

# THE WAY OF THE BODHISATTVA

*Bodhicaryāvatāra Chapters 1-8*

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Śāntideva

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## 1. Benefits of the Spirit of Awakening

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Homage to all the buddhas and bodhisattvas!

I respectfully pay homage to all the sugatas, endowed with the  
embodiment of truth,  
their children, and all who are worthy of veneration . . .  
I will describe in a concise summary according to scriptures  
the engagement in the Sugata's children's discipline. 1.1

I have nothing new to say here that was not said before and  
I am not skilled in the art of composition.  
Therefore I do not have an intention to benefit others;  
I have composed this to familiarize my mind. 1.2

Habituating to virtue may develop  
the power of my faith for the time being.  
Also, it may be meaningful to be seen by others  
with fortunes equal to mine. 1.3

The freedoms and endowments are extremely difficult to find;  
this can accomplish the welfare of beings when found.  
If not used to bring forth benefit,  
how will this opportunity come again in the future? 1.4

In the way that a flash of lightning illuminates  
the dense darkness of night for an instant,  
similarly meritorious intelligence appears in this world  
once in a while through the power of the buddhas. 1.5

Therefore virtue is always feeble,  
while the force of evil is great and terrible.  
Other than the spirit of perfect awakening,  
what other virtue could overcome it? 1.6

The lords of sages, who reflected for many eons,  
saw that this is beneficial;  
this is what brings supreme happiness easily  
to limitless multitudes of beings. 1.7

Those who wish to destroy the hundredfold sufferings in  
existence,  
who wish to dispel all the unhappiness of sentient beings, and  
who wish to enjoy a hundredfold happiness as well,  
should never give up this spirit of awakening. 1.8

From the moment the spirit of awakening arises,  
the destitute bound in the prison of cyclic existence  
come to be called “children of the sugatas”  
and are venerated in the worlds of gods and humans. 1.9

Through a supreme alchemical elixir,  
an unclean body can be turned into a priceless,  
precious body of a victor;  
so take hold of the spirit of awakening firmly. 1.10

Upon thorough examination with infinite intelligence,  
the sole captain of beings saw it to be valuable;  
so those who wish to be free from this realm of being  
should firmly uphold the precious spirit of awakening. 1.11

All other virtues are like plantains  
that produce fruit once and then wither away;  
the perennial tree of the spirit of awakening  
continually produces fruit, developing without ceasing. 1.12

As a hero is relied upon out of fear  
when having done what is horrendously evil,  
what prudent person would not rely upon  
this which brings immediate relief? 1.13

Great evils are definitely burnt by this,  
as if by the fire at the end of time.  
Its benefits are limitless,  
as the wise Maitreyañātha explained to Sudhana. 1.14

The spirit of awakening, in short,  
is to be known as twofold:  
the aspirational spirit of awakening and  
the engaged spirit of awakening. 1.15

In the way that the difference is known  
between wanting to go and going,  
likewise the wise should know  
the difference between these two. 1.16

The aspirational spirit brings  
great results while in cyclic existence,  
but not like the continuous stream of merit  
of the engaged spirit. 1.17

From when this spirit  
is taken up,  
with an irreversible intent  
to free infinite realms of sentient beings, 1.18

from that time there will be manifold,  
uninterrupted streams of merit  
equal to space,  
even when asleep or being careless. 1.19

The Tathāgata stated this with reason  
in the *Inquiry of Subāhu*  
for the welfare of sentient beings  
with interest in what is inferior. 1.20

If even a wish  
to relieve a sentient being's headache  
is a beneficial intention  
with limitless merit, 1.21

Then it is needless to mention about a wish  
to dispel limitless sufferings  
from each and every sentient being, and  
to accomplish limitless good qualities for each of them. 1.22

Who has this kind of altruistic intention,  
a father or mother?  
Do the gods, sages,  
or even Brahmā have it? 1.23

If sentient beings have not had  
this kind of wish for themselves even in their dreams,  
then how could they think it  
for the sake of others? 1.24

This intention for the welfare of sentient beings has arisen,  
which does not occur in others even for their own benefit;  
how amazing it is that  
this unprecedented jewel-spirit has arisen! 1.25

It is the cause of all beings' joy and  
the elixir for the suffering of sentient beings.  
How could the merit of this precious spirit  
be measured? 1.26



If just having an altruistic intention  
is better than offering to the buddhas,  
then it is needless to mention about striving for the happiness  
of all sentient beings without exception. 1.27

While they wish to get rid of suffering,  
they run right toward it;  
while they wish for happiness, out of confusion  
they destroy their own happiness like an enemy. 1.28

One who satisfies with every happiness  
those who are deprived of happiness  
and eliminates every suffering  
of those who suffer a lot— 1.29

And dispels their ignorance as well—  
whose virtue could match theirs?  
Where is there this kind of friend?  
How could there be merit like this? 1.30

Given that someone who returns a favor  
is then praiseworthy,  
it is needless to mention about bodhisattvas  
who do good without being prompted. 1.31

When someone gives some regular food to a few people  
while disparaging them, giving for a moment  
something to be eaten for half of a day,  
people will revere them as having done what is virtuous. 1.32

So it is needless to mention those who  
constantly give to infinite beings  
for a long time what fulfills all wishes—  
the unexcelled happiness of the sugatas. 1.33

If anyone harbors a negative thought  
toward this kind of bodhisattva benefactor,  
the Sage said that they will remain in hell for as many eons  
as the moments of their negative thoughts. 1.34

Yet if someone is inspired by them,  
there is even more of an effect that ensues.  
Even with something dire, the Victor's children do not come to  
evil;  
their virtue naturally swells. 1.35

I bow down to the bodies of those beings  
with this precious jewel-spirit;  
I take refuge in these sources of happiness,  
who even when harmed bring to happiness. 1.36

## 2. Confession of Evil

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In order to uphold this jewel-spirit,  
I make grand offerings to the tathāgatas and  
the sacred Dharma—the stainless jewel—  
and as well to the Buddha’s children, the oceans of good  
qualities. 2.1

All flowers and fruits,  
whatever medicines there are,  
all the gems in the world, and  
all the beautiful and clean water; 2.2

Mountains made of jewels,  
forests, serene places of solitude,  
trees ornamented with flowers and decorations, and  
trees with branches bending down with excellent fruit; 2.3

Scents from heavenly worlds,  
incense, wish-fulfilling trees, and trees of jewels;  
crops that grow without cultivation and  
ornaments that are worthy offerings; 2.4

Lakes and ponds adorned with lotuses  
and full of the sweet calls of swans—  
filling the infinite expanse of space—  
all these things unowned, 2.5

I take them mentally  
and offer them beautifully to the supreme Sage and his children.  
Sacred recipients, compassionate ones,  
accept them and consider me with love! 2.6

I lack merit and so am destitute,  
without any other wealth to offer.  
So, protectors who think of the welfare of others,  
take this through your power for my benefit. 2.7

To the victors and their heirs,  
I offer my body completely.  
Please take me, supreme and courageous beings,  
I will be your respectful servant. 2.8

With your acceptance,  
I will have no fear in existence and will benefit sentient beings.  
I leave behind my past evil and  
will not commit other evil deeds again. 2.9

In a fragrant bath house  
with clear and brightly polished crystal floors,  
shining pillars shimmering with gems, and  
canopies of light strung with pearls, 2.10

I invite the tathāgatas and their heirs  
to bathe with many jeweled vases  
filled with scented water, and  
with song and music. 2.11

With pure, scented cloths that are unequalled,  
I dry their bodies,  
then offer them fine, fragrant clothes  
dyed in wonderful colors. 2.12

With a variety of excellent clothes that are thin and light, and  
with hundreds of supreme ornaments,  
I adorn the noble Samantabhadra, Mañjuḥṣa, and  
others like Avalokiteśvara. 2.13

With supreme fragrances that pervade  
the entire billionfold universe,  
I anoint the glistening bodies of all the lords of sages,  
purified, refined, and polished like fine gold. 2.14

I offer to the lords of sages, the supreme site of offering,  
celestial flowers, lotuses, and waterlilies,  
all with sweet fragrances and  
beautifully strung in garlands. 2.15

I offer great clouds of smoke,  
wafting scents of enticing incense.  
I offer to them various foods and drinks  
and divine foods as well. 2.16

I also offer jeweled lamps  
arranged on golden lotuses.  
I anoint the ground with perfumes and  
scatter beautiful flower petals. 2.17

To those with the nature of compassion  
I offer ornate palaces  
filled with beautiful songs of praise and  
glowing banners with jewels and pearls adorning infinite space.  
2.18

I constantly offer to the lords of sages  
beautiful, jeweled parasols with golden handles  
and perimeters adorned with ornaments,  
standing upright with lovely shapes. 2.19

May there be further heaps of offerings  
in the presence of each one,  
with clouds of pleasant songs that  
relieve the sufferings of beings. 2.20

May there be a constant rain of  
offerings like gems and flowers  
upon the stūpas, statues, and  
the entirety of jewels of precious Dharma. 2.21

In the way that Mañjughoṣa and others  
make offerings to the victors,  
I make offerings to the tathāgatas,  
the protectors, and their children. 2.22

I express their oceanlike qualities  
with oceanic parts of praiseful song.  
May a cloud of melodious songs of praise  
constantly arise! 2.23

I bow down to all the tathāgatas of the three times,  
to the Dharma, and to the supreme assembly,  
with as many bodies  
as there are particles in the fields. 2.24

I bow down to the foundations of the spirit of awakening  
and to the stūpas.  
Also, I pay homage to the preceptors, masters,  
and supreme practitioners. 2.25

Until reaching the heart of awakening,  
I take refuge in the buddhas.  
I likewise take refuge in the Dharma and  
the assembly of bodhisattvas. 2.26

To the perfect buddhas and  
bodhisattvas in all directions,  
to the ones with great compassion,  
I supplicate with palms folded. 2.27

From beginningless time in cyclic existence,  
in this life and in others,  
I have done evil unknowingly  
and caused others to do evil. 2.28

Crushed by delusion and stupidity,  
I have also rejoiced in these actions.  
I see that this is wrong and  
resolutely confess them to the protectors. 2.29

Any harm I have caused, due to the afflictions,  
with my body, speech, and mind  
to the Three Jewels,  
to my parents, or to other teachers; 2.30

All of the terrible, negative actions that I,  
an evildoer continually engrossed in many faults,  
have done,  
I confess to the Guides. 2.31

If I come to demise in death  
before purifying my evil deeds,  
how can I be completely free of them?  
Quickly grant me refuge! 2.32

The Lord of Death cannot be trusted;  
he does not wait for actions to be done,  
nor whether one is ill or not;  
this life is fleeting and unreliable. 2.33

Not realizing that I have to go  
and leave it all behind,  
I committed many negative deeds  
on account of friends and foes. 2.34

Enemies will become nothing;  
friends will become nothing;  
I too will become nothing.  
Everything will likewise become nothing. 2.35

Like an experience in a dream,  
these things  
become the stuff of memories;  
nothing that has passed will be seen. 2.36

Even while living this life,  
many friends and enemies have passed away,  
yet the horrible evil deeds that were done on their behalf  
lie before me. 2.37

Not knowing that  
I am likewise temporary,  
I did many evil deeds  
out of delusion, attachment, and anger. 2.38

This life is constantly diminishing—  
not waiting, day and night.  
There is no adding to what is lost;  
why wouldn't someone like me die? 2.39

While lying on the bed,  
I may be surrounded by friends and family,  
but the feeling of the life-force being severed  
will be felt by myself alone. 2.40

When seized by the Lord of Death's henchmen,  
what help can friends and family give?  
At that time only merit protects,  
but I did not pursue it. 2.41



O protectors,  
I did not consider this kind of horror  
and heedlessly did many evil deeds  
for the purpose of this fleeting life. 2.42

The day someone is led  
to a place for their dismemberment,  
their mouth is dry and their gaze is blank—  
they look different than before. 2.43

Given this, it is needless to mention about the desperation  
of those  
seized by the gruesome and terrifying  
henchmen of the Lord of Death  
who are stricken by an illness with great fear. 2.44

