

A Flash of Lightning: Generating the Wish to Awaken

Guide to the Good Life - Part 1

“ I rejoice in the oceanic
arising of the Awakening Mind
- which convey happiness to
all living beings... ”



INTERMEDIATE COURSE
LAMA MARUT | lamamarut.org

*Guide to the Bodhisattva's Way of Life,
by Master Shantideva*

Translation by Sumati Marut (Brian K. Smith)

Bodhicittānuśaṃso nāma prathamahaḥ paricchedaḥ |

Chapter One, entitled "In Praise of the Wish to Awaken"

sugatān sasutān sadharmakāyān praṇipatyādarato'khilāṃśca vandyān |
sugatātmajasaṃvarāvātāraṃ kathayiṣyāmi yathāgamam samāsāt | | 1 | |

**Bowing down with reverence to Those Gone to Bliss, who possess the Dharma Body,
together with their offspring and all those who are praiseworthy, I will concisely
describe, in accordance with scripture, a guide to the observances of the children of
Those Gone to Bliss.**

na hi kiṃcidapūrvamatra vācyam na ca saṃgrathanakauśalam mamāsti |
ata eva na me parārthacintā svamano vāsayituṃ kṛtam mayedam | | 2 | |

**There is nothing here that hasn't been said before, and I have no skillfulness in
composition. This is not because of some thought that I could help others. I have
composed this only in order to help sanitize my own mind.**

mama tāvadanena yāti vṛddhiṃ kuśalam bhāvayituṃ prasādavegaḥ |
atha matsamadhātureva paśyedaparo'pyenamato'pi sārthako'yam | | 3 | |

**Because of this, the power of my goodness increases so that I might cultivate virtue.
And should another similar to me examine it, perhaps it will have some meaning.**

kṣaṇasaṃpadiyam sudurlabhā pratilabdā puruṣārthasādhanī |
yadi nātra vicintyate hitam punarapyeṣa samāgamaḥ kutaḥ | | 4 | |

**This leisure and fortune, so hard to obtain, are acquired in order to fulfill the purpose
of human life. If one does not take advantage of it now, how can such a fortuitous
encounter ever happen again?**

rātrau yathā meghaghanāndhakāre vidyut kṣaṇaṁ darśayati prakāśam |
buddhānubhāvena tathā kadācillokasya puṇyeṣu matiḥ kṣaṇaṁ syāt | | 5 | |

Just as a flash of lightning illuminates the darkness of a cloudy night, so too, because of the Buddha, does the worldly mind turn for just an instant to meritorious thought.

tasmācchubhaṁ durbalameva nityaṁ balaṁ tu pāpasya mahatsughoram |
tajjīyate'nyena śubhena kena sambodhicittaṁ yadi nāma na syāt | | 6 | |

So it is that goodness is always weak while the power of evil is great and very dreadful. If there were not something called "The Wish for Full Awakening," what other goodness could ever overcome it?

kalpānanalpān pravacintayadbhirdrṣṭaṁ munīndrairhitametadeva |
yataḥ sukheṇaiva sukhaṁ pravṛddhamutplāvayatyapramitāñjanaughān | | 7 | |

The Kings of the Sages, who have been thinking about it for many eons, have realized that only this is beneficial for easily increasing the happiness of the boundless flood of humanity.

bhavaduḥkhaśatāni tartukāmairapi sattvavyasanāni hartukāmaiḥ |
bahusaukhyāśatāni bhoktukāmairna vimocyaṁ hi sadaiva bodhicittaṁ | | 8 | |

The Wish to Awaken should never be relinquished by those who wish to overcome the hundreds of sufferings of this world, by those who wish to relieve living beings of their distress, and by those who wish to enjoy hundreds of pleasures.

bhavadacārakabandhano varākaḥ sugatānām suta ucyaṭe kṣaṇena |
sanarāmaralokavandanīyo bhavati smodita eva bodhicitte | | 9 | |

When the Wish to Awaken has arisen, instantly a wretch who has been bound in the prison of this world is called a child of Those Gone to Bliss, and becomes worthy of the respect of all those in the worlds of gods and humans.

aśucipratimāmimām grhītvā jinaratnapratimām karotyanarghām |
rasajātamatīva vedhanīyaṁ sudṛḍhaṁ grhṇata bodhicittasamjñam | | 10 | |

Having been cast in this impure mold, one takes on the priceless form of a jewel, of a Conqueror. Hold on tightly to this consciousness that consists of the Wish to Awaken, for it is very transformative, like quicksilver.

suparīkṣitamaprameyadhībhirbahumūlyam jagadekasārthavāhaiḥ |
gatipattanavipravāsaśīlāḥ sudṛḍham gr̥hṇata bodhicittaratnam | | 11 | |

Its great value has been well established by those unique appraisers of the world's treasures, whose wisdom is limitless. Those disposed to vacating this worldly condition should hold on tightly to this jewel, the Wish to Awaken.

kadalīva phalam vihāya yāti kṣayamanyat kuśalam hi sarvameva |
satatam phalati kṣayam na yāti prasavatyeva tu bodhicittavṛkṣaḥ | | 12 | |

All other goodness wastes away, like the banana tree does, leaving behind its fruit. But the tree which is the Wish to Awaken never dies and perpetually bears fruit.

kṛtvāpi pāpāni sudāruṇāni yadāśrayāduttarati kṣaṇena |
śūrāśrayaṇeva mahābhayāni nāśrīyate tatkathamajñasattvaiḥ | | 13 | |

Even one who has committed heinous bad deeds is instantly saved by seeking protection in it, just like one is spared great fear by seeking the protection of a valiant warrior. Why is it that ignorant beings do not seek protection in it?

Yugāntakālānalavanmahānti pāpāni yannirdahati kṣaṇena |
yasyānuśamsānamitānuvāca maitreyaṇāthaḥ sudhanāya dhīmān | | 14 | |

Like the apocalyptic fire at the end of time it instantly consumes even great bad deeds. The wise Lord Maitreya spoke about its boundless blessings to Sudhana.

tadbodhicittam dvividham vijñātavyam samāsataḥ |
bodhipraṇidhicittam ca bodhiprasthānameva ca | | 15 | |

This Wish to Awaken is to be known to be of two kinds: the Aspiring Wish to Awaken and the Activated Wish to Awaken.

gantukāmasya gantuśca yathā bhedaḥ pratīyate |
tathā bhedo'nayorjñeyo yāthāsamkhyena paṇḍitaiḥ | | 16 | |

Just as there is a difference between someone who wants to travel and a traveller, there is known to be a similar difference between the two according to the reckoning of the learned teachers.

bodhiprañidhicittasya saṁsāre'pi phalaṁ mahat |
na tvavicchinna puṇyatvaṁ yathā prasthānacetasaḥ | | 17 | |

There are great results here in cyclic existence deriving from the Aspiring Wish to Awaken. But there is not the non-stop merit that there is with the Activated Wish to Awaken.

yataḥ prabhṛtyaparyantasattvadhātupramokṣaṇe |
samādadaṭī taccittamanivartyena cetasā | | 18 | |

As soon as one begins to concentrate the mind with an irreversible intention to liberate the boundless mass of living beings . . .

tataḥprabhṛti suptasya pramattasyāpyanekaśaḥ |
avicchinnaḥ puṇyadhārāḥ pravartante nabhaḥsamāḥ | | 19 | |

from that time on, a constant, unremitting stream of merit showers down like a raincloud, even when one is distracted or sleeping.

idaṁ subāhupṛcchāyāṁ sopapattikamuktavān |
hīnādhimuktisattvārthaṁ svayameva tathāgataḥ | | 20 | |

The One Who Found Reality himself made this argument in the *Questions of Subahu*, for the sake of those living beings inclined toward the Foundational Vehicle.

śiraḥśūlāni sattvānāṁ nāśayāmīti cintayan |
aprameyeṇa puṇyena grhyate sma hitāśayaḥ | | 21 | |

A well-intentioned person who just thinks, “I will relieve living beings of small things like headaches,” acquires limitless merit.

kimutāpratimaṁ śūlamekaikasya jihīṣataḥ |
aprameyaguṇaṁ sattvamekaikaṁ ca cikīṣataḥ | | 22 | |

How much more the wish to remove the incomparable pain of each and every one of them, and the wish that each and every one of these living beings obtain countless good qualities?

kasya mātuḥ piturvāpi hitāśaṁseyamīdrśī |
devatānāmṛṣiṇāṁ vā brahmaṇāṁ vā bhaviṣyati | | 23 | |

Whose mother or father even has such an altruistic thought? Would it occur among the deities, sages, or Brahmas?

teṣāmeva ca sattvānām svārthe'pyeṣa manorathaḥ |
notpannapūrvāḥ svapne'pi parārthe sambhavaḥ kutaḥ | | 24 | |

**Even in their dreams, this special wish has not previously arisen among these beings
– not even out of self-interest, let alone out of concern for others.**

sattvaratnaviśeṣo'yamapūrvō jāyate katham |
yatparārthāśayo'nyeṣām na svārthe'pyupajāyate | | 25 | |

**How is this distinctive, unprecedented jewel born in someone, when among others,
thinking about another's welfare doesn't occur even when it is in one's self-interest?**

jagadānandabījasya jagadduḥkhaṣadhasya ca |
cittaratnasya yatpuṇyaṁ tatkatham hi pramīyatām | | 26 | |

**How can the merit be measured of this seed of worldly joy, this medicine for the
world's suffering, this jewel of the mind?**

hitāśamsanamātreṇa buddhapūjā viśiṣyate |
kiṁ punaḥ sarvasattvānām sarvasaukhyārthamudyamāt | | 27 | |

**Just having a single altruistic thought is better than the worship of the Buddhas. How
much more so the effort exerted on behalf of the welfare of all beings?**

duḥkhamevābhidhāvanti duḥkhaniḥsaraṇāśayā |
sukhecchayaiva saṁmohāt svasukhaṁ ghnanti śatruvat | | 28 | |

**Although people want to eliminate their suffering, they actually just run to embrace it.
Although they just want to be happy, because of delusion they destroy it as if it were
the enemy.**

yasteṣām sukharāṅkāṇām piḍitānāmanekaśaḥ |
trṭptiṁ sarvasukhaiḥ kuryātsarvāḥ piḍāśchinatti ca | | 29 | |

**One who brings the fulfillment of all happiness for those starving for happiness, and
who constantly severs all the afflictions of those who are afflicted,**

nāśayatyapi saṁmohaṁ sādhistena samaḥ kutaḥ |
kuto vā tādr̥śaṁ mitraṁ puṇyaṁ vā tādr̥śaṁ kutaḥ | | 30 | |

**who also obliviates delusion – where is there a saint equal to this?
Where is there such a friend? Where is there such merit?**

kr̥te yaḥ pratikurvīta so'pi tāvatpraśasyate |
avyāpāritasādhistu bodhisattvaḥ kimucyatām | | 31 | |

One who reciprocates when someone does something for them is praised to some extent. What can be said about a Bodhisattva who is totally unpreoccupied with his own welfare?

katipayajanasatradāyakaḥ kuśalakṛdityabhipūjyate janaiḥ |
kṣaṇamaśanakamātradānataḥ saparibhavaṁ divasārdhayāpanāt | | 32 | |

People honor as a do-gooder one who offers a feast -- even if it's just for a few people, even if the food that is given lasts only for a moment, even if it is only enough to support life for half a day, even if it is given contemptuously.

kimu niravadhisattvasaṁkhyayā niravadhikālanamanuprayacchataḥ |
gaganajanapariḥkṣayākṣayaṁ sakalamanorathasaṁprapūraṇam | | 33 | |

So what about the one who completely satisfies every one of the heart's desires of an unlimited number of living beings, stretching over the course of limitless time? A commitment that is imperishable, lasting until suffering beings, whose number fills all of space, achieve their end.

iti satrapatau jinasya putre kaluṣaṁ sve hṛdaye karoti yaśca |
kaluṣodayasaṁkhyayā sa kalpān narakeṣvāvasatīti nātha āha | | 34 | |

The Protector has said, "He who has foul thoughts arise in his heart toward the Lord of Feasts, the Child of the Victor, will dwell in the hell realms for as many eons as the number of such foul thoughts that have arisen."

atha yasya manaḥ prasādameṭi prasavettasya tato'dhikaṁ phalam |
mahatā hi balena pāpakaṁ jinaputreṣu śubhaṁ tvayatnataḥ | | 35 | |

But one whose mind is favorably inclined will, because of that, bear abundant fruit. Evil done toward the Children of the Conquerors requires great force, but goodness toward them is done effortlessly.

teṣāṃ śarīrāṇi namaskaromi yatroditāṃ tadvaracittaratnam |
yatrāpakāro'pi sukhānubandhī sukhākarāṃstān śaraṇaṃ prayāmi | | 36 | |

I bow down to the bodies in which this precious jewel of a Wish has arisen. I go for refuge in these reservoirs of happiness, who transform even offences done to them into that which is conducive to happiness.

