

Part 1

Aryadeva · Aryadeva

source: https://web.archive.org/web/20060308195802/http://gileht.tripod.com/Aryadeva_Four_Hundreds_Part_1.txt

TO READ THIS FILE SAVE IT TO DISK FIRST;
AND READ IT USING NOTEPAD OR ANY OTHER TEXT EDITOR.

The Treatise of the Four Hundred Stanzas
on the Yogic Deeds of Bodhisattvas
(catuhsataka sastra karika nama)
Aryadeva

*** PART 1 ONLY ***

CHAPTERS 1 to 8

[see the other file for the other chapters 9 to 16]

L1: [CONTENTS]

L1: [CONTENTS]

L1: [INTRODUCTION – P.7]

L3: [Madhyamika And Its Implications]

L3: [Aryadeva's Life]

L3: [Aryadeva's Works]

L3: [The Four Hundred Stanzas]

L3: [Ba-Tsap's Life]

L3: [Candrakirti's Commentary]

L3: [Tibetan Commentaries On The Four Hundred]

L3: [Gyel-Tsap's Life (& Tsong Khapa) And Works]

L3: [Gyel-Tsap's Commentary]

L2: [SUMMARY OF GYEL-TSAP'S COMMENTARY ON THE FOUR HUNDRED]

[see other file for this chapter]

L1: [PROLOGUE – P.57]

L1: [PREFACE (FROM THE BOOK) - P.59]

L3: [The Title]

L3: [The Translator's Homage]

L3: [Showing The Author's Greatness]

L3: [Dispelling Another Commentator's Wrong Ideas]

L3: [Briefly Showing The Actual Intention]

L1: [PART I : EXPLAINING THE STAGES OF THE PATHS DEPENDENT ON CONVENTIONAL TRUTHS]

(ACCUMULATING MERIT)]

L1: [SECTION I - A : SHOWING HOW THE ASPIRING ALTRUISTIC INTENTION [BODHICITTA] IS GENERATED

AFTER TRAINING IN THE ATTITUDES OF A PERSON OF INTERMEDIATE CAPACITY BY EXPLAINING

ELIMINATION OF THE FOUR ERRORS.]

L2: [CHAPTER 1 - ABANDONING BELIEF IN PERMANENCE / DEATH & EVERYTHING IS IMPERMANENT - P.65]

L3: [I. Brief explanation urging conscientious effort on the path to liberation by being mindful of death - 1]

L3: [II. Extensively explaining how to meditate on impermanence]

L4: [A. How to cultivate awareness of one's own death]

L5: [1. Meditation on coarse impermanence]

L6: [a. Being alive does not avert death and one should not trust in just that]

L7: [(1) Actual explanation - 2]

L7: [(2) Refuting lack of fear through thinking one will live long - 3]

L6: [b. Inappropriateness of not fearing death because it is common to all - 4]

L6: [c. Inappropriateness of not fearing death because of treatments for sickness and aging - 5]

L6: [d. Extreme inappropriateness of not fearing death because the time of one's death is uncertain]

L7: [(1) Need to fear death because of being common to all and directly visible - 6]

L7: [(2) Refuting unnecessary fear because a definite time of death is not foreseen - 7]

L6: [e. Refuting that death does not cause the brave fear]

L7: [(1) Unfeasibility of only cowards fearing death - 8]

L7: [(2) Unsuitability of doing ill deeds to safeguard one's life - 9]

L5: [2. Meditation on subtle impermanence]

L6: [a. Since life diminishes moment by moment, do not trust it - 10]

L6: [b. Inappropriateness of attachment to continuation because liking to live long and not wanting to be old are contradictory - 11]

L4: [B. Inappropriateness of grieving only at others' deaths while overlooking the disadvantages of not being free from fear of death oneself]

L5: [1. Brief explanation - 12]

L5: [2. Extensive explanation by answering objections]

L6: [a. Refuting the appropriateness of grief because one's son went to the next world without asking]

L7: [(1) Actual explanation - 13]

L7: [(2) But for one's confusion, implicitly he did ask to go - 14]

L6: [b. Inappropriateness of being very attached to one's son]

L7: [(1) Reasons for the inappropriateness of extreme attachment to one's son - 15]

L7: [(2) Inappropriateness of attachment whether he is obedient or disobedient - 16]

L7: [(3) Unfeasibility of a father's attachment to his son being steadfast without depending on other factors - 17]

L6: [c. Inappropriateness of grieving over a dead person in front of other people - 18]

L6: [d. Inappropriateness of grieving for a dead relative to ensure a close relationship with surviving relatives - 19]

L6: [e. Inappropriateness of attachment to being with relatives and so forth]

L7: [(1) Actual explanation - 20]

L7: [(2) Inappropriateness of attachment to lasting friendships - 21]

L6: [f. Inappropriateness of attachment to the seasons' marvels - 22]

L4: [C. Advice to make effort to practice the path to liberation, giving up attachment to bad actions]

L5: [1. Inappropriateness of relying on punitive action regarding what must be done - 23]

L5: [2. Advice as to the appropriateness of giving up bad actions to live in seclusion from the very start - 24]

L3: [III. The benefits of meditating on impermanence - 25]

L3: [The summarizing stanza:]

L3: [Commentary 1 by Geshe Sonan Richen]

L2: [CHAPTER 2 - ABANDONING BELIEF IN PLEASURE – EVERYTHING IS UNSATISFYING - P.83]

L3: [I. Explaining the stanzas individually]

L4: [A. How to meditate on the suffering nature of the coarse body]

L5: [1. Way of showing the suffering body]

L6: [a. Necessity of protecting the body from deterioration despite recognizing its suffering nature - 26]

L6: [b. Eliminating strong attachment to the body - 27]

L5: [2. Explaining extensively how to meditate on suffering]

L6: [a. Considering how this body mainly has suffering]

L7: [(1) Actual explanation - 28]

L7: [(2) Considering how suffering follows one though one wants pleasure and does not want suffering - 29]

L6: [b. Considering how suffering comes easily without the need for great effort]

L7: [(1) If one wishes for rare pleasure, it is appropriate to fear plentiful suffering - 30]

L7: [(2) Valuing the body out of attachment is like valuing a foe - 31]

L6: [c. Considering how the body does not transcend its suffering nature - 32]

L6: [d. Considering how suffering causes harm - 33]

L6: [e. Considering how very powerful pain is - 34]

L6: [f. Considering how the sensation of pleasure is like a visitor to the body - 35]

L6: [g. It is therefore proper to develop aversion to the suffering nature of the body - 36]

L5: [3. Refuting the existence of real pleasure]

L6: [a. Showing that though real suffering exists, real pleasure does not]

L7: [(1) Reasons why seeing a slight increase in pleasure does not prove the existence of real pleasure - 37]

L7: [(2) Although there are causes producing real suffering, there are none producing real pleasure - 38]

L6: [b. Showing it is erroneous to think of suffering as pleasure]

L7: [(1) Inappropriateness of considering the process of dying pleasurable - 39]

L7: [(2) Inappropriateness of considering being afflicted pleasurable - 40]

L7: [(3) Inappropriateness of considering pleasurable a composite of various incompatible factors which is like an enemy - 41]

L7: [(4) Inappropriateness of considering being destroyed pleasurable - 42]

L7: [(5) Inappropriateness of considering the doing of tiring actions pleasurable - 43]

L7: [(6) Inappropriateness of considering pleasurable the creation of the causes of suffering for the sake of a little pleasure - 44]

L6: [c. From the start there is no real pleasure in riding and so forth - 45]

L6: [d. Ordinary people think of the feeling of satisfaction from alleviated pain as real pleasure - 46]

L6: [e. Showing other reasons why there is no real pleasure]

L7: [(1) Real pleasure's existence is not established by seeing slight incipient pain stop intense pain - 47]

L7: [(2) Common beings do not have pleasure that can effectively override pain - 48]

L4: [B. The Teacher therefore spoke of meditating on the body as suffering - 49]

L4: [C. How to meditate on the pervasive suffering of conditioning - 50]

L3: [The summarizing stanza:]

L3: [Commentary 2 by Geshe Sonan Richen]

L2: [CHAPTER 3 - ABANDONING BELIEF IN CLEANNESS – THE TEMPORARY ANTIDOTE TO SENSUAL DESIRE -

P.101]

L3: [I. Refuting that pleasure is experienced through satisfaction from savoring attractive objects]

L4: [A. Refuting satisfaction through completely enjoying the objects one craves - 51]

L4: [B. An analogy [showing how] rather than becoming free from desire, it increases in proportion to use of the things one craves - 52]

L3: [II. Explaining extensively why it is inappropriate to consider the body clean]

L4: [A. Refuting desire for women's bodies]

L5: [1. Inappropriateness of desire towards a woman's beautiful appearance]

L6: [a. Reasons for the inappropriateness of desire for a woman's beautiful appearance - 53]

L6: [b. Desire is not necessarily caused only by a beautiful appearance - 54]

L5: [2. Inappropriateness of desire based on the difficulty of finding [one with] a beautiful appearance - 55]

L5: [3. Refuting desire for a woman with good qualities]

L6: [a. Inappropriateness of desire for a woman with good qualities - 56]

L6: [b. Neither desire as a consequence only of good qualities nor the converse necessarily pertains - 57]

L5: [4. Inappropriateness of desire for a woman exceptionally attached to one - 58]

L5: [5. Advice to associate with women given in social treatises is erroneous - 59]

L5: [6. Other reasons for the inappropriateness of desire for women]

L6: [a. Unfeasibility of the pleasure from intercourse with women as the best pleasure in the Desire Realm - 60]

L6: [b. Unfeasibility of having exclusive control over a woman because of one's desire for her - 61]

L6: [c. Refuting that desire is pleasurable* - 62]

L6: [d. Unfeasibility of women alone as the cause of pleasure during intercourse with them - 63]

L6: [e. Unfeasibility of the pleasure from women being desirable because the infatuated pursue them - 64]

L4: [B. Refuting desire while seeing the body as unclean]

L5: [1. Refuting that a woman's physical and verbal behavior is pleasurable because when with her one bears the gross insults she inflicts - 65]

L5: [2. Refuting the existence of pleasure through women because of the jealousy felt over them towards other men - 66]

L5: [3. Inappropriateness of strong desire on realizing that women's bodies are unclean - 67]

L5: [4. Refuting that the body is not objectionable on the grounds that it is without shortcomings - 68]

L5: [5. Refuting the idea that women's bodies are clean - 69]

L5: [6. Refuting other seeming reasons for considering the body clean]

L6: [a. Refuting the idea of the body as clean because others are seen to be proud of it - 70]

L6: [b. Refuting that the body is clean because one sees what is unclean about it being removed with effort - 71]

L6: [c. Refuting that women's bodies need not be given up on the grounds that sages are seen to enjoy them - 72]

L3: [III. Refuting the idea of cleanness because of wearing perfumes and so forth - 73]

L3: [IV. Refuting the idea that anything towards which freedom from desire may arise is clean - 74]

L3: [V. Nominally all four non-erroneous features are possible with regard to one thing - 75]

L3: [The summarizing stanza:]

L3: [Commentary 3 by Geshe Sonan Richen]

L2: [CHAPTER 4 - ABANDONING PRIDE – NO ABSOLUTE BASIS FOR PRIDE - P.117]

L3: [I. Briefly showing how to refute pride's referent object - 76]

L3: [II. Extensive explanation]

L4: [A. Refuting arrogance based on power and wealth]

L5: [1. Abandoning haughtiness for five reasons]

L6: [a. Inappropriateness of arrogance because the name of king has been given to a servant - 77]

L6: [b. Inappropriateness of arrogance because of having the power to give and collect wealth - 78]

L6: [c. Inappropriateness of arrogance because of enjoying whatever objects one wishes - 79]

L6: [d. Inappropriateness of arrogance because of being the guardian of the people - 80]

L6: [e. Inappropriateness of arrogance because of having the merit of protecting all beings - 81]

L5: [2. It is inappropriate for a king to be proud - 82]

L5: [3. Considering what is religious and irreligious]

L6: [a. Establishing that violent action towards others by a king is irreligious]

L7: [(1) Inappropriateness of pride because the protection of the people depends on the king - 83]

L7: [(2) Punishment of wrongdoers by the king is unsuitable as a religious activity - 84]

L7: [(3) Refuting that punishment of the unruly by the king is not an ill deed - 85]

L6: [b. Refuting that it is a religious activity]

L7: [(1) Refuting that protecting the people by punishing the unruly is a religious activity - 86]

L7: [(2) Analogy showing that when an intelligent king protects his people out of attachment, it is not a religious activity - 87]

L7: [(3) The reason why it is not a religious activity is because it is a basis for pride and carelessness - 88]

L6: [c. Not everything stated by sages should be taken as valid]

L7: [(1) Why not everything stated by sages is valid - 89]

L7: [(2) Showing that the happiness of the people is not assured by taking social treatises to be valid - 90]

L6: [d. Violence toward enemies is irreligious - 91]
 L6: [e. Dying in battle is not a cause for a happy transmigration - 92]
 L5: [4. It is inappropriate for a king to feel distressed - 93]
 L5: [5. Inappropriateness of punishing harshly when ruling - 94]
 L4: [B. Refuting arrogance because of caste]
 L5: [1. Refuting arrogance because of being a king's son - 95]
 L5: [2. Refuting arrogance merely because of being royal caste]
 L6: [a. There have not always been distinct castes - 96]
 L6: [b. Since there are four castes, a royal caste existent by way of its own entity is not ascertained - 97]
 L6: [c. Refuting that one becomes royal caste through the work of protecting everyone - 98]
 L4: [C. Showing other means to give up ill deeds]
 L5: [1. Refuting the appropriateness of arrogance because kings have great possessions and, when the time is right, can distribute great power and wealth such as riches to many people - 99]
 L5: [2. Refuting that it is therefore appropriate for kings to be very conceited - 100]
 L3: [The summarizing stanza:]
 L3: [Commentary 4 by Geshe Sonan Richen]
 L1: [SECTION I - B : EXPLAINING HOW TO TRAIN IN THE DEEDS, HAVING GENERATED THE PRACTICAL ALTRUISTIC INTENTION [BODHICITTA].]
 L2: [CHAPTER 5 - BODHISATTVA DEEDS – WHAT COUNTS IS THE BODHICITTA MOTIVATION IN ALL ACTIONS, USING GRADUAL ADAPTED SKILFUL MEANS AND KNOWLEDGE, COMPASSION, PATIENCE, THESE GIVE INCOMMENSURABLE POWERS - P.133]
 L3: [I. Showing the greatness of Buddhahood, the resultant attainment]
 L4: [A. Distinctive features of a Buddha's activities - 101]
 L4: [B. Their effect – 102]
 L4: [C. Not answering fourteen questions is no suitable proof for lack of omniscience - 103]
 L3: [II. Explaining how to practice Bodhisattva deeds, the cause of Buddhahood]
 L4: [A. Special features of the motivation for training in these deeds]
 L5: [1. Showing mind as the principal of the three doors - 104]
 L5: [2. Showing how even that which is non-virtuous in others becomes supremely virtuous in Bodhisattvas by the power of their attitude - 105]
 L4: [B. Merit of generating the altruistic intention]
 L5: [1. Merit of generating the first ultimate altruistic intention - 106]
 L5: [2. Specific merit of causing others to generate the altruistic intention - 107]
 L4: [C. Actual mode of training in the deeds]
 L5: [1. Physical and verbal conduct in acting for others' welfare - 108]
 L6: [a. Analogy showing one must be compassionate towards a recalcitrant person - 109]
 L6: [b. Stages of guiding trainees - 110]
 L6: [c. Being particularly compassionate towards those with very strong disturbing emotions - 111]
 L6: [d. How to act for others' welfare according to their capacities and inclinations - 112]
 L6: [e. The effect of strongly developed compassion]
 L7: [(1) When the strength of compassion is thoroughly developed, those who cannot be trained are rare - 113]
 L7: [(2) Faults of not giving encouragement for others' benefit - 114]

L5: [3. Faults of deficient compassion - 115]

L5: [4. Faults of not appreciating Bodhisattvas and suitability of cultivating appreciation]

L6: [a. Faults of not appreciating Bodhisattvas - 116]

L6: [b. Suitability of cultivating appreciation]

L7: [(1) Suitability of appreciating deeds difficult to perform - 117]

L7: [(2) Considering their limitless qualities, one should appreciate them - 118]

L5: [5. Why they can complete their deeds]

L6: [a. Why they take special delight in giving - 119]

L6: [b. Criticism of inferior generosity - 120]

L6: [c. Why they can accomplish all deeds - 121]

L6: [d. Why they do not strive just for their own happiness - 122]

L6: [e. Why they can take special physical forms - 123]

L3: [III. Proof of resultant omniscience - 124]

L3: [IV. Showing why those with poor intelligence fear the Great Vehicle - 125]

L3: [The summarizing stanza:]

L3: [Commentary 5 by Geshe Sonan Richen]

L2: [CHAPTER 6 - ABANDONING DISTURBING EMOTIONS – THE MIDDLE WAY – THE TWO ACCUMULATIONS :

METHODS BASED ON DEPENDENT ORIGATION (ANTIDOTES TO THE THREE POISONS, PATIENCE,

COMPASSION, BODHICITTA) AND THE WISDOM REALIZING EMPTINESS (THE ULTIMATE ANTIDOTE) – THE TWO

TRUTHS - P.151]

L3: [I. Refuting the contention that contaminated actions and disturbing attitudes and emotions are eliminated by tormenting the body with ascetic practices - 126]

L3: [II. Explaining the means to abandon disturbing emotions]

L4: [A. The way to abandon manifest disturbing emotions]

L5: [1. General explanation of how to abandon the three poisons]

L6: [a. Functions of the three poisons must be understood - 127]

L6: [b. Reason for the need to eliminate the three poisons - 128]

L6: [c. Antidotes to anger and desire must be applied individually - 129]

L6: [d. How to treat students having desire and anger - 130]

L6: [e. How to apply the antidotes on understanding the sequence in which disturbing emotions arise - 131]

L5: [2. Individual explanation]

L6: [a. How to abandon desire]

