

Staying Cool & Getting Stoked: The Perfections of Tolerance & Joyful Effort

Guide to the Good Life - Part 2

“ When the dagger of hatred is lodged in the heart, the mind can know no peace. It obtains no joy or happiness, no sleep, and no resolution.”



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kṣāntipāramitā nāma ṣaṣṭhaḥ paricchedaḥ

Chapter Six, Entitled “The Perfection of Tolerance”

sarvametatsucaritaṁ dānaṁ sugatapūjanam |
kṛtaṁ kalpasahasrairyatpratighaḥ pratihanti tat || 1 ||

Retaliation destroys whatever good deeds you may have amassed in thousands of eons spent in practices like giving or making offerings to Those Gone to Bliss.

na ca dveṣasamaṁ pāpaṁ na ca kṣāntisamaṁ tapaḥ |
tasmātkṣāntiṁ prayatnena bhāvayedvividhairnayaiḥ || 2 ||

There is no evil like hatred, and no spiritual hardship like tolerance. And so you should practice tolerance in many different ways.

manaḥ śamaṁ na gṛhṇāti na prītisukhamaśnute |
na nidrāṁ na dhṛtiṁ yāti dveṣaśalye hṛdi sthite || 3 ||

When the dagger of hatred is lodged in the heart, the mind can know no peace. It obtains no joy or happiness, no sleep, and no resolution.

pūjayatyarthamānairyān ye'pi cainaṁ samāśritāḥ |
te'pyenaṁ hantumicchanti svāminaṁ dveṣadurbhagam || 4 ||

Even dependents who are honored with wealth and respect wish to destroy a master who is miserable because of hatred.

suhṛdo'pyudvijante'smād dadāti na ca sevyate |
saṁkṣepānnāsti tatkiṁcit krodhano yena susthitaḥ || 5 ||

It leaves your friends and family tired of being with you; they refuse to stay with you even though you may entice them with gifts. To put it simply, there is no one with anger who can be happy.

evamādīni duḥkhāni karotīyarisamjñayā |
yaḥ krodhaṁ hanti nirbandhāt sa sukḥīha paratra ca || 6 ||

Recognizing that the enemy brings us these and other sufferings as well, one who perseveres and destroys his anger achieves happiness in this life and the next.

aniṣṭakaraṇājātamiṣṭasya ca vighātanāt |
daurmanasyāśanaṃ prāpya dveṣo drpto nihanti mām || 7 ||

Fueled by the irritation that comes from getting what I don't want and being blocked from getting what I do want, hatred is inflamed and destroys me.

tasmādvighātayiṣyāmi tasyāśanamahaṃ ripoḥ |
yasmānna madvadhādanyatkṛtyamasyāsti vairiṇaḥ || 8 ||

Since this enemy has nothing other to do than harm me, I will starve this adversary.

atyaniṣṭāgamenāpi na kṣobhyā muditā mayā |
daurmanasye'pi nāstiṣṭaṃ kuśalaṃ tvavahīyate || 9 ||

No matter what unwanted thing happens to me I will not let my joy be shaken. When I despair, I do not get what I wish for and I lose whatever well-being I have.

yadyastyeva pratikāro daurmanasyena tatra kim |
atha nāsti pratikāro daurmanasyena tatra kim || 10 ||

If there's something you can do about it, why stress out? And if there's nothing you can do about it, why stress out?

duḥkhaṃ nyakkārapāruṣyamayaśaścetyanīpsitam |
priyāṇāmātmano vāpi śatroścaitadviparyayāt || 11 ||

We do not want suffering, abuse, humiliation, insult, injury, or disgrace for our loved ones or for ourselves. But when it comes to our enemies, it's another story.

kathamcillabhyate saukhyaṃ duḥkhaṃ sthitamayatnataḥ |
duḥkhenaiva ca niḥsāraḥ cetastasmād dṛḍhībhava || 12 ||

Happiness is obtained only occasionally and with difficulty while suffering occurs regularly and without effort. But it's only because of suffering that there is renunciation. So be resolute!

durgāputrakakarṇāṭā dāhacchedādivedanām |
vṛthā sahante muktyarthamaham kasmāttu kātaraḥ || 13 ||

The followers of Durga and the people of Karnataka pointlessly undergo burns, cuts, and the like. So why am I so cowardly when it comes to working for my liberation?

na kimcidasti tadvastu yadabhyāsasya duṣkaram |
tasmānṛduvyathābhyāsāt soḍhavyāpi mahāvyathā || 14 ||

There is nothing whatsoever that remains difficult if one practices discipline. So through practicing with small difficulties even great ones become endurable.

uddamśadamśamaśakakṣutpipāsādivedanām |
mahatkaṇḍvādiduḥkhaṁ ca kimanarthaṁ na paśyasi || 15 ||

Don't you regard as insignificant the suffering that comes from things like bugs, flies, and mosquitos, hunger and thirst, or things like the itch of a rash?

śītoṣṇavrṣṭivātādhvavyādhibandhanatāḍanaiḥ |
saukumāryaṁ na kartavyamanyathā vardhate vyathā || 16 ||

I should not be soft on myself when faced with things like heat or cold, rain and wind, sickness, or imprisonment and torture, since it only makes it worse.

kecitsvaṣoṇitaṁ dṛṣṭvā vikramante viśeṣataḥ |
paraṣoṇitamapyeke dṛṣṭvā mūrcchām vrajanti yat || 17 ||

Some people, when they see their own blood, rise to the occasion, while other people faint even when they see another person's blood.

taccittasya dṛḍhatvena kātaratvena cāgatam |
duḥkhaduryodhanastasmādbhavedabhibhavedvyathām || 18 ||

All this derives from either mental resolution or faint-heartedness. And so one should overcome pain and become invulnerable to suffering.

duḥkhe'pi naiva cittasya prasādam kṣobhayed budhaḥ |
saṅgrāmo hi saha kleśairyuddhe ca sulabhā vyathā || 19 ||

Even when there is suffering a wise person does not let his or her tranquility be disturbed. The battle is with the mental afflictions, and in a war it's easy to sustain an injury. (6.19)

urasārātighātān ye praticchanto jayantyarīn |
te te vijayinaḥ śūrāḥ śeṣastu mṛtamārakāḥ || 20 ||

Those who defeat enemies who are jumping up and down on their chests are the real conquering heroes. The rest are just killers of the dead.

guṇo'paraśca duḥkhasya yatsamvegānmadacyutiḥ |
saṁsāriṣu ca kāruṇyaṁ pāpādbhītirjine sprhā || 21 ||

And besides, there are good things about suffering. Because of it, I lose my pride; it brings compassion for those in the cycle of suffering, fear of doing bad things, and a longing to be a Conqueror.

pittādiṣu na me kopo mahāduḥkhakareṣvapi |
sacetaneṣu kiṁ kopaḥ te'pi pratyayakopitāḥ || 22 ||

I do not get upset when I have physical disorders due to imbalances of bile and the others, even when they bring me great suffering. So why get upset with sentient beings who are themselves agitated due to conditions?

aniṣyamāṇamapyetacchūlamutpadyate yathā |
aniṣyamāṇo'pi balātkrodha utpadyate tathā || 23 ||

Just as acute pain arises even though one doesn't wish for it, so too does anger arise against one's will even though one doesn't wish for it.

kupyāmīti na saṁcintya kupyati svecchayā janaḥ |
utpatsya ityabhipretya krodha utpadyate na ca || 24 ||

No one decides, "Now I will get angry." Anger comes to people of its own accord. No one intentionally thinks, "Let it arise," and yet anger arises nevertheless.

ye kecidaparādhāśca pāpāni vividhāni ca |
sarvaṁ tatpratyayabalāt svatantraṁ tu na vidyate || 25 ||

Each and every sort of mistake and bad deed arise due to the force of conditions. Nothing just happens on its own.

na ca pratyayasāmagryā janayāmīti cetanā |
na cāpi janitasyāsti janito'smīti cetanā || 26 ||

And a bunch of conditions do not consciously think, "I will bring something about," nor does what is brought about consciously think, "I am brought about."

yatpradhānaṁ kilābhīṣṭaṁ yattadātmeti kalpitam |
tadeva hi bhavābhīti na saṁcintyopajāyate || 27 ||

That which is thought to be primal matter and that which is considered the self do not think, "I will come into being," and then suddenly originate.

anutpannaṃ hi tannāsti ka icchedbhavituṃ tadā |
viśayavyāpṛtatvācca niroddhumapi nehate || 28 ||

How can that which has not yet originated wish to come into existence? And because it engages with objects of the senses, it also cannot possibly simply go out of existence.

