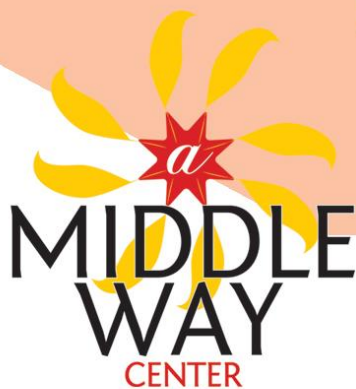


# Mindful Living

Buddha's *Mahasatipatthana Sutta*  
Kamalashila's *Bhavana Krama*  
Shantideva's *Guide to the Bodhisattva's*  
*Way of Life*  
Svatmarama's *Hatha Yoga Pradipika*

“Mindfulness is the antidote to drifting away from what’s happening.”



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Class One: Living a Life Conducive to Mindfulness

I. From the second book of the *Bhavanakrama* by Kamalashila<sup>1</sup>

तत्र आदौ संप्रति तेन योगिना सुखं शीघ्रं च शमथविपश्यनासिद्धये

शमथविपश्यनासम्भारः सेवनीय ।

tatra ādau samprati tena yoginā sukhaṁ śīghraṁ ca  
śamathavipaśyanāsiddhye śamathavipaśyanāsambhāraḥ sevaniya |

If a practitioner wishes to easily and quickly attain tranquility and discernment, he must first devote himself to acquiring their prerequisites.

तत्र शमथसंभारः कतमः अनुकूलदेशवासः अल्पेच्छता सन्तुष्टिः क्रियाबाहुल्यपरिहारः

शीलविशुद्धिः इच्छादिविकल्पपरित्यागश्च ।

tatra śamathasambhāraḥ katamaḥ anukūladeśavāsaḥ alpecchatā santuṣṭiḥ  
kriyābāhulyaparihāraḥ śīlaviśuddhiḥ icchādivikalpaparit்யāgaśca |

What are the prerequisites for tranquility? They are dwelling in a conducive place, having few wants, being satisfied, avoiding excessive activity, maintaining pure morality, and giving up thoughts of desire and so forth.

तत्र पञ्चागुणयुक्तो हि देशोऽनुकूलो ज्ञातवयः ।

tatra pañcāguṇayukto hi deśo' nukūlo jñātavayaḥ |

A conducive place is known to have five favorable qualities:

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<sup>1</sup> The Sanskrit original of the second book of Kamalashila's *Bhavanakrama* is lost but has been "restored" in Acarya Gyaltzen Nambol's *Bhavanakramah of Acarya Kamalasila*, Bibliotheca-Indo-Tibetica-IX (Saranath: Central Institute of Higher Tibetan Studies, 1985).

वस्त्रभोजनादेः अकृच्छ्रेण प्राप्तित्वात् सुलब्धः दुर्जनशत्र्वाद्यनवस्थितत्वात् सुस्थानम्  
नीरोगभूमित्वात् सुभूमिः मित्रशीलवत्समदृष्टित्वात् सन्मित्रम् दिवा बहुजनापूरितत्वाद्

रात्रौ अल्पशब्दत्वाच्च सुयुक्तम् ।

vastrabhōjanādeḥ akṛcchreṇa prāptitvāt sulabdhaḥ  
durjanaśatrvādyanavasthitatvāt susthānam nīrogabhūmitvāt subhūmiḥ  
mitraśīlavatsamadṛṣṭitvāt sanmitram divā bahujanāpūritatvād rātrau  
alpaśabdatvācca suyuktam।

It is “well stocked” because clothing, food, and other necessities are easily procured. It is a “good place” because bad people and enemies don’t dwell there. It is “good land” because the place is free of disease. It is “congenial” because there are friends with good morality who have the same worldview. And it is “well suited” because it isn’t crowded with people during the day and is quiet at night.

अल्पेच्चता कतमा चीवरादेरौत्कृष्टतमस्य आधीक्यस्य वा अनध्यवसानम् ।

alpeccatā katamā cīvarāderautkrṣṭatamasya ādhīkyasya vā  
anadhyavasānam।

What is meant by “few wants?” It means not spending a lot of energy on luxurious or excessive clothing and such.

संतुष्टिः कतमा अवरमात्रचीवरादिलाभेन यः सदा सन्तोषः ।

santuṣṭiḥ katamā avaramātracīvarādilābhena yaḥ sadā santoṣaḥ।

What does “being satisfied” mean? It is always being content with owning just simple clothing and such.

