la
Respectfully I prostrate myself to the Sugatas
Who are endowed with the Dharmakaya,
As well as to their Noble Sons
And to all who are worthy of veneration.

lb
Here I shall explain how to engage in the vows of the Buddhas’ Sons, The meaning of which I have condensed in accordance with the scriptures.

2
There is nothing here that has not been explained before
And I have no skill in the art of rhetoric;
Therefore, lacking any intention to benefit others,
I write this in order to acquaint it to my mind.

3
For due to acquaintance with what is wholesome,
The force of my faith may for a short while increase because of these (words). If, however, these (words) are seen by others
Equal in fortune to myself, it may be meaningful (for them).

Leisure and endowment are very hard to find;
And, since they accomplish what is meaningful for man,
If I do not take advantage of them now,
How will such a perfect opportunity come about again?

Just as a flash of lightning on a dark, cloudy night
For an instant brightly illuminates all,
Likewise in this world, through the might of Buddha,
A wholesome thought rarely and briefly appears.

Hence virtue is perpetually feeble,
The great strength of evil being extremely intense.
And except for a Fully Awakening Mind
By what other virtue will it be overcome?

All the Buddhas who have contemplated for many aeons
Have seen it to be beneficial;
For by it the limitless masses of beings
Will quickly attain the supreme state of bliss.

Those who wish to destroy the many sorrows of (their) conditioned existence, Those who wish (all beings) to experience a multitude of joys, And those who wish to experience much happiness, Should never forsake the Awakening Mind.

The moment an Awakening Mind arises
In those fettered and weak in the jail of cyclic existence, They will be named 'a Son of the Sugatas', And will be revered by both men and gods of the world.

It is like the supreme gold-making elixir, For it transforms the unclean body we have taken Into the priceless jewel of a Buddha-Form
Therefore firmly seize this Awakening Mind.

Since the limitless mind of the Sole Guide of the World
Has upon thorough investigation seen its preciousness,
All beings wishing to be free from worldly abodes
Should firmly take hold of this precious Awakening Mind.

All other virtues are like the plantain tree;
For after bearing fruit they simply perish.
But the perennial tree of the Awakening Mind
Unceasingly bears fruit and thereby flourishes without end.

Like entrusting myself to a brave man when greatly afraid
By entrusting myself to this (Awakening Mind) I shall be swiftly
liberated Even if I have committed extremely unbearable evils.
Why then do the conscientious not devote themselves to this?

Just like the fire at the end of an age,
It instantly consumes all great evil.
Its unfathomable advantages were taught
To the disciple Sudhana by the wise Lord Maitreya.

In brief, the Awakening Mind
Should be understood to be of two types;
The mind that aspires to awaken
And the mind that ventures to do so.

As is understood by the distinction
Between aspiring to go and (actually) going.
So the wise understand in turn
The distinction between these two.
17
Although great fruits occur in cyclic existence
From the mind that aspires to awaken,
An uninterrupted flow of merit does not ensue
As it does with the venturing mind.

18
And for him who has perfectly seized this mind
With the thought never to turn away
From totally liberating
The infinite forms of life.

19
From that time hence,
Even while asleep or unconcerned
A force of merit equal to the sky
Will perpetually ensue.
20
For the sake of those inclined towards the lesser (vehicle), This was logically asserted
By the Tathagata himself
In The Sutra Requested by Subahu

21
If even the thought to relieve
Living creatures of merely a headache
Is a beneficial intention
Endowed with infinite goodness,

22
Then what need is there to mention
The wish to dispel their inconceivable misery,
Wishing every single one of them
To realise boundless good qualities?
23
Do even fathers and mothers
Have such a benevolent intention as this?
Do the gods and sages?
Does even Brahma have it?

24
If those beings have never before
Even dreamt of such an attitude
For their own sake,
How would it ever arise for the sake of others?

25
This intention to benefit all beings,
Which does not arise in others even for their own Is an extraordinary jewel of the mind,
And its birth is an unprecedented wonder.

26
How can I fathom the depths
Of the goodness of this jewel of the mind,
The panacea that relieves the world of pain
And is the source of all its joy?

If merely a benevolent intention
Excels venerating the Buddhas,
Then what need to mention striving to make
All beings without exception happy?

Although wishing to be rid of misery,
They run towards misery itself.
Although wishing to have happiness,
Like an enemy they ignorantly destroy it.

For those who are deprived of happiness
And burdened with many sorrows
It satisfies them with all joys,
Dispels all suffering,
30
And clears away confusion.
Where is there a comparable virtue?
Where is there even such a friend?
Where is there merit similar to this?

31
If whoever repays a kind deed
Is worthy of some praise,
Then what need to mention the Bodhisattva
Who does good without its being asked of him?

32
The world honours as virtuous
A man who sometimes gives a little, plain food
Disrespectfully to a few beings,
That satisfies them for only half a day.

33
What need be said then of one
Who eternally bestows the peerless bliss of the Sugatas
Upon limitless numbers of beings,
Thereby fulfilling all their hopes?
The Buddha has said that whoever bears an evil thought Against a benefactor such as that Bodhisattva Will remain in hell for as many aeons As there were evil thoughts.

But if a virtuous attitude should arise (in that regard). Its fruits will multiply far more than that. When Bodhisattvas greatly suffer they generate no negativity, Instead their virtues naturally increase.

I bow down to the body of him In whom the sacred precious mind is born. I seek refuge in that source of joy Who brings to happiness even those who harm him.
Disclosure of Evil

1
In order to seize that precious mind
I offer now to the Tathagatas,
To the sacred Dharma, the stainless jewel,
And to the Sons of Buddha, the oceans of excellence,

2
Whatever flowers and fruits there are
And whatever kinds of medicine,
Whatever jewels exist in this world
And whatever clean refreshing waters;

3
Likewise gem-encrusted mountains,
Forest groves, quiet and joyful places,
Heavenly trees bedecked with flowers
And trees with fruit-laden branches;

4
Fragrances of the celestial realms,
Incense, wishing trees and jewel trees,
Uncultivated harvests, and all ornaments
That are worthy to be offered;

Lakes and pools adorned with lotuses
And the beautiful cry of wild geese,
Everything unowned
Within the limitless spheres of space.

Creating these things in my mind I offer them
To the supreme beings, the Buddhas, as well as their Sons;
Compassionate Ones, think kindly of me
And accept these offerings of mine.

Having no merit I am destitute
And I have no other gifts to offer.
Protectors, you who think of helping others.
By your power accept these for my sake.
Eternally shall I offer all my bodies
To the Conquerors and their Sons.
Please accept me, you Supreme Heroes,
Respectfully shall I be your subject.

Through being completely under your care
I shall benefit all with no fears of conditioned existence;
I shall perfectly transcend my previous evils
And in the future shall commit no more.

To very sweetly scented bathing chambers
With brilliantly sparkling crystal floors
And exquisite pillars ablaze with gems,
Having canopies above aglow with pearls.

I beseech the Tathagatas and their Sons
To come and bathe their bodies
From many jewelled vases filled with waters scented and enticing,
To the accompaniment of music and song.
12  Let me dry their bodies with incomparable cloths
    Clean and well-anointed with scent,
    And then may I present these Holy Beings
    With fragrant garments of suitable colours.

13  I adorn with manifold ornaments
    And various raiments fine and smooth,
    The Aryas Samantabhadra, Manjughosha Avalokiteshvara and all
    the others.

14  Just like polishing pure, refined gold
    Do I anoint the Buddhas' forms that blaze with light With the
    choicest perfumes whose fragrance permeates A thousand million
    worlds.

15  And to the highest objects of giving I offer
    Beautiful, well-arranged garlands,
    As well as enchanting, sweet smelling flowers,
Such as lily, jasmine and lotus blooms.

Also I send forth clouds of incense
Whose sweet aroma steals away the mind,
As well as celestial delicacies
Including a variety of foods and drinks.