Pāpadeśanā nāma dvitīyaḥ paricchedaḥ |

Chapter Two, Entitled “Confession of Negative Deeds”

taccittaratnagrahaṇāya samyak pūjāṁ karomyeṣa tathāgatānām |
saddharmaratnasya ca nirmalasya buddhātmajānām ca guṇodadhīnām || 1 | |

In order to truly obtain this jewel which is the Wish, I honor those who have found reality. I honor that stainless jewel which is the True Dharma. And I honor those offspring of the Buddha, reservoirs of all good qualities.

yāvanti puṣpāṇi phalāni caiva bhaiṣajyajātāni ca yāni santi |
ratnāni yāvanti ca santi loke jalāni ca svacchamanoramāṇi || 2 | |

All the flowers, fruits, and types of healing remedies there are, and all the jewels there are in the world, and pure, refreshing water,

mahīdharā ratnamayāstathānye vanapradeśāśca vivekaramyāḥ |
latāḥ sapuṣpābharaṇojjalāśca drumāśca ye satphalanamraśākhāḥ || 3 | |

and also mountains made of jewels, wilderness areas where one can enjoy being alone, and vines ornamented with brilliant flowers, and trees whose boughs sag with ripe fruit,

devādilokeṣu ca gandhadhūpāḥ kalpadrumā ratnamayāśca vṛkṣāḥ |
sarāṁsi cāmbhoruhabhūṣaṇāni haṁsasvanātyantamanoharāṇi || 4 | |

And from the god-realms and other such places, fragrances and incense, wish-fulfilling trees, and trees made of jewels, lakes adorned with lotuses and the endlessly delightful songs of geese,

akṛṣṭajātāni ca śasyajātānyanyāni vā pūjyavibhūṣaṇāni |
ākāśadhātuprasarāvadhīni sarvāṇyapīmānyaparigrahāṇi || 5 | |

crops that are cultivated and those that grow on their own, and other things that embellish those worthy of worship, extending to the ends of outer space -- all those things that are owned by no one.

ādāya buddhyā munipuṅgavebhyo niryātayāmyeṣa saputrakebhyaḥ |
gṛhṇantu tanme varadakṣiṇīyā mahākṛpā māmanukampamānāḥ | | 6 | |

Keeping this all in mind, I offer this to the foremost of sages, together with their sons and daughters. May those with great compassion be kindly predisposed toward me. May those most worthy of gifts accept this from me.

apuṅyavānasmi mahādaridraḥ pūjārthamanyanmama nāsti kiṃcit |
ato mamārthāya parārthacittā gṛhṇantu nāthā idamātmaśaktyā | | 7 | |

I am without merit and destitute; I have nothing else to use to pay honor. So, for my sake, may the Protectors, who wish only for the welfare of others, accept this which I've done to the best of my ability.

dadāmi cātmānamahaṃ jinebhyaḥ sarveṇa sarvaṃ ca tadātmajebhyaḥ |
parigrahaṃ me kurutāgrasattvā yuṣmāsu dāsatvamupaimi bhaktyā | | 8 | |

I give myself completely and totally to the Conquerors and their offspring. Supreme Beings, take me into your arms! With devotion I place myself in your service.

parigraheṇāsmi bhavatkṛtena nirbhīrbhave sattvahitaṃ karomi |
pūrvaṃ ca pāpaṃ samatikramāmi nānyacca pāpaṃ prakaromi bhūyaḥ | | 9 | |

Due to your protection, I have nothing in the world to fear. I will do what benefits living beings. I leave behind my previous bad deeds, and I will not in the future do such misdeeds again.

ratnojvalastambhamanorameṣu muktāmayodbhāsivitānakeṣu |
svacchojvalasphāṭikakuṭṭimeṣu sugandhiṣu snānagṛheṣu teṣu | | 10 | |

In their fragrant bath houses, with delightful pillars gleaming with jewels, shining canopies made of pearls, and floors inlaid with clear, bright crystal,

manojñagandhodakapuṣpapūrṇaiḥ kumbhairmahāratnamayairanekaiḥ |
snānaṃ karomyeṣa tathāgatānāṃ tadātmajānāṃ ca sagītivādyam | | 11 | |

I will bathe Those Who Have Found Reality and their offspring with many vases, encrusted with jewels, filled with pleasing fragrant water and flowers, while songs and music are played.

pradhūpitairghautamalairatulyairvastraiśca teṣāṃ tanumunmṛṣāmi |
tataḥ suraktāni sudhūpitāni dadāmi tebhyo varacīvarāṇi | | 12 | |

I dry their bodies with unique, immaculate, scented towels, and then I give them the best kind of robes – beautifully colored and sweet smelling.

divyairmṛduślakṣṇavicitraśobhairvastrairalaṅkāravaraīśca taistaiḥ |
samantabhadrājitamāṅjughoṣalokeśvarādīnapi maṅḍayāmi | | 13 | |

With things like celestial clothing -- brilliantly colored, soft and smooth, excellently ornamented – I adorn Samantabhadra, Ajita, Manjughosha, Lokeshvara and the rest.

sarvatrisāhasravisārigandhairgandhottamaistānanulepayāmi |
sūttaptasūnmṛṣṭasudhautahemaprabhojjvalān sarvamunīndrakāyān | | 14 | |

With perfumes – the very best of scents from throughout all the 3,000 worlds – I anoint the bodies of all these Kings of the Sages, glowing with the radiance of gold that has been burnished, polished, and cleaned.

māndāravendīvaramallikādyaiḥ sarvaiḥ sugandhaiḥ kusumairmanojñaiḥ |
abhyarcayābhyarcyatamān munīndrān sragbhiśca saṁsthānāmanoramābhiḥ | | 15 | |

With pleasing, fragrant flowers – the heavenly *mandarava*, blue lotus, jasmine, and others – and with beautifully made garlands, I revere the Kings of Sages who are most praiseworthy.

Sphītasphuradgandhamānoramaiśca tān dhūpameghairupadhūpayāmi |
bhojyaiśca khādyairvidhaiśca peyaistebhyo nivedyaṃ ca nivedayāmi | | 16 | |

I fumigate the clouds with incense, which swell with delightful scents. I offer them feasts of various enjoyments, edibles, and drinks.

ratnapradīpāṁśca nivedayāmi suvarṇapadmeṣu niviṣṭapaṅktīn |
gandhopalīpteṣu ca kuṭṭimeṣu kirāmi puṣpaprakarān manojñān | | 17 | |

I offer them lamps of jewels, arranged in rows on golden lotuses. And I scatter all kinds of pleasing flowers on the floor besmeared with fragrances.

pralambamuktāmaṇihāraśobhā-
nābhāsvarān diṇmukhamaṇḍanāmstān |
vimānameghān stutigītaramyān
maitrīmayebhyo'pi nivedayāmi | | 18 | |

I offer to those endowed with loving-kindness multitudes of palaces, ringing with songs of praise, shining and gleaming with garlands heavy with pearls and gems, and decorated at all four entrances.

suvarṇadaṇḍaiḥ kamaṇīyarūpaiḥ saṃsaktamuktāni samucchritāni |
pradhārayāmyeṣa mahāmunīnām ratnāpatrāṇyatiśobhanāni | | 19 | |

I visualize for these Great Sages umbrellas studded with jewels, exceedingly beautiful, tall, with golden handles and inlaid pearls, perfectly shaped.

ataḥ param pratiṣṭhantām pūjāmeghā manoramāḥ |
tūryasaṃgītimeghāśca sarvasattvapraharṣaṇāḥ | | 20 | |

And then, moreover, delightful offering clouds arise, with clouds of instrumental music enrapturing all living beings.

sarvasaddharmaratneṣu caityeṣu pratimāsu ca |
puṣparatnādivarṣāśca pravartantām niranantaram | | 21 | |

**May a never ending shower of flowers, jewels, and so on,
Rain down upon all the Jewels of the True Dharma, and on sacred sites and images.**

mañjughoṣaprabhṛtayaḥ pūjayanti yathā jinān |
tathā tathāgatānnāthān saputrān pūjayāmyaham | | 22 | |

Just as Manjughosha and the rest worship the Conquerors, so too do I worship the Protectors, those who found reality, together with their offspring.

svarāṅgasāgaraiḥ stotraiḥ staumi cāham guṇodadhīn |
stutisaṃgītimeghāśca sambhavantveṣvananyathā | | 23 | |

I sing the praises to those possessing oceans of good qualities with hymns possessing oceans of melodies. May they unfailingly meet with clouds of song and praise!

sarvakṣetrāṇusamkhyaiśca praṇāmaiḥ praṇamāmyaham |
sarvatryadhvagatān buddhān sahadharmagaṇottamān | | 24 | |

I bow down with prostrations as numerous as the atoms in all the Buddha-fields to the Buddhas of all three times, together with Dharma and the Supreme Assembly.

sarvacaityaṇi vande'haṁ bodhisattvāśrayāṁstathā |
namaḥ karomyupādhyāyānabhivandyān yatimstathā | | 25 | |

I pay homage to all the sacred places and pilgrimage spots of the Bodhisattva. I make obeisance to the praiseworthy teachers and ascetics.

buddhaṁ gacchāmi śaraṇaṁ yāvadā bodhimaṇḍataḥ |
dharmaṁ gacchāmi śaraṇaṁ bodhisattvagaṇaṁ tathā | | 26 | |

I go for refuge to the Buddha until the essence of Awakening is reached. I go for refuge in the Dharma and also the Assembly of Bodhisattvas.

vijñāpayāmi sambuddhān sarvadikṣu vyavasthitān |
mahākāruṇikāṁścāpi bodhisattvān kṛtāñjaliḥ | | 27 | |

I pray with hands folded to the Fully Awakened Ones residing in all directions, and also to the Bodhisattvas, beings of great compassion.

anādimati saṁsāre janmanyatraiva vā punaḥ |
yanmayā paśunā pāpaṁ kṛtaṁ kāritameva vā | | 28 | |

Whatever bad deeds I, beast that I am, have done or caused others do, whether it was here in this life or in any previous lifetime in beginningless cyclic existence,

yaccānumoditaṁ kiṁcidātmaghātāya mohataḥ |
tadatyayaṁ deśayāmi paścāttāpena tāpitaḥ | | 29 | |

and whatever I foolishly and self-destructively applauded, I confess those transgressions, tormented by the pain of regret.

ratnatraye'pakāro yo mātapitrṣu vā mayā |
guruṣvanyeṣu vā kṣepāt kāyavāgbuddhibhiḥ kṛtaḥ | | 30 | |

