happy through joy but then do not become greatly familiar. Act well, without attachment or anger, like an ordinary person just pointing the way.

Although one goes for the begging round into the town, like the bee that takes the honey from the flower without being attached to its color and so on, whilst being there physically, take only robes and food for the purpose of the dharma. Abide without involvement in the distractions, and treat all people as if not having seen them before.

Abandoning Attachment to Outer Gain, Praise and the Like

(The Faults of the Object Possessor; The Faults of the Object)

The Faults of the Object Possessor

(The Faults of Pride; The Faults of Attachment)

The Faults of Pride

One says, "I have a lot of gain and praise, [17]
I am very popular with others."
If one holds such arrogance
One will be frightened after death.

One says, "I have a lot of gain, I am praised and I am very popular with others." If one holds such arrogance and conceit, one will go to the lower realms due to the faults of pride and attachment, and one will generate fear after death.

The Faults of Attachment

Thus, deluded mind, [18]
You become attached to this and that,
And separated for this and that,
And suffer a thousand times.

Therefore, the skilful should not be attached, [19ab]
From attachment fear is generated.

Hence, a mind that is deluded with regards to projecting karma, to however many objects one becomes attached to and is separated from, if they are summed up, it will add up to thousand-fold resultant sufferings. Therefore, by being skilful in what has to be abandoned and adopted, one should not generate attachment to gain and praise. Due to attachment, one will generate the fear that is the lower realms.

The Faults of the Object

(Desire Objects Are Unreliable; Praise and Criticism Do Not Harm or Benefit)

Desire Objects Are Unreliable

Because they have to be given up naturally, [19cd]
One should generate firm realization of this.

Although one may receive lots of gain [20]
And also receive fame and pleasantness,
This accumulation of gain and fame,
One has to give them up without freedom.

Though one may attain these objects of desire, they are unreliable. One needs to generate stable conviction and realization that they will have to be given up naturally. Although one may receive a lot of gain, as well as fame and pleasantness, this accumulation of gain and fame will have to be given up without freedom at the time of death. The meaning is that at the time of death gain and fame will not follow one.

Praise and Criticism Do Not Harm or Benefit

If one is criticized by someone [21]
Then why be happy if one is praised?
If one is praised by someone
Then why be unhappy if one is criticized?

It is unsuitable to have attachment and anger for praise and criticism. What does one have to be happy about when one is praised directly, if one is secretly criticized by someone else, as there is interference to that happiness? What does one have to be unhappy about if one is criticized, when there is someone by whom one is praised?

As one does not become high or low through praise or criticism, one should abandon attachment and hate towards them.

The Faults of Distractions

(Since It Is Difficult to Be Associated with the Childish, One Should Not Be Attached to Their Distractions; Stating Supporting Quotes)

Since It Is Difficult to Be Associated with the Childish, One Should Not Be Attached to Their Distractions

Sentient beings have many wishes, [22]
That even the conquerors cannot satisfy.
What need is there to mention someone inferior like oneself?
Therefore, give up worldly thoughts.

They criticize those who do not have gain [23]
And are unpleasant to those with gain.
How can one be made happy by them
Who are naturally difficult to associate with?

One cannot fulfil the various wishes of sentient beings. If even the conquerors cannot fulfil their wishes with their diverse enlightened activities, then what need is there to mention someone inferior like oneself who does not know their thoughts? Therefore, give up the thought of associating with worldly people.

They criticize and put down those sentient beings that have not found gain, saying, "They have no merits." Those who have gain they criticize, saying, "They practice

wrong livelihood". As they are difficult to associate with, how can one be made happy by the childish? As one cannot, one should not associate.

Stating Supporting Quotes

As the childish are not happy [24]
If their purpose is not fulfilled,
Those gone thus teach:
Do not be friends with any of them.

Those gone thus teach that as the childish are unhappy if their purpose is not fulfilled, which is more important to them than anything else, one should not associate and befriend them.

From the *Sutra of Moonlight Lamp*,
Ordinary individuals do not have friends;
Even if one says words endowed with dharma;
They do not believe and show anger and hate;
These are the actions of the childish.

Further,
Although one relates well with the childish for a long time,
One can say that after they will become unfriendly and disagreeable,
Having understood the causes of the childish,
The skilled do not rely on the childish.

The Benefits of Relying on Isolation

(Distinction of Company; Distinction of Place; Distinction of Livelihood; Distinction of Individual Discernment; Distinction of Non-distraction)

Distinction of Company

The animals, birds and trees in the forest [25]
Do not say anything unpleasant.
When shall I abide together with
Those whose company is delightful?

The skilled who have listened to much dharma should stop associating with the childish and retire to the forest. The animals, birds and trees in the forest do not say anything unpleasant. Generate the wish thinking, "When will I abide together with those whose company is delightful?"

Distinction of Place

Abiding in a cave, empty temple [26]
Or abiding at the foot of a tree,
When will I not look back
And be without attachment?

When shall I abide [27]

Without attachment and act independently
In naturally spacious places
Not held as 'mine'?

Abide as you desire in a cave, empty temple or at the foot of a tree. Having abandoned the family home and not wishing to take it back, generate the wish thinking, "When shall I abide in solitude without attachment and not look back?"

Generate the wish, thinking, "When can I act independently in naturally wide open places not held by someone else as 'mine', and become unattached to body and enjoyments."

Distinction of Livelihood

When will I abide without fear, [28]
Despite not hiding my body,
With as little as a begging bowl,
Wearing clothes unneeded by anybody else.

Generate the wish thinking, "When will I abide without fear of robbers though not hiding this body in the abode of spirits, as there is no cause to be robbed, having only an earthen bowl, a little incomplete food and wearing clothes discarded by others?" Meditate on this again and again and also put it into practice.

Distinction of Individual Discernment

(Individually Discerning the Antidote Against Attachment to the Body; Individually Discerning the Antidote Against Attachment to Friends and Relatives)

Individually Discerning the Antidote Against Attachment to the Body

Having visited the cemetery, [29]
When will I equalize
My body with the bones of others,
As being subject to disintegration?

Also, this very body of mine [30]
Will cause even the coyotes
To stay away from it with its stink.
It will come like this.

Bringing to mind the impermanence of the body: Having visited the cemetery make prayers thinking, "When will my body equal the corpse and bones of those others that are subject to disintegration?"

Generate the recognition of decay as explained in the *Mother of Conqueror Sutras*. Regarding generating the recognition of the impure body, also this very body of mine will cause even the coyotes, which crave the impure, to want to stay away from it and its stink of decay. Equalize your body with the corpse in the cemetery, thinking, "It will come definitely like this, it is its nature."

Individually Discerning the Antidote Against Attachment to Friends and Relatives
(It Is Unsuitable to Be Attached to Friends and Relatives; The Reason For That; Thinking of Oneself As a Guest that Stays Each Day in a Different Place)

It Is Unsuitable to Be Attached to Friends and Relatives

Although this body came as one, [31]
If the flesh and bones, which were born at the same time,
Disintegrate and separate from each other,
Then what need is there to mention friends and relatives?

One should give up the craving for not being separated from friends and relatives. Even though this body came as one, if the flesh and bones, which were born at the same time, disintegrate and separate from each other, then what need is there to mention that one will be separated from friends that came unrelated, through the power of their own individual karma? Think that you will quickly be separated.

The Reason For That

When one is born, one is born alone, [32]
And when one dies, one dies alone.
Since others will not take our fortune and luck,
What is there to do with obstructing friends?

Although one stays together for a short time, there is no need to grasp at that, because when one is born, one is born alone and when one dies, one dies alone. Since others will not take the sufferings of one's ripened results of the karmas that one created in relation on them, what good are those friends that obstruct the creation of virtue? As one is not benefited by them in the slightest, it is unsuitable to be attached to them.

Thinking of Oneself As a Guest that Stays Each Day in a Different Place

Just as those travelling [33]
Perceive a place,
Those on the road of existence
Should perceive the place of birth.

Just as guests travelling on the road perceive the guesthouse as a place to stay in for one day, likewise is it inappropriate for those who travel on the road of existence due to karma, to have attachment for them that are of the same kind, blood relatives and the place of birth where one was born once.

Distinction of Non-distraction

(It Is Suitable for the Skilled to Rely on Isolation; The Benefits of Relying on Isolation)

It Is Suitable for the Skilled to Rely on Isolation

Until this body will be carried [34]
By four people,
While the world is mourning,
Remain in the forest.

Since one is not beyond death at the end of one's life, one should remain in the forest and rely on isolation until one's body will be carried from one's home by four people while the world of one's friends is mourning.

The Benefits of Relying on Isolation

(There Is No Misery of Mourning; Virtue Does Not Decrease But Increases; Hence, It Is Appropriate for One to Rely on Isolation)

There Is No Misery of Mourning

As there is no friend and no one with resentment, [35]
This body should remain alone in solitude.
Being regarded as dead even before death,
There will be no mourner when one dies.

If it is asked, "What are the benefits of remaining in the forest?"

Answer: In the forest there are no friends that generate attachment or hatred and there is no one harboring resentment against one because of wondering whether they have been harmed by one. Hence, one should remain in physical isolation. Having given up friends and relatives one will be regarded by them as already dead before death, and so there will be no attachment and no mourners when one dies.

Virtue Does Not Decrease But Increases

There is nobody close by [36]
That will mourn or harm.
Through this one will not be distracted
From the recollections of buddha and so forth.

If one is remaining in solitude in the forest, as there is no friend or enemy close by that will mourn or harm, one does not have any distractions from the recollections of buddha and so forth, and from meditating on the path to liberation and omniscient transcendental wisdom. Hence, the skilled will give up distractions and retire to the forest.

Hence, It Is Appropriate for One to Rely on Isolation

Hence, in the extremely delightful forest [37]
There is little difficulty but bliss and happiness.
Pacifying all distraction
I shall remain in solitude.

Hence, by remaining in the extremely delightful forest, where physical and mental happiness increases, one has little difficulty as one obtains livelihood easily, and as there are no harms like sicknesses, happiness is generated. Therefore, one should pacify all distractions and abide in solitude. One will have less harm, and virtue will increase.

Abandoning Unrealistic Thinking

(Meditating on Disillusionment for Desire Object; Meditating on Joy for Solitude)

Meditating on Disillusionment for Desire Object

(Contemplating That the Result of Training in Desire Objects Is Fraught with Dangers; Contemplating the Impure Nature of the Body, Among Other Things; Contemplating that It Will Give Rise to Much that Is Unwished For)

Contemplating That the Result of Training in Desire Objects Is Fraught with Dangers
(Advice to Strive in Virtue; Contemplating the Faults of the Desire Objects)

Advice to Strive in Virtue

Giving up all other thoughts, [38]
I shall strive single-mindedly
In placing the mind in equipoise
And subduing it.