क्रियाबाहुल्यपरिहारः कतमः क्रयविक्रयादिदुष्कर्मपरिहारः

गृहस्थप्रव्रजितान्यतमातिसंस्तुतिपरिहारः

औषधिनिर्माणनक्षत्रगणनादिपरिहारश्च ।

kriyābāhulyaparihāraḥ katamaḥ krayavikrayādiduṣkarmaparihāraḥ  
gṛhasthapravrajitānyatamātisamstutiparihāraḥ  
auśadhinirmāṇanakṣatragaṇanādiparihāraśca ।

What is “avoiding excessive activity?” It is avoiding inferior actions like buying and selling; avoiding chatter with either householders or renunciates; and avoiding spending time cooking up potions, practicing astrology, and other things like that.

शीलविशुद्धि कतमा संवरद्वयेऽपि प्रकृतिप्रतिक्षेपसावद्यशिक्षापदाभङ्गता प्रमादभङ्गेऽपि

शीघ्रातिशीघ्रं पश्याच्चान्तापेन यथाधर्माचरणम् ।

śilaviśuddhi katamā samvaradvaye'pi  
prakṛtipratikṣepasāvadyaśikṣāpadābhaṅgatā pramādabhaṅge'pi  
śīghrātiśīghraṁ paśyācātāpena yathādharmācaraṇam ।

What is meant by “pure morality?” It is not breaking the rules of morality regulating objectionable actions – either natural or those one has formally repudiated – as covered in the two kinds of vows. And if they are broken due to negligence, one must very quickly make amends in accordance with the conduct taught in the Dharma.

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कामेष्वपि इह जन्मान्तरे च भाविनो विविधदोषान् मनसिकृत्य तेषु विकल्पः

परिहरत्तव्यः ।

kāmeṣvapi iha janmānatare ca bhāvino vividhadoṣān manasikṛtya teṣu  
vikalpaḥ pariharattavyaḥ।

Having made up your mind about the many problems that come from sensual desires, both now and in the future, you should avoid cogitating about them.

एतावता संसारभावः प्रियोऽप्रियो वापि तत्सर्वं तु विनाशधर्मि अस्थिरं च ।

etāvatā saṁsārabhāvaḥ priyo'priyo vāpi tatsarva tu vināśadharmi asthiraṁ  
ca।

You can meditate on the nature of the cycle of suffering in the following way: Everything, whether pleasant or unpleasant, is subject to destruction and is unstable.

निश्चयेन तत्सर्वस्मिन् मयि च अचिरं वियोगे भाव्ये सति मम तस्मिन् कथम्

अध्यवसितादिभवेद् इति

niścayena tatsarvasmin mayi ca aciraṁ viyoge bhāvye sati mama tasmin katham  
adhyavasitādirbhaved iti

It is certain that I will soon be separated from everything. This being the case, why should I be obsessed with them?

II. From the *Hatha Yoga Pradipika*:

अत्याहारः प्रयासश्च प्रजल्पो नियमाग्रहः ।

जनसङ्गश्च लौल्यं च षड्भिर्योगो षड्भिर्योगो विनश्यति ॥ १५ ॥

ātyāhāraḥ prayāsaśca prajalpo niyamāgraḥ |  
janasaṅgaśca laulyaṁ ca ṣaḍbhiryogo vinaśyati ||15||

One's practice is destroyed by six things: over-eating, working too much, too much talking, not adhering to morality or an excessive attachment to moral rules and regulations, hanging around with other people, and inconstancy. (1.15)

उत्साहात्साहसाद्धैर्यात्तत्त्वज्ञानाश्च निश्चयात् ।

जनसङ्गपरित्यागात्षड्भिर्योगः प्रसिद्धयति ॥ १६ ॥

utsāhātsāhasāddhairyāttattvajñānāśca niścayāt |  
janasaṅgaparityāgāṣṣaḍbhiryogaḥ prasiddhyati ||16||

One's practice will succeed because of six things: cheerfulness, resolution, constancy, knowledge of reality, faith, and staying away from other people. (1.16)

