

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

Chapter Five: Introspection

This chapter explains how guarding the mind with mindfulness and introspection is the key to guard one's trainings.

In this context it explains the threefold practice of the morality gone beyond: The morality of restraint, the morality of accumulating virtue and the morality of accomplishing the welfare of sentient beings.

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Table of Contents

Explaining the Way of Training in Morality by Relating It to Introspection and Mindfulness, the Methods for Keeping Virtuous Dharmas Pure.....	1
Why it is Necessary to Cultivate the Trainings	1
Training in Method and Wisdom Separately Will Not Lead to Enlightenment	1
Individual Presentation	5
Explaining the Text of the Chapter.....	5
Explaining Extensively How to Practice	5
Guarding the Mind As a Method for Guarding the Trainings	5
Protecting All by Protecting the Mind.....	5
Showing in Brief the Necessity of Protecting One’s Mind	5
The Fault of Degenerating the Mind.....	5
The Benefits of Protecting the Mind	6
In Brief	6
Extensive	6
Qualities Depend On the Mind	9
Generosity Depends On the Mind	9
The Mind of Giving is Completed Through Meditation.....	9
Morality Depends On the Mind.....	10
Completing the Morality Gone Beyond Does Not Depend on the Absence of Sentient Beings that One Could Kill	10
It Is Completed by Meditating on the Mind of Abandoning.....	10
Patience Depends on the Mind	10
Meaning.....	10
The Example	11
Relating the Meaning and the Example	11
Enthusiasm Depends on the Mind	11
Mental Stabilisation Depends on the Mind	12
Wisdom Depends on the Mind	12
Striving in Guarding the Mind	13
Showing.....	13
Explaining.....	13
The Way of Guarding the Mind.....	13
The Reason Why this is Necessary	13
The Benefits	14
Generating Mindfulness to Guard Wholeheartedly	14

Guarding Mindfulness and Introspection, the Methods for Guarding the Mind	15
Showing.....	15
Explaining.....	15
The Faults of Lacking Introspection.....	15
Any Action Devoid of Introspection Lacks Power	15
One Does Not Generate Pure Wisdom	15
One Does Not Generate Pure Morality	16
Earlier Accumulated Virtue is Destroyed	16
It Obstructs the Achievement of Virtue Not Accumulated Earlier.....	16
Explaining.....	19
Relying on the Outer Condition of a Virtuous Friend.....	19
How to Generate the Inner Condition of Correct Mental Application	19
The Practice of Guarding the Mind With Mindfulness and Introspection.....	21
Training in the Morality of Restraint.....	21
Purifying the Actions of the Three Doors	21
Investigating the Actions of Body and Speech	21
Investigate the Motivation Before a Physical Action.....	21
Advice about Looking	21
The General Way of Looking.....	21
How to Look When Tired	22
How to Act When Another Person Comes Close	22
How to Act When One Rests.....	22
Relating It to Other Actions.....	22
Investigating the Action of Remaining	23
Investigating the Mind	23
Fastening the Mind to the Virtuous Object	23
Analyse Whether It is Single Pointedly Focused on Virtue or Not.....	23
Explaining the Permitted and Forbidden Actions.....	23
Protecting the Three Doors from Degeneration.....	25
Protecting the Training of the Body from Degeneration.....	25
Not Letting the Body Fall Under the Control of Distractions.....	25
Abandon Meaningless Activities	25
Analysing the Motivation At the Time Of the Action	25
Showing.....	25
Explaining.....	26
What To Do When one Wishes to Generate Afflictions	26

What to Do At the Time of Mental Excitement.....	26
What to Do At the Time of Praise and So Forth.....	27
What to Do When One Thinks About the Welfare of Others	27
What to Do When One Wishes to Generate Anger or Sadness	27
Summary	28
Protecting the Training of the Mind from Degeneration	28
Protecting with the Individual Antidotes	28
The Common Antidote	29
The Way of Training in Meditating on the Antidote	29
The Way of Training in the Morality of Accumulating Virtuous Dharmas	31
Abandoning Attachment for the Cause not to Train in Morality, i.e., the Body.....	31
An Example for Why it is Unsuitable to be Attached to the Body	31
Meditating on the Impurity of the Body	31
Contemplating the Lack of Essence of the Body	32
If One Separates the Different Parts of the Body and Analyses them One Will not Find Any Essence.....	32
It Is Unsuitable to be Attached to that Without Essence	33
The Reason Why it is Unsuitable to be Attached to the Body	33
Because the Body Disintegrates Quickly It is Suitable to Practice Virtue ...	33
A Body That will Soon be Destroyed by Death is Suitable to be Ordered to Practice Virtue	33
An Example of How It is Inappropriate to do Nothing and Procrastinate Due to Grasping	34
Having Given a Wage One Should Get what One Wants	34
It is Appropriate to Work for Sentient Beings by Adapting the Recognition of a Boat	35
To Be Skilful in Practicing Virtue	35
Making Ordinary Actions Beautiful.....	35
How to Act when Meeting Others	35
How to Handle One's Possessions	35
Achieve all in a Quiet Way	36
Skilfully Interacting with Others in a Virtuous Way	36
How to Act in Relation to Well-meant Advice	36
How to Act in Relation to Speaking the Truth	36
How to Act in Relation to Creating Merit.....	37
How to Act When the Qualities of Others are Praised	37
The Benefit of Making Others Happy	37
Being Skilful in the Actions of the Three Doors	38

How to Act While One Speaks	38
How to Act While One Looks	38
Relating Oneself Only to Virtuous Actions	39
Practising Generosity to the Special Field of Offering	39
Creating Virtue out of One's Own Power	39
Training in the Morality that Accomplishes the Welfare of Sentient Beings.	41
The Action of Gathering Others Without Incurring a Fault.....	41
Gathering With the Mundane	41
The Difference Between Offering Food and Not Offering Food	41
Gathering with the Dharma.....	43
Do not Lead Those with the Wish for the Great to the Small.....	44
Protecting Sentient Being's Minds and Training in the Action of Not Incurring Faults.....	44
Extensive Explanation	44
How to Do the Action of Sleeping	46
Summary	46
The Method for Perfecting the Trainings	47
The Extended Explanation	47
The Cause for Purifying the Trainings	47
The Basis for Training	47
The Purpose of the Trainings	48
The Basis for Engaging into Listening and Contemplating.....	49
Training in Dependence on Sutras	49
Training in Dependence on the Commentaries	49
Concluding Summary	50
Concluding Summary Showing that One Has to Practice the Meaning and Not Just the Words	50
The Actual Meaning.....	51
Summarising Verse	51
The Name of the Chapter.....	51

Explaining the Way of Training in Morality by Relating It to Introspection and Mindfulness, the Methods for Keeping Virtuous Dharmas Pure

(General Presentation; Individual Presentation)

General Presentation

(Why it is Necessary to Cultivate the Trainings; Training in Method and Wisdom Separately Will Not Lead to Enlightenment; The Sequence of Cultivating the Trainings)

Why it is Necessary to Cultivate the Trainings

Merely generating the wishing mind has of course great benefits, but it is impossible to attain enlightenment without making the perfections the essence of one's practice. Hence one should engage into the practice of the perfections.

From the *King of Concentration Sutra*:

Youth, therefore, make practice the essence. I shall explain why: For someone that makes practice the essence, the attainment of highest enlightenment is not difficult.

Also from the *Initial Stages of Meditation*¹:

Thus, bodhisattvas that have generated bodhicitta, after having understood the subdued and the unsubdued, need to strongly engage into the trainings of practicing generosity and so forth. Without practice they will not attain enlightenment.

Practice also refers to the advice concerning the vows, after one has taken them.

Training in Method and Wisdom Separately Will Not Lead to Enlightenment

The method for attaining enlightenment that one engages in must be an unmistakable method. A mistaken method will not bring about the desired result although one engages into effort. One's effort will also not bring about a result if the engaged method is incomplete, even though it is unmistakable. Therefore one needs to train in a complete, unmistakable method.

From the *Purification of Vairocana*:

The transcendental wisdom that knows all, the keeper of the secret, arose from the root of compassion, arose from the cause of bodhicitta, is the culmination of method.

As quoted, one goes beyond through great compassion, conventional and ultimate bodhicitta, and the method of generosity and the other perfections.

The Sequence of Cultivating the Trainings

Upon taking the wishing bodhicitta one trains in the aspiration to engage into the trainings. Following this one takes the bodhisattva vows and then practices the trainings accordingly.

If the different types of trainings are summed up in accordance with the *Ornament of Mahayana Sutras*, then they are the six perfections.

Six perfections are the definite number from the point of view of:

- Higher status.
- The two purposes.
- The complete achievement of the welfare of others.
- Containing all the Mahayana.
- Complete path or method.
- The three higher trainings.

Cause, Nature, Division, Meaning of the Name and Result of the Six Perfections

Cause

It is bodhicitta that is held by method and wisdom, and focuses on the three baskets of Mahayana teachings in dependence of the special Mahayana lineage and the condition of a Mahayana teacher.

