

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

Second Chapter: Purifying Negativities

An explanation of the practices of refuge, offerings, prostrations and purifying with the four powers.

Author: Gyalsab Rinpoche
Subject: Bodhicitta and the Six Perfections
Translator: Fedor Stracke



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Introduction to Chapter Two: Purifying Negativities¹

This commentary by Gyaltsab-je shows the complete stages of the path to enlightenment. It shows the training in the thoughts of the small and middling beings as preliminaries for the training in the thought of the great capable being and it shows that, having thus generated the mind of supreme enlightenment, one then trains in the six perfections of generosity and so forth.

The first outline in the chapter, *The Way of Training in the Practices upon Generation of the Two Bodhicittas*, covers the text from the start of chapter two up to the end of chapter ten, i.e. the topics of the taking of the bodhisattva vows and the practices of the six perfections, which one engages in after having taking the bodhisattva vows.

The taking of the bodhisattva vows is explained in chapter two and three in the three stages of preparation, actual taking of the vow, and the conclusion. The preparation starts with chapter two and continues in chapter three, where the actual taking of the vow, and the conclusion are explained.

Initially, to generate the mind for supreme enlightenment, one needs to strongly increase joyful strength through contemplating its benefits well. This is described in the first chapter, which also shows the training in the thoughts of the small and middling being, as auxiliary limbs for that mind generation.

This is done on the basis of having cleaned the place of practice, as if one is expecting a wheel-turning king to come for visit at one's house. Then one needs to take the mind of enlightenment. The former is explained in chapter two and the latter in chapter three.

Chapter two, out of the seven limbs, explains the limbs of prostrations, making offerings to the Triple Gem, and on how to purify with the four opponent powers. This is done on the basis of first taking refuge, and is thought of as basis for taking the bodhisattva vows. The remaining four limbs are then explained in chapter three.

¹ Inserted by the Translator.

The Second Chapter: Purifying Negativities

The Way of Training in the Practices upon Generation of the Two Bodhicittas²

(taking the mind of enlightenment, the way of training in the perfections, which are the practices²)

Taking the Mind of Enlightenment

(confessing the disruptive conditions, the negativities, by way of the complete four powers, after having done the preliminary of prostrating, offering and going for refuge³; actually taking the mind of enlightenment after having accumulated the conducive condition of merit through rejoicing and so forth⁴)

Confessing the Disruptive Conditions, the Negativities, by Way of the Complete Four Powers, after Having Done the Preliminaries of Prostrating, Offering and Going for Refuge

(explaining the text of the chapter, the title of the chapter)

Explaining the Text of the Chapter

(offering, prostration, refuge, confession of negativity)

Offering

(the need to make offerings, the actual practice of offering)

The Need to Make Offerings

To take this precious mind, [1]
I make wholesome offerings to an ocean of qualities:
The tatagatas and the holy dharma,
The stainless Jewel, and the buddhas' children.

One respectfully makes offerings in thought and action in a wholesome way with exalted objects.

- To what end? For the purpose of taking the precious mind, from which all the masses of goodness of all sentient beings arise.
- To which object? Since one makes offerings to the tatagatas and the holy superior beings, also the holy Dharma Jewel, i.e., the Mahayana truth of cessation that is free from adventitious stains on top of being naturally pure, and the truth of the path, is an object of offering.
- The ocean of qualities that are the children of the buddhas, such as the superior lord Avaloketeshvara, Manjushri and others, are included as well.

The Actual Practice of Offering

(offering substances that are not owned, offering one's body, offering through emanating with the consciousness)

Offering Substances that Are Not Owned

(the offering substances, the way of offering, the reason for offering substances that are not owned)

² This outline is the start of chapter four, conscientiousness, and covers the rest of the text.

³ This outline covers chapter two.

⁴ This outline covers chapter three.

⁵ Children of the buddhas is a euphemism for bodhisattvas.

The Offering Substances

Whatever flowers and fruits there are, [2]
Whatever medicines there are,
Whatever precious objects there are in the world,
Whatever clean and beautiful waters there are,

High mountains and likewise, [3]
Forested areas, isolated and beautiful,
Scrubs adorned and weighted with flowers,
All trees whose branches are weighted down with fruit,

Divine and worldly smells and [4]
Incense, wish fulfilling trees and precious trees,
Uncultivated crops and
Further, ornaments suitable as offerings,

Lakes and ponds adorned with lotus flowers, [5ab]
And beautiful swans making pleasant sounds.

One offers all of this:

- The unowned flowers of the world, lotuses and so forth;
- Whatever fruits there are such as aryara and so forth;
- Whatever medicines there are such as camphor and so forth;
- Whatever precious substances there are in the worlds such as gold, silver and so forth;
- Whatever clean and pleasant waters there are such as lakes, ponds and so forth;
- The eight mountains of gold and so forth;
- Likewise forests, isolated and beautiful areas;
- Scrubs that are weighted down and adorned with their flowers;
- Trees whose branches are bent by the weight of their ripe pure fruits;
- Pure scents of gods, nagas and so forth, natural ones, applied ones and created ones;
- Pleasant incense;
- The wish fulfilling tree that gives what one needs and wishes and trees made out of precious substances;
- Lakes as one thinks they should be and ponds for bathing, that are adorned with lotuses, where beautiful swans make pleasant sounds;
- The crops that grow by themselves without the need to plow the fields and
- Beautiful ornaments that are suitable to be offered to the tatagatas.