Whatever offences of body, speech, or mind that I've committed out of disrespect toward the Three Jewels, my mother or father, my gurus, and others,

anekadoṣaduṣṭena mayā pāpena nāyakāḥ |
yatkr̥taṁ dāruṇaṁ pāpaṁ tatsarvaṁ deśayāmyaham | | 31 | |

**whatever heinous bad deeds – bad deeds done by me, corrupted by many faults –
I confess them all to you, my Guides.**

kathaṁ ca niḥsarāmyasmāt paritrāyata satvaram |
mā mamākṣiṇapāpasya maraṇaṁ śighrameṣyati | | 32 | |

**How can I be rid of this? Come quickly to my rescue! May death not come for me too
soon, while my bad deeds are still alive and well!**

kr̥tākr̥tāparīkṣo'yaṁ mṛtyurviśrambhaghātakaḥ |
svasthāsvasthairaviśvāsyā ākasmikamahāśaniḥ | | 33 | |

**Death, killer of the complacent, does not take into account what has been done and
left undone. Neither the healthy nor the sick can be confident that it won't come
suddenly, like a great flash of lightning.**

priyāpriyanimittena pāpaṁ kr̥tamanekadhā |
sarvamutsrjya gantavyamiti na jñātamīdṛśam | | 34 | |

**I have done all kinds of bad deeds on account of friends and enemies, not realizing
that when it's time to go, everything must be left behind.**

apriyā na bhaviṣyanti priyo me na bhaviṣyati |
ahaṁ ca na bhaviṣyāmi sarvaṁ ca na bhaviṣyati | | 35 | |

Enemies will not be there anymore, nor friends, nor myself. Nothing will remain.

tattatsmaraṇatām yāti yadyadvastvanubhūyate |
svapnānubhūtavatsarvaṁ gataṁ na punarīkṣyate | | 36 | |

**Whatever is experienced will become just a memory, like the experience of a dream –
gone, never to be seen again.**

ihaiva tiṣṭhatastāvadgatā naike priyāpriyāḥ |
tannimittaṁ tu yatpāpaṁ tatsthitaṁ ghoramagrataḥ | | 37 | |

**Already here in this life many friends and enemies have departed after living just a
while. But because of the bad deeds they committed, terrible things lie ahead.**

evamāgantuko'smīti na mayā pratyavekṣitam |
mohānunayavidveṣaiḥ kṛtaṁ pāpamanekadhā | | 38 | |

I have not considered that I too am ephemeral. Because of delusion, attachment, and hatred, I have done all kinds of bad deeds.

rātriṁdivamaviśrāmamāyūṣo vardhate vyayaḥ |
āyasya cāgamo nāsti na mariṣyāmi kiṁ nvaham | | 39 | |

Life is ceaselessly wasting away, night and day, and there is no way to add to it. How can it be that I will not die?

iha śayyāgatenāpi bandhumadhye'pi tiṣṭhatā |
mayaivekena soḍhavyā marmacchedādivedanā | | 40 | |

Although in bed in the midst of my relatives, it is I alone who must endure the feeling of intense pain.

yamadūtairgrhītasya kuto bandhuḥ kutaḥ suhṛt |
puṇyamekaṁ tadā trāṇaṁ mayā tacca na sevitaṁ | | 41 | |

When I am grabbed by Death's messengers what can my relatives and friends do? Then merit will be my only protection, and I have not attended to it.

anityajīvitāsaṅgādidaṁ bhayamajānatā |
pramattena mayā nāthā bahu pāpamupārjitaṁ | | 42 | |

Because of my attachment to this transitory life, and by not thinking about this terrifying thing, I have carelessly acquired many bad deeds, o Protectors!

aṅgacchedārthamapyadya nīyamāno viśuṣyati |
pipāsito dīnadṛṣṭiranyadevekṣate jagat | | 43 | |

Even now, when someone is being taken for an amputation, his mouth becomes parched with thirst. He sees the world differently, through wretched eyes.

kiṁ punarbhairavākārairyamadūtairadhiṣṭhitaḥ |
mahātrāsajvaragrastaḥ puriṣotsargaveṣṭitaḥ | | 44 | |

How much more when one is overcome by The Frightener and the messengers of Death? Possessed with feverish terror, he will be covered in his own excrement.

kātarairdṛṣṭipātaiśca trāṇānveṣī caturdiśam |
ko me mahābhayādasmātsādhustrāṇam bhaviṣyati | | 45 | |

Desperately I will look around in all directions, searching for protection. Where is the good person who will serve as my defender from this great fear?

trāṇaśūnyā diśo dṛṣṭvā punaḥ saṁmohamāgataḥ |
tadāham kim kariṣyāmi tasmin sthāne mahābhaye | | 46 | |

Seeing that there is no protection coming from any quarter, I will revert to complete confusion. What will I do in that state of great fear?

adyaiva śaraṇam yāmi jagannāthān mahābalān |
jagadrakṣārthamudyuktān sarvatrāsaharān jinān | | 47 | |

And so right now I go for refuge to the Protectors of the world, those with great strength, the Conquerors who strive to guard the world, who remove all anxiety.

taīscāpyadhigataṁ dharmaṁ saṁsārabhayanāśanam |
śaraṇam yāmi bhāvena bodhisattvagaṇam tathā | | 48 | |

I earnestly go for refuge to the Dharma that has been mastered by them, which destroys the fear of cyclic existence, and I also go for refuge to the Assembly of Bodhisattvas.

samantabhadrāyātmānam dadāmi bhayavihvalaḥ |
punaśca mañjughoṣāya dadāmyātmānamātmanā | | 49 | |

Trembling with fear, I give myself to Samantabhadra, and I also willingly give myself to Manjughosha.

taṁ cāvalokitaṁ nāthaṁ kṛpāvyākulacāriṇam |
viraumyārtaravaṁ bhītaḥ sa mām rakṣatu pāpinam | | 50 | |

Terrified, I cry out to Avalokita, whose practice is suffused with compassion: "Protect me, a doer of bad deeds!"

āryamākāśagarbhaṁ ca kṣitigarbhaṁ ca bhāvataḥ |
sarvān mahākṛpāṁścāpi trāṇānveṣī viraumyāham | | 51 | |

Seeking protection, I earnestly cry out to Arya Akashagarbha and Kshitigarbha and all those with great compassion.

yam dr̥ṣṭvaiva ca sam̐trastāḥ palāyante caturdiśam |
yamadūtādayo duṣṭāstaṁ namasyāmi vajriṇam | | 52 | |

**I bow to Vajri, the sight of whom terrifies the messengers of Death and other
malignant beings who scatter in all directions.**

atītya yuṣmadvacanaṁ sām̐prataṁ bhayadarśanāt |
śaraṇaṁ yāmi vo bhīto bhayaṁ nāśayata drutam | | 53 | |

**Having ignored your instructions, I am faced with this fear. Terrified, I now go to you
for refuge. Swiftly take away this fear!**

itvaravyādhibhīto'pi vaidyavākyaṁ na laṅghayet |
kimu vyādhiśatairgrastaścaturbhiścaturuttariḥ | | 54 | |

**Fearful even of a passing ailment, one would not neglect the doctor's orders. How
much more when afflicted with four hundred and four more serious illnesses?**

ekenāpi yataḥ sarve jambudvīpagatā narāḥ |
naśyanti yeṣāṁ bhaiṣajyaṁ sarvadikṣu na labhyate | | 55 | |

**Even one of these can kill all the inhabitants of the Jambudvipa continent, and there
is no cure to be found anywhere.**

tatra sarvajñavaidyasya sarvaśalyāpahāriṇaḥ |
vākyaṁullaṅghayāmīti dhiṁ māmatyantamohitam | | 56 | |

**Were I to spurn the advice of the omniscient Physician, who extracts the cause of all
pain, shame on me! I'd be an off-the-charts idiot!**

atyapramattastiṣṭhāmi prapāteṣvitareshvapi |
kimu yojanasāhasre prapāte dīrghakālike | | 57 | |

**I'm very careful when I'm on the edge of even a small precipice. What about when on
a cliff that seems to go on forever, for thousands of miles?**

adyaiva maraṇaṁ naiti na yuktā me sukhāsikā |
avaśyameti sā velā na bhaviṣyāmyahaṁ yadā | | 58 | |

**It's not right that I should just relax and say, "Death will not come today."
It will come, you can be sure of that! And when my time comes, I will be no more.**

abhayaṁ kena me dattaṁ niḥsariṣyāmi vā katham |
avaśyaṁ na bhaviṣyāmi kasmānme susthitaṁ manaḥ | | 59 | |

Who granted me a reprieve from fear? How will I ever escape? My demise is inevitable! Why is my mind so composed?

pūrvānubhūtanāṣṭebhyaḥ kiṁ me sāramavasthitaṁ |
yeṣu me bhiniviṣṭena gurūṇāṁ laṅghitaṁ vacaḥ | | 60 | |

What of value remains with me from my past, now gone forever? These things so engrossed me that I ignored the advice of my gurus.

jīvalokamimaṁ tyaktvā bandhūn paricitāṁstathā |
ekākī kvāpi yāsyāmi kiṁ me sarvaiḥ priyāpriyaiḥ | | 61 | |

Leaving behind this world of the living, with its relatives and acquaintances, I will go on to wherever I'm going, alone. What will all these friends and enemies be to me then?

iyameva tu me cintā yuktā rātrimdivaṁ tadā |
aśubhānniyataṁ duḥkhaṁ niḥsareyaṁ tataḥ katham | | 62 | |

And so I should be thinking only this night and day: "How can I escape from the suffering caused by bad deeds?"

mayā bālena mūḍhena yatkiñcitpāpamācitam |
prakṛtyā yacca sāvadyaṁ prajñāptyāvadyameva ca | | 63 | |

Whatever bad deeds I, a simple fool, have collected – whether they be misdeeds by their very nature or bad deeds that come from breaking vows –

tatsarvaṁ deśayāmyeṣa nāthānāmagrataḥ sthitaḥ |
kṛtāñjalirduḥkhabhītaḥ praṇipatya punaḥ punaḥ | | 64 | |

I confess them all, standing here before the Protectors. Fearful of suffering, with folded hands I make prostrations over and over.

atyayamatyayatvena pratigrhṇantu nāyakāḥ |
na bhadrakamidaṁ nāthā na kartavyaṁ punarmayā | | 65 | |

May the Guides take away my transgression, together with my inclination to transgress. Lords, I will not do that which is not good again.

Exercise for Class One

In the space below, list three of the biggest misdeeds in your life; the first three that come to mind are probably the ones weighing heaviest on your conscience. Spend five to ten minutes a day for the next week doing a “four forces” meditation on the first of these misdeeds, then move on in the second week to the second misdeed, and in the third week work on the third misdeed.

The “four forces” are 1) “destruction” or regret (review verses 2.28-46 and try to generate some real regret for what you’ve done); 2) “foundation” or refuge (review 2.47-53 and think about someone who represents the kind of person you’d like to be); 3) “antidote” (review 2.54-59 and decide on some sort of activity that you’ll do to counterbalance the misdeed), and “restraint” (review 2.60-65 and resolve to abstain from any form of the misdeed for a week’s time).