L7: [(1) Desire being hard to recognize as something to discard, exertion is required to abandon it - 132]

L7: [(2) Having understood the differences regarding causes and conditions, it should be abandoned - 133]

L6: [b. How to abandon hatred - 134]

L6: [c. How to abandon confusion]

L7: [(1) Recognizing the root of disturbing emotions - 135]

L7: [(2) Recognizing the antidote which eliminates it - 136]

L5: [3. Detailed explanation of how to abandon anger and desire]

L6: [a. How to abandon desire]

L7: [(1) Characteristics of a person habituated to desire - 137]

L7: [(2) Means of caring for such a person - 138]

L6: [b. Explaining extensively how to abandon anger]

L7: [(1) Considering the disadvantages of anger - 139]

L7: [(2) Explaining extensively how to apply antidotes to anger]

L8: [(a) Inappropriateness of anger at the circumstances which terminate the effects of ill deeds - 140]

L8: [(b) Inappropriateness of anger because unpleasant words are designated as harmful by oneself and are not inherently harmful - 141]

L8: [(c) Advice to punish the abuser in treatises on social conventions is wrong - 142]

L8: [(d) Inappropriateness of anger at those who make others aware of one's faults - 143]

L8: [(e) Inappropriateness of anger when inferiors use abusive language - 144]

L7: [(3) Refuting that it is not wrong to punish the slanderer of an innocent person - 145]

L7: [(4) Preventing anger by considering the benefits of patience]

L8: [(a) Appropriateness of patience towards abuse - 146]

L8: [(b) Inappropriateness of approving of aggression which defeats only the weak - 147]

L8: [(c) Appropriateness of rejoicing since patience towards [a cause of] anger is the source of all accomplishments - 148]

L7: [(5) Appropriateness of cultivating patience when disparaged by others - 149]

L4: [B. How to cultivate the antidote which totally destroys the see - 150]

L3: [The summarizing stanza: (we need both method and wisdom)]

L3: [Commentary 6 by Geshe Sonan Richen]

L2: [CHAPTER 7 - ABANDONING ATTACHMENT TO SENSE OBJECTS – PERFECTING THE PRACTICES OF VIRTUES BY COMBINING THEM WITH WISDOM - P.169]

L3: [I. Considering the disadvantages of cyclic existence]

L4: [A. Considering the general faults of cyclic existence]

L5: [1. Why it is necessary to cultivate fear of cyclic existence - 151]

L5: [2. How to generate aversion to it]

L6: [a. Inappropriateness of attachment to youth - 152]

L6: [b. Appropriateness of fear, because of being governed by contaminated actions and]

L6: [c. Advice to make effort to abandon the causes for rebirth in cyclic existence - 154]

L6: [d. Refuting that effort to abandon cyclic existence is purposeless and ineffectual]

L7: [(1) Actual meaning - 155]

L7: [(2) Repudiating hope for the future without effort in this life - 156]

L4: [B. Specifically abandoning attachment to happy rebirths]

L5: [1. Aversion should be cultivated even to happy rebirths - 157]

L5: [2. Showing that to remain in cyclic existence out of attachment is like insanity - 158]

L3: [II. Abandoning contaminated actions, the cause for birth there]

L4: [A. Advice to abandon actions projecting rebirth there - 159]

L4: [B. Why it is necessary to abandon them]

L5: [1. Since cyclic existence is a source of fear, it should be abandoned by way of its cause, contaminated actions - 160]

L5: [2. Cultivation of fear considering the effects of contaminated actions - 161]

L5: [3. Considering the nature of contaminated actions, effort should be made to abandon them - 162]

L5: [4. Inappropriateness of attachment to contaminated actions on the grounds that they cause pleasure - 163]

L4: [C. Actual way to abandon them]

L5: [1. Repudiating attachment to meritorious actions]

L6: [a. Generally repudiating accumulation of actions for the sake of high rebirth out of attachment]

L7: [(1) Appropriateness of fear since the Exalted see even high rebirths as [being] like hells - 164]

L7: [(2) If ordinary people ever perceived it like this, they would immediately faint - 165]

L6: [b. Rarity of going from happiness to happiness]

L7: [(1) Actual meaning - 166]

L7: [(2) Repudiating attachment to high rebirths attained through abstaining from ill deeds - 167]

L6: [c. Detailed repudiation of accumulating actions for the sake of high rebirths]

L7: [(1) Repudiating accumulation of actions for the sake of possessions - 168]

L7: [(2) Repudiating their accumulation out of attachment to worldly practices - 169]

L7: [(3) Repudiating their accumulation for the sake of attractive objects - 170]

L7: [(4) Repudiating their accumulation for the sake of power and wealth - 171]

L7: [(5) Repudiating the accumulation of actions out of attachment to subsequent wealth - 172]

L5: [2. Repudiating accumulation of demeritorious actions - 173]

L3: [III. Explaining the need to abandon contaminated actions]

L4: [A. The wise, who understand reality, abandon attachment and reach liberation - 174]

L4: [B. When the wise do not enjoy even a high rebirth out of attachment, their enjoyment of states consistent with aversion is impossible - 175]

L3: [The summarizing stanza:]

L3: [Commentary 7 by Geshe Sonan Richen]

L2: [CHAPTER 8 - THOROUGHLY PREPARING THE STUDENT – THE PROGRESSIVE, ADAPTED DEVELOPMENT OF WISDOM WITHOUT FALLING TO THE OTHER EXTREMES - P.185]

L3: [I. Why disturbing emotions can be abandoned]

L4: [A. Actual meaning - 176]

L4: [B. Showing how it is possible to abandon disturbing emotions]

L5: [1. Disturbing emotions can be abandoned because their focal basis is not definitive - 177]

L5: [2. Causes giving rise to disturbing emotions do not exist truly - 178]

L5: [3. Refuting proof that disturbing emotions cannot be abandoned - 179]

L5: [4. Lack of contradiction in seeing many who have not abandoned disturbing emotions - 180]

L3: [II. Explaining extensively how to abandon disturbing emotions]

L4: [A. Advice to understand the meaning of emptiness]

L5: [1. Advice to take an interest in the meaning of the fundamental mode of existence - 181]

L5: [2. Showing the need to understand emptiness in order to attain liberation - 182]

L5: [3. Showing the means to turn away from cyclic existence - 183]

L5: [4. Giving up fear of emptiness - 184]

L5: [5. Giving up strong attachment to one's own position - 185]

L4: [B. Advice to strive for liberation]

L5: [1. With effort liberation is easy to attain - 186]

L5: [2. Impossibility of attaining liberation without cultivating aversion to cyclic existence - 187]

L5: [3. Appropriateness of striving for liberation because of the very great disadvantages of cyclic existence - 188]

L5: [4. Meaning of the fundamental mode of existence should not be taught from the outset -

189]

L5: [5. Stages by which to lead - 190]

L5: [6. Indistinguishability in entity with regard to the final mode of existence of things - 191]

L5: [7. Lack of contradiction in teaching the necessity of accumulating merit through giving and so forth - 192]

L4: [C. Stages leading to the meaning of the fundamental mode of existence]

L5: [1. Suchness should not be taught to the unreceptive - 193]

L5: [2. Means to understand suchness - 194]

L5: [3. Necessity of teaching it through various approaches - 195]

L5: [4. Advice to strive to understand suchness - 196]

L5: [5. Through familiarization in this way, nirvana can definitely be attained]

L6: [a. Actual meaning - 197]

L6: [b. Why some do not gain release although release is gained by understanding suchness - 198]

L4: [D. Advice that disturbing attitudes and emotions can certainly be brought to an end - 199]

L3: [III. Showing by analogy that though birth connecting one with the next existence is beginningless, it has an end - 200]

L3: [The summarizing stanza:]

L3: [Commentary 8 by Geshe Sonan Richen]

L1: [PART II – EXPLAINING THE STAGES OF THE PATHS DEPENDENT ON ULTIMATE TRUTH (ACCUMULATION OF WISDOM)]

L1: [SECTION II - A : EXTENSIVELY EXPLAINING ULTIMATE TRUTH]

L2: [CHAPTER 9 - REFUTING PERMANENT FUNCTIONAL PHENOMENA – EVERYTHING IS BOTH CAUSE AND

EFFECT, WHOLE AND PART, MERELY IMPUTED BY THE MIND – THE MIDDLE WAY IN CAUSALITY: NO

ABSOLUTE CAUSALITY / PATH, NO ABSENCE OF CAUSALITY - P.203]

[see other file for this chapter]

L2: [CHAPTER 10 - REFUTING MISCONCEPTIONS OF THE SELF – THERE IS NOTHING PERMANENT THAT IS

HAVING REBIRTHS, OR IS BEING LIBERATED - P.215]

[see other file for this chapter]

L2: [CHAPTER 11 - REFUTING TRULY EXISTENT TIME – THERE IS NO TRULY EXISTING ABSOLUTE TIME,

DURATION OR IMPERMANENCE - P.227]

[see other file for this chapter]

L2: [CHAPTER 12 - REFUTING WRONG VIEWS – WE NEED A GRADUAL PATH COMBINING VIRTUOUS METHODS

AND WISDOM. THERE IS NO FINAL VIEW TO ARRIVE TO. -- P.239]

[see other file for this chapter]

L2: [CHAPTER 13 - REFUTING TRULY EXISTENT SENSE ORGANS AND OBJECTS – REFUTING DIRECT

OBJECTIVE PERCEPTION OF AN EXTERNAL REALITY INDEPENDENT OF THE MIND AND KARMA. EVERYTHING IS

LIKE AN ILLUSION. - P.251]

[see other file for this chapter]

L2: [CHAPTER 14 - REFUTING EXTREME CONCEPTIONS [OF INHERENT EXISTENCE AND COMPLETE NON-EXISTENCE ...] – THE PERFECTION OF WISDOM: NON-DUALITY OF DEPENDENT ORIGIN AND EMPTINESS - P.265]

[see other file for this chapter]

L2: [CHAPTER 15 - REFUTING TRULY EXISTENT CHARACTERISTICS [OF PRODUCTS] – PRODUCTION / ORIGIN, DURATION, CESSATION - P.277]

[see other file for this chapter]

L1: [SECTION II - B : SHOWING HOW TO MEDITATE ON SETTLING [THE PROCEDURE BETWEEN] SPIRITUAL GUIDES AND STUDENTS BY WAY OF [EXPLAINING] THE PURPOSE OF THE CHAPTERS AND ELIMINATING REMAINING COUNTER-ARGUMENTS BY MISGUIDED OPPONENTS.]

L2: [CHAPTER 16 - REFUTING REMAINING COUNTER-ARGUMENTS – THE DHARMA DOOR OF NON-DUALITY AND THE IRREFUTABILITY OF THE MIDDLE WAY - P.289]

[see other file for this chapter]

L1: [DEDICATION]

[see other file for this chapter]

L1: [NOTES]

L1: [ABBREVIATIONS]

[see other file for this chapter]

L1: [MY RÉSUMÉS]

[see other file for this chapter]

L1: [Introduction – P.7]

¢(i.e. Aryadeva's Four Hundred Stanzas was written to explain how the practice of the stages of yogic deeds enables those with a Mahayana motivation to attain Buddhahood. Both Nagarjuna and Aryadeva urge those who want to understand reality TO INDUCE DIRECT EXPERIENCE OF ULTIMATE TRUTH (II) through philosophic enquiry and reasoning. Aryadeva's text is more than commentary on Nagarjuna's Treatise on the Middle Way, for it EXPLAINS THE EXTENSIVE PATHS ASSOCIATED WITH CONVENTIONAL TRUTHS (I).

¢-- THE FIRST HALF OF THE TEXT FOCUSES ON THE DEVELOPMENT OF MERIT (I) by showing how to transform disturbing attitudes and master the practices of bodhisattvas.

¢-- THE SECOND HALF EXPLAINS THE NATURE OF EMPTINESS (II). Gyeltsap's commentary on Aryadeva's text takes the form of a lively dialogue.

¢-- In addition, Geshe Sonam Rinchen, instructor for the Library of Tibetan Works and Archives, has provided a commentary to the section on bodhisattva paths elucidating their

relevance for contemporary life.

¢-- "This book which draws on the extremely important tradition of teaching the Four Hundred in Tibet will remain an important tool for any reader trying to reconstruct an authentic picture of what the Indian writers were trying to convey."--Gareth Sparham, *The Tibet Journal*)

L3: [Madhyamika And Its Implications]

Madhyamika philosophy, based on the Buddha's Perfection of Wisdom Sutras, was expounded by the great Indian master Nagarjuna and by Aryadeva, Buddhapalita, Bhavaviveka and Candrakirti who followed him. It calls into question the very basis of our perceptions and conceptual framework and challenges us to become listeners and observers in the truest sense. To examine reality and what underlies it demands openness, which the great Madhyamika masters stress as an indispensable prerequisite for successful development. Because the principles of Madhyamika contradict our normal conceptions, we need courage to engage in the honest and rigorous investigation of reality that it advocates and to integrate the far-reaching implications of what is discovered into our lives.

Madhyamika is a philosophy of the middle way between two impossible extremes, that of reified existence and that of total non-existence, neither of which describes the true status of phenomena.

-- Though the term "reified existence" is used to refer to a whole range of impossible modes of existence that preclude dependence, in general it implies objective existence independent of the observer's participation.

-- "Non-existence" refers to the lack of any kind of valid status that can be ascertained.

Statements, made by the Buddha and frequently repeated by the great Buddhist masters, that things are "like dreams and illusions" are often misinterpreted and taken to mean that things do not exist. Madhyamika philosophy demonstrates through the use of reasoning that though things do not exist independently and concretely as they seem to do, they nevertheless exist: their mode of existence is a dependent one. Madhyamika philosophy extensively investigates the nature of this dependence.

The purpose of Madhyamika is not to outwit opponents nor to enhance intellectual agility in what at times might seem like a philosophical balancing act. Its true and only purpose is to help us gain happiness and freedom.

The Buddha taught that ignorance lies at the root of our difficulties and suffering. This ignorance is not merely a lack of understanding but a misconception of how things exist and, most importantly, of how the self exists. Although the self is merely attributed to the combination of body and mind, our misconception fabricates a self which is an exaggeration of what actually exists. We cling to this and seek the kind of friends, possessions and surroundings that we imagine will ensure the happiness of this fabricated self. Anything that acts as an obstacle becomes a source of frustration. We suffer because we are buffeted by desire and anger and experience the effects of the actions we perform under the influence of these turbulent emotions. We fail to find the peace, success and security we seek and instead encounter difficulties and disappointments. This pattern keeps repeating. Through a correct understanding of reality we can eventually gain freedom from this suffering by ridding ourselves of the misconception which lies at its root.

The quest for this understanding involves us in an enquiry to determine the criteria for

existence and in an investigation of how we perceive reality. These two are connected since, from a Buddhist point of view, something can be said to exist only if it is validated or certified by cognition. What we see depends on how we look. Conventional and ultimate truths are thus established in relation to the kind of awareness which investigates them.

Following the guidelines provided by the Madhyamika masters we come to recognize that our apprehension of objects as isolated and independent does not accord with how things actually are. An underlying network of interdependence connects phenomena. This does not mean that all phenomena are mutually dependent parts of a greater whole, such as is posited in the current "Gaia hypothesis," for instance, which views that whole as a living conscious organism. In Madhyamika, interdependence refers to the fact that everything existent depends on its parts, on imputation by thought, and in the case of impermanent things, also on causes and conditions. (i.e. Isn't everything impermanent ?) Recognition of this extends and alters our understanding, and can eventually lead to a fundamental transformation of perception and experience.

Contemporary literature reflecting the discoveries made in new physics expresses and examines the need for a world-view based on a radically different paradigm. Responsibility for the present dilemmas which face the world is often attributed to the fragmented and reductive world-view fostered by what is now commonly referred to as the Cartesian-Newtonian paradigm. From that perspective the root of our problems would only be a few centuries old. From a Buddhist standpoint, however, the misconception that things exist in and of themselves is not just an intellectual habit acquired through education and social conditioning but has been present throughout all our rebirths. Things appear to exist from their own side and we instinctively assent to this deceptive appearance. All living beings who have not understood the nature of reality respond in this way. The misconception is thus an unconscious habit of which we can rid ourselves only by first becoming aware of how it operates. It is so deeply engrained that even when it itself has been eradicated, the imprints it leaves cause the false appearance of objective existence to persist until one becomes completely enlightened.

Reality is multilayered and multifaceted in that everything existent has a complex conventional nature as well as a fundamental nature. At present we not only distort and are unaware of this fundamental nature but also distort conventional reality. To understand the fundamental or ultimate nature of things it is first necessary to gain a correct understanding of their conventional nature. The extent to which we habitually distort this can be measured by our discomfort when confronted by a description of the conventional, denuded of all unrealistic expectations and fantasies. We react with resistance because our attitudes and life-style seem threatened, since much that we do is based on mistaken assumptions: that we will live long, that our bodies are clean and innately pleasurable and that there is a very real and independent self which must be protected and satisfied.

Even though in daily life we can of course practice altruism and restraint from harmful activity, which are the essence of the Buddha's teaching, (i.e. I think, the essence is to eliminate suffering. And this is done by acting in accord with the real non-dual nature of everything. Wholesome practices like morality, patience, love, compassion, bodhicitta are more in accord with this reality. That is why they are efficient and helpful along the path.) his recommendations stand in sharp contrast to the generally accepted values and norms of most societies. While the prevalent economic stance fosters continual growth, greed and consumption, the way of life advocated by the Buddha, which is both conducive to and a natural outcome of spiritual growth, is opposed to materialism, inequity and exploitation of

all kinds. In fact the Buddha's teaching addresses the very issues which are essential to the survival of our world and its inhabitants — the need for non-violent and sustainable life-styles based on respect and concern for life and on the cultivation of contentment.