Who can protect me  
from this horror?  
I will look everywhere for protection  
with terrified eyes; 2.45

Then becoming distraught,  
not seeing any protection anywhere,  
what will I do there  
at that time without refuge? 2.46

Therefore from today forward  
I take refuge in the victors, the guardians of beings,  
who strive to protect beings and  
dispel all fears with their great power; 2.47

I likewise take refuge in the Dharma  
that they have realized  
which dispels the fears of cyclic existence, and  
in the assembly of bodhisattvas as well. 2.48

Out of dread and fear,  
I offer myself  
to Samantabhadra and  
offer my body to Mañjuḥoṣa. 2.49

I cry out in desperation  
to the protector, Avalokiteśvara,  
who is unmistaken in compassionate activity—  
grant refuge to me, an evildoer. 2.50

Seeking refuge, I cry out from the heart  
to the noble Ākāśagarbha,  
Kṣitigarbha, and  
to all the protectors who have great compassion. 2.51

I go for refuge in Vajrapāṇi,  
the one who, upon being seen,  
causes the hostile henchmen of the Lord of Death  
to flee in the four directions. 2.52

Previously, I had gone against your words;  
now I see a great terror before me.  
I go to you for refuge;  
quickly dispel this fear. 2.53

Given that it is necessary to listen to a doctor's words  
when scared of a common illness,  
it is needless to mention when constantly stricken with the  
disease  
of a hundredfold problems like attachment. 2.54

When this one thing  
devastates all the people in the world,  
and no other medicine to cure it  
is found anywhere else, 2.55

Then it is extremely foolish and a disgrace  
not to follow the words  
of the omniscient doctor  
to dispel all of this pain. 2.56

Given that I must be careful  
when beside a small, ordinary chasm,  
it is needless to mention when on an enduring cliff from  
    which I may  
fall one thousand miles. 2.57

It is not reasonable to sit here in comfort,  
thinking “I will not die today.”  
There is no doubt that there will come a time  
when I will be no more. 2.58

Who has given me this fearlessness?  
How can I be free of this?  
How can my mind be at ease  
when I am certain to be no more? 2.59

What do I have left  
from previous experiences that are lost?  
Out of fixation on them,  
I have contradicted the words of my teacher. 2.60

After leaving behind this life,  
along with friends and family,  
what is the point of all these friends and enemies  
when I must go alone to an uncertain place? 2.61

“Suffering comes from what is vicious.  
How can I be free of this?”  
It is reasonable for me to think constantly  
of only this, day and night. 2.62

Out of stupidity and ignorance,  
I have done evil deeds  
that are naturally reprehensible  
and that are reprehensible against vows; 2.63

I confess them all,  
prostrating again and again  
in the presence of the protectors,  
with folded hands and a mind fearful of suffering. 2.64

Please accept my evil deeds—  
these mistakes—O guides!  
I know that these are wrong  
and will not do them again. 2.65

### 3. Completely Upholding the Spirit of Awakening

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With delight I rejoice  
in the virtues of all sentient beings  
that relieve suffering in the lower realms;  
I rejoice in the happiness of those who suffer. 3.1

I rejoice in the virtues accrued  
that bring about awakening;  
I rejoice in embodied beings' liberation  
from suffering in cyclic existence. 3.2

I rejoice in the awakening of the Protectors,  
as well as in the bodhisattva grounds. 3.3

In the ocean of virtue from cultivating the spirit  
that brings happiness to all beings  
and in the actions that benefit beings,  
I rejoice with delight. 3.4

To the buddhas in all directions  
I make this request with hands folded:  
please light the lamp of Dharma  
for sentient beings obscured in darkness! 3.5

To the victors who intend to pass into nirvāṇa,  
I make this request with hands folded:  
Do not leave us blind!  
Remain for countless eons! 3.6

Thus may any virtue  
that I have accrued through all these actions  
dispel every suffering  
of all sentient beings. 3.7

For as long as there are the sick,  
until they are healed  
may I be the medicine,  
the doctor, and nurse. 3.8

May a rain of food and drink descend  
to eliminate the pains of hunger and thirst.  
During the intermediate eon of famine,  
may I become food and drink. 3.9

For impoverished and destitute beings,  
may I become an inexhaustible treasure  
of a variety of provisions  
laid out before them. 3.10

To accomplish the welfare of all sentient beings,  
I give without reservation  
my body, possessions, and all virtues  
from the past, present, and future. 3.11

Nirvāṇa is attained by giving away everything,  
and my mind seeks the attainment of nirvāṇa.  
Everything has to be given away at once,  
so it is better to give it to sentient beings. 3.12

I have given this body to all beings  
to use as they wish;  
let them constantly kill, disparage, or beat it—  
they may do whatever they wish. 3.13

Even if they play with my body,  
ridicule it, or make fun of it,  
I have already given this body of mine,  
so what do I care? 3.14

Let them do whatever they will  
that does not bring them harm.  
May an encounter with me  
never be without purpose. 3.15

Whosoever gets angry or has faith  
based on me,  
may this always be a cause for their success  
in all activities. 3.16

Whoever criticizes me or  
otherwise harms or  
slanders me,  
may they all have the fortune of awakening. 3.17

May I be a protector for those without a protector;  
may I be a guide for those on the road.  
For those who wish to cross over,  
may I be a boat, a ship, and a bridge. 3.18

May I be an island for those seeking an island,  
a lamp for those seeking light,  
and a bed for those seeking rest.  
For beings wanting help,  
may I be a servant to them all. 3.19

May I become a wish-fulfilling gem, an excellent vase,  
a powerful incantation, a great medicine,  
a wish-fulfilling tree, and  
a bountiful cow for beings. 3.20

May I become like the great elements, such as the earth;  
constantly like space  
may I become the ground that sustains  
infinite beings in manifold ways. 3.21

Likewise may I be a cause for the sustenance  
of all beings in every way  
across limitless space,  
until everyone reaches nirvāṇa. 3.22

Just as the sugatas of the past  
generated the spirit of awakening  
and progressively abided  
by the bodhisattva's trainings; 3.23

In the same way, for the benefit of beings,  
I will generate the spirit of awakening  
and progressively abide  
by the trainings. 3.24

Thus an intelligent one upholds  
this spirit with clarity;  
in order to enhance it further at the conclusion,  
one should elevate the spirit like this: 3.25

From today forward my life is fruitful.  
I have attained an excellent human existence.  
I have been born into the family of the buddhas today;  
I have become a child of the buddhas! 3.26

From now on, as much as I can,  
I will do what accords with this legacy;  
I will not stain  
this flawless and venerable family. 3.27



Like a blind person finding a valuable gem  
in a trash heap,  
by a fortunate circumstance  
this spirit of awakening has arisen in me. 3.28

This is the supreme elixir  
that destroys the Lord of Death;  
it is also an inexhaustible treasure  
that dispels beings' poverty. 3.29

It is the supreme medicine  
that completely pacifies the illnesses of beings;  
it is a green tree that relieves  
wandering and tired beings on the path of existence. 3.30

It is a universal bridge  
that frees all beings from the lower realms.  
It is the rising moon of the spirit  
that dispels tormenting afflictions of beings. 3.31

It is the great sun that clears away  
the haze of beings' ignorance.  
It is the butter-essence that is produced  
by churning the milk of the sacred Dharma. 3.32

For travelers in the world moving through the paths of existence  
who wish for the enjoyments of happiness,  
this presents the supreme happiness  
that satisfies those on this long journey. 3.33

Today in the presence of all the protectors  
I invite all beings to buddhahood,  
and until then to a feast of happiness.  
May everyone—gods and demigods—rejoice! 3.34



## 4. Carefulness

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After children of the victors  
thus firmly seize the spirit of awakening,  
they should strive ceaselessly  
never to transgress the trainings. 4.1

If something was begun rashly,  
without careful consideration,  
even if one has committed to doing it,  
it makes sense to consider whether to act or to leave it. 4.2

Yet the buddhas and their heirs  
have examined this with their great wisdom,  
and I have investigated it as well,  
so what is there to hesitate about? 4.3

If, after making this commitment,  
I do not work to accomplish it,  
I will have deceived all beings—  
what would be my destiny? 4.4

It is said that a person  
who thinks to give even something ordinary  
but then does not give it  
becomes a hungry ghost as well. 4.5

To resolve to invite all beings  
to unexcelled happiness  
and yet deceive them,  
how would the higher realms be my destiny? 4.6

Some people give up the spirit of awakening  
yet achieve liberation;  
the way of karma is inconceivable  
and is only known by the omniscient. 4.7

This is severe among the downfalls  
for a bodhisattva;  
if this occurs  
it brings down the welfare of all beings. 4.8

Anyone who obstructs the merit of a bodhisattva  
for even a moment  
will go to the lower realms without end,  
due to bringing down the welfare of beings. 4.9

Given that one is brought down  
by destroying the happiness of a single sentient being,  
it is needless to mention about what happens  
if one destroys the happiness of embodied beings across infinite  
space. 4.10

By mixing powerful downfalls  
with the powerful spirit of awakening,  
going back and forth in cyclic existence,  
it will take a long time to reach the bodhisattva grounds. 4.11

Therefore I will respectfully carry out  
what I have committed to;  
if I do not strive from today forward,  
I will go down lower and lower. 4.12

Countless buddhas  
who act to benefit sentient beings have come,  
yet due to my flaws  
I have not been in their domain of healing. 4.13

If I continue to act like this,  
again and again  
in the lower realms I will experience things like sickness,  
bondage, cuts, and mutilation. 4.14

The appearance of a tathāgata is rare,  
and so is faith, a human body,  
and the aptitude to habituate to virtue.  
When will I achieve these again? 4.15

Even though there is food and no harms  
on a healthy day like this,  
this life is momentary and deceptive,  
and the body is as if on loan. 4.16

By acting like this,  
I will not even achieve a human body again,  
and if I do not achieve a human body,  
there will only be negative deeds without virtues. 4.17

If I do not practice virtue  
while I have the fortune to do so,  
I will be stupefied by suffering in the lower realms—  
what will I do then? 4.18

Without doing what is virtuous,  
while amassing negative deeds,  
not even the words “higher realms” will be heard  
even in a billion eons. 4.19

For this reason, the Blessed One said  
that finding a human life is extremely difficult,  
like a turtle sticking its neck through a hole in a wooden yoke  
floating on the great ocean. 4.20

Given that doing one negative act for a moment  
brings eons in Utter Torment,  
it is needless to mention that one will not go to the higher realms  
with negative actions amassed from cyclic existence without  
beginning. 4.21

It is not just that after experiencing them  
one will be freed  
because one generates more negative deeds  
while experiencing them. 4.22

After finding this kind of opportunity,  
if I do not habituate to virtue  
there is no greater self-deception;  
there is no greater delusion. 4.23

If I, knowing this,  
am still foolishly despondent,  
then great agony will swell  
at the time of death. 4.24

When my body is burnt  
in the unbearable hell-fires for a long time,  
there is no doubt that my mind will be tormented  
by a burning, terrible regret. 4.25

How did I chance upon this beneficial state  
that is so difficult to find?  
While knowing this,  
if I again bring myself to the hells, 4.26

It will be as if I have been stupefied by a spell  
that has rendered me mindless.  
I do not know what is making me stupid—  
what is it that is inside of me? 4.27

Enemies such as anger and craving  
do not have arms or legs and so on,  
nor are they courageous and smart—  
so how is it that they drive me like a slave? 4.28

While they reside in my mind  
harming me as much as they wish,  
I do not get angry, but endure this;  
this is misplaced forbearance, a disgrace. 4.29

Even if all the gods and demigods  
rose up against me as enemies,  
they would not be able to deliver me  
into the fires of Utter Torment. 4.30

In an instant  
the enemies that are the powerful afflictions  
can throw me into what could reduce  
even Mount Meru to ashes when touched. 4.31

These enemies that are my afflictions  
last a long time,  
without beginning or end;  
any other enemy does not last this long. 4.32

When served and attended to agreeably,  
all other enemies bring happiness and help,  
yet when I serve the afflictions,  
they bring harm and suffering in return. 4.33