I offer them jewelled lamps
Arranged on golden lotus buds;
Upon land sprinkled with scented water
Do I scatter delicate flower petals.

To those who have the nature of compassion
I offer palaces resounding with melodious hymns, Exquisitely illuminated by hanging pearls and gems That adorn the infinities of space.
19
Eternally shall I offer to all the Buddhas
Jewelled umbrellas with golden handles
And exquisite ornaments emblazoning the rims, Standing erect, their
shapes beautiful to behold.

20
And in addition may a mass of offerings Resounding with sweet and
pleasing music, (Like) clouds that assuage the misery of all, Each remain
(for as long as necessary).

21
And may a continuous rain
Of flowers and precious gems descend
Upon the reliquaries and the statues,
And upon all the jewels of Dharma.

22
In the same way as Manjughosha and others
Have made offerings to the Conquerors,
Similarly do I bestow gifts upon the Tathagatas, The Protectors,
their Sons and all.

23. I glorify the Oceans of Excellence
   With limitless verses of harmonious praise;
   May these clouds of gentle eulogy
   Constantly ascend to their presence.

24. With bodies as numerous
   As all the atoms within the universe,
   I prostrate to all Buddhas of the three times,
   The Dharma and the supreme community.

25. Likewise I prostrate to all reliquaries, To the bases of an Awakening Mind, To all learned abbots and masters And to all the noble practitioners.

26. I seek refuge in all Buddhas
   Until I possess the essence of Awakening, Likewise I seek refuge in Dharma
And in the assembly of Bodhisattvas.

With folded hands I beseech
The Buddhas and Bodhisattvas
Who possess the great compassion
And reside in all directions.

Throughout beginningless cyclic existence
In this life and in others,
Unknowingly I committed evil deeds
And ordered them to be done (by others).

Overwhelmed by the deceptions of ignorance
I rejoiced in what was done,
But now seeing these mistakes
From my heart I declare them to the Buddhas.

Whatever harmful acts of body, speech and mind I have done in a
disturbed mental state,
Towards the three jewels of refuge,
My parents, my spiritual masters and others;

And all the grave wrongs done by me,
So thoroughly evil and polluted
But an abundance of faults,
I openly declare to the Guides of the World.

But I may well perish
Before all my evils have been purified;
So please protect me in such a way
As will swiftly and surely free me from them.

The untrustworthy lord of death
Waits not for things to be done or undone;
Whether I am sick or healthy.
This fleeting lifespan is unstable.
Leaving all I must depart alone. But through not having understood this I committed various kinds of evil For the sake of my friends and foes.

My foes will become nothing. My friends will become nothing. I too will become nothing. Likewise all will become nothing.

Just like a dream experience, Whatever things I enjoy Will become a memory. Whatever has passed will not be seen again.

Even within this brief life Many friends and foes have passed, But whatever unbearable evil I committed for them Remains ahead of
Thereby, through not having realised That I shall suddenly vanish, I committed so much evil Out of ignorance, lust and hate.

Remaining neither day nor night, Life is always slipping by And never getting any longer, Why will death not come to one like me?

While I am lying in bed, Although surrounded by my friends and relatives, The feeling of life being severed Will not experienced by me alone.
41
When seized by the messengers of death,
What benefit will friends and relatives afford?
My merit alone shall protect me then,
But upon that I have never relied.

42
Protectors! I, so unconcerned, Unaware of such terror as this,
Accumulated a great deal of evil For the sake of this transient life.

43
 Petrified is the person
Today being led to a torture chamber.
With dry mouth and dreadful sunken eyes. His entire appearance is transfigured.

44
What need to mention the tremendous despair When stricken with the disease of great panic, Being clasped by the physical forms, Of the frightful messengers of death?
"Who can afford me real protection
From this great horror?"
With terrified, bulging eyes agape
I shall search the four quarters for refuge.

But seeing no refuge there
I shall become enveloped in gloom.
If there should be no protection there,
Then what shall I be able to do?

Therefore I now seek refuge
In the Buddhas who protect the world,
Who strive to shelter all that lives
And with great strength eradicate all fear.
Likewise I purely seek refuge
In the Dharma they have realised
That clears away the fears of cyclic existence, And also in the assembly
of Bodhisattvas.

In my search for refuge
I cry from my heart
For Akashagarbha, Ksitigarbha
And all the Compassionate Protectors trembling with fear,
Offer myself to Samantabhadra;
To Manjughosha also

I make a gift of my body.

To the Protector Avalokiteshvara
Who infallibly acts with compassion, I utter a mournful cry,
"Please protect this evil-doer!"

And I seek refuge in Vajrapani,
Upon the sight of whom all harmful beings
Such as the messengers of death
Flee in terror to the four quarters.

53
Previously I transgressed your advice,
But now upon seeing this great fear
I go to you for refuge.
By doing so may this fear be swiftly cleared away.

54
If I need to comply with a doctor’s advice
When frightened by a common illness,
Then how much more so when perpetually diseased By the manifold evils of desire and so forth.

55
And if all people dwelling on this earth
Can be overcome by just one of these,
And if no other medicine to cure them
Is to be found elsewhere in the universe,
Then the intention not to act in accordance
With the advice of the All-Knowing Physicians
That can uproot every misery,
Is extremely bewildered and worthy of scorn.

If I need to be careful
Near a small, ordinary precipice,
Then how much more so near the one of long duration That drops for a thousand miles.

It is inappropriate to enjoy myself
Thinking that today alone I shall not die,
For inevitably the time will come
When I shall become nothing.

Who can grant me fearlessness?
How can I be surely freed from this?
If I shall inevitably become nothing,
How can I relax and enjoy myself?
What remains with me now
From the terminated experiences of the past?
But through my great attachment to them
I have been going against my spiritual masters' advice.

Having departed from this life
And from all my friends and relatives,
If all alone I must go elsewhere
What is the use of making friends and enemies?

"How can I be surely freed
From unwholesomeness, the source of misery?"
Continually night and day
Should I only consider this.
Whatever has been done by me
Through ignorance and unknowing,
Be it the breaking of a vow
Or a deed by nature wrong,

I humbly confess it all
In the presence of the Protectors,
With folded hands, prostrating myself again and again, My mind terrified by the misery (to come).

I beseech all the Guides of the World
To please accept my evils and wrongs.
Since these are not good,
In future I shall do them no more.
1
Gladly do I rejoice
In the virtue that relieves the misery
Of all those in unfortunate states
And that places those with suffering in happiness.

2
in that gathering of virtue That is the cause for (the Arhat’s) Awakening,
I rejoice in the definite freedom of embodied creatures From the miseries of cyclic existence.

3
I rejoice in the Awakening of the Buddhas
And also in the spiritual levels of their Sons.

4
And with gladness I rejoice
In the ocean of virtue from developing an Awakening Mind That wishes all beings to be happy,
As well as in the deeds that bring them benefit.

5
With folded hands I beseech
The Buddhas of all directions,
To shine the lamp of Dharma
For all bewildered in misery’s gloom.

6
With folded hands I beseech
The Conquerors who wish to pass away,
To please remain for countless aeons
And not to leave the world in darkness.

7
Thus by the virtue collected
Through all that I have done,
May the pain of every living creature
Be completely cleared away.

May I be the doctor and the medicine
And may I be the nurse
For all sick beings in the world
Until everyone is healed.

May a rain of food and drink descend
To clear away the pain of thirst and hunger
And during the aeon of famine
May I myself change into food and drink.

May I become an inexhaustible treasure
For those who are poor and destitute;
May I turn into all things they could need
And may these be placed close beside them.

11
Without any sense of loss
I shall give up my body and enjoyments
As well as all my virtues of the three times
For the sake of benefitting all.

12
By giving up all, sorrow is transcended
And my mind will realise the sorrowless state.
It is best that I (now) give everything to all beings In the same way as I shall (at death).6

13
Having given this body up
For the pleasure of all living beings,
By killing, abusing and beating it
May they always do as they please.

