

# Learning To Identify With Others: The Perfection of Meditation

Guide to the Good Life - Part 3

“ All are the same in their suffering and wish for happiness and are to be cherished just like I cherish myself .”



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## Chapter Eight, Entitled “The Perfection of Meditation”

vardhayitvaivamutsāharṁ samādhau sthāpayenmanah |  
vikṣiptacittastu narah kleśadamṣṭrāntare sthitaḥ | 1 | 1 |

**Having thus fortified one’s perseverance, one should establish the mind in meditative integration, for a person whose mind is distracted lives within the jaws of the mental afflictions.**

kāyacittavivekena vikṣepasya na sambhavaḥ |  
tasmālokaṁ parityajya vitarkān parivarjayet | 2 | 1 |

**Distraction does not arise when the body and mind are kept secluded. And so one should renounce the world and turn away from intellectual disputations.**

snehāna tyajyate loko lābhādiṣu ca tṛṣṇayā |  
tasmādetatparityāge vidvānevaṁ vibhāvayet | 3 | 1 |

**One does not renounce the world due to attachment and because of craving for acquisitions and the like. Therefore, a person in the know should consider this when renouncing it.**

śamathena vipaśyanāsuyuktaḥ kurute kleśavināśamityavetya |  
śamathaḥ prathamam gaveṣaṇīyaḥ sa ca loka nirapekṣayābhīratyā | 4 | 1 |

**Knowing that the destruction of the mental afflictions derives from the discernment that comes from mental tranquility, first seek mental tranquility. And mental tranquility comes from joyful indifference to the world.**

kasyānityeṣvanityasya sneho bhavitumarhati |  
yena janmasahasrāṇi draṣṭavyo na punaḥ priyaḥ | 5 | 1 |

**Among those who are impermanent – those who will not see their loved ones again for thousands of lifetimes – who is worthy of the attachment of an impermanent person?**

apaśyannaratim yāti samādhau na ca tiṣṭhati |  
na ca tṛpyati drṣṭvāpi pūrvavadbādhyate tṛṣā | 6 | 1 |

**Not seeing them brings no pleasure, and one does not abide in meditative integration. Even when one does see them, it brings no satisfaction; just as before, one is tormented by longing.**

na paśyati yathābhūtaṁ saṁvegādavahīyate |  
dahyate tena śokena priyaśaṅgamakāṅkṣayā | | 7 | |

**One does not see things as they are and, because of this agitation, is left high and dry. He or she is consumed with the grief that comes from wishing to be with loved ones.**

taccintayā mudhā yāti hrasvamāyurmuhurmuhuḥ |  
aśāśvatena dharmeṇa dharmo bhraśyati śāśvataḥ | | 8 | |

**Because of obsessing about this, this short life slips by moment by moment and is lived in vain. Because of transient things, one is deprived of the eternal Dharma.**

bālaiḥ sabhāgacarito niyataṁ yāti durgatim |  
neśyate viśabhāgaśca kiṁ prāptaṁ bālaśaṅgamāt | | 9 | |

**Acting like the spiritually immature, one inevitably falls into a bad place, and one does not try to be different. What is there to gain from association with the spiritually immature?**

kṣaṇādbhavanti suhṛdo bhavanti ripavaḥ kṣaṇāt |  
tośasthāne prakupyanti durārādhāḥ pṛthagjanāḥ | | 10 | |

**One moment they are friends and the next moment they are enemies. When in a place where they should be content they are stressed out. Ordinary people are hard to please!**

hitamuktāḥ prakupyanti vārayanti ca mām hitāt |  
atha na śrūyate teṣāṁ kupitā yānti durgatim | | 11 | |

**Good advice enrages them and they try to turn me away from it. And yet if they are not listened to, they get angry at others and fall into a bad place.**

īrṣyotkṛṣṭātsamāddvandvo hīnānmānaḥ stutermadaḥ |  
avarṇātpratighaśceti kadā bālāddhitaṁ bhavet | | 12 | |

**Envious of the eminent, competitive with equals, proud in relation to inferiors, arrogant when praised, and enraged when criticized – when does anything good come from the spiritually immature?**

ātmotkarṣaḥ parāvarṇaḥ saṁsāraratisaṁkathā |  
ityādyavaśyamaśubhaṁ kiṁcidbālasya bālataḥ | | 13 | |

**Elevating oneself and putting down others, chatting about the pleasures of the cycle of suffering, and so on – such unpleasantness is inevitable when the spiritually immature get together.**

evaṁ tasyāpi tatsaṅgāṭṭenānarthasamāgamaḥ |  
ekākī vihariṣyāmi sukhamakliṣṭamānasaḥ | | 14 | |

**And so it is that because of such associations one encounters what is useless. I will dwell happily alone with an unafflicted mind.**

bālāddūraṁ palāyeta prāptamārādhayetpriyaiḥ |  
na saṁstavānubandhena kiṁ tūdāsīnasādhuvat | | 15 | |

**One should keep one's distance from the spiritually immature, and when one encounters them one should placate them with endearments – not with the intention of becoming intimate but rather with the uninvolved of a holyman.**

dharmārthamātramādāya bhṛṅgavat kusumānmadhu |  
apūrva iva sarvatra vihariṣyāmyasaṁstutaḥ | | 16 | |

**Taking only what is useful for the Dharma, like a bee taking honey from a flower, I will always dwell unpraised and as if I had no past.**

lābhī ca satkṛtaścāhamicchanti bahavaśca mām |  
iti martyasya saṁprāptānmaraṇājāyate bhayam | | 17 | |

**A mortal who thinks, “I am rich and honored and many people like me,” lives in fear of approaching death.**

yatra yatra ratim yāti manaḥ sukhavimohitam |  
tattatsahasraguṇitaṁ duḥkhaṁ bhūtvopatiṣṭhati | | 18 | |

**Wherever the mind, infatuated with pleasure, seeks delight, it finds there only suffering multiplied a thousand times.**

tasmātprajñō na tāmichchedicchāto jāyate bhayam |  
svayameva ca yātyetaddhairyaṁ kṛtvā pratikṣatām | | 19 | |

**And so a wise person does not wish for it. Yearning gives birth to fear and yet it goes away on its own. Regard it with fortitude.**

bahavo lābhino'bhūvan bahavaśca yaśasvinaḥ |  
saha lābhayaśobhiste na jñātāḥ kva gatā iti | | 20 | |

**Many have become rich and famous, but who knows where they've gone with their wealth and fame?**

māmevānye jugupsanti kiṃ prahṛṣyāmyahaṃ stutaḥ |  
māmevānye praśaṃsanti kiṃ viṣḍāmi ninditaḥ | | 21 | |

**When others revile me, why do I rejoice when I'm praised? When others praise me, why am I dejected when I'm defamed?**

nānādhimuktikāḥ sattvā jinairapi na toṣitāḥ |  
kiṃ punarmādrśairajñāistasmātkiṃ lokacintayā | | 22 | |

**Living beings of all sorts are not made to be satisfied even by the Conquerors, so how then by ignorant people like me? So what's the point of such worldly thinking?**

nindantyalābhinaṃ sattvamavadhyāyanti lābhinaṃ |  
prakṛtyā duḥkhasaṃvāsaiḥ kathaṃ tairjāyate ratiḥ | | 23 | |