Nature

- The nature of generosity is the virtuous mind of giving and all the actions of body and speech that arise from it.
- Morality is contained in the thought of abandoning harm to others and abandoning sole personal liberation.
- Patience is a mind that abides in its natural state, unaffected by harm and suffering, and that also strongly abides on the dharma.
- Enthusiasm is the joy in accumulating virtue and achieving the purpose of sentient beings and the actions of the three doors that arise from it.
- Mental stabilisation is the single pointed abiding on a virtuous object.
- Wisdom is the discerning that occurs upon analysing ultimate and conventional objects.

Divisions

- Generosity has generosity of the dharma, material generosity and generosity of fearlessness.
- Morality has the morality of vows, accumulating virtue and achieving the welfare of others.
- Patience has the patience of thinking nothing of being harmed by others, tolerating one's suffering and definitely abiding in the dharma.
- Enthusiasm has armour like enthusiasm, enthusiasm in accumulating virtue and achieving the welfare of sentient beings.
- Mental stabilisation has mental stabilisation to abide in happiness in this life, for achieving qualities and for accomplishing the welfare of sentient beings.
- Wisdom has the wisdom that realizes the ultimate, the conventional, and the actions for the benefit of sentient beings.

Meaning of the Name

- *Dana* means to give up that to be offered, hence generosity.
- *Shila* means to cool the heat and misery of the afflictions, hence morality.
- *Patience* because of being patient with aggression.
- *Enthusiasm* because of training for the highest.
- *Mental stabilisation* because of mentally holding.
- *Wisdom* because of knowing the ultimate.

Results

As it is explained in the *Precious Garland*,

From generosity wealth, from morality happiness,

... and so forth.

The nature, divisions and so forth of the six perfections should be ascertained more extensively from the *Small and Great Stages of the Path*². The way of practicing them is explained extensively here in this text.

Lama Tsong Khapa in the *Great Exposition on the Stages of the Path*,

The mind that purposefully reverses from harming others, and from the basis, is morality. Hence, by increasing and perfectly completing the cultivation of this mind it becomes the perfection of morality.

Individual Presentation

(Explaining the Text of the Chapter; The Title of the Chapter)

Explaining the Text of the Chapter

(Explaining Extensively How to Practice; Concluding Summary Showing that One Has to Practice the Meaning and Not Just the Words)

Explaining Extensively How to Practice

(Guarding the Mind As a Method for Guarding the Trainings; Guarding Mindfulness and Introspection, the Methods for Guarding the Mind; The Practice of Guarding the Mind With Mindfulness and Introspection; The Method for Perfecting the Trainings)

Guarding the Mind As a Method for Guarding the Trainings

(Protecting All by Protecting the Mind; The Reason For This ; Striving in Guarding the Mind)

Protecting All by Protecting the Mind

(Showing in Brief the Necessity of Protecting One's Mind; The Fault of Degenerating the Mind; The Benefits of Protecting the Mind)

Showing in Brief the Necessity of Protecting One's Mind

They who wish to protect the trainings [1]
Protect the mind after focusing it strongly.
Without protecting this mind
It is impossible to protect the trainings.

They who wish to protect the trainings of generosity and the other perfections from degeneration must strongly focus their mind on the trainings, and then protect the mind from wandering off to mistaken objects.

If one does not protect the mind from wandering off, then it becomes impossible to protect the trainings.

The Fault of Degenerating the Mind

Letting the elephant mind wander [2]
Creates harm beyond pain.
The unsubdued crazy elephant
Does not do as much damage here.

Letting the crazy elephant mind wander off to mistaken objects creates the harm beyond pain of the naraks. The normal unsubdued crazy elephant does not create as much suffering here in this world.

Hence one should strive in protecting the mind.

The Benefits of Protecting the Mind

(In Brief; Extensive)

In Brief

If one tightly fastens the elephant of the mind [3]
Comprehensively with the rope of mindfulness,
All dangers become completely non-existent
And all virtues will come into one's hand.

Through tying the crazy elephant mind to the virtuous object by tying all one's actions of body, speech and mind comprehensively with the rope of mindfulness, all general dangers of this life become non-existent and all the virtues of the practices of the three types of beings of the graduated path to enlightenment fall naturally into one's hand.

Therefore, one should never let one's mindfulness of the virtuous object degenerate.

Extensive

Tigers, lions, elephants and evil spirits, [4]
Snakes and all other enemies,
The guard of sentient beings in the hells,
Evil mantras and likewise blood drinkers,

Simply by fastening the mind [5]
They all become controlled.
Simply by subduing the mind
They all become subdued.

It is appropriate to fasten the mind to a virtuous object. By subduing the mind one overcomes all dangers such as tigers, lions, crazy elephants, evil spirits, snakes, and all human enemies. One also overcomes the looming danger of the guards of the sentient beings in hell, those that harm others with evil mantras as well as the harm of the different types of spirits called blood drinkers and the like. Stopping the cause for any threat in this way by simply fastening the mind with the rope of mindfulness completely to a virtuous meditation object equals binding all dangers, and one will not be harmed in the least.

Simply by subduing the mind with mindfulness and introspection and thus stopping engagement into negative actions equals subduing all dangers. Therefore one should strive in subduing the mind.

The Reason For This

(Faults Depend on the Mind; Qualities Depend On the Mind)

Faults Depend on the Mind

(Quotes; Reason; Summary)

Quotes

That all dangers [6]
And the boundless sufferings
Arise from the mind
Is shown with faultless quotation.

The Able One who explained faultlessly and perfectly all objects of knowledge said:

One's experiences of dangers and sufferings are created by one's own mind. The reason is that all dangers and the boundless suffering of this life and future lives arise from one's own negative mind.

He also said in the *Sutra of Clouds of Jewels*:

If one controls one's mind one controls all phenomena.

He also said:

Whether it is virtue or non-virtue, it is accumulated by the mind.

He also said:

The mind, it precedes all phenomena. If one knows the mind well, one knows all phenomena well.

Also from the *Perfect Compendium of Phenomena*:

All phenomena depend on the mind.

Reason

The weapons of the hell beings, [7]
Who made them with purpose?
Who made the burning iron ground?
From whence did the burning inferno arise?

All the likes of these [8]
Arose from negativity, taught the Able One.
Thus, in all the three realms
There is nothing as dangerous as the mind.

If the sufferings that are experienced by sentient beings in the hells and elsewhere do not arise from the persons own preceding negative mind, then who forged purposefully the weapons of the hell guardians, these swords, spears and so on? These were not made purposefully by a creator god, nor were they made purposefully by someone else. Who created the burning iron ground, who created the hosts of females that cause one to climb and fall off the crystal mountain? There is no other cause or creator.

Since it is also incorrect to say that they are generated without cause, the Able One taught in the *Close Placement with Mindfulness Sutra* and others that they are generated from one's own negative mind.

An allegorical opponent: They were generated from the aggregation of fire, but this is a faulty parable.

From *Close Placement with Mindfulness Sutra*:

The mind is the greatest among all enemies.
There is no enemy as the mind.

An opponent without refined reasoning who wishes to deny karmic cause and effect: Where a pure water stream appears to humans, blood and pus appears to hungry ghosts. This is however only an appearance created by the ripening of previous negative karma, and the blood and pus cannot be used by hungry ghosts in the slightest. Because if it existed, then it would have to also appear to humans.

Answer: This is thoroughly mistaken. That something does not appear is possible of course, but if we accept that it is necessarily non-existent, then also the fires of hell are only mere appearances due to previous negative karmas. If we have to say here also "Fire does not exist", then it would be the same up to the eons and finally we also say that the hells do not exist. The need to deny karma then arises.

That it is suitable to appear to humans is also not established. According to view of the nihilists and you, there are no hot or cold sensations when suffering is generated.

Summary

Since all faults arise from mind, all three realms are created by one's mind. There is no threat apart from this.

Qualities Depend On the Mind

(Generosity Depends On the Mind; Morality Depends On the Mind; Patience Depends on the Mind; Enthusiasm Depends on the Mind; Mental Stabilisation Depends on the Mind; Wisdom Depends on the Mind)

Generosity Depends On the Mind

(Completing the Generosity Gone Beyond does not Depend on Eliminating all Poverty; The Mind of Giving is Completed Through Meditation)

Completing the Generosity Gone Beyond does not Depend on Eliminating all Poverty

If Generosity goes beyond [9]
Through eliminating the poverty of migrators,
Since migrators still have poverty,
How could the previous refuge have gone beyond?

If it were necessary to eliminate the poverty of all sentient beings to complete the perfection of generosity, then, since impoverished migrators still exist, how could the generosity gone beyond exist?

How could the previous buddha protectors possibly have completed the perfection of generosity? It would be impossible.

The Mind of Giving is Completed Through Meditation

Through the mind offering to all sentient beings [10]
All possessions including their results,
Generosity goes beyond it is taught.
Therefore it is only mind.

