

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

Chapter Four: Conscientiousness

Explanation of the drawbacks of abandoning bodhicitta, the importance of practicing virtue, the dangers of the afflictions and the utmost importance to abandon them.

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Happy Monks Publication

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Asanga in the *Compendium of Knowledge*:

What is conscientiousness?

It is an awareness that, while abiding with enthusiasm within non-attachment, non-anger and non-ignorance, protects one's meditation on virtue and protects the mind from contaminated phenomena.

It has the function of being the basis for perfectly accomplishing and completing all ordinary and transcendental perfections.

¹ Training in bodhicitta and the six perfections

Conscientiousness

The Way of Training in the Actions, the Perfections²

(the way of meditating on conscientiousness, the limb preventing the degeneration of the training in the mind of enlightenment; explaining the way of training in morality, by relating it to introspection and mindfulness, the methods for keeping virtuous dharmas pure³ ; explaining the way of training in the remaining four perfections⁴, explaining the way of practicing the generosity of offering one's body, possessions and roots of virtue to others, by way of the limb of dedication⁵)

The Way of Meditating on Conscientiousness, the Limb Preventing the Degeneration of the Training in the Mind of Enlightenment

(Explaining the text of the chapter; the name of the chapter)

Explaining the Text of the Chapter

(Short explanation of the way to meditate on conscientiousness; explaining it extensively; a summary)

Short Explanation of the Way to Meditate on Conscientiousness

After the children of the conquerors, [1]
Have very firmly accepted bodhicitta,
They should unwaveringly strive always
To not transgress the trainings.

After the children of the conquerors, the bodhisattvas, took very firmly the two minds of enlightenment as explained earlier, they should unwaveringly protect them with conscientiousness, so as not to wander from them for even a second.

They should also unwaveringly protect the trainings of the six perfections and the four ways of attracting disciples, so as not to waver from them and that they never decrease.

² Bodhisattva actions of the six perfections

³ This outline starts with chapter five

⁴ This outline starts with chapter six, and covers also chapter seven, eight and nine.

⁵ This outline starts with chapter ten

Gachen Yeshe Gyaltzen:

Conscientiousness is an awareness not under the control of the afflictions while abiding in enthusiastic effort toward remaining free from afflictions. It protects the mind from contaminated phenomena and accomplished virtue.

Explaining It Extensively

(Meditating on conscientiousness for bodhicitta, being conscientious of the trainings)

Meditating on Conscientiousness for Bodhicitta

(The reason why it is unsuitable to give up bodhicitta, the faults of giving it up)

Why It is Unsuitable to Give up Bodhicitta

Any action done in the spur of the moment, [2]
Or done without having been considered carefully,
Although having already committed to them,
It is appropriate to analyse whether to act or to leave it.

But how can I discard that [3]
Which has been analysed
By the buddhas and their children with great wisdom
And also analysed by myself repeatedly.

Actions that were just engaged in impulsively, without consideration of their benefits and drawbacks, and actions that were only minimally analysed before engaged in, are actions that are suitable to be investigated later on, to decide whether to continue them or not, despite having made an earlier commitment.

As it is stated in the *Sutra Requested by Subahu*, the buddhas, and their children such as Maitreya, investigated with great wisdom the mind, praised its qualities and taught it to be indispensable in the *Array of Stalks Sutra* and others. Oneself also has to investigate with various reasons why one should take this mind, by thinking about its benefits and so on.

Having taken it in such a fashion, how can one discard it? One protects it from degenerating until the attainment of enlightenment.

The Fault of Giving it Up

(The fault of going to the lower realms, one will degenerate from the welfare of others, one has become far from attaining a ground)

The Fault of Going to the Lower Realms

(The reason for going to the lower realms, stating supporting evidence, refuting objections)

The Reason for Going to the Lower Realms

After having made this promise [4]
If one does not engage into the actions,
Then one deceives all sentient beings.
How could one become a migrator?

Having made the promise to place all sentient beings in the state of enlightenment, if one then does not practice the path to achieve this aim, then one will have deceived all sentient beings. How will one then become a migrator, as one will never go beyond the lower realms?