**They revile the poor and dump on the rich. How can there be enjoyment among those who by nature have linked themselves to suffering?**

na bālaḥ kasyacinmitramiti coktaṃ tathāgataiḥ |  
na svārthena vinā prītirasmādbālasya jāyate | | 24 | |

**The Buddhas have said that a spiritually immature person is no one's friend, for his or her affection is never without self-interest.**

svārthadvāreṇa yā prītirātmārthaṃ prītireva sā |  
dravyanāśe yathodvegaḥ sukhahānikṛto hi saḥ | | 25 | |

**Affection motivated by self-interest is only affection for the self, and is like the anxiety that comes from the loss of happiness when one loses one's possessions.**

nāvadhyāyanti taravo na cārādhyāḥ prayatnataḥ |  
kadā taiḥ sukhasaṃvāsaiḥ saha vāso bhavenmama | | 26 | |

**Trees do not make efforts to condemn nor praise. When will I make my home among such pleasant companions?**

śūnyadevakule sthitvā vṛkṣamūle guhāsu vā |  
kadānapekṣo yāsyāmi pṛṣṭhato'navalokayan | | 27 | |

**When will I retire, never looking back, and stay in an empty temple, or at the foot of a tree, or in a cave?**

amameṣu pradeṣeṣu vistīrṇeṣu svabhāvataḥ |  
svacchandacāryanilayo vihariṣyāmyahaṁ kadā | | 28 | |

**When will I dwell in expansive, natural places owned by no one, residing wherever I want?**

mṛtpātramātravibhavaścaurāsaṁbhogacīvaraḥ |  
nirbhayo vihariṣyāmi kadā kāyamagopayan | | 29 | |

**When will I live without fear, my body unguarded, my clothes repugnant to thieves, the entirety of possessions consisting of a clay begging bowl?**

kāyabhūmiṁ nijāṁ gatvā kaṅkālairaparaiḥ saha |  
svakāyaṁ tulayiṣyāmi kadā śatanadharmaṇam | | 30 | |

**When will I visit cremation grounds and compare my own decaying body with the corpses of others?**

ayameva hi kāyo me evaṁ pūtirbhaviṣyati |  
śṛgālā api yadgandhānnopasarpeyurantikam | | 31 | |

**This body of mine will become so putrid that even the jackals won't come near it due to the stench.**

asyaikasyāpi kāyasya sahajā asthikhaṇḍakāḥ |  
pṛthak pṛthaggaṁṣyanti kimutānyaḥ priyo janaḥ | | 32 | |

**The fragments of bone that arise together with my unified body will disintegrate piece by piece, just as they will with other beloved people.**

eka utpadyate janturmriyate caika eva hi |  
nānyasya tadvyathābhāgaḥ kiṁ priyairvighnakārakaiḥ | | 33 | |

**A person is born alone and dies alone. No one else shares in your pain. What use is there in loved ones who function as obstacles?**

adhvānaṃ pratipannasya yathāvāsaparigrahaḥ |  
tathā bhavādhvagasyāpi janmāvāsaparigrahaḥ | | 34 | |

**Just as someone who is on a journey takes temporary lodging, so too does one travelling through existence take lodging in a rebirth.**

caturbhiḥ puruṣairyāvatsa na nirdhāryate tataḥ |  
āśocyamāno lokena tāvadeva vanam vrajet | | 35 | |

**As long as the four men have not yet taken you and you are mourned by the world, you should withdraw to the forest.**

asaṃstavāvirodhābhyāmeka eva śarīrakaḥ |  
purvameva mṛto loke mriyamāṇo na śocati | | 36 | |

**Without either intimacy or hostility, one should live in physical solitude. Already dead to the world, one does not grieve when dying.**

na cāntikacarāḥ kecicchocantaḥ kurvate vyathām |  
buddhādyanusmṛtiṃ cāsya vikṣipanti na kecana | | 37 | |

**There is no one around to bring grief or pain, no one at all to dissipate one's recollection of the Buddha and so forth.**

tasmādekākitā ramyā nirāyāsā śivodayā |  
sarvavikṣepaśamanī sevitavyā mayā sadā | | 38 | |

**And so may I in solitude always frequent such enjoyable, relaxing, peaceful places, where all distractions are pacified.**

sarvānyacintānirmuktaḥ svacittaikāgramānasaḥ |  
samādhānāya cittasya prayatiṣye damāya ca | | 39 | |

**Relieved of all worries, my mind single-pointed, I will work towards obtaining meditative integration and the taming of the mind.**

kāmā hyanarthajanakā iha loke paratra ca |  
iha bandhavadhocchedairnarakādaḥ paratra ca | | 40 | |

**Sensual desires are the progenitor of what is disadvantageous here in this life – bondage, destruction, and mutilation – as well as in future lives, like being cast into the hell realms.**

yadarthaṁ dūtadūtīnāṁ kṛtāñjaliranekadhā |  
na ca pāpamakīrtirvā yadarthaṁ gaṇitā purā | | 41 | |

**That on account of which you have often sent solicitations by means of male and female envoys; on account of which you never reckoned the cost in bad deeds and disgrace. . .**

prakṣiptaśca bhaye'pyātmā draviṇaṁ ca vyayikṛtam |  
yānyeva ca pariṣvajya babhūvottamanirvṛtiḥ | | 42 | |

**. . . for which you have been hurled into fear and expended your wealth; and the embracing of which has become your highest nirvana. . .**

tānyevāsthini nānyāni svādhīnānyamamāni ca |  
prakāmaṁ saṁpariṣvajya kiṁ na gacchasi nirvṛtim | | 43 | |

**. . . they are nothing but bags of bones, disinterested and indifferent. Why do you not go to nirvana, embracing the true object of your desire?**

unnāmyamānaṁ yatnādyannīyamānamadho hriyā |  
purā dṛṣṭamadṛṣṭaṁ vā mukhaṁ jālikayāvṛtam | | 44 | |

**The face is covered by a veil, and you've either seen it before as the veil was raised reluctantly, or you have not seen it as it was kept down bashfully and with modesty.**

tanmukhaṁ tvatparikleśamasahadbhirivādhunā |  
ḡrdhraitvyaktikṛtaṁ paśya kimidānīm palāyase | | 45 | |

**The face that now brings you unbearable distress - behold it being revealed by vultures! Why do you flee from it?**

paracakṣurnipātebhyo'pyāsīdyatparirakṣitam |  
tadadya bhakṣitaṁ yāvat kimīrṣyālo na rakṣasi | | 46 | |

**Why, o jealous one, do you not now guard that which you have shielded from the gaze of others as it is being eaten?**

māṁsocchrayamimaṁ dṛṣṭvā ḡrdhraitanyaiśca bhakṣitam |  
āhāraḥ pūjyate'nyeṣāṁ srakcandanavibhūṣaṇaiḥ | | 47 | |

**Seeing this heap of meat being eaten by vultures and others, how can you worship the food of others with garlands, sandalwood, and ornaments?**



niścalādapi te trāsaḥ kaṅkālādevamīkṣitāt |  
vetāleneva kenāpi cālyamānādbhayaṃ na kim | | 48 | |

**You are terrified at the sight of an unmoving skeleton, but why are you not afraid of that which, like a zombie, is still moving?**

ekasmādaśanādeśāṃ lālāmedhyaṃ ca jāyate |  
tatrāmedhyamaniṣṭaṃ te lālāpānaṃ kathaṃ priyam | | 49 | |