One opponent who did not understand the meaning explained the sequence of the text in a different way.

The Way of Offering

Extending to the end of space [5cd]
All of these, which are unowned,

Having mentally created and offered them [6]
To the able one, the supreme of beings, and his children,
May those with holy qualities and great compassion
Consider me with affection and enjoy these offerings of mine.

All the objects not possessed by someone, extending to the end of space, having mentally created and offered them to the supreme of beings, the able one, and his children, respectfully in a good way, may those possessing qualities and great compassion consider me with affection and enjoy these offerings of mine.

The Reason for Offering Substances that Are Unowned

I have no merits and am very poor [7]
And have no other wealth to offer;
Therefore, may the protector that thinks about the purpose of others
Enjoy them merely due to the fact of it being for my purpose.

Argument: Why offer only offerings arisen from the mind? It is appropriate to offer diverse pleasant offerings.

Answer: Because I have not accumulated extensive merit previously I have become very poor, without the desired enjoyments. Since I do not possess other wealth to offer, I request that the protector, who thinks singularly about the purpose of sentient beings, to enjoy this unowned offering for my purpose.

Offering One's Body

To the conquerors and their children [8]
I always offer my body completely,
May the supreme brave ones enjoy me!
With respect I make myself your slave.

Being perfectly held by you [9]
I shall, without fear, benefit sentient beings in existence.
I shall leave earlier negativities behind in every respect,
And henceforth not create other negativities.

Regarding the statement, "Since I have a body that can be offered I offer it":

To the conquerors and their children I offer completely and always this body of mine, giving up the mind that makes it completely mine. Please, supreme brave beings, enjoy it.

The purpose of offering it is that I make myself your slave with faith and respect and I will follow your advice in accordance with your instructions.

Having offered it, whatever action I do, since I am being held by you, I am unafraid of existence because I am relying on a refuge that is free from all fears, and I will benefit sentient beings. I will leave behind all the meaningless negativities that I have accumulated before and I will not create new negativity, even at the cost of my life.

Offerings That are Emanated

(common offerings, peerless offerings)

Common Offerings

(bath, clothes, ornaments, scent, flowers, incense, food, light, crystal palace, and blessing parasols, instruments and the blessing that they may be continually in the aspect of offerings)

Bath

(bathing house, the way of bathing, drying the body)

Bathing House

In a fragrantly smelling bathhouse [10]
With crystal ground, bright and sparkling,
With pleasant pillars ablaze with precious objects,
Decorated with canopies made from bright pearls,

Where does one offer the bath? In a bathhouse smelling fragrantly because of sprinkled sandal, with a floor of crystal, clear of colour, bright and completely clean, having adornments like conch shells and pillars blazing with precious objects, above being adorned with a canopy glowing from being permutated by bright pearls.

Way of Bathing

To the tatagatas and their children, [11]
Out of many precious vases well filled
With pleasant incense water, accompanied by
Music and dance, I offer in various ways a bath.

One offers a bath to the tatagatas and their children out of many vases made from gold and other precious materials, filled with pleasant incense water that is fragrantly scented and has beautiful flowers in it, accompanied by music and dance.

Drying the Body

I thoroughly dry their bodies with [12ab]
Unequaled cloth, clean and infused with sent.

Then one dries the bodies of the objects of offering with unequalled cloth, soft, clean and infused with scent.

Offering Clothes

Then I offer them holy and well-scented [12cd]
Clothes of nice colour.

Various pure clothes, thin and soft, [13a]

Having dried their bodies I offer them holy fragrant clothes of good colour. If they are in the aspect of a householder, I offer them a variety of soft, fine clothes of good size and colour.

Offering Ornaments

And hundreds of supreme ornaments [13bcd]
I offer also to the supreme Samantabhadra and Manjushri
And to the ruler of the world and so forth.

I offer hundreds of supreme ear ornaments, bracelets, anklets and so forth, to, among others, Samantabhadra, Mipham, Manjushri, and to the ruler of the world.

Offering Scented Balm

The supreme smell that gives rise [14]
To all the smells of the three thousand worlds
I apply to all the able ones' bodies
That are glowing like polished refined gold.

The supreme smell that gives rise to the fragrant smells of all the three thousand worlds I apply to the bodies of all the able ones, that are glowing and blazing like polished refined gold.

Offering Flowers

To the offering objects, the able ones, [15]
I offer beautiful flowers, mandarava, lotuses,
Utpala and so forth; all that are well smelling,
In beautiful well arranged garlands.

I shall make offerings to the able ones, the supreme objects of offering. With what? With pleasant flowers like mandarava, lotus, Utpala flowers and so forth, which disperse all the fragrant scents. I offer them loose, and also as flower garlands, well spread out and beautiful.