It is taught that the generosity gone beyond is perfected through meditating on the mind that wishes to give away one's body, possessions, roots of virtue including their results, and one's merits to all sentient beings.

For this reason generosity depends on the mind.

Morality Depends On the Mind

(Completing the Morality Gone Beyond Does Not Depend on the Absence of Sentient Beings that One Could Kill; It Is Completed by Meditating on the Mind of Abandoning)

Completing the Morality Gone Beyond Does Not Depend on the Absence of Sentient Beings that One Could Kill

Fish and so forth, where should they flee to [11ab]
So as not to be killed?

It follows that the completion of the morality gone beyond does not depend on removing all sentient beings that could possibly be killed, because it is unfeasible to move all the animals such as fish and so forth to a safe place.

It Is Completed by Meditating on the Mind of Abandoning

Through the mind of abandoning, [11cd]
Morality goes beyond, it is taught.

For this reason the morality gone beyond is achieved by completing the meditation on the mind of abandoning, such as on the mind abandoning the thoughts of killing or stealing.

From a sutra:

If the morality gone beyond is explained: It is the intent to give up harming others.

Patience Depends on the Mind

(Meaning; Example; Relating Meaning and Example)

Meaning

Unsubdued sentient beings equal space, [12]
Destroying them is impossible.
Merely destroys this mind of anger,
Equals destroying all enemies.

Patience is completed by destroying one's anger, which equals destroying all external enemies. It is not achieved through the extinction of the objects of one's anger.

This is conclusive because unsubdued sentient beings equal space and it is impossible to destroy them all. Therefore also patience depends on the mind.

The Example

To cover the whole earth with leather, [13]
Where should the leather come from?
To cover one's soles with leather
Equals covering the whole earth.

Where would one find enough leather to cover the whole earth to prevent one's feet from being harmed by thorns and other sharp objects on the ground?

Covering the soles of one's feet with leather will do the trick and prevent the feet from being harmed by thorns, sharp stones and the like. It equals covering the whole earth.

Relating the Meaning and the Example

Similarly, I do not oppose [14]
External phenomena.
I should reverse this mind of mine,
Where is the need to oppose others?

Similar to the analogy, it is impossible to oppose all harmful external phenomena. Instead one focuses one's mind on these objects and reverses the mind from generating anger. By meditating in such a way patience is completed. To oppose the objects of anger is impossible and unnecessary.

Enthusiasm Depends on the Mind

The result of generating a clear mind [15]
Is Brahma and so forth.
Results of inferior practice endowed
With body and speech are not like that.

The achievement of enthusiasm also depends upon the mind that has completed meditation. A clear mind of joy for meditating on an absorption of the first form realm brings about results contained within the grounds of absorption, such as rebirth in the place of Brahma.

If one's actions are unrelated to such a strong mind, then one's mind is endowed with actions of body and speech, and such actions with lesser enthusiasm do not have the ability to produce a mind of the first form realm.

Such a result depends on a strong mind.

Mental Stabilisation Depends on the Mind

All recitations and austerities, [16]
Even if practiced for a long time,
Done with a wandering mind
They are meaningless, the *Knowledge* teaches.

The completion of mental stabilisation gone beyond depends on a clear mind free from mental excitement and mental sinking and held by the mental application of renunciation.

Although one practices the recitation of mantras and austerities such as Nyungne for a long time, the mind is distracted to other objects.

From the Buddha's sutras,

Bikkhus, austerities, prayers and so forth that distract the mind to the desire realm do not have a result.

They are shown to be meaningless because of not giving the desired result.

Wisdom Depends on the Mind

They who do not know the main supreme Dharma, [17]
This secret of the mind, although wishing
To attain happiness and destroy suffering,
They will wander meaninglessly in the hells without respite.

Wisdom also depends on the mind. A person that is not a vessel for the main dharma or the supreme meaning, and is thus not shown these, does not know the secret of mind, the ultimate truth.

Although they wish to attain highest happiness and destroy the sufferings of cyclic existence, they naturally wander to the realm without respite, where there is nothing of these things they wish for.

Therefore wisdom depends on the mind.

Striving in Guarding the Mind

(Showing; Explaining)

Showing

This mind of mine, therefore [18]
I shall hold it well, I shall guard it well.
Apart from the discipline of guarding the mind
What shall one do with many disciplines?

Abandoning faults and achieving qualities depend on the mind. Therefore I shall guard this mind of mine well with mindfulness and introspection and not let it degenerate.

Apart from the discipline of guarding the mind, what shall one do with the many other disciplines of prayers and so forth? They are unnecessary.

Explaining

(The Way of Guarding the Mind; The Reason Why this is Necessary; The Benefits; Generating Mindfulness To Guard Wholeheartedly)

The Way of Guarding the Mind

If one is in the midst of a restless crowd, [19]
One will focus and be conscientious of one's wound.
Similarly, in the midst of bad people,
One guards continuously the wound of the mind.

A person with a wound on his body who is in the midst of a restless crowd will apply himself very strongly to protect the wound. Similarly, if one is in the midst of bad people who will generate afflictions in one's mind, then one needs to continuously guard the wound of one's mind.

If one does not guard one's mind, then it will be the condition that cuts off the life of one's higher status and liberation.

The Reason Why this is Necessary

If one is afraid of even the small suffering [20]
Of a wound and guards it,
Then why does one not guard, frightened by the catcher
And crusher mountains, the wound of the mind?

If it is suitable to guard a wound due to fearing slight physical pain, then why does one not guard the wound of the mind from negativity and downfalls due to fearing the sufferings of being crushed by the mountains of the Catcher Mountain Hell and the Crusher Mountain Hell? Both of these would be the result of mental degeneration.

One should guard one's mind with the thought: 'It would be a great mistake not to guard.'

The Benefits

If one lives by such a conduct [21]
One is suitable to abide amongst bad people
Or amongst women.
The stability of striving in the vows will not degenerate.

If one continually practices stopping the afflictions, the stability of the mind striving in the vows will not degenerate, regardless of whether one abides in the midst of bad people with much anger, or whether one abides in the vicinity of a women with much attachment.

Generating Mindfulness to Guard Wholeheartedly

It is alright to not have gain or praise, [22]
A body or livelihood.
It is also alright for other virtues to degenerate,
But do not let the mind degenerate at all.

Although one gains no food, clothing and the like, receives no praise such as prostrations, and has no livelihood to support body and life, that is easy.

To loose virtue unprotected by the mind is easy as well, but the mind of the great vehicle should not be allowed to degenerate under any circumstances.

Guarding Mindfulness and Introspection, the Methods for Guarding the Mind

(Showing; Explaining)

Showing

You who wish to protect your mind, [23]
Guard with wholehearted effort
Mindfulness and introspection,
I request with hands folded.

You who wish to guard your mind, since one cannot guard one's mind if one is separated from mindfulness and introspection, do not let the mindfulness that does not forget the virtuous object and the introspection that analyses the situation of the three doors degenerate. I, called Shantideva, request this with my hands folded.

There is also the version that says: "I advice."

Explaining

(The Faults of Lacking Introspection; Guarding Mindfulness As the Method for Guarding Introspection)

The Faults of Lacking Introspection

(Any Action Devoid of Introspection Lacks Power; One Does Not Generate Pure Wisdom; One Does Not Generate Pure Morality; Earlier Accumulated Virtue is Destroyed; It Obstructs the Achievement of Virtue Not Accumulated Earlier)

Any Action Devoid of Introspection Lacks Power

A person that is racked by illness [24]
Does not have energy for any work.
Similarly, a mind disturbed by ignorance
Does not have energy for any work.

A person who is racked by strong illness does not have the ability to work in the fields. Similarly, a mind that is racked by the ignorance of not knowing what needs to be practiced and what needs to be abandoned does not have strength for any type of virtuous action.

One Does Not Generate Pure Wisdom

Even the listening, contemplation and meditation [25]
Of someone having a mind devoid of introspection,
Like water in a leaking vase,
Will not be kept in mind by memory.

If one is separated from introspection, then one will not generate perfect wisdom. A person may even have the wisdoms of listening, contemplating and meditating from before, but if they lack introspection then, like water that does not remain in a broken vase, they do not abide in mindfulness and thus their wisdom degenerates. This is due to degenerated introspection.

One Does Not Generate Pure Morality

A person listening, having faith [26]
And striving strongly in many ways,
Because of having the fault of lacking introspection,
Becomes sullied by the dirt of downfalls.

A person with faith who has listened to many teachings and strives strongly in many different ways to practice virtue, but who has the fault of not having introspection that knows what is right and what is wrong, will be sullied by the pollution of the dirt of the downfalls. Therefore one should strive in guarding introspection.

Earlier Accumulated Virtue is Destroyed

The thief of a lack of introspection [27]
Follows degenerated mindfulness.
Although having accumulated merits
The thief steals them and one goes to the lower realms.