**The saliva and excrement of these ones comes from the same source, from food. Why do you abhor excrement and yet like drinking saliva?**

tūlagarbhairmṛdusparśai ramante nopadhānakaiḥ |  
durgandhaṃ na sravantīti kāmīno'medhyamohitāḥ | | 50 | |

**Those filled with lust do not copulate with pillows filled with cotton and soft to the touch, and yet, infatuated with excrement, they do not mind that which emits a foul stench.**

yatra cchanne'pyayaṃ rāgastadacchannaṃ kimapriyam |  
na cetprayojanaṃ tena kasmācchannaṃ vimṛdyate | | 51 | |

**Why is there passion for that which is covered, and dislike for that which is uncovered? If there is no use for that (which is uncovered), then why caress that which is covered?**

yadi te nāśucau rāgaḥ kasmādāliṅgase'param |  
māṃsakardamasanliptaṃ snāyubaddhāsthīpañjaram | | 52 | |

**If you have no passion for that which is impure, then why do you embrace another who is nothing more than a cage of bones wrapped in sinews and smeared with the slime of flesh?**

svameva bahvamedhyaṃ te tenaiva dhṛtimācara |  
amedhyabhastrāmaparāṃ gūthaghasmara vismara | | 53 | |

**You have plenty of your own excrement; be content with that! Lover of feces, forget about the sack of excrement of another!**

māṁsapriyo'hamasyeti draṣṭuṁ spraṣṭuṁ ca vāñchasi |  
acetanaṁ svabhāvena māṁsaṁ tvaṁ kathamicchasi | |54| |

**Saying, "I like its flesh," you endeavor to see and touch it. How is it that you want flesh which is by nature without consciousness?**

yadicchasi na taccittaṁ draṣṭuṁ spraṣṭuṁ ca śakyate |  
yacca śakyaṁ na tadveti kiṁ tadāliṅgase mudhā | |55| |

**That imaginary thing you want cannot be seen or touched; and that which can be (seen or touched) is not the experiencer. Why embrace it in vain?**

nāmedhyamayamanyasya kāyaṁ vetsīyanadbhutaṁ |  
svāmedhyamayameva tvaṁ taṁ nāvaiṣīti vismayaḥ | |56| |

**It's not surprising that you don't regard this body of another as excrement, but it is amazing that you don't consider your own body as such.**

vighanārkāṁśuvikacaṁ muktvā taruṇapaṅkajam |  
amedhyaśauṇḍacittasya kā ratirgūthapañjare | |57| |

**The tender lotus, born of mud, is freed and opens with the sun rays of a cloudless sky. But what pleasure is there in a cage of feces for one whose mind is intoxicated with excrement?**

mṛdādyamedhyalīptatvādyadi na spraṣṭumicchasi |  
yatastannirgataṁ kāyātaṁ spraṣṭuṁ kathamicchasi | |58| |

**If you don't wish to touch the ground or other places where excrement has been smeared, then why do you wish to touch that which has expelled it from the body?**

yadi te nāśucau rāgaḥ kasmādāliṅgase param |  
amedhyakṣetrasambhūtaṁ tadbijaṁ tena vardhitam | |59| |

**If you are not passionate about what is impure, then why do you embrace another who has been born and grown as a seed from a field of excrement?**

amedhyabhavamalpatvānna vāñchasyaśuciṁ kṛmim |  
bahvamedhyamayaṁ kāyamamedhyajamapicchasi | |60| |

**You don't fancy an impure worm that has come from excrement because it is so small. But you desire this body, also born of excrement, and consisting of a lot of excrement.**

na kevalamamedhyatvamātmīyaṁ na jugupsasi |  
amedhyabhāṇḍānaparān gūthaghasmara vāñchasi | | 61 | |

**Not only do you not shun your own excrement, you who are insatiable for feces, but you also want the vessels of excrement of others.**

karpūrādiṣu hṛdyeṣu śālyannavyañjaneṣu vā |  
mukhakṣiptavisṛṣṭeṣu bhūmirapyaśucirmatā | | 62 | |

**Even the earth is thought to be impure when what is delicious, like seasoned rice or camphor and the like, is spat out or vomited from the mouth.**

yadi pratyakṣamapyetadamedhyaṁ nādhimucyase |  
śmaśāne patitān ghorān kāyān paśyāparānapi | | 63 | |

**If you're not inclined to believe the evidence that this (body) is excrement, then look at other revolting bodies left in the charnal grounds.**

carmaṇyutpāṭite yasmādbhayamutpadyate mahat |  
kathaṁ jñātvāpi tatraiva punarutpadyate ratiḥ | | 64 | |

**Knowing the great terror that comes from having your skin ripped off, how can you take pleasure again in that?**

kāye nyasto'pyasau gandhaścandanādeva nānyataḥ |  
anyadīyena gandhena kasmādanyatra rajyase | | 65 | |

**The fragrance of sandalwood does not come from anything else, although it is applied to the corpse. Why are you enamoured of someone because of the scent that belongs to something else?**

yadi svabhāvadaurgandhyādrāgo nātra śivaṁ nanu |  
kimanartharucirlokastaṁ gandhenānulimpati | | 66 | |

**If there is no desire because of what naturally stinks, is that not a good thing? Why is the world infatuated with what is useless and anoint it with fragrance?**

kāyasyātra kimāyātaṁ sugandhi yadi candanam |  
anyadīyena gandhena kasmādanyatra rajyate | | 67 | |

**Did the sweet smell of sandalwood come from the body? Why be enamoured of someone whose fragrance comes from something else?**

yadi keśanakhairdīrghairdantaiḥ samalapāṇḍuraiḥ |  
malapaṅkadhara nagnaḥ kāyaḥ prakṛtibhīṣaṇaḥ | | 68 | |

**If the naked body, this receptacle of filth, in its natural condition is frightening, with its long hair and nails, stained yellow teeth. . .**

sa kiṃ saṃskriyate yatnādātmaghātāya śaṣṭraivat |  
ātmavyāmohanodyuktairunmattairākulā mahī | | 69 | |

**. . . then why make such efforts to beautify what is like a weapon for the destruction of the self? The earth is overburdened with the insane who are bent on bewildering the self.**

kaṅkālān katiciddṛṣṭvā śmaśāne kila te ghrṇā |  
grāmaśmaśāne ramase calatkaṅkālasaṅkule | | 70 | |

**You are horrified upon seeing a few skeletons in the charnal grounds, but take delight in the necropolis which is a village swarming with moving skeletons.**

evaṃ cāmedhyamapyetadvinā mūlyam na labhyate |  
tadarthamarjanāyāso narakādiṣu ca vyathā | | 71 | |

**And yet this excrement is not acquired without payment. To procure it one makes great efforts and suffers torments in places like the hell realms.**

śiśornārjanasāmarthyam kenāsau yauvane sukhī |  
yātyarjanena tāruṇyam vṛddhaḥ kāmāiḥ karoti kim | | 72 | |

**A child has no ability to acquire things, and what can make an adolescent happy? In the pursuit of acquisitions, youth goes by. What use does an elderly person have with sensual pleasures?**

keciddināntavyāpāraiḥ pariśrāntāḥ kukāmināḥ |  
gṛhamāgatya sāyāhne śerate sma mṛtā iva | | 73 | |