Although they may play with my body
And make it a source of jest and blame,
Because I have given it up to them
What is the use of holding it dear?

Therefore I shall let them do anything to it
That does not cause them any harm,
And when anyone encounters me
May it never be meaningless for him.

If in those who encounter me
A faithful or an angry thought arises,
May that eternally become the source
For fulfilling all their wishes.

May all who say bad things to me
Or cause me any other harm,
And those who mock and insult me
Have the fortune to fully awaken.

May I be protector for those without one,
A guide for all travellers on the way;
May I be a bridge, a boat and a ship
For all who wish to cross (the water).

May I be an island for those who seek one
And a lamp for those desiring light,
May I be a bed for all who wish to rest
And a slave for all who want a slave.

May I be a wishing jewel, a magic vase, Powerful mantras and great medicine,
May I become a wish-fulfilling tree
And a cow of plenty for the world.

Just like space
And the great elements such as earth,
May I always support the life
Of all the boundless creatures.

And until they pass away from pain
May I also be the source of life
For all the realms of varied beings
That reach unto the ends of space.

23
Just as the previous Sugatas
Gave birth to an Awakening Mind,
And just as they successively dwelt
In the Bodhisattva practices;

24
Likewise for the sake of all that lives
Do I give birth to an Awakening Mind,
And likewise shall I too
Successively follow the practices.

25
In order to further increase it from now on, Those with discernment who
have lucidly seized An Awakening Mind in this way,
Should highly praise it in the following manner:
Today my life has (borne) fruit; (Having) well obtained this human existence, I’ve been born in the family of Buddha And now am one of Buddha’s Sons.

Thus whatever actions I do from now on Must be in accord with the family. Never shall I disgrace or pollute This noble and unsullied race.

Just like a blindman Discovering a jewel in a heap of rubbish, Likewise by some coincidence An Awakening Mind has been born within me.

It is the supreme ambrosia
That overcomes the sovereignty of death,
It is the inexhaustable treasure
That eliminates all poverty in the world.

30
It is the supreme medicine
That quells the world’s disease,
It is the tree that shelters all beings
Wandering and tired on the path of conditioned existence.

31
It is the universal bridge
That leads to freedom from unhappy states of birth,
It is the dawning moon of the mind
That dispels the torment of disturbing conceptions.

32
It is the great sun that finally removes
The misty ignorance of the world,
It is the quintessential butter
From the churning of the milk of Dharma.
33
For all those guests travelling on the path of conditioned existence
Who wish to experience the bounties of happiness,
This will satisfy them with joy
And actually place them in supreme bliss.

34
Today in the presence of all the Protectors
I invite the world to be guests
At (a festival of) temporary and ultimate delight, May gods, anti-gods
and all be joyful.

Conscientiousness

Having firmly seized the Awakening Mind in this way, A Conqueror’s
son must never waver;
Always should he exert himself
To never stray from his practice.
In the case of reckless actions
Or of deeds not well considered,
Although a promise may have been made
It is fit to reconsider whether I should do them or not.

But how can I ever withdraw
From what has been examined by the great wisdom
Of the Buddhas and their Sons,
And even many times by me myself?

If having made such a promise
I do not put it into action,
Then by deceiving every living being
What kind of rebirth shall I take?
5
If it has been taught (by the Buddha)
That he who does not give away
The smallest thing he once intended to give
Will take rebirth as a hungry ghost;

6
Then if I should deceive all beings
After having sincerely invited them
To the unsurpassable bliss,
Shall I take a happy rebirth?

7
Only the Omniscient can discern
The manner of the action of those
Who give up the Awakening Mind but are freed;
It is beyond the scope of (ordinary) thought.

8
This, for a Bodhisattva,
Is the heaviest of downfalls,
For should it ever happen, the welfare of all will be weakened.
And should others for even a single moment
Hinder or obstruct his wholesome (deeds),
By weakening the welfare of all
There will be no end to their rebirth in lower states.

For if my being is impaired
By destroying the joy of even one creature,
Then what need is there to mention
Destroying the joy of creatures vast as space.

Thus those who have the force of an Awakening Mind
As well as the force of falling (from it)
Stay revolving within cyclic "existence"
And for a long time are hindered in reaching the Bodhisattva levels.

Therefore just as I have promised
Shall I respectfully accord my actions.
If from now on I make no effort  
I shall descend from lower to lower states.

13  
Although for the benefit of every creature  
Countless Buddhas have passed by,  
Yet I was not an object of their care  
Because of my own mistakes.

14  
And if I continue to act like this,  
Again and again shall I undergo  
(suffering) in unhappy realms, sickness, bondage,  
Laceration and the shedding of blood.

15  
If the arising of a Tathagata,  
Faith, the attainment of a human body  
And my being fit to cultivate virtue are scarce,  
When will they be won again?
16
Although today I am healthy,
Well-nourished and unafflicted,
Life is momentary and deceptive:
The body is like an object on loan for but a minute.

17
And with behaviour such as this
I shall not win a human body again,
And if this human form is not attained
There will be solely evil and no virtue.

18
If when I have the chance to live a wholesome life
My actions are not wholesome,
Then what shall I be able to do
When confused by the misery of the lower realms?

19
And if I commit no wholesome deeds (there),
But readily amass much evil,
Then for a hundred million aeons
I shall not even hear the words "a happy life".

For these very reasons, the Buddha has said
That like for a turtle to insert its neck
Into a yoke adrift upon the vast ocean,
It is extremely hard to attain the human state.10

If even by the evil of one instant
An aeon may be spent in the deepest hell,
Then because of the evil I have gathered since beginningless time,
What need to mention my not going to a happy realm.

But having experienced merely that (rebirth in hell)
I shall still not be liberated;
For while it is being experienced
Other evil will be extensively produced.

So if, when having found leisure such as this, I do not attune myself to what is wholesome, There could be no greater deception And there could be no greater folly.

And if, having understood this, I still foolishly continue to be slothful, When the hour of death arrives Tremendous grief will rear its head.

Then if my body blazes for a long time Inevitably my mind will be tormented By the fires of unendurable remorse.
26
Having found by some coincidence
This beneficial state that is so hard to find, If now while able to discriminate
I once again am led into the hells,

27
Then as though I were hypnotised by a spell
I shall reduce this mind to nothing.
Even I do not know what is causing me confusion, What is there dwelling inside me?

28
Although enemies such as hatred and craving
Have neither any arms nor legs, And are neither courageous nor wise, How have I been used like a slave by them?

For while they dwell within my mind
At their pleasure they cause me harm,
Yet I patiently endure them without any anger;
But this is an inappropriate and shameful time for patience.

Should even all the gods and anti-gods
Rise up against me as my enemies,
They could not lead nor place me in
The roaring fires of deepest hell.

But the mighty foe, these disturbing conceptions,
In a moment can cast me amidst (those flames)
Which when met will cause not even the ashes
Of the king of mountains to remain.

All other enemies are incapable
Of remaining for such a length of time
As can my disturbing conceptions,
The long-time enemy with neither beginning nor end.
33 If I agreeably honour and entrust myself (to others) 
They will bring me benefit and happiness, 
But if I entrust myself to these disturbing conceptions 
In future they will bring only misery and harm.

34 While in cyclic existence how can I be joyful and unafraid 
If in my heart 
I readily prepare a place 
For this incessant enemy of long duration, 
The sole cause for the increase of all that harms me?

35 And how shall I ever have happiness 
If in a net of attachment within my mind 
There dwell the guardians of the prison of cyclic existence, 
There (disturbing conceptions) that become my butchers and tormentors in hell?
Therefore as long as this enemy is not slain with certainty before my very eyes. I shall never give up exerting myself (towards that end). Having become angry at someone who caused only slight and short-lived harm. Self-important people will not sleep until their (enemy) is overcome.

