



GUARDING THE MIND WITH INTROSPECTION

BY

**THE VENERABLE
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Happy Monks Publication

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Foreword

The Venerable Geshe Doga gave this commentary on the 5th chapter of the *Introduction to the Bodhisattva's Way of Life* by Shantideva during the 2006 Tara Institute Easter course. It primarily explains the practice of guarding one's actions with introspection. Geshe-la asked me to make a booklet out of it because he feels that this chapter is highly relevant to be able to lead a good life and very important for transforming one's actions of body, speech and mind.

As translator and editor I take full responsibility for any mistakes in spelling, grammar or meaning that might be present.

Tenzin Dongak

INTRODUCTION

Please sit yourself comfortably in a good posture. You need to follow the three steps of having a good motivation, listening well and taking the meaning to heart. Therefore, please initially generate a good motivation for listening to the teachings, then listen attentively to what is being said and take the meaning of what has been said to heart.

This teaching is a commentary on the fifth chapter of *The Introduction to the Bodhisattva's Way of Life* by the great bodhisattva Shantideva, which is called Guarding with Introspection. Shantideva was a special person who had generated bodhicitta. This means that continuously, day and night, he wished others to be happy and free from suffering. He wished to benefit them and was always concerned with not harming them.

Even if one cannot be like Shantideva immediately, one should aspire to become like him gradually over time. Say to yourself: 'I am starting today with training in the attitude that is concerned with the welfare of others. I am going to train in wishing others to be happy and free from suffering'.

The fifth chapter of *The Introduction to the Bodhisattva's Way of Life* explains how to practise the higher training of morality with mindfulness and introspection. This explanation comes in two parts: Presenting the main body of the text and presenting the name of the text.

The initial main outline, presenting the main body of

the text, has four points:

- Guarding the mind as a method for guarding the trainings;
- Relying on mindfulness and introspection as methods for guarding the mind;
- The way of training in the practices with mindfulness and introspection;
- Other features of the training that make it perfect.

The sequence of these outlines eliminates doubts with regard to the sequence of practice. One has to guard one's training to progress along the path. To guard one's training one has to guard the mind. This leads to the question, 'How do I guard my mind?', which is answered in the next outline that says that mindfulness and introspection are the methods for guarding the mind. After that, it explains how actually to protect the mind with mindfulness and introspection. Then come other features of the training that complement it and make it perfect.

PRESENTING THE MAIN BODY OF THE TEXT

**GUARDING THE MIND AS A METHOD FOR GUARDING THE
BODHISATTVA TRAININGS**

BRIEF PRESENTATION

Those wishing to protect the trainings [1]
Protect the mind after focusing it strongly.
If one does not protect this mind
It is impossible for the trainings to be protected.

One definition of morality is: the mind of control; another is: the thought to abandon non-virtue. Protecting one's training of morality is protecting the different sets of vows. It is not enough to just take vows, such as the vows of individual liberation, bodhisattva vows and tantric vows; they also need to be kept and the method for keeping the vows is to guard one's mind. How does one guard one's mind? One guards it with mindfulness and introspection.

Bodhisattvas, who wish to protect their trainings, protect their mind from wandering off to external objects after having focused it strongly internally. Without this, it will be impossible for them to practise the bodhisattva trainings.

Even though it explains here how to guard the mind with mindfulness and introspection in relation to the bodhisattva trainings, one needs to relate what one learns to one's own practice. For example, everybody wants to develop qualities. We have made it our life's work to develop qualities such as love and compassion, and to lessen faults such as anger. So why is it difficult to generate love and compassion, and, having

generated these, why is it difficult to maintain and increase them? The answer is that the mind is not looked after properly with mindfulness and introspection. First one needs to generate qualities and then these qualities need to be guarded so that they can abide and increase.

If one allows one's mind to fall under the control of anger, competitiveness, jealousy or pride then one's qualities degenerate and one is not able to keep the continuity of one's practices - one loses one's love and compassion for others. Therefore, in the context of love and compassion it is important that we protect the mind with mindfulness and introspection.

One can observe a direct relationship between one's happiness and the presence of love and compassion. If one has love and compassion then the mind is happy. But if the mind falls under the control of anger and one loses one's love and compassion, then the happiness that one experienced is lost. Similarly, if the mind falls under the control of jealousy, competitiveness or pride, then the happiness that one previously experienced because of one's love and compassion is lost. One can observe that a person under the control of negative emotions is constantly unhappy with everything. This is a very important lesson to understand.

If one treats animals such as cats and dogs well, they reply in kind by showing affection, which in turn makes one feel happy. One can see how much happier one will be if one treats other humans with love

and compassion and one's affection and kindness is returned by them. It is definitely possible to generate love and compassion for another person, even an enemy.

If one can cultivate love and compassion for the period of this life and prevent them from degenerating then one will receive very great benefit. For example, as we said, if one treats others with love and compassion one will be well-liked by them, which then generates joy and happiness. There are different ways in which one becomes happy through love and compassion, and by recognising their great worth one should generate a mind that values them.

EXTENSIVE EXPLANATION

(This comes in three points: How all faults originate from the mind, how all virtues originate from the mind and therefore the mind must definitely be guarded)

HOW ALL FAULTS ORIGINATE FROM THE MIND

Letting the elephant mind wander [2]

Creates harm beyond pain.

The unsubdued crazy elephant

Does not do as much damage here.

If one lets one's crazy elephant mind wander to external objects it creates intense suffering without respite, far more suffering in fact than the external crazy elephant could ever inflict. This is because engaging external objects with an unsubdued mind creates suffering both in this life and in future lives, while the maximum damage a crazy elephant can inflict is

only a certain amount of physical harm in this life. Therefore the crazy elephant mind is much more harmful than the real crazy elephant and urgently needs to be subdued with mindfulness and introspection.

One can say that at the present time one's mind is really crazy because if one were to express everything that is in the mind then definitely one would be regarded as such. One is under the control of one's mind and therefore, if that mind is under the control of the mental afflictions, then one is also controlled by the mental afflictions.

For that reason one's mind is not able to remain on a single object for even just one instant, since it is continuously engaging external objects. One cannot remain focused for even one moment without the mind immediately wandering off and, once it has engaged objects, it creates many non-virtuous karmas. That is why one's mind is like a crazy elephant.

To tame the external elephant one needs to have a pillar, a rope and a hook. Initially, the elephant is tied to the pillar with the rope. This alone, however, may not prevent the elephant from being rebellious, in which case it is then prodded with a hook by the elephant rider so as to subdue it completely.

In the meaning of this analogy oneself is the elephant rider, one's disturbed mind is the crazy elephant, mindfulness is the rope with which one ties the crazy elephant mind and introspection is the hook with which the rebellious elephant mind is further sub-

dued. One also needs the meditation object, an internal virtuous object, which acts as the pillar.

With the rope of mindfulness one ties the crazy elephant mind to the pillar of the meditation object. But then, as in the analogy, it may still not quite do what one wants. It is rebellious and wanders off again, in which case one has to use the hook of mental introspection to bring it back. First introspection analyses the mind. If it finds that the mind is not properly tied to the pillar of the meditation object any more then it brings the mind back to that pillar. In such a way one can subdue the crazy elephant mind.

If, through all, with the rope of mindfulness, [3]
One tightly fastens the elephant of the mind
All threats become completely non-existent
And all virtues will come into one's hand.

Through taming the crazy elephant mind by tying all one's actions of body, speech and mind with the rope of mindfulness, the threats of birth, aging, sickness and death become completely non-existent and all the virtues of the practices of the three types of beings of the Lam-rim fall naturally into one's hand. By subduing the mind with mindfulness and introspection it becomes serviceable and one can place it on any virtuous object and redirect it to any other virtuous object.

Tiger, lion, elephant and evil spirit, [4]
Snake and all enemies,
The guards of sentient beings in the hells,
Evil mantras and likewise blood drinkers,

Simply by fastening the mind [5]
They all become controlled.
Simply by subduing the mind
They all become subdued.

By subduing the mind one overcomes all external threats such as tigers, lions, crazy elephants, evil spirits, snakes, all enemies, the guards of the sentient beings in hell, those that harm others with evil mantras, different types of spirits called blood drinkers and so forth. Simply by fastening the mind to a virtuous meditation object all of these will be controlled and subdued.

One way of looking at this is that by subduing one's mind through fastening it to a virtuous meditation object one ceases to generate non-virtuous karmas, which are the causes for the experiences of harm from external objects.

Why would one be attacked by a tiger or lion in the first place? It is because one previously harmed other sentient beings, such as tigers or lions. Due to one's unsubdued and disturbed mind one engaged in actions harmful to others and thus created the karma to be harmed oneself. By fastening the mind to a virtuous object one does not create that karma any more and hence will not have to experience the result.

As stated in the *Sutra of Individual Liberation*, those with pure morality will not be harmed by poisonous snakes or crazy elephants. How could they be harmed by any other danger?

The reason it says this is that the poisonous snake will recognise a peaceful quality in the person of pure

morality and will therefore not feel threatened. Poisonous snakes quite often only bite because they feel threatened. A person with pure morality has abandoned harmful intent and as such, possesses a quality of peace and serenity that will be recognised by a poisonous snake, who then will not feel threatened and not bite.

For the same reason, a person with a subdued mind has always more friends and less enemies. If one has an unsubdued mind it is very easy to have enemies and one even transforms one's friends into enemies. How easy is it to generate dislike in a friend's mind and transform them into an enemy by frowning at them? But if one subdues one's mind then one also gains that quality of peacefulness and serenity that is recognised by all beings. One will not be harmed by others, will not have many enemies and will even change enemies into friends.

As it says in the *Essence of the Middle Way*, one subdues the mind by initially fastening it to the pillar of the meditation object with the rope of mindfulness and then one brings it to its natural state with the hook of wisdom.

One part of the method for subduing the mind is mindfulness. The hook of wisdom, which refers to introspection, is the other part of the method. Introspection is wisdom, a discriminating part of the mind that checks up on the rest of the mind. It checks up whether the mind is still fastened to the meditation object, whether the focus has become partial or

whether the mind has completely wandered off to an external object. If introspection discovers that the mind has wandered then it brings it back to the object. In such a way the afflictions become pacified.

One should never feel that one cannot subdue the mind. Some people have a fatalistic attitude and think, 'I have been angry for so many years that I will never be able to change my mind.' One should never have that attitude. For example, humans are much smaller and physically weaker than elephants, but with skilful means and wisdom they can subdue the much bigger and stronger crazy elephant. Therefore, one should never have the attitude that one cannot subdue one's mind with the method of mindfulness and introspection.

By subduing the disturbed mind one also pacifies the elements and elemental derivatives within one's body, which then brings about physical relaxation and bliss. Because of the relationship between body and mind, a disturbed mind disrupts the balance of internal elements and their derivatives. This imbalance causes physical discomfort and sickness.

Therefore, pacifying the disturbed mind sometimes has also a beneficial effect on one's physical health; one balances the inner elements and their derivatives and this brings relaxation and physical well-being. The body becomes serviceable, which in turn induces what is called the bliss of physical pliancy. This subsequently induces the bliss of mental pliancy and from there one can go on to attain fully qualified calm abiding.

That all threats [6]
And the boundless sufferings
Arise from the mind,
Is shown with faultless quotation.

That all threats and boundless sufferings arise from the mind is shown with faultless quotation by Shakyamuni Buddha in the *Sutra of Placement by Mindfulness*. There the Buddha says that the experience of all external dangers, harms and sufferings is due to karmas that one created because of one's unsubdued mind.

The creation of non-virtuous karmas, which are the causes for the sufferings caused by external harms, ceases when one subdues one's mind. Thus the Buddha explained that by pacifying one's mind all outer sufferings are pacified and every type of virtue is accumulated.

It says in another sutra that the mind is like the artist who paints a drawing. The mind paints the drawing of the aggregates of future rebirth. This is maybe an analogy one can relate to. The mind draws different pictures and all at once one can do things that one thought one could not do before.

The weapons of the hell beings, [7]
Who made them with purpose?
Who made the burning iron ground?
From whence did the burning inferno arise?

The Sutra called Placement with Mindfulness teaches that the weapons of the hell beings are created with purpose by one's mind. Similarly, the burn-

ing iron ground, the burning fire inferno and so forth, arise from a negative mind. They are not actual places that one can go to physically, like the Australian outback.

All the likes of these [8]
Arose from negativity, taught the Able One.
Thus, in all the three realms,
There is nothing as dangerous as the mind.

For that reason did Shakyamuni Buddha teach in *The Sutra called Placement with Mindfulness* that in all the three realms there is nothing as dangerous as one's mind. The three realms and their sufferings, such as the burning iron ground, the fire inferno and so forth, are all created by the negative mind and therefore one should single-pointedly strive to abandon negativity and non-virtue. The three realms refer to the lower, intermediate and higher realms, the lower realm being the three lower realms of the hell beings and so forth; the intermediate realm being that of humans and the higher realm being the realm of the gods.