अहिंसा सत्यमस्तेयं ब्रह्मचर्यं क्षमा धृतिः ।

दयार्जवं मिताहारः शौचं चैव यमा दश ॥ १७ ॥

ahimsā satyamasteyaṁ brahmacaryaṁ kṣamā dhṛtiḥ |  
dayārjavaṁ mitāhāraḥ śaucaṁ caiva yamā daśa ||17||

The ten moral restraints are non-violence, telling the truth, not stealing, sexual purity, patience, resolution, compassion, sincerity, moderation in eating, and purity. (1.17)

तपः संतोष आस्तिक्यं दानमीश्वरपूजनम् ।

सिद्धान्तवाक्यश्रवणं हीमती च जपो हुतम् ॥ १८ ॥

tapaḥ santoṣa āstikyaṁ dānamīśvarapūjanam |  
siddhāntavākyaśravaṇaṁ hrīmatī ca japo hutam ||18||

(The ten moral precepts are) asceticism, contentment, piety, generosity, worshipping the Lord, study of the sacred scriptures, going for teachings, modesty, chanting mantras, and making offerings. (1.18)

## **Exercise for Class One**

Review the reading for this class and list below the aspects of your current lifestyle that are not conducive for living a mindful, meditative life (keeping too busy, incessantly texting or emailing, too preoccupied with sensual pleasure, too loose about your ethics, or whatever). Then draw up a workable plan for making the necessary changes and begin implementing them.

Every day for one week, keep a journal in which you monitor your progress in living a life more conducive to mental tranquility.



## Class Two: Mindfulness and Obstacles to It

### I. The Four Pillars of Mindfulness (selected verses from the *Mahasatipatthana Sutta*)

एकायनो अयं भिक्खवे मग्गो सत्तानं विसुद्धिया सोकपरिदेवानं समतिक्रमाय  
कुक्खदोमनस्सानं अत्थङ्गमाय जायस्स अधिगमाय निब्बानस्स सच्छिकिरियाय यदिदं  
चत्तारो सतिपट्ठाना ।

ekāyano ayaṃ bhikkhave maggo sattānaṃ visuddhiyā sokaparidevānaṃ  
samatikkaṃmāya kukkhadomanassānaṃ atthaṅgamāya ñāyassa adhiḅgamāya nibbānaṃ  
sacchikiriyāya yadidaṃ cattāro satipaṭṭhānā ।

This is the direct path for the purification of living beings, for transcending sadness and despair, for the elimination of stress and irritation, for coming to the correct method, and for the realization of *nibbana*. Here are the Four Pillars of Awareness.

कतमे चत्तारो इध भिक्खवे भिक्खु काये कायानुपस्सी विहरति आतापी सम्पजानो सतिमा  
विनेय्य लोके अभिज्झादोमनस्सम् । वेदनासु वेदनानुपस्सी विहरति आतापी सम्पजानो  
सतिमा विनेय्य लोके अभिज्झादोमनस्सम् । चित्ते चित्तानुपस्सी विहरति आतापी  
सम्पजानो सतिमा विनेय्य लोके अभिज्झादोमनस्सम् । धम्मेषु धम्मानुपस्सी विहरति  
आतापी सम्पजानो सतिमा विनेय्य लोके अभिज्झादोमनस्सम् ।

katame cattāro idha bhikkhave bhikkhu kāye kāyānupassī viharati ātāpī sampajāno  
satimā vineyya loke abhijjhādomanassam| vedanāsu vedanānupassī viharati ātāpī  
sampajāno satimā vineyya loke abhijjhādomanassam| citte cittānupassī viharati ātāpī  
sampajāno satimā vineyya loke abhijjhādomanassam|. dhammesu dhammānupassī  
viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassam|

What are the four? First, one who is watching the body stays focused on the body with fierce intensity, awareness, and mindfulness, detaching from worldly longing and repugnance. One who is watching the feelings stays focused on the feelings with fierce intensity, awareness, and mindfulness. One who is watching the state of mind stays focused on the state of mind with fierce intensity, awareness, and mindfulness. And one who is watching thoughts stays focused on thoughts with fierce intensity, awareness, and mindfulness, detaching from worldly longing and repugnance.

कथं च पन भिक्खवे भिक्खु काये कायानुपस्सी विहरति । इध भिक्खवे भिक्खु अरज्जगतो  
वा रुक्खमूलगतो वा सुज्जागारगतो वा निसीदति पल्लंकां आभुजित्वा उजुं कायं पणिधाय  
परिमुखं सतिं उपट्ठपेत्वा ।

kathaṃ ca pana bhikkhave bhikkhu kāye kāyānupassī viharati| idha bhikkhave  
bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkam  
ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upatṭhapetvā|

And how does one who is watching the body stay focused on the body? First, one should go to a wilderness area, or sit at the foot of a tree, or find an empty house.