nityo hyacetanaścātmā vyomavat sphuṭamakriyaḥ |
pratyayāntarasaṅge'pi nirvikārasya kā kriyā || 29 ||

A self which is invariable would be without consciousness, obviously inactive like empty space. Even if it were joined with the necessary conditions, how could that which is unchangeable act?

yaḥ pūrvavat kriyākāle kriyāyāstena kiṃ kṛtam |
tasya kriyeti sambandhe katarattannibandhanam || 30 ||

What has really been done if when one acts one remains unaltered by the act? When it comes to the relationship between the act and the actor, which is the genesis of which?

evaṃ paravaśaṃ sarvaṃ yadvaśaṃ so'pi cāvaśaḥ |
nirmāṇavadaceṣṭeṣu bhāveṣvevaṃ kva kupyate || 31 ||

Everything depends on other things, and other things in turn depend on others. So don't be upset about the way things unfold. Everything is just mutating.

vāraṇāpi na yuktaivaṃ kaḥ kiṃ vārayatīti cet |
yuktā pratītyatā yasmādduḥkhasyoparatirmatā || 32 ||

So you might think that restraining oneself is irrelevant, for who is restraining what? But it is relevant. Because of the interdependence between things it is regarded as a way to stop suffering.

tasmādamitraṃ mitraṃ vā dṛṣṭvāpyanyāyakāriṇam |
īdṛśāḥ pratyayā asyetyevaṃ matvā sukhī bhavet || 33 ||

When you see someone – either friend or foe – do something, reflect on the fact that everything happens because of causes and just stay happy!

yadi tu svecchayā siddhiḥ sarveṣāmeva dehinām |
na bhavetkasyacidduḥkhaṁ na duḥkhaṁ kaścicchatī || 34 ||

If things occurred because we willingly chose them, then no one at all would suffer since nobody at all wishes to suffer.

pramādādātmanātmānam bādhante kaṅṭhakādibhiḥ |
bhaktacchedādibhiḥ kopāddurāpastryādilipsayā || 35 ||

People carelessly harm themselves with things like pins and needles, or because they're so upset they refuse food and such or obsess over inaccessible women.

udbandhanaprapātaiśca viṣāpathyādibhakṣaṇaiḥ |
nighnanti kecidātmānapuṇyācaraṇena ca || 36 ||

Some commit suicide by hanging or jumping off of cliffs or by eating poison or other things that will kill you. Others hurt themselves by following an unmeritorious way of life.

yadaivam kleśavaśyavād ghnantyātmānamapi priyam |
tadaīṣāṁ parakāyeṣu parihāraḥ katham bhavet || 37 ||

When people under the spell of their mental afflictions are capable even of ending their own precious lives, why is it surprising that they would kill the bodies of others?

kleśonmattikṛteṣveṣu pravṛtteṣvātmaghātane |
na kevalam dayā nāsti krodha utpadyate katham || 38 ||

If you can't generate any compassion for those who, crazed by their mental afflictions, commit suicide, then at least don't be angry at them.

yadi svabhāvo bālānām paropadravakāritā |
teṣu kopo na yukto me yathāgnau dahanātmake || 39 ||

If it's the very nature of the spiritually immature to engage in acts of violence against others, then getting upset with them is as inappropriate as getting angry at fire for having the nature of burning.

atha doṣo'yamāgantuh sattvāḥ prakṛtipeśalāḥ |
tathāpyayuktastatkopaḥ kaṭudhūme yathāmbare || 40 ||

And if it's the very nature of living beings to be kind, then transgressions are accidental, and getting upset with them is as inappropriate as getting upset about pungent smoke in the sky.

mukhyaṁ daṇḍādikaṁ hitvā prerake yadi kupyate |
dveṣeṇa preritaḥ so'pi dveṣe dveṣo'stu me varam || 41 ||

It's the stick or whatever that delivers the pain directly. If you're angry at what impels it, then get mad, if you really must, at hatred itself since it's the force that sets the other into motion.

mayāpi pūrvaṁ sattvānāmīdrśyeva vyathā kṛtā |
tasmānme yuktamevaitatsattvopadravakāriṇaḥ || 42 ||

Previously it was I who brought this same pain to other living beings, so it is fitting that this unwanted thing is now happening to the perpetrator.

tacchastraṁ mama kāyaśca dvayaṁ duḥkhasya kāraṇam |
tena śastraṁ mayā kāyo gṛhītaḥ kutra kupyate || 43 ||

Suffering comes about because of both the other's weapon and my own body. He grasps the weapon, and I grasp to my body. With whom should I be upset?

gaṇḍo'yaṁ pratimākāro gṛhīto ghaṭṭanāsahaḥ |
tṛṣṇāndhena mayā tatra vyathāyāṁ kutra kupyate || 44 ||

Blinded by craving, I grasp to this blister in the shape of my body and find it unbearable if someone touches it. With whom should I be upset when it is in pain?

duḥkhaṁ necchāmi duḥkhasya hetumicchāmi bālīśaḥ |
svāparādhāgate duḥkhe kasmādanyatra kupyate || 45 ||

The spiritually immature say, "I don't want to suffer." But then they also say, "I want the cause of suffering." If the suffering that comes to you is your own fault, why are you upset with others?

asipatravanam yadvadyathā nārapakṣiṇaḥ |
matkarmajanitā eva tathedaṁ kutra kupyate || 46 ||

**Just as the forest with razor leaves and the birds of hell arise due to my own karma,
so does this. With whom should I be upset?**

matkarmacoditā eva jātā mayyapakāriṇaḥ |
yena yāsyanti narakānmayaivāmi hatā nanu || 47 ||

**People who do me wrong are impelled to do so by my own karma. If doing wrong to
me sends them to the hell realms, isn't it I who has injured them?**

etānāśritya me pāpaṁ kṣiyate kṣamato bahu |
māmāśritya tu yāntyete narakān dīrghavedanān || 48 ||

**Because of them I can gain control over my bad deeds and develop a lot of endurance.
But because of me they must go to the hell realms and endure agony for a long time.
(6.48)**

ahamevāpakāryeṣāṁ mamaite copakāriṇaḥ |
kasmādviparyayaṁ kṛtvā khalacetaḥ prakupyasi || 49 ||

**It is really I alone who am injuring them and it is they who are doing me a favor.
Why, o my mind, are you turning things around and getting upset?**

bhavenmamāśayaguṇo na yāmi narakān yadi |
eṣāmatra kimāyātaṁ yadyātmā rakṣito mayā || 50 ||

**If there is virtue in my heart, I will not go to hell. But if I defend myself, what will
happen to them?**

atha pratyapakārī syāṁ tathāpyete na rakṣitāḥ |
hīyate cāpi me caryā tasmānnaṣṭāstapasvinaḥ || 51 ||

**If I were to retaliate, then they would not be protected and my own conduct would be
diminished. And because of that, those who are suffering would perish.**

mano hantumamūrtatvānna śakyaṁ kenacitkvacit |
śarīrābhiniveśāttu cittaṁ duḥkhena bādhyate || 52 ||

**No one at all has the power to hurt the mind, for it is intangible. But because of the
attachment to the body the mind is afflicted with suffering.**

nyakkāraḥ parusaṁ vākyamayaśāścetyayaṁ gaṇaḥ |
kāyaṁ na bādḥate tena cetaḥ kasmātprakupyasi || 53 ||

Contempt, hurtful speech, and humiliation do not harm my body. So why, o mind, do you get so upset by this?

mayyaprasādo yo'nyeṣāṁ sa mām kiṁ bhakṣayiṣyati |
iha janmāntare vāpi yenāsau me'nabhīpsitaḥ || 54 ||

Will the disrespect others show me destroy me, either in this life or lives to come, such that I am so averse to it?

lābhāntarāyakāritvād yadyasau me'nabhīpsitaḥ |
naṅkṣyatīhaiva me lābhaḥ pāpaṁ tu sthāsyati dhruvam || 55 ||

If my aversion to it is because it hinders me from obtaining things, I should consider that although I may lose my property in this lifetime my bad deeds will remain with me steadfastly.

varamadyaiva me mṛtyurna mithyājīvitam ciram |
yasmācciramapi sthitvā mṛtyuduḥkhaṁ tadeva me || 56 ||

Better for me to die today than to live a long and degenerate life, since even though I may survive for a long time I'll still experience the suffering of death.

svapne varṣāsatam saukhyam bhuktvā yaśca vibudhyate |
muhūrtamaparo yaśca sukhī bhūtvā vibudhyate || 57 ||