HOW ALL VIRTUES ORIGINATE FROM THE MIND

All faults are generated in dependence on the mind, and likewise all virtues are generated in dependence on the mind. One should be one's own witness and teacher and at the very least decide, 'If it is an action that harms sentient beings then I am not going to do it and if it is an action that benefits sentient beings then I am definitely going to do it.' These thoughts

are to be cherished, and by training in them one will generate pure feelings and ways of thinking. By adopting these thoughts as one's minimum level of practice one has generated a good Dharma mind. If one has the thought to benefit others then one will not harm the other person.

THE PERFECTION OF GENEROSITY

If, through eliminating the poverty of migrants, [9]
Generosity goes beyond,
Since migrants still have poverty
How could the previous refuge have gone beyond?

Through the mind offering to all sentient beings [10]
All possessions including their results
Generosity goes beyond it is taught.
Therefore it is only mind.

Bodhisattvas generate the thought of bodhicitta and then in dependence on that thought they engage in the practice of the six perfections. In order to benefit sentient beings one needs perfect wealth. If one has the combination of great wealth and a concern for the welfare of others then great benefit occurs for sentient beings. In the context of the six perfections, since generosity is the cause for wealth, bodhisattvas practise it diligently for the welfare of others.

To have perfect wealth, though, is not enough. To benefit others one also wants to have a perfect body, with which one can then put one's wealth to good use. The practice of morality is the cause for such a

perfect body. In addition to being wealthy and having a perfect body one also wants to have a good circle of friends and acquaintances. This is achieved through the practice of patience. To be able to complete one's activities one practises enthusiasm and the fifth perfection of mental stabilisation ensures that the qualities of wealth, perfect body, friends and acquaintances do not become a condition for one's mind to fall under the control of mental afflictions.

For ordinary people who lack mental stabilisation and therefore single-pointed concentration, these qualities become a condition for the generation of mental afflictions. Finally, wisdom induces one into an un-mistaken practise of adopting and rejecting.

On this basis of freedom and endowments one initially practises both material generosity and generosity of the Dharma, in order to achieve the purpose of self and others. But even if one has a concern for the welfare of others one also needs the practice of morality, because one will still harm others if one can not control one's harmful intent.

Further, in order for one's mind not to be adversely affected while working for others, the patience that is unaffected by harm and the patience that can bear suffering are needed. Thus, generosity, morality and patience accomplish the purpose of others. The purpose of self, one's liberation, is achieved through the liberating perfection of wisdom. However, the attainment of liberation will not come about without mental stabilisation. For liberation one needs the conducive

condition of single-pointed concentration that has overcome mental wandering and can place the mind on any virtuous object. Mental stabilisation, however, will not be achieved by a lazy person, and to generate enthusiasm one needs to consider well impermanence and dependent arising.

The perfection of generosity depends on the mind. The definition of generosity is: the giving mind. The obstructing condition that prevents generosity is greed. If the meaning of the perfection of generosity is the complete elimination of the poverty of all sentient beings, then since there are still limitless migrants enduring poverty, how could the previous refuge Shakyamuni Buddha, be said to have accomplished the perfection of generosity?

Rather, generosity is perfected by training the generous thought to give away one's body, possessions and virtues, including the roots of virtue and the results that arise from generosity, to all sentient beings. This does not depend on the absence of poverty in the world, nor is it something that is bestowed upon one from above; it has to be developed from ground up in one's mind.

THE PERFECTION OF MORALITY

Fish and so forth, where should they flee to [11]
So as not to be killed?
Through the mind of abandoning,
Morality goes beyond, it is taught.

Likewise, the perfection of morality depends on the

mind. The definition of morality is: the mind of restraint. The opposite of morality is immorality. For instance, the thought to refrain from killing is an example of morality, and the opposite, the thought to kill, is an example of immorality. The intent to kill harms the thought to restrain from killing.

The perfection of morality is completed through an internal process and does not depend upon the absence of objects. For example, in many cases immorality is harmful intent, while morality is the thought to refrain from harm. In these cases the completion of the perfection of morality does not depend on an absence of objects of harmful intent, or on the removal of these objects to another place.

Therefore it is taught in the sutras that the perfection of morality is completed through attaining the special thought of wishing to abandon harmful intent towards others, the intent to steal and so forth.

THE PERFECTION OF PATIENCE

Unsubdued sentient beings equal space; [12]
Though destroying them all it will not come about.
If one destroys this mind of anger alone,
It equals destroying all enemies.

To cover this ground with leather, [13]
Where will the leather come from to accomplish that?
To cover one's soles with leather
Equals covering all ground.

Likewise, I do not try to oppose [14]
External functionalities,
I reverse this mind of mine.

Where is the need to eliminate others?

Similarly, the completion of the perfection of patience depends on the mind. Patience is a mind that is undisturbed by harm and suffering; it is a mind that can bear harm and suffering. For example, if suffering is experienced then the mind of a patient person does not become upset. The opposite of patience is anger.

The definition of anger is: the intent to inflict harm because of being unable to bear any of the three objects of anger: other sentient beings, one's own suffering and the causes of suffering. For example, as soon as somebody says to us something we do not like we generate anger towards that person, and want to say something hurtful in return.

As Shantideva said, 'One should focus one's mind, and strongly endeavour to abandon anger. In such a way one will attain both happiness in this life as well as happiness in future lives'. If a person is angry then that person does not experience mental happiness anymore, because as soon as anger arises in the mind mental happiness degenerates. The experiences of anger and happiness can not coexist at the same time. Therefore, by abandoning anger one already achieves the happiness of this life.

Patience is a mind that is not disturbed in the face of suffering or adversity, and as such does not lose its happiness.

Furthermore, by abandoning anger one closes the door to the lower realms and creates the cause for a higher rebirth. In such a way, patience accomplishes the happiness of this life and future lives. When anger initially arises one should not immediately give it an avenue of action through body or speech, because doing so will bring unhappiness both to oneself and others. Rather one thinks, 'This is no good', and then counteracts the anger with an antidote. In a slow and gentle manner one analyses the nature of one's anger and eradicates it. If one can not effectively counteract one's anger with an anti-dote then at least one should not validate it by engaging in actions of body and speech, such as frowning or saying hurtful things. Anger transforms friends into enemies, and makes oneself and others unhappy, but a person with no anger has no enemies.

The completion of the perfection of patience does not depend on the eradication of all objects of anger. If that were to be the case, then it would be impossible to complete the perfection of patience, since there are limitless sentient beings with bad behaviour and bad attitudes. Rather, one eradicates one's anger, which is much more practical. The completion of the perfection of patience is achieved through the gradual lessening and eventual complete eradication of anger.

Verse thirteen uses an analogy to deal with the same point. If one were to think that in order to protect one's feet from thorns and sharp stones one has to cover all the ground in leather, this can not be accom-

plished. Instead, it is much easier to cover the soles of one's feet with leather, which is equivalent to covering all the ground with leather. Simply by protecting one's feet adequately one can walk everywhere without being harmed by thorns and sharp stones. Likewise, do not try to overcome external objects but try protect your own mind from anger. If one protects one's mind from anger, then the need to overcome external enemies and obstacles, an impossible task in any case, is completely eliminated.

THE PERFECTION OF ENTHUSIASM

The result of generating one clear mind [15]
Is Brahma and so forth;
Manifold results endowed with body and speech
Of inferior practice will not be like that.

The completion of the perfection of enthusiasm depends on the mind. One clear mind of enthusiasm for meditating on the virtue contained in the ground of the meditative absorption of the first form realm, produces a rebirth in the realm of Brahma. The results of a mind endowed with body and speech and devoid of such powerful virtue are an inferior practice, and do not produce rebirth in the first form realm. They are not without result, however, because they produce a human rebirth, but to be reborn in the realm of Brahma and so forth, one needs to have attained the absorption of the first form realm.

The enthusiasm for lesser wholesome actions of body and speech produces rebirth as a human or

god, but enthusiasm for the mental absorptions of the first form realm and above produces the special rebirths in Ogmin, Brahma and so forth. They are very powerful virtues.

In sequence, initially through one's meditation, one attains calm abiding. Then, in dependence on that, one attains superior insight, and in dependence on that one attains the different meditative absorptions.

THE PERFECTION OF MENTAL STABILISATION

All recitations and austerities, [16]
Even practised for a long time,
Done with a wandering mind
They are meaningless, the *Knowledge* teaches.

The completion of the perfection of mental stabilisation depends on the mind. Mental stabilisation refers to single-pointed concentration focused on one object. The opposite of mental stabilisation is mental wandering.

If a virtuous action that one engages in is done with a well focused mind then one will attain the full benefit of the action. If, however, one engages in a virtuous action with a wandering mind then one will not reap the full benefit.

The verse seems to be saying that any type of practice such as recitations or austerities, even if practised for a long time, but with a wandering mind, will be meaningless. What it does mean is that although they do not literally become meaningless, they do become

figuratively meaningless - one will not get the full benefit that one would gain if the practices were done with a single- pointed mind. Here 'meaningless' refers therefore to having a lesser result; one will not attain the full result that the Buddha taught in the sutras.

There are many benefits associated with single-pointed concentration, but if we engage in certain practises such as *Nyung-ne* for example, where there are many things to do, then the mind gets distracted. There are words to be read, mantras to be recited, mudras to be done and so forth, but that does not make these activities meaningless. They still have a vast, exalted and beneficial effect, even though they are somewhat inferior to pure meditation with mental stabilisation. For example, some students recite their mantras while driving their car and so are distracted. That does not mean that the result is meaningless, because there is already the benefit of the motivation.

However, in order to get the full benefit of the practice one needs a very solid concentration.

The perfection of wisdom also depends on the mind. Wisdom is an aware- ness that can discriminate between actions to be adopted and actions to be abandoned. The opposite of wisdom is ignorance. For example, the opposite of wisdom realising impermanence is the ignorance that grasps at permanence. That grasping at permanence prevents an understanding of impermanence. Similarly, the grasping at self prevents the understanding of selflessness; it is

the opposite of the wisdom realising selflessness.

They who do not know the secret of the mind, the supreme main Dharma of selflessness, the mind's lack of true existence, will wander meaninglessly for a very long time, even though they wish to attain ultimate happiness of liberation and non-abiding nirvana and want to destroy samsaric suffering.

The wisdom realising selflessness is the main cause for liberation, and as long as one's practice is devoid of this wisdom one will not be able to liberate oneself from cyclic existence and suffering. Even though one engages in virtuous practices, these will not become the cause for liberation, though of course they will still bear positive fruit in the future. But in order to attain liberation one needs to generate the wisdom realising selflessness.

THE PERFECTION OF WISDOM

They who do not know the supreme primary Dharma,
[17]
The secret of the mind, though they wish
To attain happiness and destroy suffering,
They will wander meaninglessly for a long time.

THEREFORE THE MIND MUST DEFINITELY BE GUARDED

One needs to pay proper attention to the teachings and apply them to the mind, without separating them from oneself. One should check up in one's mind what one's faults are and what one's qualities.

Therefore, I shall hold this mind of mine well; [18]
I shall guard it well.

Aside from the discipline of guarding the mind
What shall one do with many disciplines?

‘Therefore’ relates to the preceding verses; i.e. because the abandoning of faults and the generations of qualities depends on the mind, therefore I shall hold this mind of mine well, with mindfulness and introspection, and strongly guard it from degeneration. ‘Aside from the discipline of guarding the mind what shall one do with many disciplines?’ relates to the discipline of guarding one’s body, speech and mind. This is the discipline to be practised and if one does so then there is no need for any other disciplines.

If one is in the midst of a restless crowd, [19]
One will focus and be conscientious of one’s wound.
Similarly, in the midst of bad people,
One also guards continuously the wound of the mind.

For this verse there are many explanations. If one were to remain without conducive company, such as a spiritual friend, but were to abide in the company of bad people then it is appropriate to guard the wound of one’s mind. It is similar to having to guard an actual wound on one’s body as one is walking among a restless crowd. If one has a wound that causes great pain when it is touched and one were to walk amongst a restless crowd then one is very mindful to avoid contact with others.

Similarly, one should be mindful and conscientious of the wound of one’s mind when one is in the midst of bad or misleading company that facilitates the gen-

eration of mental affliction within one's mind. At such a time, one should very conscientiously guard the wound of one's mind.

If one is afraid of even the small suffering [20]
Of a wound and guards it,
Then why does one not guard, frightened by the
catcher
And crusher mountains, the wound of the mind.

One should guard the wound of one's mind out of fear of the different sufferings of the lower realms, such as the mountains that crush beings and so forth. It is highly appropriate to guard the wound of one's mind out of fear and concern of the future pain and suffering that one would experience if one does not do so.

If one abides within such conduct [21]
One is suitable to abide amongst bad people
Or amongst women.
The stability of those having vows will not degenerate.

If one can guard one's body, speech and mind with mindfulness, introspection and conscientiousness, then one is suitable to abide amongst bad people and so forth.

The mindfulness referred to here has three characteristics:

1. Being introduced to the object. Proper mindfulness needs first to have been introduced to the object because one cannot be properly mindful of an object with which one is not familiar. In order to generate

fully qualified mindfulness the mind initially needs to be introduced to the object.