Giving up all other thoughts such as attachment and harmful intent, and with only the one thought to meditate on the two bodhicittas, I shall strive to place my mind in single pointed equipoise on virtue and then, to subdue the mind, strive to abandon the afflictions by meditating on the meaning of reality.

From the *Sutra that was requested by the Fierce Householder*:

And further, Householder, if ordained bodhisattvas remain in solitude why should I remain in solitude? Only remaining in solitude is not virtuous practice. ... Investigate by thinking, 'for what reason shall I perfectly complete my virtuous practice by remaining in solitude?'

Contemplating the Faults of the Desire Objects

In this world and also in the one beyond [39]
Desire objects generate great faults.
Here one will be killed, bound and cut,
In the beyond, hells and so forth are established.

Because of craving desire objects, they generate great faults in this world, as well as in the one beyond. Here one will be killed, bound and cut, and in the world beyond hells and so forth, one will be established.

From the *Sutra requested by the girl Supreme Moon*:

Due to the cause of desire objects sentient beings fall into the lower realms.
Due to attachment they become hungry ghosts and animals.

Contemplating the Impure Nature of the Body, Among Other Things

(Contemplating the Faults in Relation to the Situation of the Cemetery; Contemplating the Situation in Relation to Live Phenomena)

Contemplating the Faults in Relation to the Situation of the Cemetery

(There Are No Results that Corpses Experience; One Is Not Beyond Being Cast Aside in the Cemetery in the End; It Is Unsuitable to Protect Others' or One's Own Body with Greed; It Is Unsuitable to Put On Ornaments; It Is Suitable To Be Very Afraid; Attachment to That Wearing Clothes Is Unsuitable)

There Are No Results that Corpses Experience

The object of the many requests [40]
Made initially by the male and female matchmakers,
For whose sake one is unafraid
Of negativity or bad reputation,

Puts oneself into danger [41]
And exhausts one's resources,
That, when one embraces it
Makes one very joyful,

If it is nothing but a skeleton [42]
Without freedom or self,
That one strongly desires and grasps at intensely,
Why does one not go beyond misery?

One makes requests repeatedly to the male and female matchmakers saying, "Please organize it that she stays together with me to make a home," without being afraid of negativity and bad advice.

If this woman's body, for which one fearlessly disregards harm, puts oneself into harm's way and exhausts one's resources, the body that generates attachment and that one is so happy to embrace, is but a mere skeleton and nothing else, from the start without freedom or a self that protects it, and which one purposelessly desires strongly and grasps at intensely, then why does one not go beyond misery? One should abandon attachment and strive in the path to enlightenment.

One Is Not Beyond Being Cast Aside in the Cemetery in the End

When one first raises it with effort [43]
And draws it to oneself, she looks down bashfully.
Whether one saw it before or not,
A veil covers her face.

Just as the face of the afflictions [44]
Is obvious to you now,
When you see it then, after it is revealed
By the vultures, why do you want to leave?

She looks down bashfully when one first raises her face due to desire and draws it to oneself. Whether one saw it before or not, before going to the cemetery, her face is covered by a veil. Just as the face of the afflictions is obvious to you now, at the time of death, when vultures remove the veil and one can see her face very clearly, why, at that time, do you flee and leave? Also at that time, it is suitable to be attached to it.

It Is Unsuitable to Protect Others' or One's Own Body with Greed

When others look at it [45]
You strongly protect it.
But when it is eaten by them,
Greedy one, why do you not protect it?

When other men look at your woman, you jealously protect her from their glances. Greedy one, when this body of hers is eaten by vultures and so forth, why do you not protect it then? It is suitable to be protected.

It Is Unsuitable to Put On Ornaments

If vultures and others, upon [46]
Having spotted it, eat this heap of flesh,
One is making offerings with flower garlands, sandal
And ornaments to the food of others.

Further, if vultures, coyotes and others eat this heap of flesh upon having spotted it in the cemetery, then why is one making offerings with flower garlands, sandal and golden ornaments to their food? It is also unsuitable to offer ornaments when the body is alive.

It Is Suitable To Be Very Afraid

If one is afraid merely by seeing a skeleton, [47]
Even if it does not move,
Then why is one not afraid
If some even move, like zombies?

If one runs away in fear because one merely sees an unmoving skeleton while being in the cemetery, then why is one not afraid when one sees them even moving about, like zombies, induced by the mind of motivation, while they are alive? It is suitable to be as afraid of them as of zombies, and it is unsuitable to be attached.

Attachment to That Wearing Clothes Is Unsuitable

If one is attached although it is dressed [48]
Then why not desire it when it is undressed?
If one has no need for it,
Then why embrace it when it is dressed?

When the body that one is attached to although it being clothed, has been cast aside at the cemetery, why is one not attached now, despite it being undressed? One should be attached also then. If one has no need for it when being cast aside at the cemetery, then why embrace the dressed body? They are the same in being impure.

Contemplating the Situation in Relation to Live Phenomena

(Attachment Is Unsuitable As the Impure Becomes Obvious; Attachment Is Unsuitable as One Realizes in Dependence on Reason; Hence, Stop Grasping at the Pure)

It Is Unsuitable To Be Attached as the Impure Becomes Obvious

(It Is Unsuitable To Be Attached to Objects of Touch; Stopping the Conception of Purity; Body and Mind Are Individually Not the Object of Attachment; Contemplating These Faults by Relating Them to Oneself; Shape Is Not the Object of Attachment)

It Is Unsuitable To Be Attached to Objects of Touch

If from food alone arise [49]
Saliva and excrement,

And if out of these one does not like excrement,
Why does one specifically like saliva?

Cushions made of cotton that are soft [50]
To the touch one does not like,
Saying, 'It does not have any bad smell.'
The desirous are deluded regarding impure.

The corrupt desirous that are deluded [51]
Say, "Though the cotton is soft to the touch,
One cannot have intercourse with it",
And become angry with it.

Someone says, "I like the saliva of a woman."

Answer: As saliva as well as excrement and urine arise from the same very cause of food, why do you prefer the saliva and dislike the excrement? They are the same in arising from an impure cause and in being an impure result.

The desirous are deluded regarding the impure and thus act with attachment. They discriminate between the cotton cushion that is soft to the touch and the feel of a woman, saying it does not possess the bad smell that one can find on the body of a woman.

The corrupt desirous people say that although the cotton is soft when touched, one cannot have intercourse with the cotton, and become angry with it. Hence, they intensely grasp only at that which is distorted. It is unsuitable to be attached to objects of touch.

Stopping the Conception of Purity

If there is not attachment for the impure [52]
Then why do you embrace the midst of others,
Who are a bone cage bound by sinews,
Given a face with the mud of flesh?

Yours alone, which possesses many impurities, [53]
You utilize continuously, and
Out of a thirst for the impure
You desire also other bags of filth.

If you say, "I have no attachment for the impure," then why do you embrace the midst of women, who are but a bone cage bound by a net of sinews and given a face with the mud of flesh? It is unsuitable.

Further, your very body, which possesses many impurities, you utilize continuously, and you also crave and are thirsty for the impurity of other impure bags. If you are not satisfied with your own body, then why do you desire the body of a woman? It is unsuitable.

Body and Mind Are Individually Not the Object of Attachment

You say, "I like this flesh." [54]
If you desire to touch and look at it,
Then why do you not desire the
Inanimate flesh?

The mind you desire [55]
You cannot touch or see,
That which you can touch or see is not mind.
What is meaningless copulation good for?

You say, "I do not like contact with cotton, but I do like the feel of the body of another."

Answer: If you desire contact with and to look upon the body of another, then why do you not desire the flesh of an inanimate dead body? You should like it but as you do not, it is unsuitable to be attached to the body.

Argument: "I am attached to the mind of others."

Answer: You cannot touch or look at the mind you desire, and that which you can touch is not mind. Therefore, what good is it to embrace the meaningless body and be attached to it? As it is not good for anything, it is unsuitable to be attached.

Contemplating These Faults by Relating Them to Oneself

That one does not realize the impure nature [56]
Of the body of others is not very surprising,
But that one does not realize
That oneself is impure is very surprising.

That one does not realize the impure nature of the body of others is not very surprising, but that one does not realize the impure nature of one's own body that continually dis-integrates into something impure, this is indeed surprising. This is an ironic statement. Once one understands the impure, it becomes unsuitable to be attached.

Shape Is Not the Object of Attachment

Why reject the fresh lotus [57]
With petals unfolded by sunlight unobstructed by clouds,
And take joy in the impure cage
With a mind grasping for the impure?

If the pure fresh lotus with petals unfolded by the clear sunlight unobstructed by clouds has all these qualities, then why reject it and take joy in the impure cage due to the grasping for the impure? Since it is unsuitable to like it, it is also unsuitable to be attached to its shape.

Attachment Is Unsuitable, as One Realizes in Dependence upon Reason

(Contemplating That It Is Impure Because of Being the Source of the Impure; Contemplating That It Is Impure Because of Being the Result of the Impure; Showing the Impurity of the Body with an Example; Contemplating that One's Own Body Is Impure)

Contemplating That It Is Impure Because of Being the Source of the Impure

If one does not desire contact [58]
With a place touched by the impure,
Then how can one desire contact
With the body from which the impure came from?

If one does not desire contact with a place that has been touched by something impure such as filth or vomit, then why does one desire contact with the body from which the impurity came? It is unsuitable.

Contemplating That It Is Impure Because of Being the Result of the Impure

If you do not have attachment for the impure, [59]
Why do you desire to copulate with others
Coming from the impure field,
Generated by its impure seed?

If one does not have attachment for the impure, then why do you desire to copulate with the body of others that came from the impure field of the mother's womb, generated by the impure seed of the father's semen and mother's blood? It is unsuitable to be attached.

Showing the Impurity of the Body with an Example

You do not desire even a small [60]
Insect born from filth, yet
The body in the nature of multiple impurities
You desire, despite being generated from filth.

Not only do you not disparage [61]
Your own impurity,
You desire others' impure bags
Due to a thirst for the impure.

Further, you do not like even a small dirty insect that was born from filth. How can you desire the body that is in the nature of many impurities and was generated from the thirty-six impure substances? Not only do you not disparage your own impure object, you desire the impure bags that are the aggregates of others out of a thirst for the impure. This is unsuitable.

Contemplating that One's Own Body Is Impure

(Contemplating the Impure Body; If One Is Attached to It, then It Is Suitable to Be Also Attached to the Body in the Cemetery)

Contemplating the Impure Body

Whether it is something pleasant like camphor [62]
Or cooked rice or vegetables,
When it is put in the mouth and taken out again,
Even the ground becomes impure and dirty.

When pleasant medicines like camphor or cooked rice and vegetables are put into one's mouth and taken out again, then even the ground where they are discarded is impure and dirty. Hence, it is unsuitable to have attachment.

