

BRIDGING THE GAP BETWEEN THE INNER AND OUTER WORLDS:

Bodhicitta, Interdependence, and the Nature of Reality

SESSION ONE:

“Prelude, Dependence, Independence, Interdependence”

From the Guide to the Bodhisattva’s Way of Life, by Master Shantideva

I. Dependence

sattvakṣetraṃ jinaḥkṣetramityato muninoditam |
etānārādhyā bahavaḥ saṃpatpāraṃ yato gatāḥ || 6.112 ||

**The sage has declared that
Both living beings and the Conquerors are fields of merit.
By devoting themselves to them both
Many have attain the highest state.**

sattvebhyaśca jinebhyaśca buddhadharmāgame same |
jineṣu gauravaṃ yadvanna sattveṣviti kaḥ kramaḥ || 6.113 ||

**The qualities of an Awakened One are acquired equally
Because of living beings and the Conquerors.
Why is it then that I treat the Conquerors like gurus
But don’t do the same with living beings?**

II. Independence

evamudvijya kāmebhyo viveke janayedratim |
kalahāyāsaśūnyāsu śāntāsu vanabhūmiṣu || 8.85 ||

**Having thus turned away from ignorant sensual desires,
One should generate a love of solitude
In the peaceful wilderness areas, devoid of hassles.**

dhanyaiḥ śaśāṅkakaracandanaśītaleṣu ranyeṣu harmyavipuleṣu śilātaleṣu |
niḥśabdasaumyavanamārutavijyamānaiḥ caṅkramyate parahitāya vicintyate
ca || 8.86 ||

**Dwelling on boulders which are to them like great mansions,
In pleasing, cool forests bathed in moonlight,
These fortunate ones wander about thinking about how to help others
While fanned by silent, gentle forest breezes.**

vihṛtya yatra kvacidiṣṭakālaṁ śūnyālaye vṛkṣatale guhāsu |
parigraharakṣaṇakhedamuktaḥ caratyapekṣāvīrato yatheṣṭam || 8.87 ||

**Staying for as long as we like in an empty house, at the foot of a tree, or in a cave,
We go wherever we want, independent,
Free from the anxiety of having to protect our property.**

svacchandacāryanilayaḥ pratibaddho na kasyacit |
yatsaṁtośasukhaṁ bhuṅkte tadindrasyāpi durlabham || 8.88 ||

**Wandering wherever we wish, tied to no home or anybody,
We relish that happiness of contentment
Which is so hard to find, even for a king.**



III. Interdependence

evamādibhirākārairvivekaguṇabhāvanāt |
upaśāntavitarkaḥ san bodhicittaṁ tu bhāvayet || 8.89 ||

**Having meditated on the benefits of solitude
In this and other ways,
With all uncertainties put to rest
One should then meditate on the Wish to Awaken.**

parātmasamatāmādau bhāvayedevamādarāt |
samaduḥkhasukhāḥ sarve pālanīyā mayātmavat || 8.90 ||

**First, one should zealously meditate on the equality of self and others:
“Everyone equally experiences suffering and happiness,
And should be cared for as I do myself.”**

ātmānaṃ cāparāṃścaiva yaḥ śīghraṃ trātumicchati |
sa caretparamaṃ guhyaṃ parātmaparivartanam || 8.120 ||

**Whoever wants to quickly protect both themselves and others
Should practice this highest secret:
The exchanging of self for others.**

ye kecidduḥkhitā loke sarve te svasukhecchayā |
ye kecitsukhitā loke sarve te'nyasukhecchayā || 8.129 ||

**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 || 8.130 ||

**But why waste so many words?
Look at the difference between the simpleton who just looks after himself
And the sage who acts for the benefit of others!**

na nāma sādhyāṃ buddhatvaṃ saṃsāre'pi kutaḥ sukham |
svasukhasyānyaduḥkhena parivartamakurvataḥ || 8.131 ||

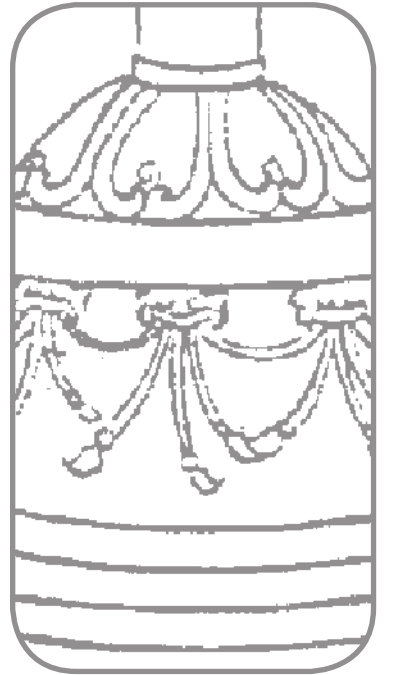
**For someone who does not exchange
His or her own happiness for the suffering of others,
How will there even be happiness in cyclic existence,
Let alone the attainment of Buddhahood?**