The ultimate and conventional are intimately connected, since from a philosophical point of view the two truths are considered to be one entity and different aspects of reality. (i.e. The Two Truths, like any other duality, are non-dual: not two, not one; they are interdependent. To think they are one absolute entity with two different complementary characteristics is to fall into the very extreme that this whole text is fighting against. That is the proof that nothing was realized at all.) A correct understanding of both conventional and ultimate reality will have profound practical and ethical implications. (i.e. We need both method and wisdom all the time, to combine the Two Truths, because this is more in accord with the real nature of everything.) Our misconception of the self lies at the root of our selfishness, the main obstacle which prevents us from developing genuine altruism. (i.e. I think, the root problem is the belief in inherent existence, the belief in an inherent self is just one of them. And the goal is not altruism or love or compassion, but reality. Altruism ... is a skillful means.) Understanding the true nature of the self and recognizing how much others suffer because of their misconception of it can enhance our compassion toward them. This then inevitably finds expression in our physical and verbal activities. A genuine concern for the happiness of other living beings will naturally include concern for the well-being of the environment in which they live. In Buddhist teaching these two are referred to as the "contents and the container," thereby stressing their close connection. Recognition that events depend on a constellation of causes and conditions, that our perception of events is not necessarily reliable and that our own and others' negative behavior is underlain by confusion and disturbing emotions can help us to become more flexible and more capable of resolving conflict.

The Madhyamika point of view that nothing whatsoever has true or independent existence has an extremely optimistic dimension. The disturbing attitudes and emotions which at present dominate our mind and behavior are entirely dependent on causes and conditions of which the internal are most influential. This means we can transform our attitudes and emotional responses by learning to create the specific causes and conditions from which positive and beneficial states of mind and feelings arise. (i.e. I think, the goal is not to try to control more causes and conditions. That is the problem. The goal is to see through this control obsession and transcend it. But on the other hand, it doesn't mean that there is no possible control at all; it is just never absolute. The Middle Way between control, and non-control.) We can therefore enhance the quality of life on our planet in as far as we, the individuals who inhabit it, each accept our role in creating such a change and are willing to undertake a personal transformation which can only come about through conscious effort.

L3: [Aryadeva's Life]

The following account is based on the traditional biographies of Aryadeva found in Bu-don's (bu ston) and Taranatha's histories of Buddhism in India¹ and on other written sources as well as the current oral tradition.

Aryadeva is said to have been born on the island of Sihhala, today identified as Sri Lanka.

Legend has it that there was a fine lotus pool in the royal gardens of Sihhala. During the day the lotuses opened to the sun and at night they closed and bowed their heads. The royal gardener noticed that one of them had stayed closed for many days and reported this to the king, who came to take a look. Intuition told him that something extraordinary was about to happen, and he instructed the gardener to take good care of the lotus. Every day the king and his court went down to the lotus pool, but the mysterious flower remained closed for seven days. On the eighth day, while everyone was watching, the lotus began to open. Its thousands of petals slowly unfolded and they saw at its center a bright-eyed eight-year-old boy whose body was covered with dew. The king was amazed and delighted, and at once decided to adopt the boy.

Taranatha dismisses this story as too fanciful and bases his account on, among other sources, the brief statement concerning Aryadeva's life which Candrakirti makes at the beginning of his commentary and which Gyel-tsap cites in his preface. According to this, Aryadeva was the son and heir of King Pancasrgha. Acting on his strong wish to be ordained, he abdicated the throne and received monastic vows from the abbot Hemadeva. He completed a thorough study of the three sets of teaching (tripitaka) before leaving his native land to visit the temples and reliquary monuments of south India.

He met Nagarjuna while the latter was still in King Udayana's country, and when Nagarjuna went to Sri Parvata, Aryadeva accompanied him, became his disciple and remained there to study with him. Some accounts say that his qualities were as great, if not greater than, his teacher's. Before they came face to face, Nagarjuna is said to have sent an attendant to Aryadeva with a bowl of water representing the depth of his knowledge. Aryadeva responded by placing a sharp needle in the water to indicate that he could penetrate all that Nagarjuna knew. In histories of the eighty greatly accomplished yogis he is identified with Karnaripa who surpassed Nagarjuna in the practice of living off vital essences compounded into pills. While Nagarjuna's compound could bring a withered tree back to life, Aryadeva's urine alone was so potent that when he mixed it with a little water and sprinkled it on a dry tree, the tree burst into leaf. During the time he remained with Nagarjuna, Aryadeva gained many powerful attainments and proficiency in both orthodox and heterodox philosophical systems.

A Brahmin called Durdharsakala, whom Taranatha identifies with Matrceta, and who according to the Tibetan tradition was in fact Asvaghosa before he became a Buddhist, had been going from place to place for twelve years challenging Buddhists in philosophical debate and contests of magical feats. Wherever he went, he defeated them and seemed invincible. He forced the monks to pay homage to Siva, deprived them of their power and humiliated them, thereby causing discouragement and chaos in the spiritual community. His invincibility had been gained by propitiating Siva, who had appeared to him in a vision. When Siva asked him what boon he could grant, Matrceta answered, "Give me victory in debate." Siva promised that no one born from the womb should ever defeat him.

When Matrceta came to Nalanda, the Buddhist monks feared they could not defeat such a daunting opponent and decided to request Nagarjuna for help. They performed a rite of offering to the protector Mahakala. During this ritual a crow emerged from the heart of a naturally formed stone image of the protector. A letter was tied to the crow's neck and it carried their plea for help to the south. When he heard of the request, Aryadeva offered to go in his teacher's place. Before allowing him to leave, however, Nagarjuna stringently tested his prowess in debate by holding the opponent's position. Their debate continued for seven days during which Aryadeva demonstrated his expertise. Finally in his elation, he got carried away and triumphantly declared Nagarjuna's defeat. This was inauspicious. Although

satisfied that his student could hold his own, Nagarjuna warned him that he would have to make a sacrifice on the way. He also added that if he did so without regret, what he sacrificed would later be restored to him.

Aryadeva traveled north with miraculous swift-footedness. As he was passing through a forest, he came upon a woman who was trying to accomplish certain powers and needed the eye of a learned monk to do so. He pulled out his eye in response to her entreaty, but felt regret when he looked back and saw her grinding it with a stone. He therefore remained one-eyed for the rest of his life.

On arriving at Nalanda, he found that Matrceta and his followers had, with the king's consent, taken charge and were keeping watch on all coming and going to and from the monastery. He secretly sent in a message to tell the monks he had arrived. Some accounts say he entered the monastery accompanied by a water carrier, while another version recounts that he took off his robes and put them in his alms bowl which he hid in a load of wood. Having daubed his body with ashes, he shouldered his load and entered the monastery as a woodcutter in the company of a cowherd.

There were several skirmishes before the real contest began. As the monks entered and left the temple each day, Matrceta had been counting their shaven heads. On the day after Aryadeva's arrival Matrceta was counting the monks and was just about to touch Aryadeva's head with the counting stick, when Aryadeva took hold of his hand.

"Where has this round head come from?" demanded Matrceta.

~ "It has come from my neck!"
replied Aryadeva.

Matrceta then said, "There's a one-eyed man here who wasn't here before," and thought, "So this is the one who is to debate with me!"

Aryadeva then exclaimed:

~ The Fierce One has three eyes but does not see reality;
~ Indra has a thousand but does not see reality.
~ But Aryadeva with his one eye
~ Sees the reality of all three realms.

That was their first encounter. After some days Matrceta and his followers were performing ritual ablutions in the Ganges for the purpose of purification. Aryadeva came down to the river carrying a golden pot and ostentatiously began to wash the outside of it. Matrceta asked him why he was washing the outside when the inside was full of excrement. Aryadeva replied,

~ "What is the use of washing your body with water from the Ganges, when you are full of defilements?"

On another occasion, Matrceta challenged Aryadeva as he had unsuccessfully challenged other monks in Nalanda, for none of them were willing to face him in debate. Standing in a doorway with one foot on either side of the threshold, he demanded,

~ "Am I going out or coming in?"

Aryadeva answered,

~ "That depends on your intention."

Another day Matrceta held up a bird and asked,

~ "Am I going to kill this bird or not?"

Aryadeva answered,

~ "That depends on your compassion."

One night Aryadeva entered a temple and made his bed there. At dawn he went into the room where the ghanti was kept and began to strike the wooden gong used for summoning the monks. The monks who lived in the temple tried to stop him, but he continued to strike it and also beat a great drum used for the same purpose. The king, hearing the gong and the drum, enquired what was going on. When he found out, he ordered the debate between the Buddhists and non-Buddhists to begin. The Buddhist scholars were seated on one side of the hall, the non-Buddhist scholars on the other. Two seats piled high with cushions were placed in the center for the contestants, while the king sat in the place of honor. One cushion was to be removed from the opponent's seat each time a contestant won a point.

Matrceta began by challenging Aryadeva to debate with a magic slate on which the correct answers appeared of their own accord. Aryadeva promptly dealt with this by spreading oil on it, which prevented the answers from appearing. Next Matrceta produced a debating parrot also capable of giving the right answers, but Aryadeva at once emanated a cat which killed the parrot. When Matrceta accused him of having done an ill deed, Aryadeva told him that he had left a meditator in Sri Parvata whose task was to purify him of ill deeds. Matrceta demanded to know how one person could purify another's ill deeds. Aryadeva replied by asking how, in that case, the cat's action of killing the parrot could be his ill deed.

Matrceta began to feel that he had met his match. He then introduced another emanation, Sister Pandita, the queen of debate. In no time Aryadeva had emanated a shameless holder of layman's vows who exposed his private parts to her. She withdrew at once, flabbergasted by such outrageous behavior.

Having been outwitted three times by his opponent, Matrceta now hoped that Siva would come to the rescue and enter him. However Aryadeva had already secured the whole place with spells, surrounded it with dirty rags and placed some excrement on the canopy which was over their seats in order to keep Siva away. The debate then started in earnest. At the beginning the king and all who were present found it quite easy to follow, and there was agreement on whose cushion should be removed, as first the one and then the other scored points. Gradually, however, only the most learned scholars could follow what was going on, and eventually even they could no longer understand the subtle matters under discussion. No one was in a position to adjudicate nor was anyone aware that Aryadeva had actually succeeded in defeating his opponent.

Suddenly Matrceta transformed himself into a thousand-eyed Indra. Aryadeva outdid him by immediately transforming into a thousand-armed Avalokitesvara. Next Matrceta spewed flames, but Aryadeva extinguished them by releasing a jet of water from his mouth. Then there was no longer any doubt about who had won. In the hope of escaping, Matrceta flew up into the sky. Aryadeva followed him, and as they flew higher and higher, he called to Matrceta that he would die if he left the atmosphere. Matrceta thought this was a ploy to prevent his escape. To convince him Aryadeva told him to unwind one tress of his matted hair and allow it to stream up ahead of him. It was instantly destroyed.

Aryadeva brought Matrceta back to earth and shut him in a temple. He went berserk there and began throwing the scriptures around. Suddenly he noticed a page sticking up in a strange way and stopped to read it. To his amazement he found it contained a prediction concerning him made by the Buddha and felt enormous contrition for what he had done in the past. He gathered up the books and began to read them. The more he read, the more his faith grew, till finally he decided to take monastic vows. He studied with Aryadeva, became a great master of the three sets of teachings and was famed for his eloquent and mellifluous praises of the Buddha. Aryadeva remained in Nalanda for a long time but eventually decided to return to the south.

Before Nagarjuna passed away, he entrusted the quintessential teaching to Aryadeva who continued to work extensively for the good of living beings, studying and teaching with his students in the areas around Sri Parvata. Having received building materials from the mountain and forest deities, he built twenty-four monasteries which became centers for the Mahayana teaching. In Rahganatha near Kanci, Aryadeva entrusted Rahulabhadra with the teaching and passed away.

In his preface, Gyel-tsap mentions that Bodhibhadra's Explanation of the Compendium of Quintessential Wisdom, a commentary on Aryadeva's Compendium of Quintessential Wisdom, speaks of Aryadeva as having attained the eighth Bodhisattva ground. This is also stated in other accounts. Nevertheless the passage in the Fundamental Tantra of Manjusri, said to predict Aryadeva, states:

- ~ Further a holy ordained one
- ~ Will live in the town of Sihhala.
- ~ Though not an an/a, his name will be "arya,"
- ~ And he will live on the isle of Sihhala.
- ~ Refuting outsider opponents,
- ~ He will vanquish the Forders' spells.¹⁴

It is probable that Aryadeva lived between the middle of the second and third centuries C.E. and that his literary activity can be placed between the years 225 and 250 C.E.¹⁵

L3: [Aryadeva's Works]

The Tibetan canon contains many works on both sutra and tantra attributed to Aryadeva ('phags pa lha). The catalogue of the Tibetan Tripitaka, listing the contents of the Peking edition, attributes nineteen works on sutra and tantra to Aryadeva and a different list of fifteen works on sutra and tantra to 'phags pa lha. The Treatise of Four Hundred is attributed to the latter. According to modern Buddhologists there were two Aryadevas, and the works on tantra are not considered to be by the author of The Four Hundred. There appears to be a consensus, however, that at least two other works may be attributed to the author of The Four Hundred. One is a text called The Hundred, found in the Chinese but not in the Tibetan canon, which, together with the works of Nagarjuna, was considered of great importance for the study of the Madhyamika system in China and Japan. The other is The Hundred Syllables, an extremely terse refutation of Samkhya and Vaisesika assertions, attributed to Aryadeva in the Chinese canon and to Nagarjuna in the Tibetan canon. The Four Hundred, The Hundred and The Hundred Syllables display a certain homogeneity in style and subject-matter which supports their attribution to Aryadeva.

Tibetan scholars, on the other hand, believe that Aryadeva was a practitioner of both sutra and tantra, and that he could well have employed diverse literary styles when writing on different subjects. They therefore traditionally attribute many more works to him. In his preface, Gyel-tsap refers to the Lamp for the Collection of Deeds, a Vajrayana work by Aryadeva, pointing out that the author of our text mentions his level of attainment in it. Among all these works only some fragments of The Four Hundred and of a Vajrayana text are extant in Sanskrit, which further complicates the task of attribution.

The Chinese canon contains ten chapters of The Hundred, each consisting of five stanzas, and the last eight chapters of The Four Hundred. It also contains a translation of Dharmapala's commentary on these eight chapters. In his commentary, Candrakirti criticizes such a division of the work into two parts, but both Dharmapala and Hsuan tsang, the Chinese translator of his commentary and of The Four Hundred, had no qualms about such a division, since their interest seems to have lain primarily in Aryadeva's refutation of heterodox views.

The topics covered by the translated portion of The Hundred closely resemble those covered in the second half of The Four Hundred. There are additional correspondences with other parts of The Four Hundred.²¹ This has led to speculation regarding the authenticity of The Hundred, particularly in view of the fact that Candrakirti, commenting on the title The Four Hundred, says the treatise was also called The Hundred(s) and explains the reason for this. In his commentary on Nagarjuna's Fundamental Wisdom called Clear Words, he refers to The Four Hundred in the colophon as The Hundred(s).

There are, however, also differences in the order in which the topics are presented and in the arguments put forward to refute the opponents' theses. Whereas The Four Hundred has only a few analogies in the second half, The Hundred contains many, perhaps added by Kumarajiva who translated the work into Chinese. Thus, The Hundred could be an independent work or a rearranged and abridged version of The Four Hundred with some additions.

The topics treated in The Hundred Syllables are considered in the same order as they appear in the second to tenth chapters of The Hundred. On account of its similarity in subject-matter to The Hundred and Four Hundred, the attribution of The Hundred Syllables to Nagarjuna is considered mistaken.

L3: [The Four Hundred Stanzas]

The title of Aryadeva's work, The Four Hundred on the Yogic Deeds, is interpreted variously by different commentators. In his commentary Gyel-tsap says, "Moreover, this treatise was written to facilitate understanding of the Master Nagarjuna's assertion that these stages of the path of practicing the yogic deeds enable those with a Mahayana disposition to attain Buddhahood." In this context "yogic deeds" refers to the spiritual paths or insights to be developed by someone with a Mahayana disposition, i.e. one who has great compassion encompassing all sentient beings but who is not necessarily yet a Bodhisattva.

The title of Candrakirti's commentary refers to the work as The Four Hundred on the Yogic Deeds of Bodhisattvas. In this case the one who practices the yogic deeds is clearly identified as a Bodhisattva. The text is also said to be called The Yogic Deeds because it describes the deeds of a yogi or adept of the Middle Way. According to Gyel-tsap and

Candrakirti yogic describes the paths which these deeds constitute while in the latter case yogic refers to the kind of person who practices them.

In Tibetan the word for yoga is rnal 'byor. According to an interpretation generally accepted by Tibetan scholars, the first syllable is part of the word mal ma, meaning real or authentic. It is sometimes also taken to refer to the actual or fundamental mode of existence of phenomena. The second part, in this context, belongs to the phrase dbang 'byor ba 'gyur ba, to gain control. Thus yoga may also be interpreted as gaining control over authentic paths or practices, which in this case refers both to paths necessary for the attainment of liberation by those who seek only personal freedom and to paths leading to highest enlightenment which must be practiced by those with a Mahayana disposition.

In his commentary Gyel-tsap points out that The Four Hundred is a commentary to Nagarjuna's Treatise on the Middle Way and not an independent text. This, he says, is evident from the fact that the usual expression of worship at the beginning has been omitted. Aryadeva's text is, however, not merely a commentary on Nagarjuna's work, presenting the two truths through refutation of others' assertions and establishment of the Madhyamika position. It also acts as a supplement. Nagarjuna's Treatise on the Middle Way deals mainly with ultimate truth and concentrates on Buddhist philosophical systems, refuting primarily Vaibhasika and Sautrantika tenets. Aryadeva supplements this by also directing his attention to non-Buddhist systems. He further supplements Nagarjuna's text by explaining in the first half of The Four Hundred the extensive paths associated with conventional Truths. In doing so he draws upon Nagarjuna's Precious Garland.

Candrakirti's Supplement to the "Treatise on the Middle Way" performs the same function but approaches it in a different way. Candrakirti interprets Nagarjuna's text from a specifically Prasangika-Madhyamika standpoint and concentrates on refuting Cittamatra and Svatantrika tenets.