One should sit down cross-legged and, holding the body straight, stay present mindfully with what is happening.

सो सतो व अस्ससति सतो व पस्ससति ।

so sato va assasati sato va passasati |

Mindfully, one just exhales; and mindfully one just inhales. . . .

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पुन चपरं भिक्खवे भिक्खु गच्छन्तो वा गच्छामीति पजानाति ठितो वा ठितोमिहीति  
पजानाति निसिन्नो वा निसिन्नोमिहीति पजानाति सयानो वा सयानोमिहीति पजानाति ।

puna caparaṃ bhikkhave bhikkhu gacchanto vā gacchāmīti pajānāti ṭhito vā ṭhitomihīti  
pajānāti nisinno vā nisinnomhīti pajānāti sayāno vā sayānomhīti pajānāti |

And when moving one knows “I am moving”; when staying still, one knows “I am staying still”; when sitting, one knows “I am sitting”; when lying down, one knows “I am lying down.” . . .

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कथं च पन भिक्खवे भिक्खु वेदनासु वेदानानुपस्सी विहरति । इध भिक्खवे भिक्खु सुखं वा  
वेदनं वेदयमानो सुखं वेदनं वेदयामीति पजानाति दुक्खं वा वेदनं वेदयमानो दुक्खं वेदनं  
वेदयामीति पजानाति अदुक्खमसुखं वा वेदनं वेदयमानो अदुक्खमसुखं वेदनं वेदयामीति  
पजानाति ।

kathaṃ ca pana bhikkhave bhikkhu vedanāsu vedanānupassī viharati | idha bhikkhave  
bhikkhu sukhaṃ vā vedanaṃ vedayamāno sukhaṃ vedanaṃ vedayāmīti pajānāti  
dukkhaṃ vā vedanaṃ vedayamāno dukkhaṃ vedanaṃ vedayāmīti pajānāti  
adukkhamasukhaṃ vā vedanaṃ vedayamāno adukkhamasukhaṃ vedanaṃ  
vedayāmīti pajānāti |

And how does one who is watching the feelings stay focused on the feelings?  
First, o monks, when one is feeling happy, one knows “I am feeling happy.” If  
feeling unhappy, one knows “I am feeling unhappy.” And when one is feeling  
neither happy nor unhappy, one knows “I am feeling neither happy nor unhappy.” .  
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कथं च पन भिक्खवे भिक्खु चित्ते चित्तानुपस्सी विहरति । इध भिक्खवे भिक्खु सरागं वा  
चित्तं सरागं चित्तं इति पजानाति वीतरागं वा चित्तं वीतरागं वा चित्तं वीतरागं चित्तम् इत्  
पजानाति सदोसं वा चित्तं सदोसम् चित्तं इत् पजानाति वीतदोसं वा चित्तं वीतदोसं  
चित्तम् इति पजानाति समोहं वा चित्तं समोहं चित्तम् इति पजानाति वीतमोहं वा चित्तं  
वीतमोहं चित्तं इति पजानाति ।

katham ca pana bhikkhave bhikkhu citte cittānupassī viharati | idha bhikkhave bhikkhu  
sarāgaṃ vā cittaṃ sarāgaṃ cittaṃ iti pajānāti vītarāgaṃ vā cittaṃ vītarāgaṃ vā cittaṃ  
vītarāgaṃ cittaṃ it pajānāti sadosaṃ vā cittaṃ sadosaṃ cittaṃ it pajānāti vītadosaṃ vā  
cittaṃ vītadosaṃ cittaṃ iti pajānāti samohaṃ vā cittaṃ samohaṃ cittaṃ iti pajānāti  
vītamohaṃ vā cittaṃ vītamohaṃ cittaṃ iti pajānāti |

And how does one who is watching the state of mind stay focused on the state of  
mind? First, o monks, when the mind is desirous, one knows “The mind is  
desirous.” And when the mind is not desirous, one knows “The mind is not  
desirous.” When the mind has aversion, one knows “The mind has aversion.” And  
when the mind does not have aversion, one knows “The mind does not have  
aversion.” When the mind is deluded, one knows “The mind is deluded.” And  
when the mind is not deluded, one knows “The mind is not deluded.” . . .