Misdeed #1:

Misdeed # 2:

Misdeed #3:

bodhicittaparigraho nāma tṛtīyaḥ paricchedaḥ |

Chapter Three, Entitled “Embracing the Awakening Mind”

apāyaduḥkhaviśrāmaṁ sarvasattvaiḥ kṛtaṁ śubham |
anumode pramodena sukhaṁ tiṣṭhantu duḥkhitāḥ | | 1 | |

I happily rejoice in the virtue collected by all living beings, which brings relief from the suffering of the lower realms. May those who suffer abide in happiness!

saṁsāraduḥkhanirmokṣamanumode śarīriṇām |
bodhisattvatvabuddhatvamanumode ca tāyinām | | 2 | |

I rejoice in the liberation of embodied beings from the cycle of rebirth and suffering. I rejoice that they will become bodhisattvas and Buddhas.

cittotpādasamudrāṁśca sarvasattvasukhāvahān |
sarvasattvahiṭhānānanumode ca śāsinām | | 3 | |

I rejoice in the oceanic arisings of the Awakening Mind – which convey happiness to all living beings, which bring benefits to all living beings – and I rejoice for the teachers.

sarvāsu dikṣu sambuddhān prārthayāmi kṛtāñjaliḥ |
dharmapradīpaṁ kurvantu mohādduḥkhaprapātinām | | 4 | |

With folded hands I beseech the perfect Buddhas in all directions: shine the light of Dharma upon all those who have fallen into suffering due to delusion.

nirvātukāmāṁśca jinān yācayāmi kṛtāñjaliḥ |
kalpānanantāmstiṣṭhantu mā bhūdandhamidaṁ jagat | | 5 | |

And with folded hands I beg the Conquerors, who may desire to escape into nirvana, to instead stay for countless eons so that this world may not be in darkness.

evaṁ sarvamideṁ kṛtvā yanmayāsāditāṁ śubham |
tena syāṁ sarvasattvānāṁ sarvaduḥkhaprasāntikṛt | | 6 | |

May the virtue I have accumulated by doing all this bring to an end all the suffering of all living beings.

glānānāmasmi bhaiṣajyaṁ bhaveyaṁ vaidya eva ca |
tadupasthāyakaścaiva yāvadroḡāpunarbhavaḥ | | 7 | |

I am medicine for the sick. May I also be the physician and the nurse, until sickness occurs no more.

kṣutpipāsāvyaṭhāṁ hanyāmannapānapravarṣaṇaiḥ |
durbhikṣāntarakalpeṣu bhaveyaṁ pānabhojanam | | 8 | |

May I assuage the torment of hunger and thirst with rains of food and drink. May I be food and drink during the famines in between eons.

daridrāṇāṁ ca sattvānāṁ nidhiḥ syāmahamakṣayaḥ |
nānopakaraṇākārairupatiṣṭheyamagrataḥ | | 9 | |

May I be a inexhaustible treasury for destitute living beings. May I stand before them taking the form of all sorts of provisions.

ātmabhāvāṁstathā bhogān sarvatryadhvagataṁ śubham |
nirapekṣastyajāmyeṣa sarvasattvārthasiddhaye | | 10 | |

In order to fulfill the needs of all living beings, I give up without hesitation the bodies, enjoyments, and merit of all three times: past, present, and future.

sarvatyāgaśca nirvāṇaṁ nirvāṇārthi ca me manaḥ |
tyaktavyaṁ cenmayā sarvaṁ varaṁ sattveṣu dīyatām | | 11 | |

Giving up everything is nirvana and my mind longs for nirvana. Since I need to give up everything, it's best that I bestow it on all living beings.

yaścāsukhikṛtaścātmā mayāyaṁ sarvadehinām |
ghnantu nindantu vā nityamākirantu ca pāṁsubhiḥ | | 12 | |

I have made my body pleasureless; it now belongs to all who are embodied. Let them strike it, revile it, and constantly cover it with filth.

kṛīḍantu mama kāyena hasantu vilasantu ca |
dattastebhyo mayā kāyaścintayā kiṁ mamānayā | | 13 | |

Let them trifle with my body; let them ridicule and amuse themselves with it. I have given my body over to them. What do I care if they misuse it?

kārayantu ca karmāṇi yāni teṣāṃ sukhāvaham |
anarthaḥ kasyacinmā bhūnmāmālambya kadācana | | 14 | |

May they do whatever brings them happiness. May whoever comes to me for support never be disappointed.

yeṣāṃ kruddhāprasannā vā māmālambya matirbhavet |
teṣāṃ sa eva hetuḥ syānnityaṃ sarvārthasiddhaye | | 15 | |

If when they come to me for support they should entertain a thought of irritation or displeasure, may even that always be a cause for the fulfillment of all their needs.

abhyākhyāsyanti mām ye ca ye cānye'pyapakāriṇaḥ |
utprāsakāstathānye'pi sarve syurbodhibhāgīnaḥ | | 16 | |

May all those others who slander, injure, or deride me come to possess Awakening.

anāthānāmahaṃ nāthaḥ sārthavāhaśca yāyinām |
pārepsūnām ca naubhūtaḥ setuḥ saṃkrama eva ca | | 17 | |

**I am a protector for those without protection and a guide for those who are travelling.
May I become a ship, a bridge, and a passageway for those trying to get to the far shore.**

dīpārthināmahaṃ dīpaḥ śayyā śayyārthināmahaṃ |
dāsārthināmahaṃ dāso bhaveyaṃ sarvadehinām | | 18 | |

May I be a lamp for those who need light to see, a bed for those who need a place to rest, and a slave for all those who need someone to serve them.

cintāmaṇirbhadrāghaṭaḥ siddhavidyā mahauśadhiḥ |
bhaveyaṃ kalpavṛkṣaśca kāmadhenuśca dehinām | | 19 | |

May I be for them a wish-fulfilling gem, a vase filled with fortune, an efficacious spell, a powerful remedy, a tree of paradise and cow that quenches all desires.

pṛthivyādīni bhūtāni niḥśeṣākāśavāsinām |
sattvānāmaprameyāṇām yathābhogānyanekadhā | | 20 | |

Just as the elements, earth and the rest, are useful in various ways to innumerable living beings dwelling throughout all space,

evamākāśaniṣṭhasya sattvadhātoranekadhā |
bhaveyamupajīvyo'ham yāvatsarve na nirvṛtāḥ | | 21 | |

**so too may I in various ways be the sustenance for all living beings throughout space,
until they enter nirvana.**

yathā gṛhītaṁ sugatairbodhicittaṁ purātanaiḥ |
te bodhisattvaśīkṣāyāmānupūrvyā yathā sthitāḥ | | 22 | |

**Just as the Buddhas of the past gained the Awakening Mind and devoted themselves
to the systematic training of a bodhisattva,**

tadvadutpādayāmyeṣa bodhicittaṁ jagaddhite |
tadvadeva ca tāḥ śīkṣāḥ śīkṣisyāmi yathākramam | | 23 | |

**so too will I generate this Awakening Mind for the benefit of the whole world, and so
too will I practice those trainings, one by one.**

evaṁ gṛhītvā matimān bodhicittaṁ prasādataḥ |
punaḥ pṛṣṭasya puṣṭyartham cittamevaṁ praharṣayet | | 24 | |

**The intelligent person, having somehow acquired the Awakening Mind, should
nurture it so that this wish will increase more and more.**

adya me saphalaṁ janma sulabdho mānuṣo bhavaḥ |
adya buddhakule jāto buddhaputro'smi sāmpratam | | 25 | |

**Today my life has become fruitful; this human birth has been fulfilled.
Today I am born into the family of the Buddhas. I am now a child of the Buddhas.**

tathādhunā mayā kāryaṁ svakulocitakāriṇām |
nirmalasya kulasyāśya kalaṅko na bhavedyathā | | 26 | |

**And now my conduct should conform to the ways proper to my kinsfolk, so that I do
nothing that will defame this pure family.**

andhaḥ saṅkārakūṭebhyo yathā ratnamavāpnuyāt |
tathā kathamcidapyetad bodhicittaṁ mamoditam | | 27 | |

**Just as a blind man might find a jewel in a pile of trash, so too has the Awakening
Mind somehow arisen in me.**

jaganmr̥tyuvināśāya jātametadrasāyanam |
jagaddāridryaśamanam̐ nidhānamidamakṣayam | | 28 | |

**This is the magical remedy that has appeared in order to destroy death in the world.
This is the inexhaustible treasure house that brings an end to the world's poverty.**

jagadvyādhipraśamanam̐ bhaiṣajyamidamuttamam |
bhavādhvabhramaṇaśrāntajagadvīśrāmapādapaḥ | | 29 | |

**This is the ultimate medicine for curing the sickness of the world,
A tree under which those exhausted from travelling the road of worldly existence may
find repose.**

durgatyuttaraṇe setuḥ sāmānyaḥ sarvayāyinām |
jagatkleśopaśamana uditaścittacandramāḥ | | 30 | |

**It is the bridge by which all travellers can cross over troubled waters. The Awakening
Mind is like a rising moon calming the world's mental afflictions.**

jagadajñānatimiraprotsāraṇamahāraviḥ |
saddharmakṣīramathanānnavanītam̐ samutthitam | | 31 | |

**It is the great sun that dispels the darkness of the world's ignorance. It is fresh butter
that arises from the churning of the milk of the true Dharma.**

sukhabhogabubhukṣitasya vā janasārthasya bhavādhvacāriṇaḥ |
sukhasatramidam̐ hyupasthitam̐ sakalābhyāgatasattvatarpaṇam | | 32 | |

**For those folks in the caravan, travelling the highways of worldly existence and
hungering for the experience of happiness, this is a feast of happiness, prepared for
the complete satisfaction of all the living beings who have come as guests.**

jagadadya nimantritam̐ mayā sugatatvena sukhena cāntarā |
purataḥ khalu sarvatāyināmabhinandantu surāsurādayaḥ | | 33 | |

**Today I invite the whole world to come and partake of Buddhahood and worldly
happiness. May the gods, titans, and other beings rejoice in the presence of all the
Protectors.**

Exercise for Class Two

In the space below, list three of your best deeds over the past several weeks – the first three things that come to mind that were maybe a bit difficult to do but that you know were right and that you can take justifiable pride in.

Set aside a few minutes each day for the next week and review what you've written here. Relive the experiences and feel happy about your good works!

Good deed #1:

Good deed #2:

Good deed #3:

bodhicittāpramādo nāma caturthaḥ paricchedaḥ |

Chapter Four, Entitled “Staying Vigilant About the Wish to Awaken”

evam grhītvā sudr̥dham bodhicittam jinātmajaḥ |
śikṣānatikrame yatnaṁ kuryānnityamatandritaḥ || 1 | |

A child of the Buddha, once they’ve tightly embraced the Wish to Awaken must always make tireless efforts not to neglect the training.

sahasā yatsamārabdham samyag yadavicāritam |
tatra kuryānna vetyevaṁ pratijñāyāpi yujyate || 2 | |

It is important to consider whether or not to do what has been rashly undertaken or not properly considered, even though one has made a commitment.

vicāritam tu yadbuddhairmahāprāññaiśca tatsutaiḥ |
mayāpi ca yathāśakti tatra kiṁ parilambyate || 3 | |

But how can I neglect what has been well-examined by the Buddhas, their offspring, and even by myself, to the best of my ability?

yadi caivaṁ pratijñāya sādhayeyaṁ na karmaṇā |
etāṁ sarvāṁ viśaṁvādyā kā gatirme bhaviṣyati || 4 | |

If, having made this commitment, I don’t succeed in putting it into action, I have lied to all of them. What then would be my fate?

manasā cintayitvāpi yo na dadyātpunarnaraḥ |
sa preto bhavatyuktamalpamātre’pi vastuni || 5 | |

It has been said that a person who intends to give something, even a very small thing, but nevertheless does not give it will become a craving spirit.

kimutānuttaram saukhyamuccairuddhuṣya bhāvataḥ |
jagatsarvaṁ viśaṁvādyā kā gatirme bhaviṣyati || 6 | |

So what about someone who lies so ostentatiously, inviting the whole world to the highest happiness? What then would be my fate?