A person without introspection will be robbed by the thief of the afflictions of their earlier accumulated wealth of merits due to degenerated introspection, which forgets the virtuous object.

When earlier accumulated wealth is stolen the person becomes a beggar. Similarly, when earlier accumulated merits are stolen the person becomes destitute of merits and goes to the lower realms.

It Obstructs the Achievement of Virtue Not Accumulated Earlier

This gang of affliction robbers [28]
Looks for an opportunity.
If they get a chance they steal virtue
And kill off the life of a happy rebirth.

This gang of affliction robbers looks for an opportunity to steal the wealth of virtue. If one does not protect oneself with introspection, and they get a chance, they will steal one's virtue and also destroy the result, happy migrations and the life of liberation, in the progress.

Having contemplated the faults of not having introspection one should strive in introspection that checks the situation of the three doors.

Asanga in his *Compendium of Knowledge*:

What is mindfulness?

Mindfulness is non-forgetfulness of an introduced object and has the function of preventing mental wandering.

Guarding Mindfulness As the Method for Guarding Introspection

(Showing; Explaining)

Showing

Therefore, do not send mindfulness [29]
Away from the door of the mind.
Should it happen, place it closely
By recalling the sufferings of the lower realms.

Because there are many faults if one does not have introspection, do not send mindfulness away from the door of the house of the mind. In case mindfulness weakens remind yourself of the sufferings of the lower realms, and immediately protect the house of the mind again.

Explaining

(Relying on the Outer Condition of a Virtuous Friend; How to Generate the Inner Condition of Correct Mental Application; How to Generate the Inner Conditions of Mindfulness and Introspection)

Relying on the Outer Condition of a Virtuous Friend

From following the lama, [30]
Through to advice by the abbot,
Out of fear, the fortunate ones are respectful,
And generate mindfulness easily.

The fortunate ones respect the trainings and will follow the advice of their abbot, preceptor, friends in pure training and the like out of a feeling of shame and consideration. These are methods for protecting mindfulness.

Since they generate easily the mindfulness that does not forget the virtuous object, regardless of whether they listen, contemplate or meditate, they base their practice on mindfulness.

How to Generate the Inner Condition of Correct Mental Application

Buddhas and bodhisattvas [31]
Are endowed with unobstructed sight of everything.
Say, 'I am always in the field of vision
Of their five eyes.'

By contemplating this, shame, [32ab]
And likewise respect and fear are attained.

Further, the buddhas and bodhisattvas can see all phenomena without obstruction, regardless of place or time. So one remains at all times clearly in the sight of their five eyes.

Considering this generates shame, which takes oneself as the reason, and because one has respect for the teacher and the dharma and fear of the fruition, one should take care and practice mindfulness.

How to Generate the Inner Conditions of Mindfulness and Introspection

(How to Generate Mindfulness; How to Generate Introspection From Mindfulness)

How to Generate Mindfulness

They also repeatedly generate [32cd]
Recollection of the Buddha.

A person who thinks in this way will also recollect the qualities of the Buddha, Dharma and Sangha. Because this happens repeatedly they will easily generate mindfulness of the Three Jewels.

How to Generate Introspection From Mindfulness

When mindfulness remains at the door [33]
Of the mind for the purpose of protection,
At that time introspection is born
And the one that left returns.

At the time when one, through mindfulness, remains alert to protect oneself from the afflictions, then introspection, which analyses which action is suitable and which is unsuitable comes into existence, and degenerated introspection returns.

Since the skill in practice depends on mindfulness and introspection one should become adept in this.

The Practice of Guarding the Mind With Mindfulness and Introspection

(Training in the Morality of Restraint; The Way of Training in the Morality of Accumulating Virtuous Dharmas; Training in the Morality that Accomplishes the Welfare of Sentient Beings³)

Training in the Morality of Restraint

(Purifying the Actions of the Three Doors; Protecting the Three Doors from Degeneration)

Purifying the Actions of the Three Doors

(Investigating the Actions of Body and Speech; Investigating the Mind; Explaining the Permitted and Forbidden Actions)

Investigating the Actions of Body and Speech

(Investigate the Motivation Before a Physical Action; Advice about Looking; Relating It to Other Actions; Investigating the Action of Remaining)

Investigate the Motivation Before a Physical Action

Initially investigate [34]
Whether this mind is flawed.
At the time I shall remain
Like a piece of wood.

Before engaging into any physical action, such as walking or talking⁴, investigate this mind of yours to see whether the motivation for the action is flawed or not.

In case a flawed motivation has arisen, then, while remembering the antidote against the afflictions, remain like a piece of wood, and do not be moved by the motivation.

Advice about Looking

(The General Way of Looking; How to Look When Tired; How to Act When Another Person Comes Close; How to Act When One Rests)

The General Way of Looking

I never allow myself to be distracted [35]
And do not look around meaninglessly.
Rather, with a firm mind,
I always look with my eyes down cast.

I shall never allow myself to be distracted and look around meaninglessly, because this causes the mind to degenerate⁵. With the virtuous object firmly in mind I shall always look with my eyes cast down one *nyia-shing* in front of me.

How to Look When Tired

To rest one's sight [36ab]
One should occasionally look around.

When one is looking for a resting place when tired, then one can occasionally lift one's gaze and look around.

How to Act When Another Person Comes Close

When someone appears in the field of your vision [36cd]
Look up and say, "It is good you came."

To check whether there are dangers on the road [37ab]
Look repeatedly into the four directions.

If someone comes into one's field of vision, while we have our eyes down cast, once they are in front of us we smile at them and say "How good you came".

Also, while walking along a path one needs to repeatedly look around in the four directions to check whether there are any dangers or not.

How to Act When One Rests

Having directed your sight outwards during the break [37cd]
Look behind your back.

Having checked in front and behind [38ab]
Go or come.

Further, having rested and setting out again, direct your attention outwards and look also behind your back for your possessions. Having checked whether in front or behind are any cliffs and so forth, one either continues along one's path or goes back, as is appropriate.

Relating It to Other Actions

Act in this way at all time [38cd]
Upon understanding the purpose.

Having understood the need for the benefit of self and others, act like this with all your physical and verbal actions.

Investigating the Action of Remaining

Initiate your actions thinking: [39]
“I shall abide with my body like this.”
From time to time check
How your body is abiding.

After having had the thought, “I shall remain in this position”, stop the actions of the body and place it for the time being in the planned position.

Look in the explained way and act always without faults.

Investigating the Mind

(Fastening the Mind to the Virtuous Object; Analyse Whether It is Single Pointedly Focused on Virtue or Not)

Fastening the Mind to the Virtuous Object

Check with all your effort [40]
That the crazy elephant mind
Does not loose the great Dharma pillar
The way it was fastened to it.

Check with all your effort that the unsubdued and crazy elephant mind does not loose the great pillar of the dharma object that one accepted to contemplate single pointedly, the way one fastened the mind to it.

Analyse Whether It is Single Pointedly Focused on Virtue or Not

However I strive in concentration [41]
I shall not let loose for even one moment.
“What does this mind of mine do?”, I ask.
Analyse the mind in detail in this regard.

I shall not even for one moment lose my concentration on the virtuous object and be distracted to something else. Analyse your mind repeatedly, saying: “This mind of mine does suitable and unsuitable actions.”

Explaining the Permitted and Forbidden Actions

If, in the context of dangers or prayer [42]
You are unable, be as comfortable as you can.
In the same vein, at the time of generosity
Morality is treated with equanimity, it is taught.

After initiating the intended action [43]
Do not think about anything else.
For the time being accomplish that very action
With your thoughts focused on it.

In this way all is accomplished well. [44]
Otherwise neither will be accomplished.
The secondary afflictions, which are non-introspection,
Will not increase in this way.

If one is unable to perform certain extremely subtle actions of body and mind at the time of:

- Danger to one's life,
- Making offering to the Triple Gem with prayers,
- Actions for the superior purpose of others,

then one should put one's mind at ease.

From the *Sutra Requested by Inexhaustible Wisdom*:

Thus, at the time of generosity, contain morality and practice equanimity.

This is saying that at a time when one is not able to practice both simultaneously, and it is the time for mainly practicing generosity, then one should practice equanimity and leave one's subtle practice of morality. The purpose is to be skilful in accomplishing the path sequentially.

Query: How can one regard it with equanimity since morality is greater than generosity?

Answer: One does not divert mentally from the first practice in a series that have to be practiced sequentially. Generosity, which has to be practiced first, is practiced alone with a firm mind for the time being. This is to achieve the proper sequence of the path, because if one mistakes the sequence, then one will not achieve the former or the latter.

By knowing and following the stages of the path the secondary afflictions, which are not introspection and which do not know the sequence, will not increase.

Hence, one should strive to become proficient in the sequence of the path.

Protecting the Three Doors from Degeneration

(Protecting the Training of the Body from Degeneration; Protecting the Training of the Mind from Degeneration)

Protecting the Training of the Body from Degeneration

(Not Letting the Body Fall Under the Control of Distractions; Abandon Meaningless Activities; Analysing the Motivation At the Time Of the Action)

Not Letting the Body Fall Under the Control of Distractions

Various types of idle gossip [45]
And many great plays,
If one becomes involved in any of these,
Abandon attachment to them.