“The Importance of Properly Understanding Emptiness”

From the Root Verses on the Middle Way, by Arya Nagarjuna

vināśayati durdṛṣṭā śūnyatā mandamedhasaṃ ||
sarpo yathā durgrhīto vidyā vā duṣprasādhitā || 24. 11 ||

**The feeble-minded are destroyed by their wrong view of emptiness, like those who
mishandle a snake or cast a spell poorly.**



sarvaṃ ca yujyate tasya śūnyatā yasya yujyate |
sarvaṃ na yujyate tasya śūnyaṃ yasya na yujyate || 24.14 ||

For the one to whom emptiness is clear, everything is clear. And for the one for whom emptiness is not clear, nothing is clear.



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SESSION TWO:

“Like Light Illuminating the Darkness”

From the Guide to the Bodhisattva’s Way of Life, by Master Shantideva, Chapter One

Bodhicittānuśaṁso nāma prathamahaḥ paricchedaḥ | Chapter One, entitled “In Praise of the Wish to Awaken”

sugatān sasutān sadharmakāyān
praṇipatyādarato'khilāṁśca vandyān |
sugatātmajasaṁvarāvātāraṁ
kathayiṣyāmi yathāgamaṁ samāsāt | 1 | 1 |

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

na hi kiṁcidapūrvamatra vācyaṁ
na ca saṁgrathanakauśalaṁ mamāsti |
ata eva na me parārthacintā
svamano vāsayituṁ kṛtaṁ mayedam | 2 | 1 |

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

mama tāvadanena yāti vṛddhiṁ
kuśalaṁ bhāvayituṁ prasādvavegaḥ |
atha matsamadhātureva paśye-
daparo'pyenamato'pi sārthako'yam | 3 | 1 |

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

kṣaṇasaṃpadiyaṃ sudurlabhā
pratilabdḥā puruṣārthasādhanī |
yadi nātra vicintyate hitaṃ
punarapyeṣa samāgamaḥ kutaḥ | | 4 |

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

rātrau yathā meghaghanāndhakāre
vidyut kṣaṇaṃ darśayati prakāśam |
buddhānubhāvena tathā kadāci-
llokasya puṇyeṣu matiḥ kṣaṇaṃ syāt | | 5 | |

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

tasmācchubhaṃ durbalameva nityaṃ
balaṃ tu pāpasya mahatsughoram |
tajjīyate'nyena śubhena kena
sambodhicittaṃ yadi nāma na syāt | | 6 | |

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

kalpānanalpān pravacintayadbhi-
rdṛṣṭaṃ munīndrairhitametadeva |
yataḥ sukkenaiva sukhaṃ pravṛddha-
mutplāvayatyapramitāñjanaughān | | 7 | |

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



bhavaduḥkhaśatāni tartukāmai-
rapi sattvavyasanāni hartukāmaiḥ |
bahusaukhyaśatāni bhoktukāmai-
rna vimocyaṃ hi sadaiva bodhicittam | | 8 | |

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

bhavaacārakabandhano varākaḥ
sugatānāṃ suta ucyate kṣaṇena |
sanarāmaralokavandanīyo
bhavati smodita eva bodhicitte | | 9 | |

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

aśucipratimāmimāṃ gṛhītvā
jinaratnapratimāṃ karotyanarghām |
rasajātamativa vedhanīyaṃ
sudṛḍham gṛhṇata bodhicittasaṃjñam | | 10 | |

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

suparīkṣitamaprameyadhībhi-
rbahumūlyam jagadekasārthavāhaiḥ |
gatipattanavipravāsaśīlāḥ
sudṛḍham gṛhṇata bodhicittaratnam | | 11 | |

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

kadalīva phalaṃ vihāya yāti
kṣayamanyat kuśalaṃ hi sarvameva |
satataṃ phalati kṣayaṃ na yāti
prasavatyeva tu bodhicittavṛkṣaḥ | | 12 | |

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

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

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

yugāntakālānalavanmahānti
pāpāni yannirdahati kṣaṇena |
yasyānuśaṃsānamitānuvāca
maitreyaṇāthaḥ sudhanāya dhīmān | | 14 | |

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

“What Arises Dependently Is Emptiness”

From the Root Verses on the Middle Way, by Arya Nagarjuna

yaḥ pratīyasamutpādaḥ śūnyatām tām pracakṣmahe |
sā prajñaptirupādāya pratipatsaiva madhyamā | | 24.18 | |

**Whatever arises dependently is what is called emptiness. That which is
conventionally designated is the middle way.**



apratīya samutpanno dharmah kaścinna vidyate |
yasmāttasmādaśūnyo hi dharmah kaścinna vidyate || 24.19 ||