**Some, driven by desire, are exhausted at the end of the day by their jobs and come home in the evening and collapse as if dead.**

daṇḍayātrābhirapare pravāsakleśaduḥkhitāḥ |  
vatsararaiḥ nekṣante putradārāmstadarthināḥ | | 74 | |

**Others suffer from being away from home on military expeditions. For years they do not see the sons and wives for which they do it.**

yadarthameva vikṛita ātmā kāmavimohitaiḥ |  
tanna prāptaṁ mudhaivāyurnītaṁ tu parakarmanā | |75| |

**Bewitched by desire, they sell themselves for that which they do not acquire and spend their lives uselessly working for others.**

vikṛitasvātmabhāvānām sadā preṣaṇakāriṇām |  
prasūyante striyo'nyeṣāmaṭavivīṭapādiṣu | |76| |

**The wives of those who always sell themselves and work on commission give birth at the feet of trees in the jungles and other such places.**

raṇaṁ jīvitasamdehaṁ viśanti kila jīvitum |  
mānārthaṁ dāsatām yānti mūḍhāḥ kāmaviḍambitāḥ | |77| |

**Fools made contemptible by desire go to war and risk their lives in order to make a living and become slaves for the sake of pride.**

chidyante kāmīnaḥ kecidanye śūlasamarpitāḥ |  
dṛśyante dahyamānāśca hanyamānāśca śaktibhiḥ | |78| |

**Some others of those driven by desire are chopped up in pieces or impaled on stakes. You can see them being burned and killed with spears.**

arjanarakṣaṇanāśaviṣādairarthamanarthamanantamavehi |  
vyagratayā dhanasaktamatīnām nāvasaro bhavaduḥkhavimukteḥ | |79| |

**Look upon your fortune as an unending misfortune because of the trouble of acquiring and protecting it, and because of the hopes and fears associated with it. Those with minds attached to wealth have no opportunity for liberation from suffering existence due to their agitation.**

evamādinavo bhūyānalpāsvādastu kāmīnām |  
śakaṭaṁ vahato yadvatpaśorghāsavagrahaḥ | |80| |

**And so it is that those driven by desire get little gusto and a lot of distress out of life, like a beast of burden pulling a cart while grabbing a bite of grass.**

tasyāsvādalavasyārthe yaḥ paśorapyadurlabhaḥ |  
hatā daivahateneyaṁ kṣaṇasampatsudurlabhā | |81| |

**For the sake of a tasty bite, which even a beast of burden can easily obtain, the accursed destroys the leisure and fortune so hard to obtain.**

avaśyaṃ ganturalpasya narakādiprapātināḥ |  
kāyasyārthe kṛto yo'yaṃ sarvakālaṃ pariśramaḥ | | 82 | |

**This perpetual exertion in trivial matters done for the sake of the body inevitably is the way to fall into the hell realms and the like.**

tataḥ koṭīśatenāpi śramabhāgena buddhatā |  
caryāduḥkhānmahadduḥkhaṃ sā ca bodhirna kāminām | | 83 | |

**Buddhahood could come about with even a billionth fraction of that exertion. Those driven by desire suffer more than the suffering required by the path, but do not achieve Awakening.**

na śastraṃ na viṣaṃ nāgnirna prapāto na vairiṇaḥ |  
kāmanāmupamām yānti narakādivyathāsmṛteḥ | | 84 | |

**Recalling the pain of places like the hell realms, no weapon, poison, fire, precipice, or enemy is comparable to desires.**

evamudvijya kāmebhyo viveke janayedratim |  
kalahāyāsaśūnyāsu śāntāsu vanabhūmiṣu | | 85 | |

**Having thus become apprehensive when it comes to desires, one should generate a fondness for living alone in tranquil wilderness areas which are free of hassles and troubles.**

dhanyaiḥ śaśāṅkakaracandanaśītaleṣu ramyeṣu harmyavipuleṣu śīlātaleṣu |  
niḥśabdasaumyavanamārutavījyamānaiḥ caṃkramyate parahitāya vicintyate ca | | 86 | |

**In the cool of sandalwood trees and moonbeams, on delightful boulders, immense as palaces, fanned by quiet and gentle forest breezes, the fortunate ones stroll about and reflect on how to be of benefit to others.**

viḥṛtya yatra kvacidiṣṭakālaṃ śūnyālaye vṛkṣatale guhāsu |  
parigraharakṣaṇakhedamuktaḥ caratyapekṣāvīrato yatheṣṭam | | 87 | |

**Wandering wherever and whenever one pleases, living in an empty dwelling, at the foot of a tree, or in caves, liberated from the tedium of acquiring and protecting possessions, one lives as one pleases, free from any expectations.**

svacchandacāryanilayaḥ pratibaddho na kasyacit |  
yatsantoṣasukhaṁ bhunkte tadindrasyāpi durlabham | | 88 | |

**Homeless and living as one wishes, dependent on no one, one enjoys the happiness of contentment that even for the king of the gods is so hard to obtain.**

## Exercise for Class One

The first long section of Chapter Eight is dedicated to the topic of renunciation as a prerequisite for good meditation: renunciation of home and possessions; of social relationships; of attachment to one's own body; of sexual relationships and other sensual pleasures; of the need for praise and recognition; of professional advancement; and of distractions in general.

This week, spend fifteen minutes a day analyzing your own attachments. How could you gain a little more detachment when it comes to the aspects of worldly life to which you are most bound?



## Chapter Eight, Entitled “The Perfection of Meditation”

evamādibhirākārairvivekaguṇabhāvanāt |  
upaśāntavitarkaḥ san bodhicittaṁ tu bhāvayet | | 89 | |

**Having envisioned the benefits of solitude with these and other images, with one’s intellectual disputations put to rest, he should arouse the Wish to Awaken.**

parātmasamatāmādau bhāvayedevamādarāt |  
samaduḥkhasukhāḥ sarve pālanīyā mayātmavat | | 90 | |

**At first one should be devoted to the realization of the equality between oneself and others. All are the same in their suffering and wish for happiness and are to be cherished just like I cherish myself.**

hastādibhedena bahuprakāraḥ kāyo yathaikaḥ paripālanīyaḥ |  
tathā jagadbhinnamabhinnaduḥkhasukhātmakaṁ sarvamidam tathaiva | | 91 | |

**Just as the body, with its many components divisible into the hands and so on, is to be cherished as a whole, so too is humankind divisible and yet the same as myself in its suffering and wish for happiness.**

yadyapyanyeṣu deheṣu madduḥkhaṁ na prabādgate |  
tathāpi tadduḥkhameva mamātmasnehaduḥsaham | | 92 | |

**Although my own suffering is not experienced in the bodies of others, it is only difficult to bear because of my attachment to the self.**

tathā yadyapyasaṁvedyamanyadduḥkhaṁ mayātmanā |  
tathāpi tasya tadduḥkhamātmasnehena duḥsaham | | 93 | |

**Likewise, although another’s suffering is not directly experienced by myself, it is difficult to bear because of that person’s attachment to the self.**

mayānyaduḥkhaṁ hantavyaṁ duḥkhatvādātmaduḥkhavat |  
anugrāhyā mayānye’pi sattvatvādātmasattvavat | | 94 | |