Stating Supporting Evidence

If one will become a hungry ghost [5]
When one does not give to the person
Even the common objects
That one already offered in one's mind,

Then how could one go to a happy migration [6]
If one deceives all sentient beings
Concerning the highest happiness
To which one invited them from the depth of one's mind?

Regarding not giving the object of offering that one has already given in one's mind, even if it is just one morsel of food, it states in the *Sutra of Close Placement by Mindfulness*:

If they do not give even the little they intended, they will take rebirth as a migrator in the hungry ghost realm. If they do not give what they promised, then the sentient being will go to the hell realm.

From the *Sutra Dividing Migrators*:

Whichever person, by not giving the rice and vegetables, the roots and fruits they intended to, they will experience the hungry ghost world and terrifying suffering.

If this is regarded as a cause to be reborn in the hungry ghost realm, then if one deceives all sentient beings with regards to the highest happiness and the temporary happiness of gods and humans, to which one invited all sentient beings, not just in mere words, but respectfully from the depth of one heart with a loud and clear voice, by discarding them, then how can one migrate to the happy realms? One will not.

Refuting Objections

Whichever person who gave up bodhicitta, [7]
Their striving for liberation
Is karmic beyond thought,
And only know to the omniscient.

Question: The superior Shariputra, after having previously generated bodhicitta, was engaged in the practice of the perfections when he was asked by a demon for his right hand. Shariputra cut off his right hand and gave it to the demon with his left hand. Because of this he was severely abused by the demon and so Shariputra became sad and gave up bodhicitta. Yet he later attained the state of an Arhat. Does this not contradict what is taught in the quotes?

Answer: When Shariputra, or anybody else for that matter, attains Arhatship despite having abandoned bodhicitta, then that is a karma that is beyond the knowledge of ordinary beings and can only be understood by an all knowing Buddha. It cannot be understood by anybody else.

One Will Degenerate From the Welfare of Others

(If one's bodhicitta degenerates then it is a heavy downfall and will degenerate one's work for the welfare of others; it is the same if one obstructs the virtue of another bodhisattva, the reason for that)

If One's Bodhicitta Degenerates, Then It is a Heavy Downfall and Will Degenerate One's Work for the Welfare of Others

This is for bodhisattvas [8]
The heavier of the downfalls.
Therefore, if one receives it
One harms the purpose of all sentient beings.

To degenerate from bodhicitta is for bodhisattvas, out of the root downfalls, the heaviest one. Since the wish to benefit degenerates, if one receives this downfall, then it harms the welfare of all sentient beings, because the basis for practice degenerates.

From the *Superior Compendium*:

Although one has practiced the path and ten grounds
For 10 million eons, if one generates the wish to be a self-liberator
arhat,
At that moment morality has received a fault and degenerated.
This mind generation is much heavier than a root down fall.

As it is stated, if a bodhisattva with vows gives up bodhicitta, he receives a root downfall. If he has no vows, then his negativity is still heavier than the root downfall of the vows of individual liberation.

It Is the Same If One Obstructs the Virtue of Another Bodhisattva

When another, even only for one instant, [9]
Obstruct their merits,
They harm the purpose of sentient beings,
There is no other possibility than to go to the lower realms.

Whoever obstructs the merits, i.e., the virtue, of a bodhisattva for even just one moment, harms the ability of that bodhisattva to accomplish the welfare of sentient beings. Where else could he go but to the lower realms?

From the *Sutra of Magical Emanations Definitely Pacifying*:

It is heavier to obstruct the virtue of a bodhisattva of offering one instance of food or drink to an animal, then to rob all sentient beings of Jambudvīpa of their food and kill them.

Because there are quotes like that, one should be careful regarding this point. One does not know who is a bodhisattva and so it is very easy to make this mistake. If one is able to protect oneself from this, then one is able to abandon the door of creating faults with regard to people.

The Reason for That

If one degenerates just by harming the happiness [10]
Of even one sentient being,
What need is there to mention
Harming the happiness of beings infinite like space?

Why the above mentioned actions are of infinite negativity is:

If one destroys the happiness of abiding with life of just one sentient being, one degenerates from one's high status.

What need is there to mention that one will be reborn in the lower realms if one destroys the cause for the highest happiness of all sentient beings equalling space?

One Has Become Far From Attaining a Ground

Thus, those with the heavy downfall [11]
And with strong bodhicitta,
Should they further circle in cyclic existence
Shall be far from attaining a ground.