vetti sarvajña evaitāmacintyāṁ karmaṇo gatim |
yadbodhicittatyāge'pi mocayatyevaṁ tām narān | | 7 | |

Only someone who was omniscient could know the inscrutable way karma could unfold such that even people who give up the Wish to Awaken could nevertheless attain liberation.

bodhisattvasya tenaivam sarvāpattirgarīyasī |
yasmādāpadyamāno'sau sarvasattvārthahānikṛt | | 8 | |

Truly, that is the gravest downfall of them all for a bodhisattva, since by bringing this about one damages the welfare of all living beings.

yo'pyanyaḥ kṣaṇamapyasya puṇyavighnaṁ kariṣyati |
tasya durgatiparyanto nāsti sattvārthaghātinaḥ | | 9 | |

There is no end to the misfortune of a person who obstructs a bodhisattva's merit-making, even for just an instant, for he destroys the welfare of all living beings.

ekasyāpi hi sattvasya hitaṁ hatvā hato bhavet |
aśeṣākāśaparyantavāsināṁ kimu dehinām | | 10 | |

One who harms the benefactor of just one single being is himself harmed. How much more someone who harms the benefactor of all beings dwelling throughout the entirety of endless space?

evamāpattibalato bodhicittabalena ca |
dolāyamānaḥ saṁsāre bhūmiprāptau cirāyate | | 11 | |

Caught in cyclic existence, oscillating between the power of the downfalls and the power of bodhicitta, one is slow to obtain the various levels of a bodhisattva.

tasmādyathāpratijñātaṁ sādhanīyaṁ mayādarāt |
nādyā cetkriyate yatnastalenāsmi talaṁ gataḥ | | 12 | |

So I must conscientiously fulfill that to which I have committed. If I don't make an effort now, I will sink lower and lower.

aprimeyā gatā buddhāḥ sarvasattvagaveṣakāḥ |
naiṣāmahaṁ svadoṣeṇa cikitsāgocaraṁ gataḥ | | 13 | |

Innumerable Buddhas have come and gone, wishing to round up all beings. It is my fault that I have not come in range of their attention.

adyāpi cettathaiva syām yathaivāham punaḥ punaḥ |
durgativyādhimaraṇacchedabhedādyavāpnuyām | | 14 | |

If I stay like this, as I am now, I will repeatedly suffer bad rebirths, sickness, death, mutilation, laceration, and so forth.

kadā tathāgatotpādaṁ śraddhām mānuṣyameva ca |
kuśalābhyāsayogyatvamevaṁ lapsye'tidurlabham | | 15 | |

When will I again obtain what is so very hard to obtain: the appearance of a Buddha, faith, birth as a human, and the ability to practice making merit?

ārogyaṁ divasaṁ cedaṁ sabhaktam nirupadravam |
āyuhkṣaṇaṁ viśaṁvādi kāyo yācita ko'pamaḥ¹ | | 16 | |

Today there may be health, enjoyment, and no problems, but life is fleeting and deceptive and the body is just on loan.

na hīdṛśairmaccaritairmānuṣyaṁ labhyate punaḥ |
alabhyamāne mānuṣye pāpameva kutaḥ śubham | | 17 | |

With behavior such as mine, I'll not again obtain a human birth. When one doesn't get such a human birth, there are only bad deeds, for how can one do good?

yadā kuśalayogyo'pi kuśalaṁ na karomyaham |
apāyaduḥkhaiḥ saṁmūḍhaḥ kiṁ kariṣyāmyaham tadā | | 18 | |

If I don't do meritorious action while I'm capable of it, what will I do when I'm completely stupified by the sufferings of the unfortunate states?

akurvataśca kuśalaṁ pāpaṁ cāpyupacinvataḥ |
hataḥ sugatiśabdo'pi kalpakoṭīśatairapi | | 19 | |

One who does not do meritorious action and instead accumulates bad deeds will have destroyed his chances to even hear the word "good birth" for hundreds of millions of eons.

¹ Correcting the Sanskrit text I'm using, which reads *kāyopācitakopamaḥ*.

ata evāha bhagavān-mānuṣyamati durlabham |
mahārṇavayugacchidrakūrmagrivārpaṇopamam | | 20 | |

That is why the Blessed One said a human birth is very hard to obtain, as rare as a turtle who just happens to stick its neck into the opening of a yoke floating in the great sea.

ekakṣaṇakṛtāt pāpādavīcau kalpamāsyate |
anādikālopacitāt pāpāt kā sugatau kathā | | 21 | |

Because of a bad deed done in just one moment one goes to the Avici hell for an eon. So how on earth will I land in a good rebirth with bad deeds accumulated since beginningless time?

na ca tanmātramevāsau vedayitvā vimucyate |
tasmāttadvedayanneva pāpamanyat prasūyate | | 22 | |

And having experienced even that, one still is not freed, for one has created new bad deeds while being in that experience.

nātaḥ parā vañcanāsti na ca moho'styataḥ paraḥ |
yadīdṛṣaṁ kṣaṇaṁ prāpya nābhyastaṁ kuśalaṁ mayā | | 23 | |

And so, having obtained a momentary opportunity like this, were I not to use it to practice virtue there would be no greater betrayal, no greater foolishness.

yadi caivaṁ vimṛṣyāmi punaḥ sīdāmi mohitaḥ |
śociṣyāmi ciraṁ bhūyo yamadūtaiḥ pracoditaḥ | | 24 | |

And if I am again neglectful and just stupidly sit on my hands when the messengers of Death come calling, I will regret it for a long, long time.

ciraṁ dhakṣyati me kāyaṁ nārakāgniḥ suduḥsahaḥ |
paścāttāpānalaścittaṁ ciraṁ dhakṣyatyaśikṣitam | | 25 | |

The unbearable fires of hell will scorch my body for ages, and my untrained mind will be scorched for a long time by the hot fire of regret.

kathaṁcidapi saṁprāpto hitabhūmiṁ sudurlabhām |
jānannapi ca nīye'haṁ tāneva narakān punaḥ | | 26 | |

Somehow I've achieved a fortunate state, so hard to obtain, and even knowing this I find myself attracted again to the hell realms.

atra me cetanā nāsti mantrairiva vimohitaḥ |
na jāne kena muhyāmi ko'trāntarmama tiṣṭhati | | 27 | |

It's like I have no choice in the matter, as if bewitched by mantras. I don't know who has confused me. I don't know who is there inside me.

hastapādādirahitāstrṣṇādveṣādiśatravaḥ |
na śūrā na ca te prājñāḥ kathaṁ dāsikṛto'smi taiḥ | | 28 | |

Enemies like craving and hatred don't have hands, legs, and the rest; they are not strong or clever. So how is it that I am enslaved by them?

maccittāvasthitā eva ghnanti māmeva susthitāḥ |
tatrāpyahaṁ na kupyāmi dhigasthānasahiṣṇutām | | 29 | |

Stationed within my own mind, they are perfectly situated to destroy me, and yet I don't get angry. To hell with this inappropriate patience!

sarve devā manuṣyāśca yadi syurmama śatravaḥ |
te'pi nāvīcikaṁ vahniṁ samudānayituṁ kṣamāḥ | | 30 | |

Even if every one of the gods and humans were my enemies they would still not be able to drag me down into the fires of Avici hell,

merorapi yadāsaṅgāna bhasmāpyupalabhyate |
kṣaṇāt kṣipanti mām tatra balinaḥ kleśāśatravaḥ | | 31 | |

which, when encountered, could burn even Mount Meru to ashes. But the powerful mental affliction enemies cast me into them instantly.

na hi sarvānyaśatrūṇāṁ dīrghamāyurapīdr̥ṣam |
anādyantaṁ mahādīrghaṁ yanmama kleśavairiṇām | | 32 | |

None of my other enemies have such a long life, without beginning or end, like the longevity of my mental affliction foes.

sarve hitāya kalpante ānukūlyena sevitāḥ |
sevyamānāstvami kleśāḥ sutarāṁ duḥkhakārahāḥ | | 33 | |

Everyone when treated with kindness becomes affable. But when these mental afflictions are honored they bring about even more suffering.

iti saṁtatadīrghavairiṣu vyasanaughaprasavaikahetuṣu |
hṛdaye nivasatsu nirbhayaṁ mama saṁsāraratiḥ kathaṁ bhavet | | 34 | |

When these long-lasting enemies, who are the one and only cause of a flood of disasters, live so fearlessly in my heart, how can I revel in cyclic existence?

bhavaacārapākālakā ime narakādiṣvapi vadhyaghātakāḥ |
mativēśmani lobhapañjare yadi tiṣṭhanti kutaḥ sukhaṁ mama | | 35 | |

If these prison guards of existence, these executioners and killers who live in places like the hell realms, dwell in the house of my very mind, in the cage of my own greed, how can I be happy?

tasmāna tāvadahamatra dhuraṁ kṣipāmi yāvanna śatrava ime nihatāḥ samakṣam |
svalpe'pi tāvadapakāriṇi baddharoṣā mānonnatāstamanihatya na yānti nidrām | | 36 | |

For as long as these enemies are not struck down, right before my eyes, I will not drop this burden I'm carrying. Proud people, enraged with an offender, do not sleep until they destroy him, no matter how trivial the offence.

prakṛtimaraṇaduḥkhitāndhakārān |
raṇaśirasi prasabhaṁ nihantumugrāḥ |
agaṇitaśaraśaktighātaduḥkhā na vimukhatāmupayāntyasādhayitvā | | 37 | |

In the heat of battle, fierce warriors are able to swiftly kill those who, ignorant and unhappy, will die anyway. Although tormented by countless wounds from arrows and spears, they do not turn away until they've accomplished their goal.

kimuta satatasarvaduḥkhahetūn prakṛtiripūnupahantumudyatasya |
bhavati mama viṣādadainyamadya vyasanaśatairapi kena hetunā vai | | 38 | |

When I am intent on slaying my congenital enemies, the causes of all my continuous suffering, why am I now depressed and dejected, even if I must put up with hundreds of difficulties?

akāraṇenaiva ripukṣatāni gātreṣvalaṁkāravadudvahanti |
mahārthasiddhyai tu samudyatasya duḥkhāni kasmānmama bādhakāni | | 39 | |

Some people wear the wounds they received for no good reason from their enemies as if they were ornaments on their bodies. So why do sufferings bother me, who am intent on accomplishing such a great goal?

svajīvikāmātranibaddhacittāḥ kaivartacaṇḍālakṛṣīvalādyāḥ |
śītātapādivyasaṇaṁ sahaṇte jagaddhitārthaṁ na kathaṁ sahe'ham | | 40 | |

**People like fishermen, outcastes, and farmers, put up with all kinds of adversities
like cold, heat, and the rest, just to make a living.
So why can't I also bear hardships for the sake of the welfare of the whole world?**

daśadigvyomaparyantajagatkleśavimokṣaṇe |
pratijñāya madātmāpi na kleśebhyo vimocitaḥ | | 41 | |

**Although I have committed to liberating from their mental afflictions living beings
extending through space in all directions, I have not even managed to free even
myself from such afflictions!**

ātmapramāṇamajñātvā bruvannunmattakastadā |
anivartī bhaviṣyāmi tasmātkleśavadhe sadā | | 42 | |

**Not really knowing myself, it was a crazy person who spoke then! But because of that
commitment, I will never turn away from the vanquishing of the mental afflictions.**

atra grahī bhaviṣyāmi baddhavairaśca vighrahī |
anyatra tadvidhātkleśāt kleśaghātānubandhinaḥ | | 43 | |

**I will be tenacious and intent on revenge! I will wage war against my mental
afflictions – except for the kind that are designed to obliterate mental afflictions.**

galantvantrāṇi me kāmaṁ śiraḥ patatu nāma me |
na tvevāvanatīm yāmi sarvathā kleśavairiṇām | | 44 | |