Like Nagarjuna, Aryadeva is accepted by all proponents of Madhyamika tenets as a model Madhyamika because theses unique to the Prasangika position are not explicitly stated in his texts. Candrakirti's Commentary on the "Four Hundred Stanzas on the Yogic Deeds of Bodhisattvas", however, explains Aryadeva's text from the radical Prasangika-Madhyamika point of view that phenomena do not have intrinsic or objective existence of any kind but are entirely dependent on other factors. He emphasizes the use of consequences as the way to generate the view of the Middle Way in the opponent.

Both Nagarjuna and Aryadeva urge those who want to understand reality to approach it and induce direct experience of it through philosophical enquiry and reasoning. Although such direct experience of reality cannot be communicated as it is, reality is not considered ineffable and unknowable nor are language and conceptuality seen as hindrances preventing such an experience. On the contrary they are to be seen as essential tools, since it is vital first to gain a sound intellectual understanding of the fundamental nature of things, their emptiness of true existence. The practitioner is thus engaged in removing misconceptions and becoming familiar with correct conceptions.

Since Nagarjuna's Treatise on the Middle Way is concerned with ultimate truth and does not explicitly deal with the extensive paths practiced by Bodhisattvas, the question of whether it is a Mahayana text arises. Nagarjuna establishes selflessness by adducing a multitude of reasons. A more limited approach is sufficient for practitioners who wish to rid themselves only of the obstructions preventing liberation. Mahayana practitioners who must eliminate

obstructions to the perfect knowledge of all phenomena require an extremely powerful understanding of selflessness. This can only be gained by employing such an extensive and varied approach. In order to develop this powerful perception of reality a vast accumulation of merit or positive energy is necessary. This is created through the kind of love, compassion and altruistic intention cultivated by Bodhisattvas.

By describing, in [the first four chapters] of *The Four Hundred*, the four basic misconceptions which are responsible for our suffering in cyclic existence, Aryadeva prepares the student to develop the altruistic intention. We need to understand our own suffering clearly and recognize how actions based upon disturbing attitudes and emotions fetter us to the cycle of involuntary rebirths. For unless we feel a genuine distaste for this recurrent process ourselves, we will not have heartfelt compassion for others who constantly experience similar suffering, nor will we feel the love that wishes to ensure their happiness.

Although Aryadeva does not explicitly indicate how overcoming these four misconceptions — which distort our perception of what is -actually impermanent, suffering, unclean and selfless — leads to the development of the aspiring altruistic intention, this progression is implicit, since he continues by discussing the qualities of a Buddha as well as the activities of a Bodhisattva. Gyel-tsap draws our attention to this progression toward the end of the second chapter.

In *The Supplement* Candrakirti uses another device for the same purpose. Through the analogy of a bucket in a well or on a water wheel, he demonstrates how we and others move helplessly from one rebirth to another buffeted by different forms of suffering. By thinking deeply about this process with regard to ourselves, compassion for others will also arise. There is, however, one important prerequisite if this is to happen, which is mentioned neither in *The Four Hundred* nor in *The Supplement*. We know from experience that the more lovable we find someone, the more unbearable it is to see them suffer. Therefore unless other living beings seem close and dear to us, their suffering will not stimulate the urgent wish to help them. For there are two traditional techniques specifically designed to develop that feeling of closeness to others: recognizing the drawbacks of selfishness and the great benefits of cherishing others, by understanding that it is appropriate to do so for a great number of reasons, among which is our total dependence on them for survival. When this sense of closeness grows, it helps us to begin shifting the focus of attention in our life from self to others. The second technique involves recognizing the close connection between ourselves and others on the grounds that there is no living being who has not been our mother, father, brother, sister, son or daughter during a previous life. Candrakirti's commentary on *The Four Hundred* emphasizes this fact.

Both *The Four Hundred* and *The Supplement* deal not only with ultimate truth, but also with conventional truths in the form of the paths a Bodhisattva must practice to accumulate the merit provides the vital foundation for a powerful insight into the nature of reality capable of destroying the obstructions to knowledge of all phenomena. *The Supplement* does this by discussing the first five perfections of giving, ethical discipline, patience, effort and concentration in the context of the Bodhisattva grounds on which special facility in each of these is developed. Aryadeva's text, on the other hand, begins by discussing the misconceptions which someone with a Hinayana disposition must overcome in order to attain liberation and which must also be overcome by an aspiring Bodhisattva. Although the perfections are not all discussed individually, the text examines Bodhisattva conduct and how to overcome obstacles to it.

Through their diverse approaches to Nagarjuna's text, The Four Hundred and The Supplement enrich our understanding of the conventional and ultimate.

The Four Hundred, like The Treatise on the Middle Way and many other great Indian basic or "root" texts, is written in an extremely terse style. The stanzas of the Tibetan version have four lines each consisting of seven syllables. In many cases some of these seven syllables only serve to preserve the meter and do not affect the meaning. This characteristic terseness gives the texts a flexibility and ambiguity which permits many interpretations. Tibetan scholars compare their elasticity to that of a musk deer's skin which can be stretched this way and that. Occidental scholars frequently find this ambiguity a source of frustration and search for a definitive meaning. Oriental scholars can more easily accommodate such a variety of interpretations since they take into consideration the different purposes which such interpretations might serve.

Terse and strongly negative statements, which abound in Nagarjuna's and Aryadeva's work, speak of having "no view," "no position" or claim that a thing or the self "does not exist." These are open to misconstruction and indeed have been misconstrued in that the Madhyamika position is regarded as a nihilist philosophy by scholars who take these statements literally. The commentaries, however, elucidate their true meaning.

L3: [Ba-Tsap's Life]

The Four Hundred together with Candrakirti's commentary on it was translated into Tibetan by the great translator Ba-tsap, Nyi-ma-drak (spa tsab nyi ma grags) in collaboration with Suksmajana. According to the Blue Annals, Ba-tsap Nyi-ma-drak was born in 1055 in the upper district of Ba-tsap in Pen-yul ('phan yul) in central Tibet. As a young man, he braved the long and arduous journey to Kashmir and remained there for twenty-three years, first becoming thoroughly conversant with the Sanskrit language, then studying the Buddha's teaching and translating works by the great Indian Buddhist masters. Among the illustrious teachers with whom he studied were Sajjana's two sons, one of whom was Suksmajana.

Ba-tsap Lo-tsa-wa's greatest contribution lies in his translation and revision of a number of seminal Madhyamika texts. He translated Nagarjuna's Sixty Stanzas of Reasoning and revised a translation of his Treatise on the Middle Way. He also revised a translation of his Precious Garland of Advice for the King.

Of Candrakirti's works, in addition the commentary on The Four Hundred, Ba-tsap also translated Supplement to (Nagarjuna's) "Treatise on the Middle Way", the Autocommentary on the Supplement", and Clear Words, Commentary on "Treatise on the Middle Way". The first two of these he initially translated with the Indian scholar Tilakakalasa and the third with Mahasumati. After his return to Tibet, Ba-tsap revised all three translations with Kanakavarman when the pandit visited Tibet at Ba-tsap's invitation.

Ge-shay Sha-ra-wa (dge bshes sha ra ba), one of the great Ga-dam-ba (bka' gdams pa) masters, sent many of his students to Ba-tsap to study Madhyamika. Ba-tsap and his four closest students, known as the "Four Sons of Ba-tsap, did much to establish the Prasangika-Madhyamika system in Tibet. Ba-tsap also taught the Guhyasamaja Tantra extensively and revised Rin-chen-sang-bo's (rin chen bzang po, 954-1055) translation of an important commentary on it by Nagabodhi with which he felt dissatisfied.

One of the first works Ba-tsap translated after his return to Tibet was a commentary on Vasubandhu's Treasury of Knowledge by Purnavardhana. He also translated Nagarjuna's Essay on the Mind of Enlightenment, and a number of other works on tantra. Of the works by Atisa who was active in Tibet just before Ba-tsap's birth, he translated the Great Compendium of Sutra. Along with Muditasri he also revised a substantial part of Candrakirti's commentary on Nagarjuna's Seventy Stanzas on Emptiness. The exact date of Ba-tsap's death is unknown, but it was probably in the second decade of the twelfth century.

Contemplating the lives of the great translators, one marvels that they undertook the difficult journey from Tibet to India, in a number of cases even several times. Not only was the journey fraught with hazards, but the climate and conditions to which they had to accustom themselves were very different from those of their own country. Many aspiring translators who set out for India died far from home. The contribution to Tibetan civilization of those who survived is unequalled. Their thirst for knowledge of sutra and tantra and of the commentaries by the great Buddhist sages of India which they could not acquire in Tibet, and their determination to then make that knowledge available to others through translation and teaching cannot fail to move and inspire the modern reader.

L3: [Candrakirti's Commentary]

The only Indian commentary on The Four Hundred which was translated into Tibetan is Candrakirti's comprehensive Commentary on the "Four Hundred Stanzas on the Yogic Deeds of Bodhisattvas", upon which all the Tibetan commentaries are based. Candrakirti, who is thought by most Western scholars to have lived in the seventh century, mentions other earlier commentaries on Aryadeva's text. He criticizes a commentary by Dharmapala which divides the text into two distinct parts, pointing out that to do so ignores the fact that the two truths are interconnected and integral parts of a whole. Candrakirti further criticizes this commentary as a misinterpretation for its explanation of Aryadeva's text from a Cittamatra standpoint, since to Candrakirti it is self-evident that Aryadeva's philosophical position accords with Nagarjuna's and is thus Madhyamika.

Candrakirti's explanation of the text uncompromisingly presents the Prasahgika-Madhyamika position that phenomena do not have intrinsic or objective existence of any kind but are entirely dependent on other factors. The very core of the Prasahgika system concerns the compatibility of dependent arising and lack of inherent existence. Although things are utterly unfindable when subjected to scrutiny regarding their fundamental nature, this in no way impairs their ability to function. Indeed it permits them to function. When the ultimate, the emptiness of things, is understood correctly it supports the presentation of the conventional, dependency arising phenomena, and when the conventional is understood correctly as meaning that which arises in dependence on other factors, it supports the understanding that things which arise in such a way necessarily lack inherent existence.

In his commentary Candrakirti explains that the analogies which illustrate every stanza of the first eight chapters and which he elucidates are drawn from an earlier commentary by the master Dharmadasa of whom little is known. These vivid and unusual analogies frequently reveal the seamier side of ancient Indian life.

Dzong-ka-ba (tsong kha pa blo bzang grags pa, 1357-1419) cites Candrakirti's commentary on The Four Hundred many times in his Great Exposition of the Stages of the Path and clearly considered it and The Four Hundred as texts of major importance.

L3: [Tibetan Commentaries On The Four Hundred]

Commentary to Aryadeva's "Four Hundred Verses" by Ren-da-wa (red mda' ba gzhon nu bio gros, 1349-1412) is the earliest available commentary on The Four Hundred by a Tibetan author. It is a lucid and concise commentary which omits Dharmadasa's analogies. Ren-da-wa does not always qualify the object of refutation as clearly as does Gyel-tsap nor does he give as great importance to the establishment of conventional truths. Since Ren-da-wa was Gyel-tsap's teacher, it is possible that Gyel-tsap had access to this commentary and chose to stress points which he felt required more attention, at the same time presenting the material in a different format. Ren-da-wa concentrates on the meaning of the text, closely following Candrakirti's presentation. He is not as intent as Gyel-tsap on summarizing the arguments and formulating them according to the dialectic code.

There are instances where Ren-da-wa's interpretation is at variance with Gyel-tsap's more usual version of the Prasahgika system based on Candrakirti's works. For example, in his commentary on stanza 298 (chapter XII),

~ ###
~ 298.
~ In brief Tathagatas explain
~ Virtue as non-violence
~ And emptiness as nirvana --
~ Here there are only these two.

¢(i.e. The Middle Way: What we need is both virtuous methods based on non-violence that diminish the importance of the ego and of the illusions (like morality, patience, love, compassion, bodhicitta) and wisdom based on emptiness. One is the accumulation of merit, the other the accumulation of wisdom. But, using only methods (dependent origination) is not enough. And using only wisdom (emptiness) is not enough. We need both method and wisdom together all the time, because only then are we more and more in accord with the real non-dual nature of everything, with the inseparability of the Two Truths. Only this kind of path can lead to total Enlightenment.)

Ren-da-wa says that on seeing reality, nirvana is made manifest. He further specifies that from the path of seeing onwards the meditative equipoise of the Exalted constitutes nirvana with remainder. The reason he gives is that to the Exalted in meditative equipoise the characteristics of products such as the aggregates do not appear, whereas nevertheless the meditator's aggregates do appear to an observer and have not ceased. Nirvana without remainder is achieved when that Exalted person dies and attains a mental body in a pure land. According to the more usual interpretation, a unique feature of the Prasahgika presentation is that nirvana without remainder is attained before nirvana with remainder. "With" and "without remainder" are taken to refer to remaining appearances of true existence. Thus during meditative equipoise on emptiness an Exalted person does not perceive any appearance of true existence, whereas in the subsequent period such appearances are once more present.

Naga King's Ornament for Thought, Explanation on the "Four Hundred on the Middle Way" by Bo-drul-den-bay-nyi-ma (bod sprul bstan pa'i nyi ma, ca.1905?-1960?) also omits Dharmadasa's analogies. It deals briefly with the first eight chapters and concentrates mainly on the

second half of the text. Bo-drul's explanation of the stanzas also includes some unusual interpretations of the Prasahgika system, a few of which are included here. He identifies conceptions of a self of persons as the root of obstructions to liberation and conceptions of a self of phenomena as the root of obstructions to omniscience, thus distinguishing between these two misconceptions on the grounds of subtlety. He further says that Hinayana nirvana is attained by understanding the person's lack of true existence while Mahayana nirvana, complete enlightenment, is attained by understanding the selflessness of phenomena. More usually the conception of a self of persons is said to arise from the conception of a self of phenomena, both of which are said to act as obstructions to liberation. It is therefore asserted that Hearers and Solitary Realizers must meditate on both the selflessness of the person and of phenomena in order to attain liberation.

Describing the Mahayana paths, Bo-drul states that both obstructions to liberation and omniscience can be divided into speculative and innate obstructions. The speculative ones in both categories are eliminated on the first Bodhisattva ground while the innate ones in both categories are eliminated gradually from the second ground onwards. In this context a more commonly accepted interpretation of the Prasahgika system is that there are speculative and innate obstructions to liberation. Such a division however is not made regarding obstructions to omniscience which are divided into the manifest and that part composed of seeds. Furthermore those who have a Mahayana disposition from the beginning do not start to eliminate obstructions to omniscience until they reach the eighth Bodhisattva ground when all obstructions to liberation have already been eliminated.

Bo-drul writes that the emptiness of one aggregate, one source and one element is the emptiness of all knowable phenomena. Gyel-tsap emphasizes that the nature of emptiness is always the same but that the emptiness of one thing is not another thing's emptiness, otherwise when an inferential awareness cognizes the emptiness of a pot it would necessarily also cognize the emptiness of a piece of woolen cloth.

In an interesting section at the end of his commentary on the sixth chapter Bo-drul explains how specifically understanding the true nature of the mind acts as the most powerful antidote to disturbing attitudes and emotions.

Sea Spray, Explanation of the "Four Hundred on the Middle Way", by Gah-tok Nga-wang-bel-sang_ (7cflfe thog ngag dbang dpal bzang, 1879-1941), includes explanation of the analogies for the first eight chapters and is closely based on Gyel-tsap's commentary, which is used verbatim in many places. Gah-tok cites copiously from texts by Maitreya, Bhavaviveka and others and also from Candrakirti's Supplement. In addition he introduces his own personal interpretations, sometimes at variance with Gyel-tsap's. For instance, commenting on stanza 180 (chapter VIII), he states that to attain liberation one does not need to cognize that emptiness and dependent arising lack inherent existence because the conception of a self is the root of cyclic existence.

~ ###
~ 180.
~ Those with little merit
~ Do not even doubt this teaching.

¢(i.e. They just reject it without any questioning, holding to their views without giving any possibility to any another views. -- The fact that most people have not got rid of them is due to their lack of interest. -- Most people are short sighted; they only thing about

their short term egoistic goals.)

- ~ Entertaining just a doubt
- ~ Tears to tatters worldly existence.

¢(i.e. First we need to doubt our actual views and have an open mind: Whether we attain liberation or remain caught in the cycle of birth and death depends on whether or not we gain a correct understanding of reality. Even a doubt which tends in the right direction causes the fabric of cycle existence to begin disintegrating.)

Thus the antidote is to understand selflessness. In saying this he makes a distinction regarding the subtlety of what is negated when the selflessness of persons and the selflessness of phenomena are cognized.

He appears to make a similar distinction when pointing out how stanza 190 (chapter VIII) shows the complete paths of persons of the three capacities.

- ~ ###
- ~ 190.
- ~ First prevent the demeritorious,
- ~ Next prevent [ideas of a coarse] self.
- ~ Later prevent views of all kinds.
- ~ Whoever knows of this is wise.

¢(i.e. The gradual path of developing wisdom: after the reasons for total renunciation of the whole samsara, then the reasons for morality (dependent origination), then no-self as taught in the Hinayana, then the emptiness of all dharmas as taught in the Mahayana, then non-duality or the Union of The Two Truths beyond all dualities, then beyond monism or Oneness. This in accord with the Tetralemma: not non-existence (no karma, or nihilism), not existence (realism), not both (dualism), not neither (monism).)

The first line indicates how, as part of the practices of a person of the least capacity, demeritorious action must be stopped in order to ensure a good rebirth. The second line shows the main practice of a person of intermediate capacity — the understanding of selflessness which is the training in wisdom. Implicit in this are the other two kinds of training, in meditative stabilization and in ethics, and thus everything necessary for the attainment of liberation is included. He then goes on to say that the third line encompasses all Mahayana paths of method and wisdom. It does this by indicating the basis of the view which is the non-inherently existent nature of the emptiness and dependent arising of all phenomena. This pacifies all elaborations, is free from all assertions and shows the true state of the two truths. He thereby again distinguishes between selflessness of the person and selflessness of other phenomena on the grounds of subtlety. This is not in keeping with the more common interpretation of the Prasahgika system where a distinction is made only with regard to the basis, i.e. persons and phenomena, but not regarding what is negated.