If One Is Attached to It, then It Is Suitable to Be Also Attached to the Body in the Cemetery

If one has doubt even though [63]
Such impurity is manifest,
One should look at other
Impure bodies discarded at the cemetery.

Although one knows that [64]
If the skin of the body is opened
One will generate great fear,
One continues to repeatedly delight in it.

If one has doubts and thinks this body may be pure even though it is manifestly impure, then one should look at other bodies that have been discarded at the cemetery. Although one knows that once the body's skin is open it is very frightening, one continues to repeatedly take delight in one's own and women's bodies. This is unsuitable. One should abandon attachment by viewing one's body as equal to the corpse in the cemetery.

Hence, Stop Grasping at the Pure

(The Body Cannot Be Cleansed by Effortful Means; The Body Is Not Beyond the Nature of Being Frightening; Contemplating It as an Object of Disillusionment)

The Body Cannot Be Cleansed by Effortful Means

(The Impure Body Cannot Be Made Pure by Scents such as Sandal; There Is No Reason to Be Attached to an Unrelated Smell)

The Impure Body Cannot Be Made Pure by Scents such as Sandal

The scents applied to the body [65]
Are among others, sandal, and nothing more.
Why be attached to another
Due to a scent separate from it?

If, "Is it not improper not to be attached to it, [66ab]
Due to its bad smell?"

Argument: "Although the body is impure it is suitable to be attached to it when scents such as sandal are applied to it."

Answer: The scent applied to the body can be, among others, camphor or sandal, and does not belong to the body. For what reason are you attached to the body of others due to a smell separate from that body?

Argument: "Perhaps not being attached to the body due to its naturally bad smell is improper?"

Answer: "If one is attached to the body, it causes many sufferings."

There Is No Reason to Be Attached to an Unrelated Smell

Why do those who crave the meaningless [66cd]
Transitory world, apply nice scents?

As the scent belongs to sandal [67]
How can it become that of the body?
Why be attached to something
Due to a scent that does not belong to it?

Those who crave for the meaninglessly transitory world apply scents such as sandal to their body in order to generate attachment for it. However, if the pleasant scent is a quality of the sandal, then how can it become a quality of the body? As it is not in any way a quality of the body, why be attached to something due to a scent that does not belong to it? It is unsuitable.

The Body Is Not Beyond the Nature of Being Frightening

If the nature of the naked body [68]
With long hair and nails, yellow teeth
And anointed with the scent of foul smelling mud
Is only frightening,

And if it is like a weapon that harms me, [69ab]
Why do I clean it with effort?

Argument: The body is an object of desire once hair, nails and so forth are cleaned up and made nice.

Answer: If the hair and nails are long, the teeth are yellow and body has the smell of unpleasant smelling mud, then the naked body is frightening. If it harms me like a weapon that is killing me, then why do I clean it with effort? It is unsuitable.

Contemplating It as an Object of Disillusionment

Through efforts deluded with regards to self, [69cd]
The crazy completely disrupt this place.

If one becomes disgusted with the cemetery [70]
Because of seeing only skeletons,
Can one delight in the cemetery of the city
Filled with moving skeletons?

In this way, through efforts deluded with regards to the self, people are crazy because they are mistaken with regards to the continuum due to afflictions. They completely disrupt this place and are everywhere.

If one becomes disgusted with the body in the cemetery due to seeing only skeletons, then how can one be delighted in the town that is a cemetery filled with skeletons moving around through motivational impulses? It is unsuitable to be delighted.

Contemplating that It Will Give Rise to Much that Is Unwished For
(Showing; Explanation)

Showing

Thus, this impure object [71]
Is not obtained without a price,
As one works for it one is exhausted
And receives the harms of the hells, among others.

Thus, the impure body of a woman is not obtained without paying a price of wealth and so forth. As one build up one's wealth for one's own body, among other things, in this life one will be exhausted due to hardship, and in the next life, one will receive the harms of the hells, among others.

Explanation

(One Does Not Attain One's Wishes; One Will Be Inseparable From Many Things One Does Not Desire)

One Does Not Attain One's Wishes

(There Is No Time to Rely on Desire Objects; One Cannot Rely On Desire Objects Due to Exhaustion; Difficulty Meeting the Desired Object as It Is Far; One Receives Many Undesired Hardships As One Will Be Under the Control of Others)

There Is No Time to Rely on Desire Objects

A child cannot increase wealth [72]
And what happiness will it give in the prime of life?
After having spent one's life accumulating wealth,
What is one to do with desire in old age?

When one is a young child one cannot achieve wealth for the purpose of finding a woman and when one is in the prime of life one does not find a woman, so what happiness will give wealth then? Once in the prime of life, if one passes one's life with accumulating wealth, what is one then to do with one's desire in the end of one's life, when one is old, as one is not able to rely on desire objects then?

One Cannot Rely On Desire Objects Due to Exhaustion

A lowly desirous person [73]
Is tired out from working all day long.
Upon coming home his exhausted body
Lies down like a corpse.

A lowly desirous person such as a servant is tired out from working all day long and upon coming home in the night his exhausted body lies down like a corpse. He does not remember his attachment and cannot act on it.

Difficulty Meeting the Desired Object as It Is Far

The deluded who go abroad, [74]
They who suffer far away,
Although they desire women,
They do not even see a woman to embrace for many years.

They who are deluded and suffering, who go abroad into places far away from home, although they desire to meet a woman, they will not even see the woman they want to embrace for many years. What need is there to mention acting upon their desire?

One Receives Many Undesired Hardships As One Will Be Under the Control of Others

As those wishing to benefit self are deluded, [75]
Although they sell themselves for a purpose,
They do not achieve it and are driven
By the meaningless wind of others' actions.

Those wishing to benefit self, as they are deluded with regards to the method, even though they sell their body for the purpose of gain, do not even get a bad wage. Driven without freedom by the wind of others' actions, which are without meaning for self, they experience suffering in this and the next life and do not achieve their desires.

One Will Be Inseparable from Many Things One Does Not Desire

(One Is without Freedom and Will Quickly Have To Give Up One's Life; One Will Fall Under the Control of Others and Continually Have Many Different Sufferings; It Obstructs Liberation and Exhausts the Freedoms and Endowments; Generating the Mind Wishing for Liberation by Contemplating the Short Comings; Contemplating that Attachment to Sense Objects Is the Source of All Short Comings)

One Is without Freedom and Will Quickly Have To Give Up One's Life

Some sell their bodies [76]
And are ordered about without freedom.
When the companion becomes pregnant
Birth will be at the foot of a tree or a random isolated place.

The foolish who are deceived by desire [77]
Say, "I desire and shall make a livelihood,"
They enter wars despite danger to their lives
And go into servitude for profit.

Some sell their bodies as servants and are ordered around without freedom by others. When on top of this their companion becomes pregnant, as there is no home, she has to give birth at the foot of a tree or some other random isolated place where she happens to be.

The foolish deceived by desire wish to achieve gain, planning to live a long life through gain. Though they are in fear of their lives, they go to war in order to obtain gain, thinking, "I shall live by gain." For profit, they go into servitude and experience many different sufferings.

One Will Fall under the Control of Others and Continually Have Many Different Sufferings

Some desirous even cut their bodies, [78]
Some are impaled from beneath on wooden stakes,

Some are pierced by daggers,
And some are seen being burned.

Through the suffering of accumulating, preserving and losing [79ab]
Understand wealth to be infinite destruction and faults.

Some, for the purpose of their desire, cut their bodies. Some receive the sentence from a king to be impaled from below on a wooden stake. Some are pierced by daggers and swords and some are seriously burned by fire.

As the accumulation, protecting and lastly losing of wealth is all suffering, one should understand wealth to be the root of infinite destruction and faults.

It Obstructs Liberation and Exhausts the Freedoms and Endowments

Those distracted by attachment to wealth [79cd]
Have no opportunity for liberation from the sufferings of existence.

The desirous have these and many [80]
Other disadvantages and insignificant happiness,
Like the ox pulling the cart,
Eating occasionally a little grass.

For the purpose of insignificant happiness, [81]
Which is not rare and even an ox can attain,
Those tormented by karma destroy
The difficult to find freedoms and endowments.

Those with a mind distracted by many different objects due to attachment to wealth take rebirth again and again through the force of karma. Hence they have no opportunity to attain liberation by freeing themselves from the sufferings of existence.

The desirous who crave only the purposes of this life experience the faults of, among others, the many sufferings explained before and insignificant happiness. For example, like an ox that, while pulling the cart, can grab a bit of grass from time to time, to work to achieve happiness and clear away suffering only in this life is something even animals stronger than humans do; it is something the ox also does.

Those tormented by the actions of craving for false objects for the extremely insignificant happiness of this life, which is not rare and even an ox tries to achieve, exhaust and destroy the perfect freedoms and endowments found in this life, which are of great purpose and difficult to attain. Contemplating these faults one should strive to take the essence of this basis with freedoms and endowments.

Generating the Mind Wishing for Liberation by Contemplating the Shortcomings

The desires are certain to disintegrate [82]
And throw one into the hells and so forth,
Just merely a ten millionth partial effort of
The great effort endured

For the always meaningless, [83]
Will achieve the very enlightenment.
The desirous have more suffering than those
Practicing the path to enlightenment, and no enlightenment.

In addition, the desired sensual happiness, such as that of a prince, is certain to disintegrate, and by being attached to it one falls to lower realms such as the hells. One can easily attain enlightenment with just a ten millionth of the difficulty and effort that one is subject to since beginningless time in attaining the always meaningless. Those attached to the vile do not act in such a manner. The suffering of the desirous, desiring to attain their wishes, exceeds the suffering of those engaged in the practices to attain enlightenment, and they also do not have the desired result of enlightenment.

Contemplating that Desire to Sense Objects Is the Source of All Shortcomings (Contemplating the Faults of Desire; Meditating on Affinity for Isolation)

Contemplating the Faults of Desire

Contemplating the sufferings of hells and such, [84]
Even weapons, poison, fire
High cliffs and enemies
Do not suffice as examples for the desirous.

Having contemplated the sufferings of the lower realms such as the hells that arise from the negativity that one created for the purpose of desire, even examples such as weapons, poison, fire, high cliffs and enemies cannot suffice as examples for the harm of desire the desirous experience. Therefore, one should not be attached to sense objects.

Meditating on Affinity for Isolation

(The Distinctions of Place and so forth; The Quality of Independence; The Quality of Satisfaction)

The Distinctions of Place and so forth

Thus, one should be weary of desire [85]
And generate a liking for solitude
Devoid of strife and afflictions.
The fortunate contemplate the purpose of others

And wander about in the peaceful forest [86]
On cool wholesome abodes of vast flat stones,
Joyful and refreshed by moonlight and sandal,
Quiet, where peaceful forest breezes move.