One can awaken from a dream in which he has enjoyed pleasure for a hundred years, while another awakens having been happy for just a moment.

nanu (nūnam ?) nivartate saukhyam dvayorapi vibuddhayoḥ |
saivopamā mṛtyukāle cirajīvyalpajīvinoḥ || 58 ||

But does the pleasure of either one return upon awakening? It is similar at the time of death for the one who lives a long life and the one who lives a short life.

labdhvāpi ca bahūṁllābhān ciram bhuktvā sukhānyapi |
riktahastaśca nagnaśca yāsyāmi muṣito yathā || 59 ||

While I might obtain many things and enjoy happiness for a long time, when I leave this life it will be empty-handed and naked, as if stripped bare.

pāpakṣayaṁ ca puṇyaṁ ca lābhājīvan karomi cet |
puṇyakṣayaśca pāpaṁ ca lābhārthaṁ krudhyato nanu || 60 ||

Isn't it my acquisitions that allows me to live and reduce my negative deeds and gain merit? But isn't it from getting upset in the pursuit of acquisitions that merit is destroyed and negative deeds are acquired?

yadarthameva jīvāmi tadeva yadi naśyati |
kiṁ tena jīvitenaṁpi kevalāśubhakāriṇā || 61 ||

If the real purpose of my life is lost, then what's the point of living when nothing but bad deeds are done?

Exercise for Class One

Think about the last time you lost your temper and got really angry.

Now review the verses in the reading for this class that discuss the negative consequences of anger (especially verses 1-12). Apply these considerations to your own latest bout with anger. What were the downsides to giving into anger, both for your own mental and physical well-being and for your relations with the people around you? Try to gain some clarity that anger is, as Shantideva says, your enemy and not a friend and generate some resolution about cultivating more tolerance in relation to the difficult people and challenging events in your life.

Secondly, review the verses in the reading on the fact that anger, like everything else, arises due to causes and conditions (especially verses 22-34). Try to identify the most obvious and immediate conditions that often lead to you losing your temper: lack of sufficient sleep, not eating properly, allowing low level irritation to build up over time, over-sensitivity due to feelings of insecurity, etc. Concentrate this week on paying more attention to these conditions and doing what you can to take appropriate measures to address them before they lead to a full-blown explosion of anger.

kṣāntipāramitā nāma ṣaṣṭhaḥ paricchedaḥ

Chapter Six, Entitled “The Perfection of Tolerance”

avarṇavādini dveṣaḥ sattvānnāśayatīti cet |
parāyaśaskare'pyevaṃ kopaste kiṃ na jāyate || 62 ||

If you say that your hatred of one who speaks badly of you is because he or she alienates other beings from you, then why don't you get upset when others are similarly defamed?

parāyattāprasādatvādaprasādiṣu te kṣamā |
kleśotpādaparāyatte kṣamā nāvarṇavādini || 63 ||

You endure those who are mean as long as their nastiness is directed towards someone else. But you can't abide someone who is mentally afflicted who defames you.

pratimāstūpasaddharmanāśakākrośakeṣu ca |
na yujyate mama dveṣo buddhādīnām na hi vyathā || 64 ||

My hatred toward those who abuse or destroy sacred images, monuments, or the true teachings is not appropriate, for the Buddhas and other sacred beings cannot be harmed.

gurusālohitādīnām priyaṇām cāpakāriṣu |
pūrvavatpratyaḥpādaṃ dṛṣṭvā kopaṃ nivārayet || 65 ||

And even when there are those who harm people like our teachers, relatives, or friends, one should restrain agitation by realizing, as we've noted before, that everything arises from conditions.

cetanācetanakṛtā dehinām niyatā vyathā |
sā vyathā cetane dṛṣṭā kṣamasvainām vyathāmataḥ || 66 ||

Harm comes to living beings at the hands of sentient beings or inanimate things and forces. Whether you are harmed or not is a mental decision, and so the belief that you are harmed can be counteracted by forbearance.

mohādeke'parādhyanti kupyantyanye vimohitāḥ |
brūmaḥ kameṣu nirdoṣaṁ kaṁ vā brūmo'parādhinaṁ || 67 ||

Some people, because of delusion, do wrong. And others, deluded, get angry at them. How can we say that either of them is without fault or guilt?

kasmādevaṁ kṛtaṁ pūrvam yenaivam bādhyase paraiḥ |
sarve karma-parāyattāḥ ko'hamatrānyathākṛtau || 68 ||

Where did this come from? What deed in the past has led to others harassing me now? If everything depends on karma, how can I now change the thing into something else?

evaṁ buddhvā tu puṇyeṣu tathā yatnaṁ karomyaḥ |
yena sarve bhaviṣyanti maitracittāḥ parasparam || 69 ||

Having realized this, I will make efforts to do meritorious acts such that all will have thoughts of loving-kindness toward one another.

dahyamāne gṛhe yadvadagnirgatvā gṛhāntaram |
tṛṇādau yatra sajyeta tadākṛṣyāpanīyate || 70 ||

When a house is burning and the fire is spreading to other homes, one must gather up what's fueling it -- straw and such -- and remove it from the premises.

evaṁ cittaṁ yadāsaṅgāddahyate dveṣavahninā |
tatkṣaṇam tatparityājyam puṇyātmoddāhaśaṅkayā || 71 ||

So too when the mind is burning with the fire of hatred because of attachment one should immediately extinguish it, fearing that it will burn up one's body of merit.

māraṇīyaḥ karaṁ chittvā muktaścetkimabhadrakam |
manuṣyaduḥkhairnarakānmuktaścetkimabhadrakam || 72 ||

If someone on death row just has his hand cut off and is then liberated, is that such a terrible thing? And if a human being suffers but is liberated from hell because of that suffering, is that such a terrible thing?

yadyetanmātramevādya duḥkhaṁ soḍhum na pāryate |
tannāravayathāhetuḥ krodhaḥ kasmāna vāryate || 73 ||

If one is not able to put up with even this amount of suffering now, then why not restrain the anger that is the cause of hell's torments?

kopārthamevamevāhaṁ narakeṣu sahasraśaḥ |
kārito'smi na cātmārthaḥ parārtho vā kṛto mayā || 74 ||

So it is that because of my agitation I have put myself into the hell realms thousands of times, with no profit to either myself or others.

na cedaṁ tādṛśaṁ duḥkhaṁ mahārthaṁ ca kariṣyati |
jagadduḥkhahare duḥkhe prītirevātra yuyjate || 75 ||

But suffering of this sort is not like that and brings great benefit. When it comes to suffering, it is appropriate to welcome only that which removes the suffering of other people.

yadi prītisukhaṁ prāptamanyaiḥ stutvā guṇorjitam |
manastvamapi taṁ stutvā kasmādevaṁ na hr̥ṣyasi || 76 ||

If joy and happiness can be obtained by praising the good qualities of others, why, o my mind, do you not also join in the praising and rejoicing?

idaṁ ca te hr̥ṣṭisukhaṁ niravadyaṁ sukhodayam |
na vāritaṁ ca guṇibhiḥ parāvarjanamuttamam || 77 ||

Taking pleasure and happiness like this is an exemplary way to bring about more happiness. The virtuous do not forbid it and it is the best way to win over others.

tasyaiva sukhamityevaṁ tavedaṁ yadi na priyam |
bhṛtidānādiviraterdṛṣṭādṛṣṭaṁ hataṁ bhavet || 78 ||

“The happiness only comes to the other,” you might say. If you don’t like it, then stop paying your bills, giving gifts, and so on. You’ll be sorry now and in the future.

svaguṇe kīrtyamāne ca parasaukhyamapīcchasi |
kīrtyamāne paragūṇe svasaukhyamapi necchasi || 79 ||

When people sing the praises of your own good qualities, you want others to join in too. But when the good qualities of others are being celebrated, you don’t want anyone, including yourself, to be happy about it!

bodhicittaṃ samutpādyā sarvasattvasukhecchayā |
svayaṃ labdhasukheṣvadya kasmātsattveṣu kupyasi || 80 ||

When the Wish for Awakening arises out of the wish for the happiness of all living beings, why are you now angry that those living beings have found happiness on their own?

trailokyapūjyaṃ buddhatvaṃ sattvānām kila vāñchasi |
satkāramitvaram dṛṣṭvā teṣām kiṃ paridahyase || 81 ||

You claim to wish for all beings the Buddhahood which is worshipped in all three worlds. So when you see some trivial honor paid to them, why are you so tormented?

puṣṇāti yastvayā poṣyaṃ tubhyameva dadāti saḥ |
kuṭumbajīvinaṃ labdhvā na hṛṣyasi prakupyasi || 82 ||