Gah-tok reiterates this point in his commentary on stanza 288 (chapter XII), when he says that usually emptiness is regarded as a mother, its understanding being the cause for enlightenment in any of the three vehicles.

- ~ ###
- ~ 288.
- ~ There is no other door to peace,
- ~ And it destroys wrong views.

- ~ That which is the object of
- ~ All Buddhas is called selflessness.

☿(i.e. But, ultimately, only emptiness is the final antidote; all other temporary views or methods are destroyed by emptiness. Ultimately, there is no absolute views, only adapted skillful means. All views and methods are empty of inherent existence – even this one.)

Skillful means is regarded as a father, responsible for the distinctions between the three vehicles. Since two kinds of selflessness were taught, it is his opinion that skillful means is not the only criterion for making such a distinction. This implies a difference based on the kind of selflessness cognized by practitioners of a particular vehicle.

In an inspiring passage commenting on stanza 375 (chapter XV), Gah-tok emphasizes that it is foolish to imagine that we can begin with placement meditation and stresses the great importance of first doing analysis which employs reasoning in order to ascertain the ultimate properly. The stronger our ascertainment of the ultimate grows, the more the conventional will seem to resemble an illusion. The more skillful we become in establishing the conventional, the better we will be able to distinguish to what ultimate analysis is and is not applicable. Our activity and view will become pure and we will be able to overcome all confusion with regard to the two truths.

- ~ ###
- ~ 375.
- ~ Since without a cause
- ~ There is no effect,
- ~ Both starting and stopping
- ~ Are not feasible.

☿(i.e. The Middle Way about production / dependent origination: there is no inherent production, no inherent origination, duration and cessation, because they are all dependent on other causes and conditions. Everything is empty of inherent existence because everything is dependently arisen – even production / dependent origination. Causes and effects cannot exist independently of each other. They are interdependent. They are co-dependently arisen concepts. There is no absolute (inherently existing) cause, effect, causality, production, origination, duration, cessation. But that doesn't mean that they are totally non-existent – or that we should drop right now the teaching of dependent origination completely. They exist as mere conventions, they are useful, they could be used as adapted skillful means. There is no absolute causality, but nothing is without a cause, and no cause is without an effect. They are dependent on the mind, but not totally from the mind. They are like illusions, but not totally illusions. They are like the figures seen on the clouds, or the swirls seen at the surface of the ocean. Everything is: not existent, not non-existent, not both, not neither. Cause and effect, like the two poles of any duality, are not different or separate, not the same; not simultaneous, not sequential.)

Compassion for all those who suffer through not understanding how things are will then arise. Although it is said by some that investigation is a fault, it is impossible to do true meditation without having heard and thought about the subject-matter sufficiently.

Interlinear Commentary on the "Treatise of Four Hundred Stanzas"⁶² by Shen-pen-nang-wa (gzhan dga' gzhan phan chos kyi snang ba, 1871-1927) draws primarily on Candrakirti's commentary and illuminates Aryadeva's text in an effective and concise way.

L3: [Gyel-Tsap's Life (& Tsong Khapa) And Works]

According to traditional biographical sources Gyel-tsap Dar-ma-rin-chen (rgyal tshab dar ma rin chen) was born in 1364 at Ri-nang (ri nang) in the Nyang-to (myang stod) area of Dzang (gtsang) where his father was an official. At the age of ten he was given the vows of a novice monk and received the name Dar-ma-rin-chen. He then learned to read and write and studied valid cognition, Maitreya's Ornament for Clear Realization and its commentaries as well as texts on higher knowledge and discipline with different masters but especially with the great Sa-gya (sa skya) master Ren-da-wa. Ren-da -wa also taught him Madhyamika philosophy and gave him extensive instruction on tantra. Along with Dzong-ka-ba, Gyel-tsap became one of Ren-da-wa's seven closest disciples and is said by the Sa-gyas to have held the complete teaching of their tradition.

While visiting a famous Sa-gya monastery in Dzang Gyel-tsap distinguished himself by debating on ten different texts. At the age of twenty-five he took the vows of a fully ordained monk and then traveled to central Tibet where he gained a high reputation for scholarship and prowess in debate. Having defeated two Sa-gya masters, Gyel-tsap decided to challenge Dzong-ka-ba. When he arrived at Nyel-to Ra-drong (gnyal stod ra grong) where Dzong-ka-ba was teaching, he entered the hall while the discourse was in progress without removing his hat in the customary way. Dzong-ka-ba noticed him but continued to teach. Gyel-tsap strode up to the throne on which Dzong-ka-ba was seated and began to mount it. Totally unruffled by this uncouth behavior, Dzong-ka-ba simply moved over to make room for him and continued. As he listened, Gyel-tsap heard many things he had never heard before from any other scholar and his arrogance began to subside. First he removed his hat, then he got down from the throne and seated himself among the listeners.

The desire to challenge Dzong-ka-ba had left him completely; instead he felt the burning wish to become his student. Dzong-ka-ba, it is said, saw in him a jewel-like disciple and accepted him. He taught Gyel-tsap the scriptures, explaining the most difficult points with stainless logic. This inspired Gyel-tsap with such faith and devotion that he decided he would seek out no other masters but would remain with Dzong-ka-ba for the rest of his life.

In due course he received the complete transmission and explanation of Dzong-ka-ba's Great Exposition of the Stages of the Path. Later he wrote the following in his Gateway for Conqueror Children, Explanation of (Santideva's) "Engaging in the Bodhisattva Deeds":

- ~ Until I found the foremost holy [Dzong-ka-ba]
- ~ I did not understand even one aspect
- ~ Of the path that cuts through worldly existence,
- ~ The Middle Way of dependent arising free from extremes.
- ~ Whatever good explanations I possess
- ~ Are all due to my master's kindness.⁶³

When Dzong-ka-ba was establishing Gan-den (dga' Idan) Monastery, Gyel-tsap assumed responsibility for its construction and participated personally in the work as far as the rules of discipline for a fully ordained monk permitted. The main construction was completed in 1410. During this great enterprise and in all respects he carried out Dzong-ka-ba's wishes with perfect obedience and became his foremost disciple. Even during Dzong-ka-ba's lifetime, many of his students also studied with Gyel-tsap.

When Dzong-ka-ba was near death he gave his pandit's hat, his yellow robes and his cape to Gyel-tsap as a sign that he was to succeed him. In retrospect it was said that Gyel-tsap's act of mounting the throne with him during that early encounter was an auspicious indication that he would be Dzong-ka-ba's successor as holder of the Gan-den throne. He took on this responsibility at the age of fifty-six when Dzong-ka-ba died and held the position for thirteen years. Through his teaching and example Gyel-tsap led many toward liberation. During this period he spent the summer and winter months meditating and taught during spring and autumn. At the age of sixty-eight he installed Kay-drub Ge-lek-bel-sang-bo (mkhas sgrub dge legs dpal bzang po, 1385-1438), Dzong-ka-ba's other closest disciple, as the next holder of the Gan-den throne. Gyel-tsap lived for one more year which he spent mainly in meditation. He died in 1432 at the age of sixty-nine according to Tibetan calculation.

Among Gyel-tsap's most important works are Ornament for the Essence, Explanation (of Maitreya's "Ornament for Clear Realization") (mam bshad snying po rgyan); Commentary on (Maitreya's) "Sublime Continuum of the Great Vehicle" (thegpa chen po rgyud bla ma'i tik ka); a commentary on Nagarjuna's Precious Garland called Clarifying the Essential Meaning (snying po'i don gsal bar byed pa); a commentary on Nagarjuna's Sixty Stanzas of Reasoning; and a number of commentaries on valid cognition, including Elucidation of the Path to Liberation (in Dharmakirti's) Commentary on (Dignaga's) "Compendium of Valid Cognition" (rnam 'grel thar lam gsal byed). He wrote a commentary on Asanga's Compendium of Knowledge called Essence of the Ocean of Knowledge (chos mngon rgya mtsho'i snying po). He also wrote many works on tantra.

L3: [Gyel-Tsap's Commentary]

In his preface to the Essence of Good Explanations, Explanation of the "Four Hundred Stanzas on the Yogic Deeds of Bodhisattvas" Gyel-tsap provides a complete overview of the text and in keeping with a unique contribution made by Tibetan masters, he has also created a detailed outline which enhances the clarity of his work and serves as an aid to memory. This outline may be found in the appendix.

Gyel-tsap's commentary takes the form of a lively and pithy dialogue in which the words of Aryadeva's text are used to answer hypothetical and actual assertions, questions and objections. This device is effective since one frequently identifies with the protagonist's psychological or philosophical position, which Gyel-tsap states incisively and succinctly. Each attempt to secure oneself fails as irrefutable arguments demolish the successive positions one takes, making them untenable. This constant shifting of ground, expressed in the protagonist's search for new approaches to justify his position, is a defense against recognizing the truth which Gyel-tsap skillfully induces us to face.

In the second half of his commentary, Gyel-tsap usually identifies the system of tenets to which the opponent adheres, and refutes the opponent's arguments by means of a clear and concise statement of syllogisms and unwanted consequences. The pace is fast and there are few long or convoluted passages. This presentation is ideal for those with a facility in Buddhist logic, which in the scholarly tradition of Tibetan monasteries was considered prerequisite. For those with no training in this form of logic the arguments may at times appear somewhat elliptical and difficult to follow.

In accordance with the tradition of a "word commentary," Gyel-tsap includes all the words of

Aryadeva's text, though not necessarily in the order in which they occur. He does not, however, merely explain them, but also elucidates the underlying meaning in the manner of a "meaning commentary."

Unlike, Ren-da-wa, Gyel-tsap places a very strong emphasis on the valid establishment of conventionalities, repeatedly stressing that Prasangikas in no way deny the existence of dependently arising phenomena. There is a continual process of calibration between refutation of what in reality does not exist and establishment of what exists conventionally. In thus valuing the conventional he closely follows Dzong-ka-ba, who gave equal importance to appearances, namely dependent arising, and to emptiness, the lack of intrinsic existence.

Gyel-tsap always clearly defines the object of negation, stating precisely what kind of existence is being refuted. This acts as an important safeguard against negating too much.

He mentions at the end of the sixteenth chapter that he has given the analogies in an abbreviated form since he feared that otherwise they would take up too much space. In fact his rendition of them is frequently quite cryptic and in translation they have therefore been elaborated from Candrakirti's commentary.

L2: [Summary Of Gyel-Tsap's Commentary On The Four Hundred]

[see other file for this chapter]

L1: [Prologue – P.57]

\ ###
\ Homage to the foremost excellent ones
\ who possess great compassion.

~ I pay homage at the feet of the Subduer, spiritual guide to transmigrators,
~ Renowned on this earth as the Omniscient One,
~ Who for the very white collection of virtue, like the face of a snow mountain,
~ Is as a wish-fulfilling gem, the source of everything desired.

~ With respect I bow at the feet of the Protector Nagarjuna,
~ The only eye with which to see the Buddha's infinite teaching,
~ Who ascended to the state of omniscience, having fully elucidated
~ The Subduer's doctrine, such as the ultimate essence of the Conqueror's teaching and so forth.

~ I bow my head at the feet of the foremost father and son:
~ Who from early youth perfected learning,
~ Whose boundless knowledge and wisdom flourished,

~ Whose wisdom overcame the dangers of worldly existence,
~ And whose beneficent compassion removed the dangers of peace;
~ The radiance of whose renown dispels the obscuration of transmigrators.

~ Though the thought of the great trailblazers is hard to understand,
~ I take pleasure in the exposition of this great treatise,
~ To increase my familiarity with the good explanation,
~ And also to benefit others who are fortunate.

L1: [Preface (from the book) - P.59]

This Treatise of the Four Hundred Stanzas on the Yogic Deeds of Bodhisattvas has four parts:
(1) the title, (2) the translator's homage, (3) the text and (4) the conclusion.

L3: [The Title]

~ In Sanskrit, catuhsatakasastrakarikanama;
~ in Tibetan, bstan bcos bzhi brgya pa zhes bya ba'i tshig le'ur byas pa,
~ The Treatise Called Four Hundred Stanzas.

Catuhsataka in Sanskrit is translated as "The Four Hundred," sastra as "Treatise," karikā as "Stanzas," and nama as "Called".

This treatise has sixteen chapters of twenty-five stanzas each, and almost every stanza explains one complete point. Since it has four hundred stanzas, it is called The Four Hundred. The original text was entitled satakasāstra, The Treatise of Hundreds. Candrakīrti's commentary says:

~ Regarding this Treatise of Four Hundred [in the title of the original text],
~ The word "four" is not explicit;
~ And in order to dispel ideas,
~ It is called The Hundreds.
~ Because it corrects conceptions,
~ It is called a Treatise.

The reason why the word catuh, "four," has been omitted is because it dispels countless hundreds of wrong ideas. It was therefore entitled The Treatise of Hundreds in view of its effect; Candrakīrti has explained the invalidity of an erroneous interpretation based on the word "hundreds" by another commentator. Candrakīrti, the author of the commentary, by discerning the intention implicit in the text, has clarified the meaning of this version of the title to preclude others' wrong ideas.

L3: [The Translator's Homage]

~ ###
~ Homage to the Exalted Manjushri

It says, "Homage to the Exalted Manjushri" to indicate that the treatise deals extensively

with the training in special wisdom by way of its focal object and since this is its principal topic, IT IS A TREATISE OF KNOWLEDGE.

Presentation of the general meaning of the text begins by showing the author's greatness, then dispels another commentator's wrong ideas and briefly shows the actual intention.

L3: [Showing The Author's Greatness]

Candrakirti's commentary says: Since the Master Aryadeva is accepted as the Master Nagarjuna's main disciple, his system does not differ from the latter's system. The Master Aryadeva was a prince born on the island of Sihhala. Later he gave up his royal inheritance and took ordination. Then, after travelling through the south of India, he became Nagarjuna's disciple.

Having gained a profound understanding of the teaching of sutra and tantra, he practised their meaning and thereby definitely reached the state of Buddhahood in that very life. In The Compendium of Deeds, written by the Master Aryadeva himself, he confirms attainment of the illusory body, exclusive to the Highest Yoga Tantra. The Protector Nagarjuna asserts that the supreme accomplishment will be attained in the very life in which that illusory body is attained. While some versions say he attained the stages of completion, preceded by the stages of generation, this is accepted to mean the same as the previous assertion by Nagarjuna. Thus there is also no contradiction when he is described as a common being during the early part of his life. The Commentary on the "Compendium of Vajra Wisdom" states that this master attained the eighth Bodhisattva ground. There are many texts on sutra and tantra by him which have not been mentioned here.

L3: [Dispelling Another Commentator's Wrong Ideas]

Candrakirti's commentary says: A contemporary author has divided this treatise into two.

Based on the word "Hundreds," the Venerable Dharmapala divided the body of the text into two, calling the first eight chapters "Teaching Hundreds," and the last eight "Disputation Hundreds." Furthermore, he has interpreted the essential meaning in a Vijriaptivada way as a refutation of imaginary phenomena existing by way of their own characteristics. This is not the intention of the text. Candrakirti's commentary says: Statements regarding individual textual systems by one who has taken them as separately defined textual systems are nonsense.

This is because THE TEXT SHOWS THE STAGES OF THE PATH by which a person of Mahayana disposition proceeds to unsurpassable enlightenment as an integrated sequentially connected totality.

Furthermore, since

- ~ IT CLEARLY ESTABLISHES
- ~ THE ESSENTIAL MEANING TO BE
- ~ DEPENDENT ARISING
- ~ WITHOUT EVEN THE SLIGHTEST

~ INHERENT EXISTENCE,

no doubt can remain as to whether truly existent other-powered phenomena are accepted in this system. In addition, those systems assert that there is no NEED TO UNDERSTAND SUBTLE SELFLESSNESS in order to gain release from worldly existence, whereas the need to do so is clearly established in this treatise.

L3: [Briefly Showing The Actual Intention]

Objection: In that case there was no need to write the treatise, because the Master Nagarjuna has explained this extensively in the Fundamental Treatise on the Middle Way, Called "Wisdom" and so forth.

Answer: There is no fault. When our own and others' contentions are refuted in the Master Nagarjuna's treatises by many collections of reasoning, it might be thought that the Treatise on the Middle Way is a treatise provoking debate, intended to defeat opponents. The Fundamental [Treatise Called] Wisdom and so forth are not intended to provoke debate, but to enable those seeking liberation to understand the suchness of things. Moreover, THIS TREATISE WAS WRITTEN TO FACILITATE UNDERSTANDING OF THE MASTER NAGARJUNA'S ASSERTION THAT THESE STAGES OF THE PATH OF PRACTICING THE YOGIC DEEDS (I.E. BODHICITTA) ENABLE THOSE WITH A MAHAYANA DISPOSITION TO ATTAIN BUDDHAHOOD. At the same time it shows that the attainment of liberation by persons of the Lesser Vehicle also depends on understanding the suchness of things.

~ (MEANING: RENUNCIATION, MORALITY, BODHICITTA

~ ARE REQUIREMENTS TO DEVELOP WISDOM.)

¢(i.e. Wisdom alone is not enough, no more than methods alone are enough. We need both methods based on dependent origination and wisdom realizing the emptiness of all dharmas. We need to accumulate both merit and wisdom together. It is efficient because in this way we are getting more and more in accord with the non-dual nature of everything. It is acting with ignorance of this, in complete contradiction to this reality, that is the root cause of all of our suffering. The more close we get to acting in full accord with the real nature of everything, the less mistakes we make, the less consequential suffering there is, the more peace there is. Bodhicitta is more close to the real non-dual nature of everything than our usual behavior because it diminishes the influence of the ego and of the habits based on the illusion of inherent existence, while still not going to the other extreme because it acknowledges interdependence. It is making less mistakes, and creating enough peace for deep insights, and ultimately direct realization of the real non-dual nature of everything – the only definitive final antidote.)

Objection: Have these points, too, not already been explained in Nagarjuna's Precious Garland on the Middle Way and so forth?