And if while engaged in a violent battle, Vigorously desiring to conquer those whose disturbing Conceptions will naturally bring them suffering at death, Men disregard the pain of being pierced by spears and arrows And will not withdraw until the day is won;
Then what need to mention that I should not be faint-hearted and slothful,
Even if I am caused many hundreds of sufferings
When now I strive to definitely overcome my natural enemies,
(These disturbing conceptions) which are the constant source of my misery?

If even scars inflicted by meaningless enemies
Are worn upon the body like ornaments,
Then why is suffering a cause of harm to me
Who impeccably strives to fulfil the great purpose?

If fishermen, hunters and farmers,
Thinking merely of their own livelihood,
Endure the sufferings of heat and cold,
Why am I not patient for the sake of the world’s joy?

When I promised to liberate all those beings Dwelling in the ten directions as far as the ends of space From their disturbing conceptions,’ I myself was not yet freed from mine.
Thus unaware of even my own capacity,
Was it not somewhat crazy to have spoken like that?
But as this is so I must never withdraw
From vanquishing my disturbing conceptions.

And to do this will be my sole obsession:
Holding a strong grudge I shall meet them in battle!
But disturbing conceptions such as these
Destroy disturbing conceptions and (for the time being)
are not to be (abandoned).

It would be better for me to be burned,
To have my head cut off and to be killed,
Rather than ever bowing down
To those everpresent disturbing conceptions.
45
Common enemies when expelled from one country
Simply retire and settle down in another,
Though when their strength is recovered they then return. But the way of
this enemy, my disturbing conceptions, is not similar in this respect.

46
Deluded disturbing conceptions! When forsaken by the eye of wisdom
And dispelled from my mind, where will you go?
Where will you dwell in order to be able to injure me again?
But, weak-minded, I have been reduced to making no effort.

47
If these disturbing conceptions do not exist within the objects, the sense
organs, between the two nor elsewhere, Then where do they exist and
how do they harm the world? They are like an illusion—thus I should
dispel the fear within my heart and strive resolutely for wisdom.
For no real reason, why should I suffer so much in hell?
48
Therefore having thought about this well,
I should try to put these precepts into practice just as they have been explained.
If the doctor’s instructions are ignored,
How will a patient in need of cure be healed by his medicines?
|| the unbearable flames of hell,

Alertness

1. Those who wish to guard their practice
Should very attentively guard their minds
For those who do not guard their minds
Will be unable to guard their practice.

2. In this (world) unsubdued and crazed elephants
Are incapable of causing such harms
As the miseries of the deepest hell
Which can be caused by the unleashed elephant of mind.
3
But if the elephant of my mind is firmly bound
On all sides by the rope of mindfulness,
All fears will cease to exist
And all virtues will come into my hand.

4
Tigers, lions, elephants, bears,
Snakes and all forms of enemies,
The guardians of the hell worlds,
Evil spirits and cannibals,

5
Will all be bound
By binding my mind alone,
And will all be subdued
By subduing my mind alone

6
The Perfect Teacher himself has shown
That in this way all fears
As well as all boundless miseries
Originate from the mind.

Who intentionally created
All the weapons for those in hell?
Who created the burning iron ground?
From where did all the women (in hell) ensure?

The mighty One has said that all such things
Are (the workings of) an evil mind,
Hence within the three world spheres
There is nothing to fear other than my mind.

If the perfection of generosity
Were the alleviation of the world’s poverty, Then since beings are still starving now ’
In what manner did the previous Buddhas perfect it?
10
The perfection of generosity is said to be
The thought to give all beings everything,
Together with the fruit of such a thought Hence it is simply a state of mind.

11
Nowhere has the killing
Of fish and other creatures been eradicated;
For the attainment of (merely) the thought to forsake (such things) Is explained as the perfection of moral discipline.

12
Unruly beings are as (unlimited) as space:
They cannot possibly all be overcome,
But if I overcome thoughts of anger alone
This will be equivalent to vanquishing all foes.
13
Where would I possibly find enough leather
With which to cover the surface of the earth?
But (wearing) leather just on the soles of my shoes.
Is equivalent to covering the earth with it.

14
Likewise it is not possible for me
To restrain the external course of things;
But should I restrain this mind of mine
What would be the need to restrain all else?

15
Although the development of merely a clear state of concentration Can result in (taking birth in) Brahma’s realm,
Physical and vocal actions cannot so result
When (accompanied) by weak (mental) conduct.
16
The knower of reality has said
That even if recitation and physical hardships
Are practised for long periods of time,
They will be meaningless if the mind is distracted elsewhere

17
Even those who wish to find happiness and overcome misery Will wander with no aim nor meaning If they do not comprehend the secret of the mind—
The paramount significance of Dharma.

18
This being so,
I shall hold and guard my mind well.
Without the discipline of guarding the mind, What use are many other disciplines?
19
Just as I would be attentive and careful of a wound
When amidst a bustling uncontrolled crowd,
So I should always guard the wound of my mind
When dwelling among harmful people.

20
And if I am careful of a wound
Through fear of it being slightly hurt,
Then why do I not guard the wound of my mind
Through fear of being crushed by the mountains of hell?

21
Should I behave in such a way as this,
Then whether among harmful people
Or even in the midst of women,
The steady effort to control myself will not decline.
22
It is better to be without wealth,
Honour, body and livelihood;
And it is better to let other virtues deteriorate,
Rather than ever to let (the virtues of) the mind decline.

23
O you who wish to guard your minds,
I beseech you with folded hands;
Always exert yourselves to guard
Mindfulness and alertness!

24
People who are disturbed by sickness
Have no strength to do anything (useful),
Likewise those whose minds are disturbed by confusion Have no
strength to do anything (wholesome).
25
Whatever has been learnt, contemplated and meditated upon By those whose minds lack alertness, Just like water in a leaking vase, Will not be retained in their memory.

26
Even those who have much learning, Faith and willing perseverance Will become defiled by a (moral) fall Due to the mistake of lacking alertness.

27
The thieves of unalertness, In following upon the decline of mindfulness, Will steal even the merits I have firmly gathered (So that) I shall then proceed to lower realms.

28
This host of thieves who are my own disturbing conceptions Will search for a good opportunity,
Having found it they will steal my virtue
And destroy (the attainment of) life in a happy realm.

29
Therefore I shall never let mindfulness depart
From the doorway of my mind.
If it goes, I should recall the misery of the lower realms
And firmly re-establish it there.

30
Through staying in the company of spiritual masters, Through the
instructions of abbots and through fear, Mindfulness will easily be
generated
In fortunate people who practise with respect.

31
"I am ever dwelling in the presence
Of all the Buddhas and Bodhisattvas
Who are always endowed
With unobstructed vision."

32
By thinking in this way
I shall mindfully develop a sense of shame, respect and fear. Also
through doing this,
Recollection of the Buddha will repeatedly occur.

33
When mindfulness is set with the purpose
Of guarding the doorway of the mind,
Then alertness will come about
And even that which had gone will return.

34
When, just as I am about (to act) I see that my mind is tainted (with
defilement), AI such a time I should remain
Unmoveable, like a piece of wood.
35

Never should I look around
Distractedly for no purpose:
With a resolute mind
I should always keep my eyes cast downwards.

36

But in order to relax the gaze
For a short while I should look around,
And if someone appears in my field of vision
I should look at him and say, "Welcome."

37

To check if there is any danger on the path
I should look again and again in the four directions.
To rest, I should turn my head around
And then look behind me.
Having examined both ahead and behind
I should proceed to either come or go.
Being aware of the necessity (for such mindful alertness)
I should behave like this in all situations.

(Once) having prepared for an action with the thought,
"My body will remain in such a way,"
Then periodically I should look to see
How the body is being maintained.

With the utmost effort I should check
To see that the crazed elephant of my mind
Is not wandering off but is bound
To the great pillar of thinking about Dharma.
41
Those who strive by all means for concentration
Should not wander off even a moment;
By thinking, "How is my mind behaving?" —
They should closely analyse their mind.