Offering Incense

I also offer billowing clouds of smoke from supreme incense, [16ab]
Pervaded by a scent that robs one of one's senses.

I offer billowing clouds of fragrant scents, spreading into the ten directions, of supreme well scented incense that robs one of one senses, like *akaru* and so forth.

Offering Food

I also offer divine feasts made of [16cd]
Various foods and drink.

I offer to the conquerors and their children various foods, like sugar cane, and various drinks; both as divine feasts possessing various colours, smells and tastes.

Offering Light

I also offer precious lamps [17ab]
Mounted in golden lotuses.

I offer bright precious lamps mounted on bases of many arranged golden lotuses.

Crystal Palace

On clean ground anointed with incense [17cd]
I arrange delightful fresh flowers.

A beautiful crystal palace reverberating with melodious praises [18]
Ablaze with tassels of pearls and precious substances;
Infinite, becoming an ornament of the skies,
I also offer to the great compassionate ones.

I offer to those in the nature of great compassion a beautiful crystal palace where the well polished floors are sprinkled with scented water, where delightful flowers are laid out, where goddesses sing melodious praises, and which are beautified with tassels made from pearls and various precious substances blazing with their splendorous infinite light. With its infinite qualities it beautifies the essence of space and such becomes an ornament of the skies.

Parasols

Precious beautiful Parasols with golden handles, [19]
Seamed by dazzling ornaments,
Well-shaped and uplifting when seen,
I always offer to the able ones.

I always offer beautiful parasols made from a variety of precious substances, with golden handles, at the edges seamed by many dazzling jewel ornaments, and magnificently shaped so that it is uplifting for the mind just to see it.

Instruments

Further, may arrays of offering clouds [20]
Of instruments with delightful melodies
That dispel the suffering of sentient beings
Be scattered about.

Apart from the earlier mentioned offerings, I also present offering clouds of instruments, such as clay drums, with delightful melodies that dispel the sufferings of sentient beings and satisfy them just through hearing. May arrays of such offering clouds be scattered about.

The Blessing that They May Be Continually in the Aspect of Offering

May it rain unceasingly [21]
Precious flowers and so forth
On the holy dharma and all Jewels,
Stupas and the holy bodies.

May it rain unceasingly, until the end of cyclic existence, precious flowers and other offerings on the twelve types of scriptures, on all Dharma Jewels that are contained in the truth of cessation and the truth of the path, on stupas that contain relics of the Buddha and physical representations of the body of the Buddha, such as paintings and so forth.

Unequaled Offerings

Just as Manjushri and so forth, [22]
Make offerings to the conquerors,
I make offerings in the same way to
The tatagatas, protectors and their children.

Just like the empowered Bodhisattvas Manjushri, Samantabhadra and so forth make offerings to the conquerors by emanating them into the whole of space, I also make offerings to the tatagatas, the protectors of gods and humans, and their children.

From the sutra *Precious Lamp*:

Most flowers are like canopies and are send out by light rays; having arranged various flowers everywhere the great ones make offerings to the conquerors.

Prostrations

(Verbal Praise, physical homage)

Verbal Praise

I eulogise an ocean of qualities [23]
With an ocean of limbs and melodious hymns;
These clouds of melodious praises to hear,
May they without fail arise everywhere.

This ocean of qualities of knowledge, love and so forth I eulogise with an ocean of melodious hymns that express infinite qualities. *Hymns* refers to words, *limb* refers to the cause cause and *ocean* means many.

Carry out the praise by visualising every body⁶ with many heads and every head with many tongues. Further, even though oneself does not make praises to the great number of superiors, may infinite clouds reach them without fail in place and time.

Physical Homage

(To the Triple Gem, to the basis for generating bodhicitta, to abbots, preceptors and so forth)

To the Triple Gem

I prostrate humbly with as many bodies [24]
As there are atoms in all the realms
To all the buddhas gone in the three times,
To the dharma and the supreme assembly.

I prostrate humbly to all the buddhas who have come and gone in the three times, to the scriptural and realised dharma and to the supreme assembly of superior bodhisattvas, with bodies emanated as many as there are particles in all the buddha fields.

To the Basis for Generating Bodhicitta

To the bases of the awakened mind [25ab]
And to stupas I prostrate.

The basis of bodhicitta refers to the causes from which that mind is generated:

- The three Mahayana baskets⁷;
- The people that become a condition for generating that mind;
- The place where it is generated;
- The body of the Buddha and so forth;
- Stupas;

To these I prostrate.

To Abbots, Preceptors and so forth

I prostrate to abbots and likewise to preceptors [25cd]
And to the supreme adepts.

I prostrate to the abbots that connect and complete the earlier and later words of individual liberation; likewise I prostrate to the preceptors that bestow the vows and to the supreme adepts that carry the burden of training in the supreme disciplines of the path to liberation.

⁶ The understanding is that one emanates many bodies or visualizes oneself surrounded by all one's bodies of the past, present and future in human aspect.

⁷ The Mahayana Sutra Basket, Mahayana Abhidharma Basket and Mahayana Vinaya Basket.