**There is nothing whatsoever that does not arise dependently, and thus there is
nothing whatsoever that is not empty.**



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SESSION THREE:

“In Praise of the Wish”

From the Guide to the Bodhisattva’s Way of Life, by Master Shantideva, Chapter One

tadbodhicittaṃ dvividhaṃ vijñātavyaṃ samāsataḥ |
bodhipraṇidhicittaṃ ca bodhiprasthānameva ca || 15 | |

**This Wish to Awaken is to be known to be of two kinds:
The Aspiring Wish to Awaken
And the Activated Wish to Awaken.**

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

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

bodhipraṇidhicittasya saṃsāre'pi phalaṃ mahat |
na tvavicchinnapuṇyatvaṃ yathā prasthānacetasāḥ || 17 | |

**There are great results here in samsara
Deriving from the Aspiring Wish to Awaken.
But there is not the non-stop merit
That there is with the Activated Wish to Awaken.**

yataḥ prabhṛtyaparyantasattvadhātupramokṣaṇe |
samādadāti taccittamanivartyena cetasā || 18 | |

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

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

**From that time on,
A constant, unremitting stream of merit showers down like a raincloud,
Even when one is distracted or sleeping.**



idaṁ subāhupṛchāyāṁ sopapattikamuktavān |
hīnādhimuktisattvārthaṁ svayameva tathāgataḥ | | 20 | |

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

śiraḥśūlāni sattvānām nāśayāmīti cintayan |
aprameyeṇa puṇyena gṛhyate sma hitāśayaḥ | | 21 | |

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

kimutāpratimaṁ śūlamekaikasya jihīṛṣataḥ |
aprameyaguṇaṁ sattvamekaikaṁ ca cikīṛṣataḥ | | 22 | |

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

kasya mātuh pīturvāpi hitāśamseyamīdṛśī |
devatānāmṛṣiṇām vā brahmaṇām vā bhaviṣyati | | 23 | |

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

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

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

sattvaratnaviśeṣo'yamapūrvo jāyate katham |
yatparārthāśayo'nyeṣāṁ na svārthe'pyupajāyate | | 25 | |

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

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

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

hitāsaṁsanamātreṇa buddhapūjā viśiṣyate |
kiṁ punaḥ sarvasattvānāṁ sarvasaukhyārthamudyamāt | | 27 | |

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

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

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

yasteṣāṁ sukharāṅkāṇāṁ pīḍitānāmanekaśaḥ |
tṛptiṁ sarvasukhaiḥ kuryātsarvāḥ pīḍāśchinatti ca | | 29 | |

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

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

**Who also obviates delusion –
Where is there a saint equal to this?
Where is there such a friend?
Where is there such merit?**



kṛte yaḥ pratikurvīta so'pi tāvatpraśasyate |
avyāpāritasādhustu bodhisattvaḥ kimucyatām | | 31 | |

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

katipayajanasattradāyakaḥ
kuśalakṛdityabhipūjyate janaiḥ |
kṣaṇamaśanakamātradānataḥ
saparibhavaṁ divasārdhayāpanāt | | 32 | |

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

kimu niravadhisattvasaṁkhyayā
niravadhikālanamanuprayacchataḥ |
gaganajanaparikṣayākṣayaṁ
sakalamanorathasaṁprapūraṇam | | 33 | |

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

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

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

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

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

teṣāṁ śarīrāṇi namaskaromi
yatroditaṁ tadvaracittaratnam |
yatrāpakāro'pi sukhānubandhī
sukhākarāṁstān śaraṇaṁ prayāmi | | 36 | |

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

“Two Truths”

From the Root Verses on the Middle Way, by Arya Nagarjuna

dve satye samupāśritya buddhānāṁ dharmadeśanā |
lokasaṁvṛtisatyaṁ ca satyaṁ ca paramārthataḥ | | 24. 8 | |

**The Buddha’s teachings on Dharma are based on the two truths – the mundane and
deceptive truth, and the truth that concerns ultimate meaning.**

ye 'nayorna vijānanti vibhāgaṁ satyayordvayoḥ |
te tattvaṁ na vijānanti gambhīraṁ buddhaśāsane | | 24. 9 | |

**Those who don’t understand the distinction between these two do not understand the
deep reality of the Buddha’s teaching.**



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SESSION FOUR:

“Making Offerings”

From the Guide to the Bodhisattva’s Way of Life, by Master Shantideva, Chapter Two

**Pāpadeśanā nāma dvitīyaḥ paricchedaḥ |
Chapter Two, Entitled “Confession of Negative Deeds”**

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

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

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

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

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

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

devādilokeṣu ca gandhadhūpāḥ
kalpadrumā ratnamayāśca vṛkṣāḥ |
sarāmsi cāmbhoruhabhūṣaṇāni
haṁsasvanātyantamanoharāni || 4 ||