Query: In what kind of isolated place should one remain?

Answer: Just like the wheel-turning king who has no competition and enjoys the happiness of the senses, the yogi abides in the peaceful forest free from the distractions of outer strife, and the afflictions of attachment and anger by others. Like previous fortunate beings, practicing the good actions in a cool place refreshed by moonlight and anointed by sandal, on vast flat stones equaling wholesome abodes, joyful and without

unpleasant sound to the mind, in a place beautified by the movement of a soft and peaceful forest breeze.

There the yogi does contemplations for the purpose of others, such as meditating on the mind of enlightenment, and wanders around. Relying in such a way on solitude the yogi's happiness is superior to any worldly happiness.

The Quality of Independence

Abiding as one wishes [87]
In empty houses, at the foot of trees and caves,
Abandoning the suffering of keeping,
Enjoying without care and independently.

Abiding in houses abandoned by others, at the foot of trees and caves for as long as one wishes, abandoning the suffering of keeping and protecting many possessions. They abide carefree, independently from fears and worries.

The Quality of Satisfaction

Acting independently and without attachment, [88]
Unrelated to anybody,
Enjoying the happiness of contentment,
This is difficult to find even for the powerful.

The happiness of independently enjoying the place, possessions and so forth as one wishes without attachment to them, of abiding in a place unrelated to anybody, with the happiness of being content with little inferior food and clothing, is a happiness that is even difficult to find for gods and influential humans. Hence, those skilled should make an effort to rely on solitude.

The Way of Meditating on Calm Abiding:

If it is rare for a distracted mind to even attain a worldly mental stabilization, then what need is there to mention complete enlightenment. Therefore, until the attainment of complete enlightenment one should not let one's mind get distracted.

Shakyamuni Buddha

The Way of Meditating on Equalizing Self and Others

The Way of Meditating on Calm Abiding

(The Way of Meditating on Equalizing Self and Others; The Way of Exchanging Self and Others)

The Way of Meditating on Equalizing Self and Others

(Brief Explanation; Extensive Explanation)

Brief Explanation

Having contemplated the qualities of solitude [89]
In these and other aspects,
One should pacify disturbing thoughts
And meditate on the mind of enlightenment.

At first, strive in meditating [90]
On equalizing self and others.
Since they are the same in happiness and suffering
Look after others like yourself.

Having contemplated in the aspects outlined before, and in other aspects, the qualities of remote places isolated from outer excitement and other distractions, one should then pacify the disturbing thoughts that are aspiring to sense and other objects, and meditate on the mind of enlightenment.

Query: With which method should one meditate?

Answer: At first, strive in meditating on equalizing self and others.

Query: How?

Answer: Since others have the same acceptance and rejection of happiness and suffering as oneself, and try to establish their happiness and clear their suffering in the same way as one tries to establish one's happiness and stop one's suffering, one should look after all sentient beings, cherishing them like oneself.

Extensive Explanation

(Explaining the Meaning of Equalizing Self and Others; The Way of Meditating on Equalizing Self and Others; The Benefits of Meditating on It; If One Meditates On Equalizing Self and Others, One Can Develop It)

Explaining the Meaning of Equalizing Self and Others

Although there are many parts such as hands and so forth, [91]
They belong to the same body that is the object of protection;
Likewise, the happy and suffering migrators
All equal oneself in desiring happiness.

Argument: As there are infinite different sentient beings, it is not suitable to generate the mind thinking 'I' with regards to them. How can the acceptance of their happiness and the rejection of their suffering possibly be one's own?

Answer: Although the body has many parts such as the feet and hands, they are all the same in being parts of the one body that is regarded as 'mine' by the person. Likewise, although there are many different migrators, such as gods and humans, their happiness and sufferings are not different. Focusing on how they are the same, one

The Way of Meditating on Calm Abiding:

beholds all others as oneself, holds them as self, and thinks, "I shall establish that happiness and I shall clear away this suffering." This is the meaning of meditating that all of them are equal to oneself.

The Way of Meditating on Equalizing Self and Others

(Rejecting That the Acceptance and Rejection of Happiness and Suffering Is Unsuitable To Be the Same; Explaining the Reason Why It Is Suitable to Meditate on It as Equal)

Rejecting That the Acceptance and Rejection of Happiness and Suffering Is Unsuitable To Be the Same

If, 'One's sufferings
Do not harm the body of others.'
Yet, they are one's sufferings,
Holding them as mine, they are unbearable. [92]

Similarly, others' sufferings
Do not fall upon oneself.
Yet, they are one's sufferings,
Holding them as mine, they are difficult to bear. [93]

Argument: Since other's sufferings do not harm one's body, and one's own sufferings do not harm the body of others, it is invalid that the clearing away of their suffering equals the clearing away of one's own suffering.

Answer: There is no fault. Even though one's suffering does not harm the body of others, and the suffering of others does not harm oneself, their suffering is one's own suffering. By grasping at oneself as 'self' one finds one's own suffering unbearable. Similarly, by meditating on holding other sentient beings as self, even though their sufferings do not fall upon oneself to experience, their sufferings become sufferings to be cleared by oneself, because by holding sentient beings as one's own self, if they experience sufferings, they become difficult to bear for oneself.

Explaining the Reason Why It Is Suitable to Meditate on It as Equal

(Extensive Explanation; Short Summary; Refuting Objections)

Extensive Explanation

(Stating the Reason; Establishing the Pervasion; Clearing Away Obstructing Thoughts of 'It Is Unsuitable to Meditate on Equalizing Self and Others')

Stating the Reason

I shall clear the sufferings of others
Because they are suffering, like my own suffering.
I shall benefit others
Because they are sentient beings, like my body. [94]

Take the subject 'the sufferings of other sentient beings' - they are suitable to be eliminated by oneself - because they are suffering, e.g. like one's own suffering.

It is appropriate for one to establish the benefit and happiness of others - because the other person is a sentient being, e.g. like establishing the happiness of one's body.

Establishing the Pervasion

(Actually Establishing the Pervasion; Clearing Away Obstructions)

Actually Establishing the Pervasion

When both self and others [95]
Are the same in desiring happiness,
What difference is there to me,
Why do I strive only for my own happiness?

When both self and others [96]
Are the same in not desiring suffering
What difference is there to me?
Why do I protect myself but not others?

It follows that it is appropriate to equally reject and accept upon having focused on the happiness and suffering of self and others - because when both self and others are the same in desiring happiness - then what difference is there between others and myself? There is no difference. For what reason do I strive only for my own happiness? It is unsuitable not to strive for the happiness of others.

When both self and others are the same in not desiring suffering, what difference is there between others and myself? There is no difference. For what reason do I work for my own happiness, and protect my own happiness from degenerating, but do not protect the happiness of others? It is suitable to work for the happiness of both equally.

Clearing Away Obstructions

If, 'I do not protect them [97]
Because their suffering does not harm me.'
Since also the future sufferings
Do not harm, why protect from them?

The conceptual thought thinking, [98]
'I will experience this,' is wrong.
The dead person that takes rebirth
As another is another.

Argument: I do not protect sentient beings when they experience suffering because their suffering does not harm me.

Answer: This is highly unsuitable. Otherwise, it would also be unsuitable to accumulate wealth when young out of fear of suffering in old age, or to engage in the morning or in the day in a method to avoid suffering in the afternoon or tomorrow, since the later future suffering does not harm the earlier person. Even if one fears there could be suffering, it would be inappropriate to protect oneself.

Argument: If one would not wonder in this life whether one could experience suffering in a later life, then one would have to experience sufferings in the later life. It is therefore appropriate to make an effort to prevent that situation.

The Way of Meditating on Calm Abiding:

Answer: The conceptual thought thinking that the self of this life experiences sufferings in the later life is distorted. This would be like a dead person that takes rebirth as another person in a later life. This later person is not suitable to be the same as the earlier person.

This was a refutation of the unsuitability of one to eliminate the sufferings of another with the reasoning of the similarity of the earlier and later different moments. The meaning of the text is not that it is a refutation based on the ultimate.

When something is suffering [99]
And one protects another,
The suffering of the foot is not that of the hand
Why should it protect it?

If, 'though unsuitable, here [100]
It engages due to grasping at self.'
This unsuitable self and other,
What can they do? They are to be abandoned.

Further, when one part of the body needs to eliminate the suffering of another body part and protect that body part, since the suffering of a foot pained by a thorn is not the suffering of the hand, why should the hand eliminate this suffering of the foot? It would follow that it is unsuitable.

Argument: Even though it is inappropriate for one to eliminate unrelated suffering, here it is appropriate for one to eliminate the sufferings of the other because the bodies of earlier and later lives, and earlier and later moments of this body are all held by one person as mine due to familiarization.

Answer: What can that unsuitably held as independent self and other accomplish? They are suitable to be abandoned because the grasping at the self of person is mistaken and generates all faults.

Clearing Away Obstructing Thoughts of 'It Is Unsuitable to Meditate on Equalizing Self and Others'

That called *continuum* and *collection* [101]
Are false, like the rosary and army,
There is no one suffering,
What should they abandon belonging to whom?

Without a possessor of suffering [102abc]
Everything is without distinction
Because it is suffering, it is to be eliminated.

Argument: These two situations are not the same as two different people are unrelated, but the hands and feet of one person belong to the same group, and the old and young person and the earlier and later life belong to the same continuum. In the latter situations, it is appropriate for one to help the other, but in the first situation it is inappropriate.

The Way of Meditating on Equalizing Self and Others

Answer: It follows there is no independent group or continuum because that called *continuum* and *group* are falsities labeled on the earlier and later parts of that possessing the continuity, and on the parts of the group; like the rosary and army that are a falsity labeled on their different parts.

Argument: Since they are contained by the mind of one person, they fall under the control of that person and therefore, even though they are different from the point of view of object and time, the suffering of one is eliminated by the suffering of the other.

Answer: Because there is no self of the person that is suffering, there is also no happiness or suffering that is controlled by any controller. For this reason, there is no independent possessor engaging suffering, and hence all sufferings of self and others have no distinction. However, there is the suffering of self and other who are nominally dependent on each other, and therefore it is appropriate to eliminate one's suffering.

Short Summary

What use is this definiteness here? [102d]

The statement 'Why should one eliminate
The sufferings of others?', is not up for debate. [103]
If one reverses, then one reverses all,
If not, then one is like sentient beings.

Therefore, because the suffering of others' is suffering, it is suitable to be eliminated by me. What use is the concrete division into self and other? Since one needs to eliminate all the suffering of others, there is no argument like, 'Since it does not harm me why should one reverse the suffering of others?' If one reverses one's sufferings because one does not desire them, then it is appropriate to reverse the suffering of everybody. If the sufferings of others are not to be eliminated, then one's own sufferings also become something not to be eliminated, like the sufferings of others. Hence, one should put great importance into eliminating the sufferings of others by cherishing others as one cherishes oneself.