Answer: There is no fault. The text shows very clearly and extensively how development of the altruistic intention to attain enlightenment must be preceded by abandoning the four errors of thinking of the aggregates as clean, pleasurable, permanent, and as having a self;

also by training in the attitudes of persons of small, intermediate and great capacity. Moreover, since the text is written in an explicit and comprehensive way that refutes others' wrong ideas about the Protector Nagarjuna's presentation of the two truths, it is not superfluous. The omission of any expression of worship in the text is to indicate that it is merely a supplement to dispel doubts concerning the Master Nagarjuna's text.

Question: How does this treatise explain the stages of the path?

Answer: Candrakirti's commentary says:

- ~ By exposing conventional things just as they are,
- ~ IT TEACHES THE ULTIMATE GRADUALLY.

The first four chapters, showing that it is erroneous to consider the five aggregates as permanent and so forth, explain extensively how to develop aversion to cyclic existence.

-- Of these, THE FIRST CHAPTER shows that since the five contaminated aggregates are produced in dependence on causes and conditions, they are impermanent. By describing extensively how to meditate on death and impermanence, it shows the need to abandon the erroneous belief in permanence. (Abandoning Belief in Permanence / Death, everything is impermanent) .

-- THE SECOND CHAPTER shows how it is erroneous to consider what is contaminated and impermanent to be really pleasurable. Anything impermanent is unsuitable as a trustworthy source of one's ultimate well-being; moreover, the contaminated aggregates are vulnerable by nature. (Abandoning Belief in Pleasure – Everything is unsatisfying).

-- THE THIRD CHAPTER shows how to eliminate the error of considering cyclic existence [i.e. the contaminated aggregates] as clean, for suffering always arouses aversion. (Abandoning Belief in Cleanness – Nothing is essentially attractive, the temporary antidote to sensual desire).

-- Since it is inappropriate to feel proud by considering as the self and self's that which is unclean and to be discarded, THE FOURTH CHAPTER shows how to eliminate the conceived object of pride, the distorted self which it is appropriate to negate. (Abandoning Pride – No absolute basis for pride).

Thus these four chapters, by properly training one in the attitudes of a person of intermediate capacity, produce the realization that to remain in cyclic existence under the influence of contaminated actions and disturbing emotions is like being trapped in a pit of fire. Indirectly they show how those with a Mahayana disposition generate the aspiring altruistic intention that makes them want to attain Buddhahood.

-- Seeing that the attainment of Buddhahood depends on Bodhisattva deeds, once the practical altruistic intention has been generated, THE FIFTH CHAPTER shows how to engage in such deeds. (Bodhisattva Deeds - What counts is the Bodhicitta motivation in all actions, using gradual adapted skilful means and knowledge, compassion, patience, these give incommensurable powers).

-- Seeing that one cannot fully accomplish one's own well-being, let alone others', because of being dominated by disturbing emotions, THE SIXTH CHAPTER extensively shows how disturbing emotions arise and so forth. (Abandoning Disturbing Emotions - The Middle Way – the two accumulations : methods based on dependent origination (antidotes to the three poisons, patience, compassion, bodhicitta) and the wisdom realizing emptiness (the ultimate

antidote) – The Two Truths)

-- Since objects such as visual form cause disturbing emotions to arise, remain and grow, THE SEVENTH CHAPTER shows how to prevent the arising of overt disturbing emotions that focus on these objects. (Abandoning Attachment to Sense Objects - Perfecting the practices of virtues by combining them with wisdom).

-- Since objects such as visual form cause disturbing emotions to arise in those who do not understand their fundamental mode of existence and who have an incorrect mental approach, THE EIGHTH CHAPTER shows how to make the students' mindstream receptive, with advice about developing the wish to get rid of disturbing emotions and about the appropriateness of approaching the meaning of reality even by way of a positive doubt, and so forth. (Thoroughly Preparing the Student - The progressive, adapted development of wisdom without falling to the other extremes).

Thus the first eight chapters show how to ripen the mindstream fully, while the last eight show the stages of the paths dependent on ultimate truth, which destroy obstructions formed by disturbing emotions and obstructions to omniscience.

-- THE NINTH CHAPTER shows how to meditate on the refutation of permanence to demonstrate that products do not have even the slightest essence of permanence. (Refuting Permanent Functional Phenomena – Everything is both cause and effect, whole and part, merely imputed by the mind – the Middle Way in causality: no absolute causality / path, no absence of causality).

-- THE TENTH explains internal and external selflessness. (Refuting Misconceptions of the Self – There is nothing permanent that is having rebirths, or is being Liberated).

-- The refutation of permanent time is explained in THE ELEVENTH. (Refuting Truly Existent Time – There is no truly existing absolute time, duration or impermanence)

-- The refutation of extreme views is extensively explained in THE TWELFTH. (Refuting Wrong Views – We need a gradual path combining virtuous methods and wisdom. There is no final view to arrive to).

-- In THE THIRTEENTH the absence of true existence of the sense organs and their objects is explained in detail. (Refuting Truly Existent Sense Organs and Objects – Refuting direct objective perception of an external reality independent of the mind and karma. Everything is like an illusion).

-- In THE FOURTEENTH CHAPTER the refutation of extreme conceptions is explained by showing the feasibility of attaining liberation and enlightenment in that all dependently arising phenomena, which resemble the ring of light formed by a whirling firebrand, do not have even the slightest inherent existence. (Refuting Extreme Conceptions [of inherent existence and complete non-existence ...] – The perfection of wisdom: non-duality of dependent origination and emptiness).

-- THE FIFTEENTH shows extensively how to meditate on the production, abiding and disintegration of products as being empty of inherent existence. (Refuting Truly Existent Characteristics [of products] – Production / origination, duration, cessation).

-- THE SIXTEENTH, in showing the purpose of writing this treatise and eliminating remaining counter-arguments by misguided opponents, explains how to meditate on settling [the procedure between] spiritual guides and students. (Refuting Remaining Counter Arguments –

The dharma door of non-duality and the irrefutability of the Middle Way).

Thus the treatise extensively explains the stages of the paths that depend on conventional and ultimate truths by describing the focal objects of those paths.

The specific meaning of the text has two parts.

1. The first explains the stages of the paths dependent on CONVENTIONAL TRUTHS.
2. The second explains the stages of the paths dependent on ULTIMATE TRUTH.

Explaining the stages of the paths dependent on conventional truths has two parts.

a) The first shows how the aspiring altruistic intention is developed after training in the attitudes of a person of intermediate capacity, by explaining elimination of the four errors.

b) The second explains how to train in the deeds after developing the practical altruistic intention.

L1: [Part I : Explaining the Stages of the Paths dependent on conventional truths (accumulating merit)]

-- SECTION A : Showing how the aspiring altruistic intention [bodhicitta] is generated after training in the attitudes of a person of intermediate capacity by explaining elimination of the four errors.

-- SECTION B : Explaining how to train in the deeds, having generated the practical altruistic intention [bodhicitta].

L1: [Section I - A : Showing how the aspiring altruistic intention [bodhicitta] is generated after training in the attitudes of a person of intermediate capacity by explaining elimination of the four errors.]

-- Chapter 1 – Abandoning Belief in Permanence – Death, everything is impermanent – P.65

-- Chapter 2 – Abandoning Belief in Pleasure – Everything is unsatisfying - P.83

-- Chapter 3 – Abandoning Belief in Cleanness – Nothing is essentially attractive, the temporary antidote to sensual desire – P.101

-- Chapter 4 – Abandoning Pride – No absolute basis for pride – P.117

First four chapters: The real nature of the five aggregates ==> renunciation

The four basic misconceptions which are responsible for our suffering in cyclic existence ==> development of the altruistic intention :

-- 1 - Abandoning Belief in Permanence - Thinking things are static / permanent - perceiving constancy in the inconstant

-- 2 - Abandoning Belief in Pleasure - Thinking some things are essentially pleasant / pleasurable - perceiving pleasure in the stressful

-- 3 - Abandoning Belief in Cleanness - Thinking some things are essentially attractive - perceiving attractiveness in the unattractive

-- 4 - Abandoning Pride - Identifying our "self" with some absolute attributes ... - perceiving self in what's not-self

Understanding the actual nature of the contaminated psycho-physical aggregates -- impermanent, unsatisfactory, not-self -- and how these four kinds of misconceptions regarding them creates suffering makes us wish to free ourselves from cyclic existence -- RENUNCIATION FOR SELF --.

When we then consider the situation of others, which essentially is like our own, we feel compassion, if a sense of closeness with them has been established. Development of this compassion gives rise to the aspiration to attain enlightenment for the sake of others -- BODHICITTA.

A profound personal recognition of the unsatisfactoriness of cyclic existence forms the basis for this, otherwise we will not empathize with them nor wish to help them.

L2: [Chapter 1 - Abandoning Belief in Permanence / Death & everything is impermanent - P.65]

¢(i.e. REMEMBERING DEATH: in order to abandon obsession to worldly concerns, attachments, fears, and to have a strong motivation to practice the dharma. But not going to the other extreme and being obsessed by death either – the Middle Way. Everything is continually changing, impermanent. Remembering death is the first step toward realizing the real nature of everything.

¢-- EVERYTHING, THE FIVE AGGREGATES, ARE CONSTANTLY CHANGING, IMPERMANENT. NOTHING IS STATIC, EXISTENT.

¢-- Considering the coarser aspects of impermanence.

¢-- Four main topics for meditation on impermanence:

¢-- the fact that death follows birth

¢-- that rise is followed by fall

¢-- accumulation by dispersal

¢-- and meeting with parting

¢-- Subtle impermanence is introduced only briefly, since it is much more difficult to recognize.

¢-- Here the emphasis is placed on recognition that people, things and situations are not static. Clinging to them and wishing them to remain unchanged is unrealistic and a cause of fear. Once we are able to acknowledge this, our attachment and thereby our fear will diminish, and we will be better prepared to face both life and death.

¢-- Thinking that anything (things, beings, ideas, laws, attributes, feelings, ...) is really existing, permanent, and getting attached to it, is the root cause of all suffering. It is a mistake, a wrong conception of the real nature of everything; and all mistakes necessarily bring deception and suffering. Because of this mistake and attachment we spend our entire life on futile obsessions, projects, and creating more and more causes for further suffering.

¢-- So realizing the impermanent nature of everything is the first step toward releasing the real nature of everything and becoming free from creating more causes for suffering. And the first step of this is to remember that our own death, and the futility of most of our attachments and projects aimed at the satisfaction of our own ego.)

L3: [I. Brief explanation urging conscientious effort on the path to liberation by being mindful of death - 1]

\ ###

\ 1.
\ If those whose lord is Death himself,
\ Ruler of the three worlds, without a master,
\ Sleep soundly like true [vanquishers],
\ What could be more improper?

¢(i.e. Note: text in light blue and immediately bellow the verses like this, here, are added annotations, my résumés of each verses. Text in green and red bellow are taken from the book. Footnotes are also usually taken from the book. – forget about the colors in the TXT files)

(-- The main obstacle to generating effort to gain the paths of the Exalted is the erroneous idea that what must die will not die. Therefore, by repeatedly thinking about death and impermanence, one should strive to attain these paths, for through familiarity with this it will be easy to understand suffering and so forth as well.

-- verse #1.

-- Those who are not free from the bonds of the three realms because they cling to things as truly existent and who are in the power of the demon Death, have as sovereign the Lord of Death himself. He is the willing ruler of the Desire, Form and Formless Realms, and of the three worlds beneath, upon and above the earth. He has no master who commands him nor does he command others but carries out the punishment himself. He is therefore referred to as the "Lord of Death himself." If those under such a lord, who like a butcher brandishing his sharp knife is engaged in killing, and on whom their life or lack of it depends, do not make effort to gain the paths of the Exalted with as much urgent care as though they were already marked by death or their heads were on fire, but instead sleep soundly like Buddhas and Foe Destroyers—the true vanquishers of the demon Death—and if they make no effort to find a means to avert Death, what could be more improper, reckless and foolish? Therefore, contemplating impermanence repeatedly, make meaningful use of your leisure and fortune.

-- It is like the following analogy: A certain minister had failed to please some of the king's torchbearers. Wanting to have him put to death, the torchbearers misled the king, but the minister, suspecting the king might kill him, remained attentive. Like him, we must take care and pay attention to the means of avoiding Death's harm. It is also like a man who lost his way and, thinking himself safe in a very frightening hamlet in a desolate place, was overpowered and killed. Similarly, if one is careless in the hamlet of the three realms where the Lord of Death's punishment is near, Death will certainly overpower one. Therefore make effort to practice the excellent teaching.)

L3: [II. Extensively explaining how to meditate on impermanence]

L4: [A. How to cultivate awareness of one's own death]

L5: [1. Meditation on coarse impermanence]

L6: [a. Being alive does not avert death and one should not trust in just that]

L7: [(1) Actual explanation - 2]

\ ###
\ 2.
\ Those who are born only to die
\ And whose nature is to be driven,
\ Appear to be in the act of dying

\ And not in the act of living.

¢(i.e. reminding us of our own impending death and its inevitability)

(-- Assertion: The Lord of Death who rules the three worlds does exist, but meanwhile one has life, which wards off death; so while one is alive, there is no need to fear death.

-- Answer:

-- verse #2.

-- Life does not ward off death because it is doing death's work, since aging and dying are simply preconditioned by birth. All children are in the first place born to die and, like animals led to slaughter by the butcher, it is then their nature to be driven towards death without a moment's respite by aging, sickness and decline. Since they appear to be in the act of dying, like victims in the throes of decapitation, and not in the act of living, such life is not in the least trustworthy.

In the life stories [of Buddha Sakyamuni] it says:

- ~ Heroic ruler, from that first night
- ~ Of entering an earthly womb from elsewhere,
- ~ Starting then and day by day
- ~ One approaches death unceasingly.

It is like a messenger who, threatened by a fierce and merciless king that he will be killed unless he arrives at a certain time, keeps on the move and never stops. Similarly, whatever one is doing, whether walking purposefully, strolling, sitting or lying, there is not even the briefest moment when one's life span is not decreasing. Therefore, do not trust life. A Parivarajaka wanted to enter her home and was stepping over a camel lying at her door, when it jumped up in fright and bolted. Just as she was in its power, understand that we who have been born are in death's power. It is also like an assassin hired to kill someone but, unable to do so, he kills his employer instead. Understand that what has been born is performing the function of dying and not of staying alive.)

L7: [(2) Refuting lack of fear through thinking one will live long - 3]

- \ ###
- \ 3.
- \ You see the path as brief
- \ Yet see the future differently.
- \ To think both equal or unequal
- \ Is clearly like a cry of fear.

(-- Assertion: These days people live to be a hundred years old. When sixteen years have passed, there are still eighty-four during which one can first enjoy oneself and then try to ward off death. Since life is long, it is reasonable to place hope in it.

-- Answer: It is most unreasonable.

-- verse #3.

-- If you see the past as brief and see your future life span differently—not as brief but long—and act recklessly because of such an idea, it is quite unreasonable.

The Precious Garland says:

- ~ The causes of death are many,
- ~ Those of staying alive are few, and
- ~ These too can become the causes of death.

~ Therefore always perform the practices.

-- Since the time of one's death is uncertain, thinking of your past and future as equal in length, or unequal in that the past is short and the future longer, clearly indicates that you are frightened of death. It is like a man on a dangerous road who is afraid of robbers but pretends not to be afraid, crying out boldly and singing. It is also like a band of childish people who spent the night in one room in a town. They got up early in the morning and left after defecating in different parts of the room. Only several Brahmins remained behind. The caretaker scolded them, saying, "Remove this excrement, you louts, before I give you a thrashing!" It is said they each agreed to remove their own excrement but not the others'. To regard one's future life span as longer when the time of one's death is uncertain is as irrational as considering one's own excrement cleaner and thinking of it as "mine," when it is all equally filthy.)

L6: [b. Inappropriateness of not fearing death because it is common to all - 4]

\ ###
\ 4.
\ Since death is common to others to,
\ You have no fear of it.
\ Does jealousy cause suffering
\ When only one is harmed?

¢(i.e. Our reasons for not fearing death are all invalid.)

(-- Assertion: Though one cannot be certain that the future will be longer, since death is common to all sentient beings, there is no need for one alone to fear it.

-- Answer: That is most unreasonable.

-- verse #4.

-- If you do not fear death because it is common to other sentient beings too, and suffer when you see the Lord of Death harm one person and not others, but do not suffer when all are harmed, your suffering in the first case is through jealousy. Yet does death cause suffering through jealousy? No, it causes suffering by its very nature. Therefore its commonness does not prevent suffering and so it is proper to fear the fearful.

-- A householder suffered when the king initially collected a tax only from him, but when it was collected from everyone, he did not suffer. The suffering first was because of jealousy. The suffering of death is not like that, but like this: even if many of one's friends are in hell, it will not lessen the suffering.)

L6: [c. Inappropriateness of not fearing death because of treatments for sickness and aging - 5]

\ ###
\ 5.
\ Sickness can be cured and aging treated,
\ Therefore you do not fear them.
\ Yet there is no cure for the last ordeal;
\ Thus obviously you fear it.

¢(i.e. Ultimately we cannot ward off death, no matter what means we employ; we should acknowledge that our efforts to do so simply mask our fear.)

(-- Assertion: Death does not occur without sickness and aging. As these can be remedied by

medical treatment and taking essential nutrients, death need not be feared.

-- Answer:

-- verse #5.

-- It is unreasonable not to fear death just because sickness and aging can be remedied a little. Though the fact that medical treatment can cure sickness and taking essential nutrients can somewhat retard old age may allow you not to fear them for the moment, there is no cure by any method for the horror of death, the last ordeal, and thus obviously you should fear it. It is like the following analogies: A king's rebellious minister bribed some envoys who had been sent, but when the king himself went to war there was no remedy. When a washerman spoiled some Brahmins' clothes, he was able with skill to reach a compromise, but when he ruined the king's robes, there was nothing he could do to please.

-- In Candrakirti's commentary, an analogy of contrast is used: the stanza he cites says when a king's robes are ruined, a plea well-couched in poetic words of flattery may be effective. Death, however, cannot be affected by pleas. This shows the need to be extremely apprehensive of death, for though even that which is difficult to remedy can be remedied, one cannot plead with death.)