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

akṛṣṭajātāni ca śasyajātā-
nyanyāni vā pūjyavibhūṣaṇāni |
ākāśadhātuprasarāvadhīni
sarvaṅyapimānyaparigrahāni || 5 ||

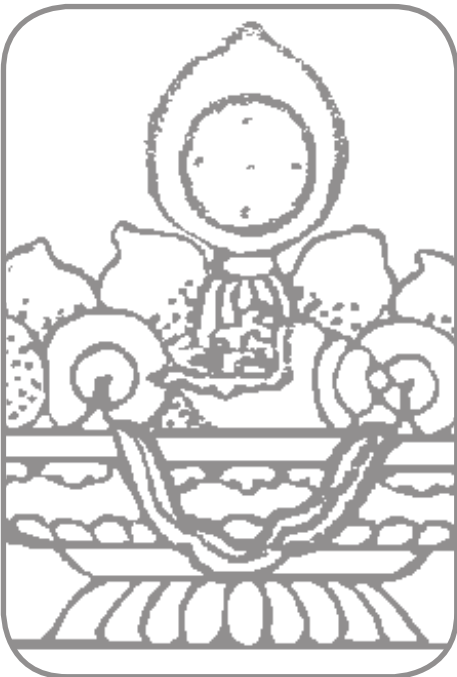
**Crops that are cultivated and those that grow on their own,
And other things that embellish those worthy of worship,
Extending to the ends of outer space --
All those things that are owned by no one.**

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

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

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

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



dadāmi cātmānamahaṁ jinebhyaḥ
sarveṇa sarvaṁ ca tadātmajebhyaḥ |
parigrahaṁ me kurutāgrasattvā
yuṣmāsu dāsatvamupaimi bhaktyā | | 8 | |

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

parigraheṇāsmi bhavatkṛtena
nirbhīrbhave sattvahitaṁ karomi |
pūrvāṁ ca pāpāṁ samatikramāmi
nānyacca pāpāṁ prakaromi bhūyaḥ | | 9 | |

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

ratnojvalastambhamanorameṣu
muktāmayodbhāsivitānakeṣu |
svacchojvalasphāṭikakuṭṭimeṣu
sugandhiṣu snānagrheṣu teṣu | | 10 | |

**In their fragrant bath houses,
With delightful pillars gleaming with jewels,
Shining canopies made of pearls,
And floors inlaid with clear, bright crystal,**

manojñagandhodakapūṣpapūrṇaiḥ
kumbhairmahāratnamayairanekaiḥ |
snānaṁ karomyeṣa tathāgatānāṁ
tadātmajānāṁ ca sagītivādyam | | 11 | |

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



pradhūpitairghautamalairatulyai-
rvastraiśca teṣāṃ tanumunmṛṣāmi |
tataḥ suraktāni sudhūpitāni
dadāmi tebhyo varacīvarāṇi || 12 ||

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

divyairmṛduślakṣṇavicitraśobhai-
rvastrairalaṃkāravaraśca taistaiḥ |
samantabhadrājitamañjughoṣa-
lokeśvarādīnapi maṇḍayāmi || 13 ||

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

sarvatrisāhasravisārigandhai-
rgandhottamaistānanulepayāmi |
sūttaptasūnmṛṣṭasudhautahema-
prabhōjjvalān sarvamunīndrakāyān || 14 ||

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

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

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

sphītasphuradgandhamānoraṃmaiśca
tān dhūpameghairupadhūpayāmi |
bhojyaiśca khādyairvividhaiśca peyai-
stebhyo nivedyaṃ ca nivedayāmi || 16 ||

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

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

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

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

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

suvarṇadaṇḍaiḥ kamaṇīyarūpaiḥ
saṁsaktamuktāni samucchritāni |
pradhārayāmyeṣa mahāmunīnām
ratnātapatrāṇyatiśobhanāni | | 19 | |

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

ataḥ paraṁ pratiṣṭhantām pūjāmeghā manoramāḥ |
tūryasaṁgītimeghāśca sarvasattvapraharṣaṇāḥ | | 20 | |

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

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

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

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

**Just as Manjughosa and the rest worship the Conquerors
So too do I worship the Protectors, Those Who Found Reality,
Together with their offspring.**

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

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

“How Things Do Exist”

From the Root Verses on the Middle Way, by Arya Nagarjuna

sarvasaṁvyvahārāṁśca laukikān pratibādhase |
yatpratītyasamutpādaśūnyatām pratibādhase | | 24.36 | |

**When you malign emptiness which is dependent arising, you malign all
conventionality.**

From the Guide to the Bodhisattva’s Way of Life, by Master Shantideva, Chapter Nine

yathā dṛṣṭaṁ śrutaṁ jñātaṁ naiveha pratiśidhyate |
satyataḥ kalpanā tvatra duḥkhaheturnivāryate | | 9.26 | |