Do not engage in meaningless talk, such as gossip about kings or robbers, and also do not engage in dance or one of the many other kinds of spectacular performances. If there is a purpose or if it is to harmonise with someone, then one should abandon attachment for the action.

Abandon Meaningless Activities

Meaningless digging, cutting of grass, [46]
And drawing in dirt: if one does these,
Upon remembering the trainings of the Tatagata,
Out of fear, abandon them immediately.

Even if one is not a bikkhu, when one is engaged in meaningless activities such as digging, cutting grass, drawing in the dirt and so forth, then one should remember the trainings of the Tatagata and, being afraid of the shortcomings of one's actions, stop them right there.

Analysing the Motivation At the Time Of the Action

(Showing, Explaining, Summary)

Showing

If you wish to move [47]
Or wish to speak
First analyse your mind
And then be smart through steadfastness.

At the time when one wishes to move one's body or wishes to speak, one should first investigate one's mind to make sure it has not fallen under the control of the afflictions or self-cherishing, and then engage accordingly in what has to be practiced and what has to be abandoned.

Explaining

(What To Do When one Wishes to Generate Afflictions; What to Do At the Time of Mental Excitement; What to Do At the Time of Praise and So Forth; What to Do When One Thinks About the Welfare of Others; What to Do When One Wishes to Generate Anger or Sadness)

What To Do When one Wishes to Generate Afflictions

When one's mind wants to be attached [48]
Or when it wants to be angry
Do not move and do not speak,
Abide like a tree.

When the mind wishes to get attached or wishes to become angry, do not engage in a physical action and do not speak. Rather, abide like a tree and be able to hold the antidote.

What to Do At the Time of Mental Excitement

Having mental excitement while mocking, [49]
Having pride or conceit,
Or thinking about criticising,
Being cunning or thinking about deceit,

When being ready to praise oneself [50]
And belittle others,
Telling others off or being argumentative,
Then one should remain like a piece of wood.

At these times one should remain like a piece of wood while being self supporting with the antidote:

- When there is the mental excitement of mocking the object.
- When belittling others with jokes.
- When full of pride due to qualities.
- When being conceited due to youth and other reasons.
- When thinking about criticising others.
- When one is cunning and wants profit out of dissatisfaction.
- When one thinks about deceiving others with pretension and dishonesty.
- When one praises oneself wholeheartedly by expressing one's qualities and puts others down by mentioning their faults.
- When scolding others and being argumentative and quarrelling.

What to Do At the Time of Praise and So Forth

When wishing for gain, honour and fame [51]
Wishing for servants and entourage,
If one's mind wishes for service,
At these times remain like a piece of wood.

Also at these times one should remain like a piece of wood, while having the power of the antidote:

- When wishing for gain of wealth and so forth.
- When seeking the honour of putting down one's mat and so forth.
- Wishing for a good reputation.
- Wishing to acquire servants and entourage.
- If one's mind wishes for service such as treatments for the body and so forth.

What to Do When One Thinks About the Welfare of Others

When casting aside the welfare of others, [52]
And desiring one's selfish aims,
And having a mind wishing to speak,
At these times remain like a piece of wood.

When one considers the welfare of self and others, and one casts aside the welfare of others, wishes to work only for one's own welfare, and has a mind wishing to speak, such a person should remain like a piece of wood.

What to Do When One Wishes to Generate Anger or Sadness

When being impatient, lazy and afraid, [53]
Likewise, when stubbornness, incoherentness
And a partisan attitude arise,
At these times remain like a piece of wood.

At these times one should remain like a piece of wood while practising the antidote:

- When being impatient due to anger or suffering.
- When being afraid of practicing virtue and so forth due to laziness that is not joyful about virtue.
- When one is stubborn because of being unrestrained or incoherent.
- When the mind favours one's own side, friends and so forth.

Summary

Having thus analyzed the strong afflictions [54]
And the mind striving in meaninglessness,
The brave person will then guard
The mind steadfastly with antidotes.

Then, having investigated the mind that strives in the afflictions and meaninglessnesses, one should not allow this mind to engage in negative actions with the antidote that is like a powerful hero, but keep it steady.

Protecting the Training of the Mind from Degeneration

(Protecting with the Individual Antidotes; The Common Antidote; The Way of Training in Meditating on the Antidote)

Protecting with the Individual Antidotes

Strong ascertainment and strong faith, [55]
Stability, respect and politeness,
Knowing shame and having fear,
Peaceful and striving to please others.

Do not be put off by the desires [56]
Of the childish that strive with each other
And think with affection, "They have these minds
Due to their generation of afflictions."

How to protect the mind: Strongly ascertain the points of advice by abandoning doubt and wrong consciousnesses with regards to them; generate strong faith through belief in the three jewels and the points of advice, faith and aspiration; stable intent and practice; being polite by being respectful and humble with everybody; shame that is fearful of negativity by reason of oneself; being afraid of the ripened result by contemplating the shortcomings; having pacified senses and striving for the purpose of making others happy.

Do not be put off by the contradicting desires of childish people where, having benefitted one, the other one gets angry. Have compassion for them thinking, "this mind is generated within them due to afflictions and without them having any control over themselves. I will liberate them from their afflictions."

In such a way do not fall under the control of the afflictions.

From the *Ornament of Mahayana Sutras*,

By thinking how they are without power due to constant faults,
Possessing the mind, do not hold it against beings.

From the *Four Hundred Verses*,

Like the treating physician that does not
Get disturbed despite aggression,
The able one sees the afflictions,
There is no person without afflictions.

The Common Antidote

Objects free from the unutterable [57]
Are for self and sentient beings.
Without ego, always protect this mind,
Like an emanation.

The engagement in accepted and natural virtuous actions is for the purpose of oneself not degenerating and for the benefit of sentient beings. Engage in actions as if they are illusions or emanations by holding them with the wisdom realizing emptiness.

Thus always protect your mind without pride or exaggeration.

The Way of Training in Meditating on the Antidote

Having repeatedly contemplated one's attainment [58]
Of supreme freedom after a long time,
Hold on to that mind
As immovable as Mount Meru.

Think: After a great climb, which lasted for a long time, I have attained the precious human rebirth with freedoms and endowments. By contemplating repeatedly the great purpose and rarity of the precious human rebirth generate the intent to definitely achieve the great purpose. Then firmly hold that mind, as immovable as Mount Meru.

Chandrakirti in the *Introduction to the Middle Way*,

The definition of morality is lack of misery.

The First Dalai Lama Gyalwa Gedun Drub in the *Mirror*,

The definition of morality is a lack of misery caused by the mental afflictions.

The Way of Training in the Morality of Accumulating Virtuous Dharmas

(Abandoning Attachment for the Cause not to Train in Morality, i.e., the Body; To Be Skilful in Practicing Virtue)

Abandoning Attachment for the Cause not to Train in Morality, i.e., the Body

(An Example for Why it is Unsuitable to be Attached to the Body; Meditating on the Impurity of the Body; Contemplating the Lack of Essence of the Body; The Reason Why it is Unsuitable to be Attached to the Body; Because the Body Disintegrates Quickly It is Suitable to Practice Virtue)

An Example for Why it is Unsuitable to be Attached to the Body

Vultures, out to their attachment for flesh, [59]
Push and pull it back and forth amongst them.
If you do not have any dislike then,
Why do you cherish it now?

When one is dead, then, although the vultures push and pull the body back and forth amongst them out of attachment for it, you do not generate dislike. Why then are you attached to the body now and object? It is unsuitable to be attached.

Having claimed the body as *mine* [60]
Why guard the mind?
Since both of you are distinct
What is it doing for you?

Hence, to what end do you even guard the mind, having claimed the body as *mine* and cherishing it? Much that is unwanted arises from attachment to the body.

Argument: Because I am so familiar with it.

Answer: Since both you and this body are distinct from each other, you will leave this body behind very quickly and the body will also abandon you. Hence, what is it doing for you? It is unsuitable to hold it as *mine*.

Meditating on the Impurity of the Body

Deluded mind, why do you [61]
Not grasp at the clean form of wood?
This machine that is an accumulation of filth,
These bones, to guard this, how is it appropriate?

Argument: It is unsuitable to give it up because I have held it to me as *mine* for a long time.

Answer: If you, the mind that holds that which lacks a self as having a self, holds the impure as 'mine', then why do you not hold a clean piece of wood as 'I'? Instead you guard this machine, which is an accumulation of filth and bones. How can this be suitable?

It is unsuitable to be attached.

Contemplating the Lack of Essence of the Body

(If One Separates the Different Parts of the Body and Analyses them One Will not Find Any Essence; It Is Unsuitable to be Attached to that Without Essence)

If One Separates the Different Parts of the Body and Analyses them One Will not Find Any Essence

First peel off this sheath of skin [62]
With your awareness.
Then also separate the flesh from the grid of bones
And place it apart with your wisdom.