**I should eliminate others’ suffering because it is suffering, just like my own suffering; and I should also support others because they are living beings, just as I am a living being.**

yadā mama pareṣāṁ ca tulyameva sukhaṁ priyam |  
tadātmanaḥ ko viśeṣo yenātraiva sukhodyamaḥ | | 95 | |

**When I and others equally value happiness, what's so special about me and my own struggle to achieve it?**

yadā mama pareṣāṁ ca bhayaṁ duḥkhaṁ ca na priyam |  
tadātmanaḥ ko viśeṣo yattaṁ rakṣāmi netaram | | 96 | |

**When I and others equally do not want fear and suffering, what's so special about me that I defend myself and not others from them?**

tadduḥkhena na me bādhetyato yadi na rakṣyate |  
nāgāmikāyaduḥkhānme bādhā tatkena rakṣyate | | 97 | |

**If the reason that I do not protect others is because their suffering does not plague me, then why protect one's future body from suffering that does not plague me now?**

ahameva tadāpīti mithyeyaṁ parikalpanā |  
anya eva mṛto yasmādanya eva prajāyate | | 98 | |

**If we say, "It will be the same 'I' then," we've calculated wrongly. The one who dies is different than the one who is born.**

yadi tasyaiva yadduḥkhaṁ rakṣyaṁ tasyaiva tanmatam |  
pādaduḥkhaṁ na hastasya kasmāttattena rakṣyate | | 99 | |

**If there is the thought that the one who suffers should protect only him- or herself, then why does the hand protect the foot from suffering when it is not the hand's suffering?**

ayuktamapi cedetadahaṁkārātpravartate |  
tadayuktaṁ nivartyaṁ tatsvamanyacca yathābalaṁ | | 100 | |

**If this proceeds from the ego and is therefore unbecoming, one should with all one's might reject what is unbecoming in relation to oneself and others.**

saṁtānaḥ samudāyaśca pañktisenādivanmṛṣā |  
yasya duḥkhaṁ sa nāstyasmātkasya tatsvaṁ bhaviṣyati | | 101 | |

**A continuum and a collection are false; they are like an army regiment. Since there is really no one who is suffering, to whom will that belong?**

asvāmikāni duḥkhāni sarvāṅyevāviśeṣataḥ |  
duḥkhatvādeva vāryāṇi niyamastatra kimkṛtaḥ | | 102 | |

**All suffering occurs without an owner; it is non-differentiated and is to be averted simply because it is suffering. Why set limits on this?**

duḥkhaṁ kasmānnivāryaṁ cetsarveṣāmvivādataḥ |  
vāryaṁ cetsarvamapyevaṁ na cedātmāpi sattvavat | | 103 | |

**Why should suffering be averted? Everyone agrees on this. If it is to be averted, then it should be averted in all cases, not just when it comes to myself but for all living beings.**

kṛpayā bahu duḥkhaṁ cetkasmādutpadyate balāt |  
jagadduḥkhaṁ nirūpyedaṁ kṛpāduḥkhaṁ kathaṁ bahu | | 104 | |

**“If much suffering comes due to compassion, why require the cultivation of it?”  
When one becomes aware of the suffering of the world, how can the suffering that comes with compassion be regarded as very much?**

bahūnāmekaduḥkhena yadi duḥkhaṁ vigacchati |  
utpādyameva tadduḥkhaṁ sadayena parātmanoḥ | | 105 | |

**If the suffering of one eliminates the suffering of many, then one should instigate that suffering out of kindness for both oneself and others.**

ataḥ supuṣpacandreṇa jānatāpi nṛpāpadam |  
ātmaduḥkhaṁ na nihataṁ bahūnāṁ duḥkhināṁ vyayāt | | 106 | |

**This is why Supushpacandra, even knowing of the king’s anguish, nevertheless did not eradicate his own suffering as a sacrifice for the suffering of many.**

evaṁ bhāvitasamtānāḥ paraduḥkhasamapriyāḥ |  
avīcimavagāhante hamsāḥ padmavanaṁ yathā | | 107 | |

**And so it is that those who continuously display the same love for those others who are suffering plunge into the lowest hell, like swans diving into a lotus pond.**

mucyamāneṣu sattveṣu ye te prāmodyasāgarāḥ |  
taireva nanu paryāptaṁ mokṣeṇārasikena kim | | 108 | |

**They become oceans of joy when living beings are liberated and are fulfilled by that. What use do they have in a bland liberation?**

ataḥ parārthaṁ kṛtvāpi na mado na ca vismayaḥ |  
na vipākaphalākāṅkṣā parārthaikāntatṛṣṇayā | | 109 | |

**Craving single-mindedly for the welfare of others, they work for the sake of others without conceit or arrogance and with no desire for future karmic reward.**

tasmādyathāntaśo'varṇādātmānaṁ gopayāmyaham |  
rakṣācittaṁ dayācittaṁ karomyevaṁ pareṣvapi | | 110 | |

**Therefore, just as I protect myself from condemnation so too will I bring about a mind of protection and compassion when it comes to others.**

abhyāsādanyadiyeṣu śukraśoṇitabinduṣu |  
bhavatyahamiti jñānamasatyapi hi vastuni | | 111 | |

**It's only due to habit that one says "I exist" on the basis of some drops of blood and semen that come from others, although the thing in question really doesn't exist.**

tathā kāyo'nyadiyo'pi kimātmēti na gṛhyate |  
paratvaṁ tu svakāyasya sthitameva na duṣkaram | | 112 | |

**Why not regard bodies which belong to others as myself since the otherness of my own body is not hard to establish?**

jñātvā sadoṣamātmānaṁ parānapi guṇodadhīn |  
ātmabhāvaparityāgaṁ parādānaṁ ca bhāvayet | | 113 | |

**Knowing one's own faults and the sea of good qualities that others have, one should contemplate renouncing one's own existence and adopt that of others.**

kāyasyāvayavatvena yathābhīṣṭāḥ karādayaḥ |  
jagato'vayavatvena tathā kasmāna dehinaḥ | | 114 | |

**Just as the hands and so on are valued as integral parts of the body, why shouldn't also the embodied beings who are the integral parts of the world?**

yathātmabuddhirabhyāsātsvakāye'sminnirātmake |  
pareṣvapi tathātmatvaṁ kimabhyāsāna jāyate | | 115 | |

**Just as the belief in a self in one's own body arises due to habit, even though there is no self in it, why can't the identification of the self with others arise due to habituation?**

evam parārthaṁ kṛtvāpi na mado na ca vismayah |  
ātmanāṁ bhojayitvaiva phalāśā na ca jāyate | | 116 | |

**And so it is that when working for the sake of others there is no conceit or arrogance.  
Even while enjoying oneself, no expectation of future karmic reward arises.**

tasmādyathārtiśokāderātmānaṁ goptumicchasi |  
rakṣācittaṁ dayācittaṁ jagatyabhyasyatām tathā | | 117 | |

**Just as you want to protect yourself from pain, grief, etc., so too should a mind of  
protection and compassion be cultivated.**

adhyatiṣṭhadato nāthaḥ svanāmāpyavalokitaḥ |  
parśacchāradyabhayamapyapanetum janasya hi | | 118 | |