Refuge

Until attaining the essence of enlightenment [26]
I go for refuge to the buddhas;
Likewise, I go for refuge to the dharma
And to the assembly of bodhisattvas.

The meaning of refuge is to mentally hold the object as the basis for liberation from dangers and suffering, and to express this verbally.

There is causal refuge and resultant refuge. The first is to hold the Three Jewels that already exist, as the basis for liberation from dangers. The second is to hold the Buddha Jewel and Dharma Jewels that one is going to realise in one's own continuum, as basis for liberation.

The causes for refuge, the refuge objects, and the four ways of going for refuge - by knowing the qualities, by knowing the differences, by acceptance, and by not asserting other refuges - as well as the advice of refuge - one can know from the *Great Expositions of the Stages of the Path of the Perfections* by the great Lamas. Hence I do not explain them here.

The refutation of the mistaken assertion that the truth of the path is never an ultimate refuge, the general presentation of refuge, the difference between ultimate and conventional refuge and so forth I have already explained in the *Commentary on the Ut-taratantra*, and you can understand it from there.

Here one goes for refuge from now until the attainment of the essence of highest enlightenment, when one manifests the dharmakaya at the feet of the bodhi tree, by taking the Three Mahayana Jewels that already exist in the continuum of others, and the Three Jewels that will exist at one point in one's own continuum, as focal object.

Until that time one takes refuge in the buddhas and likewise in the Mahayana Dharma Jewel and into the assembly of bodhisattvas, the superior bodhisattvas.

One takes the buddhas that are already established as teachers of the path, the dharma jewel that one will generate in one's own continuum as the actual refuge, and Mahayana superiors that have already achieved the Dharma Jewel as companions to achieve the Refuge.

Confessing with the Four Complete Powers

(General presentation, the individual meaning)

General Presentation

One should strive to not have any negativity from the start. Should one, although striving in this way, receive faults through the power of carelessness and the many afflictions, then it is unsuitable to just leave them thoughtlessly. One must then strive in the method for confession as laid out by the Compassionate Teacher.

The confession of downfalls should be done as explained in the higher and lower vows. The confession of negativity should be done with the four powers.

From the *Sutra of the Four Dharmas*:

Jampa, if bodhisattva mahasatvas possess the four dharmas then, although they create and accumulate negativity, it will be cleared away. If the four are stated they are: thorough application of strong repudiation, thorough application of the antidote, the power of reversing from the fault and the power of the basis are explained.

If the created and accumulated karmas are karmas definitely to be experienced then, since they can be cleared away, what need is there to say about those that are not definite.

- The first power: This is generating many regrets for the non-virtuous karma created. To generate this, one needs to meditate well on the way the three results are generated from non-virtuous karma⁸.
- The second power: There are, as explained in the *Compendium of Trainings*⁹, relying on profound sutras, meditating on emptiness, relying on recitation, relying on the holy form, relying on offerings and relying on the names.
- The third power: Refraining perfectly henceforth from creating negativity.
- The fourth power: Meditating on bodhicitta and so forth.

Here the first power is explained elaborately. Regarding this one needs to remember the time of the negativity, the cause, door, action, object and how often one did it.

The Individual Meaning

(the power of thorough repudiation, the power of the basis, the power of the thorough application of the antidote, the power of reversing from faults)

The Power of Thorough Repudiation

(Generating regret by analysing the way one created negativity, meditating on regret by fearing to die with negativity, and going for refuge; meditating on regret by considering elaborately the way one meaninglessly generated negativity; considering the way negativity is frightful)

Generating Regret by Analysing the Way One Created Negativity

(Making requests to the object of confession; general confession from the point of view of time, cause, aspect and so forth; confessing heavy negativity created with regard to special objects; confessing with regret generated by contemplating the undesired results of non-virtue)

Making Requests to the Object of Confession

The complete buddhas residing [27]
In all directions, and the bodhisattvas,
Those possessing great compassion,
I request with folded hands.

⁸ The ripening result, result similar to the cause and the environmental result.

⁹ By Shantideva.

With hands folded I request the fully enlightened buddhas and the bodhisattvas abiding in all the directions, those endowed with great compassion, to listen to my regretful confessions of negativities.

General Confession from the Point of View of Time, Cause, Aspect etc.

From beginningless cyclic existence, [28]
In this life and in others,
The negativity that I have done by myself
Or induced others to do,

Which I hid due to being confused by ignorance, [29]
That I rejoiced in,
Seeing these faults
I confess them to the protector from the depth of my heart.

I have circled in cyclic existence since beginningless time. I confess all negativities that I have done in this and other lives due to being confused with regard to the ripening result of karma.

I confess the negativities that I have done myself and those that I have others induced to do, as well as the faults of having rejoiced in the negativities of others due to being oppressed by the confusion of ignorance regarding the law of cause and effect.

Generating an understanding of these faults of mine I regret them and accordingly confess them from the depth of my mind to the protectors, not hiding or concealing them.