Should they who, after having received the heavy downfall of abandoning bodhicitta, generate bodhicitta again, yet further circle in cyclic existence, will take rebirth in the lower realms and in the higher realms due to afflictions and karma, and will be very far from attaining the different Grounds of Very Joyous and so forth.

Therefore one should strive to avoid the degeneration of one's bodhicitta, even if it is at the cost of one's life.

Asanga explained five types of conscientiousness:

1. Relating to the past - correcting one's past actions according to the Dharma;
2. Relating to the future - determining to also act in accordance with the Dharma in the future;
3. Relating to the present - determining to also act in accordance with the Dharma without forgetfulness in the present;
4. Preparatory conscientiousness - adjusting one's mind thinking, 'If I continue to act in this way then it is unsuitable, but if I engage in these actions then it is appropriate.';
5. Immediately following conscientiousness - in dependence on the above abiding in virtuous actions.

Being Conscientious in the Trainings⁶

(Conscientiously abandoning faults, conscientiously meditating on virtue, conscientiously abandoning the afflictions)

Conscientiously Abandoning Faults

(If one does not abandon negativity and downfalls one will stay in the lower realms, the buddhas and bodhisattvas practice equanimity, the freedoms and endowments are rare, if reborn in the lower realms one has no opportunity to generate virtue; why it is difficult to find freedoms and endowments)

If One Does Not Abandon Negativity and Downfalls One Will Stay in the Lower Realms

Therefore I should practice respectfully [12]
According to my promise.
If I do not strive starting from today
Then I will go from low to low.

Therefore I should practice respectfully the trainings to attain enlightenment for the welfare of sentient beings according to my promise.

If, after having generated bodhicitta and taken the vows, I do not make an effort, I will continuously go from lower realm to lower realm due to heavy downfalls.

The Buddhas and Bodhisattvas Practice Equanimity

Although innumerable buddhas benefiting [13]
All sentient beings have passed,
Due to my faults
I was not the object of their help.

One may think: I shall be all right because the buddhas and bodhisattvas will rescue me.

Innumerable buddhas and bodhisattvas who have worked for the benefit of all sentient beings have passed already, but due to one's own fault of degenerating bodhicitta and the trainings, one did not become the object of their cure.

From the Ornament of Clear Realisation:

Although the king of gods shower rain, etc.

If I continue to act like this
It will be the same again and again.
I will experience sickness, bondage,
Being cut and mutilated in the lower realms.

[14]

One may then think: I will still be all right because they will rescue me later.

If I continue to act recklessly, I shall not become the object of their cure and will have to experience suffering continuously. I will have to take rebirth in the lower realms and even if I take rebirth in the happy realms I will have sickness and lack of freedom.

Either that or I will have sickness in the lower realms, and experience innumerable sufferings there such as my arms and legs being cut off and my body being lacerated.

⁶ Training in bodhicitta and the six perfections

The Freedoms and Endowments Are Rare

(If bodhicitta degenerates, the freedoms and endowments with the condition of four wheels are difficult to find; although attaining one, as it disintegrates quickly, make an effort)

If Bodhicitta Degenerates, the Freedoms and Endowments With the Condition of Four Wheels are Difficult to Find

The coming of a tatagata [15]
Faith and the attainment of a human body -
These, making it possible to meditate on virtue,
Since they are rare, when will they be attained?

One may think: I will make an effort when I attain the freedoms and endowments later on.

To have attained the five personal endowments and the five circumstantial endowments that make it possible to meditate on virtue, is as rare as the Udumbara flower.

These are, among others:

- A tatagata has descended.
- One has faith in the three baskets of the Buddha's teachings.
- One has also attained a human body.
- One has been reborn in a central country.
- One has complete faculties.
- One has not transgressed the border of karma.

If this is so rare, then to have attained a precious human rebirth where one trains in the two minds is even rarer.

Although Attaining One, as it Disintegrates Quickly, Make an Effort

A day like this without sickness, [16]
Although there is food and no harm,
Life is deceptive on a momentary basis,
The body is a one time loan.

One may think: This body I have currently attained has no obstructing conditions against it and is endowed with conducive conditions. Hence I shall practice later.