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कथं च पन भिक्खवे भिक्खु धम्मेषु धम्मानुपस्सी विहर्ति । इध भिक्खवे भिक्खु दम्मेषु  
धम्मानुपस्सी विहरति पञ्चसु नीवरणेषु । कथं च पन भिक्खवे भिक्खु धम्मेषु  
धम्मानुपस्सी विहरति पञ्चसु नीवरणेषु ।

kathaṃ ca pana bhikkhave bhikkhu dhammesu dhammānupassī viharti | idha  
bhikkhave bhikkhu dammesu dhammānupassī viharati pañcasu nīvaraṇesu | kathaṃ ca  
pana bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu |

And how does one who is watching thoughts stay focused on thoughts? First, o monks, one who is watching thoughts stays focused on thoughts with respect to the five hindrances. And how does one who is watching thoughts stay focused on thoughts with respect to the five hindrances?

इध भिक्खवे भिक्खु सन्तं वा अज्झत्तं कामच्छन्दं अत्थि मे अज्झत्तं कामच्छन्दो इति  
पजानाति । असन्तं वा अज्झत्तं कामच्छन्दं नत्थि मे अज्झत्तं कामच्छन्दो इति  
पजानाति । यथा च उप्पन्नस्स कामच्छन्दस्स पहानं होति तं च पजानाति यथा च  
पहानस्स कामच्छन्दस्स आयतिं अनुप्पादो होति तं च पजानाति ।

idha bhikkhave bhikkhu santāṃ vā ajjhattaṃ kāmacchandaṃ atthi me ajjhattaṃ  
kāmacchando iti pajānāti | asantaṃ vā ajjhattaṃ kāmacchandaṃ natthi me ajjhattaṃ  
kāmacchando iti pajānāti | yathā ca uppannaṃssa kāmacchandassa pahānaṃ hoti taṃ ca  
pajānāti yathā ca pahānaṃssa kāmacchandassa āyatim anuppādo hoti taṃ ca pajānāti |

First, when the wish for sensual pleasure is being experienced within, one knows “There is the wish for sensual pleasure within me.” And when the wish for sensual pleasure is not being experienced within, one knows “There is not the wish for sensual pleasure within me.” And one knows how the wish for sensual pleasure arises, and one knows how the wish for sensual pleasure is eliminated. once it as arisen, and one knows how once the wish for sensual pleasure is eliminated it won’t arise again in the future.

[The same formula is used for ill will (*byāpādassa*), torpor and sluggishness (*thīnamiddham*), agitation and worry (*uddhaccakukkuccam*), and doubt (*vicikicchā*).]

## II. Obstacles to Integration (from the first book of the *Bhavanakrama* by Kamalashila)

संक्षेपेण सर्वस्यैव समाधेः षड् दोषा भवन्ति ।

कौसीद्यम् आलम्बनसम्प्रमोषो लयौद्धत्यम् अनाभोगः आभोगतेति ।

saṅkṣepeṇa sarvasyaiva samādheḥ ṣaḍ doṣā bhavanti |  
kausīdyam ālambanasampramoṣo layauddhatyam anābhogaḥ ābhogateti |

There are, to put it concisely, six flaws that thwart complete integration: laziness, drifting away from what’s happening, day-dreaming, arrogance, not taking an interest, and being overly engrossed.

तेषां प्रतिपक्षेणाष्टौ प्रहाणसंस्कारा भावनीयाः ।

तद् यथाश्रद्धा छन्दः व्यायामः प्रश्रब्धिः स्मृतिः सम्प्रजन्यं चेतना उपेक्षा चेति ।

teṣāṃ pratipakṣeṇāṣṭau prahāṇasaṃskārā bhāvanīyāḥ |  
tad yathāśraddhā chandaḥ vyāyāmaḥ praśrabdhiḥ smṛtiḥ samprajanyaṃ  
cetanā upekṣā ceti |

The antidote to them is to cultivate eight habits which will eradicate them: confidence, will, exertion, assertiveness, mindfulness, full attention, consciousness, and equanimity.