Then divide the bones as well [63]
And scan all the way down to your feet.
Analyse and ask yourself,
“Where is the essence in this?”

First of all, if you mentally peel off this sheath of skin from the rest of the body, then it does not have any essence. Then remove the flesh from the grid of bones with the weapon of wisdom and analyze whether there is any essence.

Then divide up the bones as well, scan all the parts down to your feet and ask yourself, “Where is there any essence that could bear analysis?”

Analyze like this with your own wisdom. There is not the slightest essence that can be relied upon.

It Is Unsuitable to be Attached to that Without Essence

If, even when looking with effort [64]
You cannot find any essence in this,
Then why do you persist
In guarding this body with attachment?

If, even when looking for any essence with effort, your mind does not see any essence, then for what reason do you continue to guard this body due to being attached to it and grasping at it?

This excessive grasping is unsuitable.

The Reason Why it is Unsuitable to be Attached to the Body

You are unable to eat filth [65]
As well as unable to drink blood,
And unable to suck the innards.
What is the body doing for you?

In short, it is suitable to be guarded [66ab]
As food for foxes and vultures.

Argument: Even though, it is suitable to be attached to this body a little.

Answer: It is unsuitable to be attached to the body because the body is an impure aggregate. You cannot eat the impure substances of the body and you can also not drink the blood. Likewise you cannot suck the innards, so what action is the body doing for you that is of use?

Hence, the body is only suitable to be guarded as food for foxes and vultures.

Because the Body Disintegrates Quickly It is Suitable to Practice Virtue

(A Body That will Soon be Destroyed by Death is Suitable to be Ordered to Practice Virtue; An Example of How It is Inappropriate to do Nothing; It is Appropriate to Work for Sentient Beings by Adapting the Recognition of a Boat)

A Body That will Soon be Destroyed by Death is Suitable to be Ordered to Practice Virtue

This human body [66cd]
Is only to be used.

Even if you protect it, [67]
The lord of death, without any mercy,
Will take it away and give it to the birds and dogs.
At that time what can you do?

There is nothing one needs from the body from the point of view of its nature. This human body that has attained the complete freedoms and endowments is only suitable to be put to work to accumulate virtuous karma.

Although you protect it without achieving this purpose, the merciless lord of death will take it from you and, having separated it from life, will offer it to the birds and dogs. Mind, at such a time what will you do, as you do not have the slightest power to prevent that separation.

An Example of How It is Inappropriate to do Nothing and Procrastinate Due to Grasping

You would not give cloth and so forth [68]
To servants that cannot be ordered around.
Hence, if this body leaves you despite your care,
Why do you build up your flesh to make it firm?

If in the world, for example, servants and entourage are not able to do the work or if they do not serve food, clothing and so forth to their master, then they are killed.

As this body will leave you, without your control, despite having nourished and cared for it with effort, then why do you build up its flesh to make it firm?

It is unsuitable.

Having Given a Wage One Should Get what One Wants

After giving the body its wage, [69]
Put it to work for your purpose.
Without any return
Do not offer everything to it.

Having given the body its wage of food, clothing and so forth one should put it to work now for one's purpose of creating virtuous karma. Without the slightest benefit one should not offer the body all this food, clothing and so forth, without getting any benefit in return.

It is Appropriate to Work for Sentient Beings by Adapting the Recognition of a Boat

Regard the body as a boat [70]
Merely for coming and going.
Transform it into a wish fulfilling body
To accomplish the welfare of sentient beings.

This body is here, in this life, merely as a basis for striving in virtue as it is the basis for coming and going. In such a way, view it with the recognition of it being a boat for crossing the ocean of cyclic existence, and transform it into the precious wish fulfilling jewel of a buddha's body, so as to achieve the welfare of all sentient beings.

To Be Skilful in Practicing Virtue

(Making Ordinary Actions Beautiful; Skilfully Interacting with Others in a Virtuous Way; Being Skilful in the Actions of the Three Doors)

Making Ordinary Actions Beautiful

(How to Act when Meeting Others; How to Handle One's Possessions; Achieve all in a Quiet Way)

How to Act when Meeting Others

Thus those possessing independence [71]
Should always wear a smile,
Clear away wrinkles and frowns,
Be migrants' friend and be honest.

Thus one should take control of one's body and mind and always smile at others. Clear away wrinkles and frowns and be a good friend to migrants. When talking be honest and truthful.

How to Handle One's Possessions

Do not throw beds and so forth [72ab]
Around noisily without consideration.

Do not throw possessions like beds and so forth noisily around because this harms others.

Achieve all in a Quiet Way

Also, do not open the door roughly
And always delight in being quiet.

Water fowl, cats and thieves [73]
Go quietly and are inconspicuous
Thus achieving their goals.
The able ones always act in such a way.

Because it harms those that are also at home, do not open doors roughly.
Always delight in being quiet and in actions that make others happy.

Examples for achieving one's purpose with soft actions: water fowl, cats and thieves go quietly and inconspicuously and in such a way achieve what they desire. The able one, in the disciplines for bodhisattvas, explained one also should always act like this.

Skilfully Interacting with Others in a Virtuous Way

(How to Act in Relation to Well-meant Advice; How to Act in Relation to Speaking the Truth;
How to Act in Relation to Creating Merit; How to Act When the Qualities of Others are
Praised; The Benefit of Making Others Happy)

How to Act in Relation to Well-meant Advice

Skilful in inducing others and, [74]
Through placing the true, beneficial
Words respectfully on your crown
Become the student of all.

Be skilful in inducing others into practicing virtue.

Although one usually should have to invite advice, if someone gives well-meant unsolicited advice, one should place that advice respectfully with joy on one's crown. Without pride one should always become the student of all that have provided good advice.

How to Act in Relation to Speaking the Truth

Everything that is said well [75ab]
Should be commented on as virtue.

Everything well said as the truth should be commented on as virtue.

How to Act in Relation to Creating Merit

When seeing somebody being meritorious [75cd]
Inspire joy through praise.

When seeing somebody is being meritorious, making offerings and so forth to the Triple Gem, inspire joy and happiness in their minds by directly praising them.

How to Act When the Qualities of Others are Praised

Comment on qualities secretly, [76]
When qualities are mentioned, agree.
If one's qualities are mentioned,
Check whether there are qualities.

Secretly praise the qualities of others because if one expresses them directly then they may think it is flattery. When others praise the qualities of a third then agree by saying, "It is like that."

If your qualities are praised, then without conceit analyse whether the mind really has these qualities or not. If you have, then simply recognise that you have that quality without becoming proud.

The Benefit of Making Others Happy

Because all efforts are to bring joy, [77]
It is so precious it is priceless.
Thus, enjoy the blissful happiness
That comes from the virtue of working for others.

In this life one will be peerless [78]
And also on the other side will be great happiness.
Faults cause unhappiness and suffering
And also on the other side will be great suffering.

All the actions of the three doors of bodhisattvas are to make others happy. Hence, this happiness of others is so precious that it is priceless, like a rare object that cannot be bought even with great wealth.

Therefore, with the quality of making others happy, others will not be jealous of one in this life. By practicing the happiness of joy in this life and making

others happy, one will without doubt also receive possessions and so forth, and in the life beyond one will also attain great happiness.

Otherwise, as the shortcomings of being angry at the qualities of others, one will experience in this life mental unhappiness and physical suffering, and also in the next life one will experience great suffering.

Being Skilful in the Actions of the Three Doors

(How to Act While One Speaks; How to Act While One Looks; Only Relating Oneself to Virtuous Actions)

How to Act While One Speaks

When speaking it should be agreeable and coherent, [79]
Clear and pleasant.
Without attachment or anger,
One should speak gently and appropriately.

As it is explained in the *Sutra of the Ten Grounds*, when speaking with others it should be agreeable from the heart, coherent, easily understandable, clear and pleasant, in order to agree with their mind.

Having abandoned the motivations of attachment and anger, one should speak gently and appropriately in regard to time and amount.

How to Act While One Looks

When looking at sentient beings say, [80]
“In dependence on this very sentient being
I will become a buddha”,
And look at them honestly and lovingly.

When we look at sentient beings then, similar to the happiness we receive from drinking a refreshing drink after having been thirsty, we think,

“In dependence on this very sentient being I will attain enlightenment”,

and look at them with a clear mind in a loving manner.

Relating Oneself Only to Virtuous Actions

(Practising Generosity to the Special Field of Offering; Creating Virtue out of One's Own Power; Increasing One's Virtue Ever More and Thinking About the Purpose)

Practising Generosity to the Special Field of Offering

Whether arising continually through a clear wish [81]
Or through the antidote itself, in dependence
On the fields of qualities, benefit and suffering,
Great virtue is generated.

Making offerings on a continual basis motivated by a clear wish, i.e., a strong aspiration, and an antidote against the opposing side, such as non-attachment, to the three fields of qualities, benefit and misery, generates great virtue.