Refuting Objections

(Refuting that Bodhisattvas Become Overwhelmed by Their Own Suffering Through Contemplating the Suffering of Sentient Beings; The Need to Contemplate Suffering)

Refuting that Bodhisattvas Become Overwhelmed by Their Own Suffering Through Contemplating the Suffering of Sentient Beings

If, 'Since sufferings increase due to compassion, [104]
Why generate them with urgency?'
If one contemplates the suffering of migrators,
How can suffering increase due to compassion?

Argument: If out of compassion one makes all the sufferings of others one's own, then, one's sufferings become more. But why generate suffering with intensity instead of abandoning it?

The Way of Meditating on Calm Abiding:

Answer: When bodhisattvas contemplate the suffering of migrators, it follows that their suffering does not increase due to compassion, because this compassion eliminates all their feelings of suffering.

The Need to Contemplate Suffering

If through one suffering [105]
Many sufferings became non-existent,
Then it is only suitable for self and other
That suffering is generated out of affection.

Even though Supuspa Chandra [106]
Knew the suffering caused by the king,
He did not eliminate his own suffering,
In order to exhaust the suffering of many.

If it were the case that one insignificant suffering eliminates the many samsaric sufferings of the infinite migrators then, since it has a great purpose, it is only suitable for oneself and others to generate this suffering out of affection.

As it is stated in *'The King of Concentration Sutra'*, even though the bodhisattva Supushpa Chandra knew that he would receive the harm of being killed by the king, he did not eliminate his own suffering but accepted it, as he saw that this would alleviate the suffering of many sentient beings, and proceeded to the town. He did not listen to his entourage, who tried to stop him.

The Benefits of Meditating on It

(Those Dedicated Only to the Purpose of Others Do Not Have Great Suffering; Working for the Purpose of Others as Its Happiness Is Superior; One's Pride Will Be Pacified; One Will Be Independent From Taking and Ripening; For Those Reasons It Is Suitable to Meditate on Equalizing Self and Others)

Those Dedicated Only to the Purpose of Others Do Not Have Great Sufferings

When the continuum becomes thus acquainted [107]
One takes joy in pacifying the suffering of others.
As if it were a lotus pond
One will even enter the hell without respite.

If one's continuum becomes habituated to the meditation of equalizing self and other as explained before, then one takes joy in pacifying the sufferings of others. In order to destroy the sufferings of others one will disregard one's own sufferings and happily enter even the hell without respite as if it were a lotus pond. One will not have any mental suffering working for the purpose of others.

Working for the Purpose of Others as Its Happiness Is Superior

If one liberates sentient beings [108]
One has an ocean of joy.
Is this not superior?
What use is it to desire liberation?

The Way of Meditating on Equalizing Self and Others

If one liberates sentient beings from cyclic existence then one will be filled by an ocean of joy that accomplishes all one's wishes, and one will be satisfied. Is this not superior? What use is it to desire liberation only for oneself? Remembering that all sentient beings have not accomplished it, one should strive for their purpose.

One's Pride Will Be Pacified

Thus, though one works for the purpose of others [109ab]
There is no exaggeration or superiority.

Thus, as one takes great joy in the purpose of others, even though one works for the purpose of others, there is no puffed up thought of 'I am filled with kindness,' or a feeling of superiority in that regard.

One Will Be Independent From Taking and Ripening

As one singularly takes joy in others' purpose, [109cd]
There is no hope for a ripening result.

As one only likes to accomplish the purpose of others there is no hope for a ripening result.

For Those Reasons It Is Suitable to Meditate on Equalizing Self and Others

Therefore, just as one protects oneself [110]
From slight unpleasantness,
One should generate the mind of compassion
And protect others.

Since it is appropriate to meditate on equalizing self and others, one should generate a mind of compassion and protect others from their undesired suffering just as one protects oneself from even just a few unpleasant words.

If One Meditates On Equalizing Self and Others, One Can Develop It

Although others' drop of semen and blood [111]
Does not become an object¹,
Through familiarization,
One says, 'mine' and knows it as such.

Likewise, why does one not hold [112]
The body of others by saying, 'mine?'
By replacing one's body with that
Of another, there is no difficulty in this regard.

Argument: Since one does not generate the thought that thinks of the other's body or eye as 'my body' or 'my eye,' how could one generate the awareness that accepts and rejects others' happiness and suffering as one's own?

Answer: If one does not meditate, then this is correct. But, if one is able through familiarization to know and grasp at the drop of the father's and mother's semen and blood

¹Gyaltsab Je: In some translations the line 'although not becoming an object' does not exist.

The Way of Meditating on Calm Abiding:

as one's own object, saying 'this is mine,' then why should one not be able to hold the body of others as one's own through familiarization? One should be able to. If one meditates, then one generates the mind thinking of it as one's own. Hence, having contemplated the benefits of eliminating the sufferings of others one should strive to eliminate them.

Then, if one purposely stops cherishing one's body and meditates on substituting another, it will be without out difficulty, like meditating on cherishing self.

The Way of Exchanging Self and Other

The Way of Exchanging Self and Others

(In Brief; Extensive Explanation)

In Brief

(The Way of Exchanging Self and Other; The Reason Why It Is Suitable to Meditate On It)

The Way of Exchanging Self and Other

Understanding that self is faulty [113]
And that others are an ocean of qualities,
Meditate on completely rejecting self-grasping
And on accepting others.

Since cherishing oneself is the source of all shortcomings it is faulty and needs to be abandoned with great purpose, and since cherishing other sentient beings is the source of all that is good, it has an ocean of qualities. Understanding this, one should meditate on completely abandoning cherishing self and accept cherishing others.

The Reason Why It Is Suitable to Meditate On It

Just as the hands and so forth [114]
Are asserted as parts of the body,
Why does one not assert
Embodied beings as limbs of migrators?

Argument: Since sentient beings are of infinite number, it is impossible to hold them as self.

Answer: Even though the hands and feet are different, because they are parts of the body one desires to protect them. Likewise, although embodied sentient beings are many, if one meditates on cherishing them, then why should one not wish to cherish the migrating limbs of one's body? It is suitable to desire so.

Extensive Explanation

(Explaining the Way of Exchanging Self and Other; The Way of Following Up in Thought; The Way of Following Up in Action)

Explaining the Way of Exchanging Self and Other

(Extensive Explanation; Brief Summary)

Extensive Explanation

(Meditate on Cherishing Others; Abandoning Cherishing Self with Effort; Contemplating the Faults of Holding Self As the Most Important and the Benefits of Holding Other As the Most Important)

Meditate on Cherishing Other

(Being Able to Exchange Self and Other, Exaggeration Is Pacified Advice to Make an Effort to Meditate without Hope for a Ripening Result; Giving Even Greater Purpose to the Benefit of Others; If One Meditates, One Is Able to Generate It; Meditate on Exchanging Self and Other because Both Self and Other Wish To Be Freed from Suffering)

Being Able to Exchange Self and Other, Exaggeration Is Pacified

Just as one generates through familiarity [115]
The awareness of 'mine' for a body lacking self,

The Way of Meditating on Calm Abiding:

Why should one not generate the awareness of 'mine'
For other sentient beings through familiarization?

Thus, producing the purpose of others [116ab]
Superiority and exaggeration do not arise,

Argument: I am not able to meditate on exchanging self and other.

Answer: Through familiarity, one generates the grasping at 'mine' for the body even though the body lacks a self. Likewise, why should one not be able to generate the awareness of 'this is mine' through familiarizing oneself with cherishing other sentient beings? If one meditates, one can definitely generate it.

As this meditation on holding all sentient beings as self accomplishes the purpose of others, one does not generate a feeling of superiority or a puffed up mind.

Advice to Make an Effort to Meditate without Hope for a Ripening Result

Similar to not expect a reward [116cd]
When eating food¹.

Hence, when protecting self [117]
From some small unpleasantness
Meditate on the mind of protection
And compassion for migrators.

For example, it is similar to not expecting a reward for eating one's food. Since it has infinite benefits, one should meditate on compassion and protecting migrators from suffering just as one would protect oneself from even small unpleasant words.

Giving Even Greater Purpose to the Benefit of Others

The protector Chenresig [118]
Blessed therefore even his name,
Out of great compassion,
To eliminate migrators' sufferings of cyclic existence.

Since one needs to protect sentient beings from even small suffering, the protector Chenresig blessed out of great compassion even his name to eliminate also the slightest of the frightening sufferings in cyclic existence: 'By thinking of my name may the frightening sufferings of cyclic existence become non-existent.'

In the '*Array of Stalks Sutra*', it explains it as remembering the name trice.

If One Meditates, One Is Able to Generate It

Do not be turned off by difficulty. [119]
Through the force of familiarity
The one whose name instilled fear when hearing it,
Becomes the one without whom one is joyless.

The Way of Exchanging Self and Other

Argument: Although there are many benefits, it is difficult to meditate on exchanging self and other.

Answer: One should not be turned off by the difficulty of meditating on it because if one meditates, then one can realize it. Through familiarization even the enemy whose mere name instilled fear in us when hearing it, becomes later a friend without whom we are joyless.

Meditate on Exchanging Self and Other Because Both Self and Other Wish To Be Freed from Suffering

They who wish to rescue quickly [120]
Self and others
Should practice the secret advice
Of exchanging self and other.

For those reasons, they who wish to rescue quickly self and others from the faults of existence and peace should practice exchanging self and other, which is the secret Mahayana advice on the ultimate meaning of meditation, which is kept from those who are not a vessel.

Abandoning Cherishing Self with Effort

(Self-cherishing Is the Cause For All Dangers; It Is That Which Induces All Harmful Actions)

Self-cherishing Is the Cause For All Dangers

Out of those that generate fear for a small object [121]
Due to attachment to their body,
Who would not abhor, like an enemy,
This body that generates fear.

If due to attachment to one's body, without having exchanged self and others, one generates great fear for even small objects of fear such as a poisonous snake, then who that is skilled would not abhor this body like an enemy? It is unsuitable to cherish it.

It Is That Which Induces All Harmful Actions

Desiring to practice the ritual of curing [122]
The afflictions of the body's hunger, thirst
And the like, one kills birds, fish,
Animals and hides in ambush.

They who, for profit and praise [123]
Even kill their father and mother,
Or steal offerings from the Triple Gem
Burn in the hell without respite.

Hence, who that is wise would not view [124]
This body that is desired, protected
And made offerings to,
As an enemy, and deride it?

The Way of Meditating on Calm Abiding:

Those who cherish self, and out of the desire to practice the ritual of curing the body's afflictions of hunger, thirst and the like, will burn in the hells without respite because they kill birds, fish and animals, ambush travelers and steal the wealth of others.