तत्राद्याश्चत्वारः कौसीद्यस्य प्रतिपक्षाः । तथाहिसमाधेर्गुणेष्वभिसम्प्रत्ययलक्षणया श्रद्धया  
तत्र योगिनोऽभिलाष उत्पद्यते । ततोऽभिलाषाद् वीर्यमारभेत् । तद्वीर्यबलेन  
कायचित्तकर्मण्यताम् आसादयति । अतः श्रद्धादयः कौसीद्यप्रहाणाय भावनीयाः ।

ततः प्रश्रब्धकायचेतसः कौसीद्यम् आवर्तते ।

tatrādyāścātvaraḥ kauśīdyasya pratipakṣāḥ।  
tathāhisamādherguṇeṣvabhisampratryayalakṣaṇayā śraddhayā tatra  
yogino'bhilāṣa utpadyate। tato'bhilāṣād vīryamārabhet। tadvīryabalena  
kāyacittakarmanyatām āsādayati। tataḥ praśraddhakāyacetasāḥ kauśīdyam  
āvartate। ataḥ śraddhādayaḥ kauśīdyaprahāṇāya bhāvanīyāḥ।

The first four, then, are antidotes to laziness. For it is through confidence, an indication that one has a strong belief in the good qualities of integration, that will arise in the practitioner. From will, effort is produced, and through the force of effort, the body and mind get into gear. And when there is physical and mental assertiveness, laziness is averted. And so, confidence and the rest should be cultivated in order to eradicate laziness.

स्मृतिरालम्बनसम्प्रमोषस्य प्रतिपक्षः ।

smṛtirālambanasampramoṣasya pratipakṣāḥ।

Mindfulness is the antidote to drifting away from what's happening.

सम्प्रजन्यं लयौद्धत्ययोः प्रतिपक्षः । तेन लयौद्धत्ययोः सम्यगुपलक्षणात् ।  
samprajanyam layauddhatyayoḥ pratipakṣaḥ | tena layauddhatyayoḥ  
samyagupalakṣaṇāt |

Full awareness is the antidote to day-dreaming and arrogance; with it, both are correctly perceived.

लयौद्धत्याप्रशमनकाले त्वनाभोगदोषः तत्प्रतिपक्षेण च चेतना भावनीया ।  
layauddhatyāpraśamanakāle tvanābhogadoṣaḥ tatpratipakṣeṇa ca cetanā bhāvanīyā |

When day-dreaming and arrogance are not brought under control, the flaw of not taking interest occurs. The antidote to it is the cultivation of consciousness.

लयौद्धत्यप्रशमे सति यदा चित्तं प्रशमवाहि तदाऽऽभोगदोषः तत्प्रतिपक्षस्तदानीमुपेक्षा  
भावनीया ।

layauddhatyapraśame sati yadā cittam praśamavāhi tadā"bhogadoṣaḥ  
tatpratipakṣastadānīmupekṣā bhāvanīyā |

When day-dreaming and arrogance are brought under control, which brings about mental tranquility, then there is the flaw of being overly engrossed. The antidote to that is to cultivate equanimity.



## **Exercise for Class Two**

Review the reading for this class and every day for the next week sit down in a comfortable posture and for fifteen minutes practice the “four pillars” of mindfulness. Simply observe, without judgment or attachment, your body and its physical sensations, then check your feelings or emotions, then observe your general state of mind, and finally just watch your thoughts as they come and go.

## Class Three: Mindfulness in Thought

Selected verses from the Fifth Chapter of Shantideva's *Guide to the Bodhisattva's Way of Life*, entitled "Guarding Full Awareness"

śikṣāṃ rakṣitukāmena cittam rakṣyaṃ prayatnataḥ |  
na śikṣā rakṣituṃ śakyā calaṃ cittamarakṣatā | | 1 | |

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

adāntā mattamātaṅgā na kurvantīha tām vyathām |  
karoti yā mavicyā dau muktaścittamataṅgajāḥ | | 2 | |

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

baddhaśceccittamātaṅgaḥ smṛtirajivā samantataḥ |  
bhayamastaṅgataṃ sarvaṃ kṛtsnaṃ kalyāṇamāgatam | | 3 | |

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

vyāghrāḥ सिंहā gajā ṛkṣāḥ sarpāḥ sarve ca śatravaḥ |  
sarve narakapālāśca ḍākinyo rākṣasāstathā | | 4 | |

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

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

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

yasmādbhayāni sarvāṇi duḥkhānyapramitāni ca |  
cittādeva bhavantīti kathitaṁ tattvavādinā | | 6 | |