2. The mode of apprehension of the object, which is that it does not forget about the object. Fully qualified mindfulness does not forget about the object.

3. Its function, which is to counteract mental wandering.

Introspection is wisdom that can discern right from wrong or good from bad. It knows a good mental state from a harmful mental state. Conscientiousness is a mental factor that is free from attachment, anger or ignorance and combined with enthusiasm facilitates meditation on the generation of virtue and protects the mind from contaminants. Contaminants are the mental afflictions.

Without relating introspection to very esoteric attainments one can just relate it to one's day to day activities and the ten non-virtuous actions. For example, there are many ways in which one creates harmful actions through speech. There are the four non-virtues of speech: lying, slander, harsh speech and gossip. With introspection one lessens these by being aware which of the different types of speech are harmful.

The same applies to the three non-virtues of the body: killing, stealing and sexual misconduct. With introspection being aware that these actions are negative one can stop them and purify one's actions of the body. If one practises in such way introspection combined with mindfulness and conscientiousness then one's

practice will progress and one will become a very good person.

‘If one maintains such practice one is suitable to abide amongst bad people or amongst women.’ This relates to ordained monks or a male lay practitioner with vows. They should guard their actions of body, speech and mind with introspection, mindfulness and conscientiousness. If they do so then even being surrounded by women will not become a condition for them to break their vows.

This of course also applies to nuns and female lay practitioners with vows. If they guard their actions of body, speech and mind thoroughly with introspection, mindfulness and conscientiousness then they are able to abide amongst bad company or amongst men, without these outer conditions becoming a cause for them to break their vows.

This advice by Shantideva is non-sectarian and very practical for day to day living. If one guards one’s mind, one will not be led astray. If one does not guard one’s actions of body, speech and mind and one keeps bad company then one will very easily be misled.

For example, one might have a friend who is a thief. When that person says he is going to steal something, and one is not careful then in one’s mind one might think, ‘Why not!’, get involved, and steal something as well. If one has friends who engage in adultery and sexual misconduct, by not guarding one’s mind with mindfulness, one will say to oneself, ‘Oh,

they are doing it, why should I not do it?’ and then adopt bad habits.

However, if one guards one’s mind with mindfulness and introspection then bad friends will not be able to have a misleading influence. This is very practical and non-sectarian advice by Shantideva that benefits anybody who follows it. Those who do not practise this advice will receive loss, irrespective of their denomination.

If one engages in killing a human being one has to go to prison; if one steals one has to go to prison and if one engages in sexual misconduct with a minor that one also has to go to prison. One reaps the consequences of one’s negative actions. All religions have this very basic practice of morality: abstaining from the ten non-virtuous actions and practising the ten virtuous actions. In Buddhism, this practice is regarded as the very root practice.

It is alright not to have gain and praise, [22]

A body or livelihood.

It is also alright for other virtues to degenerate,

But do not let the mind degenerate at all.

If it is a question of bodhicitta, then it is alright not to have gain, to go without materials such as food or clothing. It is acceptable not to receive respect, not to be bowed to, not to have a body and not to have a livelihood. It is even alright to lose one’s virtues for the purpose of self. However, as a bodhisattva one should never let the mind of bodhicitta degenerate at all.

If there is a choice whether one should give up bodhicitta or material gain, then one must never give up bodhicitta. It is comparatively slight to lose all these other things, including one's virtues for the purpose of self, but one should never let the bodhicitta mind degenerate.

Because of all the reasons mentioned above one definitely has to guard one's mind, which leads to the next point of the method.

**RELYING ON MINDFULNESS AND INTROSPECTION AS METHOD
FOR GUARDING THE MIND**

A BRIEF EXPLANATION

Those wishing to protect their mind, [23]
Guard with wholehearted effort,
Mindfulness and introspection,
I request with hands folded.

Shantideva said, Those wishing to protect their minds from straying from virtuous object to mistaken external objects, I request with hands folded: Guard, even at the cost of your life, mindfulness that does not forget about the virtuous meditation object and introspection that investigates whether the actions of the three doors are virtuous or not.'

AN EXTENSIVE EXPLANATION

(This comes in two points: the faults of not having mindfulness and introspection and the actual method of relying on mindfulness)

THE FAULTS OF NOT HAVING MINDFULNESS AND INTROSPECTION

A person that is racked by illness [24]
Does not have energy for any work.
Similarly, a mind disturbed by ignorance
Does not have energy for any work.

There are many different sicknesses in the world, and a person whose body is racked by strong illness lacks the ability to work. Similarly, a mind lacks the ability for virtuous activity when it is racked by ignorance due to a lack of introspection that would other-

wise discern what has to be accepted from what has to be abandoned.

This lack of introspection is the reason the mind does not abide on an object when one is meditating. If one does not have introspection, then the mind is scattered and its energies dispersed by different disturbing thoughts. Due to not knowing what to do and what not to do, one cannot attain single-pointed concentration and the energy of the mind cannot be harnessed properly. This is a very important point that one should consider carefully.

If one has single-pointed concentration then one's disturbing thoughts subside, one experiences happiness in this life and whatever virtuous actions one engages in become powerful because one can harness the power of the mind.

Even the listening, contemplation and meditation
[25]

Of someone having a mind devoid of introspection,
Like water in a leaking vase,
Will not remain in mindfulness.

If one lacks introspection, one's wisdom will not be perfect. Even if a faithful practitioner has the three wisdoms of listening, contemplation and meditation, they will lose them like water running out of a leaking vase if they allow the introspection that discerning right actions of body, speech and mind from wrong ones, to lapse. A lack of introspection causes mindfulness to degenerate, which in turn causes wisdom to deteriorate. One can first listen to the teachings, then contemplate the meaning of what one has lis-

tened to and then meditate on what one contemplated, but if one lacks introspection, the wisdom that one generates will not remain in one's mind.

Therefore, whatever virtuous action one endeavours to do, without introspection one will not be successful. It is very important to train the wholesome mind with mindfulness and introspection.

Even if one cannot meditate one should always guard one's wholesome mind with mindfulness and introspection, identifying the actions harmful to sentient beings and think, "I am going to avoid those actions at all cost." By practising in such a way, one will avoid the faults of not having introspection and receive the benefits of having it.

One should also apply the practice of introspection to one's daily life and actions. One sorts out bad actions from good ones by discriminating between right and wrong, and then lessens the negative actions and increases the wholesome ones. In such a way one can purify one's body, speech and mind continuum.

A person listening, having faith [26]
And striving strongly in many ways,
Because of having the fault of lacking introspection,
Comes to be marked by the dirt of downfalls.

A person who listens to the Dharma, has faith in the Dharma and strives strongly in many ways to practise virtue, but lacks introspection, receives the fault of afflictions and comes to be marked by the dirt of downfalls. Therefore, one should strive to always protect one's introspection.

Even though one might feel quite secure in one's practice to the point of conceit, having listened to many Dharma teachings, having great faith in the Dharma and also striving in virtue in many ways, if one lacks introspection one will still fall down.

The thief of a lack of introspection [27]

Follows degenerated mindfulness.

Though having accumulated merits

The thief steals them and one goes to the lower realms.

A person lacking introspection is robbed by the thief of the afflictions of their earlier accumulated merits. This is similar to a person becoming financially destitute upon having been robbed by a thief. The thief of the afflictions follows the degeneration of mindfulness, which causes the virtuous object to be forgotten. Even though a person may have accumulated vast merits earlier, they become destitute of merits because of being robbed by the thief of the afflictions, and because of that they have to go to the lower realms. Therefore, one should make an effort never to let one's introspection lapse.

This gathering of affliction robbers [28]

Strives for an opportunity.

Once they have opportunity they steal virtue

And kill off the life of a happy rebirth.

The gang of robber afflictions just waits for an opportunity to steal one's virtue of the trainings of body, speech and mind. Gaining opportunity through a lack of introspection that facilitates a lack of mindfulness, they steal all one's internal wealth and one becomes

in that sense a beggar. If a person's external wealth is stolen by a gang of robbers then that person becomes a beggar. Similarly, once one's internal wealth, i.e. the virtues of body, speech and mind, have been stolen by the internal robbers of the mental afflictions, then one also becomes a beggar and the life of one's future rebirth has been killed. Without virtue one can not take a happy rebirth.

Therefore, one should strive with great effort to guard one's trainings of body speech and mind, which are contained in the three higher trainings of morality, concentration and wisdom, with mindfulness and introspection.

THE ACTUAL METHOD OF RELYING ON MINDFULNESS

Therefore, do not send mindfulness [29]
Away from the door of the mind.
Should it happen, place it closely
By remembering the sufferings of the lower realms.

Because a lack of introspection induces a multitude of faults, always unwaveringly keep mindfulness, which does not forget about the virtuous object, at the door of your mind. Do not send it away, because the thieves of the afflictions will repeatedly try to enter. This is like placing a guard continuously at the door of one's house so that it can not be broken into. Thieves will not try just once to enter once but will try repeatedly to break in, but as long as there is a guard at the door one can be sure that they will be unsuccessful.

Here, the house is the mind and the continuous presence of mindfulness at its door facilitates the presence of introspection that knows right actions from harmful ones. Therefore, place mindfulness unwaveringly at the door of your mind, and make the determination not to let it falter for even one moment so as not to give the thief of the mental afflictions any chance of entering.

Should it happen that one lets one's mindfulness slip and leave the door of one's mind unguarded for a moment, then one should immediately return the mind again to an internal state, by remembering the sufferings and faults of the lower realms.

From following the guru, [30]
Through advice by the abbot,
Out of fear, the fortunate ones are respectful;
They generate mindfulness easily.

The fortunate ones generate mindfulness easily by being close to their teacher and friends who also train in the path to liberation. In a more general context, if one's acquaintances are of good behaviour then that helps oneself to generate good behaviour. Similarly, in the Dharma, one is supported by Dharma friends who follow the path to liberation. When one tries to develop good actions one needs the supporting condition of like-minded people.

Those who are ordained, such as novice monks and nuns, and fully ordained monks and nuns, generate mindfulness easily through the advice that they receive from the abbot. The fortunate ones also gener-

ate mindfulness easily out of fear of the future ripening results of their non-virtuous karmas. For all these reasons the fortunate ones easily generate mindfulness that does not forget about the virtuous object. Therefore, practise introspection and mindfulness with conscientiousness.

Buddhas and bodhisattvas [31]
Are endowed with unobstructed sight of everything.
Say, "I am always in the field of vision
Of their five eyes."

By contemplating this, shame, [32]
And likewise respect and fear are attained.
They also repeatedly generate
Recollection of the Buddha.

The buddhas and bodhisattva's have continual unobstructed sight of everything through their psychic powers. Remembering that helps one to generate consideration and shame as well as mindfulness, introspection and conscientiousness. It also cause one to generate faith in one's practice of the path by contemplating its qualities and to generate fear towards non-virtue by contemplating its result.

Shame is fear of engaging in negativities¹ by taking oneself as the reason. When one comes close to engaging into a negative actions it is the thought, 'I will not engage in this negative action because it is not appropriate for me, e.g., because I am Buddhist, because I have vows, and so forth.' As such shame is an indispensable mental factor for the practice of virtue.

¹ The literal meaning of the Tibetan word used here for negativities is inexpressible, which is a euphemism for negativities: that which is bad and cannot be talked about. 35

Consideration is fear of engaging in negativities by taking others as the reason. When one comes close to engaging into a negative action it is the thought, 'I am not going to engage in this negative action because I am observed by the buddhas and bodhisattva's.' This fear of non-virtue one generates because one is aware that one is always observed by the buddhas and bodhisattva's with their psychic powers. It is a fear of non-virtue generated by reason of other. Like shame it is also an indispensable mental factor for the practice of virtue.

Both shame and consideration have the function of restraining one's negative actions. They are both indispensable for controlling one's actions of body, speech and mind. If one does not have shame, no fear of the results of one's negative actions and not concern whether one's actions disturb the minds of the buddhas and bodhisattva's, then it will be impossible for oneself to curb one's harmful ways.

A person with shame and consideration will repeatedly generate the six types of recollection. These are: recollection of the Buddha, Dharma and Sangha, generosity, morality and the deity. The deity can be related to the lama, for without the lama there can be no deity. The deity could also refer to the Buddha, but since the recollection of the Buddha has already been mentioned, the deity should mean the lama. Anyhow, that is how I interpret it, but you can check up for yourself.

When mindfulness remains at the door [33]

Of the mind for the purpose of protection,
At that time introspection comes
And what went comes back.

When mindfulness, which does not forget the virtuous object, remains at the door of the mind to protect it from wandering off towards external objects, then it has, among others, two benefits: introspection that discerns right actions of the three doors from wrong ones but had degenerated, will return, and if one's mind had wandered off to wrong objects then it will also return.