Confessing Heavy Negativity Created with Regard to Special Objects

Whatever harm I have inflicted [30]
To the Three Jewels,
Father, mother and other teachers
With body, speech and mind, due to afflictions

I confess all negativities that I, this confused person, created with regard to the Three Jewels, my father, mother and other fields of merits like other teachers and so forth, due to the cause of the three poisons, with the three doors of my body, speech and mind.

Confessing with Regret Generated by Contemplating the Undesired Results of Non-virtue

I, this sinner, afflicted with various faults [31]
Of different negativities, whatever frightful
Negativities I created,
I confess to those that guide all.

I, this sinner, who is afflicted with the many faults of attachment and the like, the causes that produce the results of the hell realms and so forth, have created many heavy negative karmas of killing and so forth. Whatever frightful negativity I created I confess to the ones that guide all.

Meditating on Regret by Fearing Death with Negativity and Going for Refuge

Without having purified my negativity, [32]
I will die before by having been killed.
Please rescue me from this with the method
That liberates quickly.

If I do not confess my negativities immediately, then I will be killed prematurely by the lord of death, while possessing unpurified negativity, and go to the lower realms. Therefore I petition you to rescue me with all means, to quickly free me from the negativity.

This capricious lord of death [33]
Does not rely upon whether it is accomplished or not.
Hence everybody, the sick and healthy,
Cannot trust their adventitious life.

Argument: Why should it be necessary to be rescued quickly, as one will not die before one has finished purifying one's karma?

Answer: This lord of death cannot be relied upon even for one moment. He will come, independently of whether one has accomplished purifying one's negativities or not, independently of whether one has finished one's projects or not, and so forth.

Hence, everybody, whether sick or not, whether the life force is finished or not, dies adventitiously, and it is uncertain even if one dies today or not. Therefore one should purify quickly.

Meditating on Regret by Considering Elaborately the Way one Meaninglessly Generated Negativity

(regret of having created negativity for friends, relatives, body and possessions not knowing that they are unreliable; an example for how it becomes the mere object of memory at death time, regretting having generated negativity for them even though seeing now directly their unreliability; Regretting Having Generated Negativity, By Not Realising the Uncertainty of the Time of One's Death)

Regret for Having Created Negativity for the Purpose of Friends, Relatives, Body and Possessions, Not Knowing that They Are Unreliable

Leaving all behind I have to depart. [34]
Not understanding this
I create manifold negativities

For the purpose of friends and non-friends.

Non-friends become non-existent, [35]
Also friends become non-existent.
As I also become non-existent
Everybody becomes non-existent.

Leaving everything behind, such as friends, possessions and even the flesh and bones I was born with, I have to depart alone to the other side.

Not understanding this, I generated many negativities because of protecting friends and destroying enemies. This I regret.

It is unsuitable to create negativity for the purpose of non-friends, friends and oneself, as all three become non-existent immediately afterwards.

Similarly, relatives, possessions and the like become non-existent. They are completely unreliable, and any negativity done for their sake out of attachment or anger is regrettable.

Example for How They Become a Mere Object of Memory at Death Time

Like the experiences during a dream, [36]
Each and every phenomenon we engage
Becomes also an object of memory.
All that is past becomes unobservable.

For example, the minimal happiness experienced during a dream is only the object of memory after we wake up. Similarly, the objects that we fantasised to be happiness at first, and which we engaged in, are at the time of death but a mere memory.

Therefore one should make repeatedly the decision to practice the dharma right now. One by one, everything becomes past and unobservable, to be just a mere object of memory.

Regretting Having Generated Negativity for Them although Seeing Now Directly Their Unreliability

Even during the short time we are alive [37]
Many friends and non-friends have passed.
The negativity created for their purpose
Is so unbearable and remains before us.

Further, even during the short time we are alive, we know from experience that many friends and non-friends have passed. Since the frightening fruititional result of the negativity that we created for their sake still remains before us, it cannot be shared by others. Hence, what use are obstructing friends?

One should contemplate this again and again, according to the way it is taught, and generate regret for the negativity done for their sake.

Regretting Having Generated Negativity, By Not Realising the Uncertainty of the Time of One's Death

In this way I am said to be adventitious. [38]
Because I do not realise this
I generate a multitude of negativities
Out of ignorance, attachment and anger.

In this way it is explained that I am adventitious, with a mere brief life where the time of death is uncertain. Not realising this, I created a multitude of negativities out of ignorance, attachment and anger.

Because negativity causes downfall into the hells, one should meditate on regret many times for having created negativity, by contemplating the certainty of death, the uncertainty of the time of death, and that at the time of death only dharma is of benefit, as well as the faults of the lower realms.

Considering the Way Negativity Is Frightful

(since nothing can be added to life and it runs out continuously one is definite to die, and if one were to die with negativity, it is fearful; if one does not purify negativity, then one must experience suffering even in this life; the reason why it is so fearful; the way one will be overwhelmed by suffering later)

Since Nothing Can Be Added to Life and It Runs out Continuously One is Definite to Die, and If One Were to Die with Negativity, It Is Fearful

As day and night have no abiding¹⁰ [39]
This life is continually becoming less;
If there is no adding to the weakening,
Why would someone like me not die?