- Field of qualities: The Triple Gem and so forth.
- Field of benefit: One's parents and so forth.
- Field of misery: The destitute, sick, disenfranchised and so forth.

Making offerings to these objects in this manner creates great virtue and one should strive in it.

Creating Virtue out of One's Own Power

Having become proficient and faithful [82]
I will continuously engage in the actions.
In all my actions I will not
Depend on anyone.

Having become proficient in what has to be adapted and what has to be abandoned, and in what one should engage in and what one should not, as well as having generated faith in virtue, I shall now continuously practice virtue.

I shall not depend on anybody in my actions of virtue in a sense that I will not order others to do them.

Increasing One's Virtue Ever More and Thinking About the Purpose

The perfections of giving and so forth [83]
Increase them one after the other.
Do not abandon the big for the small,
Mainly think towards the purpose of others.

Engage in a skilful and progressive way into the six perfections, from generosity to wisdom, and increase them.

Do not give up the practices of generosity, morality and so forth that are smaller from the point of view of purpose and virtue to the generosity and so forth that are bigger. Strive in the bigger.

This shows implicitly that if we cannot practice both together and have to choose, then we should abandon the smaller for the bigger.

Query: How does one posit small and big?

Answer: For example, if in this life, out of the purpose of self and the purpose of other, oneself receives harm when practising for other, then one should make the purpose of other the main practice.

Training in the Morality that Accomplishes the Welfare of Sentient Beings

(Diligence for the Welfare of Others; The Action of Gathering Others Without Incurring a Fault; Protecting Sentient Being's Minds and Training in the Action of Not Incurring Faults)

Diligence for the Welfare of Others

Having understood this, they abide always [84]
Striving for the welfare of others.
Those with compassion have the long view
And allow them the forbidden.

Query: Bodhisattvas strive to always abide in working for others on the basis of having understood what needs to be practiced and what needs to be abandoned. But since they need to engage into a variety of actions to achieve the welfare of others, do they not receive faults?

Answer: The compassionate buddhas also see directly the phenomena hidden very far in the future. Out of this knowledge they permit the seven non-virtuous actions of body and speech, which they prohibited for hearers and self-liberators who work primarily for their own purpose, for bodhisattvas when necessary. As a result, bodhisattvas do not only do not incur a fault, but for them it becomes a great accumulation when they engage in these actions.

From the *Sutra Of Being Proficient In The Great Secret* it is taught that because the captain killed the evildoer, his time in cyclic existence was reduced by many eons. It is also like it was taught to the brahmin's son Karma'i Jungwa.

Or, it just refers to the bodhisattvas who were permitted the seven of body and speech by those with great compassion, who see far ahead.

The Action of Gathering Others Without Incurring a Fault

(Gathering With the Mundane; Gathering With the Dharma)

Gathering With the Mundane

(The Difference Between Offering Food and Not Offering Food; Do Not Harm the Body for Small Actions; Explaining the Time and Necessity for Offering the Body)

The Difference Between Offering Food and Not Offering Food

Share with those fallen into the wrong direction, [85]
With the protectorless and those abiding within austerities.
Eat only in a measured fashion and
Offer everything apart from the three robes.

Whilst using food, share with those fallen into the wrong direction, i.e., animals and hungry ghosts, with the protectorless sick, and with those that practice pure action and abide in austerities, if they are there as well.

As it is said,

It is appropriate for oneself to measure everything,

oneself should eat just enough according to the value paid, without incurring faults in relation to food, and with the motivation for eating that is explained in the *Letter to a Friend*.

An ordained bodhisattva should offer everything apart from the three robes or nam-jar, da-go and tang-go. If one has more of the three robes then one should also offer these, but if one has only one set, then one should not offer one's robes. It becomes an obstacle to the practice of pure action.

Do Not Harm the Body for Small Actions

Do not harm for insignificant actions [86]
This body that practices the supreme Dharma.
If one acts in this way, the wishes of sentient beings
Will be accomplished swiftly.

One's body, which is the basis for practice of the holy dharma that accomplishes extensive benefit for self and others, if it is guarded well, should not be harmed for a small benefit of others. Rather it should be guarded like a wound.

If one does this, then by way of completing the three higher trainings on the basis of the precious human rebirth, the wish to accomplish the welfare of sentient beings will be quickly completed.

From the *Four hundred Stanzas*,

Although one of course views the body as enemy
One still protects it.
If one lives for a long time with discipline
Great merit will arise from it.

Explaining the Time and Necessity for Offering the Body

Do not offer this body with [87]
Impure thoughts of compassion.

Offer it in any way to accomplish
Great purpose here and yonder.

Bodhisattvas offer from the beginning everything, including their body, to sentient beings from the depth of their mind.

However, they should not give away their body with an action motivated by a thought of compassion that, despite cherishing others more than oneself, does so in an impure way. This generates despondency and regret after the austerity where one's flesh was requested.

This is extensively explained in the *Compendium of Trainings*, where the untimely offering of one's body is described as an action of mara.

One should offer it when one is really free from the obstacles to generosity, such as miserliness and so forth, and the offering becomes a faultless completion of great accumulation.

Gathering with the Dharma

(The Physical Actions of an Audience that One Should Not Teach; Analysing the Distinction of the Motivation of the Vessel; Do not Lead Those with the Wish for the Great to the Small)

The Physical Actions of an Audience that One Should Not Teach

Do not teach the Dharma to the disrespectful. [88]
Not to those who, while healthy, wear headbands,
Umbrellas, sticks, carry weapons,
Or cover their heads.

One should not explain the dharma to those that do not have respect for the dharma and the teacher, or to those whose behaviour is unsuitable, such as wearing headbands, carrying umbrellas, sticks, weapons or covering their heads with cloth and so forth.

Analyzing the Distinction of the Motivation of a Vessel

To those holding the lesser to be great and profound, [89]
To women without their spouse,
Hold equal respect for the lesser and supreme dharma
And practice it all.

One does not teach the profound and extensive dharma to those who are not a vessel due a lesser motivation and also not to women alone, without their spouse.

It is taught that if one discriminates between the superior Mahayana and the lesser Hinayana on the basis of being wholesome or bad, suitable or unsuitable, becoming the method for enlightenment or not and so forth, is abandoning the dharma.

One should therefore have equal respect for all paths and practice them all.

Do not Lead Those with the Wish for the Great to the Small

Do not bring those that are a vessel [90]
For the extensive Dharma to the lesser Dharma.
Do not cause them to give up the training,
Do not mislead with Sutra and mantra.

Do not lead someone with Mahayana lineage that is a suitable vessel for the extensive dharma to e.g., the hearer path. It is taught that this becomes a downfall.

Do also not cause someone that is a vessel for the morality of restraint to give up their practice of morality through misleading them with sutra and mantra, saying that they will become pure merely by reading sutras and mantras.

Do not mislead with sutra and mantra.

Protecting Sentient Being's Minds and Training in the Action of Not Incurring Faults

(Extensive Explanation, Summary)

Extensive Explanation

(Abandoning Faulty Behaviour that Causes Others to Lose Faith; How to Behave While Showing the Path; How to Do the Action of Sleeping)

Abandoning Faulty Behaviour that Causes Others to Lose Faith

If one leaves behind tooth woods and saliva [91]
Then they should be covered.
To urinate and the like, on water and ground
Used by all is inferior.

Ordained bodhisattvas and lay bodhisattvas alike must follow the behaviour that is explained in the general basket of teachings on morality, unless there is an exemption that permits them otherwise. It will cause a loss of faith in the minds of others if they do not do this.

If one leaves behind the wood used to clean the teeth and leaves one's saliva on the ground, then these should be covered up with earth and the like. One should also not pollute commonly used water or land with faeces, urine and mucus as this is frowned upon by the gods and others.

Do not eat with a full mouth, noisily, [92]
Or with an open mouth.
Do not sit with the legs stretched out,
Do not rub your hands together.

Do not eat with a full mouth, making noises like chag-chag and so forth while eating, or eat with an open mouth. While sitting on a bed or the like, do not sit with both legs stretched out on the ground. One does not rub both hands together at the same time, but there is no fault if one rubs them sequentially.

When riding or sitting on a mattress or place, [93]
Do not be together with another woman.
Abandon anything that causes worldly beings to lose faith,
That observed and that to enquire about.

One does not ride together with someone else's women on a horse and so forth, or sit together with them on the same seat or place. Lay bodhisattvas also should not sit together with another woman that is not a relative.

In short, one should abandon any behaviour that causes others to lose faith in that world, either by observing directly what is done or not done, or through informing oneself by enquiring what is appropriate and inappropriate according to that place and time.

How to Behave While Showing the Path

Do not point with a finger, [94]
But respectfully, with your
Full right hand,
Show the way.

Do not move your hand excessively [95]
But only just enough, with some words.

Snap your fingers and so forth,
Otherwise it becomes unrestrained.