One should not act as if one has leisure. A human body without the obstructing condition of sickness is like a day in the context of saying: 'A day like this'.

But a day like this, without sickness, without the obstructing conditions of harm, and with the conducive conditions of food and so forth, is deceptive. Life does not abide even for one moment and disintegrates quickly. This body is only a one-time loan and one has no power over it.

Therefore, do not act as if there is time, and make an effort.

If Reborn in the Lower Realms One has no Opportunity to Generate Virtue

(There is no opportunity for virtue if one is reborn in the lower realms, if one does not strive while in the happy realms then one will be confused in the lower realms concerning what has to be practiced and abandoned; it is extremely difficult to be liberated from the lower realms)

There Is no Opportunity For Virtue in the Lower Realms

With behaviour like this [17]
I will not even attain a human body.
If I do not attain a human body
There will be only negativity and no virtue.

It is unsuitable to relax, thinking: I will attain a succession of precious human rebirths, so I will practice later on.

Someone like myself, through actions that create negativity and no virtue, will not even attain a human body in the next life.

If I take rebirth in the lower realms, I will only generate non-virtue and not the slightest amount of virtue, and it will be difficult to be reborn again in the happy realms.

If One Does Not Strive While in the Happy Realms One Will be Confused in the Lower Realms concerning What is to be Practiced and Abandoned

If, although having the fortune to practice virtue, [18]
I do not create virtue,
Then what am I going to do
When completely confused by the lower realm's sufferings.

If, although having the fortune to practice virtue, I do not make an effort now to practice virtue, then how am I going to practice when I am in the lower realms?

At that time I am miserable because of continuously experiencing the feeling of suffering of the lower realms, and I am confused concerning what has to be practiced and what has to be abandoned. As a result, I cannot practice anything.

Hence I need to make an effort now to achieve again a precious human rebirth.

It is Extremely Difficult to be Liberated from the Lower Realms

One did not generate virtue [19]
And one accumulated negativity easily.
Even for ten million eons
One will not hear even the words 'happy realm.'

It is extremely difficult to later attain a precious human rebirth because in this life one has not generated any virtue, and accumulated negativity easily, and so one will not even hear the words 'happy realm' for ten million eons.

Why it is Difficult to find Freedoms and Endowments

For that very reason the Bagawan taught [20]
That merely becoming human is extremely difficult,
As it is for a turtle
To put its neck through the yoke floating on the great ocean.

Because it is very difficult to find a happy rebirth from the lower realms, the Bagawan taught in his perfect scriptures:

Bikkhus, let all this ground become a great ocean on which a yoke with one hole is moved by the wind. In that ocean is a blind turtle that only sticks its neck out of the water once a hundred years. Bikkhus, what do you think? Is it easy for the turtle to catch the yoke with its neck? 'Tatagata, it is not so.' The tatagata replied: Bikkhus, similarly is it difficult merely to attain a human rebirth.

If one does not create virtue and accumulates non-virtue, then one does not even hear the word 'happy migration.' For that reason, the Bagawan taught

that merely to attain a human rebirth is much more difficult than for the blind turtle that comes up only every hundred years, to catch the yoke floating on the surface of the ocean, being moved here and there by the wind.

Therefore one needs to make an effort to practice virtue when one is in the happy migration.

Conscientiously Meditating on Virtue

(It is appropriate to strive in abandoning the infinite non virtue accumulated previously; one moment of suffering exhausts that result, but does not exhaust the lower realm; why it is suitable to strive in the antidote to negativity)

It is Appropriate to Strive in Abandoning the Infinite Non-virtue Accumulated Previously

If one remains in the naraks for eons [21]
Due to one moment of negativity,
Then why even mention that one won't go to the happy realms
Due to the negativity accumulated in beginningless samsara?

If one has to remain in the hells without respite due to only one moment of anger at a bodhisattva, then what need is there to mention that one will not go to the happy migrations due to the negativity in one's continuum that has been accumulated since beginning less time and has not been destroyed by an antidote?

One should train in purifying negativity by way of the four powers⁷.

Why a Single Suffering in the Lower Realm Exhausts that Karma, but Does not Exhaust the Karma of the Lower Realm

Only through the mere experience [22]
One will not be liberated, because
During the experience
One generates other negativities.