42
But if I am unable to do this
When afraid or involved in celebrations, then I should relax. Likewise it has been taught that at times of giving
One may be indifferent to (certain aspects of) moral discipline.

I should undertake whatever deed I have intended to do
And think of doing other than it.
With my mind applied to that task,
I should set about for the time being to accomplish it.

44
By acting in this way all will be done well,
But (by acting) otherwise neither (action) will be done.
Likewise there will be no increase in the proximate disturbing
conceptions That come from a lack of alertness.

45
If I happen to be present
While a senseless conversation is taking place
Or if I happen to see some kind of spectacular show,
I should abandon attachment towards it.

46
If for no reason I start digging the earth,
Picking at the grass or drawing patterns on the ground,
Then by recalling the advice of the Buddhas,
I should immediately step out of fear.

47
Whenever I have the desire
To move my body or to say something,
First of all I should examine my mind
And then, with steadiness, act in the proper way.

48
Whenever there is attachment in my mind
And whenever there is the desire to be angry,
I should not do anything nor say anything,
But remain like a piece of wood.

49
Whenever I have distracted thoughts, the wish to verbally belittle others,
Feelings of self-importance or self-satisfaction;
When I have the intention to describe the faults of others,
Pretension and the thought to deceive others;

50
Whenever I am eager for praise
Or have the desire to blame others;
Whenever I have the wish to speak harshly and cause dispute;
At (all) such times I should remain like a piece of wood.

51
Whenever I desire material gain, honour or fame;
Whenever I seek attendants or a circle of friends,
And when in my mind I wish to be served;
At (all) these times I should remain like a piece of wood.

52
Whenever I have the wish to decrease or to stop working for others
And the desire to pursue my welfare alone,
If (motivated by such thoughts), a wish to say something occurs,
At these times I should remain like a piece of wood.

Whenever I have impatience, laziness, cowardice,
Shamelessness or the desire to talk nonsense;
If thoughts of partiality arise,
At these times too I should remain like a piece of wood.
Having in this way examined his mind for disturbing conceptions
And for thoughts that strive for meaningless things,
The courageous (Bodhisattva) should hold his mind steady
Through (the application of) remedial forces.

Being very resolute and faithful,
Steady, respectful, polite,
With a sense of shame, apprehensive and peaceful,
I should strive to make others happy.

I should not be disheartened by all the whims
Of the childish who are in discord with one another
I should know them to arise in their minds due to disturbing conceptions
And therefore be kind (towards them).
57
In doing that which by nature is not unwholesome
Both for the sake of myself and other sentient beings
I should always hold my mind fast,
(Acting) like an apparition, with no sense of self.

58
By thinking again and again
That after a long time I have won the greatest leisure,
Likewise I should hold my mind
As utterly unshakeable as the king of mountains.

59
If, mind, you are not made unhappy
When this body is dragged and tossed about
By vultures greedy for flesh,
Then why are you so concerned about it now
Holding this body as "mine",
Why, mind, do you guard it so?
Since you and it are separate,
What use can it be to you?

61
Why, confused mind,
Do you not hold onto a clean, wooden form?
Just what is the point of guarding
This putrid, dirt–filled machine?

62
First of all, mentally separate
The layers of skin (from the flesh)
And then with the scalpel of discrimination
Separate the flesh from the skeletal frame;

And having split open even the bones
Look right down into the marrow.
While examining this ask yourself,
"Where is its essence?"

If, even when searching with such effort'
You can apprehend no essence,
Then why with so much attachment
Are you still guarding this body now.

What use is this body to you
If its dirty insides are unfit for you to eat,
If its blood is not fit to drink
And if its intestines are not fit to be sucked?

At second best it is only fit to be guarded
In order to feed the vultures and jackals.
(Truly) this body of a human being
Should only be employed (in the practice of virtue).

But should you instead guard it (with attachment),
Then what will you be able to do
When it is stolen by the unsympathetic lord of death
And given to the dogs and birds?

If servants are not given clothing and so forth
When they are unable to be employed,
Then why do you exhaust yourself looking after the flesh alone
When even though caring for the body, it goes elsewhere

Now having paid my body its wages,
I shall engage it in making my life meaningful.
But if my body is of no benefit.
Then I shall not give it anything.
70
I should conceive of my body as a boat, A mere support for coming and going. And in order to benefit all others Transform it into a wish-fulfilling body.

71
Now, while there is freedom to act, I should always present a smiling face And cease to frown and look angry: I should be a friend and counsel of the world.

72
I should desist from inconsiderately and noisily Moving around chairs and so forth, As well as from violently opening doors: I should always delight in humility.
73
The stork, the cat and the thief,
By moving silently and carefully,
Accomplish what they desire to do;
A Bodhisattva too should always behave in this way.

74
With respect I should gratefully accept
 Unsought-after words that are of benefit
And that wisely advise and admonish me:
At all times I should be the pupil of everyone.

75
I should say, "Well said," to all those
Who speak (Dharma) well,
And if I see someone doing good
I should praise him and be well pleased.

76
I should discreetly talk about the good qualities (of others) And repeat those (that others) recount.
If my own good qualities are spoken about
I should just know and be aware that I have them.

All deeds (of others) are the source of a joy
That would be rare even if it could be bought with money. Therefore I should be happy in finding this joy
In the good things that are done by others.

(Through doing this) I shall suffer no losses in this life And in future lives shall find great happiness.
But the fault (of disliking their good qualities) will make me unhappy and miserable
And in future lives I shall find great suffering.

When talking I should speak from my heart and on what is relevant. Making the meaning clear and the speech pleasing.
I should not speak out of desire or hatred
But in gentle tones and in moderation.

80
When beholding someone with my eyes,
Thinking, "I shall fully awaken
Through depending upon this being,"
I should look at him with an open heart and love.

81
Always being motivated by great aspiration
Or being motivated by the remedial forces,
If I work in the fields of excellence, benefit and misery
Great virtues will come about.

82
Endowed with wisdom and joy
I should undertake all that I do.
I (need) not depend upon anyone else
In any actions that I undertake.

The perfections such as generosity
Are progressively more exalted
But for a little (morality) I should not forsake a great (gift).
Principally I should consider what will be of the most benefit for others.

When this is well understood,
I should always strive for the welfare of others.
The Far-Seeing Merciful Ones have allowed (a Bodhisattva)
To do some actions that (for others) were forbidden.

I should divide my food amongst those who have fallen to lower realms, Those without protection, and practitioners,
And eat merely what is sufficient for myself.
Except for the three robes I may give away all.
This body which is being used for the sacred Dharma
Should not be harmed for only slight benefit.
By my behaving in this way
The wishes of all beings will be quickly fulfilled.

Those who lack the pure intention of compassion
Should not give their body away.
Instead, both in this and future lives,
They should give it to the cause of fulfilling the great purpose.

The Dharma should not be explained to those who lack respect,
To those who, like sick men, wear cloth around their heads,
To those holding umbrellas, sticks or weapons,
To those with covered heads,
Nor to a woman unaccompanied by a man.
The vast and profound should not be taught to lesser beings,
(Although)! should always pay equal respect
To the Dharmas of the lesser and higher beings.

90
I should not communicate the Dharma of a lesser being
To one who is a vessel for the vast Dharma.
I must not forsake the (Bodhisattva) way of life,
Nor mislead others by means of sutras or mantras.

91
When I spit or throw away the stick for (cleaning) my teeth,
I should cover it up (with earth).
Also it is shameful to urinate and so forth
In water or on land used by others.
92
When eating I should not fill my mouth,
Eat noisily or with my mouth wide open.
I should not sit with my legs outstretched
Nor rub my hands together.

93
I should not sit alone in vehicles, upon beds
Nor in the same room with the women of others.
(In brief), having observed or inquired about what is proper,
I should not do anything that would be disliked by the people of the world.

94
I should not give directions with one finger,
But instead indicate the way
Respectfully with my right arm
With all my fingers fully outstretched.