Regardless of whether one is walking, sitting or lying down, without day and night remaining for even one moment, this life is constantly running out and it is impossible to add anything to the lessening life. Why would that not become a reason for someone like me to certainly die? It does.

Since one will definitely die, and the time of death is uncertain, one should exert oneself in purifying negativity.

If One Does Not Purify Negativity, then One Must Experience Suffering Even in This Life

(if one does not purify one's negativity, then one's friends and relatives will not be able to rescue us from the suffering of the life-force being cut; it is fearful because of not have created merit; one will be overcome by regret)

¹⁰ Gyaltsab-je: If the word *establish* is used it refers to the life of day and night being individually established.

If One Does Not Purify One's Negativities, Then One's Friends And Relatives Cannot Rescue Us From the Suffering of the Life-Force Being Cut

While I am lying on my bed, [40]
Although I am surrounded by all my relatives and friends
The feeling of being separated from life
Is experienced by myself alone.

When I am held by the minions of the lord of death [41ab]
What benefit are friends, what benefit are relatives?

If one does not create merit, then at the time of death, when I am lying on my bed, although friends and relatives surround me with their affection and sorrow, I will have to experience by myself alone the suffering feeling of having my life-force cut.

Not only is there nothing to alleviate my fear, but what use are friends and relatives against the minions of the lord of death when he holds my frightened flesh. They are of no use, only the dharma can rescue us at that time.

It Is Fearful Because of Not Having Created Merit

At that time only merit can rescue, [41cd]
But I also did not rely on that.

At that time only merits such as refuge, keeping morality and so forth are the supreme refuge, but I also did not rely on them. This shows regret because of not having practiced virtue.

One Will Be Overcome by Regret

Protector, I, this careless one, [42]
Did not search out these dangers.
Even though, in this impermanent life
I accomplish much negativity for them.

After referring to the object of refuge as *Protector* it says: I, this reckless person, did not search out these dangers of the lower realms and I did not know about them. But I generated much negativity in this impermanent life for the purpose of this life, such as friends and so forth. This I regret.

The Reason Why It Is So Fearful

If a person is led today to the place [43]
Where his limbs will be chopped off, he is frightened.
One's appearance will differ to before,
With a dry mouth, burning eyes and the like.

One will be held by the terrifying [44]
Helpers of the Lord of Death

And befallen by the terrifying sickness,
What need is there to mention the very pitiable?

A person that is being led today by other humans to the ground where his limbs will be chopped off, will be frightened. His mouth will be dry, his complexion will be pale, his eyes will burn and so forth. As such, his appearance will be quite different to before.

If that is so, then what need is there to mention the fear of the extremely pitiful person, whose flesh is being held by the fearful minions of the lord of death and who is stricken with the fear of death. Such a person will have great fear:

Hence, generate regret for negativity!

The Way One Will Be Overwhelmed by Suffering Later

‘Who can perfectly rescue me from [45]
These great dangers’ I exclaim.
With fear showing in my wide open eyes
I look into the four directions for help.

Seeing that there is no refuge in the four directions [46]
My mind becomes completely dark.
If there is no refuge in that place,
Then what shall one do at that time?

Having been reborn in the hells and seeing the hell guardians, one becomes very afraid and exclaims: “Oh, which person can rescue me from this great fear?”

With fear showing in one’s wide open eyes, one searches in the four directions for a refuge. When one does not find one despite one’s search, one’s mind becomes completely dark. Hence one should go for refuge to the Three Jewels starting right now.

If there is no refuge in the hells that rescues one from dangers, then there is nothing to do then, and one must put right now effort into becoming free from the causes of those dangers.

The Power of the Base

(relying on the refuge of the three jewels starting right now, relying on the children of the conquerors that do many prayers; having gone for refuge, practicing according to the advice)

Relying on the Refuge of the Three Jewels Starting Right Now

Therefore, from today onwards I take refuge [47]
In the conqueror, the protector of migrators,
Who works to rescue migrators
And who eliminates the powerful dangers.

I also take perfect refuge [48]
Into the dharma that he understood,
Which eliminates the dangers of cyclic existence,
And into the assembly of bodhisattvas.

One does not find a refuge when one is reborn in the lower realms, even if one searches. Therefore I quickly take refuge into the conqueror, the protector of migrators, who strives to rescue all migrators, and who has the perfect ability to eliminate all the very powerful dangers.

Further, I accept the dharma that he understood and taught, the Dharma Jewel that eliminates all the fears of cyclic existence. I also accept the assembly of bodhisattvas that have attained the state of a superior, as friends in dharma practice and perfectly go for refuge to them.

Relying on the Children of the Conquerors That Do Powerful Prayers

Having become afraid of the dangers [49]
I offer myself to Samantabadra,
Also to Manjushri
I offer this body of mine.

Also the protector Avaloketeshvara, [50]
Whose actions are non-deceptive due to compassion,
I implore in anguish:
Rescue me, the sinner.

Having become afraid of the fears of the lower realms I offer myself to the child of the conquerors, Samantabadra, who does many powerful prayers. Through this, please rescue me from the dangers.