**It is not things that are seen, heard, and known that is being refuted here. It is the
conceptualization of those things as truly existing – which is the cause of our
suffering – that is here repudiated.**



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BRIDGING THE GAP BETWEEN THE INNER AND OUTER WORLDS:

Bodhicitta, Interdependence, and the Nature of Reality

SESSION FIVE:

“Fear, Faith and Purification”

From the Guide to the Bodhisattva’s Way of Life, by Master Shantideva, Chapter Two

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

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

sarvacaityāni vande'ham bodhisattvāśrayāmstathā |
namaḥ karomyupādhyāyānabhivandyān yatīṁstathā | | 25 | |

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

buddham gacchāmi śaraṇam yāvadā bodhimaṇḍataḥ |
dharmaṁ gacchāmi śaraṇam bodhisattvagaṇam tathā | | 26 | |

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

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

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

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

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

yaccānumoditaṃ kiṃcidātmaghātāya mohataḥ |
tadatyayaṃ deśayāmi paścāttāpena tāpitaḥ | | 29 | |

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

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

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

anekadoṣaduṣṭena mayā pāpena nāyakāḥ |
yatkr̥taṃ dāruṇaṃ pāpaṃ tatsarvaṃ deśayāmyaham | | 31 | |

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

kathaṃ ca niḥsarāmyasmāt paritrāyata satvaram |
mā mamākṣiṇapāpasya maraṇaṃ śīghrameṣyati | | 32 | |

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

kr̥tākr̥tāparikṣo'yaṃ mṛtyurviśrambhaghātakaḥ |
svasthāsvasthairaviśvāsya ākasmikamahāśaniḥ | | 33 | |

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

priyāpriyanimittena pāpaṃ kṛtamanekadhā |
sarvamutsṛjya gantavyamiti na jñātamīdṛśam | | 34 | |

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

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

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

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

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

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

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

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

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

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

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

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

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



yamadūtairgrhītasya kuto bandhuḥ kutaḥ suhṛt |
puṇyamekaṃ tadā trāṇaṃ mayā tacca na sevitaṃ | |41| |

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

anityajīvitāsaṅgādidam bhayamajānatā |
pramattena mayā nāthā bahu pāpamupārjitaṃ | |42| |

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

aṅgacchedārthamapyadya nīyamāno viśuṣyati |
pipāsito dīnadrṣṭiranyadevekṣate jagat | |43| |

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

kiṃ punarbhairavākāriyamadūtairadhiṣṭhitaḥ |
mahātrāsajvaragrastaḥ puriṣotsargaveṣṭitaḥ | |44| |

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

kātarairdrṣṭipātaiśca trāṇānveṣī caturdiśam |
ko me mahābhayādasmaṣādhustrāṇaṃ bhaviṣyati | |45| |

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

trāṇasūnyā diśo drṣṭvā punaḥ saṃmohamāgataḥ |
tadāhaṃ kiṃ kariṣyāmi tasmin sthāne mahābhaye | |46| |

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

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

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

taiscāpyadhigataṁ dharmaṁ saṁsārabhayanāśanam |
śaraṇaṁ yāmi bhāvena bodhisattvagaṇaṁ tathā | | 48 | |

**I earnestly go for refuge to the Dharma that has been mastered by Them,
Which destroys the fear of cyclic existence,
And I also go for refuge to the Assembly of Bodhisattvas.**

samantabhadrāyātmānaṁ dadāmi bhayavihvalaḥ |
punaśca mañjughoṣāya dadāmyātmānamātmanā | | 49 | |

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

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

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

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

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

yaṁ drṣṭvaiva ca saṁtrastāḥ palāyante caturdiśam |
yamadūtādayo duṣṭāstaṁ namasyāmi vajriṇam | | 52 | |

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



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

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

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

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

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

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

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

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

atyapramattastiṣṭhāmi prapāteṣvitareṣvapi |
kimu yojanasāhasre prapāte dīrghakālike | | 57 | |

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

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

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



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

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

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

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

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

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

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

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

mayā bālena mūḍhena yatkiṁcitpāpamācitam |
prakṛtyā yacca sāvadyaṁ prajñaptyāvadyameva ca | | 63 | |

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

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

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

atyayamatyayatvena pratigrhñantu nāyakāḥ |
na bhadrakamidaṃ nāthā na kartavyaṃ punarmayā | | 65 | |

**May the Guides take away my transgression, together with my inclination to
transgress.**

Lords, I will not do that which is not good again.