**The protector Avalokita elevated his own name to remove people's fear of speaking  
in public.**

duṣkarāṇna nivarteta yasmādabhyāsaśaktiḥ |  
yasyaiva śravaṇātrāsastenaiva na vinā ratiḥ | | 119 | |

**One should not run away from doing what is difficult. The power of practice is such  
that even something one has heard about and fears is not without its pleasures.**

ātmanāṁ cāparāṁścaiva yaḥ śighraṁ trātumicchati |  
sa caretparamaṁ guhyaṁ parātmāparivartanam | | 120 | |

**Whoever wishes to swiftly protect both himself and others should practice this  
supreme secret: exchanging the self for others.**

yasminnātmanyatisnehādālpādapi bhayādbhayam |  
na dviṣetkastamātmānaṁ śatruvadho bhayāvahaḥ | | 121 | |

**When even there is a small threat, fear arises because of the overweening attachment  
to the self. Why should one not be hostile to the self as one would a deadly and  
formidable enemy?**

yo māndyakṣutpipāsādipratikāracikīrṣayā |  
pakṣimatsyamṛgān hanti paripanthaṁ ca tiṣṭhati | | 122 | |

**One who kills birds, fish, and beasts and is their adversary because of the desire to  
prevent sickness, hunger, and thirst. . .**

yo lābhasatkriyāhetoh pitarāvapi mārayet |  
ratnatrayasvamādadyādyenāvīcīndhano bhavet | | 123 | |

**... who would even kill his parents and steal from the Three Jewels for profit and honor, and would become fuel in the lowest hell. . .**

kaḥ paṇḍitastamātmānamicchedrakṣetprapūjayet | |  
na paśyecchatruvaccainam kaścainam pratimānayet | | 124 | |

**... what learned person would desire, protect, and revere a self like that? Who would not see it as an enemy? Who would esteem it?**

yadi dāsyāmi kiṁ bhokṣye ityātmārthe piśācatā |  
yadi bhokṣye kiṁ dadāmi parārthe devarājatā | | 125 | |

**"If I give it, what will I have to consume?" – this is the selfish thinking of demons.  
"If I consume it, what will I have to give?" – this is the altruistic thinking of the gods.**

ātmārtham piḍayitvānyam narakādiṣu pacyate |  
ātmānam piḍayitvā tu parārtham sarvasampadaḥ | | 126 | |

**Oppressing others while serving one's own interest, one cooks in the hell realms.  
Oppressing oneself while in the service of the interest of others, one succeeds in everything.**

durgatirnicatā maurkhyam yayaivātmonnatīchayā |  
tāmevānyatra saṁkrāmya sugatīḥ satkṛtirmatiḥ | | 127 | |

**The desire for self-aggrandizement brings about a lower rebirth, a bad reputation, and stupidity. By transferring that same desire to others, one obtains a higher rebirth, honor, and intelligence.**

ātmārtham paramājñāpya dāsadvādyanubhūyate |  
parārtham tvenamājñāpya svāmitvādyanubhūyate | | 128 | |

**Bossing another around for one's own advantage one comes to experience the state of slavery and such. Bossing oneself around for the advantage of others one comes to experience the state of mastery and such.**

## Exercise for Class Two

In the verses covered in Class Two, Shantideva tells us that we should meditate in order to “around the Wish to Awaken” (*bodhicitta*), and then describes the first method for doing so: meditating on the basic equality of oneself and all other living beings.

Each day this week spend some time reviewing and contemplating the arguments in this section of the text on why it is illogical to believe that your own right to happiness and wish to avoid suffering is somehow different and more important than that of others.

## Chapter Eight, Entitled “The Perfection of Meditation”

ye kecidduḥkhitā loke sarve te svasukhecchayā |  
ye kecitsukhitā loke sarve te'nyasukhecchayā | | 129 | |

**Whatever suffering there is in the world comes from the selfish desire for happiness. Whatever happiness there is in the world comes from the desire for the happiness of others.**

bahunā vā kimuktena dṛśyatāmidamantaram |  
svārthārthinaśca bālasya muneścānyārthakāriṇaḥ | | 130 | |

**What’s the point of so much talk? Just look at the difference between the spiritually immature who looks after his or her own interests and the sage who works for the interests of others!**

na nāma sādhyam buddhatvam saṁsāre'pi kutaḥ sukham |  
svasukhasyānyaduḥkhena parivartamakurvataḥ | | 131 | |

**How could someone who does not exchange his own happiness for the suffering of others even find happiness in cyclic existence, let alone achieve Awakening?**

āsthām tāvatparo loke dṛṣṭo'pyartha na sidhyati |  
bhṛtyasyākurvataḥ karma svāmino'dadato bhṛtim | | 132 | |

**Whether in regard to the future or even in this visible world, one does not accomplish the goal. The master doesn’t pay wages to a servant who doesn’t do his work.**

tyaktvānyonyasukhotpādam dṛṣṭādrṣṭasukhotsavam |  
anyonyaduḥkhanād ghoram duḥkham gṛhṇanti mohitāḥ | | 133 | |

**The deluded, turning their backs on the festival of happiness, visible or unseen, that comes from making each other happy, take on the horrible suffering that comes from making each other suffer.**

upadravā ye ca bhavanti loke yāvanti duḥkhāni bhayāni caiva |  
sarvāṇi tānyātmaparigraheṇa tatkiṁ mamānena parigraheṇa | | 134 | |

**And since all the calamities, sufferings, and fear in the world come from grasping to the self, why do I grasp to my own?**



ātmānamaparityajya duḥkhaṁ tyaktuṁ na śakyate |  
yathāgnimaparityajya dāhaṁ tyaktuṁ na śakyate | | 135 | |

**Without abandoning the self, you can't get rid of suffering, just as if you don't steer clear of the fire you can't avoid getting burned.**

tasmātsvaduhkhaśāntyarthaṁ paraduhkhaśamāya ca |  
dadāmyanyebhya ātmānaṁ parān grhṇāmi cātmaivat | | 136 | |

**And so, in order to assuage the suffering of myself and others, I give myself to others and take on others as myself.**

anyasaṁbaddhamasmīti niścayaṁ kuru he manaḥ |  
sarvasattvārthamutsrīya nānyaccintyaṁ tvayādhunā | | 137 | |

**Hey, mind! Make this resolution: I am fully bound to others. From now on you must not think of anything else than bringing about the welfare of all living beings.**

na yuktaṁ svārthadṛṣṭyādi tadyaiścakṣurādibhiḥ |  
na yuktaṁ syandituṁ svārthamanyadiyaiḥ karādibhiḥ | | 138 | |

**It's not right to look after one's own welfare with eyes that belong to them. It's not right to pursue one's own welfare with hands that belong to others.**

tena sattvaparo bhūtvā kāye'smin yadyadīkṣase |  
tattadevāpahatyāsmāt parebhyo hitamācara | | 139 | |

**Therefore, having put living beings foremost, whatever you see on this body is to be torn away from it and employed for the benefit of others.**

hīnādiṣvātmatāṁ kṛtvā paratvamapi cātmani |  
bhāvayerṣyāṁ ca mānaṁ ca nirvikalpena cetasā | | 140 | |

**Placing your own identity into those who are inferior, and the identity of those who are superior into yourself, cultivate envy and pride with a mind free of scruples.**