The one who takes care of someone who should be cared for by you has done you a big favor. Although you've found someone who supports your whole family, instead of being thrilled you're angry!

sa kiṃ necchasi sattvānām yasteṣām bodhimicchati |
bodhicittaṃ kutastasya yo'nyasāmpadi kupyati || 83 ||

What wouldn't one want for living beings who wishes Awakening for them? What kind of Wish for Awakening is it when one is angry about the success of another?

yadi tena na tallabdhaṃ sthitaṃ dānapatergr̥he |
sarvathāpi na tatte'sti dattādattena tena kim || 84 ||

If someone else doesn't get something because it stays in the house of the patron, it's not that you'll somehow automatically get it! So what's it to you whether it's given or not?

kiṃ vārayatu puṇyāni prasannān svaguṇānatha |
labhamāno na gṛhṇātu vada kena na kupyasi || 85 ||

Why is it that you're throwing away your merit, that which is beneficial, and your own fine spiritual qualities? Tell me why you are not angry at the one who lets such benefits slip away?

na kevalam tvamātmānam kṛtapāpaṁ na śocasi |
kṛtapuṇyaiḥ saha spardhāmaparaiḥ kartumicchasi || 86 ||

Can it be possible that you not only fail to feel any sorrow for the bad deeds you've done yourself, but are actually intent on striving against others who have instead undertaken deeds of merit?

jātaṁ cedapriyaṁ śatrostvattuṣṭyā kiṁ punarbhavet |
tvadāśaṁsanamātreṇa na cāheturbhaviṣyati || 87 ||

When something unpleasant happens to your enemy, does the satisfaction you take in it make it happen again? Such things do not happen without a cause, and they do not happen just because you want them to.

atha tvadicchayā siddham tadduḥkhe kiṁ sukham tava |
athāpyartha bhavedevamanarthaḥ ko nvataḥ paraḥ || 88 ||

Even if you could make it happen by just wishing, what happiness is there for you in someone else's suffering? Even if there might be some advantage in it for you, what about the downsides?

etaddhi baḍiṣaṁ ghoram kleśabāḍiśikārpitam |
yato narakaḥ pālāstvām kṛtvā pakṣyanti kumbhiṣu || 89 ||

This nasty hook has been cast out by the fisherman, the mental afflictions, from whom the guardians of hell will purchase you and throw you into cauldrons.

stutiryaśo'tha satkāro na puṇyāya na cāyuṣe |
na balārtham na cārogye na ca kāyasukhāya me || 90 ||

Praise, fame and honor do not bring me spiritual merit, long life, vitality, or protection from sickness, and they don't bring me physical pleasure.

etāvāṁśca bhavetsvārtho dhīmataḥ svārthavedinaḥ |
madyadyūtādi sevyaṁ syānmānasam sukhamicchatā || 91 ||

The wise, who know what is good for them, would be aware of this much when it comes to one's self-interest. Those who desire just a pleasureable state of mind would resort to drinking and gambling and such.

yaśorthaṃ hārayantyarthaṃātmanāṃ mārayantyaṃ |
kimakṣarāṇi bhakṣyāṇi mṛte kasya ca tatsukhaṃ || 92 ||

In the pursuit of fame, people squander their wealth and even kill themselves. Can words be eaten? When it comes time to die, what becomes of that kind of happiness?

yathā pāṃśuḡrhe bhinne roḍityārtaṃvāṃ śiśuḡ |
tathā stutiyaśohānau svacittaṃ pratibhāti me || 93 ||

Children lose heart and start to cry when they build a castle of sand only to have it fall down. I'm just the same! When I don't receive praise and fame my mind acts just like a child.

śabdastāvadaçittatvāt sa māṃ stautīyasambhavaḡ |
paraḡ kila mayi prīta ityetaḡprītikāraṇaṃ || 94 ||

Since words themselves have no intention, it is impossible for them to praise me. It's really that another is pleased with me that makes for the words sound good.

anyatra mayi vā prītyā kiṃ hi me parakīyayā |
tasyaiva tatḡprītisukhaṃ bhāgo nālpo'pi me tataḡ || 95 ||

What does someone else's being pleased – either with another or with me – really do for me? The happiness that comes from that person's being pleased belongs only to him or her. Not even a small part of that is mine.

tatsukhena sukhitvaṃ cetsarvatraiva mamāstu tat |
kasmādanyaprasādena sukhiteṣu na me sukhaṃ || 96 ||

If my happiness comes through the happiness someone else feels, then I should be happy about it every time it happens. Why am I not happy when others feel happy when treated kindly by another?

tasmādahaṃ stuto'smīti prītirātmani jāyate |
tatrāpyevamasambandhāt kevalaṃ śiśuceṣṡitam || 97 ||

Therefore the fact that I am pleased only when I am praised is illogical and just childish.

stutyādayaśca me kṣemaṁ saṁvegaṁ nāśayantyamī |
guṇavatsu ca mātsaryam saṁpatkopaṁ ca kurvate || 98 ||

Praise and the rest destroy my peace of mind and my desire for liberation from suffering. They make me envious of the good qualities others possess and upset about their success.

tasmāstutyādighātāya mama ye pratyupasthitāḥ |
apāyapātarakṣārtham pravṛttā nanu te mama || 99 ||

Can't we then say that anyone who devotes themselves to destroying the praise I get and such is actually engaged in the act of protecting me from falling into a miserable rebirth?

muktyarthinaścāyuktaṁ me lābhasatkārabandhanam |
ye mocayanti mām bandhāddveṣasteṣu katham mama || 100 ||

Obtaining honor is a fetter, uncondusive for my longing for liberation. How could I hate those who are liberating me from my chains?

duḥkham praveṣtukāmasya ye kapāṭatvamāgatāḥ |
buddhādhiṣṭhānata iva dveṣasteṣu katham mama || 101 ||

I want to enter a house of suffering and, like blessings from the Buddha, there are those who are barring the door. How could I hate them?

puṇyavighnaḥ kṛto'nenetyatra kopo na yujyate |
kṣāntyā samam tapo nāsti nanvetattadupasthitam || 102 ||

It's not right that I get upset when I think that my merit is being hindered by someone else. There is no spiritual hardship equal to tolerance, that's for sure, and I should accept it.

athāhamātmadoṣeṇa na karomi kṣamāmiha |
mayaivātra kṛto vighnaḥ puṇyahetāvupasthite || 103 ||

So if I do not practice forbearance here due to my own failings, then it is I who have created the obstacle when an opportunity for merit has come my way.

yo hi yena vinā nāsti yasmimśca sati vidyate |
sa eva kāraṇaṁ tasya sa katham vighna ucyate || 104 ||

When one thing doesn't occur without the presence of another thing, and does occur when that other thing is present, then that other thing is its cause. How can you call it an obstacle?

na hi kālopapannena dānavighnaḥ kṛto'rthinā |
na ca pravrajake prāpte pravrajyāvighna ucyate || 105 ||

A begger is not an obstacle to generosity when he or she approaches you for charity, and when you've found someone who can ordain you, that person is not called an obstacle to ordination.

sulabhā yācakā loke durlabhāstvapakāriṇaḥ |
yato me'naparādhasya na kaścidaparādhyati || 106 ||

Beggars are easily encountered in the world, but people who harm me are difficult to find. For there could never be an offender who wasn't first wronged by me.

aśramopārjitastasmādgṛhe nidhirivotthitaḥ |
bodhicaryāśahāyatvāt spṛhaṇīyo ripurmama || 107 ||

And so, like a pot of gold effortlessly found in the house, I should wish for an enemy who will assist me live the life of a bodhisattva.

mayā cānena copāttaṁ tasmādetat kṣamāphalam |
etasmai prathamam deyametatpūrvā kṣamā yataḥ || 108 ||

Since someone else and I both bring it about, it's fitting that from the outset I dedicate the karmic fruit that comes from forbearance with another. He or she has in the way described above provided something for me to endure.

kṣamāsiddhyāśayo nāsyā tena pūjyo na cedariḥ |
siddhiheturacitto'pi saddharmaḥ pūjyate katham || 109 ||

If you say that an enemy should not be honored because he didn't intend to bring about my patience, then why is the true Dharma honored? It also has no conscious intention of being the cause of any achievement.

apakārāśayo'syeti śatruryadi na pūjyate |
anyathā me katham̃ kṣāntirbhiṣajīva hitodyate || 110 ||

The enemy is not honored because his intention is to do me harm. But how could I otherwise exercise tolerance, if, like a physician, he were intent on my well-being?

tadduṣṭāśayamevātaḥ pratīyotpadyate kṣamā |
sa evātaḥ kṣamāhetuḥ pūjyaḥ saddharmavanmayā || 111 ||

And so it is that forbearance can only arise in dependence on someone with malicious intent. Hence, such a person is the true cause of forbearance, and I should honor him like I do the true Dharma.

sattvakṣetraṃ jinakṣetramityato muninoditam |
etānārādhya bahavaḥ saṃpatpāraṃ yato gatāḥ || 112 ||

It has been declared by the Buddha that the fields of merit consisting of living beings and that made up by the Conquerors are the same. This is because by honoring them many have gone to the highest state.

sattvebhyaśca jinebhyaśca buddhadharmāgame same |
jineṣu gauravaṃ yadvanna sattveṣviti kaḥ kramaḥ || 113 ||

The qualities of a Buddha are acquired equally because of living beings and the Conquerors. Why is it then that I treat the Conquerors like gurus but don't do the same with living beings?