Thus if this enduring enemy  
and sole cause of the proliferation of all kinds of harm  
makes its home in my heart,  
how can I be joyful and without fear in cyclic existence? 4.34

If these executioners  
and hell guardians of the prison of cyclic existence  
dwell in my mind in a web of attachment,  
how can I be at ease? 4.35

Thus if this enduring enemy  
and sole cause of the proliferation of all kinds of harm  
makes its home in my heart 4.34

Even if all the gods and demigods  
rose up against me as enemies,  
they would not be able to deliver me  
into the fires of Utter Torment. 4.30

These enemies that are my afflictions  
last a long time,  
without beginning or end;  
any other enemy does not last this long. 4.32

While they reside in my mind  
harming me as much as they wish,  
I do not get angry but endure this;  
this is misplaced forbearance, a disgrace. 4.29

Therefore I will not give up this effort until I destroy this enemy  
before my eyes.  
Some people, puffed up with pride,  
become furious with someone who caused the slightest harm  
and do not sleep until they have destroyed them. 4.36

They go into the frontline of battle with zeal to conquer  
those who will die naturally, tormented by misery;  
yet they disregard the pains of being struck by arrows, spears, and  
weapons  
without turning back until their goal is accomplished. 4.37



Given that this is the case, it is needless to mention that  
I should not become discouraged toward what brings hundreds  
of pains;  
I should definitely strive today to overcome this natural enemy  
that is the constant cause of every suffering. 4.38

When a scar is left by an enemy from a pointless fight,  
it is worn like an adornment on the body,  
so why should I be harmed by suffering  
while striving to accomplish a great purpose? 4.39

Given that people like fishermen, outcasts, and farmers  
endure the hardships of things like heat and cold  
just intending to make a living,  
why shouldn't I endure these for the happiness of beings? 4.40

When I committed  
to free beings from afflictions,  
everywhere across space,  
I myself was not free from the afflictions. 4.41

Was I not crazy saying this  
without knowing my limits?  
Thus I will never turn back  
from the destruction of the afflictions. 4.42

This will be my passion;  
I will fight in battle with resentment,  
destroying every affliction  
except this one that destroys them. 4.43

I may be killed by disembowelment  
or even have my head cut off,  
but I will never bow down before this  
enemy that is the afflictions. 4.44

When ordinary enemies are banished from the land,  
they go somewhere else,  
gather strength, and return;  
the enemies that are the afflictions have no such recourse. 4.45

The dismal afflictions are dispelled by the eye of wisdom:  
Where would they go when expelled from my mind?  
Where would they return from to harm me?  
I have just been weak in mind, without fortitude. 4.46

The afflictions do not reside in the objects, in the assemblage of  
faculties, or in between.  
If they do not remain anywhere else, then where do they reside to  
cause harm to all beings?  
Since they are like an illusion, give up this fear in your heart and  
strive for understanding.  
Why pointlessly bring this harm of the hells upon yourself? 4.47

With contemplation I will strive to practice  
these trainings as they have been taught.  
Without following the doctor's advice,  
how will one be cured by medicine from disease? 4.48

## 5. Guarding Meta-Awareness

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Those who wish to guard the trainings  
should make a strong effort to guard the mind;  
without guarding this mind,  
the trainings cannot be upheld. 5.1

The elephant of mind running wild  
brings devastation in the hell of Utter Torment;  
a mad and wild elephant  
cannot do this kind of damage. 5.2

When the elephant of mind is completely tied  
tightly with the rope of mindfulness,  
there will be no dangers  
and every virtue will be in hand. 5.3

Tigers, lions, elephants, bears,  
snakes, and every enemy—  
wardens of beings in hell,  
sorcerers, monsters— 5.4

By binding just this mind,  
all of them will be bound.  
By taming this single mind,  
all of them will be tamed. 5.5

The one who spoke authentically  
said that every terror  
and suffering without measure  
come from the mind. 5.6

Who made these weapons in beings' hell,  
and for what purpose?  
Who made the scalding floors of iron?  
Where did these hordes of women come from? 5.7

The Sage said that all of this  
comes from an evil mind.  
Therefore there is nothing to fear in the three worlds  
other than mind. 5.8

If the perfection of generosity  
is to remove poverty,  
then since there are still beings who are poor,  
how could the protectors have previously perfected it? 5.9

The perfection of generosity  
is said to be the intention to give all possessions  
and the results of this act to all beings.  
Therefore this perfection is just the mind. 5.10

Where could beings like fish be taken away  
such that they would not be killed?  
Achieving an abandoning mind  
is said to be the perfection of discipline. 5.11

Cruel beings are as vast as space;  
they cannot be overcome.  
When this hateful mind itself is overcome,  
it is as if all enemies are overcome. 5.12

Where is enough leather  
to cover the entire earth?  
When just the soles of shoes are covered,  
it is as if the entire earth is covered. 5.13

In the same way, there is no way  
to conquer external things,  
but if I conquer my mind,  
what need is there to conquer anything else? 5.14

The effect of generating a single clear mind  
is the abode of Brahmā and so on;  
the effects of actions of body and speech, being weak,  
are not like this. 5.15

The Knower of Reality said that  
even if recitations and austerities are practiced for  
a long time,  
it will be fruitless  
if done with a distracted mind. 5.16

Despite wanting to achieve happiness and overcome suffering,  
those who do not know this supreme and most important thing,  
this secret of mind,  
will wander in pointless futility. 5.17

Therefore I will hold my mind steady  
and guard it well.  
What is the point of a lot of disciplines  
other than the discipline of guarding the mind? 5.18

As a person with a wound is careful  
amid a wild crowd,  
I shall likewise always guard this wound of mind  
when amid a crowd of negative beings. 5.19

Given that I am careful with a small wound,  
fearing minor pain from it,  
then out of fear of being crushed between mountains in the  
Crushing Hell,  
why not guard this wound of mind? 5.20

By acting in this way,  
whether I am in a crowd of negative people  
or amid women,  
I will not falter in the steady effort in the vows. 5.21

It is fine if I lose my acquisitions, esteem,  
body, and livelihood;  
it is fine if other virtues decline,  
but may this mind never decline. 5.22

To those who wish to guard their minds  
I make this request with palms folded:  
completely strive to guard  
mindfulness and meta-awareness. 5.23

People impaired by an illness  
are not able to do anything;  
similarly, a mind impaired by confusion  
is not able to do anything. 5.24

Those without meta-awareness  
may study, contemplate, and meditate,  
but like a jar with a hole in the bottom,  
will not retain it in memory. 5.25

Many who are learned,  
faithful, and diligent  
also are mired with downfalls  
due to the flaw of lacking meta-awareness. 5.26

The thieves that are the lack of meta-awareness  
follow after lapses in mindfulness;  
they also steal away accumulated merit  
as one goes to the lower realms. 5.27

The afflictions, the band of thieves,  
search for an opportunity;  
when they find it, they steal virtues  
and destroy the life-force of the higher realms. 5.28

Therefore mindfulness should never be  
let away from the mind's door;  
if it does stray, it should be established again  
by recalling the harms of the lower realms. 5.29

From accompanying a teacher,  
the guidance of a preceptor, and out of fear,  
mindfulness comes easily  
to those who are respectful and fortunate. 5.30

“The buddhas and bodhisattvas  
have unimpeded vision, everywhere;  
I constantly remain  
in the presence of them all.” 5.31

With this thought, shame, reverence,  
and fear come to be.  
Thereby there is the recollection of the Buddha as well,  
which comes to mind again and again. 5.32

When mindfulness is stationed  
at the door for protection,  
meta-awareness comes along,  
and even if it strays will come back. 5.33

When at first I see that this mind  
is defective,  
then I shall hold still  
and remain like a log. 5.34

One should never look pointlessly  
in distraction;  
one should always attentively  
gaze downward. 5.35

In order to rest the gaze,  
at times one should look around.  
If someone is seen,  
one should speak welcoming words. 5.36

To investigate whether or not there are dangers on the road,  
one should look again and again in the four directions.  
While resting, one should turn around  
and look back. 5.37

After looking in front and behind,  
one should assess whether to go forward or back.  
In all situations,  
one should act knowing the purpose. 5.38

“My body shall stay like this.”  
After commencing an act in this way,  
from time to time one should check  
what the body is doing. 5.39

One should thus strive to watch completely  
this intoxicated elephant of mind,  
tied to the great pillar of attention to Dharma,  
so that it does not stray. 5.40

One should put much effort into meditative concentration,  
not letting the mind stray for even an instant.  
One should inspect this mind,  
asking, “What is my mind doing?” 5.41



If it can't be done when there is danger, a festival, or the like,  
one may act at will.

Thus it is said that discipline can be relaxed  
during times of generosity. 5.42

Once something has been considered and started,  
one should not deliberate on anything else.

With a focused commitment to that alone,  
it will be accomplished in time. 5.43

In this way, all will be done well;  
neither will be accomplished otherwise.

Thus the affliction of the lack of meta-awareness  
will not develop. 5.44

When encountering various pointless conversations,  
numerous spectacles,

and many such activities—  
one should avoid becoming attached to them. 5.45

When doing pointless things like sketching on stones,  
cutting grass, and drawing on the earth,

one should recall the Sugata's trainings,  
and with fear, give them up immediately. 5.46

When wanting to move  
or when wanting to speak,  
first one should examine the mind

and do what is appropriate with stability. 5.47

When the mind is attached  
or enraged,

one should not act or speak,  
but remain like a log. 5.48

When diffused and mocking,  
or when prideful and haughty,  
if one has a thought to criticize,  
trick, or deceive, or 5.49

Aims to praise oneself,  
disparage another,  
abuse and argue,  
then one should remain like a log. 5.50

When my mind wishes for gain, esteem, and fame,  
or wants to seek out a gathering of servants,  
or desires to be honored,  
then I shall remain like a log. 5.51

When disregarding others' welfare  
while wishing to pursue my own,  
if I think to speak,  
then I shall remain like a log. 5.52

When I lack forbearance, am lazy or timid,  
and likewise when arrogant or babbling,  
when there is an attitude that fixates on my own side,  
then I shall remain like a log. 5.53

Thus, by examining the mind  
caught up in what is completely afflictive and fruitless,  
the heroes then rely on antidotes  
and seize it firmly. 5.54

With confidence, faith,  
stability, reverence, courtesy,  
shame, fear, and calm,  
strive to make others happy. 5.55

Do not be saddened  
by the discordant wishes of immature beings;  
have love for them,  
knowing that their thoughts stem from the afflictions. 5.56

Acting irreprehensibly,  
always selflessly hold in mind  
oneself and sentient beings  
as like a magical emanation. 5.57

Reflect again and again on having attained  
after a long time this supreme freedom.  
Hold the mind steady like Mount Meru,  
without wavering. 5.58

If you, O mind, are not unhappy  
when vultures that desire flesh  
pull at this body,  
then why do you make such a fuss now? 5.59

Why do you, O mind, take this body  
as your own and protect it?  
You two are different,  
so what use is it to you? 5.60

Why do you, foolish mind,  
not take on a clean wooden form?  
How is it appropriate to guard this rotten mechanism  
assembled from unclean things? 5.61

First peel back the layer of skin  
and pull it off mentally.  
With the scalpel of wisdom  
remove the flesh from the framework of bones. 5.62

Cracking open the bones  
and looking down to the marrow,  
what essence is there?  
Thus investigate for yourself. 5.63

While not seeing an essence  
even when it is persistently sought out,  
why do you still guard  
this body with attachment? 5.64

You cannot eat this filth,  
nor can you drink the blood,  
and you cannot suck the entrails—  
what does this body do for you? 5.65

On the other hand, it makes sense to protect it  
in order to feed the foxes and vultures.  
Every human body  
is simply to be put to use. 5.66

Even if you guard it in this way,  
the loveless Lord of Death will steal it  
and give it to the birds and dogs.  
At that time, what will you do? 5.67

If things like clothes are not given  
to a servant who cannot even be made to work,  
why do you exhaust yourself sustaining this body that,  
while provided for, goes away? 5.68