“Understanding Emptiness Through Conventional Reality”

From the Root Verses on the Middle Way, by Arya Nagarjuna

vyavahāramanāśritya paramārtho na deśyate |
paramārthamanāgamya nirvāṇaṃ nādhigamyate | | 24.10

**Without relying on conventional reality, the ultimate meaning cannot be taught.
Without arriving at the ultimate meaning of things, nirvana cannot be attained.**

From the Heart Sutra

rūpaṃ śūnyatā śūnyataiva rūpaṃ |
rūpāṇṇa pṛthak śūnyatā śūnyatāyā na pṛthagrūpaṃ |
yadrūpaṃ sā śūnyatā yā śūnyatā tadrūpaṃ |

**Form is emptiness, and emptiness is form.
Form is not other than emptiness, and emptiness is not other than form.
That which is form is emptiness, and that which is emptiness is form.**



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BRIDGING THE GAP BETWEEN THE INNER AND OUTER WORLDS:

Bodhicitta, Interdependence, and the Nature of Reality

SESSION SIX:

“Giving Oneself to Others”

~

From the Guide to the Bodhisattva's Way of Life, by Master Shantideva, Chapter Three

**Bodhicittaparigraho nāma tṛtīyaḥ paricchedaḥ |
The Third Chapter, entitled “Embracing the Awakening Mind”**

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

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

saṁsāraduḥkhanirmokṣamanumode śarīriṇām |
bodhisattvatvabuddhatvamanumode ca tāyinām | 2 |

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

cittotpādasamudrāṁśca sarvasattvasukhāvahān |
sarvasattvahitādhānānanumode ca śāsinām | 3 |

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

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

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

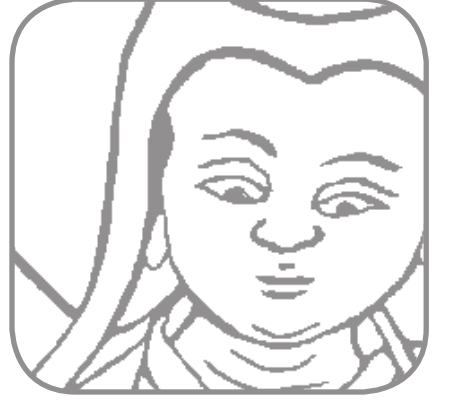
nirvātukāmāṁśca jinān yācayāmi kṛtāñjaliḥ |
kalpānanantāmstiṣṭhantu mā bhūdandhamidaṁ jagat | | 5 | |

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



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

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



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

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

kṣutpipāsāvyathāṁ hanyāmannapānapravarṣaṇaiḥ |
durbhikṣāntarakalpeṣu bhaveyaṁ pānabhojanam | | 8 | |

**May I assuage the torment of hunger and thirst
With rains of food and drink.
May I be food and drink
During the famines in between eons.**

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

**May I be an inexhaustible treasury
For destitute living beings.
May I stand before them
Taking the form of all sorts of provisions.**



ātmabhāvāmsthā bhogān sarvatryadhvagataṁ śubham |
nirapekṣastyajāmyeṣa sarvasattvārthasiddhaye | | 10 | |

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

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

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

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

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

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

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

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

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

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

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

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

**May all those others
Who slander, injure, or deride me
Come to possess Awakening.**

“The Middle Way”

From the Root Verses on the Middle Way, by Arya Nagarjuna

astīti śāśvatagrāho nāstītyuccedadarśanaṃ |
tasmādaṣṭitvanāstīve nāśrīyeta vicakṣaṇaḥ || 15.10 ||

**“It is” – this is grasping to eternalism.
“It is not” – this is the worldview of nihilism.
Therefore the wise person
Adheres to neither.**

asti yaddhi svabhāvena na tannāstīti śāśvataṃ |
nastīdānīmabhūtyūrvamityuccedaḥ prasajyate || 15. 11 ||

**“That which exists through its own nature
Does not not exist” –
This is eternalism.
“It used to exist but now it
Does not exist” –
This is nihilism.**



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SESSION SEVEN:

“The Magic Remedy”

From the Guide to the Bodhisattva’s Way of Life, by Master Shantideva, Chapter Three

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

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

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

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

cintāmaṇirbhadraghaṭaḥ siddhavidyā mahauṣadhiḥ |
bhaveyaṃ kalpavṛkṣaśca kāmadhenuśca dehinām | | 19 | |

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

prthivyādīni bhūtāni niḥśeṣākāśavāsinām |
sattvānāmaprameyāṇām yathābhogānyanekadhā | | 20 | |

**Just as the elements, earth and the rest,
Are useful in various ways
To innumerable living beings
Dwelling throughout all space,**

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

**So too may I in various ways
Be the sustenance for all living beings throughout space,
Until they enter nirvana.**

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

**Just as the Buddhas of the past
Gained the Awakening Mind,
And devoted themselves
To the systematic training of a bodhisattva,**

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

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

evam̐ gr̥hītvā matimān bodhicittaṁ prasādataḥ |
punaḥ pṛṣṭasya puṣṭyartham̐ cittamevam̐ prahaṛṣayet | | 24 | |