āśayasya ca mātmyam̃ na svataḥ kiṃ tu kāryataḥ |
samaṃ ca tena mātmyam̃ sattvānām̃ tena te samāḥ || 114 ||

The sacredness is not inherent but due to what they make possible. Because the sacrality of living beings is equal in this way, they are equal to them (the Conquerors).

maitryāśayaśca yatpūjyaḥ sattvamātmyameva tat |
buddhaprasādādyatpūnyam̃ buddhamātmyameva tat || 115 ||

The real sacrality of living beings, which should be honored, is found in the fact that they function as the objects of one's loving-kindness. And the real sacrality of the Buddhas is the merit that derives from the blessings of the Buddhas.

buddhadharmāgamāṁśena tasmātsattvā jinaiḥ samāḥ |
na tu buddhaiḥ samāḥ kecidanantāṁśairguṇāṁnavaiḥ || 116 ||

So living beings are equal to the Conquerors because of what they contribute to bringing about the state of Buddhahood. But they are not at all equal to the Buddhas when it comes to contributing to the arising of an unending ocean of good qualities.

guṇasāraikarāśīnām guṇo'ṅurapi cetkvacit |
dṛśyate tasya pūjārtham trailokyamapi na kṣamam || 117 ||

If even a tiny fragment of a good quality of those who possess massive amounts of unique and essential good qualities appears in someone, not even an offering of the entire cosmos would be adequate to honor that person.

buddhadharmodayāṁśastu śreṣṭhaḥ sattveṣu vidyate |
etadaṁśānurūpyeṇa sattvapūjā kṛtā bhavet || 118 ||

And the best of what brings about the arising of the state of Buddhahood is already present in living beings. Living beings should be honored because of that endowment.

kiṁ ca niśchadmabandhūnāmaprameyopakāriṇām |
sattvārādhanamutsrjya niṣkṛtiḥ kā parā bhavet || 119 ||

What other repayment to one's true friends, the immeasurable benefactors, could there be besides paying honor to living beings?

bhindanti deham praviśantyavīcim
yeṣāṁ kṛte tatra kṛte kṛtaṁ syāt |
mahāpakāriṣvapi tena sarvaṁ
kalyāṇamevācaraṇīyameṣu || 120 ||

One should serve them, for by doing so one also serves those who have sacrificed their bodies and willingly entered the lowest hell. Even when they do great harm they should be treated as if they were only virtuous.

svayaṁ mama svāmina eva tāvad
yadarthamātmanyapi nirvyapekṣāḥ |
ahaṁ kathaṁ svāmiṣu teṣu teṣu
karomi mānaṁ na tu dāsabhāvam || 121 ||

Why am I prideful and do not become the servant of those masters for the sake of whom my own master gives of himself without expectation of return?

yeṣāṁ sukhe yānti mudāṁ munīndrāḥ
yeṣāṁ vyathāyāṁ praviśanti manyum |
tattoṣaṇātsarvamunīndratuṣṭi -
statrāpakāre'pakṛtaṁ munīnām || 122 ||

**When they are happy, the Lords of the Sages are delighted,
And when they are in pain, they are distressed.
All the Lords of the Sages are gratified when they are gratified,
And the Sages are hurt when they are hurt.**

ādīptakāyasya yathā samantān
na sarvakāmairapi saumanasyam |
sattvavyathāyāmapī tadvadeva
na prītyupāyo'sti dayāmayānām || 123 ||

**Just as there is nothing agreeable in any sensual pleasure
When one's whole body has been set on fire,
So too is there no way that the Compassionate Ones
Are pleased when living beings are in pain.**

tasmānmayā yajjanaduḥkhadena
duḥkhaṁ kṛtaṁ sarvamahākṛpāṇām |
tadadya pāpaṁ pratideśayāmi
yatkheditāstanmunayaḥ kṣamantām || 124 ||

**And so whatever suffering has been inflicted on those with great compassion
Due to the suffering I've caused to other people,
I now confess that bad deed.
May the Sages forgive what has injured them.**

ārādhānāyādya tathāgatānām
sarvātmanā dāsyamupaimi loke |
kurvantu me mūrghni padaṁ janaughā
vighnantu vā tuṣyatu lokanāthaḥ || 125 ||

**In order that I might please Those Who Have Found Reality,
I will from this day forth, with my whole being,
Place myself in service to the world.
Even if mobs come and stomp on my head and kill me,
May I still please the Protector of the World.**

ātmīkṛtaṁ sarvamidam jagataiḥ |
kṛpātmabhirnaiva hi saṁśayo'sti |
drśyanta ete nanu sattvarūpā-
sta eva nāthāḥ kimanādarō'tra || 126 ||

**Those who are the very soul of compassion regard this whole world
And everyone in it as themselves – there's no doubt about it!
They appear as Protectors in the guise of living beings.
So why the disrespect here?**

tathāgatārādhanametadeva
svārthasya saṁśādhanametadeva |
lokasya duḥkhāpahametadeva
tasmānmamāstu vratametadeva || 127 ||

**This is the one thing that pleases Those Who Have Found Reality;
It's also the one way to accomplish one's own goals,
And moreover the very method to remove
The pain of the entire world. Given all this,
Let this alone be my vow.**

yathaiko rājapuruṣaḥ pramanthāti mahājanam |
vikartuṁ naiva śaknoti dirghadarśī mahājanaḥ || 128 ||

**When an officer of the king harasses the populace, even the far-sighted among them
can't do anything about it.**

yasmānnaiva sa ekākī tasya rājabalaṁ balam |
tathā na durbalaṁ kaṁcidaparāddhaṁ vimānayet || 129 ||

**This is because that officer doesn't act on his own; his power is the king's power. So
one should not disrespect any weak person who has offended you.**

yasmānnarakapālāśca kṛpāvantaśca tadbalam |
tasmādārādhayetsattvān bhṛtyaścaṇḍanṛpaṁ yathā || 130 ||

**This is because his power is that of the guardians of hell and also of the
Compassionate Ones. Therefore one should placate living beings, like a servant
would a hot-tempered king.**

kupitaḥ kiṁ nṛpaḥ kuryādyena syānnarakavyathā |
yatsattvadaurmanasyena kṛtena hyanubhūyate || 131 ||

What could an angry king do to you that would equal the torments of hell brought about by being irritated with living beings?

tuṣṭaḥ kiṁ nṛpatirdadyādyadbuddhatvasamaṁ bhavet |
yatsattvasaumanasyena kṛtena hyanubhūyate || 132 ||

And what could a satisfied king give to you that would equal the Buddhahood brought about by bringing gladness to the hearts of living beings?

āstāṁ bhaviṣyadbuddhatvaṁ sattvārādhanasaṁbhavam |
ihaiva saubhāgyayaśaḥsausthityaṁ kiṁ na paśyasi || 133 ||

Leave aside the Buddhahood that will come from pleasing living beings. Even here, in this life, I'll enjoy good fortune, fame and a happy life. Why don't I see this?

prāsādikatvamārogyaṁ prāmodyaṁ cirajīvitam |
cakravartisukhaṁ sphītaṁ kṣamī prāpnoti saṁsaran || 134 ||

In the time you have left to live here in samsara, forbearance will make you attractive, healthy, and highly regarded, and it will bring you the overflowing happiness of an Emperor.

Exercise for Class Two

This week, pay attention to the way anger and defensiveness arise when you feel unappreciated by others. Keep a daily journal and write down such incidents at the end of every day: “My family didn’t thank me for the dinner I cooked for them; my boss didn’t acknowledge the work I did; my partner seems to take me for granted and did not praise my good qualities; I didn’t get enough ‘thumbs up’ on my Facebook posting,” and so on.