Having given it a wage,  
now let it work for you.  
Everything is not to be given  
to that which does not benefit. 5.69

Take the attitude toward this body as a ship,  
a mere support for coming and going.  
Transform it into a wish-fulfilling body  
to accomplish the welfare of sentient beings. 5.70

Thus be in control  
and always keep a smile on your face;  
release the grimacing, furrowed brow.  
Be an honest friend of beings. 5.71

Do not move things like chairs  
thoughtlessly and noisily;  
do not open doors violently.  
Always delight in being inconspicuous. 5.72

Hérons, cats, and burglars  
move silently and unobtrusively  
to accomplish their desired goals.  
This is how a sage should always act. 5.73

Respectfully take to heart  
unsolicited beneficial words  
from those skilled at counseling others;  
always be a student of everyone. 5.74

For all that is well said,  
exclaim that it is virtuous speech. 5.75  
When seeing someone do what is meritorious,  
praise them and rejoice in the goodness. 5.75

Express good qualities privately  
and repeat the praise of others' good qualities.  
When someone mentions your good qualities,  
recognize that they know good qualities. 5.76

All actions are initiated for happiness,  
but this is rare to find even for a price;  
therefore take joy in the goodness  
done by others. 5.77

I will thereby lose nothing in this life  
and will have great happiness in the future as well.  
Wrongdoing brings sadness and suffering  
and great torment in the future. 5.78

When speaking, say what is meaningful, relevant,  
clear, and pleasant;  
avoiding attachment and anger,  
one should speak gently and appropriately. 5.79

When gazing upon sentient beings,  
look at them sincerely and lovingly,  
thinking, "I will become a buddha  
based on them." 5.80

Great virtue comes  
from constant dedication,  
or through an antidote,  
for those with qualities, benefits, and suffering. 5.81

One should always act  
with skill and faith;  
one should not depend on anyone else  
for any action. 5.82

The perfections, beginning with generosity,  
are increasingly superior.  
One should not give up the greater ones for the lesser ones;  
mainly it is the intention for the welfare of others. 5.83

Understanding this, one should always strive  
for the welfare of others.

Those with compassion and far vision  
are permitted what is otherwise prohibited. 5.84

One should share with those who have fallen astray,  
with the unprotected, and with those who uphold the discipline.

One should eat just the right amount  
and give away everything except the three dharma robes. 5.85

For a trivial purpose, one should not harm the body  
that is practicing the sacred Dharma.

Thereby the wishes of others  
will be quickly fulfilled. 5.86

One should not give the body  
without a pure, compassionate intention.

It should be given when it can be a cause to accomplish  
a great purpose  
for this life and for others. 5.87

One should not explain the Dharma to those who are  
disrespectful,

to those who wrap their heads even when not ill,  
to those who hold parasols, sticks, or weapons,  
or to those who cover their heads. 5.88

One should not teach the vast and profound to the inferior,  
nor to women in the absence of men.

One should treat the teachings that are lesser and supreme  
with equal respect. 5.89

One should not bring those who are suitable recipients of  
the vast Dharma  
to the lesser Dharma.

One should not forsake the conduct  
or entice by sūtras and mantras. 5.90

When discarding a toothpick or saliva,  
one should cover it up.

It is forbidden to expel urine and such  
into waters and fields that are used. 5.91

One should not eat with a full mouth, making noise,  
or with the mouth open.

One should not sit with legs extended  
or rub one's hands together. 5.92

One should not share a seat, a mount, or a bed  
with another's woman.

One should observe and inquire about all that may raise  
suspicion in the world  
and reject it. 5.93

One should not point with a finger;  
one should respectfully extend  
the right hand fully  
even to show the way. 5.94

One should not wave the arms too vigorously.  
With slight movements and gentle expressions,  
one should signal with things like a snap of the fingers;  
otherwise there will be no restraint. 5.95

One should sleep in the preferred direction  
as the Protector slept upon passing beyond suffering,  
from the start bringing meta-awareness  
and an intention to rise quickly. 5.96

The bodhisattva's activities  
are said to be limitless.

Among them, one should definitely practice  
training the mind for now. 5.97



One should recite the Three Heaps  
three times a day and three times at night.  
By relying on the victors and the spirit of awakening,  
the remaining downfalls will be pacified by this. 5.98

Whether one is in control  
or is influenced by another,  
one should utilize diligently whatever trainings  
one has been taught for that situation. 5.99

There is nothing that  
the Victor's children do not train in;  
with these skills  
there is nothing that does not become meritorious for them.  
5.100

They do nothing  
that does not directly or indirectly benefit sentient beings;  
all is dedicated to awakening  
for the benefit of only sentient beings. 5.101

One should never forsake, even at the cost of one's life,  
a spiritual friend  
who is learned in the meaning of the Mahāyāna and  
who upholds the supreme bodhisattva discipline. 5.102

One should train in the way of following a teacher  
as in the life story of Śrīsaṃbhava;  
one should know this and other things taught by the Buddha  
from reading the sūtras. 5.103

The trainings appear in the sūtras,  
so one should read the sūtras.  
One should first look  
to the *Ākāśagarbha Sūtra*. 5.104

Since it extensively shows  
the constant conduct,  
one should definitely look again and again to  
the *Anthology of Training*. 5.105

Alternatively, at first look to the *Anthology of Sūtras*,  
which is a brief summary.  
One should diligently read both  
of Nāgārjuna's compositions. 5.106

One should take up any practices  
that are not prohibited in these texts.  
In order to protect the minds of beings in the world,  
one should know the trainings and practice them fully. 5.107

This in short  
is the defining character of guarding meta-awareness:  
examining again and again  
the state of one's body and mind. 5.108

These should be done with the body.  
What is accomplished by just mouthing the words?  
Does it benefit a sick person  
just to read a medical text? 5.109

## 6. Patience

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All good works  
accrued over a thousand eons,  
such as deeds of generosity and offerings to the sugatas,  
are destroyed by a single instance of anger. 6.1

There is no evil like anger  
and no austerity like patience.  
Therefore one should cultivate patience in earnest  
in manifold ways. 6.2

When the sting of anger grips the mind,  
the mind is not peaceful;  
neither joy nor happiness are found and  
one cannot sleep, becoming unstable. 6.3

Those who have been supported with kindness  
and given wealth and service  
may even turn to kill  
an angry master. 6.4

One's family will become weary with this;  
even when attracted by gifts, they will not stay close.  
In short, there is no happiness at all  
for the angry. 6.5

The enemy that is anger  
produces these kinds of suffering.  
One who works to overcome anger  
is happy in this life and in other lives. 6.6

Dejection—that comes from getting what I do not want and  
from obstructions to what I want—  
is the sustenance that strengthens anger.  
It destroys me. 6.7

Thus I will destroy  
the sustenance of my enemy.  
This enemy has no other job  
than to harm me. 6.8

Whatever happens, I will not let it disturb  
my joyous mind.  
Becoming dejected will also not bring what I want,  
but will diminish virtue. 6.9

If it is something that can be fixed,  
then what is the reason to be dejected?  
If it cannot be fixed,  
what is the benefit of being dejected? 6.10

We do not want things like suffering,  
disparagement, harsh words, or unpleasant words  
for ourselves or our friends.  
For our enemies it is just the opposite. 6.11

The causes of happiness are few,  
while the causes of suffering are many.  
There is no renunciation without suffering;  
so remain firm, O mind! 6.12

Devotees of the Goddess and the people of Karṇāṭa  
endure being burnt and cut  
for no purpose.  
Why am I so timid for the purpose of liberation? 6.13

There is nothing that does not become easy  
through habituation.

Therefore one can endure great difficulties  
through getting used to minor hardships. 6.14

Snakes and flies,  
feelings of hunger and thirst,  
and blisters—  
why are these pointless pains not seen? 6.15

I will not be thin-skinned  
with heat, cold, rain, and wind;  
nor with things like sickness, imprisonment, and beatings.  
If I act otherwise, the harms will increase. 6.16

Some people, when seeing their own blood,  
become even more heroic and steadfast;  
while others lose consciousness and faint  
when they see someone else's blood. 6.17

This is what comes from the steadfastness of mind  
or its cowardice;  
therefore one should disregard harm  
and not be bothered by suffering. 6.18

Even when suffering occurs,  
wise people do not sully the purity of their minds.  
It is a war with the afflictions,  
and in battle there are many hardships. 6.19

Ignoring all suffering  
and destroying the enemy of things like anger,  
these conquerors are heroes;  
the rest just kill corpses. 6.20

Further, suffering has good qualities:  
disappointment dispels arrogance,  
generates compassion for beings in cyclic existence,  
shuns evil, and takes joy in virtue. 6.21

I do not get angry with things like bile,  
which are a great source of suffering,  
so why do I get angry with sentient beings?  
They too are all spurred by conditions. 6.22

For example, a sickness ensues  
even while unwanted.  
In the same way, afflictions ensue forcibly  
even while unwanted. 6.23

Without the intent, “I will get angry,”  
beings become angry impulsively.  
Anger arises in this way without the intention,  
“I will produce anger.” 6.24

Each and every offense,  
and the various kinds of evil deeds,  
all arise through the force of conditions;  
none of it happens independently. 6.25

An assemblage of conditions  
does not have the intention, “I will produce,”  
nor does that which has been produced think,  
“I have been produced.” 6.26

What is claimed as the “primal basis”  
and what is imputed as the “self”  
do not come to be with an intention,  
“I will become.” 6.27

What does not arise does not exist;  
so what could have a wish to become?  
Since it would be constantly occupied with its object,  
it also would not cease. 6.28

If the self were permanent,  
then it clearly could not do anything, like space.  
It would not change even when meeting with other conditions—  
how could it? 6.29

When acting, if it still remains as before,  
what did the action do?  
What is the relation  
between the self and its actions? 6.30

Thus everything is driven by extrinsic forces,  
and these too are dependent, not autonomous.  
Knowing this, one will not get angry  
with all things that are illusory. 6.31

“What is prevented by what?  
Prevention also does not make sense.”  
There is nothing unreasonable in the assertion  
that suffering ceases based on this. 6.32

Therefore, whether it be a friend or an enemy,  
when seeing something that they are doing wrong,  
acknowledge that this too is a product of conditions  
and ease the mind. 6.33

If living beings were in control,  
there would not be a single one  
who would suffer,  
since no one wants to suffer. 6.34

Heedlessly they harm themselves  
on things like thorns.  
In order to get women and such,  
they torture and starve themselves. 6.35

Some people end their life, jump off a cliff,  
take poison, or consume something disagreeable.  
They harm themselves  
with unwholesome acts. 6.36

When under the power of afflictions  
people are brought to kill their precious selves,  
how would it be then that they would not  
harm the bodies of others as well? 6.37

Even if one does not feel the slightest bit of compassion  
for beings who, due to afflictions,  
do things like kill themselves,  
how could one get angry with them? 6.38

If it is the nature of immature beings  
to be violent toward others,  
then it does not make sense to get angry at them;  
this would be like getting mad at fire for being hot. 6.39

If this flaw is accidental  
and beings are by nature gentle,  
then it also does not make sense to get angry at them,  
for this would be like getting mad at the sky for being filled with  
smoke. 6.40

Setting aside things like sticks that directly cause harm,  
if one gets angry with the one who thrust them,  
then that one too was propelled by anger.  
Then it makes sense to get angry at anger. 6.41



I did this kind of harm  
to beings in the past,  
so it makes sense that the harm  
from this violence to sentient beings comes to me. 6.42

Their weapons and my body  
are both causes of suffering.  
So when they wield a weapon and I, this body,  
with which one should I be angry? 6.43

The human form is like a boil;  
it suffers and cannot stand being touched.  
As I cling to it with blind craving,  
with whom should I be angry for this harm? 6.44

We immature beings do not want to suffer  
yet long for the causes of suffering.  
When thus harmed by my own faults,  
who else is there to resent? 6.45

For example, when my own karma produces  
the hell guardians  
and the forest of razor leaves,  
with whom should I be angry? 6.46

Incited by my past karma,  
harm-doers have come to me.  
When sentient beings go to hell from this,  
do I not bring their ruin? 6.47