Likewise to Manjushri, without others having to urge me, I offer my body with a clear mind and the same request. Also Avaloketeshvara, whose non-deceptive actions for others are motivated by compassion spontaneously and uninterruptedly, I implore you in anguish to please rescue me, who is pitiful due to these dangers. Please rescue me the sinner. This is how I plead.

The superior Essence of Space and [51]
The Essence of Earth and
All compassionate protectors
I implore from the heart to rescue me.

Likewise I go for refuge to the bodhisattva superior Essence of Space and Essence of Earth, to all greatly compassionate protectors that have love and have eliminated obscurations. I implore them from my heart: Please rescue me.

I take refuge into the Vajraholder [52]
Whose mere sight causes the
Angry minions of the lord of death
To flee into the four directions.

I also take refuge into the Vajraholder Vajrapani, whose mere sight causes the angry minions of the lord of death to scatter into the four directions.

Having Gone for Refuge, Practicing According to the Advice

Previously I transgressed your words [53]
Now, having seen great danger,
I take good refuge in you; by this
Eliminate all dangers quickly I request.

Previously I transgressed your words, committed negativities and did not practice virtue. Now, having seen the infinity of cyclic existence and the great dangers of the lower realms, I take refuge in you.

By my implementing what has to be practiced and what has to be abandoned according to your advice, please quickly eliminate all fears I pray.

The Power of the Thorough Application of the Antidote

(the reason why it is appropriate to purify negativity, why it is appropriate to purify soon)

The Reason Why It Is Appropriate to Purify Negativity

(showing by example of sickness why it is necessary to purify soon, showing the necessity to relate it to the example of the abyss)

Showing by Example of Sickness Why It Is Necessary to Purify Soon

(stating the meaning of the example; the sickness of the three poisons has many shortcomings and the medicine to destroy it is rare; it is appropriate to practice in accordance with the advice of the supreme physician)

Stating the Meaning of the Example

If one has to act according to the doctor's advice [54]
Even when in fear of an ordinary sickness,
What need is there to mention one who
Is afflicted by the hundreds of faults of attachment and so on?

When one is concerned that one may die, as one is afraid of the sickness, one has to implement the method to destroy the sickness in accordance with the advice of the physician, even to cure a common disease like a disturbance in the winds or bile.

If that is so, then what need is there to mention that it is appropriate to rely on the antidote according to the instructions of the conqueror, the supreme physician, in order to be cured from the great chronic disease of the three poisons of attachment, anger and ignorance, as one has been continuously beaten down since beginning less time by the sources of hundreds of thousands of shortcomings.

It is appropriate to rely on the antidote to negativity.

The Sickness of the Three Poisons Has Many Shortcomings and the Medicine to Destroy It Is Rare

Even a single one of these destroys [55]
All humans of Dzambuling.
If one does not find a different medicine
In all the directions to cure it.

Even one moment of anger towards a bodhisattva can destroy all humans in Dzambuling and throw them into the lower realms. The medicine against this great sickness, meditating on the path and so forth, one will not find anywhere else, apart from the texts that reveal it. If one cannot find it in any other place, such as the world of Brahma and so forth, then it is unfindable elsewhere and therefore rare.

It Is Appropriate to Practice according to the Advice of the Supreme Physician

And one thinks not to act in accordance [56]
With the advice of the all-knowing physician,

Which can cure all pain,
Then that is extremely ignorant and the object of ridicule.

If one stays obsessed with the causes of infinite cyclic existence and the lower realms, instead of putting the advice given by the all-knowing physician, who knows all the medicines to eliminate the sickness of the afflictions and that liberates from all the pain of the afflictions, into practice, then that action is extremely ignorant and the object of criticism.

Therefore one should take refuge into the teacher from one's heart and practice the dharma shown by him accordingly.

Showing the Necessity to Relate It to the Example of the Abyss

If one needs to be conscientious [57]
Regarding ordinary small abysses,
What need is there to mention
The abyss that goes down a thousand *bagtse*?

One already needs to be very conscientious with small heights like hills, where falling down would cause injuries. What needs is there to mention the great abyss of 32000 *bagtse*, only indicated here by one thousand, where one needs to remain for a long time if one falls down?

One needs to rely on the antidote to the afflictions.

Why It Is Appropriate to Purify Soon

(strive in the antidote to the afflictions starting today; it is unsuitable to be lazy in meditating on the path because there is no reason to be unafraid of suffering)

Strive in the Antidote to the Afflictions Starting Today

It is unsuitable to abide comfortably [58]
Saying 'I won't die right today'.
The time of the self becoming non-existent
Will come about without any doubt.

One may think: Although it is necessary to strive in the antidote, it is good enough to start next month or year.

Answer: It is appropriate to start right from today because it is unsuitable to remain comfortably lazy, not applying the antidotes, thinking that one will not die right today. As there is no certainty one will not die today, the time for me to become non-existent will most likely be tomorrow.

Hence I shall not be lazy and strive from today.