95
Nor should I wildly wave my arms about,
But should make my point
With slight gestures and a snap of the fingers—
Otherwise I shall lose control.

96
Just as the Buddha lay down to pass away
So should I lie in the desired direction (when going to sleep),
And first of all with alertness
Make the firm decision to quickly rise again.

97
(Although I am unable to practise all)
The limitless varieties of Bodhisattva conduct,
I should certainly practise as much as (has been mentioned here)
Of this conduct that trains the mind.

98
Three times by day and three times by night
I should recite The Sutra of the Three Heaps;
For by relying upon the Buddhas and the Awakening Mind
My remaining downfalls will be purified.

99
Whatever I am doing in any situation,
Whether for myself or for the benefit of others,
I should strive to put into practice
Whatever has been taught for that situation.

100
There is no such thing as something
That is not learned by a Conqueror’s Son,
Thus if I am skilled in living in this way
Nothing will be non-meritorious.

101
Whether directly or indirectly, I should not do anything
That is not for the benefit of others.
And solely for the sake of sentient beings
I should dedicate everything towards Awakening.

Never, even at the cost of my life,
Should I forsake a spiritual friend
Who is wise in the meaning of the great vehicle
And who is a great Bodhisattva practitioner.

I should practise entrusting myself to my spiritual master
In the manner taught in The Biography of Shrisambhava. This and other advice spoken by the Buddha I can understand through reading the sutras.

I should read the sutras
Because it is from them that the practices appear.
To begin with, I should look at
The Sutra of Akashagarba.

105
In addition I should definitely read
The Compendium of all Practices again and again, Because what is to be constantly practised
Is very well and extensively shown there.

106
Also I should sometimes look at
The condensed Compendium of All Sutras.
And I should make an effort to study
The works by the same two (titles) composed by the exalted Nagarjuna.

107
I should do whatever is not forbidden in those (works), And when I see a
practice there,
I should impeccably put it into action
In order to guard the minds of worldly people.

The defining characteristic of guarding alertness
In brief is only this:
To examine again and again
The condition of my body and mind.

Therefore I shall put this way of life into actual practice, For what can be achieved by merely talking about it? Will a sick man be benefitted Merely by reading the medical texts?

Patience
Whatever wholesome deeds.
Such as venerating the Buddhas, and generosity,
That have been amassed over a thousand aeons
Will all be destroyed in one moment of anger.

There is no evil like hatred,
And no fortitude like patience.
Thus I should strive in various ways
To meditate on patience.

My mind will not experience peace
If it fosters painful thoughts of hatred.
I shall find no joy or happiness,
Unable to sleep, I shall feel unsettled.

A master who has hatred
Is in danger of being killed
Even by those who for their wealth and happiness Depend upon his kindness.

By it, friends and relatives are disheartened;
Though drawn by my generosity they will not trust me, In brief there is nobody
Who lives happily with anger.

Hence the enemy, anger,
Creates sufferings such as these,
But whoever assiduously overcomes it
Finds happiness now and hereafter.

Having found its fuel of mental unhappiness
In the prevention of what I wish for
And in the doing of what I do not want,
Hatred increases and then destroys me.

8
Therefore I should totally eradicate
The fuel of this enemy;
For this enemy has no other function
Than that of causing me harm.

9
Whatever befalls me
I shall not disturb my mental joy;
For having been made unhappy,
I shall not accomplish what
I wish And my virtues will decline

10
Why be unhappy about something
If it can be remedied?
And what is the use of being unhappy about something
If it cannot be remedied?
11
For myself and for my friends
I want no suffering, no disrespect,
No harsh words and nothing unpleasant;
But for my enemies is it the opposite.

12
The causes of happiness sometimes occur
But the causes for suffering are very many.
Without suffering there is no renunciation.
Therefore, mind, you should stand firm.

13
If some ascetics and the people of Karnapa
Endure the pain of cuts and burns for no reason,
Then for the sake of liberation Why have I no courage?

14
There is nothing whatsoever
That is not made easier through acquaintance.
So through becoming acquainted with small harms
I should learn to patiently accept greater harms.
15 Who has not seen this to be so with trifling sufferings Such as the bites of snakes and insects, Feelings of hunger and thirst And with such minor things as rashes?

16 I should not be impatient With heat and cold, wind and rain, Sickness, bondage and beatings; For if I am, the harm they cause me will increase.

17 Some when they see their own blood Become especially brave and steady, But some when they see the blood of others. Faint and fall unconscious.

18 These (reactions) come from the mind Being either steady or timid. Therefore I should disregard harms caused to me and not be affected by suffering.
Even when the wise are suffering
Their minds remain very lucid and undefiled;
For when war is being waged against the disturbing conceptions
Much harm is caused at the times of battle.

The victorious warriors are those
Who, having disregarded all suffering,
Vanquish the foes of hatred and so forth;
(Common warriors) slay only corpses.

Furthermore, suffering has good qualities:
Through being disheartened with it, arrogance is dispelled,
Compassion arises for those in cyclic existence,
Evil is shunned and joy is found in virtue.

As I do not become angry
With great sources of suffering such as jaundice,
Then why be angry with animate creatures?
They too are provoked by conditions.
Although they are not wished for,
These sicknesses arise;
And likewise although they are not wished for,
These disturbing conceptions forcibly arise.

Without thinking, "I shall be angry,"
People become angry with no resistance,
And without thinking, "I shall produce myself,"
Likewise anger itself is produced.

All mistakes that are
And all the various kinds of evil
Arise through the force of conditions:
They do not govern themselves.

These conditions that assemble together
Have no intention to produce anything,
And neither does their product
Have the intention to be produced.

That which is asserted as Primal Substance
And that which is imputed as a Self,
(Since they are unproduced) do not arise after having purposefully thought, "I shall arise (in order to cause harm.")

If they are unproduced and non-existent
Then whatever wish they have to produce (harm will also not exist).
Since (this Self) would permanently apprehend its objects,
It follows that it would never cease to do so.

Furthermore if the Self were permanent
It would clearly be devoid of action, just like space.
So even if it met with other conditions
How could its unchanging (nature) be affected?

30 Even if when acted upon (by other conditions) it remains as before, Then what could actions do to it? Thus if I say that this (condition) acts upon (a permanent Self), How could the two ever be (causally) related?

31 Hence everything is governed by other factors (which in turn) are governed by (others), And in this way nothing governs itself. Having understood this, I should not become angry With phenomena that are like apparitions.

32 —(If everything is unreal like an apparition) then who is there to restrain’ what (anger)? Surely (in this case) restraint would be inappropriate—
It would not be inappropriate, because (conventionally)
I must maintain
That in dependence upon restraining (anger) the steam of suffering is
severed.

So when seeing an enemy or even a friend
Committing an improper action,
By thinking that such things arise from conditions
I shall remain in a happy frame of mind.

If things were brought into being by choice,
Then since no one wishes to suffer,
Suffering would not occur
To any embodied creature.

Through not being careful
People even harm themselves with thorns and other things,
And for the sake of obtaining women and" the like
They become obsessed and deprive themselves of food.
And there are some who injure themselves Through the unmeritorious deeds Of hanging themselves, leaping from cliffs, Eating poison and unhealthy foods.

If, when under the influence of disturbing conceptions, People will even kill their treasured selves, How can they be expected not to cause harm To the bodies of other living beings?

Even if I cannot develop compassion for all such people Who through the arisal of disturbing conceptions, Set out to try and kill me and so forth, The last thing I should do is to become angry with them.

Even if it were the nature of the childish To cause harm to other beings, It would still be incorrect to be angry with them. For this would be like begrudging fire for having the nature to burn.
40
And even if the fault were temporary
In they who are by nature reliable,
It would still be incorrect to be angry.
For this would be like begrudging space for allowing smoke to arise in it.