One may think: It is not difficult to become liberated from the lower realms because after the result is exhausted I will take rebirth in the happy migration.

A person will not be liberated from the lower realms merely through experiencing the result of only one negative actions. While one is experiencing the suffering result of previous karma one adventitiously creates other negativity that brings forth powerful suffering.

On the basis of the lower realms, virtue is weak and negativity is continuously accumulated. Therefore one should strive to stop the cause of the lower realms.

Why it is Appropriate to Strive in the Antidote to Negativity

(If one does not strive in virtue upon having attained a happy migration then one deceives oneself; one will experience suffering in this life; later one will be beaten down by the sufferings of the lower realms; why it is appropriate to abandon negativity and practice virtue)

If One does not Strive in Virtue upon Having Attained a Happy Migration, Then One Deceives Oneself

If, upon having found this freedom, [23]
I do not meditate on virtue,
Then there is no greater deception,
There is no greater ignorance.

Having found it difficult to find freedom with great meaning, if I do not strive in and meditate on the cause for higher status and liberation, then there is no better method of self deception.

There is also no greater ignorance than the ignorance concerning what has to be practiced and what has to be abandoned.

One Will Experience Suffering in This Life

Should I, after having understood this, [24]
Still be indolent due to ignorance,
When the time to die comes
Great misery will arise.

Should I, after having realised that I have to strive in achieving virtue and abandoning negativity, still be indolent with regard to the mind of enlightenment, the practice of the perfections and so on, then at the time of death, when I know I am going to the lower realms, great misery will arise. Therefore I should strive with great effort.

Later One Will Be Beaten Down by the Sufferings of the Lower Realms

When my body is burned by [25]
The difficult to bear fires of hell for a long time,
The fire of terrible regret will light up,
And the mind will be despondent, this is certain.

Through the faults of degenerating the mind of enlightenment and so forth one will take rebirth in the lower realms. When then the difficult to bear fires

of hell burn my body for a long time, the fire of terrible regret will light up and my mind will become despondent. Since this is certain, make an effort to not incur any faults and downfalls.

Why It Is Appropriate to Abandon Negativity and Practice Virtue

(If one goes to the lower realms after the power of the precious human rebirth is exhausted, then one equals something mindless; it is appropriate to contemplate the cause of ignorance)

If One Goes To The Lower Realms After The Power of The Precious Human Rebirth Is Exhausted, Then Equals Something Mindless

Having found somehow [26]
This extremely difficult to find basis of benefit
If I return to the lower realms later again
Despite having knowledge,

Then, similarly to one confused by mantra, [27ab]
This makes me someone without mind.

This basis of benefit, the precious human rebirth with freedoms and endowments, is extremely difficult to find and, if found, is of great purpose.

Having found it somehow, should I again go to the lower realms despite having knowledge of what is useful and what is harmful, then that makes me someone without a mind achieving just the purpose of the moment for self, similarly to a person confused by mantra.

It Is Appropriate to Contemplate the Cause of Ignorance

I do not know how I got so confused, [27cd]
What is lurking inside of me?

Query: How did one become confused?

Answer: I also do not know due to which cause I got confused and thus deceived. What cause for confusion is lurking inside me? I think there definitely is something.

If one falls into laziness, then one should think in this way.

⁷ Powers of reliance, repudiation, thorough application of the antidote and power of determination

Conscientiously Abandoning the Afflictions

(Contemplating the faults of the afflictions, how it is unsuitable to tire of the difficulty of abandoning the afflictions; meditating on enthusiasm because if one makes an effort, then one can abandon the afflictions)

Contemplating the Faults of the Afflictions

(Contemplating how the afflictions harm one; how it is unsuitable to meditate on patience for the afflictions; generating courage to destroy them)

Contemplating How the Afflictions Harm Oneself

(They take away our freedom; they generate boundless suffering; they harm over an infinite amount of time; why it is unsuitable to befriend the afflictions)

They Take Away Our Freedom

The enemies of anger, craving and so forth [28]
Do not have legs, arms and so forth,
They are neither brave nor wise,
How did they make me like their slave?

My enemies of anger, craving and so forth, which are contained in the root and associated afflictions, do not have legs, arms or weapons in their hands and they are not very brave with great effort, nor are they wise with skilful means.