Review the relevant verses on “praise, fame, and honor” in the reading for this class (especially verses 90-111) and apply these observations to your particular situation. Can you see and believe that those who do not praise you (or who even are critical of you) are providing you with an opportunity for spiritual growth you would not otherwise have?

vīryapāramitā nāma saptamaḥ paricchedaḥ

Chapter Seven, Entitled “The Perfection of Joyful Effort”

evaṁ kṣamo bhajedvīryaṁ vīrye bodhiryataḥ sthitā |
na hi vīryaṁ vinā puṇyaṁ yathā vāyuṁ vināgatiḥ | 1 | |

Once you have cultivated tolerance, you should then begin the practice of joyful effort, for Awakening depends on making effort. Just as nothing moves without wind, without effort there is no merit-making.

kiṁ vīryaṁ kuśalotsāhastadvipakṣaḥ ka ucyate |
ālayaṁ kutsitāsaktirviśādātmāvamānyā | 2 | |

What is joyful effort? It is being happy about doing good things. The obstacles to it are said to be laziness, attachment to contemptible things and depression or low self-esteem.

avyāpārasukhāsadvādanidrāpāśrayatṛṣṇayā |
saṁsāraduḥkhānudvegādālayamupajāyate | 3 | |

Laziness arises due to inactivity, an appetite for pleasure, sleepiness, and a craving for lying around brought about by complacency regarding the suffering inherent in cyclic existence.

kleśavāgurikāghrātaḥ praviṣṭo janmavāgurām |
kimadyāpi na jānāsi mṛtyorvadanamāgataḥ | 4 | |

**Lured by the mental afflictions, you have been trapped in rebirth.
Why don't you realize you have entered the jaws of death?**

svayūthyānmāryamāṇāṁstvaṁ krameṇaiva na paśyasi |
tathāpi nidrāṁ yāsyeva caṇḍālamahiṣo yathā | 5 | |

Don't you see that those of your same species are being systematically slaughtered while you sleep like a buffalo in the midst of butchers?

yamenodvikṣyamāṇasya baddhamārgasya sarvataḥ |
kathaṁ te rocate bhoktuṁ kathaṁ nidrā kathaṁ ratiḥ | 6 | |

Death has you under surveillance, with escape routes blocked off on all sides, so how can you enjoy just eating, sleeping, and fornicating?

yāvatsambhṛtasambhāraṁ maraṇaṁ śīghrameṣyati |
saṁtyajyāpi tadālasyamakāle kiṁ kariṣyasi || 7 ||

When the Grim Reaper comes, accompanied by his henchmen, he arrives quickly. At such a time, even if you have by then given up your laziness, what will you do?

idaṁ na prāptamārabdhamidamardhakṛtaṁ sthitam |
akasmānmṛtyurāyāto hā hato'smīti cintayan || 8 ||

You'll think, "I have not finished this thing, and this other thing I started is only half done! Death has come so suddenly and unexpectedly! Oh, I am doomed!"

śokavegasamucchūnasāśruraktekṣaṇānanān |
bandhūnnirāśān saṁpaśyan yamadūtamukhāni ca || 9 ||

Seeing one's relatives so despondent they can't eat, their faces red and swollen from crying, in intense anguish and sorrow, and also seeing the faces of Death's emissaries,

svapāpasmṛtisaṁtaptaḥ śṛṅvannādāṁśca nārakān |
trāsoccāravilīptāṅgo vihvalaḥ kiṁ kariṣyasi || 10 ||

what will you do when you are so shaken – tormented by memories of your own misdeeds, hearing the screams from hell, your body soiled with your own excrement because of the terror?

jīvamatsya ivāsmīti yuktaṁ bhayamihaiva te |
kiṁ punaḥ kṛtapāpasya tivrānnarakaduḥkhataḥ || 11 ||

You're right to be afraid here and now, thinking, "I'm like a fish wriggling on the line." How much more when you suffer the intense pains of hell because of the bad deeds you've done?

spr̥ṣṭa uṣṇodakenāpi sukumāra pratapyase |
kṛtvā ca nāraḥ karma kimevaṁ svasthamāsyate || 12 ||

Delicate one, you are tormented even at the touch of hot water. When you have produced the karma that leads you to hell, how then will you stay composed?

nirudyama phalākāṅkṣin sukumāra bahuvyatha |
mṛtyugrasto'marākāra hā duḥkhita vihanyase | | 13 | |

**Delicate one, in so much pain, you expect reward without putting out any effort!
Even while in the jaws of Death, you act like like you're immortal! Hey, miserable
one, you're destroying yourself!**

mānuṣyaṁ nāvamāsādya tara duḥkhamahānadīm |
mūḍha kālo na nidrāyā iyaṁ naurdurlabhā punaḥ | | 14 | |

**Having obtained this boat – life as a human being – cross this great river of suffering!
You fool, this is no time to sleep! This boat will be very hard to obtain again!**

muktvā dharmaratim śreṣṭhāmanantaratisaṁtatim |
ratirauddhatyahāsyādaḥ duḥkhahetau kathaṁ tava | | 15 | |

**Giving up the Dharma, the highest and unending source of joy, how can you find
happiness in crudity and ridiculousness, both of which are causes of suffering?**

aviśādabalavyūhatātparyātmavidheyatā |
parātmāsamatā caiva parātmaparivartanam | | 16 | |

**Cheerfully assemble the forces: dedication, self-control, regarding self and others
equally, and exchanging self for others.**

naivāvasādaḥ kartavyaḥ kuto me bodhirityataḥ |
yasmāttathāgataḥ satyaṁ satyavādīdamuktavān | | 17 | |

**Never be discouraged and think, "How could someone like me become Awakened?"
The One Who Found Reality, who speaks the truth, has said these true words about
this:**

te'pyāsan daṁśamaśakā makṣikāḥ kṛmayastathā |
yairutsāhavaśāt prāptā durāpā bodhiruttamā | | 18 | |

**Even those who were flies, gnats, bees, and worms obtained the highest Awakening,
so hard to obtain, because of their perseverance.**

kimutāham̐ naro jātyā śakto jñātuṃ hitāhitam |
sarvajñānītyanutsargādbodhiṃ kiṃ nāpnuyāmaham | | 19 | |

I have been born a human being and have the capability of knowing what to give up and what to take up. So why shouldn't I attain Awakening as long as I don't ignore what the Omniscient One has said?

athāpi hastapādādi dātavyamiti me bhayam |
gurulāghavamūḍhatvaṃ tanme syādavicārataḥ | | 20 | |

Fearing that I will have to sacrifice my arms, legs, and so on, I might confuse what is not important with what is, and not be able to tell them apart.

chettavyaścāsmi bhettavyo dāhyaḥ pāṭyo'pyanekaśaḥ |
kalpakoṭīrasaṅkhyeyā na ca bodhirbhaviṣyati | | 21 | |

I have been cut, broken, burned, and split open over and over again, for countless eons, and still I have not become Awakened.

idaṃ tu me parimitaṃ duḥkhaṃ sambodhisādhanam |
naṣṭaśalyavyathāpohe tadutpādanaduḥkhavat | | 22 | |

This little suffering of mine, which could bring me to full Awakening, is no more than that incurred when an embedded splinter is removed.

sarve'pi vaidyāḥ kurvanti kriyāduḥkhairarogatām |
tasmādbahūni duḥkhāni hantuṃ soḍhavyamaḷpakam | | 23 | |

Every doctor treats illnesses with methods that cause some discomfort. And so in order to destroy many pains, a few should be endured.

kriyāmimāmapyucitām varavaidyo na dattavān |
madhureṇopacāreṇa cikitsati mahāturān | | 24 | |

While this is the usual kind of treatment, the Supreme Physician does not employ it. He cures the great diseases with a sweet, enjoyable procedure.