41
If I become angry with the yielder
Although I am actually harmed by his stick,
Then since he too is secondary, being in turn incited by hatred,
I should really be angry with his hatred.

42
Previously I must have caused similar harm
To other sentient beings.
Therefore it is right for this harm to be returned To me who is the cause of injury to others.

43
Both the weapon and my body
Are the causes of my suffering.
Since he gave rise to the weapon and I to the body, With whom should I
If in blind attachment I cling
To this suffering abscess of a human form
Which cannot bear to be touched,
With whom should I be angry when it is hurt?

It is the fault of the childish that they are hurt,
For although they do not wish to suffer
They are greatly attached to its causes.
So why should they be angry with others?

Just like the guardians of the hell worlds
And the forest of razor-sharp leaves,
So is this (suffering) produced by my actions;
With whom therefore should I be angry?

Having been instigated by my own actions, Those who cause me harm come into being. If by these (actions) they should fall into hell Surely isn’t it I who am destroying them?

In dependence upon them I purify many evils By patiently accepting the harms that they cause,

But in dependence upon me they will fall Into hellish pain for a very long time.

So since I am causing harm to them And they are benefitting me, Why, unruly mind, do you become angry
In such a mistaken manner?

"ཨེ་བོད་ལུས་གནོད་མེད་པའི་| ཈ོ་ནུས་པའི་རྣམ་ཐོག་ཏུ་|" 50

If my mind has the noble quality (of patience)
I shall not go to hell,
But although I am protecting myself (in this way) How will it be so for them?

"ཨེ་དེ་བོད་ལུས་གནོད་མེད་པའི་| སངས་རྒྱས་ལུས་གནོད་མེད་པའི་|" 51

Nevertheless, should I return the harm
It will not protect them either.
By doing so my conduct will deteriorate
And hence this fortitude will be destroyed.

"ཨེ་ཡིད་ནི་Qས་ཅན་མ་ཡིན་པས། དེ་དག་Bང་པར་མ་_ར་ལ། ཕ་ལ་མངོན་པར་ཞེན་པས་ན། བདག་ནི་Sག་བUལ་དག་གིས་གནོད། སེམས་–ོད་ཅིའི་Cིར་རབ་d་­ོ། 52

Since my mind is not physical
In no way can anyone destroy it,
But through its being greatly attached to my body
It is caused harm by (physical) suffering.

"ཨེ་བོད་ལུས་གནོད་མེད་པའི་| འོག་པ་ཅན་མ་ཡིན་པས། དེ་དག་Bང་པར་མ་_ར་ལ། དེ་དག་པ་ལ་མངོན་པར་ཞེན་པས་ན། དེ་དག་Bང་པར་མ་_ར་ལ། དེ་དག་Bང་পাল་དག་གིས་གནོད། སྐྱོན་ལེགས་ཟིིར་རབ་d་­ོ། ཕ་ལ་མངོན་པར་ཞེན་པས་ན། དེ་དག་Bང་པར་མ་_ར་ལ། དེ་དག་Bང་པར་མ་_ར་ལ། དེ་དག་Bང་པར་མ་_ར་ལ། དེ་དག་Bང་པར་མ་_ར་ལ། བདག་ནི་Sག་བUལ་དག་གིས་གནོད། སེམས་–ོད་ཅིའི་Cིར་རབ་d་­ོ། 52
53
Since disrespect, harsh speech
And unpleasant words
Do not cause any harm to my body,
Why, mind, do you become so angry?

“ཐེག་ལོ་བར་མི་དེར་ན།
བདག་ལ་ཟ་བར་མི་6ེད་ན།”

54
—Because others will dislike me—
But since it will not devour me
Either in this or in another life
Why do I not want this (dislike)?

“ཐེག་པའི་བར་ཆད་6ེད་པའི་Cིར།
གལ་ཏེ་འདི་བདག་མི་འདོད་ན།”

55
—Because it will hinder my worldly gain—
Even if I do not want this
I shall have to leave my worldly gains behind
And my evil alone will remain unmoved.

“ཐེག་པ་འདིར་འདོར་aི།
Pིག་པ་དག་ནི་བརན་པར་གནས།”

56
Thus it is better that I die today
Than live a long but wicked life;
For even if people like me should live a long time,
There will always be the suffering of death.

“ཐེག་པ་འདི་མི་འདོད་ན།
གི་ལམ་ལོ་བ$ར་བདེ་›ོང་ནས།”
Suppose someone should awaken from a dream
In which he experienced one hundred years of happiness, And
suppose another should awaken from a dream
In which he experienced just one moment of happiness;

For both of these people who have awoken
That happiness will never return.
Similarly, whether my life has been long or short,
At the time of death it will be finished like this.

Although I may live happily for a long time
Through obtaining a great deal of material wealth,
I shall go forth empty–handed and destitute
Just like having been robbed by a thief.

—Surely material wealth will enable me to live,
And then shall be able to consume evil and do
good— But if I am angry on account of it
Will not my merit be consumed and evil increase?

61
And what use will be the life
Of one who only commits evil,
If for the sake of material gain
He causes (the merits needed for) life to degenerate

62
—Surely I should be angry with those
Who say unpleasant things that weaken other beings’
(confidence in me)— But in the same way why am I not angry —
With people who say unpleasant things about others?

63
If I can patiently accept this lack of confidence
Because it is related to someone else,
Then why am I not patient with unpleasant words (about myself)
Since they are related to the arisal of disturbing conceptions?

Should others talk badly of or even destroy Holy images, reliquaries and the sacred Dharma. It is improper for me to resent it For the Buddhas can never be injured.

I should prevent anger arising towards those Who injure my spiritual masters, relatives and friends. Instead I should see, as in the manner shown before, That such things arise from conditions.

Since embodied creatures are injured By both animate beings and inanimate objects, Why only bear malice to the animate?
It follows that I should patiently accept all harm.

67
Should one person ignorantly do wrong
And another ignorantly become angry (with him),
Who would be at fault?
And who would be without fault?

68
Why did I previously commit those actions Because of which others
now cause me harm? Since everything is related to my actions
Why should I bear malice towards these (enemies)?

69
When I have seen this to be so,
I should strive for what is meritorious
(In order to) certainly bring about
Loving thoughts between all.

For example, when a fire in one house
Has moved into another house,
It is right to get rid of straw and such things
That will cause the fire to spread.

Likewise when the fire of hatred spreads
To whatever my mind is attached,
I should immediately get rid of it
For fear of my merit being burned.

Why is a man condemned to death not fortunate
If he is released after having his hand cut off?
Why am I who am experiencing human misery not fortunate If by that I am spared from (the agonies of) hell?
73
If I am unable to endure
Even the mere sufferings of the present,
Then why do I not restrain myself from being angry,
Which will be the source of hellish misery?

74
For the sake of satisfying my desires
I have suffered numerous burnings in hell,
But by those actions I fulfilled the purpose
Of neither myself nor others.

75
But now since great meaning will accrue
From harm which is not even (a fraction) of that,
I should indeed be solely joyful
Towards such suffering that dispels the harms of all.

76
Should someone else find joyous happiness
Upon praising (my enemy) as an excellent person,
Why, mind, do you not praise him too
And likewise make yourself happy?
That joyous happiness of yours
Would be a source of joy, not something prohibited, A precept given by the Excellent Ones
And a supreme (means) for assembling others.

It is said that others are made happy through (being praised) in this way. But if, in this way, you do not want (them to have) this happiness, Then, (since it makes them happy), you should cease giving wages and the like (to your servants). But you would be adversely affected both in this and future lives.

When people describe my own good qualities
I want others to be happy too,
But when they describe the good qualities of others
I do not wish to be happy myself.

Having generated the Awakening Mind
Through wishing all beings to be happy,
Why should I become angry
If they find some happiness themselves?

If I wish for all sentient beings to become
Buddhas worshipped throughout the three realms,
Then why am I tormented
When I see them receiving mere mundane respect?