They will also burn in the hells without respite when, in order for the cherished body to receive profit and praise, they steal offerings from the Triple Gem or even kill their father and mother.

Who that is skilled will not view this body that is desired, protected and made offerings to on the basis of cherishing it, as an enemy, who will not deride it? One needs to stop all forms of self-cherishing.

Contemplating the Faults of Holding Self as the Most Important and the Benefits of Holding Other as the Most Important

(A List of the Faults and Benefits of Cherishing Self and Other; It Is Appropriate to Abandon Self-cherishing)

A List of the Faults and Benefits of Cherishing Self and Other

(Extensive Explanation; Short Summary)

Extensive Explanation

(From the Point of View of Generosity; From the Point of View of Harm; From the Point of View of Praise and Fame; From the Point of View of Inducing Action; From the Point of View of Benefit and Happiness)

From the Point of View of Generosity

Saying, 'If I give, what shall I use?', [125]
Is the way of the demon; the egotistical thought.
Saying, 'If I use, then what will I give?',
Is thinking about others; the dharma of gods.

The way of the demon, the egotistical thought, where out of miserliness one thinks, 'If I give my wealth to others, then what will I use?', generates danger. The thought of, 'If I use it, then what will I give to others?', is only about the welfare of others. It is the dharma of the gods and gives rise to all that is good and perfect.

From the Point of View of Harm

If one harms others for the purpose of self [126]
One will fall into the hells and the like.
If one harms self for the purpose of others
One will attain all good perfections.

If one inflicts harm on others, such as killing, in order to attain happiness for oneself, one will fall into the hells and the like. If one harms and gives up one's body and wealth for the happiness of others, then one will attain all good perfections.

From the Point of View of Praise and Fame

Due to the wish to attain it oneself [127]
One will have lower rebirth, inferiority and stupidity.

The Way of Exchanging Self and Other

If one transfers it to others,
One will attain honor in a happy rebirth.

Wishing to be elevated by praise and fame, one will take a lower rebirth in the next life. Even if one takes rebirth as a human, one will be of low caste, bad appearance and stupid. If one habituates oneself in transferring the wish for elevation to others, one will have a happy rebirth in the next life, where one will receive perfect praise and honor.

From the Point of View of Inducing Action

If one commands others for the purpose of self, [128]
One will experience being a slave and the like.
If oneself works for the purpose of others,
One will only experience being a lord and master.

If one enslaves others, taking their freedom, for the purpose of self, then one will experience later inferior status; being a slave and the like. If one works and commands oneself for the happiness and benefit of others, one will later be a lord and master, and experience higher status, having a good appearance and the like.

From the Point of View of Benefit and Happiness

Whatever happiness is found in the transitory worlds [129]
Came from the wish for the happiness of others.
Whatever sufferings are found in the transitory worlds
Came from wish for self to be happy.

In short, whatever happiness there is in the transitory worlds, it all came from the wish for others to be happy and from working for others. Whatever sufferings there are in the transitory worlds, they all came from the self-cherishing that wishes happiness for the self. Therefore, one should stop the self-cherishing with effort.

Short Summary

What need is there to say a lot? [130]
The childish work for their own benefit
And the Able Ones work for the benefit of others,
Look at the difference between the two.

What needs is there for extensive elaborate explanations? The childish receive all they do not wish for because they cherish their own well-being, while the Able Ones work for the welfare of others and perfect all that is good. Just look at the difference between these two.

It Is Appropriate to Abandon Self-cherishing

(The Unseen Faults; The Faults That One Can See; A Summary of the Faults; It Is Suitable to Give Up Self-cherishing)

The Unseen Faults

If one does not perfectly exchange [131]
One's happiness for the suffering of others

The Way of Meditating on Calm Abiding:

One will not achieve enlightenment
And one will also lack happiness in cyclic existence.

If one does not exchange perfectly the happiness of self for the suffering of others and reverse from the initial attitude of working for the happiness of self and eliminating the suffering of self, by cherishing other, i.e., working for their happiness and striving with effort to eliminate their suffering, then one will not achieve enlightenment.

One may think, 'Even if I do not achieve enlightenment and remain in cyclic existence that would be ok', but one will also lack perfect happiness in cyclic existence.

The Faults That One Can See

Leaving aside the world beyond, [132]
Servants and helpers will not work and
Masters will not pay wages,
One will not even achieve the purpose of this life.

One gives up the perfect bliss and happiness [133ab]
That establishes the seen and unseen happiness.

If one does not meditate on giving up self and cherishing others, then, leaving aside the faults of future lives, also in this life one's servants and helpers will not work and the master one did work for will not pay wages. One will not achieve even the purpose of this life.

A Summary of the Faults

Due to the cause of harming others, [133cd]
They are deluded and take on frightening suffering.

As one does not put great purpose into the welfare of others one has given up exchanging self and other; the method for achieving happiness in this life and in future lives. Thus, one has thoroughly abandoned perfect happiness. The childish that are deluded with regards to what is the method for happiness and suffering, due to the cause of inflicting the harm of suffering onto others, have taken into their continuum frightening and difficult to bear suffering.

It Is Suitable to Give Up Self-cherishing

Whatever harm there is in the transitory worlds, [134]
Whatever danger and suffering come into existence,
If all that arises from self-cherishing,
Then what does this demon of self-cherishing do for me?

If one does not give oneself up completely, [135]
One will not be able to abandon suffering;
E.g., if one continues to hold onto the fire
One is unable to stop being burned.

The Way of Exchanging Self and Other

If all the human and non-human harm in the transitory worlds, all the mental fears and physical sufferings that come into existence, arise from self-cherishing, which has taken the self as object, then what good is this great demon of self-cherishing for oneself? It causes all that one does not desire, and one should abandon it.

If one does not completely give up cherishing oneself then one will not be able to eliminate the suffering of all sentient beings. For example, like not being able to stop being burned if one continues to hold the fire in one's hand.

Brief Summary

(The Way of Exchanging Self and Other; Stopping Wrong Actions Upon Having Done the Exchange; Practicing Faultlessly)

The Way of Exchanging Self and Other

Thus, to pacify harm to oneself [136]
And to pacify the suffering of others
One should offer oneself to others
And hold others as oneself.

I say 'I am under the control of others.' [137]
Mind, understanding this with certainty
You shall from now on think about nothing else
But accomplishing the welfare of all sentient beings.

Since disregarding others and cherishing self is the source for all that is undesired, one should give up cherishing self and cherish others as oneself, offering oneself for the purpose of all sentient beings, so as to pacify harm to self and the sufferings of others.

'Mind, you should understand with certainty that from now on I am under the control of others. From today onwards you shall think only about accomplishing the welfare of sentient beings and not about other things such as accomplishing only the purpose of self.'

Stopping Wrong Actions Upon Having Done the Exchange

It is unsuitable to accomplish the welfare of self [138]
With eyes and the like that belong to others.
It is unsuitable to mistreat them with the eyes
And the like that are for their purpose.

If one dedicates oneself as servant for sentient beings then it is unsuitable to use one's eyes and the like to mistreat them. It is unsuitable to look angrily at sentient beings with the eyes that belong to them or to use these eyes to achieve only one's own welfare. One needs to achieve their purpose.

Since it is unsuitable to mistreat sentient beings with eyes and the like that belong to them, if one recognizes that one mistreats them with the three doors, one needs to restrain oneself again and again upon contemplating the faults.

The Way of Meditating on Calm Abiding:

Practicing Faultlessly

Then, having to put sentient beings first, [139]
Whatever is observable on one's body
Though having it stolen
One uses it for the benefit of others.

For this reason, having to put the purpose of sentient beings first, one views without forgetfulness the food, clothing and others that one observes on one's body as having been stolen from others. Giving up grasping at these objects as mine one uses them for their benefit, as a servant would use the food, clothing and other of the master.

The Way of Following Up In Thought

(Indicating; Explaining)

Indicating

Having made those lower and the like into self [140]
And having made self into others,
With a mind free of thoughts
Meditate on jealousy, competitiveness and pride.

Bodhisattvas focus on other sentient beings that are lower, equal and superior and take them as self and hold the self as other. Having thus exchanged the focus of grasping at self and others, one should induce certainty and meditate, if the mediating bodhisattva's name is Devadatta, with a mind free from doubting thoughts on jealousy for Devadatta, competitiveness if equal and pride if lower.

Explaining

(The Way of Meditating on Jealousy for the Higher; The Way of Meditating on Competitiveness for the Equal; The Way of Meditating on Pride for the Lower; The Result of the Meditation)

The Way of Meditating on Jealousy for the Higher

(The Way of Meditating; The Way of Practice after the Meditation)

The Way of Meditating

He is praised but I am not, [141]
We do not find gain like him,
He is praised but I am criticized,
He is happy but I have suffering,

I have to do the work [142]
While he abides happily;
He is great in the world
But I am renown for my lack of qualities.

What should one do without qualities? [143]
We all become endowed with qualities.
There are those that are lower than him
And there are those that are higher than myself.

The Way of Exchanging Self and Other

Ethics, view and faults [144ab]
Are out of our control as they are powered by the afflictions¹.

When the bodhisattva Devadatta meditates on exchanging self and other, Devadatta is praised by others, but having taken sentient beings as self, one is of lower qualities and will not be praised. One does not find necessities for happiness in the same way as Devadatta and although the bodhisattva Devadatta is praised, one, the sentient beings, are criticized. He is happy and we sentient beings have suffering. We have to do the work of carrying, but Devadatta abides happily.

This bodhisattva is greatly renowned in the transitory worlds for his ethics, listening and so forth, but I am known for inferiority and a lack of qualities. Through effort you achieved qualities but what should we, the sentient beings without qualities do? We shall all practice to become endowed with qualities.

That we are low and he is high is posited relative to each other. Those people with superior qualities such as this bodhisattva have someone that is inferior and those that are inferior such as myself have someone that is superior. Therefore there is no need for us sentient beings to be discouraged and we should practice with effort for complete enlightenment. One should meditate on holding others as self, by thinking in this way.

Argument: You are lower than the bodhisattva Devadatta due to degenerated ethics and view.

Answer: The degenerated ethics and view, faults due to lifestyle and so forth, i.e., degenerated view and action, are due to the power of the adventitious mental afflictions and not faults I created purposely under my own power.

The Way of Practice After the Meditation

I need to be restored as much as possible, [144cd]
And I also need to accept harm.

However, I am not helped by him, [145]
So why does he criticize me?
What are his qualities doing for me?
And he has qualities!

He that does not have compassion [146]
For migrators abiding in poisonous bad migrations,
Purposely wishes to outdo those proficient
Out of exaggerated qualities.