How did they take away my freedom and make me their slave?

They Generate Boundless Suffering

While they remain in my mind [29]
They harm me joyfully.
Bearing this patiently without anger,
Is unsuitable and this patience is an object of criticism

To practice patience with regard to those that joyfully create the sufferings of the lower realms whilst they abide in my mind is unsuitable. This patience is an object of criticism and one should regard the afflictions as enemies and strive to abandon them.

One should work at understanding the definitions, divisions, causes and functions of the afflictions as they are explained in the *Knowledge Treatises* and mainly meditate on their disadvantages.

Even if all the gods and demi gods [30]
Arise against me as enemy,

They are not able to guide me into
The fire without respite.

This enemy of the powerful afflictions [31]
Throws me in an instant into
Where even the ashes of Mount Meru
Do not remain upon contact.

Even if all the gods and demi gods arise as my enemies, if I do not fall under the control of the mental afflictions, then they are not able to guide and place me into the fire without respite.

But this powerful enemy of the afflictions in my continuum throws me in an instant into the fire without respite, where even the ashes of Mount Meru do not remain upon contact.

Therefore one should strive to destroy the enemy of the afflictions.

They Harm Over an Infinite Amount of Time

No other enemy has [32]
Such long term ability
Like the enemy of my afflictions,
With extensive time, without beginning or end.

Another drawback of the afflictions to contemplate:

No other worldly enemy has such an ability to live for a long time like the enemy of my afflictions, who abide for extensive time, without beginning or end.

Since meditating on the antidote to the afflictions only for one session does not do anything, one should strive to have an uninterrupted stream of effort in destroying the afflictions.

Why It is Unsuitable to Befriend the Afflictions

When agreeably and respectfully relied upon [33]
Then everybody acts beneficial and causes happiness,
But if one relies on the afflictions
They will retaliate and cause harm.

When one relies on the outer enemy after having honoured them agreeably by serving them food, drink and so forth, then they will benefit us and help us to have happiness.

But if we rely on the enemy of the afflictions and act agreeably to them, then they will increase in strength, retaliate and cause us harm. To destroy them is the only method to attain happiness.

How It is Unsuitable to Meditate on Patience For the Afflictions

(Contemplating how they harm the mind; contemplating how they harm the body)

Contemplating How They Harm the Mind

Therefore, if this continual long time enemy, [34]
The singular cause for the increase of the accumulation of harm,
Takes up permanent residence in my heart,
Then how can cyclic existence be joyful and free of danger?

Therefore, if this continual long time enemy, who is the singular unrivalled cause for the strong increase of the accumulation of all harm, takes up permanent residence in my heart, then how can cyclic existence be free and joyful?

Since there is no chance for happiness, strive in destroying the afflictions.

Contemplating How They Harm the Body

If this guardian of the prison of cyclic existence, [35]
Who becomes the executioner and torturer in hell,
Abides within the net of attachment in my mind,
Then how can I have happiness?

These afflictions do not grant freedom from cyclic existence. Rather they become the guardians of the prison of cyclic existence. They also become the executioners killing in the upper and lower realms.

If these afflictions abide within the net of the mistaken conception, within the net of attachment in my mind, then how can one have a chance for happiness?

There is no chance for mental or physical happiness.

Generating Courage to Destroy Them

Thus, as long as I do not destroy this enemy directly [36]
For that long I shall not give up striving here.
The very proud ones that become angry even due to small harm,
Sleep will elude them until they have destroyed it.

Since everything unwished for is generated by the afflictions, until I have not definitely destroyed this terrifying enemy directly, it is appropriate that I shall not give up even for one moment striving in the antidote to the afflictions while I am here in this migration.

If the very proud worldly people get angry at even small harms such as harsh words, they will be very vengeful, sleep will elude them and they will not rest until they have destroyed their enemy.

Therefore it is appropriate to strive in destroying the enemy of the afflictions.

How It is Unsuitable to Tire of the Difficulty of Abandoning the Afflictions

(Making the determination that one is able to destroy the afflictions and it is unsuitable to tire of the difficulties; the benefits of striving in destroying the afflictions; it is appropriate to strive in the trainings that destroy the afflictions)

Making the Determination that One is Able to Destroy the Afflictions and It is Unsuitable to Tire of the Difficulties

The afflicted ones, who suffer anyway due to dying naturally, [37]
At the height of battle, deeply wishing to destroy,
They disregard sufferings inflicted by weaponry, arrows and spears,
And will not retreat until their purpose is achieved.