Based on them,  
I purify a lot of my evil deeds with patience.  
Based on me,  
they go to hell to suffer for a long time. 6.48

I harm them  
while they benefit me.  
For what misguided reason,  
O horrible mind, do you get angry with them? 6.49

If I have a good intention,  
I will not go to hell.  
I may be able to protect myself,  
but what will become of them? 6.50

Yet if I return their harm  
I do not protect them;  
my conduct would decline,  
and thereby my austerity would collapse. 6.51

Since the mind is bodiless,  
it cannot be destroyed at all by anyone.  
Due to fixation on the body,  
the body is harmed by suffering. 6.52

Disparagement, harsh words,  
and unpleasant words  
do not harm the body,  
so why, O mind, do you get angry? 6.53

Others' dislike of me  
does not consume me  
in this life or in the future,  
so why don't I want it? 6.54

It may be that I do not like it  
because it obstructs the acquisition of wealth,  
yet wealth is left behind,  
while evil deeds stand firm. 6.55

It is better if I die today  
than live long by a wrong livelihood.  
Even if someone like me lives a long time,  
the suffering of death will be the same. 6.56

One person wakes up from a dream of happiness  
experienced for a hundred years  
and another wakes up from happiness  
experienced for just a moment. 6.57

After waking up,  
the happiness of both is not coming back.  
It is just the same in death  
for those who live long and short lives. 6.58

Even while I may have acquired a lot  
that I enjoy for a long time,  
I leave naked and empty-handed,  
as if it were stolen away by thieves. 6.59

“If I can live with a lot of acquisitions,  
I can eliminate evil and accomplish merit.”  
If one gets angry over acquisitions,  
isn't this doing what is evil and eliminating merit? 6.60

If the purpose of my life  
withers away,  
what is the point of living  
when I only do what is evil? 6.61

“I get angry when defamed,  
as this brings down sentient beings.”  
When disreputable things are said about others,  
then why don't you likewise get angry? 6.62

If you endure the lack of faith  
because a lack of faith depends on what is extrinsic,  
then why can't you endure unpleasant words  
since they depend on the arising of afflictions? 6.63

Even when statues, stūpas, and the sacred Dharma  
are debased and destroyed,  
it is not appropriate for me to get angry  
because the buddhas cannot be harmed. 6.64

Also, one should stop getting angry  
at those who harm teachers,  
family, and friends  
by seeing that this arises from previous conditions. 6.65

Living beings are harmed by both  
what is sentient and what is insentient,  
so why single out and get mad at only the sentient?  
Therefore endure the harm. 6.66

Some people stupidly do what is wrong;  
others stupidly get mad.  
Which one is without fault?  
Which one is at fault? 6.67

Why did they do actions before  
that harmed others?  
Everything depends on karma,  
so why resent this? 6.68

Seeing this, as much as I can  
I shall strive in merit so that everyone  
will have a loving attitude  
toward each other. 6.69

For example, when a house is on fire  
and the fire is moving to other houses,  
it makes sense to remove and get rid of things  
like hay that might spread the fire. 6.70

Likewise, with fear that it will spread  
the fire of anger  
and burn merit,  
one should rid the mind of attachment right away. 6.71

Is it not good if someone who is to be executed  
gets released after their hand is cut off instead?  
Is it not good to experience human suffering  
to remove suffering in hell? 6.72

If I can't endure  
even this pain now,  
then why don't I stop this anger  
that is the cause of suffering in hell? 6.73

For the sake of desire  
I have burned in the hells thousands of times,  
yet accomplished no purpose  
for myself or others. 6.74

This is not that harmful,  
and accomplishes a great purpose.  
So it makes sense just to take joy in suffering  
that dispels harm to beings. 6.75

When others find joy  
in praising their good qualities,  
why don't you, O mind,  
likewise take joy in praising them? 6.76

This joyous happiness of yours  
is an irreprehensible source of happiness.  
It is endorsed by those with good qualities  
and is the best way to attract others. 6.77

“But this makes them happy.”  
If you do not wish this happiness,  
then stop giving things like wages;  
this will bring decline for what is evident and unseen. 6.78

When your own good qualities are expressed,  
you want the happiness of others as well;  
yet when the good qualities of others are expressed,  
you do not want this happiness as well. 6.79

You have generated the spirit of awakening  
with a wish for the happiness of all sentient beings,  
so why get angry  
when sentient beings find happiness themselves? 6.80

If you claim to wish for sentient beings to become buddhas,  
venerated in the three worlds,  
then why are you tormented  
by their receiving just trivial honors? 6.81

When someone you support and provide for  
finds support from their family,  
would you not be joyful  
but get angry? 6.82

If you don't want this for beings,  
then how could you wish for their awakening?  
How could someone who gets angry at another's fortune  
have the spirit of awakening? 6.83

Whether they receive the gift  
or it remains in the benefactor's home,  
in any case you do not get it,  
so what is your concern with this? 6.84

Why throw away merit, faith,  
and your own good qualities?  
You don't uphold what brings gain,  
so tell me, why aren't you angry with yourself? 6.85

Not only do you have no sorrow  
for your own evil deeds,  
but you also want to compete with others  
who have done what is meritorious? 6.86

If enemies are unhappy,  
what joy is there in this for you?  
Only your wish  
will not cause them harm. 6.87

Even if your wish brought them to suffer,  
what joy is there in this for you?  
"I would be satisfied."  
What is more ruinous than this? 6.88

Caught by the terrible, sharp hook  
of the afflictions cast by fishermen,  
you will certainly be boiled by the hell guardians  
in a cauldron in hell. 6.89

Honors of praise and fame  
are not meritorious nor do they lengthen life.  
They do not bring me strength or health,  
nor make the body comfortable. 6.90

If I know what serves my own welfare,  
what purpose do these serve for me?  
If I desire only amusement,  
then I should resort to things like gambling and alcohol. 6.91

People give money and even kill themselves  
for the sake of fame,  
yet what is the point of words?  
When dead, who will enjoy them? 6.92

When a sandcastle collapses,  
children become devastated and cry.  
In the same way, my mind is like a child  
when praise and fame decline. 6.93

Yet since sound lacks mind,  
it cannot intend to praise me.  
I might think that another's delight in me  
is the cause for my joy. 6.94

But whether their joy is with regard to someone else or even  
to me,  
how does this joy benefit me?  
That happiness is the other's alone;  
I do not get a portion of it. 6.95

If their joy were mine,  
I should make this so for everything;  
why am I not happy when people  
take joy in the happiness of others? 6.96

Therefore it does not make sense  
to become happy in this way  
when I am praised either.  
This is just childish behavior. 6.97



Things like praise bring distraction  
and thereby break down disenchantment.  
They breed jealousy for those with good qualities  
and bring destruction to success. 6.98

Therefore aren't those who stay close to me  
in order to tear down my praise and so on  
protecting me from falling  
into the lower realms? 6.99

I am in pursuit of liberation;  
I don't need to be tied down with acquisitions and esteem.  
How can I get angry at those  
who free me from these binds? 6.100

As I wish to enter into suffering,  
they do not let me go, but stand at the threshold  
like the blessing of the buddhas—  
how can I get angry with them? 6.101

“But he is obstructing merit.”  
It does not make sense to get angry at him either.  
Given that there is no austerity like patience,  
do I not just remain with this? 6.102

If by my own fault  
I am unable to be patient with him,  
then while the cause of merit remains close,  
I obstruct it. 6.103

When something does not arise in its absence  
and brings that thing to being when it is present,  
that thing indeed is its cause;  
how could it be said to be an obstacle? 6.104

Beggars do not obstruct generosity  
when they appear at the right time;  
it is not right to say that those who bestow the vows  
obstruct ordination. 6.105

Beggars are easily found in the world,  
but harm-doers are rare;  
if I don't bring harm to others,  
they don't harm me. 6.106

Therefore, like a treasure appearing in the home  
without effort,  
I should take joy in enemies,  
as they assist the bodhisattva practice. 6.107

Since with them  
I accomplish the result of patience,  
I should make the first offering to them,  
the cause of patience. 6.108

“Since they do not intend the accomplishment of patience,  
enemies should not be venerated.”  
Then why venerate the sacred Dharma,  
the cause of accomplishment? 6.109

“Enemies have the intention to harm  
so should not be venerated.”  
How could I achieve patience  
if they were to strive for my benefit like a doctor? 6.110

Thus, since patience arises  
based on their hostile intent,  
they are the cause of patience,  
worthy of veneration like the sacred Dharma. 6.111

Therefore the Sage spoke of the field of sentient beings  
and the field of the victors.

Many have perfected excellence  
through pleasing them. 6.112

The qualities of a buddha are accomplished similarly  
through sentient beings and victors,  
so what kind of custom is it  
not to respect sentient beings as victors? 6.113

They are not equal in the qualities of mind  
but are equal due to their effects.  
So sentient beings also have qualities  
and are thus equal. 6.114

The greatness of sentient beings  
is the veneration of those with great love;  
the greatness of the buddhas  
is the merit from faith in the buddhas. 6.115

They are accepted as equal  
since they share a part in accomplishing the buddha qualities,  
but they are not at all equal  
in terms of the infinite oceans of qualities of the buddhas. 6.116

If someone were to appear with even a fraction  
of one among the assemblage of supreme qualities,  
even offering the three realms to venerate them  
would be insufficient. 6.117

Since sentient beings share a part  
in the arising of the supreme qualities of a buddha,  
it makes sense to venerate sentient beings  
for just this shared role. 6.118

Furthermore, for those who are unflagging friends  
and do benefit beyond limit,  
what else could repay them  
besides pleasing sentient beings? 6.119

Helping them repays  
the ones who give up their bodies and enter Utter Torment.  
So even when they bring great harm,  
one should treat them in every way with complete goodness.  
6.120

While those who are my masters  
at times disregard even their own bodies,  
how can I be foolish, arrogant,  
and not act to serve? 6.121

The sages are pleased when they are happy  
and are displeased when they are harmed.  
Their happiness brings joy to all the sages,  
and harm done to them is harm done to the sages. 6.122

Just as no sense pleasure will make the mind happy  
while one's entire body is on fire,  
in the same way, there is no way to please the great  
compassionate ones  
while harming sentient beings. 6.123

Therefore all that I have done that harmed beings,  
displeasing all the great compassionate ones,  
I confess each negative deed on this day.  
I beseech the Sages to be patient with anything I have done that  
displeased them. 6.124

In order to please the tathāgatas,  
from now on I will be a disciplined servant of the world.  
Even if many people walk on my head or kill me,  
I will not return harm—may the Protectors of the World be  
pleased! 6.125

There is no doubt that those with the nature of compassion  
take all beings as themselves.  
Those seen with the nature of sentient beings are the buddhas  
themselves,  
so why do I not respect them as the Protectors? 6.126

This itself pleases the tathāgatas;  
this itself accomplishes my own welfare;  
this itself dispels suffering in the world;  
therefore I will always do this. 6.127

For example, a king's representative  
may harm a lot of beings,  
but those who are far-sighted  
will not harm him back even though they can; 6.128

He is not acting alone but  
has the power of the king as his forces.  
In the same way, one should never disparage  
even a feeble harm-doer. 6.129

The wardens of hell  
and the compassionate ones are his forces;  
so one should make sentient beings happy  
in the way that subjects please a fierce king. 6.130

Yet could a king's wrath  
cause the harms of hell—  
an experience brought on  
by displeasing sentient beings? 6.131

Even if one could please a king,  
he cannot grant buddhahood,  
which is achieved  
by pleasing sentient beings. 6.132

By pleasing sentient beings,  
it is needless to mention that buddhahood will be achieved in  
the future,  
but in this life itself, don't you see that this brings  
great splendor, repute, and joy? 6.133

In cyclic existence, patience brings things like beauty,  
health, and renown,  
by which one is sustained for a long time,  
achieving the expansive happiness of a universal emperor. 6.134

## 7. Diligence

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Thus, with patience, foster diligence;  
awakening dwells in diligence.  
As there is no movement without wind,  
there is no merit without diligence. 7.1