ādau śākādidāne'pi niyojayati nāyakaḥ |
tatkaroti kramātpaścādyatsvamāṃsānyapi tyajet | | 25 | |

The Guide enjoins acts of giving only vegetables and such at the beginning. When we've got accustomed to that, eventually we'll be able to give up even our own flesh.

yadā śākeṣviva prajñā svamāṁse'pyupajāyate |
māṁsāsthi tyajatastasya tadā kiṁ nāma duṣkaram | | 26 | |

There comes a point when we reach a state of mind where we can view our bodies as being just like the vegetables. At that stage how could we find it difficult at all to offer our flesh or the rest?

na duḥkhī tyaktapāpatvātpaṇḍitatvānna durmanāḥ |
mithyākalpanayā citte pāpātkāye yato vyathā | | 27 | |

One doesn't suffer because of giving up bad deeds, and one doesn't get mentally agitated because of wisdom. Mental pain comes from erroneous fantasies, whereas physical pain comes from bad deeds.

puṇyena kāyaḥ sukhitaḥ pāṇḍityena manaḥ sukhi |
tiṣṭhan parārtham samsāre kṛpāluḥ kena khidyate | | 28 | |

Physical well-being comes from meritorious deeds, and mental happiness comes from learning and study. What can depress a compassionate person who is living in this cycle of pain for the sake of others?

kṣapayan pūrvapāpāni praticchan puṇyasāgarān |
bodhicittabalādeva śrāvakebhyo'pi śighraḥ | | 29 | |

Destroying previous negativities and accumulating oceans of merit, one quickly surpasses the Listeners through the sheer power of the Wish for Awakening.

evaṁ sukhātsukhaṁ gacchan ko viśīdetsacetanaḥ |
bodhicittarathaṁ prāpya sarvakhedaśramāpaham | | 30 | |

Having acquired the chariot of the Wish for Awakening, which destroys all depression and weariness, who in their right mind would be dejected about going from one kind of happiness to another like this?

Exercise for Class Three

This week, spend fifteen minutes a day reviewing your own obstacles to really making an effort to improve yourself spiritually – your laziness, attraction to activities that divert you from your spiritual life, and any sense of low self-esteem that seems to paralyze you from making strong efforts in self-improvement.

Then systematically apply the antidotes: for laziness, the death awareness meditation (my death is certain, the time of death is uncertain, and most of what I'm dedicating my time and efforts towards will not be of any help when it comes time to die); for attraction to contemptible things, the "leisure and fortune" meditation (recognizing what a blessed life you're leading, thinking about how rare it is to have such opportunities, and then contemplating what the purpose of such a life really is); and for low self-esteem, meditate on the "Buddha nature" you have and share equally with all other living beings.

vīryapāramitā nāma saptamaḥ paricchedaḥ

Chapter Seven, Entitled “The Perfection of Joyful Effort”

chandasthāmaratimuktibalaṁ sattvārthasiddhaye |
chandaṁ duḥkhabhayātkuryādānuśāmsāṁśca bhāvayan | | 31 | |

The forces deployed to accomplish the goals of all living beings are will power, steadfastness, joy, and relaxation. Because you abhor suffering, you should cultivate will power while reflecting on its benefits.

evam vipakṣamunmūlya yatetotsāhavṛddhaye |
chandamānaratityāgatātparyavaśitābalaiḥ | | 32 | |

And so eradicate what is aligned against it, and work hard to increase one’s perseverance by means of the powers of will power, confidence, joy, loosening up, dedication, and domination.

aprameyā mayā doṣā hantavyāḥ svaparātmanoḥ |
ekaikasyāpi doṣasya yatra kalpārṇavaiḥ kṣayaḥ | | 33 | |

I will destroy countless faults, for my own sake and for others. Even though the systematic destruction of faults may take innumerable eons,

tatra doṣakṣayārambhe leśo’pi mama nekṣyate |
aprameyavyathābhājye noraḥ sphuṭati me katham | | 34 | |

if I still do not see even the slightest beginning of the elimination of my faults, why shouldn’t my heart break when the parcelling out of pain goes on and on?

guṇā mayārjanīyāśca bahavaḥ svaparātmanoḥ |
tatraikaikaguṇābhyāso bhavetkalpārṇavairna vā | | 35 | |

I should acquire many good qualities for myself and for others. Otherwise the systematic cultivation of good qualities might not come about for innumerable eons.

guṇaleśo’pi nābhyāso mama jātaḥ kadācana |
vṛthā nītaṁ mayā janma kathamcillabdhamadbhutam | | 36 | |

I haven’t cultivated even the slightest good quality; I haven’t produced anything. This life, which I somehow have miraculously obtained, has been frivolously squandered.

na prāptaṁ bhagavatpūjāmahotsavasukhaṁ mayā |
na kṛtā śāsane kāra daridrāśā na pūritā | | 37 | |

I have not obtained the happiness that comes from the great festivals and honorings of the Buddhas. Nor have I done religious acts or fulfilled the hopes of the poor.

bhītebhyo nābhayaṁ dattamārtā na sukhinaḥ kṛtāḥ |
duḥkhāya kevalaṁ māturgato'smi garbhaśalyatām | | 38 | |

I have not given fearlessness to those who are afraid or happiness to those who are distressed. All I have been is a pain in my mother's womb, nothing but a source of suffering.

dharmacchandaviyogena paurvikeṇa mamādhunā |
vipattirīdṛśī jātā ko dharme chandamutsṛjet | | 39 | |

It is because of my previous lack of interest in the Dharma that now a disaster of this magnitude has arisen. What kind of fool would just cast aside an attraction to the Dharma?

kuśalānāṁ ca sarveṣāṁ chandaṁ mūlaṁ munirjagau |
tasyāpi mūlaṁ satataṁ vipākaphalabhāvanā | | 40 | |

The Sage observed that will power is the root of all goodness. And, in turn, the root of that is repeatedly meditating on the fruits of karma as they ripen.

duḥkhāni daurmanasyāni bhayāni vividhāni ca |
abhilāṣavighātāśca jāyante pāpakāriṇām | | 41 | |

Suffering, irritations, all sorts of fears and anxieties and obstacles to obtaining what we want arise in those who do bad deeds.

manorathaḥ śubhakṛtām yatra yatraiva gacchati |
tatra tatraiva tatpuṇyair phalārgheṇābhipūjyate | | 42 | |

If one does good deeds intentionally and happily, then, because of that merit, one will receive the karmic fruits and will be worshipped with offerings wherever he or she goes.

pāpakārisukhecchā tu yatra yatraiva gacchati |
tatra tatraiva tatpāpairduḥkhaśastrairvihanyate | |43| |

But wherever those who do bad deeds go their desires for happiness will be slaughtered by the sword of suffering, all because of those negative actions.

vipulasugandhiśītalasaroruhagarbhagatā
madhurajinasvarāśanakṛtopacitadyutayaḥ |
munikarabodhitāmbujavinirgatasadvapuṣaḥ
sugatasutā bhavanti sugatasya puraḥ kuśalaiḥ | |44| |

**Due to their positive actions, the Children of the Buddhas
Come to be in the presence of the Buddha.
They live inside large, fragrant, cool lotuses,
Endowed with the splendor of the sweet voice of the Conqueror,
And then beautifully incarnate
As they emerge, Awakened, from the lotuses
At the instigation of the Sage.**

yamapuruṣāpanītasakalacchavirārtaravo
hutavahatāpavidrutakatāmraṇiṣiktatanuḥ |
jvaladasīśaktighātaśataśātitamāmsadalaḥ
patati sutaptalohadharaṇiṣvaśubhairbahuśaḥ | |45| |

**Because of repeated negative actions,
One screams in pain as the skin is entirely peeled off
By the henchmen of the Lord of Death,
The body sprayed with molten copper,
Which has been heated by fire,
With pieces of flesh torn off by hundreds and hundreds
Of slashes from blazing spears and swords,
Falling on the scorchingly hot iron ground.**

tasmātkāryaḥ śubhacchando bhāvayitvaivamādarāt |
vajradhvajasthavidhinā mānaṃ tvārabhya bhāvayet | |46| |

And so one should exert will power when it comes to practicing virtue and cultivate it zealously. Start cultivating pride by using the methods described in the “Diamond Banner Sutra.”

pūrvam nirūpya sāmagrīmārabhennārabheta vā |
anārambho varam nāma na tvārabhya nivartanam | | 47 | |

Before beginning, take stock of your resources and then decide whether to undertake a project or not. It's better not to begin at all than to quit something you've started.

janmāntare'pi so'bhyāsaḥ pāpādduḥkham ca vardhate |
anyacca kāryakālam ca hīnam tacca na sādhitam | | 48 | |

This habit (of not doing what you say you will) extends into future lives. And because of this vice one's suffering increases. Another timely opportunity to act is wasted and what needs to be done is left unaccomplished.

triṣu māno vidhātavyaḥ karmopakleśaśaktiṣu |
mayaivaikena kartavyamityeṣā karmamānitā | | 49 | |

You should take pride these three: your actions, your battles to overcome the mental afflictions, and your belief in your own abilities. "I will do it all by myself" is pride when it comes to actions.

kleśasvatantro loko'yaṁ na kṣamaḥ svārthasādhane |
tasmānmayaiṣām kartavyam nāśakto'ham yathā janaḥ | | 50 | |