If a relative for whom I am caring
And to whom I must give many things
Should be able to find his own livelihood,
Wouldn’t I be happy, rather than angry?

If I do not wish for beings to have even this,
How can I wish for them to awaken?
And where is there an Awakening Mind
In him who becomes angry when others receive things?

What does it matter if (my enemy) is given something not?
Whether he obtains it
Or whether it remains in the benefactor’s house,
In either case I shall get nothing.

So why, by becoming angry, do I throw away my merits, The faith (others have in me) and my good qualities? Tell me, why am I not angry (with myself)
For not having the causes for gain?
86
Let alone not having any remorse
About the evils that you committed, (O mind),
Why do you wish to compete with others
Who have committed meritorious deeds?

87
Even if your enemy is made unhappy
What is there for you to be joyful about?
Your merely wishing (for him to be hurt)
Did not cause him to be injured.

88
And even if he does suffer as you had wished,
What is there for you to be joyful about?
If you say, "For I shall be satisfied,"
How could there be anything more wretched than that?

89
This hook cast by the fishermen of disturbing conceptions
Is unbearably sharp: Having been caught on it,
It is certain that I shall be cooked
In cauldrons by the guardians of hell.

The honour of praise and fame
Will not turn into merit nor life;
It will give me neither strength nor freedom from sickness, And
will not provide any physical happiness.

If I were aware of what held meaning for me,
What value would I find in these things?
If all I want is (a little) mental happiness,
I should devote myself to gambling, drinking and so forth.

If for the sake of fame
I give away my wealth or get myself killed,
What can the mere words (of fame) do then?
Once I have died, to whom will they give pleasure?
93
When their sandcastles collapse,
Children howl in despair;
Likewise when my praise and reputation decline
My mind becomes like a little child.

94
Since short-lived sounds are inanimate
They cannot possibly think of praising me.
—But as it makes (the bestower of praise) happy,
(My) reputation is a source of pleasure (for me)—

95
But whether this praise is directed at myself or someone else
How shall I be benefitted by the joy (of he who bestows it)? Since that joy and
happiness is his alone
I shall not obtain even a part of it.

96
But if I do find happiness in his happiness
Then surely I should feel the same way towards all?
And if this were so then why am I unhappy
When others find pleasure in that which brings them joy?
Therefore the happiness that arises
From thinking, "I am being praised", is invalid.
It is only the behaviour of a child.

Praise and so forth distract me
And also undermine my disillusion (with cyclic existence); I start
to envy those who have good qualities
And all the very best is destroyed.

Therefore, are not those who are closely involved
In destroying my praise and the like
Also involved in protecting me
From falling into the unfortunate realms?

I who am striving for freedom
Do not need to be bound by material gain and honour.
So why should I be angry
With those who free me from this bondage?

Those who wish to cause me suffering
Are like Buddhas bestowing waves of blessing.
As they open the door for my not going to an unfortunate
Why should I be angry with them?

—But what if someone should obstruct my gaining merit
With him too it is incorrect to be angry;
For since there is no fortitude similar to patience
Surely I should put it into practice.

If due to my own failings
I am not patient with this (enemy),
Then it is only I who am preventing myself
From practising this cause for gaining merit.
104
If without it something does not occur
And if with it, it does come to be,
Then since this (enemy) would be the cause of
(patience) How can I say that he prevents it?

105
A beggar is not an obstacle to generosity
When I am giving something away,
And I cannot say that those who give ordination
Are an obstacle to becoming ordained.

106
There are indeed many beggars in this world,
But scarce are those who inflict harm;
For if I have not injured others
Few beings will cause me harm.
Therefore, just like treasure appearing in my house Without any effort on my behalf to obtain it, I should be happy to have an enemy For he assists me in my conduct of Awakening.

And because I am able to practise (patience) with him, He is worthy of being given The very first fruits of my patience, For in this way he is the cause of it.

—but why should my enemy be venerated, He has no intention for me to practise patience?— Then why venerate the sacred Dharma? (It too has no intention) but is a fit cause for practice.

—but surely my enemy is not to be venerated For he intends to cause me harm— But how could patience be practised If, like doctors, people always strove to do me good?
Thus since patient acceptance is produced
In dependence upon (one with) a very hateful mind,
That person should be worthy of veneration just like
the sacred Dharma,
Because he is a cause of patience.

Therefore the Mighty One has said
That the field of sentient beings is (similar to) a Buddha-field, For
many who have pleased them
Have thereby reached perfection.

A Buddha’s qualities are gained
From the sentient beings and the Conquerors alike,
So why do I not respect them
In the same way as I respect the Conquerors?

(Of course) they are not similar in the quality of their intentions
But only in the fruits (that they produce);
So it is in this respect that they have excellent qualities
And are therefore (said to be) equal.

Whatever (merit comes from) venerating one with a loving mind Is due to the eminence of sentient beings. And in the same way the merit of having faith in Buddha Is due to the eminence of Buddha.

Therefore they are asserted to be equal In the share they have in establishing Buddha-qualities. But none of them are equal (in good qualities) With the Buddhas who are boundless oceans of excellence.

Even if the three realms were offered, It would be insufficient in paying veneration To those few beings in whom a mere share of the good qualities Of the Unique Assemblage of Excellence appears.

Thus since sentient beings have a share
In giving rise to the supreme Buddha-qualities,
Surely it is correct to venerate them
As they are similar in merely this respect?

Furthermore, what way is there to repay (the Buddhas)
Who grant immeasurable benefit
And who befriend the world without pretension,
Other than by pleasing sentient beings?

Therefore since benefitting these beings will repay
Those who give their bodies and enter the deepest hell for their sake, I shall behave impeccably in all (that I do)
Even if they cause me a great deal of harm.

When for their sake, those who are my Lords Have no regard even for their own bodies,
Then why am I the fool so full of self-importance? Why do I not act like a servant towards them?
Because of their happiness the Conquerors are delighted, But if they are harmed they are displeased. Hence by pleasing them I shall delight the Conquerors And by harming them I shall hurt the Conquerors.

Just as desirable sense-objects would give my mind no pleasure If my body was ablaze with fire, Likewise when living creatures are in pain There is no way for the Compassionate Ones to be pleased.

Therefore as I have caused harm to living beings, Today I openly declare all my unwholesome acts That have brought displeasure to the Compassionate Ones. Please bear with me, O Lords, for this displeasure I have caused you.
From now on, in order to delight the Tathagatas
I shall serve the universe and definitely cease (to cause harm).
Although many beings may kick and stamp upon the head,
Even at the risk of dying may I delight the Protectors of the World
(by not retaliating).

There is no doubt that those with the nature of compassion
Regard all these beings (to be the same) as themselves.
Furthermore, those who see (this Buddha-nature) as the nature
of sentient beings see the Buddhas themselves;
Why then do I not respect (sentient beings)?

(Pleasing living beings) delights the Tathagatas
And perfectly accomplishes my own purpose as well.
In addition it dispels the pain and misery of the universe,
Therefore I should always practise it.

For example, should some of the king’s men
Cause harm to many people,
Farsighted men would not return the harm
Even if they were able (to do so).
129
For they see that (these men) are not alone
But are supported by the might of the king.
Likewise I should not underestimate
Weak beings who cause me a little harm;

130
For they are supported by the guardians of hell
And by all the Compassionate Ones.
So (behaving) like the subjects of that firey king
I should please all sentient beings

131
Even if such a king were to become angry,
Could he cause the pain of hell,
Which is the fruit I would have to experience
By displeasing sentient beings?
132
And even if such a king were to be kind,
He could not possibly grant me Buddhahood,
Which is the fruit I would obtain
By pleasing sentient beings.

133
Why do I not see
That my future attainment of Buddhahood
As well as glory, renown and happiness in this very life
All come from pleasing sentient beings?

134
While in cyclic existence patience causes
Beauty, health and renown.
Because of these I shall live for a very long time
And win the extensive pleasures of the universal Chakra Kings.