**The intelligent person,
Having somehow acquired the Awakening Mind,
Should nurture it so that this wish
Will increase more and more.**

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

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



tathādhunā mayā kāryaṃ svakulocitakāriṇām |
nirmalasya kulasyāsyā kalaṅko na bhavedyathā | |26| |

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

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

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

jaganmṛtyuvināśāya jātametadrasāyanam |
jagaddāridryaśamanam nidhānamidamakṣayam | |28| |

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

jagadvyādhipraśamanam bhaiṣajyamidamuttamam |
bhavādhvabhramaṇaśrāntajagadvīśrāmapādapaḥ | |29| |

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

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

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



jagadajñānatimiraprotsāraṇamahāraviḥ |
saddharmakṣīramathanānnavanītaṁ samutthitaṁ | | 31 | |

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

sukhabhogabubhukṣitasya vā janasārthasya bhavādhvacāriṇaḥ |
sukhasatramidaṁ hyupasthitaṁ sakalābhyāgatasattvatarpaṇam | | 32 | |

**For those folks in the caravan,
Travelling the highways of worldly existence
And hungering for the experience of happiness,
This is a feast of happiness,
Prepared for the complete satisfaction
Of all the living beings who have come as guests.**

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

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

“There's Nothing That's Empty”

From the Root Verses on the Middle Way, by Arya Nagarjuna

tanmṛṣā moṣadharmā yadbhagavānityabhāṣata |
sarve ca moṣadharmāṇaḥ saṁskārāstena te mṛṣā | | 13.1 | |

**The Lord said:
Whatever has a deceptive nature misleads us.
Since all caused things possess a deceptive nature,
They all mislead us.**

tanmṛṣā moṣadharmā yadyadi kiṃ tatra muṣyate |
etattūktam bhagavatā śūnyatāparidīpakam || 13.2 ||

**If whatever has a deceptive nature misleads us,
Then what is there that deceives?
This was spoken by the Lord
In order to illuminate the concept of emptiness.**

yadyaśūnyam bhavetkiṃ citsyāccūnyamiti kiṃ cana |
na kiṃ cidastyaśūnyam ca kutaḥ śūnyam bhaviṣyati || 13.7 ||

**If there was anything at all that was not empty,
Then there would be something that we could call 'empty.'
There is nothing at all that is not empty,
So how could there be something that is empty?**



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SESSION EIGHT:

“Putting it Into Action”

~

From the Guide to the Bodhisattva’s Way of Life, by Master Shantideva, Chapter Four

Bodhicittāpramādo nāma caturthaḥ paricchedaḥ |

The Fourth Chapter, entitled “Staying Vigilant About the Wish to Awaken”

evaṃ gr̥hītvā sudṛḍhaṃ bodhicittaṃ jinātmajaḥ |
śikṣānatikrame yatnaṃ kuryānnyamatandritaḥ | | 1 | |

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

sahasā yatsamārabdhaṃ samyag yadavicāritaṃ |
tatra kuryāna vetyevaṃ pratijñāyāpi yujyate | | 2 | |

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

vicāritaṃ tu yadbuddhairmahāprājñaiśca tatsutaiḥ |
mayāpi ca yathāśakti tatra kiṃ parilambyate | | 3 | |

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

yadī caivaṃ pratijñāya sādhayeyaṃ na karmaṇā |
etāṃ sarvāṃ viśaṃvādya kā gatirme bhaviṣyati | | 4 | |

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

manasā cintayitvāpi yo na dadyātpunarnaraḥ |
sa preto bhavātītyuktamalpamātre'pi vastuni | | 5 | |

**It has been said that a person who intends to give something,
Even a very small thing,
But nevertheless does not give it,
Will become a craving spirit.**

kimutānuttaram̐ saukhyamuccairuddhuṣya bhāvataḥ |
jagatsarvaṁ viśamvādya kā gatirme bhaviṣyati | | 6 | |

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

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

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

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

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

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

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

ekasyāpi hi sattvasya hitaṁ hatvā hatō bhavet |
aśeṣākāśaparyantavāsinām̐ kimu dehinām | | 10 | |

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

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

**Caught in samsara, oscillating between
The power of the downfalls and the power of bodhicitta,
One is slow to obtain the various levels of a bodhisattva.**

tasmādyathāpratijñātaṃ sādhanīyaṃ mayādarāt |
nādyā cetkriyate yatnastalenāsmi talaṃ gataḥ || 12 ||

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

aprameyā gatā buddhāḥ sarvasattvagaveṣakāḥ |
naiṣāmaham svadoṣeṇa cikitsāgocaram gataḥ || 13 ||

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

adyāpi cettathaiva syāṃ yathavāhaṃ punaḥ punaḥ |
durgativyādhiramaṇachedabhedādyavāpnuyām || 14 ||