**Let my guts ooze out and my head fall off – whatever! But I will never, no matter
what, bow before my enemy, the mental afflictions.**

nirvāsitasyāpi tu nāma śatrordeśāntare sthānaparigrahaḥ syāt |
yataḥ punaḥ sambhṛtaśaktireti na kleśaśatrorgatirīdṛṣī tu | | 45 | |

**An enemy, even when exiled, may find asylum in another country, and from there
return with forces reassembled. But there's no such course of action available to the
mental affliction enemies.**

kvāsau yāyānmanmanaḥstho nirastaḥ sthitvā yasmin madvadhārthaṁ yateta |
nodyogo me kevalaṁ mandabuddheḥ kleśāḥ prajñādr̥ṣṭisādhyā varākāḥ | |46| |

Where would what resides in my own mind go if banished? From which place would it strive to defeat me? It's only because I make no effort that I am so stupid. The wretched afflictions will be mastered by the perspective of wisdom.

na kleśā viṣayeṣu nendriyagaṇe nāpyantarāle sthitā nāto'nyatra kuha sthitāḥ punaramī
mathnanti kṛtsnaṁ jagat |
māyaiveyamato vimuñca hṛdayaṁ trāsaṁ bhajasvodyamaṁ prajñārthaṁ kimakāṇḍa
eva narakeṣvātmānamābādhasa | |47| |

The mental afflictions are not located in the objects of the senses, nor are they in the group of sense powers, nor are they in between or anywhere else. Where are these things that agitate the whole world located? It's only an illusion! Let my heart be free of fear! Let me work hard for wisdom! Why are you needlessly torturing yourself in hell?

evaṁ viniścītya karomi yatnaṁ yathoktaśikṣāpratipattihetoḥ |
vaidyopadeśāccalataḥ kuto'sti bhaiṣajyasādhyasya nirāmayatvam | |48| |

Having reflected on all this, I will make an effort to put into practice the teachings as they have been taught to me. Why would someone who could be cured by taking the prescribed medicine deviate from his doctor's instructions?

Exercise for Class Three

For five to ten minutes each day for the next week review all the things which are going right for you – your “leisure and fortune.” Start a list in the space below and then add to it during the week as you observe more amazing things about your life.

At the end of each brief meditation session, generate a strong feeling of gratitude and an equally strong resolution to begin to make the most of this life – each and every day.

samprajanyarakṣaṇam nāma pañcamaḥ paricchedaḥ |

Chapter Five, Entitled “Guarding Full Awareness”

śikṣām rakṣitukāmena cittam rakṣyam prayatnataḥ |
na śikṣā rakṣitum śakyā calam cittamarakṣatā | | 1 | |

**With the desire to protect one’s practice, one should make efforts to guard the mind.
It is not possible to protect one’s practice if one does not guard the fickle mind.**

adāntā mattamātaṅgā na kurvantīha tām vyathām |
karoti yāmaṁvyādaḥ muktaścittamataṅgaḥ | | 2 | |

**Crazy elephants do not wreak the havoc in this world that the undisciplined elephant
of the mind creates in hell and other realms.**

baddhaśceccittamātaṅgaḥ smṛtirajjvā samantataḥ |
bhayamastaṅgataḥ sarvaḥ kṛtsnaḥ kalyāṇamāgatam | | 3 | |

**But if the elephant which is the mind is completely restrained by the rope of
mindfulness, then all fear vanishes and complete well-being arrives.**

vyāghraḥ śimhā gajā ṛkṣāḥ sarpāḥ sarve ca śatravaḥ |
sarve narakapālāśca ḍākinyo rākṣasāstathā | | 4 | |

**All one’s enemies - tigers, lions, elephants, bears, snakes, all the guardians of hell,
witches, and demons –**

sarve baddhā bhavantiyete cittasyaikasya bandhanāt |
cittasyaikasya damanāt sarve dāntā bhavanti ca | | 5 | |

**they all become subdued simply because the mind has been controlled. Simply by
taming the mind, all of them are tamed.**

yasmādbhayāni sarvāṇi duḥkhānyapramitāni ca |
cittādeva bhavanti kathitaḥ tattvavādinā | | 6 | |

**That’s why the one who speaks the truth said, “All fears and immeasurable suffering
are due to the mind alone.”**

śastrāṇi kena narake ghaṭitāni prayatnataḥ |
taptāyaḥkuṭṭīmaṁ kena kuto jātāśca tāḥ striyaḥ | | 7 | |

Who so laboriously devised the weapons in hell? Who laid the burning floor? And where did those temptresses come from?

pāpacittasamudbhūtaṁ tattatsarvaṁ jagau muniḥ |
tasmānna kaścit trailokye cittādanyo bhayānakaḥ | | 8 | |

The Sage declared that all of that has arisen from the evil mind. And so there is nothing else in the three worlds as daunting as the mind.

adaridraṁ jagatkṛtvā dānapāramitā yadi |
jagaddaridramadyāpi sā kathaṁ pūrvatāyinām | | 9 | |

If the perfection of giving means freeing everyone from beggary, then how can it be that anyone has ever achieved it since there is still even now poverty in the world?

phalena saha sarvasvatyāgacittājjane'khile |
dānapāramitā proktā tasmātsā cittameva tu | | 10 | |

It's been said that the perfection of giving is the wish to give away everything, along with the karmic results of that act, to every single living being. That's why it is really just a state of mind.

matsyādayaḥ kva nīyantāṁ mārayeyaṁ yato na tān |
labdhe viraticitte tu śīlapāramitā matā | | 11 | |

Where could fish and other beings go to escape being killed? It is regarded as the perfection of ethics when the mind of abstention is acquired.

kiyato mārayiṣyāmi durjanān gaganopamān |
mārite krodhacitte tu māritāḥ sarvaśatravaḥ | | 12 | |

How many bad people, more numerous than space itself, will I need to kill? When the angry mind is slain, then all enemies die.

bhūmiṁ chādayituṁ sarvāṁ kutaścarma bhaviṣyati |
upānaccarmamātreṇa channā bhavati medinī | | 13 | |

**How could you ever find enough leather to cover the Earth?
Just the leather on the sole of your shoe is enough to cover the ground.**

bāhyā bhāvā mayā tadvacchakyā vārayituṃ na hi |
svacittaṃ vārayiṣyāmi kiṃ mamānyairnivāritaiḥ | | 14 | |

And so, although I am unable to exercise control over external phenomena, I will restrain my own mind. What else do I need to dominate?

sahāpi vāksārīrābhyāṃ mandavṛtterna tatphalam |
yatpaṭorekakasyāpi cittasya brahmatādikam | | 15 | |

Even when acted upon or voiced, if one's thought is dim-witted there will be no results such as obtaining a high birth, etc., which come about solely through a mind that has intensity.

japāstapāṃsi sarvāṇi dīrghakālakṛtānyapi |
anyacittena mandena vṛthaivetyāha sarvavit | | 16 | |

The All-Knowing One has said that all recitations of mantras and acts of austerities, even if done over a long period of time, are just useless if the mind is distracted or sluggish.

duḥkhaṃ hantuṃ sukhaṃ prāptuṃ te bhramanti mudhāmbare |
yairataddharmasarvasvaṃ cittaṃ guhyaṃ na bhāvitam | | 17 | |

Those who have not cultivated the mind, which is the secret soul behind all the teachings, aimlessly wander all over the place trying to eliminate suffering and obtain happiness.

tasmātsvadhiṣṭhitaṃ cittaṃ mayā kāryaṃ surakṣitam |
cittarakṣāvratam muktivā bahubhiḥ kiṃ mama vrataiḥ | | 18 | |

And so I will make my mind well-regulated and well-guarded. If I am lax about my vow to guard the mind, what use is there in my having taken many other vows?

yathā capalamadhyastho rakṣati vraṇamādarāt |
evaṃ durjanamadhyastho rakṣeccittavraṇam sadā | | 19 | |

Just as one who finds himself in the middle of a mob would carefully protect a physical wound, so too one who mingles with bad people should always guard the wound which is the mind.

vraṇaduḥkhalavādbhīto rakṣāmi vraṇamādarāt |
saṁghātaparvatāghātādbhītaścittavraṇam na kim | | 20 | |

Terrified of even the slightest suffering from a physical injury, I carefully protect it. So why don't I guard the wound which is the mind out of fear of being pulverized by mountains in the "Crushing Hell."

anena hi vihāreṇa viharan durjaneṣvapi |
pramadājanamadhye'pi yatirdhīro na khaṇḍyate | | 21 | |

Going through life with this attitude, even when among bad people or in the midst of tempting women, the wise and restrained person is not defeated.

lābhā naśyantū me kāmaṁ satkāraḥ kāyajīvitam |
naśyatvanyacca kuśalaṁ mā tu cittaṁ kadācanam | | 22 | |

Let my possessions, loved ones, honor, body, and livelihood all be stripped from me, but may I never lose my cheerful mind.

cittaṁ rakṣitukāmānām mayaiṣa kriyate'ñjaliḥ |
smṛtiṁ ca saṁprajanyaṁ ca sarvayatnena rakṣata | | 23 | |

I entreat those who wish to guard their minds to make every effort to keep watch over their mindfulness and full awareness.

vyādhyākulo naro yadvanna kṣamaḥ sarvakarmasu |
tathābhyāṁ vikalaṁ cittaṁ na kṣamaṁ sarvakarmasu | | 24 | |

Just as a man who is stricken with disease is unable to do much of anything, so is the mind in which these two are impaired incapable of doing anything consequential.

asaṁprajanyacittasya śrutacintitabhāvitam |
sacchidrakumbhajalavanna smṛtāvavatiṣṭhate | | 25 | |

If the mind lacks full awareness, whatever one hears, contemplates, and meditates upon does not stick in the memory, like water draining out of a leaky vessel.

aneke śrutavanto'pi śrāddhā yatnaparā api |
asaṁprajanyadoṣeṇa bhavantyāpattikaśmalāḥ | | 26 | |

Even many spiritually educated people, even those with faith and extraordinary determination, become corrupted by the defect which is the lack of full awareness.

asaṃprajanyacaureṇa smṛtимоṣānusāriṇā |
upacityāpi puṇyāni muṣitā yānti durgatim | | 27 | |

Even those who have amassed merit are robbed of it by the thief which is the lack of full awareness following upon the loss of mindfulness -- and they go to an unhappy realm.

kleśataskarasamgho'yamavatāragaveśakaḥ |
prāpyāvātāraṃ muṣṇāti hanti sadgatijīvitam | | 28 | |

This gang of miscreants, the mental afflictions, look for some kind of entry point. When they find a way in, they plunder and destroy life in the happy realms.

tasmātsmṛtirmanodvārānnāpaneyā kadācana |
gatāpi pratyupasthāpyā saṃsmṛtyāpāyikīṃ vyathām | | 29 | |

And so never withdraw mindfulness from the mind's doorway, and if it should run off, it should be brought back with the full recollection of the torments of hell.

upādhyāyānuśāsanyā bhītyāpyādarakāriṇām |
dhanyānām gurusaṃvāsātsukaraṃ jāyate smṛtiḥ | | 30 | |

Among those who are fortunate and exert themselves, mindfulness easily arises through submitting to the instruction of a religious teacher, through fear, or because of cohabitation with one's spiritual mentor.

buddhāśca bodhisattvāśca sarvatrāvyāhatekṣaṇāḥ |
sarvamevāgratasteṣāṃ teṣāmasmi puraḥ sthitaḥ | | 31 | |

"The Buddhas and the Bodhisattvas see everywhere without obstruction. Everything lies right before them, and I stand here before them."