THE WAY OF TRAINING IN THE BODHISATTVA PRACTICES WITH MINDFULNESS AND INTROSPECTION

(This comes in three points: How to train in the morality of abstaining from negative actions, how to train in the morality of accumulating virtuous dharmas and how to train in the morality of accomplishing the welfare of sentient beings)

HOW TO TRAIN IN THE MORALITY OF ABSTAINING FROM NEGATIVE ACTIONS

(This comes in two points: Refining the behaviour of the three doors and guarding the training from degeneration)

REFINING THE BEHAVIOUR OF THE THREE DOORS

All the different bodhisattva trainings are contained in the three types of morality if these are practiced on the basis of bodhicitta. The practices of a bodhisattva have a twofold purpose, the purpose of self and the

purpose of other. The purpose of self is to ripen one's own continuum, for which one needs to purify one's faults and generate qualities. This is done with the first two moralities, the morality of abstaining from negative actions and the morality of accumulating virtuous dharmas. These two types of morality are concerned with the elimination of faults on one hand, and the generation and increasing of qualities on the other. To achieve the purpose of others one needs to ripen their continuum, which is done with the morality of achieving the welfare of sentient beings.

The morality of abstaining from negative actions comes first because it is the root and basis for all other practices for the purpose of self and other. It acts as the basis for generating qualities and for achieving the welfare of sentient beings. In order to liberate others one initially needs to liberate oneself. Without initially liberating oneself one can not liberate others, and to liberate oneself one needs to abandon one's faults and generate qualities. Thus the sequence of achieving the purpose of self and others is reflected in the sequence of the three types of morality.

The ultimate practice of the morality of abandoning negative actions in the continuum of Bodhisattva's is the vows of individual liberation. If one cannot keep those then the practice of abandoning the ten non-virtuous actions is the first morality. Whatever practice of virtue one engages in is the morality of accumulating virtuous dharmas.

The training in the morality of abandoning negativities

is to strive in purifying all negative actions of the three doors and to prevent the degeneration of one's trainings. The purification of the three doors is explained in the following eleven verses.

When I realise initially that the mind [34]
Has faults,
At the time I shall remain
Like a piece of wood.

Before engaging in any action one needs to analyse one's mind. In case one finds that one's mind is not under the control of the afflictions then there is not fault, but if one finds that one's mind is under the control of the affliction then there is fault. If one finds that one's mind is under the control of the afflictions then, on the basis of relying on the antidote, one need to remain like a piece of wood, unmoved by the afflictions.

I do not engage at all [35]
In looking around meaninglessly.
Rather I do, with a firm mind,
Always look with eyes cast down.

I shall not engage at all in meaningless looking around powered by the afflictions, even while looking at another person. Rather, with a mind firmly placed on the virtuous object, I shall always look with my eyes cast down. If one looks ahead into the distance then it causes mental wandering. Having the eyes cast down helps to prevent that. This does not mean that one should look at one's toes, but around one to one and half meters in front of oneself.

In order to rest one's sight [36]
One should occasionally look around.
When someone appears in the field of your vision
Look and say, 'It is good you came'.

Occasionally, when one needs a rest, then one looks around properly in the four directions. If someone then appears in one's field of vision one looks at them and greets them nicely with a smile, saying, 'It is good you came.'

To check whether there are dangers on the road etc.
[37]
Look repeatedly into the four directions.
Having directed your sight outwards during the break
Look behind your back.

Should one have suspicions or fears that one might be robbed while walking along a road, maybe because one carries possessions, then one looks around in the four directions to check whether there is any danger. Having directed one's sight outwards during the break one also looks behind one's back to check whether anybody is sneaking up on oneself from behind. One does not keep one's sight turned inward all the time. During the break one also checks on what is happening behind one.

Having checked in front and behind [38]
Go or come.
Thus act at all time
Upon understanding the purpose.

Check for dangers in front, where you are going to, and behind, from where you came, and if all is clear then proceed along your way. If there is any danger

along the road in front, then turn around and go back from where you came.

Thus during all actions of body, speech and mind, by taking both the welfare of self and others into consideration, check whether there is purpose to your actions or not. Should you find that your action has purpose and is beneficial, then engage into it. Should you find that your action is non-virtuous then abstain from it.

Thinking 'I shall abide with my body thus', [39]
Start you actions.
Occasionally look at the way
Your body is abiding.

Start an action of the body by saying to yourself, 'I shall abide with my body thus in purposeful and beneficial actions'. Upon having initiated the action in such away, take time to check periodically with introspection whether it is still virtuous or non-virtuous.

Check with all your effort [40]
That the crazy elephant mind
Does not loose the contemplated great pillar of the
Dharma
The way it was fastened to it.

Similarly, do not let the crazy elephant mind loose the contemplated great pillar of the Dharma, which benefits both self and other, and let it wander off to a wrong object. Rather, check periodically whether the mind is still focussed on the object they way it was initially fastened to it.

As mentioned earlier, in meditation the crazy elephant mind is tied to the stable pillar of the virtuous

meditation object with mindfulness. One should then investigate repeatedly with introspection whether the mind is still tied to the virtuous object of meditation the way it was initially fastened to it or whether it has wandered off to a non-virtuous object.

If one wants to develop wholesome actions of the mind then this is the way one has to practise. Similarly, if one wants to develop wholesome actions of the speech and body then this principle has to be applied respectively.

However I strive in concentration [41]
I do not let loose for even one moment.
'Where does this mind of mine go?', I say.
Analyse the mind in detail in this regard.

Shantideva says, 'When striving in single-pointed concentration I do not let the mind wander and engage another object for even one single moment. I investigate the mind with introspection whether it is engaged in virtue or non-virtue.'

If, in the context of dangers and prayer [42]
You are unable, be as comfortable as you can.
In this vein, at the time of generosity
Morality is treated with equanimity, it is taught.

If one is unable to engage in the subtle practices of body and mind because of dangers to one's life, because of making offering prayers to the Three Jewels or because of working for the purpose of sentient beings, then one should just leave it for the time being, put one's mind at ease and be happy.

Generally speaking, all bodhisattva's have accepted

the responsibility of accomplishing the welfare of all sentient beings and as such receive a fault if they do not accomplish that welfare if they are able to do so. However, if individual bodhisattva's can not engage into vast activities for sentient beings because of danger to their life or simply because they do not have the ability, then they are permitted to leave it and there is no fault.

For example, when one practises vast and extensive generosity, it may not be possible to keep some of the subtle aspects of morality. In that case, even though generally one must observe even the subtlest aspects of morality, at certain times there is an exception and one is permitted to leave it for the time being without incurring any fault. This permission is given in the *Sutra Requested by Lodrö Misäpa*, where it says, 'at the time of engaging in generosity one contains the practice of morality and stays neutral.'

After initiating the intended action [43]
Do not think about anything else.
For the time being accomplish that very action
With the thoughts focused on it.

When endeavouring to accomplish a series of actions that need to be achieved sequentially, then after initiating the first action, complete it with a focussed mind without thinking about initiating any of the subsequent actions. Do not start any of the following actions without having completed the preceding one, but for the time being just focus on the present action.

Once that is completed move on to the next one. This is the way to proceed along the graduated path to enlightenment, but in our case, we do not follow that method. Rather we jump ahead and start later practices without having completed the earlier ones.

In this way all is accomplished well. [44]

Otherwise neither will be accomplished.

The proximate afflictions, which are not introspection,

Will not increase in this way.

If one trains correctly in the sequential path then all earlier and later practices of body, speech and mind will be properly understood and accomplished. If one does not practise in the proper sequence because of not knowing or other reasons, then one will not accomplish any of the earlier or later actions of body, speech and mind.

If one practices the gradual path accordingly then the proximate afflictions, which lack introspection and do not know the sequence of the path, will not increase. Therefore one should become an expert in the sequence of the path.

GUARDING THE TRAINING FROM DEGENERATION

Various types of idle gossip [45]

And many great plays,

If one becomes involved in any of these,

Abandon attachment to them.

You should study this text very well because it gives very good guidelines for how to live one's life. It ex-

plains how to walk, sit and so forth, and also how to think. Here it explains many physical actions that are unsuitable.

There are meaningless and distracting activities in which one engages in. For example, the different types of gossip, talking about what the king is doing and the court of the king, talking about what different thieves or criminal organisations are doing and so forth. These topics of conversation generate mental wandering. Also, to engage in plays, dances, sports and so forth is very distracting and takes up much time. One should therefore avoid becoming involved in any of these activities. However, if one has to become involved for some reason then one should abandon attachment to them.

These actions of body and speech make the mind reckless and at best one does not engage in any of them. But if one can not avoid becoming involved then one should abandon attachment to them.

Meaningless digging, cutting of grass, [46]
And drawing in dirt: if one does these,
Upon remembering the trainings of the Tatagata,
Because of fear, abandon them immediately.

Meaningless digging, cutting of grass and so forth is also to be avoided. For ordained practitioners it is outright prohibited to cut down trees or dig holes that are deeper than the length of one forearm. The reason is that in the ground are many sentient beings that get harmed in that way. It is the same with the cutting of grass and so forth.

Even if one is not a fully ordained practitioner it is advised not to engage into meaningless digging or cutting of grass, making drawings in the dirt and so forth. If one becomes involved in such activities then one should remember the advice of the Buddha regarding their disadvantages, become afraid of their results and immediately abandon them. To be a non-fully ordained practitioner does not mean the person is lay but can also refer to novice monks and nuns.

For fully ordained practitioners the Buddha also prohibited spitting, urination and defecation on grass, out of consideration for the insects there. But he gave special permission for sick people. The point is that the Buddha, in great detail, prohibited different activities that harm sentient beings. If one harms sentient beings then one harms implicitly ones training of morality because the meaning of morality is to abandon harm to sentient beings.

When you wish to move [47]
Or wish to speak
Then first analyse your mind
And then be smart through steadfastness.

When one wishes to engage in any physical action such as walking, sitting, lying or sleeping, or any verbal action, then initially one should analyse one's mind with regards to whether one is able to accomplish the action or not. If one finds that one can do the action then, before engaging in it, one should be smart by analysing whether one's mind is under the control of the afflictions or not.

When one's mind wants to be attached [48]
Or when it wants to be angry
Do not move and do not speak;
Abide like a tree.

When the mind is unstable and wants to be attached and grasp due to the pleasant appearance of the object, or at a time when the mind wants to be angry due to the unpleasant appearance of the object, then one should freeze and neither move nor speak but abide immovable like a tree by applying the antidote against the afflictions.

This is very practical advice that many students told me they found very useful and I have quoted this verse many times during my teachings. Harmful actions are induced by attachment and anger, and wholesome actions are induced by non-attachment and non-anger.

The significance is that harmful states of the mind prevent pure actions and induce harmful actions of body and speech. Mental states of anger or attachment induce harmful actions of body and speech. On the other hand, mental states free from afflictions, e.g. non-anger or non-attachment, induce pure actions of body and speech.

For example, out of anger one frowns at near and dear ones or one speaks to them harshly and in a hurtful manner. In this way one makes both the other person as well as oneself unhappy. This is especially unfortunate because it is that close friend that one desires and not a person far away.

We all have lots of experience in this matter. For example, when one's partner, while being out, becomes angry with a third person, then one can immediately recognise a change in their expression upon their return. When they left they were peaceful but when they return they frown at us. Similarly, if one's partner, while being out, has generated attachment for somebody, then also on their return, one can recognise that there is a subtle difference in the way one is treated by them.

When having mental excitement with being mocking, [49]

When one has pride or conceit,
Or thinks about criticising,
Withdrawing support or being deceptive,

When one is ready to praise oneself [50]

And belittle others,
Is offensive or argumentative,
At these times one should remain like a piece of wood.

There are many times when one should act like a piece of wood and not engage in the activities one may have intended to do: When having mental wandering because one tries to be funny and makes lots of jokes or wants to mock and be sarcastic; when one has pride or conceit because of wealth, a good, healthy body or status and so forth, thinking, 'I am of high wealth and station.'; when one contemplates criticising somebody, highlighting their faults; when one withdraws support, for example financial support even though one has the money, and contemplates

to deceive the other person; when one gets ready to praise oneself or belittle others; when one is getting ready to be offensive or argumentative, saying things that are hurtful to others, or rude.

At all these times, when the mind is afflicted in such a manner, one should act like a piece of wood by applying the antidote against the afflictions, and free the mind from them.

If one is a person that wishes to develop qualities then one should not look at the faults of others, especially as qualities are a hidden phenomenon that one can not ascertain anyway. Do not think of yourself as superior, having a finer body or mind, as pride and conceit are the causes for all types of recklessness.

If one disparages somebody who possesses superior qualities then one receives a great fault. But even higher monks with superior qualities should not belittle lower monks with fewer qualities because it is in the nature of spiritual development that such a proud monk will complete the path last.

One can not ascertain the presence or absence of qualities in the other person, but if one disparages somebody who in fact has many qualities then one receives a big fault.