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

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

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

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

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

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bāhyā bhāvā mayā tadvacchakyā vārayituṁ na hi |  
svacittaṁ vārayiṣyāmi kiṁ mamānyairnivāritaiḥ | | 14 | |

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

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

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

japāstapāṁsi sarvāṇi dīrghakālakṛtānyapi |  
anyacittena mandena vṛthavivṛtāha sarvavit | | 16 | |

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

duḥkhaṁ hantuṁ sukhaṁ prāptuṁ te bhramanti mudhāmbare |  
yairetaddharmasarvasvaṁ cittaṁ guhyaṁ na bhāvitam | | 17 | |

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

tasmātsvadhiṣṭhitaṁ cittaṁ mayā kāryaṁ surakṣitam |  
cittarakṣāvratam mukttvā bahubhiḥ kiṁ mama vrataiḥ | | 18 | |

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

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

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

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

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

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

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

asaṁprajanyacittasya śrutacintitabhāvitam |  
sacchidrakumbhajalavanna smṛtāvavatiṣṭhate | | 25 | |

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

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

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

asaṁprajanyacaureṇa smṛtimoṣānusāriṇā |  
upacityāpi puṇyāni muṣitā yānti durgatim | |27| |

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

kleśataskarasaṁgho'yamavatāragaveśakaḥ |  
prāpyāvātāraṁ muṣṇāti hanti sadgatijīvitam | |28| |

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

tasmāsmṛtirmanodvārānnāpaneyā kadācana |  
gatāpi pratyupasthāpyā saṁsmṛtyāpāyikīm vyathām | |29| |

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

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saṁprajanyaṁ tadāyāti na ca yātyāgataṁ punaḥ |  
smṛtiryadā manodvāre rakṣārthamavatiṣṭhate | |33| |

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

pūrvam tāvadidaṁ cittaṁ sadopasthāpyamīdṛśam |  
nirindriyeṇeva mayā sthātavyaṁ kāṣṭhavatsadā | |34| |

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

niṣphalā netravigṣepā na kartavyāḥ kadācana |  
nidhyāyantīva satataṁ kāryā dṛṣṭiradhogatā | |35| |

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

dṛṣṭiviśrāmahetostu diśaḥ paśyetkadācana |  
ābhāsamātraṁ dṛṣṭvā ca svāgatārthaṁ vilokayet | |36| |

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

mārgādau bhayabodhārthaṁ muhuḥ paśyeccaturdiśam |  
diśo viśramya vīkṣeta parāvṛtyaiva pṛṣṭhataḥ | |37| |

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

saredapasaredvāpi puraḥ paścānnirūpya ca |  
evaṁ sarvāsvavasthāsu kāryaṁ buddhvā samācaret | |38| |

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

kāyenaivamavastheyamityākṣipyā kriyāṁ punaḥ |  
kathaṁ kāyaḥ sthita itī draṣṭavyaṁ punarantarā | |39| |

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

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

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

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

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

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

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

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

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

evaṁ hi sukṛtaṁ sarvamanyathā nobhayaṁ bhavet |  
asāmprajanyakleśo'pi vṛddhiṁ caivaṁ gamiṣyati | | 44 | |

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

nānāvidhapralāpeṣu vartamāneṣvanekadhā |  
kautūhaleṣu sarveṣu hanyādautsukyamāgatam | | 45 | |

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

mṛṇmardanaṭṛṇacchedarekhādyaphalamāgatam |  
smṛtvā tāthāgatīm śikṣāṁ bhītastatkṣaṇamutsṛjet | | 46 | |

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

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

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

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

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

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

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

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

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

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

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

parārtharūḍhaṁ svārthārthi pariṣatkāmaṁ vā |  
vaktumicchati me cittaṁ tasmāttiṣṭhāmi kāṣṭhavat | | 52 | |

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



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

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

evaṁ saṁkliṣṭamālokya niṣphalārambhi vā manaḥ |  
nigrhṇīyād dṛḍhaṁ śūraḥ pratipakṣeṇa tatsadā | | 54 | |

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

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

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

parasparaviruddhābhirbālecchābhirakheditam |  
kleśotpādādidam hyetadeṣāmiti dayānvitam | | 56 | |

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

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

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

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

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

### **Exercise for Class Three**

Each day for the next week, carve out 15 minutes somewhere in your daily routine (at work, taking care of the kids, or whatever you do as the main part of your day) where, while continuing to act to carry out your responsibilities, you practice awareness of your mind.