iti dhyātvā tathā tiṣṭhet trapādarabhayānvitaḥ |
buddhānusmṛtirapyevaṃ bhavettasya muhurmuḥuḥ | | 32 | |

Meditating like this, so one should remain demure, respectful, and filled with trepidation. In this manner, one should constantly bring the Buddhas to mind

saṃprajanyaṃ tadāyāti na ca yātyāgataṃ punaḥ |
smṛtiryaḍā manodvāre rakṣārthamavatiṣṭhate | | 33 | |

When mindfulness remains on guard at the doorway of the mind, full awareness then arrives and once there does not again depart.

pūrvam tāvaidam cittam sadopasthāpyamidṛṣam |
nirindriyeṇeva mayā sthātavyam kāṣṭhavatsadā | | 34 | |

I should first of all always train the mind in this way, and I should continuously keep it docile, like a bump on a log.

niṣphalā netravikṣepā na kartavyāḥ kadācana |
nidhyāyantīva satatam kāryā dṛṣṭiradhogatā | | 35 | |

The eyes should never cast about without purpose. The gaze should always be downwards, as in meditation.

dṛṣṭiviśrāmahetostu diśaḥ paśyetskadācana |
ābhāsamātram dṛṣṭvā ca svāgatārtham vilokayet | | 36 | |

But one should occasionally look into the distance in order to rest one's eyes, and when one catches a glimpse of another one should look up in order to say hello.

mārgādau bhayabodhārtham muhuḥ paśyecaturdiśam |
diśo viśramya vikṣeta parāvṛtyaiva pṛṣṭhataḥ | | 37 | |

So as to remain aware of possible dangers on the road and so forth, one should now and again look to the left and right, the front and back. When pausing one should look into the distance; one should look behind only having turned around.

saredapasaredvāpi puraḥ paścānnirūpya ca |
evam sarvāsvavasthāsu kāryam buddhvā samācaret | | 38 | |

One should advance or retreat having checked what's ahead or behind. And so in every situation, having ascertained what one should do, one should proceed.

kāyenaivamavastheyamityākṣipya kriyām punaḥ |
katham kāyaḥ sthita iti draṣṭavyam punarantarā | | 39 | |

Positioning oneself and thinking, "The body should stay like this," one carries on, periodically checking: "How is the body positioned?"

nirūpyaḥ sarvayatnena cittamattadvipastathā |
dharmacintāmahāstambhe yathā baddho na mucyate | | 40 | |

And so the mind, that crazed elephant, should be scrutinized with all one's might. Fastened to the great stake which is mind conditioned by Dharma, it does not escape.

kutra me vartata iti pratyavekṣyaṁ tathā manaḥ |
samādhānadhuraṁ naiva kṣaṇamapyutsrjedyathā | | 41 | |

Keeping close watch on the mind – “Where are you taking me?” – one should not turn away from the hitching post which is intense attention, not even for a moment.

bhayotsavādisaṁbandhe yadyaśakto yathāsukham |
dānakāle tu śīlasya yasmāduktamupekṣaṇam | | 42 | |

If one is unable to do this, like in times of distress or celebration, one should just relax. And when one is practising giving, it is said that one may disregard the strict observance of the moral code.

yad buddhvā kartumārabdhaṁ tato'nyanna vicintayet |
tadeva tāvanniṣpādyāṁ tadgatenāntarātmanā | | 43 | |

When one becomes aware that something needs to be done, one should think of nothing else -- with one's whole heart and soul dedicated to the task – until it has been accomplished.

evam hi sukṛtaṁ sarvamanyathā nobhayaṁ bhavet |
asaṁprajanyakleśo'pi vṛddhiṁ caivaṁ gamiṣyati | | 44 | |

In this way everything is done well; otherwise neither this nor that happens. And, as well, the mental affliction which is the lack of full awareness will increase.

nānāvidhapralāpeṣu vartamāneṣvanekadhā |
kautūhaleṣu sarveṣu hanyādautsukyamāgatam | | 45 | |

One should restrain the inclination to engage in various kinds of chit-chat – something which occurs frequently and which concerns itself with all kinds of intriguing things.

mṛnmardanaṭṛṇacchedarekhādyaphalamāgatam |
smṛtvā tāthāgatīm śīkṣāṁ bhītastatkṣaṇamutsrjet | | 46 | |

Should it happen that one, without any purpose, tears up the earth, cuts off pieces of grass, doodles, or the like, he should recall his Buddhist training and with trepidation immediately stop it.

yadā calitukāmaḥ syādvaktukāmo'pi vā bhavet |
svacittaṁ pratyavekṣyādaḥ kuryāddhairyeṇa yuktimat | | 47 | |

Whenever one wants to move or speak, one should examine one's mind and then, with composure, act appropriately.

anunītaṁ pratihataṁ yadā paśyetsvakaṁ manaḥ |
na kartavyaṁ na vaktavyaṁ sthātavyaṁ kāṣṭhavattadā | | 48 | |

When one sees the mind becoming attracted or repulsed, then one should not do or say anything but just keep still, like a bump on the log.

uddhataṁ sopahāsaṁ vā yadā mānamadānvitam |
sotprāsātīśayaṁ vakraṁ vañcakaṁ ca mano bhavet | | 49 | |

When the mind becomes arrogant, contemptuous, full of pride and conceit, scornful, superior, duplicitous, or deceitful,

yadātmotkarṣaṇābhāsaṁ parapaṁsanaṁ vā |
sādhikṣepaṁ sasaṁrambhaṁ sthātavyaṁ kāṣṭhavattadā | | 50 | |

when it looks as though it's going to exalt myself or disrespect someone else, when it becomes abusive and agitated, one should just keep still, like a bump on a log.

lābhasatkāraḥ kirtyarthi parivārārthi vā punaḥ |
upasthānārthe me cittaṁ tasmāttiṣṭhāmi kāṣṭhavat | | 51 | |

When the mind longs for acquisitions, honor, fame, or a retinue of followers or admirers, I should then just keep still, like a bump on a log.

parārtharūkṣaṁ svārthārthi pariṣatkāmameva vā |
vaktumicchati me cittaṁ tasmāttiṣṭhāmi kāṣṭhavat | | 52 | |

When the mind is just self-interested and averse to the interests of others, or when it just wants to talk out of a desire for an audience, I should then keep still, like a bump on a log.

asaḥiṣṇvalasaṁ bhītaṁ pragalbhaṁ mukharaṁ tathā |
svapakṣābhiniṣṭaṁ ca tasmāttiṣṭhāmi kāṣṭhavat | | 53 | |

When it is impatient, slothful, paranoid, impudent, or gossipy, or when it is bent on self-aggrandizement, I should then keep still, like a bump on a log.

evam saṅkliṣṭamālokya niṣphalārambhi vā manaḥ |
nigṛhṇīyād dṛḍham sūraḥ pratipakṣeṇa tatsadā | | 54 | |

Perceiving the mind to be troubled or uselessly engaged, a strong person should always firmly restrain it through applying the antidote.

suniścitaṁ suprasannaṁ dhīraṁ sādaraḡauravam |
salajjaṁ sabhayaṁ śāntaṁ parārādhanatatparam | | 55 | |

Fully resolved and completely serene, steadfast, considerate, respectful, modest, unassuming, peaceful, totally engaged in gratifying others;

parasparaviruddhābhirbālecchābhirakheditam |
kleśotpādādidam hyetadeṣāmiti dayānvitam | | 56 | |

undisturbed by the mutually irreconcilable desires of the spiritually immature, but rather filled with compassion for them knowing that this is due to the arising of the mental afflictions;

ātmasattvavaśaṁ nityamanavadyeṣu vastuṣu |
nirmāṇamiva nirmānaṁ dhārayāmyeṣa mānasam | | 57 | |

always doing those irreproachable things that are in the best interest of myself and other living beings, I will control my mind, be free of pride, and become like a work of art.

cirātprāptaṁ kṣaṇavaraṁ smṛtvā smṛtvā muhurmuḡuḡ |
dhārayāmīdṛṣaṁ cittamaparakampyaṁ sumeruvat | | 58 | |

Staying mindful every single moment, again and again, that I, after such a long time, have attained this precious life of leisure, I will keep my mind as steady as Mount Meru.

gṛdhrairāmiṣasaṁgṛddhaiḡ kṛṣyamāṇa itastataḡ |
na karotyanyathā kāyaḡ kasmādatra pratikriyām | | 59 | |

The body won't do anything when being dragged here and there by vultures hungry for its flesh, so why does it seek vengeance now?

rakṣasīmaṁ manaḥ kasmādātmikṛtya samucchrayam |
tvattaścetpṛthagevāyaṁ tenātra tava ko vyayaḥ | | 60 | |

Why, o mind, do you protect this body, exalting it as if it were your own? If it is truly separate from you, why do you make its deterioration your own?

na svīkaroṣi he mūḍha kāṣṭhaputtalakaṁ śucim |
amedhyaghaṭitaṁ yantraṁ kasmādrakṣasi pūtikam | | 61 | |

You fool! You don't regard a wooden puppet as pure and identify with it, so why do you protect this foul machine composed of excrement?

imaṁ carmapuṭaṁ tāvatsvabuddhyaiva pṛthakkuru |
asthipañjarato māmsaṁ prajñāśastreṇa mocaya | | 62 | |

With your own intellect, peel off the skin of this body and with the knife of wisdom detach the flesh from the skeleton.

asthīnyapi pṛthakkṛtvā paśya majjānamantataḥ |
kimatra sāramastīti svayameva vicāraya | | 63 | |

And cut open the bones and look inside at the marrow. Ask yourself, "Where in here is its essence?"

evamanviṣya yatnena na dr̥ṣṭaṁ sāramatra te |
adhunā vada kasmāttvaṁ kāyamadyāpi rakṣasi | | 64 | |

When you've search long and hard and can't find an essence here, can you then say why you even now protect the body?

na khāditavyamaśuci tvayā peyaṁ na śoṇitam |
nāntrāṇi cūṣitavyāni kim kāyena kariṣyasi | | 65 | |

Impure as it is, you wouldn't eat it, or drink its blood, or suck out its entrails – so what will you do with the body?

yuktaṁ ḡrdhraśṛḡgālāderāhārārthaṁ tu rakṣitum |
karmopakaraṇaṁ tvetanmanuṣyāṇāṁ śarīrakam | | 66 | |

It should be protected only so that the vultures and jackals will have something to eat. This human body is but a karma-making machine.

evam te rakṣataścāpi mṛtyurācchidya nirdayaḥ |
kāyaṁ dāsyati ḡdhrebhyastadā tvaṁ kiṁ kariṣyasi | | 67 | |

And even if you protect it, death will heartlessly snatch it away from you and hand it over to the vultures, and then what will you do?

na sthāsyatīti bhṛtyāya na vastrādi pradīyate |
kāyo yāsyati khāditvā kasmāttvaṁ kuruṣe vyayam | | 68 | |

Clothes and such are not given to a servant who will not be sticking around. The body will eat and then leave, so why do you make so much of it?

datvāsmāi vetanaṁ tasmātsvārthaṁ kuru mano'dhunā |
na hi vaitanikopāttam sarvaṁ tasmai pradīyate | | 69 | |

And so, o my mind, having paid him his wages, now do what is in your own interest. Not everything an employee demands should be given to him.

kāye naubuddhimādhāya gatyāgamananiśrayāt | |
yathākāmaṅgamaṁ kāyaṁ kuru sattvārthasiddhaye | | 70 | |

The mind has been deposited into the vessel which is the body, something that makes it possible to move around. Make the body go where you wish in order to fulfill the needs of living beings.

evam vaśīkṛtasvātmā nityaṁ smitamukho bhavet |
tyajed bhṛkuṭīsaṁkocaṁ pūrvābhāṣi jagatsuhṛt | | 71 | |