*(The following verses are on exchanging self for those inferior to you)*

eṣa satkriyate nāhaṁ lābhī nāhamayaṁ yathā |  
stūyate'hamahaṁ nindyā duḥkhito'hamayaṁ sukhī | | 141 | |

**He is honored, and I'm not. I do not have the things he does. He is praised while I'm belittled. He is happy, but I'm miserable.**

aham karomi karmāṇi tiṣṭhatyeṣa tu susthitaḥ |  
ayaṁ kila mahāmlloke nīco'ham kila nirguṇaḥ | | 142 | |

**I do all the work while he comfortably relaxes. He has high status in the world while I, who have no good qualities, am debased.**

kiṁ nirguṇena kartavyaṁ sarvasyātmā guṇānvitaḥ |  
santi te yeṣvahaṁ nīcaḥ santi te yeṣvahaṁ varaḥ | | 143 | |

**What can one do without good qualities? Everyone has some good qualities. I am worse than some and better than others.**

śīladṛṣṭivipattyādikleśāsaktyā na madvaśāt |  
cikitsyo'ham yathāśakti pīḍāpyaṅgikṛtā mayā | | 144 | |

**Due to the power of the mental afflictions not in my control, my morality and worldview have declined. I wish to be cured to the extent possible and agree to put up with any inconvenience.**

athāhamacikitsyo'sya kasmānmāvamanyase |  
kiṁ mamaitadguṇaiḥ kṛtyamātmā tu guṇavānayaṁ | | 145 | |

**And if I can't be cured, why do you despise me? This one's good qualities are no use to me!**

durgativyālavaktrasthenaivāsya karuṇā jane |  
aparaṁ guṇamānena paṇḍitān vijigīṣate | | 146 | |

**Where is the compassion for people living in the jaws of beasts of prey in miserable circumstances? Proud of his good qualities, he strives to surpass the learned.**

*(The following verses are on exchanging self for those equal to you)*

samamātmānamālokya yataḥ svādhikyavṛddhaye |  
kalahenāpi saṁsādhyam lābhasatkāramātmanaḥ | | 147 | |

**When he sees others equaling himself, he tries to enhance his own superiority by obtaining acquisitions and honor for himself, even if it involves disputation.**

api sarvatra me loke bhaveyuḥ prakatā guṇāḥ |  
api nāma guṇā ye'sya na śroṣyantyapi kecana | | 148 | |

**Were my good qualities to be widely known to the world, then no one would even hear of his good qualities.**

chādyerannapi me doṣāḥ syānme pūjāsyā no bhavet |  
sulabdhā adya me lābhāḥ pūjito'hamayaṁ na tu | | 149 | |

**Were my faults to be concealed, I would be honored, not him. Today I have easily obtained acquisitions and it is I who am honored, not him.**

paśyāmo muditāstāvaccirādenaṁ khalikṛtam |  
hāsyāṁ janasya sarvasya nindyamānamitastataḥ | | 150 | |

**Happily we will watch him at last be abused, ridiculed and reviled by everyone in all kinds of places.**

*(The following verses are on exchanging self for those superior to you)*

asyāpi hi varākasya spardhā kila mayā saha |  
kimasya śrutametāvat prajñā rūpaṁ kulaṁ dhanam | | 151 | |

**This wretched little person is so envious of me! Does he have the learning, wisdom, good looks, family standing, or wealth that I have?**

evamātmaguṇān śrutvā kīrtyamānānitastataḥ |  
samjātapulako hr̥ṣṭaḥ paribhokṣye sukhotsavam | | 152 | |

**And from now on I will enjoy a festival of happiness, thrilled with my hair standing on end to hear my good qualities celebrated.**

yadyapyasya bhavellābho grāhyo'smābhirasau balāt |  
datvāsmāi yāpanāmātramasmātkarma karoti cet | | 153 | |

**If he has acquisitions we will forcibly seize them, and if he comes to work for us we'll pay him just enough to live on.**

sukhācca cyāvaniyo'yaṁ yojyo'smadvyathayā sadā |  
anena śataśaḥ sarve saṁsāravvyathitā vāyam | | 154 | |

**We'll strip him of his happiness and always saddle him with pain, for we all have suffered at his hands hundreds of times in this cycle of pain.**

### Exercise for Class Three

Having established the fundamental equality of self and others, Shantideva next tells us to exchange ourselves for others by putting ourselves in their shoes and seeing things from their perspective.

This week, 1) pick a person in your life that might feel inferior to you in some important way and look back at yourself with their eyes, practicing with the mental affliction of envy; 2) think about a person who is your peer and rival and, exchanging yourself with them, look at yourself from their perspective, practicing with the mental affliction of competitiveness; and 3) pick a person that you envy and put yourself in their place, looking at the envious you from the point of view of one who has certain qualities superior to your own and is proud of them.

## Chapter Eight, Entitled “The Perfection of Meditation”

aprameyā gatāḥ kalpāḥ svārthaṁ jijñāsatastava |  
śrameṇa mahatānena duḥkhameva tvayārjitam | | 155 | |

**For countless eons you have pursued your own interest, and despite all this great effort you’ve only acquired suffering.**

madvijñāptyā tathātrāpi pravartasvāvicārataḥ |  
drakṣyasyetadguṇān paścādbhūtaṁ hi vacanaṁ muneḥ | | 156 | |

**Do what I’ve told you and without hesitation undertake this right now, and later on you’ll see the good qualities of doing so. The words of the Sage are true!**

abhaviṣyadidaṁ karma kṛtaṁ pūrvam yadi tvayā |  
bauddhaṁ saṁpatsukhaṁ muktvā nābhaviṣyadiyaṁ daśā | | 157 | |

**If you had not in the past left this job undone, this condition of being deprived of the happiness and blessing of the Buddha would not be.**

tasmādyathānyadiyeṣu śukraśoṇitabinduṣu |  
cakartha tvamaḥkāraṁ tathānyeṣvapi bhāvaya | | 158 | |

**And so, just as you fabricated an ego on the basis of a few drops of semen and blood that came from others, you should think about others in the same way.**

anyadīyaścaro bhūtvā kāye'smin yadyadikṣase |  
tattadevāpahṛtyarthaṁ parebhyo hitamācara | | 159 | |

**Having become someone who lives for others, whatever you find on this body that might be of benefit, pluck it off in your practice of serving the welfare of others.**

ayaṁ susthaḥ paro duḥstho nīcairanyo'yamuccakaiḥ |  
paraḥ karotyayaṁ neti kuruṣverṣyāṁ tvamātmani | | 160 | |

**You should become envious of yourself by thinking: “This one is well placed while the other has poor standing; the other is lowly while this one is lofty; the other works while this one does not.”**

sukhācca cyāvayātmānaṃ paraduḥkhe niyojaya |  
kadāyaṃ kiṃ karotīti chala(*alt. reading: phala*)masya nirūpaya | | 161 | |

**Shuck off the attachment to the happiness of the self and chain yourself to the suffering of others. Investigate your dissembling by noticing: “When does it happen, and what does it do?”**

anyenāpi kṛtaṃ doṣaṃ pātayāsyaiḥ mastake |  
alpamapyasya doṣaṃ ca prakāśaya mahāmuneḥ | | 162 | |