The more one looks at the faults of a person the less one is able to see their qualities. The stronger the mind is that looks at the faults the more one is obscured from perceiving qualities. Therefore, as I always say, one should always look at the qualities of

one's partner, thinking, 'Ah, my partner and friends have such great inconceivable qualities.' In such a way, if ever one separates from one's partner at one point, at least one has then more qualities than before one started the relationship. But if one spends the relationship just looking at the faults of the other person then one finds later that one ended up with much more faults than when one started out.

When wishing for gain, praise and fame [51]
Wishing for servants and entourage,
If one's mind wishes for admiration,
At these times remain like a piece of wood.

Wishing for gain, praise, fame or renown is especially dangerous. For example, some people teach the Dharma with ulterior motives, wishing for material gain, in the hope of being praised or attaining fame. Others engage in actions so as to have many servants or an entourage around them, or because they wish to be addressed in an honourific and polite manner. At these times one should recall one's mind from the afflictions and remain like a piece of wood by applying the antidote against the affliction.

There are two situations: One, where the mind does not fall under the control of the afflictions in the first place, and two, where the mind has fallen under the control of the object and has to be recalled. The first is called refraining. The second is what is referred to here as guarding the mind. It means to recall the mind from the afflictions with introspection after it has fallen under the control of the afflictions. It is the way one guards the trainings with introspection.

It is not only important for the students to have a pure motivation for listening to the Dharma teaching, but it is also important for the teacher to have a pure motivation for teaching the Dharma. Otherwise, as Vasubandu pointed out, it is explained in the sutras and treatises that it becomes an afflicted Dharma teaching. If the Dharma is taught with thoughts of gaining wealth or entourage, receiving praise, attaining fame or a higher status in society, or because of wanting to be addressed in an honourific manner, then that is an afflicted Dharma teaching. But if the Dharma is taught with a pure motivation for the benefit of others, unfettered by these contaminations, then it is not an afflicted Dharma teaching. If one is unhappy because one does not receive any offering for the teaching, because one is not praised for the teaching, or because one is told that one did not teach well, then that shows that one did not have a pure motivation. Some feel happy when told that they taught well and depressed when told that they taught not so well.

This is very useful advice and also those who teach Monday nights should take it to heart.

When casting aside the welfare of others, [52]
And desiring one's selfish aims,
And having a mind wishing to speak,
At these times remain like a piece of wood.

When one wishes to cast aside the welfare of others and desires to work just for one's own purpose, and generates a mind wishing to say various things on the basis of that selfish motivation, then one should reverse from that state of mind with the antidote and

endeavour to remain like a piece of wood.

The mental state described here is a selfish state of the mind. If it were another person one would say, 'That person is really too selfish.' But of course here we have to apply it to our own mind.

When being impatient, lazy or afraid and [53]
Likewise, when stubbornness, incoherentness
And a partisan attitude arise,
At these times remain like a piece of wood.

Here are further instances when one should, by relying on the antidote, remain like a piece of wood: When one can not bear difficulties while practising the holy Dharma due to impatience; when one is lazy, which prevents one from having delight in Dharma practices; when one is afraid to accumulate vast merits for the welfare of others, or when one is stubborn, insulting or has a partisan attitude.

Enthusiasm is a delight in Dharma practice while laziness is a dislike for Dharma practice. Sometimes one becomes fearful from accumulating vast merits for the welfare of others, for example due to discouragement by others, saying, 'The action is a little too big for you, it is dangerous for you, etc.'. This can happen due to their jealousy.

Likewise, when one engages stubbornly in actions without first thinking about them, or when one talks incoherently without a relationship between the earlier and later words, one should also remain like a piece of wood. The same applies when one generates, for example, a partisan attitude to one's teacher.

Having thus analysed the strong afflictions [54]
And the mind striving in meaninglessness,
The brave person will then guard
The mind steadfastly with antidotes.

One analyses with introspection, as was explained earlier, the actions of the three doors. If one finds that they are under the control of the afflictions and that one's mind wishes to strive in meaninglessness, then bodhisattva's will steadfastly reign in the mind with the antidotes to destroy the enemy of the afflictions and not to engage in any negative action. They do not show any compassion for the mental afflictions but counteract them with great confidence and vigor.

Strong ascertainment and strong faith, [55]
Stability, respect and politeness,
Knowing shame and having fear,
Peaceful and striving to please others.

Bodhisattva's should strongly ascertain the trainings and the way to practice them, eliminating any doubt as well as generating strong faith in the trainings and the Three Jewels.

They must cultivate a stable altruistic thought and practice of that thought, as well as respect for the trainings and practice humble politeness to all. They should be fearful of negativities by taking themselves as the reason, which is shame, and be fearful of negativities by taking others as the reason, which is consideration. They should also greatly fear the ripening result of non-virtue and rely on the method of making others happy with a peaceful and subdued demeanour.

Do not be put off by the desires [56]
Of the childish that strive with each other
And think with affection, 'They have these minds
Due to their generation of afflictions.'

This verse is very useful advice. It often happens that because one helps one person, another person becomes angry at oneself. When this occurs one should not let one's mind fall under the control of the afflictions and be put off by the discordant attitudes of childish ordinary individuals. Instead one generates love and affection for them thinking, 'Oh, their mind is like this because it is overwhelmed by their afflictions. What can I do to help this person to overcome these afflictions?'

We can apply this also to the situation where the person whom we help gets angry at us, which happens often enough. Aryadeva refers in the *Fourhundred Verses* to the situation where the student never listens to the guidance of the master despite being given repeatedly advice. Also here the teacher does not become disgusted and angry but reacts with love and compassion by viewing the student in the same way a doctor views a mentally disturbed patient. The doctor knows that the patient has no self-control because they are mentally unwell, and will therefore not get upset when the patient is insulting or displays other signs of craziness. Likewise, the teacher knows that the student has no self-control because their mind is in the grip of the afflictions, and will therefore not get angry at the student.

Buddhas and bodhisattvas have infinite compassion

and are expert in subduing the minds of sentient beings. When their students do not return their kindness and are lazy and do not follow their advice then they will not get upset, but rather think, ‘Oh, that person is under the control of the mental afflictions. They can not help themselves. Actually what needs to happen is that I need to show that person more antidotes against their afflictions in order to help them.’

Objects without negativities [57]
Are for self and sentient beings.
Without self, always protect this mind,
Like an emanation.

Negativities can be divided into natural negativities and accepted negativities. Accepted negativities are, for example, actions that are negative because one acts against a vow that one has taken, such as many of the rules made by Shakyamuni Buddha for the sangha. Natural negativities, such as the action of killing, are actions that are negative for everyone, regardless of whether one has made a pledge to abandon that action or not.

One engages in practices that are free from both types of negativities, such as keeping the morality that abandons them both, for the purpose of preventing one’s own degeneration as well as for the purpose of benefiting all sentient beings. This practice of the method aspect of the path has also to be combined with the wisdom aspect.

This is done by combining these virtuous practices with the wisdom realising emptiness and viewing

them as empty of true existence, like an illusion. In this way, by perceiving them as empty of inherent existence, like an emanation, one protects one's mind from pride and mental elaboration. One does not think, 'Oh, now I am a great person who has done such a great action', and one does not push away the practice of guarding the mind due to this fault. Rather, one always guards the mind with the antidotes. In such a way one's practice comprises both method and wisdom.

Having repeatedly contemplated one's attainment
[58]
Of supreme leisure after a long time,
Hold on to that mind
As immovable as Mount Meru.

For a long time one has wandered around cyclic existence trying with great effort to have a precious human rebirth with the different leisuress to practise the Dharma. Now that one has such a rebirth one should repeatedly contemplate its great meaning and rarity to generate the motivation to make this life greatly useful for self and others. One should then hold onto this pure thought with a mind as immovable as Mount Meru, without becoming distracted by mistaken thoughts.

HOW TO TRAIN IN THE MORALITY OF ACCUMULATING VIRTUOUS DHARMAS

(This comes in two points: Abandoning attachment to the body, which is the cause not to train in virtue and being skilled in the method of accumulating virtue)

ABANDONING ATTACHMENT TO THE BODY, WHICH IS THE CAUSE NOT TO TRAIN IN VIRTUE

In the last outline we finished with the morality of abstaining from negative actions, which is the acceptance by bodhisattvas to abstain from negativity just as the previous buddhas and bodhisattvas abstained from negative actions. Now comes the morality of accumulating virtue, which is the Mahayana morality that accepts to accumulate virtuous Dharmas just as the buddhas and bodhisattvas of the past accumulated virtue. The third morality is the morality of achieving the purpose of sentient beings, which is the Mahayana morality that accepts to achieve the purpose of all sentient beings just as the previous buddhas and bodhisattvas.

But there is no need to think that these are practices only suitable for bodhisattvas - for example, whatever virtue one creates while abiding within morality is the morality of accumulating virtue. But what is the reason for not being able to train in pure virtue? It is because of attachment to the body. Therefore, on the one hand one needs to abandon attachment to the body and on the other hand one needs to generate the conducive condition of being skillful in accumulating virtuous Dharmas.

Vultures, due to their attachment for flesh [59]
Push and pull it back and forth amongst them.
If you do not have any dislike then,
Why do you cherish it now?

In order to overcome attachment for the body one has to apply the antidote, the meditation on the impurity of the body, which is explained here.

This meditation can be done in two ways: meditating on the impurity of the bodies of others' and meditating on the impurity of one's own body. By meditating on the impurity of one's own body one comes to realise the impurity of the body of others as well, and by meditating on the impurity of another's body one comes to realise the impurity of one's own body too. For example, having explained the impurities of a woman's body it says that a man's body is just as impure.

It is essential to know the purpose of these meditations. Attachment for the body is without purpose and the cause for lots of unhappiness right here in this life. For example, due to strong attachment to one's body one experiences great mental suffering when one has to die and leave it behind. Similarly, due to attachment for the body the person experiences great mental suffering when the body deteriorates. Be clear from the outset that the purpose of these meditations on impurity is to remove attachment to the body, and do not generate any funny ideas such as that one should not look after one's body.

During our lifetime we grasp very strongly at our body

as 'mine' with attachment. Therefore the question is asked, 'what will you do at the time of death, when you inevitably will be separated from this body that you so un- yieldingly regard as 'mine'? What will you do at that time?'

In this verse it talks about the practice of cutting up the corpse and offering it to the vultures, a practice that does not exist in Western Countries but was practised in Tibet. This custom of practising generosity of the corpse to the birds is actually a very good tradition.

Many vultures assemble when a sky burial is performed, and due to their attachment for the flesh they fight over it and push and pull the corpse back and forth. Since at that time one does not generate any dislike, why hold onto the body with attachment now and not practise the Dharma? It is inappropriate to grasp at the body with attachment in this life, compete with others and not practise the Dharma. The meditation described in this verse becomes a meditation on death and impermanence as well.

Having claimed the body as 'mine' [60]
Why do you guard the mind?
Since both of you are distinct
What is it doing for you?

Therefore, since attachment to the body generates much that is unwanted, to what end do you lovingly guard the mind after having claimed the body as 'mine'? Since body and mind are two mutually distinct individual phenomena that do not have a lasting re-

relationship, to what end do you claim it as 'mine'? Ultimately body and mind will separate. The body will abandon you and you will leave the body behind. Hence, what is the purpose in holding onto the body as 'mine'.

Here, a distorted argument might arise in one's mind: 'It is inappropriate for me to give up my body because I have regarded it as 'mine' for such a long time.'

Deluded mind, why do you [61]
Not grasp at the clean form of wood?
This machine that is an accumulation of filth,
These bones, to guard this, how is it appropriate?

Mind, you are deluded with regards to the true nature of the aggregates. The body is a mere accumulation of filthy substances; it is like a dirty bathroom, yet you prefer to grasp at it as 'my aggregate' instead of holding something clean like the form of wood as 'my aggregate'. How can this be appropriate? You need to abandon attachment to the body.

The nature of the body is filthy. There are rotten substances inside and it smells, yet the mind prefers it to something clean, and holds onto it very strongly as 'mine'. This shows that the mind is deluded. If we contemplate the filthy nature of the body we can understand that attachment for the body is a distorted consciousness. It draws also very clearly the line between attachment and love.

We mentally create the perception of an unappealing object as appealing and because of that generate strong attachment for it; for example, once the body

is perceived as pure, strong attachment is generated for it. But when one analyses the nature of the body one can see that the perceived essence, the perceived beauty, is completely absent. One can see that one grasps at something that is non-existent as existent, which is by definition a wrong consciousness.

The perceived purity is nowhere to be seen and one can understand how attachment is a distorted consciousness that holds a fantasy to be reality. In this way one can understand how love and compassion are completely different from attachment.

First separate with your awareness [62]
This sheath of skin;
Then also remove the flesh from the grid of bones
And place it separately with your wisdom

Then also divide the bones [63]
And look until your feet.
Analyse and ask yourself,
'Where is the essence in this?'

If, even when looking with effort [64]
You cannot find any essence in this,
Then why do you persist
In guarding this body with attachment?

To counteract the wrong perception of purity one must come to view the body as impure. This is done by mentally dividing the body into its different parts and realising the absence of any essence there.