Someone who has in this way conquered himself should always have a smile on his face and be outgoing, a friend to the world. He should give up frowning and being such a sour-puss.

saśabdapātaṁ sahasā na pīṭhādīn vinikṣipet |
nāspḥālayetkapātaṁ ca syānniḥśabdaruciḥ sadā | | 72 | |

One should not noisily and forcibly move chairs and other furniture around or beat on the door, but rather always be a lover of silence.

bako biḍālaścauraśca niḥśabdo nibhṛtaścaraṇ |
prāpnotyabhimataṁ kāryamevaṁ nityaṁ yatiścaret | | 73 | |

The crane, the cat, and the thief, moving silently and furtively, obtain what they wish for. The seeker should always conduct himself similarly.

paracodanadakṣāṇāmanadhīṣṭopakāriṇām |
pratichecchirasā vākyam sarvaśiṣyaḥ sadā bhavet | |74| |

Deferentially one should accept unsolicited but beneficial words of reproach from others and always be the student of everyone.

subhāṣiteṣu sarveṣu sādhuḥkāramudīrayet |
puṇyakāriṇamālokyā stutibhiḥ sampraharṣayet | |75| |

One should applaud all good counsel, and when he sees others doing good he should sing their praises.

parokṣam ca guṇān brūyādanubrūyācca toṣataḥ |
svavarṇe bhāṣyamāṇe ca bhāvayettadguṇajñatām | |76| |

One should speak of others' good qualities behind their back and happily spread the news. When his own character is being discussed, he should regard it impersonally as the appreciation of good qualities in general.

sarvārambhā hi tuṣṭyarthāḥ sāvittairapi durlabhā |
bhokṣye tuṣṭimukham tasmātparaśramakṛtairguṇaiḥ | |77| |

All endeavors are meant to bring us to contentment, but that is very difficult to obtain even for the rich and famous. And so I will enjoy the greatest contentment in the good qualities achieved through the hard work of others.

na cātra me vyayaḥ kaścitparatra ca mahatsukham |
aprītiduḥkham dveṣaistu mahadduḥkham paratra ca | |78| |

This doesn't cost me anything now and will bring me great happiness later, whereas animosities bring enmity and suffering now and great suffering later.

viśvastavinyastapadam vispaṣṭārtham manoramam |
śrutisaukhyam kṛpāmūlam mṛdumandasvaram vadet | |79| |

One should speak sincere and trustworthy words – words whose meanings are clear, agreeable, easy on the ear, rooted in compassion, and enunciated in gentle and soft tones.

rju paśyetsadā sattvāṁścakṣuṣā saṁpibanniva |
etāneva samāśritya buddhatvaṁ me bhaviṣyati | | 80 | |

**He should always look others right in the eye, as if drinking them in, while thinking,
“It’s in relation to them that I will become Awakened.”**

sātatyābhiniveśotthaṁ pratipakṣotthameva ca |
guṇopakārikṣetre ca duḥkhite ca mahacchubham | | 81 | |

**There is great benefit to be derived from constant tenacity and application of the
antidote in the presence of those with good qualities, those who have given great
assistance, and those who are suffering.**

dakṣa utthānasampannaḥ svayamkāri sadā bhavet |
nāvakāśaḥ pradātavyaḥ kasyacitsarvakarmasu | | 82 | |

**Competent and exuberant, one should always be self-starter. In all endeavors, do not
pass the buck on to anyone else.**

uttarottarataḥ śreṣṭhā dānapāramitādayaḥ |
netarārthaṁ tyajecchreṣṭhāmanyatrācāraṣetaḥ | | 83 | |

**The perfections of giving and the rest are presented in a hierarchical order. One
should not reject a higher one for the sake of a lower one, unless it is to shore up one’s
practice.**

evaṁ buddhvā parārtheṣu bhavetsatatamutthitaḥ |
niṣiddhamapyanujñātaṁ kṛpālorarthadarśinaḥ | | 84 | |

**Keeping this in mind, one should continually exert oneself for the sake of others.
Even that which has been prohibited is allowed for a compassionate person who can
discern the benefit.**

vinipātagatānāthavratasthān saṁvibhajya ca |
bhuñjīta madhyamāṁ mātṛāṁ tricīvarabahistyajet | | 85 | |

**Putting aside portions for the misfortunate, those without protection, and those
observing religious vows, one should eat very moderately. Except for the three robes,
one should renounce everything.**

saddharmasevakam kāyamitarārtham na pīḍayet |
evameva hi sattvānāmāśāmāśu prapūrayet | | 86 | |

One should not for some trivial purpose harm the body that has been put in the service of the true Dharma, for it is only with it that one can speedily fulfil the hopes of living beings.

tyajenna jīvitam tasmādaśuddhe karuṇāśāye |
tulyāśāye tu tattyājyamittham na parihīyate | | 87 | |

Therefore one should not give up one's life if the receptacle of compassion is not yet pure. But when it becomes fit for it, one should give it up. When done in this matter, it is not just squandered.

dharmam nirgaurave svasthe na śiroveṣṭite vadet |
sacchatradaṇḍaśāstre ca nāvaguṇṭhitamastake | | 88 | |

One should not teach the Dharma to those who disrespect it; to the smug; to those wearing a fancy turban or carrying an umbrella, stick, or weapon; or to someone whose head is covered.

gambhīrodāramalpeṣu na strīṣu puruṣam vinā |
hīnotkrṣṭeṣu dharmeṣu samam gauravamācaret | | 89 | |

That which is profound and exalted should not be taught to the small-minded or to women unaccompanied by a man. But one should show equal respect to both the lower and the higher Dharma.

nodāradharmapātram ca hīne dharme niyojayet |
na cācāram parityajya sūtramantraiḥ pralobhayet | | 90 | |

One should not pour the lower Dharma into a vessel fit for the exalted Dharma. One should not give up one's practice and charm others with sacred verses and spells.

dantakāṣṭhasya kheṭasya visarjanamapāvṛtam |
neṣṭam jale sthale bhogye mūtrādeścāpi garhitam | | 91 | |

Heedlessly discarding a toothpick or blowing one's nose is off-putting, and pissing and the like into water or cultivated soil is contemptible.

mukhapūraṃ na bhuñjīta saśabdaṃ prasṛtānaṃ |
pralambapādaṃ nāsīta na bāhū mardayetsamam || 92 ||

One should not stuff one's face while eating, or smack the lips, or eat with one's mouth wide open. One should not sit with the legs stretched out or cross the arms.

naikayānyastriyā kuryādyānaṃ śayanamāsanam |
lokāprasādakaṃ sarvaṃ dṛṣṭvā pṛṣṭvā ca varjayet || 93 ||

He should not travel, lie, or sit with someone else's wife. Having made inquiries and observations, one should avoid doing anything that is displeasing to people.

nāṅgulyā kārayetkiṃciddakṣiṇena tu sādaram |
samastenaiva hastena mārgamapyevamādiṣet || 94 ||

One should not point to anything with one's finger, but should use the whole right arm to indicate the way.

na bāhūtkṣepakaṃ kañcicchabdayedalpasambhrame |
acchāḍi tu kartavyamanyathā syādasamvṛtaḥ || 95 ||

One should not yell and wave one's arms around when there is little urgency. Rather, he should do something like snap the fingers in order to maintain decorum.

nāthanirvāṇaśayyāvachchayītepsitayā diśā |
samprajānamllaghūtthānaḥ prāgavaśyaṃ niyogataḥ || 96 ||

When one lies down, it should be in the position the Lord took in his final nirvana, facing in the right direction. And one should quickly arise, fully consciousness, in accordance with one's predetermined plan.

ācāro bodhisattvānāmaprameya udāhṛtaḥ |
cittaśodhanamācāraṃ niyataṃ tāvadācāret || 97 ||

It's been said that the bodhisattva's way of life is inestimable, insofar as one engages in a practice that entails the purification of the mind.

rātriṃdivaṃ ca triskandhaṃ triṣkālaṃ ca pravartayet |
śeṣāpattīsamastena bodhicittajināśrayāt || 98 ||

Three times each day and time one should recite the "Three Collections Sutra." By relying on the Wish to Awaken and the Conquerors, one tranquilizes any remaining transgressions.

yā avasthāḥ prapadyeta svayaṁ paravaśo'pi vā |
tāsvavasthāsu yāḥ śikṣāḥ śikṣettā eva yatnataḥ || 99 ||

In whatever situation one finds oneself in, either alone or in relation to another, one should make efforts to apply the training relevant to that situation.

na hi tadvidyate kiṁcidyanna śikṣyaṁ jinātmajaiḥ |
na tadasti na yatpuṇyamevaṁ viharataḥ sataḥ || 100 ||

There is nothing that Children of the Conquerors should not learn. For a virtuous person who carries himself like this, there is nothing which is without merit.

pāraṁparyeṇa sākṣādvā sattvārthaṁ nānyadācaret |
sattvānāmeva cārthāya sarvaṁ bodhāya nāmayet || 101 ||

One should do nothing other than what is directly or indirectly beneficial for other beings, and one should direct everything towards Awakening for the sake of those beings.

sadā kalyāṇamitraṁ ca jīvitārthe'pi na tyajet |
bodhisattvavratadharaṁ mahāyānārthakovidam || 102 ||

One should never abandon the spiritual friend who holds the vow of a bodhisattva and who knows the real meaning of the Great Vehicle.

śrīsambhavavimokṣācca śikṣedyadguruvartanam |
etaccānyacca buddhoktaṁ jñeyaṁ sūtrāntavācanāt || 103 ||

And one should learn from the Shrisambhavavimoksha how to rely on a guru. This and other knowledge of what the Buddha taught comes from recitation of the contents of the Sutras.

śikṣāḥ sūtreṣu dr̥śyante tasmātsūtrāṇi vācayet |
ākāśagarbhasūtre ca mūlāpattīrnirūpayet || 104 ||

The trainings are found in the Sutras, and that's why one should recite them. One should reflect upon the root downfalls as they are described in the Akashagarbha Sutra.

śikṣāsamuccayo'vaśyaṃ draṣṭavyaśca punaḥ punaḥ |
vistareṇa sadācāro yasmāttatra pradarśitaḥ || 105 ||

And one should definitely examine the Shikṣasamuccaya over and over again, for the rules for good conduct are extensively taught there.

saṃkṣepeṇāthavā tāvatpaśyetsūtrasamuccayam |
āryanāgārjunābaddhaṃ dvitīyaṃ ca prayatnataḥ || 106 ||

Or alternatively, one should briefly have a look at it and then follow up with a diligent study of the Sūtrasamuccaya composed by the Realized Being, Nagarjuna.

yato nivāryate yatra yadeva ca niyujyate |
tallokacittarakṣārthaṃ śikṣāṃ dṛṣṭvā samācaret || 107 ||

Having discerned what to give up and what to take up in one's training, one should behave so as to protect the minds of ordinary people.

etadeva samāsenā saṃprajanyasya lakṣaṇam |
yatkāyacittāvasthāyāḥ pratyavekṣā muhurmuḥuḥ || 108 ||

To summarize, this is the defining feature of full awareness: paying attention, every moment, to the state of one's body and mind.

kāyenaiva paṭhiṣyāmi vākpāṭhena tu kiṃ bhavet |
cikitsāpāṭhamātreṇa rogiṇaḥ kiṃ bhaviṣyati || 109 ||

I will put these teachings into actual practice, for what's the point of simply reciting words? How will those who are sick benefit just by studying medical books?

Exercise for Class Four

Pick one day in the coming week where you will stop every hour and just take a moment to be aware of where you are, what you're doing, who you're with how you're feeling, etc. If you have an alarm on your watch or phone, use it to alert you when each hour has passed, and then pause for mindfulness break.