'Bodhisattva Devadatta, if you have compassion, then you have to work as much as possible to repair my faults and I need to accept the harm of the austerities to establishing qualities.' If we sentient beings do not come into the benefit of having our faults repaired by Devadatta, then why does he even criticize us? What are the qualities of that bodhisattva doing for me? Even though the bodhisattva Devadatta himself has qualities, they have no benefit for us sentient beings.

The Way of Meditating on Calm Abiding:

Further, this Devadatta, who has no compassion for the migrators held in the mouth of lower realms, poisonous snakes and animals due to degenerated ethics and views, not only does he not benefit us sentient beings, but he purposely wishes to outdo us proficient sentient beings out of his exaggerated view of his own qualities. It is inappropriate to exaggerate and criticize.

Having placed the mind on sentient beings and taken oneself, the bodhisattva, as others, contemplate that it is unsuitable for him to harm oneself.

The Way of Meditating on Competitiveness for the Equal

(Competing with Gain and Praise; Competing with Renown of Qualities; Competing for the Number of Qualities; Being Happy About Bringing Harm to Others)

Competing for Gain and Praise

Looking at those equal to me, [147]
To be superior
I thoroughly establish
Our gain and praise, even through dispute.

We shall compete with the bodhisattva Devadatta, who is equal to us in being a sentient being, for status and the like. So that we sentient beings are superior in gain, praise and the like to the bodhisattva Devadatta, we establish our praise and gain even through dispute with the bodhisattva

Competing for Renown of Qualities

I shall make my qualities clear [148]
By any means to all the transitory worlds,
And I shall take care
That nobody hears about his qualities.

I shall proclaim and make clear our qualities by any means to all the transitory worlds and further I shall take care that nobody hears about the qualities of this bodhisattva.

Competing for the Number of Qualities

I shall hide my faults, [149]
I shall be made offerings to and he not
I am obtaining today much gain and
I shall be praised, but he should not have these.

I shall hide our, i.e., sentient beings', faults but clearly proclaim his faults and in this way we the sentient beings become an object of offering for others and he will not. I shall strive in this way. I am obtaining today much good food, clothing and the like, and others should praise me, but he shall not receive these benefits.

Being Happy About Bringing Harm to Others

I shall watch joyously for a long time [150]
How he is being treated inappropriately,

The Way of Exchanging Self and Other

I shall take care that he is the laughingstock
Of all migrators and that they abuse each other.

I shall watch joyously for a long time how this bodhisattva Devadatta is being treated inappropriately and is being crushed. I shall take care that this bodhisattva is a laughingstock for all migrators and they abuse each other by criticizing each other's faults.

Having exchanged self and other one thus praises sentient beings and stops to exaggerate one's qualities.

The Way of Meditating on Pride for the Lower

(The Aspect of Meditating on Pride; The Benefits of Meditating on It; The Way of Acting Upon Having Done the Meditation; Contemplating the Disadvantages of Lacking Such a Pride)

The Aspect of Meditating on Pride

This afflicted one is known [151]
To compete with me;
How could he equal me
In hearing, wisdom, body, caste and wealth?

A bodhisattva should meditate on pride by holding someone with superior qualities to themselves as self. If this inferior afflicted bodhisattva Devadatta proclaims that he wants to compete with us sentient beings, then: 'How could he equal me in hearing, wisdom, body, caste and wealth? He does not equal us in any way.' Meditate thus on pride.

The Benefits of Meditating on It

Having thus heard of my qualities, [152]
Well known by all,
Enjoy the bliss and happiness
That makes one's hair stand on end in joy.

I say, 'As they are unequal, enjoy the bliss and joy that makes one's pore's hair stand on end, derived from hearing about my qualities that are far superior to the well renowned Devadatta.

The Way of Acting Upon Having Done the Meditation

However much gain he has, [153]
When I engage into the action
I shall give him only enough to live by,
And take the remainder by force.

Although he has gain of food and clothing, if I engage into benefiting sentient beings today I shall give him just enough food and clothing to survive on and the remainder I shall take by force.

The Way of Meditating on Calm Abiding:

Contemplating the Disadvantages of Lacking Such a Pride

I shall take him away from happiness [154ab]
And continuously expose him to my harm

I shall take this bodhisattva away from his bliss of leisure and order him to carry my suffering. I shall continuously expose him to the harm of eliminating the suffering of sentient beings.

The Result of the Meditation

(Contemplating the Faults of Cherishing Self; The Source for Understanding the Infinite Benefits of Cherishing Others; Explaining That It Is Only Beneficial; Advice to Strive in Cherishing Others)

Contemplating the Faults of Cherishing Self

It causes me harm in all of the [154cd]
Hundreds of cyclic existences.

‘Mind, because you wish to act for self, [155]
Although hundreds of eons pass,
With this great hardship
You will only accomplish suffering.’

The cherishing of self that wishes oneself to have perfection causes the harm of the hells and other lower realms while circling in cyclic existence in all of the hundreds of lifetimes. ‘Mind, you have caused me great hardship that is meaningless even if hundreds of eons pass. You have caused me thus only the suffering of cyclic existence.’ The bodhisattva Devadatta should regard himself in such a way.

The Source for Understanding the Infinite Benefits of Cherishing Others

Therefore, engage intensively [156]
Into the purpose of others,
And, as the words of the Able One are infallible
You will see the benefits later on.

Thus one engages intensively into accomplishing the benefit of others upon cherishing others. Since the words of the Buddha are infallible with regards to their subject, one will see later on the result of enlightenment, a quality of cherishing others, based on viewing cherishing of self as the enemy.

Explaining That It Is Only Beneficial

If one had earlier [157]
Carried out these actions,
It would be impossible to have an occasion
Without the happiness of complete enlightenment.

Argument: Although one works for the welfare of others for a long time one will not see such a benefit.

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Answer: If you had earlier carried out the action of exchanging self and others then it would be impossible to experience occasions of suffering, without the happiness of enlightenment complete with the two purposes. Regretting having passed time with meaningless actions one should strive in meditating on the mind of enlightenment.

Advice to Strive in Cherishing Others

Hence, meditate on others [158]
Just as you hold as mine
The drop of semen and blood,
Which belongs to others.

Argument, 'I am not able to habituate myself by meditating on exchanging self and other.'

Answer: Since the welfare of others has such benefits one should meditate on cherishing other sentient beings by holding them as self, just as one meditates on holding this body as mine, which is established out of the impure semen and blood of father and mother, who are other. By meditating in such away complete the meditation of exchanging self and other.

The Way of Following Up In Action

(Actual; One Should Take Control of One's Mind When Following Up the Exchange of Self and Other in Action)

Actual

(Giving One's Perfections to Others; Sincerely Accepting Oneself to Be Lower for the Purpose of Others; A Summary of How to Practice)

Giving One's Perfections to Others

(Actual; It Is Suitable to Be Jealous of Oneself)

Actual

Having given others great consideration, [159]
Whatever you observe on your body,
Having stolen it,
Put it to use for others.

Having said 'I shall give the welfare of others great practical consideration' and having trained in this motivation, bodhisattvas advise themselves: 'Having considered whether one is harming others or not, whatever desired objects one observes on one's body, having stolen them, give up the grasping at mine and put them to use for others.'

It Is Suitable to Be Jealous of Oneself

'I am happy, others not, [160]
I am high, others low
I receive benefit, others not,'
Why are you not jealous of self?

Further, one should also meditate on jealousy: 'I am happy but other sentient beings are not happy, I am superior from the point of view of enjoyments and the like but others are inferior in this way. I practice virtue that benefits me but others do not and therefore

The Way of Meditating on Calm Abiding:

I am blissful and others are not. What is the use of that?' Why is one not jealous towards myself who is higher? It is suitable to be jealous.

Sincerely Accepting Oneself to Be Lower For the Purpose of Others

(Analyzing One's Faults; Confessing Having Harmed Sentient Beings; Diligently Take the Lower Place)

Analyzing One's Faults

I shall separate from my happiness [161]
And attach the suffering of others to me.
Say, 'Why do you act like this at any time?'
Investigate your own faults.

I shall separate myself from all my happiness such as food, clothing and so forth, and give them to others. I shall attach the sufferings of others to myself and accept them. Bodhisattvas should investigate their faults by asking themselves from time to time 'Why did I do this?'

Confessing Having Harmed Sentient Beings

Although others have created wrongs, [162]
I shall make them my faults.
Although I have committed a small fault,
I shall make it known to many beings.

By playing up the renown of others [163ab]
One plays down one's own renown.

Although others commit faults such as harming one, bodhisattvas should make these their own faults and carry the burden of experiencing the results themselves. Although one has committed small faults with regards to sentient beings, one should make them known to many beings and accept one's faults.

If one hears of the fame of others and hears that they are being talked about pleasantly one praises them even more and plays down one's own renown.

Diligently Take the Lower Place

I shall order myself to achieve [163cd]
Every purpose, like the lowest of servants.

Since his nature is faulty, [164]
Do not praise partial adventitious qualities,
Just as nobody knows, although they are there,
Any of their qualities.

I shall order myself to achieve every purpose of sentient beings without pride, like the lowest of servants that is ordered to carry the greatest of burdens.

Think of yourself as being in the nature of having faults and if the thought arises to

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praise oneself for at least some small partial qualities of listening and so forth, think: Just as nobody can see the qualities of the bodhisattvas they look at, I shall not praise even a partial adventitious quality. I shall not proclaim my qualities.

A Summary of How to Practice

In short, whatever harm you inflicted on others, [165]
For the purpose of self,
May that harm fall upon me
For the purpose of sentient beings.

One should not make it aggressive [166]
And wrathful
But bashful, shy and controlled
Like a young bride.

In short, mind, whatever harm you have inflicted on sentient beings since beginningless time for my purpose, may that harm fall upon me in order to accomplish the purpose of sentient beings.

One may think: 'I cannot carry the burden of others' suffering.'

Answer: 'The bodhisattva should not make their mind aggressive and wrathful but bashful, shy and controlled like a young bride.'

Query: How then should the mind abide?

Answer: Like a new bride it should be bashful, afraid of the criticism of others and of controlled behavior. In the *Great Commentary* it is translated as *rough*.

One Should Take Control of One's Mind When Following Up the Exchange of Self and Other in Action

(How to Stop Abiding with Excitement; The Faults of Working Only for One's Own Purpose; Investigating the Faults of the Body; Taking Control of One's Mind)

How to Stop Abiding with Excitement

Do this and abide like this. [167]
Do not act like that
Take control of it like that
If it transgresses then stop it.

Mind, if you do not act like this, [168]
Despite having been advised,
Then all faults arise from you.
Hence you need to put a stop to it.

One should think about the benefit of others and abide with one's actions accordingly. Like taming a horse, make yourself suitable to practice virtue. 'Mind, if you do not desire to act in this way, then I shall take control of you with mindfulness and introspection.' If the mind transgresses these antidotes then put a stop to it and subdue the mind.