L6: [d. Extreme inappropriateness of not fearing death because the time of one's death is uncertain]

L7: [(1) Need to fear death because of being common to all and directly visible - 6]

\ ###
\ 6.
\ Like a cattle intended for slaughter,
\ Death is common to all.
\ Moreover when you see others die
\ Why do you not fear the Lord of Death?

¢(i.e. reminding us of our own impending death and its inevitability)

(-- Assertion: Though death will come and common beings cannot avert it, one does not fear it because at present one has no certain knowledge of it.

-- Answer: It is not difficult to know death.

-- verse #6.

-- Death is common to all cattle intended for slaughter, and one sees another die; just so, death also is common to all of us ordinary beings. Moreover, you have seen many die, see many who are dying at present, and will see many die; how can you have no reason to fear the Lord of Death on the grounds that you have not seen death? Consider the fearfulness of death, and instead of acting like cattle for slaughter who, seeing the butcher kill one, wait to be killed themselves, be conscientious in the practice of virtue.)

L7: [(2) Refuting unnecessariness of fear because a definite time of death is not foreseen - 7]

\ ###
\ 7.
\ If because the time is uncertain
\ You think you are eternal,
\ One day the Lord of Death
\ Will do you injury.

¢(i.e. Our reasons for not fearing death are all invalid.)

(-- It is unreasonable to doubt the need for such great concern to avert death on the grounds that, though obvious, the time of one's death is uncertain.

-- verse #7.

-- It is extremely foolish to think you are eternal because the time of your death is uncertain. On account of death's unpredictability, you should be on guard from today. Though you may not have died today, one day the Lord of Death will do you an injury. Therefore, giving up all hope to stay alive, and thinking of death, be conscientious about practicing the path to liberation. Just as all the people of a certain place went one by one in turn to be devoured by the ogre Bagasu, all who are born will die.)

L6: [e. Refuting that death does not cause the brave fear]

L7: [(1) Unfeasibility of only cowards fearing death - 8]

\ ###
\ 8.
\ If you consider future goals
\ But not your waning life,
\ Who would call intelligent
\ Such selling of yourself?

(-- Assertion: Though death is certain here, fear of death arouses aversion only in the cowardly, while the brave, to gain reward and honor, are undaunted even when sharp weapons rain down on their bodies in battle. Thus, they do not fear death.

-- Answer: That is most improper.

-- verse #8.

-- If you avidly consider future goals such as rewards and honor, but do not consider the waning life of the body which is the basis for such acquisitions, you are acquiring rewards and honor by selling your life. Who would call you intelligent? No one; you will only be called stupid. Therefore examine whether you risk losing your life and do not be attached to rewards and honor.

-- The use of "having love" is not in accordance with the meaning of Candrakirti's commentary.

-- It is like the following analogies: A merchant's son who had many love affairs considered only his attachments to others, not their reciprocation, and was soon ruined by the merrymaking and quarrelling of his affairs. A Brahmin had three sons. During a time of famine he told his wife they should sell one son. A king's son heard about it and asked for the boy. Since their father held on to the oldest and their mother to the youngest, the middle one said to the king's son, "Since I am being sold, take me," which is like selling oneself.)

L7: [(2) Unsuitability of doing ill deeds to safeguard one's life - 9]

\ ###
\ 9.
\ Why do you do ill deeds,
\ Pledging yourself as security?
\ Of course, like the wise, you must be
\ Free of attachment to yourself.

¢(i.e. It is foolish to risk this life for prosperity and fame or endanger the happiness of future lives for the sake of the present one and its brief pleasure, since none of this

brings lasting benefit.)

(-- Assertion: If it is reprehensible to sacrifice one's life for wealth, it must be alright to perform ill deeds to safeguard one's life.

-- Answer: It is not appropriate.

-- verse #9.

-- Why do ill deeds for the sake of a little food and drink in this life, pledging yourself to experience great suffering later? Of course, like wise Foe Destroyers, you must be free from attachment to yourself.

-- It is like the prostitute who sold the swindler, and like being held as security because of drinking a lot of beer and not paying for it. A swindler took advantage of a prostitute, using up all her savings but giving her nothing in return. Eventually she had two children by him. Not long after that a traveling merchant was staying in their home. She told the swindler, "The two of us will have more children. Let's sell our children to the merchant," and indeed, that is what they did. Later, when the merchant was about to leave, the prostitute told the swindler, "I will go and stay in the merchant's home as security and you take the two children. Be sure to wash and feed the youngest one properly." The swindler replied, "No, you take the two children and I will stay in the merchant's home as security." She agreed and, having retrieved the children, went and hid in a remote place. On the second day the merchant tied up the swindler and left with him for home. Similarly, childish people do ill deeds, pledging themselves as security; they alone will experience the maturation.

-- Someone with no money went to a drinking house and, promising to pay, drank a lot of beer. However, when he did not pay, he was kept there and made to suffer.)

L5: [2. Meditation on subtle impermanence]

L6: [a. Since life diminishes moment by moment, do not trust it - 10]

\ ###
\ 10.
\ No matter whose life, it does not
\ Differ from the moments of mind.
\ This people certainly do not perceive.
\ Thus it is rare to know the self.

¢(i.e. Life is just a succession of moments which lead relentlessly toward old age.)

(-- It is unreasonable to sell oneself for the sake of this life by performing ill deeds in the hope of staying alive long.

-- verse #10.

-- Since the nature of functional things is not to remain unchanged for a second moment, the life of any sentient being, no matter who, does not differ from the individual moments of mind [whose momentary changes are not too difficult to understand—the mind quickly moves from one focal object to another, as when rapidly reciting the alphabet]. People in the grip of causes for the misconception of permanence, [mistaking as alike the sequence of unlike moments of a product that occur without interruption,] certainly do not perceive this. Thus, in the world it is rare to know the nature of the self, so make effort to meditate on subtle impermanence.

-- It is like looking for clothes that fell into a river a long time ago at the spot where they fell into the water, and like the swiftness of the son of the gods Asvaka, which was unrivalled by any of the gods and others that travel in the sky. Nothing is briefer than this life, disintegrating moment by moment.)

L6: [b. Inappropriateness of attachment to continuation because liking to live long and not wanting to be old are contradictory - 11]

\ ###
\ 11.
\ You would like to live long
\ But dislike old age.
\ Amazing! Your behavior
\ Seems right to people like you.

-- Assertion: Being alive consists of a series of brief moments, but since the continuity is uninterrupted, life is long. Therefore, attachment to it is reasonable.

-- Answer: That is an erroneous idea.

-- verse #11.

-- If you would like to live a long life but dislike old age with its white hair and wrinkles, it is pitiful and amazing. Your contradictory behavior seems right only to unwise people like you, not to the wise. Since you don't want old age, don't be attached to the continuation of life.

-- It is like some youths who made fun of an old man sitting in a park. "You look old," they jeered, but they were hoping to live a long time.)

L4: [B. Inappropriateness of grieving only at others' deaths while overlooking the disadvantages of not being free from fear of death oneself]

L5: [1. Brief explanation - 12]

\ ###
\ 12.
\ Why do you not grieve death
\ On account of your son and others?
\ When the one that laments is a victim,
\ How is that not reprehensible?

-- Assertion: Though one does not want to age and die, when these two happen to one they are not as much a cause for grief as when they happen to one's son. It is therefore appropriate to grieve at the death of one's son and others.

-- Answer: It is inappropriate.

-- verse #12.

-- When it is fitting for you, a person in the Lord of Death's power who does ill deeds, to grieve about dying, why do you grieve on account of your son's and others' deaths while neglecting to remember your own? If one laments about another person's death, when one is a victim of the Lord of Death oneself but ignores it, how would one not deserve censure from the wise? Since it is only reprehensible, endeavor to remember your own death.

-- A Brahmin's servant wearing a peacock's feather as a badge recognized others' servants by this sign, but did not think of herself as a servant. Forgetting it is one's own nature to die, but lamenting that one's son is dead, is like that.)

L5: [2. Extensive explanation by answering objections]

L6: [a. Refuting the appropriateness of grief because one's son went to the next world without asking]

L7: [(1) Actual explanation - 13]

\ ###

\ 13.
\ If, unrequested, someone has
\ Become your son, it is not
\ Unreasonable if he leaves
\ Without having asked.

¢(i.e. You should not grieve in vain, because death is the natural consequence of birth, and living beings come into and go from this world of their own accord. Our attachment to them is an unreliable emotion, contingent upon all sorts of other factors; it can vanish swiftly.)

(-- Assertion: Though it is proper to grieve about dying, it is nevertheless reasonable to grieve when the son one has considered one's own goes to the next world without asking.

-- Answer: Even that is not admissible.

-- verse #13.

-- If someone whom you have not requested to become your son does so through the force of his own actions, it is not unreasonable if he leaves without having asked his father whether he may go, because it is his nature to come and go arbitrarily.

-- It is like the following analogy: A girl who had newly arrived agreed to be the wife of a man staying in a park. When she later left without having asked him, he grieved. Someone inquired whether he knew from where she had come. He replied that he didn't. "Then since she left just as she came, why grieve?" It is unreasonable to grieve over the dead when one does not know from where they have come nor where they are going.)

L7: [(2) But for one's confusion, implicitly he did ask to go - 14]

\ ###
\ 14.
\ Only because of your confusion
\ You did not notice your son's [indications].
\ His enthusiasm to go
\ Is shown by his growing old.

(-- Perhaps it is not that he did not ask to go, only that, because of your confusion, you did not notice when your son showed indications of going. His enthusiasm to go to the next world is implicitly shown by his growing old with white hair and wrinkles.

-- It is like the following analogy: A father sent his only son on an assignment, but grieved when he was about to go. Similarly, having been eager to produce a son, it is unreasonable to grieve at death, the outcome of having been born.)

L6: [b. Inappropriateness of being very attached to one's son]

L7: [(1) Reasons for the inappropriateness of extreme attachment to one's son - 15]

\ ###
\ 15.
\ A son does not love [his father]
\ As much as his father loves him.
\ People in the world go down;
\ Thus, a high rebirth is hard to find.

¢(i.e. rise and fall)

(-- Objection: Although he showed his enthusiasm to go, great attachment to one's son causes

one to grieve.

-- Answer: Attachment is not appropriate.

-- verse #15.

-- A son does not love his father as much as a father loves his son. Ordinary people feel attracted to the young, like their children, but the young do not feel as attracted to their elders. Hence those such as one's son, whose upbringing has entailed hundreds of hardships, because of their weak sense of gratitude will reject their father and so forth in an instant. One's actions precipitate one downwards like that attraction [since a mind directed by attachment runs downhill like water]. Therefore most people in the world go down to the hells and so forth. Thus, no need to mention liberation, even a high rebirth is hard to find, so willingly respect your elders.

-- It is like the asafoetida and the sound of a bell which are gradually used up and dissipate. Similarly, lack of gratitude for what has been done destroys one's practices, making even a high rebirth hard to find.

-- Taking a small amount of asafoetida at a time from the traders' source, it was used up little by little until all of it had been dissipated. The sound of a bell gradually dies away. Similarly, ingratitude and other kinds of bad behavior gradually destroy one's practices.)

L7: [(2) Inappropriateness of attachment whether he is obedient or disobedient - 16]

\ ###
\ 16.
\ When he is disobedient
\ No one will call him lovable.
\ In that case attachment is
\ Nothing but a transaction.

¢(i.e. relativity, love that is like a transaction)

(-- Moreover, attachment to an obedient or disobedient son, whichever, is inadmissible.

-- verse #16.

-- Objection: But one is attached to an obedient one.

-- Answer: In that case the attachment is nothing but a business transaction and is not due to your son.

-- It is like the following analogy: A king had a very beloved son who died. His ministers informed him that his son had rebelled, which upset the king and he made plans to kill his son. They then told him that he had died. The king was pleased [and beat a great drum for joy. Likewise obedience appeals to the worldly; its opposite does not.])

L7: [(3) Unfeasibility of a father's attachment to his son being steadfast without depending on other factors - 17]

\ ###
\ 17.
\ Suffering caused by separation
\ Is quickly gone from human hearts.
\ See, too, attachment's instability,
\ Indicated by suffering's end.

¢(i.e. impermanence of attachment and suffering)

(-- Objection: A father's attachment to his son is steadfast, irrespective of whether he is obedient or disobedient.

-- Answer: Attachment is not steadfast.

-- verse #17.

-- The suffering caused by separation from the object of one's attachment, such as one's son, is quickly gone from human hearts and does not last long. If the bonds of attachment did not loosen, the suffering it causes would not stop; but by seeing the suffering—its effect-end, consider the instability of attachment too, which is indicated by this.

-- It is like the following analogy: A king was crossing the water when a non-human spirit captured his boat. One of his ministers, entrusting his children to the king's care, jumped into the water shouting, "Take me and let the King go!" The boat was released. When the children heard of their father's death, they suffered, but because the king cared for them well, they came to regard their father's death as an advantage. As in this case, even grief does not last forever.)

L6: [c. Inappropriateness of grieving over a dead person in front of other people - 18]

\ ###
\ 18.
\ Knowing it is of no benefit,
\ Still you have injured yourself.
\ You make yourself a hypocrite,
\ Which also is improper.

¢(i.e. you are fooling yourself with those things you desire or are attached to; whatever you accumulate, will be dispersed)

(-- Objection: Though it is inappropriate to grieve in one's heart for a dead son and others, for the sake of convention one must beat one's breast and so forth.

-- Answer: That is not appropriate.

-- verse #18.

-- Knowing it is of no benefit whatever, still you have injured your body by tearing your hair and so forth. If you injure yourself hypocritically, it is merely in keeping with deceitful people's ways and therefore improper of you.

-- It is like one woman who promised to teach another woman how to commit suicide and, proud of being the teacher, killed herself.)

L6: [d. Inappropriateness of grieving for a dead relative to ensure a close relationship with surviving relatives - 19]

\ ###
\ 19.
\ People in this world wander,
\ Full, as it were, of suffering.
\ Why fill with suffering
\ People who already suffer?

¢(i.e. do not add to people's suffering; feel compassion)

(-- Objection: Though self-torment is of no benefit, nevertheless it cannot be dispensed with if one is to have a relationship with the surviving relatives.

-- Answer:

-- verse #19.

-- Through the force of their actions ordinary beings become men and women and continue to wander, full, as it were, of suffering. Why fill with more fresh suffering beings who already suffer of their own accord? It is like rubbing salt into a wound. Since there is not the slightest use in having relationships with them, put effort into the means of freeing yourself from cyclic existence.

-- It is like the following analogy: There were two brothers whose father had died in the presence of one and whose mother had died in the presence of the other. When they met they made each other miserable, which was not of the slightest use.)

L6: [e. Inappropriateness of attachment to being with relatives and so forth]

L7: [(1) Actual explanation - 20]

\ ###
\ 20.
\ If meeting is a joy to you
\ Why is parting not also a joy?
\ Do not meeting and parting
\ Both seem to go together?

¢(i.e. meeting is necessarily followed by parting)

(-- Objection: Though parting causes suffering, being with one's family causes happiness. Therefore attachment is reasonable.

-- Answer: It is not.

-- verse #20.

-- If meeting is a source of joy to you, why would it not be appropriate for you to consider parting also as a source of joy? It should be, for do not meeting and parting both seem to go together? They only ever go together. Understand that it is like the following analogies: Mistress Black Nose follows Lady Luck. Though poisonous food may bring a little pleasure, in the end it produces suffering.

-- A man went to propitiate his tutelary deity and prayed for good luck. He received a promise. That night Lady Luck followed by Mistress Black Nose entered his home. The man asked Lady Luck, "Who is this?" She replied that it was Mistress Black Nose. He protested that he had received no promise regarding her. Lady Luck answered, "Wherever I am, she inevitably is too." Similarly, wherever there is meeting, there is also parting.

-- Anyone who eats poisonous food will undoubtedly die or experience mortal suffering. Similarly, all the pleasures of meeting are connected with the suffering of parting.)

L7: [(2) Inappropriateness of attachment to lasting friendships - 21]

\ ###
\ 21.
\ When the past is beginningless
\ And the future endless,
\ Why do you notice being together
\ But not the separations, though they be long?

¢(i.e. holding to a static present is unreasonable; everything continually change)

(-- Objection: The suffering of separation can be discounted, for though an eventual parting is certain, the time spent as friends is long.

-- Answer: The periods of separation are not short, nor are those of being together long.
 -- verse #21.
 -- When beings in cyclic existence have a beginningless past and an endless future, why do you notice the very short periods of being together but do not notice the separations, although they are long? Why are you not depressed by them? Whoever is attached to such brief periods of being together should be depressed by the long separations.
 -- Someone who had been living abroad, and whose wife had become another man's partner, began to suffer as soon as he reached home. It is just as unreasonable when ordinary people who do not grieve over lengthy separations grieve over brief ones.
 -- A man who had gone to another country and lived abroad left behind a wife who became another man's partner. When the man came back he heard about it from people living near his village, but nevertheless went to the seducer's house. He suffered from the pangs of separation that arose then and there, though he had not suffered because of the preceding separation. He even got involved in a dispute about it.)

L6: [f. Inappropriateness of attachment to the seasons' marvels - 22]

\ ###
 \ 22.
 \ Time, [consisting of] instants and so forth,
 \ (i.e. the illusion of a static present)
 \ Is certainly like an enemy.
 \ Therefore never be attached
 \ To that which is your enemy.

¢(i.e. Thinking that anything is really existing, and should last, is an illusion. It is the cause of all suffering. Why? Because nothing is lasting, the same, not even for an infinitesimal moment. Everything is continually changing.)

(-- Objection: Though separations are long, the suffering of separation vanishes when the mind is distracted by the marvels of the different seasons, such as the flowers blooming in spring and the bright autumn moon.

-- Answer:
 -- verse #22.
 -- Since time, consisting of instants, moments, brief spans and so forth which gradually add up, consumes the moments of your life, it is certainly like an enemy which robs you of life. For that reason do not be attached to that which is your enemy.
 -- An old servant, made to suffer continually by her mistress, was attached to her and did not complain. Ordinary people who are attached to the different seasons in spite of the heat, cold and so forth are just like this.)