What need is there to mention that they who strive [38]
In destroying the natural enemy, which is the continual
Cause for all suffering, strive without despondence or laziness,
Despite hundredfold sufferings.

The afflicted ones, whose nature it is anyway to transform into the suffering of death, even without being killed, are the object of compassion.

When they are doing battle with the strong will to fight and to overcome the enemy, they will disregard the suffering inflicted by weapons such as arrows, spears and forth, and will not retreat until their aim is achieved.

What need is there to mention that it is appropriate for the yogi wishing to destroy the enemy of the afflictions, who has treated us as an enemy from the day of our birth, to not give up striving to destroy this enemy, and to not give in to despondency and laziness despite hundredfold sufferings such as cold, hunger and thirst.

The Benefits of Striving to Destroy the Afflictions

(Being the Cause for One's Welfare Austerities are Suitable to Bear; Being the Cause for Other's Welfare, Austerities are Suitable to Bear; why one needs to complete the earlier given promise)

Being the Cause for One's Welfare Austerities are Suitable to Bear

They sustain scars from the enemy for no purpose [39]
And wear them on their body like ornaments.
If I strives stridently to achieve the great purpose
Why should sufferings be something that harms me?

Worldly beings sustain scars for no purpose at all and wear them like ornaments, saying: 'This scar I got at such and such a time.'

Why would one then be harmed by the sufferings endured while striving stridently in the austerities? They are to achieve the great purpose of complete enlightenment!

Since they are only of benefit one should rely on them.

Being the Cause for Other's Welfare, Austerities are Suitable to Bear

Fishers, outcasts, farmers and the like [40]
Are bearing cold, heat and such
Solely with thoughts for their livelihood.
Why can one not bear this for the happiness of migrators?

Fishers, outcasts, farmers and the like kill fish, do lowly work, work on the fields and so forth, and are bearing difficulties like cold or heat and such, all this solely with the thought of their livelihood.

If that is so, then why can one not bear similar sufferings to accomplish the happiness of all migrators? It would be appropriate to bear them.

Why One Needs to Complete the Earlier Given Promise

When one made the promise to liberate
Migrators equaling the expanse of space
From the afflictions,
Oneself was not free from afflictions. [41]

As one did not know one's abilities
How was it not crazy talk? [42ab]

Argument: One has made the promise to destroy the afflictions in the continuum of others and it is unsuitable to strive in destroying the afflictions in one's own continuum because one would fall into the extreme of peace.

Answer: If at the time when one generated the mind and made the promise to liberate all migrators equaling the expanse of space from their afflictions, oneself is not free from afflictions, then not to mention the welfare of others, one cannot achieve even one's own welfare. Being under the control of the afflictions one does not know one's own measure. How can one say that one will liberate others from their afflictions?

If one is bound by cyclic existence, one cannot complete the welfare of others and therefore one should strive to abandon the afflictions in one's continuum.

It is Appropriate to Strive in the Trainings That Destroy the Afflictions

(Strive in the antidote to the afflictions; strive to never fall under the control of the mental afflictions)

Strive in the Antidote to the Afflictions

Therefore I shall never reverse
From destroying the afflictions. [42cd]

One should hold onto it
And with meet them in war with a vengeance. [43]
Afflictions with such an appearance
Are the destroyer of afflictions, nothing else.

Since they are suitable to be abandoned one should never reverse from the thought and action of abandoning them. One should hold onto the antidote and destroy the afflictions by meeting them in battle with a vengeance.

Argument: That which is to be abandoned and the antidote are attachment and anger, and revenge for that to be abandoned is an affliction and therefore to be abandoned too.

Holding onto the antidote and the anger at that which is to be abandoned appear like afflictions but actually belong to the side of the antidote that destroys the afflictions. They are not contained in that to be abandoned.

In later commentaries they are referred to as something to be abandoned, but then the talk about the meeting in battle of that to be abandoned and the antidote becomes redundant.