When indicating the way for somebody, do not do so with individual fingers from the left hand because this is regarded as insulting. One respectfully points in the right direction with the full right hand outstretched.

One does not wave unnecessarily with one's hand, as this would become excitement and be unconscientious. Instead wave with your hand a little bit, say something and snap your fingers. Otherwise, if one is too loud, then it becomes unrestrained.

How to Do the Action of Sleeping

Sleep like the Protector, when he passed [96]
Into parinirvana, in the desired direction.
Make sure from the start with introspection about
The thought of getting up quickly.

For sleeping assume the position of the protector when he passed into parinirvana. Lie down on your right side, with your head in the desired direction, putting your left leg on your right leg and your head into your right hand, and then sleep well covered with the cho-go.

At the time of sleep put your mind onto a virtuous object with mindfulness and introspection and adopt the recognition of brightness. Adopt from the start the mind that thinks, "I shall rise quickly", and sleep with the thought, "Tomorrow I shall practice the dharma with the newly regenerated body."

Summary

Out of the immeasurable actions [97]
Of bodhisattvas, that are taught,
Definitely act in accordance with what
You can out of the actions of purifying the mind.

If one is not able to practice all the immeasurable divisions of the bodhisattva actions of generosity and so forth that are taught in the sutras and their commentaries, then one should engage in the practices for the purification of one's mind that were explained earlier⁶. One should engage in these practices until one is able to carry out all the infinite bodhisattva actions.

The Method for Perfecting the Trainings

(The Extended Explanation, Concluding Summary)

The Extended Explanation

(The Cause for Purifying the Trainings; the Basis for Training; the Purpose of the Trainings; the Basis for Engaging into Listening and Contemplating)

The Cause for Purifying the Trainings

Recite the *Sutra of the Three Heaps*, [98]

Three times in the morning and in the evening.

Pacify the remainders of downfalls

In dependence on conquerors and bodhisattvas.

Query: What should one do if one incurs faults despite practicing the trainings?

Answer: If one has received a root downfall, then, as it is explained in the *Compendium of Trainings*,

Superiors should confess the essential

They receive in dreams, before those in front,

one should renew the vows after having purified.

If one receives the small or medium contaminations, the sixty-two faults, or the faults explained in the *Compendium of Trainings*, then one should confess three times in the day and three times at night, accumulate merits and recite the method to increase virtue and prevent it from being exhausted, i.e., the *Sutra of the Three Heaps*.

By taking refuge and in dependence on bodhicitta one pacifies the remaining downfalls with the four powers.

The Basis for Training

Whether from the point of view of self or other. [99]

Whatever you do, on whatever occasion,

As taught, make it with effort

An occasion for the trainings.

There is nothing the children of [100]

The conquerors do not practice.

For those proficient who abide in this manner

There is nothing that does not become meritorious.

Regardless of whether it is for the purpose of self or others, whatever action of body, speech and mind one engages in, and during whatever occasion, the conqueror taught all of these as opportunities for practice.

One should always make an effort not to receive a fault of the trainings while using these different occasions for one's practice.

There is no object of knowledge the bodhisattva children of the conquerors do not use for practice. For those that are proficient in training in all objects, there is no action that does not become meritorious. Therefore, one should never allow the generation of faithlessness.

The Purpose of the Trainings

(Dedicating the Virtue for the Welfare of All Sentient Beings; Never Give Up the Mahayana Spiritual Friend and the Trainings)

Dedicating the Virtue for the Welfare of All Sentient Beings

Regardless of whether it is directly or indirectly [101]
Do nothing but work for the purpose of sentient beings.
Solely for the purpose of sentient beings
I dedicate all to enlightenment.

Whether it is directly or indirectly for the welfare of sentient beings, always act for their welfare, and in no other way. I dedicate all virtues towards enlightenment, solely for the purpose of sentient beings.

Never Give Up the Mahayana Spiritual Friend and the Trainings

May I never, even at the cost of my life, [102]
Give up my virtuous friends,
Those proficient in the meaning of the Mahayana,
And those keeping the supreme bodhisattva disciplines.

May I never give up, even at the cost of my life, the Mahayana virtuous friend who is an expert in everything Mahayana, as well as those that abide in the Mahayana vows, the supreme Mahayana austerities.

The Basis for Engaging into Listening and Contemplating

(Training in Dependence on Sutras; Training in Dependence on the Commentaries)

Training in Dependence on Sutras

Emulate the biography of Shrisambava [103]

In the training of relying on the guru.

Understand this and other advice by the buddhas

Through reading the sutras.

The sutras generate understanding of the trainings, [104]

Therefore read the sutras.

First, read the

Sutra of the Essence of Space.

From the life story of Shrisambava in the *Array of Stalks Sutra*,

The way of relying on the teacher: Child of good family, the bodhisattvas who are perfectly guided by virtuous friends will not fall into the lower realms.

One should train according to how it is explained extensively in this sutra.

Further, the points of advice from this commentary and the other trainings taught by the Buddha should be understood by reading the Mahayana sutras.

One should read the sutras because in them the trainings are explained extensively. Specifically, those that have generated the engaging vows should read first of all the *Sutra of the Superior Essence of Space*.

Training in Dependence on the Commentaries

Since that which one practices continuously [105]

Is shown even more extensively

In the *Compendium of Trainings*⁷, one must

Read it repeatedly as well.

Or, read at least the *Compendium of Sutras*⁸ [106]

Which summarises, and

Put also effort into reading the second one

Composed by Nagarjuna.

Those that train and practice should also study repeatedly the *Compendium of Trainings*, where it explains extensively in thirty-two aspects how to give up, protect, purify and increase one's body, possessions, and roots of virtue.

If one is not able to do this, then one should read at least the *Compendium of Sutras*, composed by the master himself, and the second one⁹ composed by Nagarjuna, which summarise the sutras.

Concluding Summary

That which has not been prohibited [107]
Should be practiced.
To protect the minds of worldly beings,
Practice correctly upon seeing the trainings.

One should stop that which has been prohibited in the sutras and commentaries and one should practice that which has not been prohibited. The purpose is to protect the minds of worldly beings and prevent the generation of faithlessness. To this end one should, upon recognising the trainings of a bodhisattva, practice them and train in them.

Concluding Summary Showing that One Has to Practice the Meaning and Not Just the Words

(Guard Always with Mindfulness and Introspection; the Actual Meaning)

Guard Always with Mindfulness and Introspection

Investigate repeatedly during [108]
Actions of body and mind.
Merely this, in brief,
Is the definition of introspection.

Investigate repeatedly, while engaging in the actions of body, speech and mind, with the wisdom that can distinguish between having transgressed the training or not and neutral actions, and whether or not one has fallen under the control of the afflictions.

This alone is in brief the definition of not degenerating introspection.

The Actual Meaning

They all have to be practiced with the body. [109]
What is accomplished by only talking about it?
Is the sick person cured
Merely by studying medicine?

Having understood these points and the need for them to be practiced, one needs to put them into practice accordingly with this body. Without practice, merely by reciting many lists, one will not achieve the purpose. For example, is a person cured merely by studying the actions of medicine? No, they are not.

In brief, although there are the three types of morality, it is important to initially train in the morality of restraint, either by actually adapting the rules of individual liberation or by acting according to them.

If one protects them, then the others will also be protected, if one does not protect them then the others will also not be protected. If the morality of restraint degenerates, then all vows degenerate, it is explained in the *Compendium*.

If one thinks that the vows of individual liberation belong to the hearers and practices the trainings of bodhisattvas apart from them, then that is a great fault. One should train in the morality of restraint that abandons the natural non-virtues and is the basis for the morality of accumulating virtue and benefiting sentient beings. One should rely repeatedly on restraint to the opposing conditions of morality, and practice it together with the six perfections.

Summarising Verse

The person taking the essence
Of practising the sequence of the path of the three kinds of beings,
Depends on protecting mindfulness and introspection.
Hence they should always endeavour to be proficient in these.

The Name of the Chapter

This is the commentary on the fifth chapter called *Protecting Introspection* from the *Commentary on the Introduction to the Actions of Bodhisattvas, called The Entrance for the Children of the Conquerors*.

¹ By Kamalashila

² *The Middling Exposition on the Graduated Stages of the Path* and the *Great Exposition on the Graduated Stages of the Path* by Lama Tsong Khapa

³ Here it is relating the explanation to the threefold division of morality.

⁴ Gyaltsab Je just says “walking and so forth”, which could be related to the four physical actions of walking, sitting, eating and lying down, but the heading explicitly includes also verbal actions.

⁵ The five sense objects are called sources because from them the various primary consciousnesses and mental factors are generated and increased. Contact with an external object generates a sense perception, which in turn gives birth to a multitude of disturbing thoughts belonging to the family of attachment or anger, which then afflict the mental continuum.

⁶ Chapter two and three

⁷ By Shantideva himself

⁸ By Shantideva himself

⁹ Also called *Compendium of Sutras*