Mentally divide up the parts of the body, first by sep-

arating the sheath of skin from it and then by mentally cutting the skin up into small pieces, thus realising that there is no essence contained in it. Subsequently look in the flesh for the essence that one thinks is in the body. Remove the flesh from its grid of bones and analyse the different pieces. As a consequence you will realise that they as well do not hold any essence. Then separate the bones and search all the way down to the feet for any essence.

By looking in such a way in the different parts of the body one can not find anything appealing or any pure essence. This meditation on the impurity of the body counteracts the perception of the body as pleasant and attractive, which is the way the meditation on impurity acts as an antidote against attachment.

It is inappropriate to have attachment to the body because there is no purpose or essence. There is no purpose in having attachment to the body, and the body itself does not hold any essence.

You are unable to eat filth [65]
As well as unable to drink blood,
And unable to suck the innards.
What is the body doing for you?

In short, it is suitable to be guarded [66ab]
As food for foxes and vultures.

You are unable to eat the filth contained in your body, drink its blood, eat the skin or suck the innards, such as the stomach or intestines. Hence, what is the body doing for you? What reason is there to guard it? At

best, one can say that it is suitable to be looked after as food for foxes and vultures. The body can be useful as food for different animals through practising the generosity of giving away one's body.

One needs to meditate on impurity because one generates attachment to one's own body and to the body of others. Attachment is an awareness that, on the basis of having perceived a contaminated object as pure by nature, desires that object. As such it perceives the object contrary to the way it actually exists because it perceives an attractiveness and beauty that is not actually there.

In general, there are appealing and unappealing objects, but with attachment the appealing aspect gets strongly exaggerated. You just have to observe your mind to see how the same object appears with attachment and without attachment. With strong attachment everything the person does appears to be pure, pleasant and without any faults. However, that perception only lasts as long as one's attachment lasts. Once attachment for the other person subsides, one's perception of the person changes dramatically and one starts to see more and more that is unpleasant and filthy.

A similar thing happens with anger, but the other way round. When one is angry with a person one sees them only in a bad light. The person appears wholly unpleasant and full of faults. Again, that perception only lasts as long as one's anger lasts because once the anger subsides, the perception of the person changes dramatically.

Through contemplating this one can understand how anger and attachment are wrong consciousnesses. They have a distorted perception of their object through greatly exaggerating what is there in reality.

This human body [66cd]
Is only to be used.

This precious human body that is complete with freedoms and endowments has only one appropriate use: it is to be employed solely for the creation of virtue and should only be used to engage in wholesome acts. It is inappropriate to use this special body for meaningless or harmful activities.

Even if you protect it, [67]
The Lord of Death, without any mercy,
Will take it away and give it to the birds and dogs.
At that time what can you do?

If one does not use the body for the purpose of self or other now, while one has the freedom, then at the time of death it will be too late. Even though one guards it, the Lord of Death will take it away without any mercy and one's body will be offered as food to birds and dogs. At that time, what is there left for one to do? Therefore, while one currently has the freedom to employ this precious body one should urgently use it for virtuous, wholesome actions for the purpose of self and other, without grasping at it. To use it for any other action is completely meaningless.

Since you would not give cloth and so forth [68]
To servants that cannot be ordered around,
If this body leaves you despite your care
Why do you build up your flesh to make it firm?

If a king does not give food or clothing to his entourage or servants that do not follow his bidding, and on top even punishes them, then why be so obsessed with your body in this life. No matter how much care, attention, food and clothing you give your body, in the end it will just leave you. So do not engage in the meaningless action of building up the body and making it strong.

After giving the body its wage, [69]
Put it to work for your purpose.
Without any return
Do not offer everything to it.

After giving the body food and clothing, which are like its servant's wages, one should put it to work for one's virtuous activities.

The reality is that if one has food it goes to the body, if one has drink it goes to the body, and if one has good clothing it goes to the body as well. In actuality oneself is therefore the servant of one's body, not vice versa, and one has to work always for it. Even though, here, after giving the body food and clothing, which are like its servant's wages, one should put it to work for one's virtuous purposes. These virtuous actions are the return of one's payments to the body and without them one should not offer everything to the body.

Regard the body as a boat [70]
Merely for coming and going.
Transform it into a wish fulfilling body
To accomplish the welfare of sentient beings.

Regard your body as a boat, a basis that is merely for coming and going. Just like an actual boat is a basis for transport, regard your body as the boat in which you can cross the ocean of cyclic existence to the shore beyond. This body has great potential, and if you use it, then it can carry you to the shore beyond the ocean of cyclic existence. So regard it as a basis for just that.

Because this body is the basis on which one can go beyond, think, 'To accomplish the welfare of the limitless sentient beings that equal the expanse of space I am going to transform this body into the body of a fully enlightened conqueror that is like a wish fulfilling jewel which accomplishes the wishes of all sentient beings. That is the appropriate thing to do.

To transform our body into a wishful filling jewel for sentient beings means that we use it to fulfil all the different wishes of sentient beings, similarly to the visualisation of sending out bodies to fulfil the individual wishes of sentient beings during the giving and taking meditation.

BEING SKILLED IN THE METHOD OF GATHERING VIRTUE

Thus those that have independence [71]
Should always wear a smile.
Clear away wrinkles and frowns
And be migrators' friend and be honest.

If one wants to engage in an action for the purpose of self or others, now one has the independence to do so, and as a method one should always be pleas-

ant with a smile, clear away wrinkles and frowns, be a friend of migrators and be honest.

If a person has mental independence they have joy in their mind, which is expressed with a smile. One looks at the other person happily with a smile and clears away wrinkles, frowns and expressions of dislike. Additionally one's speech should be pleasant and truthful, saying words beneficial and satisfying for the other person. In such a way one works skillfully for the welfare of others by being mentally happy, physically pleasant and verbally truthful and agreeable.

Do not throw beds and so forth [72]
Around noisily without consideration.
Also, do not open the door roughly
And always delight in being quiet.

Do not be inconsiderate and move around beds and other furniture noisily. This is a very important point because often people get very upset when they are disturbed by somebody that is moving furniture around. One might ask someone, 'How did you sleep last night?', and they will be quite grumpy and say, 'I did not sleep at all because such and such person was moving furniture around all night long.' Similarly, do not open doors roughly but open the door in a gentle manner. Also when knocking, do so gently. One does this out of consideration for others and so as not to upset them. If one knocks roughly or opens the door roughly the other person might get angry.

Therefore, in all your actions be pleasant, respectful and non-harmful.

Water fowl, cats and thieves [73]

Go quietly and are inconspicuous
Thus achieving their goals;
The able ones always act in such a way.

If one works for sentient beings in a gentle and quiet manner in all one's actions then one will be successful, and here the text gives examples for that.

The waterbird wants to eat fish and by being very quiet and inconspicuous is able to catch them. Similarly, the cat wants to eat mice, and by walking very lightly and quietly it is able to catch them, and the thief relies on being inconspicuous and quiet in order to be able to steal. They all achieve their purpose by being quiet and inconspicuous. They would not achieve their purpose if they were not acting quietly and gently.

The able ones, here the bodhisattvas, always practise their disciplines in a pure and gentle manner.

The great Lama Tsongkhapa said, 'Black and white karma depends on the absence or presence of wholesome, pure thought.' With a wholesome, pure motivation, white karma will be created, and through that one can achieve the grounds and paths.

Skillful in inducing others and, [74]
Through placing the true, beneficial
Words respectfully on the crown
Become the student of all.

One needs to be skillful to induce others to engage in virtuous actions, and generally one can say that the main skill is to be gentle. There is of course also the method of being wrathful, but to use that skill ap-

appropriately is difficult, so the main method is to be kind and gentle. Of course, on certain occasions, with certain people, it is skillful to be wrathful because it works better.

This is a relevant point for parents who want their children to lead a wholesome life. Generally the skillful way also here is gentleness, but in some instances it is useful to put on a wrathful face for the benefit of the child. In essence the advice is to be skillful, and although generally the skillful thing to do is to be gentle, there are certain situations when the child is more likely to listen when one puts on a wrathful face. But then there are also situations when the child is not likely to listen when one's expression is wrathful.

The true meaning of being skillful is to act always according to the situation. One can also relate this point to oneself. Not only is the aim to induce others to practise virtue, but also to encourage oneself to practise virtue.

One should take useful advice that is given to oneself by another person, even without oneself having asked the other person for any advice, and place it respectfully at the crown of one's head. Even though one may not have asked for the advice one should still respect it wholeheartedly, and view oneself like the student of the other person.

Some people feel they only can get useful advice from their teacher, and that nobody else can say anything useful to them. It happens, for example in the

monastery, that when a monk is given advice that he did not ask for, by another monk that is not his teacher, he might say, 'You are not my teacher, so do not interfere with my life. I will be advised by my own teacher. You have no authority over me.' This one should not do. If the advice is beneficial it does not matter whether it is given by one's teacher or somebody else. It is still beneficial and one should take it to heart just as if it was given by one's teacher.

One should also take to heart and remember repeatedly any virtuous Dharma advice given, without discriminating whether the person is good or bad, regardless of whether the person is ordained, not ordained, friend or enemy, whether one is jealous of them, feels pride or competitiveness, likes them or dislikes them and so forth. One tends not to do that. One tends to listen to advice when one has paid a lot of money to hear it, but if one is given advice by somebody in a normal conversation or a situation where one did not have to pay any money, then one does not take that advice very seriously.

Another example is when one takes advice to heart that is given by a person one regards as superior, and dismisses advice from someone one regards as inferior. This is an expression of one's own pride and one receives loss. Regardless of who gives the virtuous advice, one should take it to heart and remember it repeatedly. One also thanks the other person kindly for the advice, which will help oneself to remember it.

Everything that is said well [75]

Should be commented on as virtue;
When seeing somebody being meritorious
Generated joy through praise.

When one sees others create great merit, for example through generosity, one should make them happy through praise. One complements them on their action, on the merits accumulated, explains to them the benefits of their action, and so forth, which causes them to rejoice. This in turn reinforces their merit.

Also from one's own point of view, rather than being jealous when someone else is doing a virtuous action, one should rejoice in the other's virtue and praise them. In this way oneself is protected from jealousy and accumulates virtue, and the other person also rejoices in their action and accumulates virtue.

Rejoicing in another's action is important because one mostly creates equal merit despite not having done the action. If one is of equal realisation with the other person one generates equal merit, and if one is of higher realisation one can even generate more merits than the person that actually did the action.

At one time a king invited the Buddha and his entourage to his palace to offer lunch. There was also a beggar who did not have enough money to offer lunch to the Buddha, despite wishing to do so, but who sincerely rejoiced in the King's generosity. Later the Buddha was asked whether it was the king who created the most merits that time. The Buddha replied that it was not the king but the beggar that

had created the most merits. Despite the king offering the meal to the Buddha and his entourage, the beggar was of higher realisation and thus created even more merit through the act of rejoicing.

Thus it is important to rejoice in the virtuous actions of others both from one's own point of view as well as from the point of view of others. One benefit is that one is not jealous, which otherwise would cause suffering. If one generates jealousy it harms both oneself and others, but if one rejoices one avoids this. Rather, one accumulates merits.

From the point of view of others, praising them makes them feel good about themselves and they rejoice in their action, which reinforces their merits.

Comment on qualities secretly; [76]
When qualities are mentioned, agree;
If one's qualities are mentioned,
Check whether there are qualities.

This verse deals with a situation where one wants to praise another person's qualities but there is a danger that such praise would be perceived as flattery by the other person. If there is a danger that the other person thinks we praise them to receive something in return then it is ok just to praise their qualities secretly.

Previously, when Geshe Ugyen visited Tara Institute he went shopping. During the shopping trip he expressed the wish to buy a sweater. Living in Switzerland, he probably needed a good sweater. Geshe-la really wanted to pay for the sweater himself, but Tara

Institute insisted and payed for the sweater anyway. This made Geshe-la very uncomfortable as he did not want it to become a wrong livelihood such as hinting. He was afraid of the non-virtue that one would thus create and cut the shopping trip short, even though he still had other things to buy.

When qualities of others are praised by a third person one should not disagree. Rather one humbly agrees and joins in the praise of the other person with nice words. This is really very useful advice.

When oneself is praised, one should check whether one really possesses these qualities. If one finds that one really has those qualities, then without pride or conceit one should think, 'Oh, that other person is really a insightful person that can recognise qualities.'

Because all efforts are to bring joy [77]

They are rare, even for a price.

Thus, through the virtue of working for others

Enjoy the bliss of happiness.

All one's actions should be done for the purpose of making sentient beings happy. The reason for this is that actions done in order to bring joy to others are rare. They are hard to come by, even if one were to pay a price for them. There are certain objects that are so rare that one can not buy them, even if one had the money. Actions for the happiness of others are as rare. By the virtue of working for other's happiness one has no choice but to enjoy the bliss of happiness, and one's happiness of this life, such as wealth and so forth, will not be harmed.

There is nothing above one in this life [78]
And also on the other side will be great happiness;
Faults cause unhappiness and suffering
And also on the other side will be great suffering.