From the *Letter of Kanika*:

*This is for tomorrow, today I do this -
This is not a pure action for a human
Because the time to become non-existent,
The tomorrow, is certain to come.*

It Is Unsuitable to Be Lazy in Meditating on the Path, because there Is No Reason to Be Unafraid of Suffering

Who will offer me freedom from fear? [59]
How will I be freed from danger?
If I am definite to vanish
How can I remain with a happy mind?

Argument: There is no use to be afraid of death, as one will die anyway, so I will not be afraid.

Answer: We see and hear that all others die, and the danger of dying and falling into the lower realm is there also for oneself. Which holy person could possibly free us from these dangers simply by saying “Youj do not have to fear death and negativities”.

Since there is nobody that can bestow freedom from negativities and death, how will one attain liberation if one does not strive in the antidote? One will not, and through death one will definitely become non-existent.

So why do you, due to the force of laziness, remain with a happy mind, and not strive in the antidotes to the negativities? This is unsuitable. Strive in meditating on the antidote!

The Power of not Reversing into the Fault Again

(restraining oneself henceforth because of regretting the negativity; confessing what one did before; making a promise to refrain from the negativity after having requested attention)

Restraining Oneself Henceforth because of Regretting the Negativity

(purifying the meaningless negativity; striving day and night to be liberated from negativity)

Purifying Meaningless Negativity

(it is unsuitable to be attached because possessions are unreliable; it is unsuitable to be attached to family and so forth)

It Is Unsuitable to Be Attached because Possessions are Unreliable

Of past experiences, which have ceased, [60]
What has remained of them?
By grasping at them
I transgressed the advice of the teacher.

The experiences of enjoyment of past cyclic existence were unreliable and have ceased. Now what is left of these enjoyments that I took to have essence? There is nothing left. Therefore, regret having transgressed the advice of the teacher and then generated negativity due to having grasped at and being attached to these phenomena without essence.

It Is Unsuitable to Be Attached to Friends and so forth

If, in a similar fashion to this life, [61]
I have to give up friends and relatives,
And I have to go alone,
How suitable are all friends and non-friends?

This body I have while alive is without essence, and leaving behind friends and relatives in a similar fashion, I have to go, without certainty of the direction and without freedom. Regardless of whether they are friends and non-friends, they do not have the slightest benefit, and it is unsuitable to have attachment for them.

Striving Day and Night to Be Liberated from Negativity

“From non-virtue arises suffering [62]
How does one become free from that?” you say
It is suitable that I contemplate
This alone day and night.

“From non-virtues such as killing arise the sufferings of the hells and so forth. How can I become free from that?” you ask?

It is suitable for me to contemplate day and night only karmic cause and effect. If one

does not gain certainty with regard to karmic cause and effect, then one will not have certainty for any dharma that makes the Conqueror happy. Therefore everybody should strive in this.

That some say they have gained certainty with regard to emptiness but do not value karma is clearly a distorted understanding. They have not ascertained that emptiness is in actuality dependent arising.

Confessing What One Did Before

(what one has to confess; the way of confessing)

What One Has to Confess

I, out of unknowing ignorance, [63]
Have created natural non-virtuous actions
And accepted negativities. Any of these
That I have done,

I have created each and every negativity due to unknowing and ignorance with regard to karmic cause and effect, regardless of whether it is the action of a person with vows who only creates accepted negativity, or the action of a person without vows who only creates natural non-virtues with regard to self and others.

The Way of Confessing

Before the eyes of the protectors, [64]
With hands folded and a mind seeing the fears of suffering,
I prostrate again and again
And confess all of them.

One should confess all one's negativities by prostrating repeatedly in front of the buddhas and their children with folded hands and a mind that sees the dangers of the negativities.

Making a Promise to Refrain from the Negativity after Having Requested Attention

I request the guides to accept my [65]
Negativities as mistakes.
Since they are not wholesome
I shall not do them again.

Oh guides, for these reasons, please accept my negativities as mistakes. Since these negativities are not wholesome I promise not to do them again, even at the cost of my life.

Make the promise in this way, not to do the negativity henceforth, even at the cost of one's life.

Although there are many doors for purification explained in the teachings and treatises, to purify by way of the complete four powers is the way to purify. That this purifies also the karma definitely to be experienced is explained in the *Togke Barwa* and *The Great Commentary to the Eight-thousand Verse Sutra*.

We, who do not know the instances of karmic cause and effect well, and who, although knowing a little, do not practice what has to be abandoned and what has to be practiced accordingly, should confess on a daily basis uninterruptedly by way of the four powers.

Especially one should practice by focusing on purifying the obstacles to the generation of bodhicitta.

Summarising Verse

Those tormented by the faults of attachment, jealousy
And conceit due to exaggeration will not generate the supreme mind.
Hence, whatever mistakes one made with body, speech and mind,
Confess them from the depths of one's heart to the protectors.

The Name of the Chapter

This is the chapter on the confession of negativities,
The second from the Introduction to the Action of Bodhisattvas.

This is the commentary on the second chapter called Purifying Negativities from the commentary on the *Introduction to the Actions of Bodhisattvas*, called *The Entrance for the Children of the Conquerors*.

SARVA MANGALAM