The Way of Meditating on Calm Abiding:

'Mind, if, despite advising yourself in this manner, you do not act accordingly because you find you are under the control of the afflictions, you need to put a definite stop to it, because the self-cherishing mind becomes the basis upon which all present and future faults rely upon.'

The Faults of Working Only For One's Own Purpose

(Giving Up Establishing Only One's Own Purpose after Understanding the Faults; Putting to Work for the Purpose of Others; Short Summarizing Explanation)

Giving Up Establishing Only One's Own Purpose after Understanding the Faults

The time when you destroyed me [169]
Is past; it was another time.
Now that I see, wherever you go
I shall destroy your arrogance.

I will destroy the thought of: [170ab]
'I still do have my own purpose.'

The time when I did not see that you – my self-cherishing – are the root of my problems and when you destroyed me, is past and another time. It was when I did not understand this. Now that I see you as the root of all faults, you will be powerless in generating faults as I shall destroy your arrogance wherever you go.

If there is the thought 'I still have the power to achieve only my own purpose', I shall destroy and completely eradicate that thought.

Putting It to Work For the Purpose of Others

I shall sell you to others and thus [170cd]
Offer my ability without any mind of regret.

If, after having become careless, [171]
I do not offer you to others
You will definitely hand me over
To the guardians of hell.

Know that I shall sell you to others and thus offer without any mind of regret my ability to sentient beings in any way they desire. If I do not offer you to sentient beings when I become careless and think of my own purpose alone, then you will definitely hand me over to the guardians of hell through the karma of negative actions. Hence, my dear self-cherishing, I will destroy you.

Short Summarizing Explanation

Therefore, because you offered me thus, [172]
I suffered for a long time.
By remembering the past with vengeance,
Destroy the thought of only self purpose.

Hence, if one desires joy [173]
One should not make oneself happy.

The Way of Exchanging Self and Other

Hence, if one wishes to protect oneself
One should always protect others.

Therefore, since previously you offered me to the hell guardians in this way I experienced suffering for a long time. Now I remember my previous grief and with the thought of reaping vengeance I will destroy you, the thought of sole self purpose, which is the root of all faults.

Hence, if one desires to have perfect joy and happiness for a long time, then one should not make oneself happy on the basis of cherishing self. Hence, if one wishes to protect oneself from suffering, one should always protect other sentient beings on the basis of cherishing them.

Investigating the Faults of the Body

(The Fault of Not Knowing Contentment; The Fault of Being Motionless; The Fault of Being Deluded)

The Fault of Not Knowing Contentment

(The Faults of Craving the Body; It Is Appropriate to Meditate On Non-attachment for the Body)

The Faults of Craving the Body

However much we work [174]
At supporting this body,
That much it falls
Into a state of extreme fragility.

If the desires of [175]
That fallen thus cannot be fulfilled
By all the whole world,
Then who can fulfill its wishes?

One cannot but desire generates afflictions [176ab]
And degenerated thoughts.

Argument: Since one wishes to work for others one should support the body on the basis of craving.

Answer: This is unsuitable. However much we work at supporting this body with food and such, on the basis of cherishing it that much through craving, although not achieving the slightest of one's wishes, one will receive great suffering. It will be very hard to support it because it falls into the very stage of extreme fragility that makes it hard for it to bear even small sufferings.

Question: If that happens, how will it be then?

Answer: Having increased the craving of that fallen thus, even all the enjoyments on this earth cannot fulfill these desires. If that is so, then who can fulfill the desires of this craving? There is no satisfaction in craving sense objects. For example, the King Mandhata had use of the four continents and half of Indra's seat, yet he was not satisfied.

The Way of Meditating on Calm Abiding:

One cannot fulfill desire, but by craving desire objects the afflictions such as anger and attachment are generated, thoughts belonging to the virtuous side degenerate and only mental unhappiness is produced.

It Is Appropriate to Meditate On Non-attachment for the Body

They who are independent from everything [176cd]
Do not know a cessation of their perfection.

Therefore one should not give [177]
The physical desires a chance to increase.
Not apprehending anything attractive
Is a wholesome phenomenon.

A person with small desire and with knowledge of contentment that is independent from everything, such as body or possessions, does not know the cessation of the qualities of their perfections. It is impossible for them to lack the necessities of life.

Therefore, since the desire that craves enjoyment for the sake of the body increases further and further if one does not rely on the antidote, one should not give craving for sense objects a chance. The non-apprehension of an attractive object to which the mind would be attached to is a wholesome phenomenon that is the supreme wealth.

The Fault of Being Motionless

Its final conclusion is to separate, [178]
It is motionless but moves through the force of others.
The impure body is terrible,
Why hold onto it as your own?

Irrespective of whether one is alive or dead, [179]
What does this illusory wheel do for me?
What difference between it and a heap of earth?
Alas, you do not eliminate pride.

This body will reach the final conclusion of separation, at which point it ceases. It cannot move by itself but has to move through another, i.e., the thoughts. Since the physical aggregate of impure flesh, blood and so forth is the source for many terrible frightful dangers, why do you hold onto it as your own?

Since one even needs to experience the sufferings of the lower realms if one holds onto it as one's own, irrespective of whether one is dead or alive, what does this illusory wheel of a body do for one? It does not have the slightest use. What difference is there between an immovable heap of earth and this body? Oh dear, since you cannot bear craving for the body, alas, why do you not eliminate the pride that is a smug mind arising in relation to the body? Abandon pride in all its aspects!

The Fault of Being Deluded

(Deluded with Regard to What Is Good and What Is Harmful; Deluded with Regard to What is High and What Is Low; Refuting Arguments in this Regard; Although Craving for the Body Is the Source for Many Faults, It Needs To Be Protected to Take the Essence of the Freedoms and Endowments)

Deluded with Regard to What Is Good and What Is Harmful

By following the advice of the body [180]
One accumulated needless suffering
And generated attachment and anger.
What to do with that which is like a piece of wood?

Though one has supported it in this way [181]
It is suitable to be even the food for vultures and the like.
If it has no attachment or anger,
Why is one attached to it?

Mind, by following the body's advice for admiration and praise, you accumulated many needless sufferings. Although supporting the body that generates much attachment and anger in relation to benefit and harm, since this body is like a piece of wood that cannot repay the kindness, what use is attachment to it? It is unsuitable.

Although one has supported it with enjoyments, it is suitable to be even the food for vultures and the like. Since it has no attachment or anger towards the benefit or harm it receives, why does one have attachment for it? It is unsuitable.

Deluded with Regard to What is High and What Is Low

Angry when derided due to something [182]
And happy when praised due to something;
But if it has no awareness of this,
For what does one exhaust oneself?

One becomes angry when this body is criticized due to a fault, and one is happy if it is praised due to a quality. But if the body has no awareness of this praise and criticism, mind, to what end do you exhaust yourself with attachment and anger? It is pointless.

Refuting Arguments in this Regard

If, 'I desire this body [183]
And I am friends with it.'
As everybody likes their body
Why does one not like them as 'mine'?

Argument: Although the body itself does not understand this, I desire this body, find it attractive and we are both friends. Therefore I like it.

Answer: As all sentient beings desire their body, why does one not regard the body of others and its happiness as mine? It is unsuitable to be attached to one's body and deride the body of others.

The Way of Meditating on Calm Abiding:

Although Craving for the Body Is the Source for Many Faults, It Needs To Be Protected to Take the Essence of the Freedoms and Endowments

Therefore, without attachment [184]
I shall give up this body for the purpose of migrators.
Then, although it has many faults,
I shall protect the body in its actions.

Therefore, as it is unsuitable to have attachment for one's body, without attachment I shall practice generosity with my body for the purpose of migrators.

From the *Four Hundred Stanzas*,

*One views the body of course as an enemy,
Yet one looks after it.
From living long according to the rules
Many merits will be generated.*

As one achieves a lot of the purpose of others in dependence on this body, although it has many faults, it needs to be protected for the purpose of others, like a body in its action of holding a chariot to carry the burden of worldly beings.

Taking Control of One's Mind

(Reversing the Obstacles to Virtue; Generating the Method of Striving in the Antidote; Placing the Mind in Single-Pointed Equipoise on a Virtuous Object)

Reversing the Obstacles to Virtue

Therefore, being fed up with childish actions, [185]
I follow those proficient.
Mindful of the advice on conscientiousness
I stop sleep and fogginess.

Therefore, being fed up with the actions of the childish, who engage in the obstructing conditions for calm abiding such as craving for sense objects, covetousness, harmful intent and the like, I follow the buddhas and bodhisattvas, who are proficient in what has to be done and what has to be abandoned. Mindful of the advice to be conscientious of virtuous dharmas I strive in pacifying and abandoning the obstacles to calm abiding such as sleep, fogginess and the like, as explained in the *Letter to a Friend*:

*Mental excitement, regret, harmful intent and fogginess,
Sleep, aspiration for sense objects and doubt,
These five obscurations are the thief that robs
The wealth of virtue. Hence know them well.*

Generating the Method of Striving in the Antidote

Like the great compassionate ones [186]
I shall start suitable actions.
If I do not practice continuously day and night,
Then when shall I leave suffering behind?

The Way of Exchanging Self and Other

Think: Like the great compassionate ones I shall start suitable practices that generate the power of the antidote. If I do not practice continuously day and night, then when shall I leave suffering behind?

One should strive in meditating on the common and uncommon kinds of calm abiding.

Placing the Mind in Single-Pointed Equipose on a Virtuous Object

Therefore, to eliminate the obscurations [187]
I take the mind away from wrong paths
And place it continuously in equipose
On a correct object.

Therefore, in order to eliminate all afflictive obscurations and obscurations to knowledge, one needs to generate superior insight. Before that, one needs in turn to achieve calm abiding, and therefore I turn my mind away from all wrong paths, such as disturbing thoughts of sense objects, which obstruct the generation of calm abiding. By way of the eight abandoning recognitions I shall place the mind continuously in equipose on a correct object.

In short: How to attain the common calm abiding is explained extensively in the *Hearer Grounds* and the way of attaining the uncommon calm abiding is explained in this text and in Master Kamalashila's *Stages of Meditation*. Understanding the method from these texts and by contemplating the benefits of meditating on calm abiding and the disadvantages of not meditating on calm abiding, one should strive in meditating on calm abiding by way of the eight stages of calm abiding and so forth.

Summarizing Verse

The destruction of the two obscurations from the root
With superior insight to which reality is obvious,
Depends in turn on immovable concentration.
Hence, one should first become proficient in attaining calm abiding.

The Name of the Chapter

This is the commentary on the eighth chapter called *Explaining Mental Stabilization* from the commentary on the *Introduction to the Actions of Bodhisattvas*, called *The Entrance for the Children of the Conquerors*.