Diligence is to delight in virtue.  
Its discordant factors will be explained:  
laziness, clinging to what is bad,  
despondency, and self-contempt. 7.2

Through lacking aversion for the sufferings of cyclic existence—  
through craving for idleness, the taste of pleasure,  
and sleep—  
laziness comes to be. 7.3

Caught by the trapper of the afflictions  
in the snare of birth,  
are you still unaware  
that you have entered the mouth of the Lord of Death? 7.4

Your associates are successively killed—  
do you not see this?  
Yet you turn to sleep,  
like an ox among butchers. 7.5

While all paths are blocked,  
the Lord of Death stares at you—  
how can you take pleasure in eating?  
How can you take pleasure in sleep? 7.6

Since you will die soon,  
gather the accumulations until then.  
Even if you reject laziness at that time,  
what will you do when it comes, poorly timed? 7.7

When the Lord of Death abruptly arrives,  
as you prepare to begin this  
and are halfway through that,  
you will think, "Alas, I am ruined!" 7.8

As tears stream from red eyes  
swollen with sorrow,  
you will see the faces of your family losing hope  
and those of the Lord of Death's henchmen. 7.9

Oppressed by the memory of your evil deeds,  
you will become frightened from hearing the sounds of hell  
then soil yourself and your clothes.  
What will you do when you become delirious? 7.10

Given that you flounder like a fish  
when fearful in this life,  
it is needless to mention the horrible sufferings  
produced by evil deeds in the hells. 7.11

How can you remain at ease like this  
when you have done actions  
that lead to extreme burning in hell,  
where boiling water touches delicate skin? 7.12

Wishing for results without effort,  
you are fragile with a lot of troubles.  
When you are seized by death, like a god,  
alas, you will be destroyed by suffering! 7.13



Based on this ship of a human body,  
cross over the great waters of suffering.  
Since it will be difficult to find this ship later,  
now is not a time for sleep, fool! 7.14

How can you reject the supreme joy of the sacred Dharma,  
the boundless cause of joy,  
and delight in things like distraction and excitement,  
the causes of suffering? 7.15

Without despondency and with the forces,  
dedication, and self-control,  
equalize self and other and  
exchange self and other. 7.16

I should not be despondent, thinking  
“How could I become awakened?”  
The Tathāgata speaks the truth  
and spoke this truth: 7.17

If a bee, a fly, a gnat, or worm  
generates the power of diligence,  
then it will attain the unexcelled awakening  
that is difficult to attain. 7.18

Someone like me has been born in the human species  
and can recognize what helps and harms;  
if I do not give up the practice of awakening,  
how could I not achieve it? 7.19

You might say, “I am scared because  
I have to give away things like my arms and legs.”  
This fear is driven by delusion,  
a failure to discriminate between what is severe and what  
is light. 7.20

For countless billions of eons,  
I will be cut, pierced, burnt,  
and torn apart many times  
yet not achieve awakening. 7.21

Suffering for the achievement of awakening  
has a limit;  
it is like the suffering of an incision made in the body  
in order to eradicate the harm within a festering wound. 7.22

Every doctor as well  
brings discomfort to cure a disease;  
minor discomforts should be endured  
to eradicate a lot of suffering. 7.23

The supreme physician does not use methods  
like these of ordinary healing  
but heals boundless and severe diseases  
with an extremely gentle technique. 7.24

The Guide enjoins  
to begin with giving things like herbs,  
then through habituation,  
later to progress to giving even your own flesh. 7.25

When the attitude toward your body  
becomes like that toward herbs,  
then what is the difficulty  
of giving away your flesh? 7.26

There is no suffering since evil has been rejected,  
and no unhappiness due to wisdom,  
for misconceptions and evil deeds  
harm the mind and body. 7.27

The body is happy due to merit,  
and the mind is happy due to wisdom.  
While remaining in cyclic existence for the welfare of others,  
what could sadden the compassionate? 7.28

Since they remove previous evil deeds  
and gather an ocean of merit  
through the power of the spirit of awakening,  
they are said to be superior to the śrāvakas. 7.29

Therefore, going from one happiness to the next  
riding the horse that is the spirit of awakening that dispels all  
weariness,  
who, with this understanding,  
would become despondent? 7.30

To accomplish the welfare of sentient beings,  
there are the forces of interest, stability, joy, and casting off.  
Interest is developed through a fear of suffering  
and by reflecting on its benefits. 7.31

Thus one should reject discordant factors.  
To develop diligence  
one should strive in the powers of interest, pride, joy, casting off,  
dedication, and control. 7.32

I must destroy  
the countless faults of myself and others,  
even while it takes an ocean of eons  
to remove each one. 7.33

When I see that I have not begun  
to eliminate even a fraction of these faults,  
how is it that I, dwelling in boundless suffering,  
do not have a heart attack? 7.34

I am to accomplish many good qualities  
in myself and others,  
and for each quality  
it will take an ocean of eons of habituation; 7.35

Yet I have never habituated  
to even a fraction of a good quality.  
It is a shame that I have wasted this life  
that I somehow found. 7.36

I have not made offerings to the blessed ones  
nor have I given the joy of a feast.  
I have not served the teachings  
nor have I fulfilled the wishes of the poor. 7.37

I have not given fearlessness to the fearful  
nor have I given happiness to the oppressed.  
I have produced only pain  
and suffering in my mother's womb. 7.38

I have come to this destitution,  
before and now,  
due to a lack of interest in the Dharma.  
Who would give up interest in the Dharma? 7.39

The Sage said  
that the root of everything virtuous is interest.  
The root of interest is constant meditation  
on the maturation of effects. 7.40

Suffering, anxiety,  
various fears,  
and not encountering what is wanted  
come from negative actions committed. 7.41

Virtuous actions done with good intent  
are honored with the gift  
of results from that merit  
wherever one goes. 7.42

Also, evil done while wishing for happiness  
brings destruction  
by the weapons of suffering from those evil deeds  
wherever one goes. 7.43

Through virtue one comes to reside in the heart of a wide,  
fragrant, and cool lotus,  
developed from the splendid nourishment of the Victor's  
pleasant speech.  
With a supreme body that develops from the light of the Sage  
upon that expansive lotus,  
one is born in the presence of the victors as a child of the sugatas.  
7.44

Through a lot of vicious deeds there will be torture by the  
henchmen of the Lord of Death;  
they will remove the skin and pour scorching hot, molten copper  
over the body.  
Stabbed with burning swords and pierced with spears,  
the flesh will be chopped into hundreds of pieces that fall onto  
the blazing iron ground. 7.45

Therefore one should respectfully cultivate  
interest in virtue.  
One should cultivate pride  
initiated with the ritual of the *Vajra Banner*. 7.46

First you should investigate your capacity  
to see if you should initiate or not.  
It is better not to begin  
than to turn back after beginning. 7.47

This will become a habit in other lives,  
and evil and suffering will increase.  
Other effects as well  
will be lessened or unfulfilled. 7.48

Action, affliction, and ability—  
you should take pride in all three.  
“I will do this alone.”  
This is pride in action. 7.49

Those in the world under the power of afflictions  
cannot accomplish their own welfare;  
they cannot do it like me,  
so I shall do it. 7.50

How can I just sit there  
when others do menial tasks?  
If it is out of pride that I do not do it  
then it is better that I not have pride. 7.51

When encountering a dead snake  
even a crow will act like an eagle.  
If I am timid  
even minor downfalls will cause trouble. 7.52

Would I ever be free of this destitution  
while faint-hearted, giving up effort?  
By cultivating the energy of pride  
it will be hard for even what is major to overtake me. 7.53

Therefore I shall overcome the downfalls  
with a firm mind.  
Otherwise, while defeated by downfalls myself,  
the wish to be victorious over the three realms becomes  
a joke. 7.54

I will conquer everything  
and nothing will conquer me.  
I, a child of the Lion, the Victor,  
will remain with this pride. 7.55

Beings who are destroyed by pride  
do not have pride over affliction.  
Those with this pride do not fall under the power of the enemy;  
others fall under the power of the enemy that is the afflictions.  
7.56

When arrogant with afflictive pride,  
pride leads to the lower realms;  
and even while human it destroys joy,  
brings enslavement, and reliance on other's food; 7.57

It leads to foolishness, ugliness, and powerlessness—  
bringing contempt from everyone.  
If those with an austere conceit of pride are also included among  
the prideful,  
then tell me, what are the debased like? 7.58

Those who uphold the pride that conquers the pride that  
is the enemy  
are prideful, victorious heroes.  
Those who definitively destroy the rampant pride that is  
the enemy  
are the ones who fulfill the fruit of victory according to the  
wishes of beings. 7.59

While in the midst of the afflictions,  
one should remain impenetrable in a thousandfold way;  
unperturbed by the hordes of afflictions  
like a lion among foxes. 7.60

As people protect their eyes  
when there is a sudden danger;  
likewise, when there is danger  
one should not fall under the power of the afflictions. 7.61

I may get burned and killed  
or even have my head cut off,  
but under no circumstance  
will I bow to the enemy that is the afflictions.  
Thus in all situations  
I will do nothing other than what is appropriate. 7.62

This task is like  
the pleasurable result of playing a game;  
it is to be treasured.  
This activity brings insatiable joy. 7.63

Even while working for the sake of happiness,  
it is uncertain whether happiness will come to be,  
yet how could one be happy not doing  
what itself brings happiness? 7.64

If one can't get enough of pleasures  
that are like honey on a razor blade,  
then how could one get enough of merit  
that matures into peace and happiness? 7.65

Therefore, in order to fulfill this task,  
one should immerse oneself in the activity  
like an elephant oppressed by the midday sun  
encountering a pond. 7.66

When strength weakens from a task,  
one should put it aside in order to do it later.  
When it is completely finished, one should let it go and  
aim for the next thing in the future. 7.67



As when clashing swords in a battle  
against an enemy who is a seasoned fighter,  
one should dodge the afflictions' weapons  
and strike at the enemy that is the afflictions. 7.68

Just as when a sword is dropped in battle,  
out of fear it is quickly retrieved;  
in the same way, when the weapon of mindfulness is lost,  
quickly bring it back out of fear of hell. 7.69

Just as poison fills the body  
based on the blood,  
in the same way a fault will fill the mind  
when given an opportunity. 7.70

A practitioner makes effort  
like someone carrying a vessel filled with mustard oil—  
and threatened with death if any of it is spilled—  
by someone standing beside holding a sword. 7.71

Therefore, as one gets up quickly  
when a snake comes onto their lap,  
when sleep and idleness come around,  
one should turn them away quickly. 7.72

I will regard with scorn  
each mistake that occurs,  
and will reflect upon it for a long time  
so that by all means it won't happen again. 7.73

“How can I make mindfulness  
a habit in these situations?”  
With this cause one should aspire to encounters  
and appropriate actions. 7.74

For strength to do anything,  
before every task  
one should recall the discourse on carefulness  
and buoyantly rise to act. 7.75

Just as a piece of cotton, blown to and fro,  
is moved by the wind;  
similarly, moved in this way by enthusiasm,  
there will be accomplishment. 7.76

## 8. Meditative Concentration

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After cultivating diligence in this way,  
one should place the mind in meditative concentration.  
A person who is distracted  
dwells between the fangs of the afflictions. 8.1

Distractions do not arise  
for a body and mind in solitude;  
therefore one should relinquish the world  
and let go of thoughts. 8.2

The world is not relinquished out of attachment  
and craving for things like acquisitions.  
Therefore these should be relinquished.  
The wise should act like this: 8.3

Special insight completely integrated with calm abiding  
destroys the afflictions;  
knowing this, first one should seek out calm abiding  
and accomplish it with joy free from attachment to the world.