Through working for the happiness of others oneself will also be happy. One can directly observe the beneficial impact on one's life. But harming others brings suffering into one's life. Usually one does not consider this and retaliates likewise when harmed. But while it is uncertain whether one's harmful words will cause suffering to the other person it is certain that they cause suffering to oneself. If the other person is spiritually advanced then our words will not cause them any suffering, but one's own mind will definitely be disturbed and experience suffering.

Thus, working for the happiness of others will definitely cause oneself to be happy in this life as well as be the cause for great happiness in the future life. On the other hand, if one is unhappy with the qualities of others due to the fault of jealousy one will experience suffering in this life as well as great suffering in the next life. That is really true. Jealousy causes mental suffering in this life and is also the cause for great suffering in the subsequent life.

When speaking it should be agreeable and coherent, [79]
Clear and pleasant;
Without attachment or anger,
One should speak gently and softly.

When speaking, even to refute the other person, one's speech should be agreeable and coherent.

One should talk in a pleasant manner, agreeable to the other person, and what one says should be coherent. One should not talk in a manner where there is no relation between what one said earlier, and what one says later. This will be regarded as incomprehensible by others.

One's speech should be clear, comprehensible, pleasant and considerate, not be motivated by attachment or anger, and be gentle and soft. One should also refrain from speaking too much or too little, each of which has its own faults. Rather, one's speech should be well measured.

Even when looking at a sentient being [80]
Say, 'In dependence on this very sentient being
I will become a buddha',
And look at it honestly and lovingly.

You can see that here in these verses one gets a really good education about how to act properly, how to speak to sentient beings, how to look at them, and so forth.

This verse explains, in case one is looking at another person, how to view this other person. One should say to oneself, 'This person is so important because in dependence on benefiting this very sentient being I will gain enlightenment.' Also, one should not look at the other person critically, but rather look at them lovingly. One should look at them honestly, without deceit.

Arising continually through a clear wish [81]
And merely arising through the antidote

In relation to the fields of qualities, benefit,
And suffering arises great virtue.

This verse deals with how to cultivate strong virtuous actions. Firstly, one should engage into virtuous actions in a continual manner, not just occasionally. Even a small virtuous action becomes very strong through repetition. It also works in reverse. A non-virtuous action, even though very slight, becomes stronger and stronger through repetition. The principle that applies here is that one should do virtuous actions regularly, which makes them strong. Then it will go very well from time to time, even if it does not go so well at other times.

A strong virtuous motivation also makes the virtuous action stronger. One should engage in virtuous actions with strong aspiration and a clear mind.

To be a virtuous action it should also become an antidote against its opposing mental affliction. This pertains to the saying that if it becomes an antidote against the afflictions then it is Dharma. If an action becomes an antidote against a mental affliction then it becomes Dharma, but when not, then it is not Dharma.

In such a way, if the virtuous action is done continually with strong aspiration and becomes an antidote against its opposing affliction, then it becomes a very powerful virtuous action. On the other hand, if a non-virtue is done repeatedly with strong aspiration and without any antidote, then that non-virtue will be very strong. Even a slight negative action becomes pow-

erful through repetition and strong aspiration. A negative action that is not countered by an antidote will also naturally become very strong. This is the way virtue and non-virtue become strong.

If it is asked with regards to which fields the virtuous and non-virtuous actions become powerful: These fields are:

- 1) The field of qualities
- 2) The field of benefit
- 3) The field of suffering

The field of qualities refer to the objects of refuge: the Buddha, the Dharma, the Sangha, one's teacher and so forth. If one practises virtue with regard to these holy objects, then it becomes very strong. Conversely, if one engages into negative actions with regards to these holy objects, the negativity generated becomes magnified.

The field of benefit are our parents. Nobody has been kinder to us than our parents. Actions engaged with regard to them are particularly potent both in a positive as well as a harmful way.

The field of suffering are people that are suffering in various ways from sickness, destitution and so forth. Helpful or harmful actions done with regard to them are also particularly potent.

Having become proficient and faithful [82]
I will continuously engage in the actions;
In all actions I will not
Depend on anyone.

On the basis of being skilled in what has to be abandoned and what has to be adopted and by having faith and joy in virtue I will engage continuously into virtuous actions. I will not depend on anyone in my virtuous activities, but will do it all by myself. If one wants to accumulate virtue, one has to do it one- self. Others can not accumulate virtue for one.

The perfections of giving and so forth [83]
Increase them one after the other.
Do not abandon the big for the small,
Mainly think towards the purpose of others.

To perfect the practice of the six perfections of generosity and so forth, they need to be practised in a sequential manner. The practice of the later perfections depends on the practice of the earlier ones. The practice of morality depends on the practice of generosity. The practice of patience depends on the practice of morality. The practice of enthusiasm depends on the practice of patience and so forth. Without a good practice of generosity the practice of morality will not develop well. Without a good practice of morality the practise of patience will not develop well, and so forth. They need to be practised in a sequential manner in order to be successful.

Even though the sequence of the practice of the six perfections is like this, do not abandon the big for the small. Sometimes, in order to be able to engage into a very vast action of generosity there are slight concessions made with regards to the practice of morality. If one has to choose between a small issue of morality and a vast action of important generosity,

one should not sacrifice the vast action of generosity for the smaller issue of a less important morality and one is allowed to regard the smaller issue of morality with equanimity.

Similarly, when considering whether one should work for the benefit of others or for the benefit of self one should choose to work for the benefit of others. This is also an example of 'not abandoning the big for the small'. In order to achieve the greater good one has to give up the small purpose of self. One can not achieve the greater good of others without giving up the purpose of self and one should not sacrifice it for the small purpose of self.

Some people are blinded by self cherishing and can not see the greatness of the purpose of other. If one then aims for the welfare of self the welfare of others gets lost. If one chooses the purpose of self, then the purpose of self has destroyed the purpose of other. But if one chooses the purpose of other, the purpose of other has destroyed the purpose of self. Therefore, if one has to make a choice, then one should always choose the greater purpose of other.

TRAINING IN THE MORALITY OF ACCOMPLISHING THE WELFARE OF SENTIENT BEINGS

(This comes in two points: Developing the determination to accomplish the welfare of others and attracting others with materials and with Dharma)

DEVELOPING THE DETERMINATION TO ACCOMPLISH THE WELFARE OF OTHERS

The sequence of the three outlines and the three moralities accords with the sequence of practice. Bodhisattvas take the morality of abandoning negativities as the basis on which they practise the holy Dharma, which in turn becomes the basis for being able to engage in the morality of benefiting others.

First comes in one verse the point of developing the determination to accomplish others' welfare, which means that one really has to exert effort for them.

Having understood it thus [84]

They abide striving continuously for the welfare of others.

Those with compassion have the long view
And allow what has to be stopped.

Having understood the above mentioned points, bodhisattvas abide striving continuously for the welfare of others.

The buddhas, which are endowed with love and great compassion, have a long view and know the long term results of the individual actions that are to be adopted and abandoned. Therefore they give permission for bodhisattvas to engage in the seven negative actions of body and speech for the purpose of others,

even though they prohibit these actions for those who are of lesser mind and work only for their own purpose alone.

If one trains well then one's mind will develop and one becomes a superior bodhisattva on the first ground and above, who is able to engage even in the seven non-virtuous actions for the welfare of others. Such bodhisattvas do not only not incur any faults by engaging in these actions, but for them these actions become a method for accumulating vast merits.

Superior bodhisattvas on the first ground and above engage in these actions with bodhicitta and superior intention, when they see the need, and create vast merits through them. For example, the Buddha in a previous life as a bodhisattva, while being the captain of a ship, had to kill one trader to protect the lives of the other five hundred traders on the ship.

ATTRACTING OTHERS WITH MATERIALS AND WITH DHARMA

Here it explains how to accomplish the purpose of sentient beings. First one benefits them with material offerings and then with the Dharma.

Initially one attracts sentient beings with material generosity. Then one explains to them the Dharma in a pleasant, clear and agreeable manner. After this one explains them the meaning of the Dharma, and then one induces the students to practise accordingly and oneself also practises accordingly. The last point of 'practising accordingly' applies to the student as well as the teacher.

With regards to attracting students with material offerings, there are three verses:

Share with those fallen into the wrong direction, [85]
Those without protection and those practising austerities.
Eat only in a measured fashion and
Offer everything apart from the three robes.

An ordained bodhisattva should offer everything, food or clothes etc., apart for their three robes. The 'wrong direction' refers to beings who have fallen downward, for example, in the animal realm; 'those without protection' refers to beings who are helpless and without protection; 'those practising austerities' are one's friends that also practice pure behaviour, which is the practice of the path to liberation.

When one eats then one shares one's food with animals, those that are helpless and without protection, and those that also practise the path to liberation. One does not just eat it all selfishly oneself.

Generally, one's intake of food should be moderate, neither eating too much nor too little. Eating too much becomes an obstacle to one's practice, as does eating too little. The same applies to medicine. If one takes too much medicine it is counter-productive, and if one does not take enough medicine it is not effective. Eating too much becomes counter-productive to one's practice of virtue because it causes mental excitement, physical heaviness and laboured breathing. Eating too little also becomes an obstacle as one then will be hungry, which makes it difficult to practise the Dharma.

If one eats in order to have a healthy complexion and good appearance then that food is eaten with attachment. If one eats food in order to be strong so as to be able to subdue others physically, then that food is eaten with pride and conceit. These are wrong motivations that should be avoided. As Nagarjuna said, one should eat only to support this body, which is the basis for one to practise the Dharma. One should eat food by viewing it as mere nourishment for the body, so as to be able to practise the Dharma and benefit others. This is the Dharma motivation.

While eating one can also meditate that one is offering food to the multitude of small sentient beings that are living within one's body, praying that the offering of food becomes a dependent arising through which one, in the future, will be able to teach them the Dharma. Before eating the food one can offer it to the merit field, to the buddhas and bodhisattvas, which then also makes it a practice of generosity.

With regard to excessive medicine being harmful, I have a funny story to tell. Previously, whilst a Gyuto monk was here he became very sick and had to vomit repeatedly. He felt so bad that he thought he was about to die. When he was brought to the hospital the doctor who examined him started to laugh and then the other doctors and nurses started to laugh also. Initially, the monk could not understand why, if he were just about to die, they would be laughing. However, they explained that he was not really sick. His symptoms were the result of having taken too much of a certain medicine. He had been taking a

common, everyday medicine, not a particularly heavy one, but because he consumed it in vast quantities, it had made him very ill.

Do not harm for insignificant actions [86]
This body that practises the supreme Dharma;
If one acts in this way, the wishes of sentient beings
Will be accomplished swiftly.

Bodhisattvas should not harm their bodies that enable them to practise the supreme Dharma, for insignificant actions. They should look after their body that is the basis for their practice of the holy Dharma, and not harm it for insignificant purpose. If they practise in this way, they will soon become bodhisattvas and buddhas, and the wishes of sentient beings will be accomplished swiftly.

Do not offer this body with [87]
Impure thoughts of compassion;
Offer it in any way to accomplish
Great purpose here and in others.

This means one should only practise generosity with one's body once one has reached the first bodhisattva ground. At this level one has achieved great compassion with superior intent and only bodhisattvas with this achievement onwards are allowed to practice generosity with their body. The Buddha said in the sutras that for bodhisattvas below that level it is forbidden.

On the basis of pure compassion one should offer one's body in any way to accomplish great purpose in this life and the next.

Previously, the text outlined a method for subduing sentient beings with material offerings of food and clothing, for their immediate benefit. Now comes the point of subduing sentient beings minds with the Dharma. The next three verses identify the way of motivation and action for teaching:

Do not teach the Dharma to the disrespectful. [88]
Not to those who, while healthy, wear headbands,
Umbrellas, sticks, carry weapons,
Or cover their heads,

It advises not to teach the Dharma to those that do not have faith and are disrespectful to the teacher. That is consistent with the advice in all the sutras.

Apart from sick people, who receive special consideration, Shantideva advises not to teach the Dharma to those wearing headbands, who have cloth wrapped around their heads, those holding umbrellas, walking sticks, carrying weapons, wearing hats, or who have covered their heads. This advice is also contained in the *Vinaya*, but applies only to those who are not sick. The sick receive special consideration.

To those holding the lesser to be great and profound, [89]
To women without a husband,
Hold equal respect for the lesser and supreme dharma
And practise it all.

One should not teach the great and profound Dharma to students who are of lesser mind. One

should teach the Dharma according to the student. That is also a point for those of you who teach on Monday nights at Tara Institute. You should teach according to the needs of the students that attend.

Furthermore, a bodhisattva should not teach the Dharma to a woman without her husband or a man present. That is an important point to consider both for lay bodhisattvas as well as ordained bodhisattvas. There is no question that ordained bodhisattvas need to follow this advice, but also lay bodhisattvas need to follow it.

One should not have a discriminating attitude regarding the lesser vehicle and the great vehicle, regarding one as good and the other as bad, or saying one is the Buddha's teaching and one not, or saying one is suitable and one not. This becomes the fault of abandoning the Dharma as all teachings by the Buddha lead ultimately to enlightenment. Rather, one should have equal respect for both vehicles and practise both.