Strive to Never Let the Mind Fall Under the Control of the Afflictions

Dying due to being burned, [44]
Or even being decapitated is easy.
But one should never submit
To the enemy of the afflictions.

Query: Is it not better to follow the afflictions since to abandon the afflictions brings hundreds of sufferings with it?

Regardless of whether one dies by being burnt or whether one is decapitated, it is still easy, because at that time one is only separated from life.

But one should never submit to the enemy of the afflictions that causes us the take birth in the lower realms and is an obstacle to attaining our wishes. We should never fall under their control.

Meditating on Enthusiasm Because if One Makes an Effort One can Abandon the Afflictions

(Once the afflictions are expelled from one's continuum, they have no other place to go; if one makes an effort they can be abandoned because they arise from a mistake cause; if they are abandoned from the root they cannot remain anywhere else and they are suitable to abandon)

Once the Afflictions are Expelled From One's Continuum They Have no Other Place To Go To

When the ordinary enemy gets expelled from one place [45]
They conquer another place and remain there.

Having regained strength they return.

The way of the enemy of the afflictions is not like that.

Someone says: Afflictions are like worldly enemies in that, after having been expelled from one place, they find again strength and harm again. So it is appropriate to treat them likewise.

Answer: It is not the same. When the ordinary enemy gets expelled from one place they conquer another place, regain their strength there and then return to take their revenge. The way of the enemy of the afflictions is not like that. Once they have been expelled from the root they cannot remain in another place and they cannot return.

If One Makes an Effort, They Can be Abandoned Because they Arise From a Mistaken Cause

The deluded afflictions are abandoned by the eye of wisdom, [46]
When cleared from the mind where will they go?
Where will they abide to gain strength and return?
The weak mind does not let me strive.

Once the afflictions have been abandoned from the root they have no other base. Since the afflictions arise from a faulty root, one should strive to abandon them with the eye of wisdom that realises emptiness.

Once they are cleared, or what is called *abandoned*, from the mind, where will they go and find new strength to return and retaliate? It is impossible. Although it is like this, the weak mind does not let me strive to uproot them once and for all.

If They are Abandoned from the Root, They Cannot Remain Anywhere Else. They Are Suitable to Abandon

Afflictions do not abide in the object, not in the faculties nor in-between. [47]
Since they are also nowhere else, where do they go to harm all sentient beings?
Since they are like illusions, abandon fear in the heart and rely on striving for wisdom.
Why harm myself meaninglessly with the hells and so forth?

Argument: Since the afflictions are generated from one's own continuum and exist inherently they cannot be abandoned.

Answer: The afflictions do not remain in the objects of form because in this case Arhats would generate afflictions when they see forms. They also do not remain in the collections of the sense powers of the eyes and so forth, because when one contemplates the meaning of the mode of abiding, the eyes exist, but the affliction do not. They also do not exist in-between or somewhere else.

Since it is like this, where can the afflictions that were uprooted in this way, and which exist from their own side, go to inflict harm? They do not abide anywhere.

These afflictions are like illusions. They are empty of inherent existence and yet appear as if they exist from their own side. Therefore, abandon the fear in your heart that they cannot be abandoned because of existing inherently.

Having generated the wisdom that realised emptiness it is suitable to strive in abandoning the mental afflictions. Since one has this ability, why would one create meaninglessly the harm of the lower realms of the hells and so forth? This is unsuitable.

Previously the meaning of *not abiding* was also explained as having abandoned the seed.

Summary

Strive to achieve the trainings,
That were thus explained and contemplated.
There is no medicine that can cure
If one does not listen to the advice of the physician.

Contemplate in the above way repeatedly. Make an effort to strive with conscientiousness in how the Buddha earlier explained bodhicitta and to protect the trainings. There are no sicknesses that can be cured only by medicine without listening to the instructions of the physician that contain many truths. Strive in abandoning the afflictions according to the instructions of the great physician.

Freedom from the memory of faults,
Increasing virtue without degeneration,
These depended with certainty on meditation on conscientiousness.
Therefore those proficient should always depend on conscientiousness.

The Name of the Chapter

This is the commentary on the fourth chapter called *Showing Conscientiousness* from *the Commentary on the Introduction to the Actions of Bodhisattvas*, called *The Entrance for the Children of the Conquerors*.

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