Concentrate on being fully attentive to your mental and emotional responses to outside stimuli. And if during these 15 minutes you discover that your knee-jerk response to any experience that occurs is negative, just remain aware and observant while remaining “like a bump on a log,” restraining yourself from the impulsive negative response.

You can do it! The exercise is only for those 15 minutes!

## Class Four: Mindfulness in Action

Selected verses from the Fifth Chapter of Shantideva's *Guide to the Bodhisattva's Way of Life*, entitled "Guarding Full Awareness"

kāye naubuddhimādhāya gatyāgamananiśrayāt | |  
yathākāmaṅgamam kāyam kuru sattvārthasiddhaye | |70 | |

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

evam vaśīkṛtasvātmā nityam smitamukho bhavet |  
tyajed bhṛkṛtuṣaṅkocam pūrvābhāṣī jagatsuhṛt | |71 | |

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

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

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

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

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

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

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

subhāṣiteṣu sarveṣu sādrukāramudīrayet |  
puṇyakāriṇamālokya stutibhiḥ saṁpraharṣayet | |75| |

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

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

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

sarvārambhā hi tuṣṭyarthāḥ sā vittairapi durlabhā |  
bhokṣye tuṣṭimukhaṁ tasmātparaśramakṛtaiguṇaiḥ | |77| |

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

na cātra me vyayaḥ kaścitparatra ca mahatsukham |  
aprītiduḥkhaṁ dveṣaistu mahadduḥkhaṁ paratra ca | |78| |

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

viśvastavinyastapadaṁ vispaṣṭārthaṁ manoramam |  
śrutisaukhyam kṛpāmūlaṁ mṛdumandasvaraṁ vadet | |79| |

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

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

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

uttarottarataḥ śreṣṭhā dānapāramitādayaḥ |  
netarārthaṁ tyajecchreṣṭhāmanyatrācāraṣetaḥ | | 83 | |

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

evaṁ buddhvā parārtheṣu bhavetsatatamutthitaḥ |  
niṣiddhamapyanuñātaṁ kṛpālorarthadarśinaḥ | | 84 | |

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

vinipātagatānāthavratāsthān saṁvibhajya ca |  
bhuñjīta madhyamāṁ mātrāṁ tricīvarabahistyaḥ | | 85 | |

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

saddharmasevakaṁ kāyamitarārthaṁ na pīḍayet |  
evameva hi sattvānāmāsāmāṣu prapūrayet | | 86 | |

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

tyajenna jīvitaṁ tasmādaśuddhe karuṇāśaye |  
tulyāśaye tu tattyājyamitthaṁ na parihīyate | | 87 | |

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

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

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

mukhapūraṁ na bhuñjīta saśabdaṁ prasṛtānaṁ |  
pralambapādaṁ nāsīta na bāhū mardayetsamam | | 92 | |

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

naikayānyastriyā kuryādyānaṁ śayanamāsanam |  
lokāprasādakaṁ sarvaṁ dṛṣṭvā pṛṣṭvā ca varjayet | | 93 | |

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

nāṅgulyā kārayetkiṁciddakṣiṇena tu sādaram |  
samastenaiva hastena mārgamapyevamādiśet | | 94 | |

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

na bāhūtkṣepakam kaṁcicchabdayedalpasambhrame |  
acchaṭādi tu kartavyamanyathā syādasamvṛtaḥ | | 95 | |

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

nāthanirvāṇaśayyāvachayītepsitayā diśā |  
samprajānamllaghūthānaḥ pṛāgavaśyaṁ niyogataḥ | | 96 | |

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

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

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

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

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

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

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

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yato nivāryate yatra yadeva ca niyujyate |  
tallokacittarakṣārthaṁ śikṣāṁ dṛṣṭvā samācaret || 107 ||

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

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

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

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

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

## **Exercise for Class Four**

As in the exercise for Class Three, designate a 15 minute period in your daily routine each day for a week where you practice full attention and mindfulness as you are acting in the world. In addition to being fully aware of what's happening in your mind during this period, also exercise mindfulness over your physical activity. Be deliberate in your actions and take a moment to think before you act: "What is the most skillful action in this circumstance? What will be most beneficial to the well-being of myself and others?"