Do not bring those that are a vessel [90]
For the extensive Dharma to the lesser Dharma.
Do not give up the training;
Do not mislead with Sutra and Tantra.

Do not bring students that are a vessel for the extensive Mahayana Dharma to the lesser Dharma. A student that has an affinity for the Mahayana should be guided upwards and not downward to the Hinayana.

Do not give up the training that stops unsuitable actions of body, speech and mind.

One should also not mislead students with promises that a mere recitation of certain sutras or mantras will bring enlightenment. It is wrong to shift the responsibility from the person to the sutra and say that one can become enlightened through the power of the sutra if one reads it. One also has to teach the actual points of mind transformation.

It is as a Chinese acquaintance of mine from Singapore told me when I went there, on his request, to give a Chenresig initiation. He had opened the centre ten years earlier, but he said the centre was not improving. He felt that the teachings given in the centre were not sufficient, because the teacher would not really teach the actual Dharma of how to transform the mind. The teacher said that one becomes enlightened by reciting 100,000 mantras or offering 100,000 prostrations. This acquaintance explained to me that while he was not contradicting that particular advice, he found it incomplete. He felt that the actual methods for transforming and subduing the mind need to be taught in order to affect a change in the mind. This is a very important point to consider.

The next six verses deal with abandoning actions that cause a loss of faith in the minds of others.

If one leaves tooth woods and saliva [91]
Then they should be covered.
It is also inferior to urinate, and so forth,
On water and ground commonly used.

In India, small wooden sticks are used to clean the teeth. They are sold for that purpose and they work

very well. After cleaning one's teeth, one spits the dirty saliva onto the ground, puts the tooth-stick on the ground and covers it up with dirt or stones. Many people are very surprised at how clean Buddhist monks are, and this generates faith. But if one leaves behind one's rubbish and dirt then this causes a loss of faith in the minds of worldly people.

It is also good to consider that when one cuts grass or walks on grass, insects and small animals that live there may be harmed. Also, polluting water or ground that is commonly used by others with pus or urine and so forth, is discouraged. Otherwise, the ground will be regarded as impure not just by the gods, but also by humans.

Do not eat with a full mouth, noisily, [92]
Or with an open mouth.
Do not sit with the legs stretched out,
Do not rub your hands together.

One should not eat with one's mouth full. When some people eat, they really stuff their mouths with food. Others eat very noisily, making a 'chomp chomp' sort of a noise. Others eat with their mouths open and talk a lot. These are mistaken actions to be abandoned whilst eating. One should not sit with the legs stretched out. With regards to washing one's hands, they should be washed in a gentle manner. If one soaps one's hands very strongly, the soap flies everywhere. The same applies when one washes one's face and so forth. These actions should be done in a more subdued manner, without making a mess. When one is observed by others and one does not

behave correctly, it causes a loss of faith in the other person's mind.

When riding or sitting on a mattress or place, [93]

Do not be together with another woman.

Abandon anything that causes worldly beings to lose faith,

That seen and that to enquire about.

When riding on a horse, in a carriage, car, sitting on a mattress or in any other place, one should not be together with another woman. This advice is particularly pertinent for lay bodhisattvas who have a wife; it is not regarded as proper for a man to abandon his wife and go around with another woman. Such behavior could cause a loss of faith in the mind of others.

Abandon all actions, both those that one has already observed and those that one has to inquire about, that would cause a loss of faith in worldly beings.

For example: if one comes to a new country then there are new customs and laws. It is good to enquire about and follow the local laws and customs. If one does not act in accordance with the country's laws and customs, it creates a loss of faith in others' minds. In Australia there are some people from Eastern countries who insist that certain laws of Australia should not apply to them because they have their own customs from their own country. This causes problems and a loss of faith and trust in these people. One should always act in accordance with the customs and laws of the place where one is living.

Do not point with a finger, [94]
But respectfully, with your
Full right hand,
Show the way.

Do not move your hand excessively [95]
But only just enough, with some words.
Snap your fingers and so forth,
Otherwise it becomes unrestrained.

This verse deals with the situation where one has to indicate a direction to another person. It is said that one should not point the direction with fingers of one's left hand, or with individual fingers. The way to point is with the full right hand and with the whole hand outstretched. One should do this in a dignified and respectful manner. Also, one should not just wave the hand crazily around in the direction. It should be dignified with just the right amount of movement. While giving directions, one should not remain silent. One should politely say a few words about where to go.

If one has to get the other person's attention one should not do it in a loud manner. It is better to snap quietly one's fingers to gain the other's attention. Otherwise, one arrives at the situation where the person might say, 'That person did show me the way, but in a very rude manner.' One should show the other person the direction in a polite and respectful manner, neither being too loud not being too quiet.

Engaging in many unsubdued and undignified actions causes one to lose one's introspection with re-

gard to the actions of body, speech and mind. One's actions become unrestrained and this causes a loss of faith in the other person's mind.

Sleep like the Protector, when he passed [96]
Into parinirvana, in a desired direction.
Make sure from the start with introspection about
The thought of getting up quickly.

With regards to sleeping, it is advised to sleep in the same position as the perfect Tatagata Shakyamuni Buddha when he passed into parinirvana. The time for sleeping is the middle part of the night. The night is divided into three parts: the early and later part are reserved for practice. Sleeping is reserved for the middle part of the night. One can position oneself so that one's head points in the direction of one's teacher or a statue in the room. If one does not have either of those, then one can visualise one's teacher or the Buddha. One should lie on one's right side with the right hand under one's head and the left hand on the thigh. One reason for lying in this position is to remember the kindness of the Buddha.

That is the physical position in which to sleep. But then there is also the way of thinking before going to sleep. Before going to sleep one should make the determination not to lose the virtuous practices generated, and carry them with one into sleep and into the morning when one awakes. One can then turn sleeping into a virtuous practice. In this way it becomes the practice of sleep yoga for beginners.

One motivates to wake up early at such and such a

time with one's practice. In this way one has an uninterrupted continuum of compassion and one can continue with one's practice immediately after waking up.

PRESENTING OTHER FEATURES TO MAKE THE TRAINING PERFECT

(This comes in two points: Presenting the actual branches and concluding the chapter)

PRESENTING THE ACTUAL BRANCHES

Out of the actions of bodhisattvas, [97]
That are said to be immeasurable,
Definitely act in accordance with what,
You can in the actions of training the mind.

This verse is to counteract a feeling of inadequacy that may arise from hearing about the vast bodhisattva practices. The actions of the bodhisattvas are immeasurable and one cannot practise all of them completely in the beginning. However, if one practises according to the ability of one's mind, then one can gradually improve one's practice and progress along the path, until finally, one is able to practise the bodhisattva practices to their fullest.

Therefore, one should not try to aim too high but rather practise in accordance with one's ability. In such a way one avoids the situation where one becomes discouraged through unrealistic aims, and one's practice can increase gradually.

Recite the *Sutra of the Three Heaps*, [98]
Three times in the morning and in the evening.
Pacify the remainders of downfalls
In dependence on conquerors and bodhisattvas.

This is suitable both for self or other. [99a]

Three times in the morning and three times in the

evening, one should make heartfelt requests to the buddhas and bodhisattvas, so that one's practices become deep and vast. At these times one also recites the *Sutra of the Three Heaps*, in order to purify one's downfalls. Then one goes for refuge and generates bodhicitta. Through the generation of bodhicitta, one will purify the remainder of downfalls that have not been purified by the preceding practices.

It is suitable to purifying one's downfalls and breakages of vows both for the purpose of self as well as for the purpose of other.

Whatever you do, on whatever occasion, [99bcd]
Make it, as taught, an occasion for the trainings,
With effort.

In whatever actions one engages in, one should always make a strong effort to apply the teachings of the Buddha to those actions. A common way of explaining the meaning of this verse is: 'Do not waste your time.'

There is nothing the children of [100]
The conquerors do not practise.
For those proficient that abide in that manner
There is nothing that does not become meritorious.

There is nothing that the conqueror's children, the bodhisattvas, do not use for their practice or do not need to practise. For those who are proficient there is nothing that can not become a method for accumulating merits because once one has generated bodhicitta, everything that one does is transformed into virtue and Dharma practice. Everything becomes a conducive condition for increasing one's merits and

enlightenment. Thus the practices of the bodhisattva accomplish both the welfare of others as well as the welfare of self.

Regardless of whether it is directly or indirectly[101]
Do nothing but work for the purpose of sentient beings. Solely for the purpose of sentient beings
I dedicate all to enlightenment.

Bodhisattva's must work only for the welfare of sentient beings, which equal the expanse of space, whether it is directly or indirectly, and not do anything for self. The way of dedicating the accumulated merits is: 'I dedicate all my roots of virtue to complete enlightenment, solely for the purpose of sentient beings, that equal the expanse of space.'

May I never, even at the cost of my life, [102]
Give up my virtuous friends,
Those proficient in the meaning of the Mahayana,
And those keeping supreme disciplines of bodhisattvas.

Even at the cost of one's life one should never forsake one's virtuous friends that are proficient in the Mahayana paths and practitioners of the supreme disciplines of bodhisattvas. It is extremely rare to meet such a Mahayana guru and therefore one does not give them up, even at the cost of one's life.

Emulate the biography of Phel-jung [103]
In the training of relying on the guru.
Understand this and other advice by the buddhas
Through reading the sutras.

One should train in the way of relying on the Guru by emulating the biography of Phel-jung. The advice on

the practices of bodhisattvas contained in this treatise as well as other teachings by the Buddha need to be understood well by reading the different Mahayana sutras. The reason is that the Mahayana sutras explain the bodhisattva's practices in an extensive manner.

From the sutras comes perception of the trainings -
[104]

Therefore read the sutras.

First, read the

Sutra of the Essence of Space.

Those who start out with training in the mind of bodhicitta should read the *Sutra of the Essence of Space*, in which a lot is written about bodhicitta.

Because what one practises continuously, [105]

Is shown in it more extensively,

Read also the *Compendium of Trainings*

Again and again.

Because the *Compendium of All Trainings* explains the profound as well as the extensive and is practised continuously, it is something that one should read repeatedly. These are two main texts by Shantideva: the Introduction to the *Bodhisattva's Way of Life* and the *Compendium of Trainings*. The *Compendium of Trainings* explains the bodhisattva trainings that have to be done all the time in a more extensive manner. Therefore, it should be read repeatedly, not just once or twice.

Further, read the two: *the Compendium of Sutras* [106]

That summarises and

Put also effort into reading
The one composed by Nagarjuna.

Here Shantideva says that further one should read his *Compendium of Sutras*, which summarises the words and meanings of the elaborate texts. In this verse he refers also to Nagarjuna's *Compendium of Sutras*, which one should read as well.

That which has not been prohibited [107]
Should be practised
To protect the mind of worldly beings,
Practise correctly upon seeing the trainings.

That which is not prohibited in the sutras and treatises one has to practise in order to protect the minds of worldly beings from a loss of faith and so forth. In such a way one should see that the bodhisattva trainings are vast and practise them properly.

Investigate repeatedly during [108]
Actions of body and mind.
Merely this, in brief,
Is the definition of introspection.

To investigate repeatedly with wisdom, during one's actions of body and mind, whether one's actions have become separated from the trainings or not, is the meaning of introspection. This alone is in brief the definition of introspection.

CONCLUDING THE CHAPTER

They all have to be practised with the body. [109]
What is accomplished by only talking about it?
Is the sick person cured

Merely by studying medicine?

Understanding the Mahayana trainings they then need to be practised with the body. On the basis of one's body one needs to put the bodhisattva's teachings into practice. Initially one needs to know the trainings, but it is not enough to just know the them. One needs to put the teachings into practice. The knowledge about the bodhisattva path that one possesses has to be translated into practice in order for it to be useful. Just to know the words is not enough. For example, is a sick person cured by the study of medicine alone? Just reading medicinal texts will not actually help a sick person. Similarly, just to know the Dharma is insufficient. One needs to translate one's knowledge of the Dharma into practice to receive the benefit.

PRESENTING THE NAME OF THE TEXT

This was the chapter on Introspection of the Introduction to the Bodhisattva's Way of Life.

The things that you understand, it is important also to put them into practice. The circumstances of coming together for a Dharma teaching do not come without a cause. It comes about through the kindness of the Buddha and the past holy beings, and also through our past karmic relationship. And, so then I thank you very much.

Dedication

The production of this book is dedicated to the long and healthy life of Venerable Geshe Doga. May he remain with us and continue to teach us the Dharma until samsara's end.

The Venerable Geshe Doga gave this commentary on the 5th chapter of the *Introduction to the Bodhisattva's Way of Life* by Shantideva during the 2006 Tara Institute Easter course. It primarily explains the practice of guarding one's actions with introspection. Geshe-la asked me to make a booklet out of it because he feels that this chapter is highly relevant to be able to lead a good life and very important for transforming one's actions of body, speech and mind.

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