**Let the bad deeds done by others fall on your own head, and confess even your small faults to the Great Sage.**

anyādhikayaśovādairyaśo'sya malinīkuru |  
nikṛṣṭadāsavaccainaṃ sattvakāryeṣu vāhaya | | 163 | |

**Let the talk of the glory of others drown out any mention of your own, and like the lowest servant take upon yourself the task of fulfilling the needs of all living beings.**

nāgantukaguṇāṃśena stutyo doṣamayo hyayam |  
yathā kaścinna jānīyādguṇamasya tathā kuru | | 164 | |

**I, filled with faults, should not praise some incidental goodness of my own. I should act such that no one might know of my good qualities.**

saṃkṣepādyadyadātmārthe pareṣvapakṛtaṃ tvayā |  
tattadātmani sattvārthe vyasanaṃ vinipātaya | | 165 | |

**In sum, whatever wrong-doing towards others you have performed out of self-interest, let that offense fall on yourself for the benefit of living beings.**

naivotsāho'sya dātavyo yenāyaṃ mukharo bhavet |  
sthāpyo navavadhūvṛttau hrīto bhīto'tha saṃvṛtaḥ | | 166 | |

**I should not be given encouragement for being a loud mouth. I should conduct myself like a blushing bride: modest, timid, and inhibited.**

evam kuruṣva tiṣṭhaivaṃ na kartavyamidam tvayā |  
evameva vaśaḥ kāryo nigrāhyastadatikrame | | 167 | |

**Do this! Stay like this! This is not to be done by you! – in this way take control of yourself and when there is a transgression impose a punishment.**

athaivamucyamāne'pi citta nedam kariṣyasi |  
tvāmeva nigrāhīṣyāmi sarvadoṣāstvādāśritāḥ | | 168 | |

**O mind, if you do not do this when you're told to, I will discipline you, for in you reside all faults.**

kva yāsyasi mayā dṛṣṭāḥ sarvadarpānnihanmi te |  
anyo'sau pūrvakaḥ kālastvayā yatrāsmi nāśitāḥ | | 169 | |

**Where will you hide? I see you! I will smash all your vanity! The time when I was ruined by you is past and gone!**

adyāpyasti mama svārtha ityāśāṁ tyaja sāmpratam |  
tvam vikṛito mayānyeṣu bahukhedamacintayan | | 170 | |

**Now it's time to give up the expectation: "There is still my own self-interest to consider." I have sold you to others, and am unconcerned about the great distress it causes you.**

tvām sattveṣu na dāsyāmi yadi nāma pramodataḥ |  
tvam mām narakapāleṣu pradāsyasi na saṁśayaḥ | | 171 | |

**If I do not happily give you to living beings, you will no doubt deliver me to the guardians of the hell realms.**

evam cānekadhā datvā tvayāham vyathitaściram |  
nihanmi svārthaceṭam tvām tāni vairāṇyanusmaran | | 172 | |

**Giving me up like this many times, I have long been distressed by you. Keeping these grievances in mind, I will smash you, you slave to your own self-interest!**

na kartavyātmani prītiryadyātmaprītirasti te |  
yadyātmā rakṣitavyo'yaṁ rakṣitavyo na yujyate | | 173 | |

**If you really love yourself, do not go about loving yourself. If you are really going to protect yourself, it's not proper to protect yourself.**

yathā yathāsyā kāyasya kriyate paripālanam |  
sukumārataro bhūtvā patatyeva tathā tathā | | 174 | |

**The more one indulges this body, the more fragile and degraded it becomes.**

asyaivam patitasyāpi sarvāpīyam vasuṁdharā |  
nālam pūrayitum vāñchām tatko'syecchām kariṣyati | | 175 | |

**When it has degenerated like this, even this whole earth with all its riches will not be sufficient to satisfy its desires. Who will then fulfill its wishes?**

aśakyamicchataḥ kleśa āśābhaṅgaśca jāyate |  
nirāśo yastu sarvatra tasya saṁpadajīrṇikā | | 176 | |

**For one who wants what he can't get, mental afflictions and disappointment arise. But for one who is without expectation, there is always unspoiled success.**

tasmānna prasaro deyaḥ kāyasyecchābhivṛddhaye |  
bhadraḥ nāma tadvastu yaḍiṣṭatvānna gṛhyate | | 177 | |

**And so one should not let the wants of the body proliferate and grow. It's truly good when one is not captivated by the desire for things.**

bhasmaniṣṭhāvasāneyam niśceṣṭānyena cālyate |  
aśucipratimā ghorā kasmādatra mamāgrahaḥ | | 178 | |

**This terrible and impure form ends in ashes, immobile and moved by another. Why then do I grasp onto it as mine?**

kiṁ mamānena yantreṇa jīvinā vā mṛtena vā |  
loṣṭādeḥ ko viśeṣo'sya hāhamkāram na naśyasi | | 179 | |

**What does it matter to me whether this contraption is living or dead? How is it different from something like a lump of clay? Oh, why do you not destroy the ego?**

śarīrapakṣapātena vṛthā duḥkhamupārjyate |  
kimasya kāṣṭhatulyasya dveṣeṇānunayena vā | | 180 | |

**By siding with the body, one pointlessly procures suffering. What's the use of getting angry with or being courteous toward something that's equal to a piece of wood?**

mayā vā pālitasyaivam gṛdhrādyairbhakṣitasya vā |  
na ca sneho na ca dveṣastatra sneham karomi kim | | 181 | |

**Whether it's cherished by me or eaten by vultures and other animals, it feels neither love nor hate. So why am I so fond of it?**



roṣo yasya khalikārāttoṣo yasya ca pūjayā |  
sa eva cenna jānāti śramaḥ kasya kṛtena me | | 182 | |

**That which is not aware feels no wrath when reviled nor satisfaction when honored.  
For whom am I exerting myself?**

imaṁ ye kāyamicchanti te'pi me suhṛdaḥ kila |  
sarve svakāyamicchanti te'pi kasmānna me priyāḥ | | 183 | |

**Those who like this body I consider my friends, but everyone likes their own bodies  
too. So why don't I feel affection for them?**

tasmānmayānapekṣeṇa kāyastyakto jagaddhite |  
ato'yaṁ bahudoṣo'pi dhāryate karmabhāṇḍavat | | 184 | |

**And so with indifference I renounce my body for the benefit of the world. Even  
though it has many faults, I employ it like a work tool.**

tenālaṁ lokacaritaiḥ paṇḍitānanuyāmyaham |  
apramādakathāṁ smṛtvā styānamiddham nivārayan | | 185 | |

**Enough of this worldly behavior! I will follow the learned, recalling what they have  
said about vigilance and warding off apathy and sloth.**

tasmādāvaraṇaṁ hantum samādhānaṁ karomyaham |  
vimārgāccittamākṛṣya svāmbananirantaram | | 186 | |

**Therefore I will concentrate on eliminating the obstructions, and turning my mind  
away from its evil ways, perpetually rest in my own foundation.**

### Exercise for Class Four

Shantideva concludes the chapter by encouraging us to live lives of selflessness and altruistic concern for the happiness of others and the relief of their suffering.

One technique that has been developed for generating compassion and love for others is known in Tibetan as *tong len*. When you encounter another person, take away all their suffering on the in-breath take away all their suffering and burn it up in the fire of compassion at your heart. And on the out-breath, send out love to them - the strong wish for their perfect happiness.