This whole world is ruled by the mental afflictions; people are incapable of achieving what's in their own self-interest. So it must be done by me, since I am not as disempowered as other people.

nīcam karma karotyanyaḥ katham mayyapi tiṣṭhati |
mānāccenna karomyetanmāno naśyatu me varam | | 51 | |

Why do I let another do the dirty work while I stand around? If I am not doing that work because of pride, then it's best that my pride be destroyed.

mṛtaṁ duṇḍubhamāsādya kāko'pi garuḍāyate |
āpadābādhatel'pāpi mano me yadi durbalam | | 52 | |

Even a crow acts like a garuda when it encounters a dead lizard. If my mind is weak, even a tiny problem becomes oppressive.

viṣādakṛtaniśceṣṭe āpadaḥ sukarā nanu |
vyutthitaśceṣṭamānastu mahatāmapi durjayaḥ | | 53 | |

When one is paralyzed by depression, problems easily occur. But one who is upbeat and active is hard to defeat even when faced with great adversity.

tasmāddṛḍhena cittena karomyāpadamāpadaḥ |
trailokyavijigīṣutvaṁ hāsyamāpajitasya me | | 54 | |

**Therefore, with a unwavering mind I will bring disaster to adversity.
As long as I am defeated by adversity my wish to conquer the three realms of suffering is laughable.**

mayā hi sarvaṁ jetavyamaham jeyo na kenacit |
mayaiṣa māno voḍhavyo jinasimhasuto hyaham | | 55 | |

**Everything should be conquered by me; I should be defeated by nothing!
I should carry myself with pride, for I am the Child of the Conquering Lions.**

ye sattvā mānavijitā varakāste na māninaḥ |
mānī śatruvaśaṁ naiti mānaśatruvaśāśca te | | 56 | |

**Those pitiable beings who are defeated by pride are not those who control pride.
Those who control pride never become slaves of the enemy, which is no other than pride. Others have turned to slaves.**

mānena durgatiṁ nītā mānuṣye'pi hatotsavāḥ |
parapiṇḍāśino dāsā mūrkhā durdarśanāḥ kṛśā | | 57 | |

**Those puffed up with pride are dragged into the lower realms. The feast of a human life is destroyed for them. As servants they eat the crumbs from another's table.
They are stupid, ugly, and weak.**

sarvataḥ paribhūtāśca mānastabdhāstapasvinaḥ |
te'pi cenmānināṁ madhye dīnāstu vada kīḍṛśāḥ | | 58 | |

**Stuck up with pride and miserable, they are everywhere looked down upon.
If these ruined ones are put in the same category of those who control pride, then tell me, what kind of categorization is that?**

te mānino vijayinaśca ta eva śūrā
ye mānaśatruvijayāya vahanti mānam |
ye taṁ sphurantamapi mānaripuṁ nihatya
kāmaṁ jane jayaphalaṁ pratipādayanti | | 59 | |

**Those who control pride, these real conquering heroes,
Use pride to vanquish the enemy, which is pride.
Annihilating pride, that ever-growing enemy,
They bestow the fruit of that victory upon the world, whenever they wish.**

saṁkleśapakṣamadhyastho bhaveddṛptaḥ sahasraśaḥ |
dūryodhanaḥ kleśagaṇaiḥ simho mṛgagaṇairiva | | 60 | |

**Living among a multitude of mental afflictions, one should be like a lion amidst a
herd of deer, an invincible warrior amidst this army of negative emotions.**

mahatsvapi hi kṛcchreṣu na rasaṁ cakṣurīkṣate |
evaṁ kṛcchramapi prāpya na kleśavaśago bhavet | | 61 | |

**The eye does not see a taste, no matter how revolting it might be. Similarly, when
you meet with difficulties you should not be overcome by mental afflictions.**

yadevāpadyate karma tatkarmavyasanī bhavet |
tatkarmaśauṇḍo'tṛptātmā kṛḍāphalasukhepsuvat | | 62 | |

**You should be addicted to whatever action you undertake. Like someone who craves
the thrill that comes from playing a game, you should be insatiable and intoxicated
with that action.**

sukhārthaṁ kriyate karma tathāpi syānna vā sukham |
karmaiva tu sukhaṁ yasya niṣkarmā sa sukhī katham | | 63 | |

**Every action is performed with the hope it will bring about happiness, even though
that happiness may or may not come about. But how can an action bring about
happiness if no action at all is performed?**

kāmairna tṛptiḥ saṁsāre kṣuradhārāmadhūpamaiḥ |
puṇyāmṛtaiḥ kathaṁ tṛptirvipākamadhuraiḥ śivaiḥ | | 64 | |

**Here in the cycle of pain, there is no satisfaction to be found in sensual desires. They
are like honey smeared on a sharp blade. But how can you ever get enough of the
nectar of meritorious deeds and the sweetness of their beneficial ripenings?**

tasmātkarmāvasāne'pi nimajjettatra karmaṇi |
yathā madhyāhnaśāntapta ādau prāptasarāḥ karī | | 65 | |

And so when a job has been completed you should throw yourself into another task, just as an elephant who is sweltering in the midday sun immediately plunges into a lake.

balanāśānubandhe tu punaḥ kartuṃ parityajet |
susamāptaṃ ca tanmuñceduttarottaratṛṣṇayā | | 66 | |

And when your strength begins to decline you should quit so that you can re-engage later. When the job has been completed well, you should leave it and move on with the craving for more and more.

kleśaprahārān saṃrakṣet kleśāṃśca praharedḍḍham |
khaḍgayuddhamivāpannaḥ śikṣitenāriṇā saha | | 67 | |

You should fend off the blows of the mental afflictions and counter with fierce attacks, as if you were in a sword fight with a skilled opponent.

tatra khaḍgaṃ yathā bhraṣṭaṃ grhṇīyātsabhayastvaran |
smṛtikhaḍgaṃ tathā bhraṣṭaṃ grhṇīyānnarakān smaran | | 68 | |

And just as you would panic and quickly pick up a sword you if you dropped it, so too when you lose the sword of mindfulness you pick it up, recalling the hell realms.

viṣaṃ rūdhiramāsādyā prasarpati yathā tanau |
tathāiva cchidramāsādyā doṣāścitte prasarpati | | 69 | |

Just as poison in the blood spreads throughout the body, so too does a vice spread throughout the mind when it finds an opening.

tailapātradhāro yadvadasihastairadhiṣṭhitaḥ |
skhalite maraṇatrāsāttatparaḥ syāttathā vratī | | 70 | |

A practitioner should be like someone someone carrying a bowl of oil, fearing death should he stumble, while someone else oversees with a sword in his hand.

tasmādutsaṅgame sarpe yathottiṣṭhati satvaram |
nidrālasyaṅgame tadvat pratikurvīta satvaram | | 71 | |

Just as you would quickly jump up when a snake creeps into your lap, so too should you swiftly counteract the advent of drowsiness and sloth.

ekaikasminśchale suṣṭhu paritapya vicintayet |
katham karomi yenedam punarme na bhavediti | |72| |

**Whenever you fail your cheeks should burn in humiliation, and you should think:
“What can I do so that this doesn’t happen to me again?”**

samsargaṁ karma vā prāptamicchedetena hetunā |
katham nāmāsvavasthāsu smṛtyubhyāso bhavediti | |73| |

**When you encounter any acquaintance or are involved in any action, you should
think like this: “How can I practice mindfulness in these kinds of circumstances?”**

laghum kuryāttathātmānamapramādakathām smaran |
karmāgamādyathā pūrvam sajjaḥ sarvatra vartate | |74| |

**If you are always prepared before a task arises, you can then act in a spritely manner,
recalling to mind the teachings on self-vigilance.**

yathaiva tūlakam vāyorgamanāgamane vaśam |
tathotsāhavaśam yāyāḍṛddhīścaivam samṛdhyati | |75| |

**Just as cotton is swayed in the direction of the winds coming and going, so should
you surrender yourself to enthusiasm. In this way your accomplishments will
multiply.**

Exercise for Class Four

This week, begin cultivating a new and beneficial spiritual habit: meditating every day, setting aside time for daily study, keeping a regular spiritual diary where you keep track of your progress, daily work on overcoming a particular mental affliction (like anger!), or whatever. Be sure the project is do-able, and then work on it at least a little bit *every day*.

In order to help insure your success, review the relevant reading from this class, concentrating on the practical advice Shantideva gives for developing good habits: the “forces” that should be deployed (verses 31, 32, and 40) and especially verses 47 and 48 (“take stock of your resources” before undertaking a project, and then follow through on your promises).