8.4

Impermanent beings  
who are attached to what is impermanent  
will not see their beloved  
for a thousand generations. 8.5

When they do not see them, they become sad  
and do not set their mind in equipoise.  
Even when seeing them, they are not satisfied,  
and are tormented as before by craving. 8.6

When attached to sentient beings  
reality is completely obscured,  
disillusionment fades away,  
and there will be torment from sorrow in the end. 8.7

By thinking exclusively of them  
this life passes without purpose.  
On account of impermanent family and friends  
the eternal Dharma is lost. 8.8

Those who act like children  
will definitely go to the lower realms.  
When they lead to a deviant fortune,  
what is the point of following immature beings? 8.9

In one moment they become your friend  
and in the next moment become an enemy.  
They get angry at a source of joy;  
ordinary beings are hard to please. 8.10

When they are told helpful words, they get angry  
and turn me away from what is beneficial.  
If their words are not listened to,  
they get angry and thereby go to the lower realms. 8.11

They are jealous toward those above, in competition with equals,  
and arrogant toward those below.  
When praised they are pompous and when spoken to critically  
are angered.  
When does something beneficial come from an immature being?  
8.12

When associating with immature beings  
many vicious things are sure to come,  
such as self-praise, criticism of others,  
and talk of the joys of cyclic existence. 8.13

This kind of association between myself and another  
will only lead to ruin.  
They will not help me  
and I will not help them either. 8.14

Therefore one should withdraw far away from immature beings.  
One should greet them pleasingly when meeting  
and show them common courtesy  
without becoming too familiar. 8.15

In the way that a bee extracts nectar from a flower,  
I shall just take the purpose of the Dharma  
and remain without becoming acquainted,  
as if I had not seen them before. 8.16

“I have a lot of acquisitions and esteem,  
and a lot of people like me!”  
Filled with this kind of arrogance,  
there will be fear after death. 8.17

that a foolish mind is attached to,  
all brought together,  
will lead to a thousand times more suffering. 8.18

Therefore the wise should not be attached.  
Attachment leads to fear.  
Remain firm and understand;  
the nature of this is to disperse. 8.19

While there have been many with wealth,  
fame, and repute,  
it is uncertain  
where all of them went with their acquisitions and fame. 8.20

Why should I become happy when praised  
given that someone else is criticizing me?  
Why should I become upset when criticized  
given that I am praised by someone else? 8.21

Sentient beings have diverse inclinations.  
Given that even the Victor could not please them,  
it is needless to mention that a lowly one like myself could not.  
Therefore I will give up worldly concerns. 8.22

They criticize sentient beings without wealth  
and speak badly of those who are wealthy.  
How can happiness come about  
from those who by nature are difficult company? 8.23

Since they do not like  
what does not serve their own benefit,  
the tathāgatas said  
that immature beings are not anyone's friends. 8.24

In the forest, the deer, birds,  
and trees do not say unpleasant things;  
they are good company—  
when will I remain together with them? 8.25

In a cave, an abandoned temple,  
or at the foot of a tree—  
when will I be able to remain without attachments,  
without looking back? 8.26

When will I remain  
in an unowned place  
that is naturally open,  
acting freely and without attachment? 8.27

When will I remain without fear  
and with nothing to hide,  
with simple things like a begging bowl,  
and wearing clothes that nobody wants? 8.28

When will I go to a charnel ground  
and see the piles of others' bones  
and my body as equally  
subject to disintegration? 8.29

There will come a time  
when this body of mine  
will emit such a stench  
that even jackals will not come near it. 8.30

Given that the flesh and bones that arose  
with this body that was born alone  
will also disintegrate and go their separate ways,  
it is needless to mention about what will become of other loved  
ones. 8.31

When born, one is born alone.  
In death too, one dies alone.  
Given that no one else takes a share of suffering,  
what is the use of obstructive friends? 8.32

In the way that travelers on the road  
take up a place to stay,  
similarly those on the path of existence  
take up a place of birth. 8.33

Until this body  
is carried away by four men  
while the world is full of grief,  
one should go to the wilderness. 8.34

Staying alone in a solitary place,  
without friends or anyone to despise,  
there will be no grief when I die,  
for I have already been written off as dead. 8.35

There will be no one around  
causing harm with their grief,  
so no one will distract me  
from doing things like recollecting the Buddha. 8.36

So I shall remain alone  
in a brightly joyous wilderness,  
where there is happiness, little trouble,  
and all distractions are pacified. 8.37

Giving up all other thoughts,  
I shall strive with a single intention  
to set my mind in equipoise  
and discipline it. 8.38

Desire brings devastation  
in this world and beyond.  
Here, it leads to being killed, bound, and cut;  
and brings forth the hells in the future. 8.39

Intermediaries sent ahead  
to make many requests,  
without caution  
for negative actions or even notoriety, 8.40

You enter danger  
and squander wealth  
to consort with those  
who bring supreme bliss. 8.41



They are none other than skeletons,  
independent and unpossessed,  
yet you are completely fixated and full of lust—  
why don't you go to nirvāṇa? 8.42

When first lifted up with effort  
she looked down in embarrassment.  
Whether she had been seen before or not,  
her face was covered with a veil. 8.43

This face with which you were afflicted  
is now in plain sight,  
as the vultures have exposed it—  
why do you run away now? 8.44

The one you guarded  
from the gaze of others  
is now consumed,  
why don't you, stingy one, protect her now? 8.45

Seeing this heap of flesh,  
which vultures and others devour,  
you give flower garlands, sandalwood, and jewelry  
to another's meal! 8.46

If you are scared  
when seeing this motionless skeleton,  
then why weren't you terrified  
when seeing it moving around like a zombie? 8.47

Don't you want this one, now when exposed,  
whom you desired when covered?  
If you have no need for her now,  
then why did you embrace her when covered? 8.48

Given that saliva and shit  
come from the same source of food,  
why is it that you like saliva  
but not shit? 8.49

You do not take delight in cotton pillows,  
which are soft to touch,  
while thinking that people do not emit foul odors,  
lustful and confused about what is unclean! 8.50

Lustful and degenerate ones are confused  
and get angry at cotton, thinking,  
“Even though it is smooth to the touch,  
I cannot sleep with it!” 8.51

If you do not desire what is foul,  
then why do you embrace on your lap  
another network of bones and sinews,  
plastered with the mud of flesh? 8.52

You yourself have a lot of filth  
that you can use all the time,  
while you obsessively crave  
yet another bag of filth! 8.53

“I like the flesh.”  
If that is what you like to see and feel,  
then why don’t you desire flesh  
that is by nature without mind? 8.54

The mind you desire  
cannot be seen or felt;  
what can be is not the mind.  
So why do you embrace it pointlessly? 8.55

It is not surprising  
that you do not realize that another's body has a nature that is  
foul,  
but it is amazing  
that you do not realize that your own body is foul! 8.56

Ignoring the young lotus blooming  
from the rays of the sun in a cloudless sky,  
why is the mind, fixated on what is foul,  
attracted to this cage of filth? 8.57

If you do not want to touch  
the ground that has been smeared with filth,  
then why do you want to touch the body  
from which this filth emerged? 8.58

If you are not attracted to filth,  
then why do you embrace in your lap  
another who has come from a filthy place  
and was produced by a filthy seed? 8.59

While you do not like even a small worm  
that forms from filth,  
you desire a body with a lot of filth  
that also arises from filth. 8.60

Not only do you not disparage  
your own filth,  
but out of a lust for filth  
you crave another sack of shit! 8.61

Pleasant things like camphor,  
rice, and vegetables  
make the ground filthy  
when they are spit out after being put in the mouth. 8.62

If you have doubts  
about the obvious fact that it is filthy in this way,  
then look at the foul bodies of others  
who have been thrown in a charnel ground. 8.63

While knowing that it produces horror  
when you peel back the skin,  
how is it that you again  
are attracted to this? 8.64

The scents rubbed on the body  
are none other than things like sandalwood;  
why do you desire one thing  
based on the scent of something else? 8.65

Since it has a foul nature,  
wouldn't it be good not to desire it?  
Why do people in the world, with pointless craving,  
smear perfume on it? 8.66

What kind of sweet-smelling sandalwood  
comes from this body?  
Why do you desire one thing  
due to the scent of something else? 8.67

If the natural, naked body  
with long hair and nails, a putrid scent,  
and grimy, grey teeth  
is horrifying, 8.68

Then why is effort made  
to polish it like a weapon that harms oneself?  
Those who make such effort to delude themselves  
are filling the earth with insanity. 8.69

If you are repulsed by a charnel ground  
where you see only skeletons,  
do you delight in a charnel city  
full of skeletons in motion? 8.70

Thus the pleasure in what is filthy  
is not found without a price;  
there are troubles in achieving this purpose:  
a tired body and going to hell as well. 8.71

Children cannot make money.  
What joy is there in youth  
while spending life earning money?  
What is the point of desire after becoming old? 8.72

Some crude and lustful people  
are exhausted after working a long, hard day;  
when they come home,  
their fatigued body falls asleep like a corpse. 8.73

Others are afflicted by long trips  
and suffer a long time.  
While they long for their wives and children,  
they do not see them in a year. 8.74

Wanting to benefit themselves,  
due to delusion some people sell themselves.  
Not getting what they want,  
they work for others without purpose, driven by the wind. 8.75

Some people sell their bodies  
and work for others without autonomy.  
Their wives give birth  
under a tree or in a remote place. 8.76

Deceived by desire, some fools think,  
“I will support the life I want with this livelihood,”  
enlisting in a war while fearing death;  
for a profit, they go into servitude. 8.77

Some lustful people get their bodies cut,  
others are impaled on a stake.  
Some are stabbed with spears,  
others are seen to be burned. 8.78

Distressed by its accumulation, protection, and loss,  
wealth should be known to bring boundless devastation.  
Those who are distracted by a desire for wealth  
have no opportunity to be free from the sufferings of existence.  
8.79

Lustful ones  
find little profit and a lot of problems like these,  
like oxen pulling a cart  
getting a bite of grass. 8.80

For the sake of what even an ox can find—  
a small profit that is not rare—  
oppressed by karma they destroy  
the perfect freedoms and endowments difficult to find. 8.81

The objects of desire definitely disintegrate  
and pull one down to the hells.  
For the sake of something trivial,  
there are persistent, great hardships. 8.82

Buddhahood would be accomplished  
by only a ten-millionth of this hardship,  
yet lustful ones suffer more than those who practice for  
awakening,  
yet do not awaken. 8.83

When reflecting on the sufferings of hell and so on,  
the examples of weapons, poison,  
fire, precipices, and enemies  
pale in comparison with desires. 8.84

Thus, disenchanted with desires,  
one should take joy in solitude,  
a place without strife and affliction,  
in a peaceful wilderness. 8.85

Fortunate ones move joyously to fine dwelling places of broad,  
flat stones  
cooled by the sandalwood rays of the moon,  
in the silent, peaceful wilderness with a fanning breeze—  
thinking about the welfare of others. 8.86

Staying as long as one wishes in an empty house,  
at the foot of a tree, or in a cave,  
the suffering of protecting and holding is left behind—  
without depending on anyone, living is carefree. 8.87

Acting freely and without attachment,  
and with no relations to anyone,  
the joy of living with contentment  
is difficult even for Indra to find. 8.88

Thinking of the good qualities of solitude  
with features such as these,  
one should pacify thoughts  
and cultivate the spirit of awakening. 8.89

First one should strive to cultivate  
the equality of self and other.  
Since others are the same in happiness and suffering,  
everyone should be protected as myself. 8.90

As there are many divisions, like the hands,  
yet the body is to be protected as one,  
it is likewise the case with the pleasures and pains of different  
beings—  
all are the same, like me, in wanting to be happy. 8.91

Even though my suffering  
does not harm another's body,  
it is unbearable  
because of grasping this suffering as mine. 8.92

In the same way, while another's suffering  
does not befall me,  
this too is hard to bear  
because of grasping this suffering as mine. 8.93

I should eliminate the suffering of others  
because it is suffering, like my own suffering.  
I should benefit others  
because they are sentient beings, like my body. 8.94

When both myself and others  
equally want happiness,  
what is exceptional about me  
such that I strive for my happiness alone? 8.95

When both myself and others  
equally do not want to suffer,  
what is exceptional about me  
such that I protect myself but not others? 8.96

If I do not protect them  
because their suffering does not harm me,  
then why do I protect against future suffering  
that also does not harm me? 8.97