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

kadā tathāgatotpādaṃ śraddhāṃ mānuṣyameva ca |
kuśalābhyāsayogyatvamevaṃ lapsye'tidurlabham || 15 ||

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

ārogyaṃ divasaṃ cedaṃ sabhaktāṃ nirupadravam |
āyuhkṣaṇaṃ viśaṃvādi kāyopācitakopamaḥ || 16 ||

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



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

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

yadā kuśalayogyo'pi kuśalaṁ na karomyaḥam |
apāyaduḥkhaiḥ saṁmūḍhaḥ kiṁ kariṣyāmyaḥam tadā | | 18 | |

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

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

**One who does not do meritorious action
And instead accumulates bad deeds,
Will have destroyed his chances to even hear the word "good birth"
For hundreds of millions of eons.**

ata evāha bhagavān-mānuṣyamatidurlabham |
mahārṇavayugacchidrakūrmagrīvārpaṇopamam | | 20 | |

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

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

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



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

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

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

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

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

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

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

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

“The Limitations of Language”

From the Root Verses on the Middle Way, by Arya Nagarjuna

śūnyamiti na vaktavyamaśūnyamiti vā bhavet |
ubhayaṁ nobhayaṁ ceti prajñaptyarthaṁ tu kathyate || 22.11 ||

**One should not say that things are empty,
Not empty, both, or neither.
One uses such terms
Only for the purpose of communication.**

śūnyatā sarvadr̥ṣṭīnām proktā niḥsaraṇam jinaih |
yeṣām tu śūnyatādr̥ṣṭīstānasādhyān babhāṣire || 13.8 ||

**Emptiness has been taught by the Conquerors
As the refutation of all philosophical viewpoints.
Those for whom emptiness
Is a philosophical viewpoint
Are said to be hopeless.**



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BRIDGING THE GAP BETWEEN THE INNER AND OUTER WORLDS:

Bodhicitta, Interdependence, and the Nature of Reality

SESSION NINE:

“Getting Medieval on Your Mental Afflictions”

~

From the Guide to the Bodhisattva's Way of Life, by Master Shantideva, Chapter Four

kathamcidapi samprāpto hitabhūmiṃ sudurlabhāṃ |
jānannapi ca nīye'haṃ tāneva narakān punaḥ | | 26 | |

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

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

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

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

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

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

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

sarve devā manuṣyāśca yadi syurmama śatravaḥ |
te'pi nāvīcikaṃ vahnim samudānayitum kṣamāḥ | | 30 | |

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

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

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

na hi sarvānyaśatrūṇām dīrghamāyurapīdṛśam |
anādyantaṁ mahādīrghaṁ yaṁmama kleśavairiṇām | |32| |

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

sarve hitāya kalpante ānukūlyena sevītāḥ |
sevyamānāstvamī kleśāḥ sutarām duḥkhakārahāḥ | |33| |

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

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

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

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

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



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

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

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

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

kimuta satatasarvaduhkhahetūn prakṛtiripūnupahantumudyatasya |
bhavati mama viśādadañyamadya vyasanaśatairapi kena hetunā vai | | 38 | |

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

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

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

svajīvikāmātranibaddhacittāḥ kaivartacaṇḍālakṣīvalādyāḥ |
śītātapādivyasanam sahañte jagaddhitārtham na katham sahe'ham | | 40 | |

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

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

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

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

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

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

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

galantvantrāṇi me kāmāṃ śiraḥ patatu nāma me |
na tvevāvanatiṃ yāmi sarvathā kleśavairiṇām | | 44 | |

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

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

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

kvāsau yāyānmanmanaḥstho nirastaḥ
sthitvā yasmin madvadhārthaṃ yateta |
nodyogo me kevalaṃ mandabuddheḥ
kleśāḥ prajñādrṣṭisādhyā varākāḥ | | 46 | |

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



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

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

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

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

"Samsara and Nirvana"

From the Root Verses on the Middle Way, by Arya Nagarjuna

na saṁsārasya nirvāṇātkiṁ cidasti viśeṣaṇaṁ |
na nirvāṇasya saṁsārātkiṁ cidasti viśeṣaṇaṁ | |25.19| |

**There is nothing whatsoever
That distinguishes samsara from nirvana
Or nirvana from samsara.**

nirvāsyāmyanupādāno nirvāṇaṁ me bhaviṣyati |
iti yeśāṁ grahasteṣāmunupādānamahāgrahaḥ | |16.9| |

**"Without grasping, I will extinguish suffering
And nirvana will be mine!"
The grasping of those who say this
Is a great grasping and clinging.**

sarvadṛṣṭiprahāṇāya yaḥ saddharmamadeśayat |
anukampāmupādāya taṁ namasyāmi gautamaṁ || 27.30 ||

**I bow down to him, to Gautama,
Who out of compassion
Taught the true dharma
In order to bring about the abandoning
Of all viewpoints.**



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