The thought that “I will experience this”  
is a misconception,  
as the one who dies is one person  
and the one who is born is another. 8.98

If one protects  
just against one’s own suffering,  
then given that the suffering of the foot is not the hand’s,  
why does one protect the other? 8.99

“Although unreasonable,  
I do so because of holding it as mine.”  
As much as possible, the unreasonable “self” and “other”  
should be relinquished. 8.100

Things like a continuum and an assemblage are unreal,  
like a garland and an army.  
The one who suffers does not exist,  
so who is there to be its owner? 8.101

Suffering has no owner;  
all of it is without distinction.  
It is to be dispelled because it is suffering.  
What is the point of restricting this? 8.102

“Why should all suffering be dispelled?”  
It is indisputable:  
If it is also to be dispelled, all of it should be;  
if it is not, mine shouldn’t be either, like that of sentient beings.  
8.103

“Compassion brings a lot of suffering,  
so why should it be cultivated in earnest?”  
In consideration of the suffering of beings,  
how is it that the suffering of compassion is a lot? 8.104

When a single suffering  
eliminates a lot of pain,  
those with love should produce that suffering  
for themselves and others. 8.105

Therefore, while Supuspacandra  
knew that the king would cause harm,  
he did not remove his own suffering,  
and thus eliminated a lot of suffering. 8.106

Thus those whose continua are habituated  
delight in alleviating others' suffering;  
they will even plunge into Utter Torment  
like swans into a lotus lake. 8.107

When sentient beings are freed,  
there is an ocean of joy—  
isn't this enough?  
What is the use of desiring one's own liberation? 8.108

Therefore while acting for the welfare of others,  
there is no conceit or astonishment.  
With joy in singly benefiting others,  
there is no expectation of reaping a result. 8.109

Thus as I guard myself  
from even minor derision,  
I shall likewise have a compassionate mind  
and protect others. 8.110

Through habituation  
one comes to identify "I"  
in the drops of semen and blood,  
which lack that reality. 8.111

So why isn't "I" conceived  
in the same way with regard to others' bodies too?  
It is not difficult to think of my body  
as others' as well. 8.112

Regarding oneself as flawed  
and recognizing others as an ocean of good qualities,  
one should cultivate a disregard for self-grasping  
and habituate to taking on others. 8.113

In the way that the hands and so on  
are regarded as limbs of a being,  
why can't beings be regarded  
as limbs of a being? 8.114

In the way that the notion of "I" occurs  
through habituating to this selfless body,  
through habituating to other sentient beings in the same way,  
why wouldn't this notion of "I" occur as well? 8.115

There will be no conceit or astonishment  
while working for the welfare of others in this way,  
just as there is no expectation for getting something in return  
for feeding oneself. 8.116

Therefore, as one protects oneself  
from even an unpleasant word, however small,  
one should habituate to a mindset  
that is protective and compassionate toward beings. 8.117

So, in order to dispel beings' fright of an audience,  
the protector, Avalokiteśvara,  
out of great compassion  
even blessed his own name. 8.118

One should not turn away from what is difficult.  
Through the force of habituation,  
even someone whose name being heard had elicited fear can  
become someone  
for whom one becomes unhappy in their absence. 8.119

Those who want to quickly protect  
oneself and others  
should practice the sacred secret:  
the exchange of self and others. 8.120

Those who are attached to their bodies  
become fearful of even small dangers;  
who wouldn't despise like an enemy  
this body that is a source of fear? 8.121

Seeking ways to relieve this body  
from ailments like hunger and thirst,  
birds, fish, and wild animals are killed,  
and people lie waiting along the path. 8.122

For the sake of profit and admiration  
some even kill their parents  
and steal the property of the Three Jewels.  
Thereby they will burn in Utter Torment. 8.123

What wise person would desire this body,  
offer to it, and protect it?  
Who wouldn't regard it  
with contempt as an enemy? 8.124

"If I give this, what will I have to use?"  
Thinking of one's own welfare is the way of demons.  
"If I use this, what will I have to give?"  
Thinking of others' welfare is divine. 8.125

If I hurt others for the sake of myself,  
I will be tormented in the hells and so on;  
if I harm myself for the sake of others,  
I will attain every excellence. 8.126

By wishing myself a high status,  
I will go to lower realms, become lowly and a fool.  
By shifting that wish to others,  
I will receive honors in the higher realms. 8.127

If I employ others for my own benefit,  
I will experience things like enslavement.  
If I work for the benefit of others,  
I will experience things like leadership. 8.128

Whatever happiness there is in the world  
all arises from a wish for others to be happy;  
whatever suffering there is in the world  
all arises from a wish for oneself to be happy. 8.129

What need is there to say more?  
Immature beings act for their own welfare  
and sages act for the welfare of others—  
look at the difference between them! 8.130

If I do not genuinely exchange  
my happiness with others' suffering,  
I will not achieve buddhahood,  
nor even happiness in cyclic existence. 8.131

Forget about future lives,  
even the goals of this life will not be accomplished  
when servants do not do their work  
and masters do not provide a wage. 8.132

Fools take up terrible suffering  
by completely giving up the cause of abundant happiness  
that brings joy that is evident and that is unseen,  
and by causing others to suffer. 8.133

Whatever violence there is in the world,  
whatever fear and suffering there are,  
all of it comes from ego-clinging.  
What use is this great demon to me? 8.134

Without completely letting go of the self,  
suffering is unavoidable,  
just as one cannot avoid getting burned  
without letting go of fire. 8.135

Therefore, in order to relieve harm to myself  
and to alleviate others' suffering,  
I shall give myself to others  
and take on others as myself. 8.136

"I am under the control of others,"  
be certain of this, O mind.  
Do not think now of anything else  
except the welfare of all sentient beings. 8.137

It is not right to use these eyes and so on, which belong to others,  
to accomplish my own benefit.  
It is not right for these eyes and so on  
to act against the goals of others. 8.138

Therefore I will put sentient beings first;  
whatever I see that my body has  
I will steal away  
and use it for the benefit of others. 8.139

Take lowly beings and others as yourself,  
and yourself as others.  
Then, without a second thought,  
cultivate jealousy, competitiveness, and pride. 8.140

This one is respected, while I am not.  
Unlike him, I am not wealthy.  
This one is praised while I am criticized;  
this one is happy, while I suffer. 8.141

I do work,  
while he remains at ease.  
He is great in this world,  
while I am inferior, known to be lacking good qualities. 8.142

What can be done by someone without good qualities?  
We all have good qualities.  
Compared to some, he is inferior;  
compared to some, I am superior. 8.143

Things like lapsed discipline and a degenerate view  
are due to the force of afflictions, not my will.  
As much as he can, he should cure me;  
I will accept the hardship as well. 8.144

But if I cannot be cured,  
why does he disparage me?  
This one with good qualities,  
what use are his good qualities to me? 8.145

Lacking compassion for beings  
remaining in the mouth of the ferocious lower realms,  
this one also presumes himself to have good qualities;  
he wants to compete with the wise. 8.146

With regard to someone equal to me,  
I shall fight  
for acquisitions and esteem  
to ensure that I shall be better than him. 8.147

As much as possible my good qualities  
should be made clear to the whole world,  
and his good qualities  
should not be heard by anyone. 8.148

My flaws will be concealed;  
I shall receive offerings, not him.  
From today forward I shall receive good acquisitions;  
I shall be honored, not him. 8.149

When something disgraceful happens to him,  
I will look on at length with gladness.  
Many beings will make fun of him  
and take turns demeaning him. 8.150

They say this pitiful one  
is in competition with me;  
can he match my learning and wisdom—  
my beauty, class, and wealth? 8.151

When hearing my good qualities  
proclaimed everywhere,  
I bask in this joy  
such that my hairs stand on end. 8.152

Even if he has some wealth,  
he is working for me;  
I will take it by force  
and give him just enough to survive. 8.153



I should deprive him of happiness  
and constantly bring him harm.  
I have been harmed by him  
many hundreds of times in cyclic existence. 8.154

Countless eons have passed  
as you, O mind, wished for your own welfare,  
yet through this kind of great hardship  
you achieved only suffering. 8.155

Thus confidently engage  
for the welfare of others;  
the good qualities of this will be seen later  
since the Sage's words do not deceive. 8.156

If at an earlier time  
you had done this,  
you would not be in a state like this—  
without the perfect happiness of a buddha. 8.157

Thus in the way that you identified “I”  
in the drops of others’  
semen and blood,  
in the same way cultivate this with respect to others. 8.158

Acting like a spy for others,  
whatever you see that your body has,  
steal it away  
and use it for others. 8.159

I am happy while others are unhappy;  
I am elevated while others are low.  
I benefit myself but not others.  
Why don't I get jealous of myself? 8.160

I will part from happiness  
and embrace others' suffering.  
I will persistently check what I am doing  
and look for faults. 8.161

Even if someone else does wrong,  
I will transfer this into my fault.  
If I make a minor mistake,  
I will proclaim it to many beings. 8.162

I will express the greatness of others  
such that it overwhelms my own reputation.  
I will be a lowly servant  
working for all of their benefit. 8.163

I shall not praise some temporary good quality I may have  
since it is my nature to have many flaws.  
Whatever good qualities I have,  
may they not be known to anyone. 8.164

In short, let the harm that you have done to others  
for your own welfare  
fall upon yourself  
for the welfare of others. 8.165

One should not be boorish  
and boast,  
but be restrained with shame and fear,  
like a new bride. 8.166

“Act this way. Stay like this.  
Don't do that.”  
Thus it should be brought under control  
and overcome if it transgresses this. 8.167

But if you, O mind, don't do this  
even when instructed,  
then since all faults depend on you,  
you will be annihilated. 8.168

The time when you ruined me  
was different.  
I have seen you now. Where will you go?  
I will destroy all of your haughtiness. 8.169

Get rid of the thought  
of still doing your own benefit!  
I have sold you to others.  
Don't be apathetic, offer your service! 8.170

If, due to carelessness,  
I do not give you to sentient beings,  
it is certain that you will give me  
to the guardians of hell. 8.171

You have given me  
to suffer in this way for a long time.  
Now, with this resentment in mind,  
I will destroy your intention for your own welfare. 8.172

If I want to be happy,  
I should not please myself.  
If I want to protect myself,  
I should always protect others. 8.173

The more this body  
is pampered,  
the more it falls  
to a state of fragility. 8.174

Once having fallen to this state,  
if everything on earth  
cannot fulfill this desire,  
who can satisfy its desire? 8.175

Afflicted with a desire for what is impossible,  
intention also weakens.  
Those who have no expectations for anything  
have abundance that knows no bounds. 8.176

Therefore one should not give an opportunity  
for the body's desire to increase.  
Things not held in mind to be attractive  
are good. 8.177

In the end it becomes dust;  
it does not move but is moved by others.  
Why do I hold this horrible form of filth  
to be "me"? 8.178

Whether alive or dead,  
what use is this machine to me?  
What difference is there between it and a clod of dirt?  
Alas, this conceit is not dispelled! 8.179

Waiting upon this body  
has brought on pointless suffering.  
What is the use of attachment and anger  
on account of this which is like a piece of wood? 8.180

Whether I take care of it in this way  
or it is consumed by vultures and such,  
it has no affection or anger—  
so why be attached to it? 8.181

Getting angry when it is criticized  
and becoming pleased when it is praised—  
if it does not know this,  
then why do I tire for it? 8.182

“Those who want this body  
are my friends.”  
Everybody wants their bodies,  
why don't I like them as myself? 8.183

Therefore for the benefit of beings  
I shall give this body without attachment.  
Even while it has a lot of problems,  
I will maintain it as a tool for action. 8.184

Thus enough of these childish ways!  
I shall follow the path of the wise.  
Recalling the discourse on carefulness,  
I shall turn away from lethargy and sleep. 8.185

I shall stand firm  
like the great compassionate ones, the Victor's children.  
If I do not make an effort day and night,  
when will suffering come to an end? 8.186

Therefore, in order to dispel the obscurations,  
I shall bring the mind back from mistaken ways;  
I shall constantly set the mind  
on an authentic observation. 8.187



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