L4: [C. Advice to make effort to practice the path to liberation, giving up attachment to bad actions]

L5: [1. Inappropriateness of relying on punitive action regarding what must be done - 23]

\ ###
 \ 23.
 \ Fool, because you fear separation,
 \ You do not leave home.
 \ Who that is wise does under punishment
 \ What must certainly be done?

¢(i.e. Make the right choice between illusions and reality.)

(-- Objection: Though what has been said is reasonable, separating from one's family is hard, and fearing that, one cannot go off to the forest.

-- Answer:

-- verse #23.

-- Fool, if you do not definitely leave family life behind to live in seclusion because of your fear of separation from family and friends, the Lord of Death will certainly separate you from your family and friends. Therefore who that is wise about what must be adopted and discarded does what must be done in any case because of being forced definitely to do it by Death's punishment? Go off to the forest therefore, before Death threatens you with punishment, and make effort to attain liberation.

-- Do not act like villagers who would not pay the taxes they definitely had to pay until they were made to suffer.)

L5: [2. Advice as to the appropriateness of giving up bad actions to live in seclusion from the very start - 24]

\ ###
\ 24.
\ You may think you must obviously
\ Go to the forest once this has been done.
\ Whatever you do must be left behind.
\ What is the value of having done it?

¢(i.e. Do not wait until your worldly tasks are done; they are endless, and useless.)

(-- Objection: Though one must certainly leave one's relations, nevertheless only after bringing up one's son and handing over responsibility for the family to him can one definitely go off to the forest.

-- Answer:

-- verse #24.

-- You may think that later you must obviously, that is definitely, go off to the seclusion of the forest once you have done tasks like bringing up your son and so forth, but whatever you do must inevitably be left behind. What is the value of having done that which does not yield even the slightest desired result? It is right to give it up from the start.

-- It is like the following analogies about throwing away a useless stone and discarding a mango covered with dirt after washing it.

-- A traveler stopped on his journey and began to file a stone. Asked what he was doing with it, he simply said he was filing it down. After his companions left him, he had many difficulties without managing to make the stone square. Understand that the domestic activities of travelers in cyclic existence are like this.

-- Someone picked up a mango that had fallen in the dirt. Somebody else asked him, "What will you do with that?" "I'll wash it and throw it away," was his answer. Likewise, if things must be relinquished, why take such trouble to get them?)

L3: [III. The benefits of meditating on impermanence - 25]

\ ###

\ 25.
 \ Whoever with certainty has
 \ The thought, "I am going to die,"
 \ Having completely relinquished attachment,
 \ Why would they fear even the Lord of Death?

¢(i.e. Always remember death; then you will not be surprised by it. And if someone forget the ever changing nature and impermanence of anything, then he will fall for it, get attached to it, and suffer because of this mistake. It s only natural that a mistake brings disappointment and suffering.)

(-- Objection: Though going off to the forest is of greatest importance, fear because of attachment to "I" and "mine" makes one unable to go.

-- Answer:

-- verse #25.

-- If you make effort to meditate on death and impermanence, you will become free from attachment to both "I" and "mine," for it is like this: whoever thinks, "It is uncertain when I'll die, but I will die soon, and has certainty about it, will abandon busyness. Having also completely given up attachment to the existence of the self, why would such a person fear even the Lord of Death? Since you will attain liberation through abandoning fear, you will not be afraid to go off into the forest and part from your son.

-- It is like the following analogies of wearing a ring to detoxify food and giving up poisonous foods.

-- Like wearing a ring on one's hand to detoxify food, the wise maintain awareness of impermanence to destroy disturbing emotions.

-- Just as one will enjoy well-being through giving up poisonous foods, one will achieve definite goodness by giving up all attachments.

-- Although some versions of the text read "certainly has," this does not contradict what has been explained.

-- Therefore, as has already been explained, think again and again that, being in Death's power, you are certain to die and that the time of your death is uncertain. By establishing a sound basis regarding this, more advanced paths will arise effortlessly. Furthermore, according to the Spiritual Friend Bo-do-wa, since the path to generating insights is blocked until an awareness of death and impermanence has arisen in the mind, continually meditate on coarse and subtle impermanence.)

L3: [The summarizing stanza:]

\ ###
 \ That which cuts craving for reward and honor,
 \ The best spur to practice with effort in seclusion,
 \ The excellent secret of all the scriptures,
 \ Is initially to REMEMBER DEATH.

¢(i.e. Remembering death permits to generate renunciation and gives energy to the dharma practices.)

\ ###
 \ This is the first chapter from the Four Hundred on the Yogic Deeds, showing the

means to abandon the belief in permanence.

This concludes the commentary on the first chapter, showing the means to abandon the belief in permanence, from Essence of Good Explanations, Explanation of the "Four Hundred on the Yogic Deeds of Bodhisattvas".

L3: [Commentary 1 by Geshe Sonan Richen]

Unless we REMEMBER DEATH, there is no real incentive to practice, because we will not think about future lives nor about the need to ensure our well-being during them. Even if we recognize the need to practice, without remembering death will procrastinate. There will be no sense of urgency. Though we may actually begin, unless we are mindful of death, what we will do will not be pure in that it will remain directed primarily toward benefits of this life such as property, good health and longevity. Whole practices may accomplish these things, they are not pure unless, having understood the narrowness and triviality of our normal concern for this life, we maintain a long-term perspective and direct our activities towards the achievement of future well-being, liberation and enlightenment. Without constant mindfulness of death, even properly directed practices will not be undertaken with sufficient energy to leave a strong and lasting imprint. Our practices should not be like writing on water, but should leave an indelible impression, like an engraving on stone. The thought of death is sobering and helps us to keep a sense of proportion. Without it, we may be tempted to act in an irresponsible and destructive way.

Though none of us think we will live forever, we act as if certain we will not die today, tomorrow, next month or next year. In fact our hopes and plans are based on the assumption that we will live for a long time. We plan to secure our livelihood, possessions, wealth, friends and status. Our pursuit and acquisition of these things involves craving and attachment. Inevitably, therefore, hostility arises towards anyone or anything that could deprive us of what we seek or damage what is ours. Unaware of the destructiveness of attachment and anger, we create much harm which causes us trouble in this life and destroys our chances of happiness in future lives. Thus the possibility of attaining liberation, or even good rebirths, grows more remote.

If we have wasted our energy pursuing the ephemeral happiness of this brief life, when death comes we will feel helpless and regret our failure to practice in a way that could have brought about a radical transformation in this life and provided a favorable setting for growth in the future as well.

CULTIVATING AN AWARENESS OF DEATH'S CLOSENESS IS OF GREAT BENEFIT. It encourages us to use our property and wealth generously for others' well-being, to be conscientious about preventing harmful physical, verbal, and mental activity, and to live in a constructive way, making best use of each moment.

Our harmful physical and verbal actions stem from disturbing emotions which make the mind unruly. The only effective way to rid ourselves completely of these emotions (i.e. the causes of future suffering) is through understanding reality. Since this takes time, we need a powerful means to combat their manifest form. Mindfulness of death provides this, for the more we bear in mind our own impending death, the less these disturbing emotions or their

physical and verbal expressions will manifest, and our positive practices will become purer through being less contaminated by the three poisons.

Initially, awareness of death spurs us to practice. It then induces us to persevere. Finally it ensures the successful completion of whatever was undertaken. (i.e. Good at the beginning, the middle and the end.) Such attentiveness has the power to transform each moment, making every day precious and meaningful.

Fully understanding the many advantages of remembering death and the disadvantages of not doing so, we should cultivate an awareness of coarse and subtle impermanence. By doing so we will realize how we undergo change constantly, and that such change is an involuntary process governed by factors beyond our control. (i.e. the first step toward the realization of the subtle impermanence of everything, and then the emptiness of everything.) THIS WILL LEAD US TO AN UNDERSTANDING OF COARSE AND SUBTLE SUFFERING AND TOWARD THAT OF COARSE AND SUBTLE SELFLESSNESS.

L2: [Chapter 2 - Abandoning Belief in Pleasure – Everything is unsatisfying - P.83]

¢(i.e. EVERYTHING THAT IS IMPERMANENT IS NECESSARILY UNSATISFYING.)

¢-- The subtle form of suffering : THE AGGREGATES THEMSELVES, THE CONDITIONING, ARE SUFFERING - IT WE CLING TO THEM -, BECAUSE IMPERMANENT: The body itself constitutes the pervasive suffering of conditioning. Without recognizing that the contaminated psycho-physical aggregates themselves are the subtlest form of suffering, we cannot develop the genuine wish to free ourselves from the cycle of birth and death. Understanding the other two kinds of suffering (physical & mental) leads toward an understanding of this.

¢-- There will never be any real pleasure in acquisition, friends, developing new habits, talents, knowledge ...

¢-- Instead of satisfying short term goals; we should focus on the long term effects of our actions.

¢-- Everything that comes into being, will necessarily decay, bringing much suffering, and be gone.

¢-- So birth of anything necessarily brings decay, suffering and death. -- But in fact birth is birth created by our own thought, our own illusion and attachment. Thinking things are real, existent, static. Things do not really have origination and cessation.

¢-- So, our problem is that we are attached to impermanent things, like our body or pleasures, to objects that necessarily bring suffering. -- Because we ignore the real nature of the three; that they are "merely imputed by the mind"; that there is "no chunks in the flow".

¢-- All that is impermanent is suffering / unsatisfactory.

¢-- There is no permanent pleasure in the five aggregates. Although they should be used to gain transcendence.)

L3: [I. Explaining the stanzas individually]

L4: [A. How to meditate on the suffering nature of the coarse body]

L5: [1. Way of showing the suffering body]

L6: [a. Necessity of protecting the body from deterioration despite recognizing its suffering nature - 26]

\ ###
\ 26.
\ Although THE BODY is seen like a foe,
\ Nevertheless it should be protected.
\ By long sustaining a disciplined [body]
\ Great merit is created.

¢(i.e. The Middle Way: not falling for the body, not rejecting the body. The body is part of our precious human life; it should be protected and used as a tool. But at the same time we have to see its real nature and not becoming slave to it.)

(-- The contaminated body is a source of suffering because it is damaged by internal causes of harm in the form of four hundred and twenty-four diseases and external causes of harm such as sticks, clods and so forth. Therefore the Exalted with direct perception of its suffering nature see it like a foe. Nevertheless, this body should be properly protected from deterioration.

-- verse #26.

-- By sustaining an ethically disciplined body for a long period, great merit is created in completing the vast stores of merit and wisdom. This dispels doubt as to whether perhaps it should not be nurtured since it is like a foe. As a result of the discussion about impermanence, one may feel aversion and wonder what is the value of the body which gives rise to much senselessness. Thus, alternatively, one can interpret the words "Although the body is seen like a foe" and so forth as being intended to get rid of such contempt.

-- It is like a merchant's son who protected a thief to whom he was bound by a close tie.

[He established this close tie with the thief because he was afraid to lose his companionship on outings, and protected him even when he was put in jail.]

L6: [b. Eliminating strong attachment to the body - 27]

\ ###
\ 27.
\ When human suffering is produced
\ By the body, and pleasure by other [factors],
\ Why are you devoted to
\ This hull, a container of suffering?

¢(i.e. The body is the source of much suffering. Different forms of pain and discomfort are abundant and arise without any effort on our part, whereas pleasure is rare and difficult to induce. Most of the pleasure we experience requires effort and is due to external factors. It is therefore like something foreign to the body. Pain and suffering, on the other hand, frequently arise without external provocation, indicating the body's intrinsic disposition toward them. In this way the coarsest and most easily recognizable form of suffering is identified.)

(-- Assertion: If the body is to be protected, one should pamper it with food and clothing.

-- Answer: There is no such fault.

-- verse #27.

-- When even the slightest human suffering, such as hunger or thirst, is produced by the body, and the slightest physical pleasure, such as satisfaction from food and drink, is entirely due to external factors, why are you devoted to this hull of a body which is a container of all kinds of suffering? You should care for it just enough to practice virtue energetically and not be at fault in your use of food and clothing!

-- It is like the following analogy: A man gave a ride in his chariot to an ogress who showed herself in a beautiful form. A little later an ugly ogress appeared ahead. He slashed her with his sharp sword, and there were two. When he also slashed those two, there were four. Then a deity spoke from the sky, saying, "If you kill that woman, they'll all be killed!" He acted accordingly. Similarly, if by meditating on impermanence and suffering one gets rid of attachment and makes effort to prevent the body from coming into existence, all suffering will end.)

L5: [2. Explaining extensively how to meditate on suffering]

L6: [a. Considering how this body mainly has suffering]

L7: [(1) Actual explanation - 28]

\ ###
\ 28.
\ When humans do not have
\ As much pleasure as pain,
\ Should so much pain
\ Be considered negligible?

¢(i.e. omnipresence of suffering due to the very nature of the body)

(-- Assertion: Although pain occurs only because of the body, since it can be alleviated, it is weak and pleasure greater. Therefore one does not fear pain.

-- Answer:

-- verse #28.

-- If a wasp stings Devadatta while he is sitting on a soft cushion and experiencing the pleasure of enjoying attractive objects, his pleasure will vanish and he will be miserable with pain. Similarly, when humans do not mainly have pleasure because pain is very strong, should one consider so much pain as negligible? Since it is inappropriate to do so, think about suffering and feel aversion.

-- Bali stole Sugriva's wife with much difficulty. It brought him only suffering and not even a little pleasure. To think of cyclic existence as pleasurable when one founders in a morass of suffering is like that.)

L7: [(2) Considering how suffering follows one though one wants pleasure and does not want suffering - 29]

\ ###
\ 29.
\ Ordinary people are bent on pleasure;
\ Those who have pleasure are hard to find.
\ Thus it is as if transitory
\ Beings are pursued by suffering.

¢(i.e. omnipresence of suffering due to the body)

(-- Since pleasure is weaker and outweighed by suffering, ordinary people are bent on

attaining pleasure and run from suffering. Yet it is hard to find those whose suffering body is comfortable, for in the hope of pleasure, they create the causes for suffering. Although common beings, who are impermanent and disintegrate moment by moment, keep running from suffering, suffering pursues them like a shadow and is therefore hard to abandon.

-- It is like climbing down a well out of fear of a mad elephant and thinking one is safe.

[Ordinary people, whose connection with suffering is constant, out of ignorance think they are happy.]

L6: [b. Considering how suffering comes easily without the need for great effort]

L7: [(1) If one wishes for rare pleasure, it is appropriate to fear plentiful suffering - 30]

\ ###
\ 30.
\ Suffering is found at will,
\ But what pleasure is there at will?
\ Why do you value the rare
\ But do not fear the plentiful?

¢(i.e. pleasure lasts the moment of an illusion; but suffering continually comes as the result of all mistakes based on the same core illusion: thinking anything is really existing, permanent, with real characteristics and acting on it)

(-- Suffering is always close by, and if not, can be found at will without the need of effort to acquire it. But what pleasure is found at will? It is something rare for this suffering body—as rare as coolness in the sun's heat. Why do you ordinary people value pleasure which is rare but do not fear suffering which is plentiful? If you value rare and desired pleasure, it is appropriate to feel aversion for undesired and plentiful suffering. It is like the following analogy: Someone who breaks into the king's treasury has wished suffering on himself and does not gain any happiness.)

L7: [(2) Valuing the body out of attachment is like valuing a foe - 31]

\ ###
\ 31.
\ A comfortable body
\ Is a container of suffering.
\ Thus valuing the body and
\ Valuing a foe both seem alike.

¢(i.e. The whole five aggregates, including the body, are the results of accumulating mistakes, accumulating illusory conditioning. They are materialized expectations based on the same root mistake. Their very nature is thus the cause of suffering. On the other hand, this precious human life is also the cause of this possibility of transcendence, and total liberation – the Middle Way.)

(-- Even a thorn causes the body with its delicate flesh great suffering. [It reacts like a new leaf at the touch of a flame.] Even a somewhat comfortable body is a container of great suffering. For a person to value the body and to value a foe seems similar, since both are alike in comprising causes of suffering.

-- It is like the following analogy: A king saw a man asleep in a chariot in the noonday heat. Feeling pity, he took care of him, with the result that later even the touch of a

mustard seed prevented the man from sleeping. The more one indulges in comfort, the more suffering it provokes.)

L6: [c. Considering how the body does not transcend its suffering nature - 32]

\ ###
\ 32.
\ The body, however long one spends,
\ Will not in itself become pleasurable.
\ To say its nature can be overruled
\ By other factors is improper.

¢(i.e. It is not by perfecting this body that one will reach permanent peace - Nirvana.)

(-- Moreover, even if one cossets the body for a long time with comforts intended to cause pleasure, however long one spends, it will not in itself become pleasurable, because its nature is suffering. To say that its nature can be overruled by other factors is improper. No matter how much a mother crow nurtures a cuckoo fledgling, it will always be a cuckoo and never a crow. To assert that the body is by nature pleasurable is like that.
-- Though lead, brass, silver and gold, when smelted temporarily assume a liquid form, they are hard by nature, and it is not their property to be liquid.)

L6: [d. Considering how suffering causes harm - 33]

\ ###
\ 33.
\ The high have mental suffering;
\ For the common it comes from the body.
\ Day by day, both kinds of suffering
\ Overwhelm people in the world.

¢(i.e. The two kinds of suffering: physical and mental. Even if some might have a non-suffering body for a while; they are still obsessed by mental suffering.)

(-- Objection: Its nature cannot be suffering, for those of royal caste and so forth have nothing but pleasurable feelings from birth to death.

-- Answer:

-- verse #33.

-- The high, such as kings with many attendants and possessions, have constant mental suffering from fearing the decline of their own prosperity and being unable to bear others' prosperity. For common people who lack the necessities of life, the experience of suffering arises from the body. Day by day, people in the world are overwhelmed in this way by both mental and physical suffering.

-- It is like the following analogy: A king was pleased with an expert trainer who managed to ride a difficult elephant. Seeing this, the elephant keeper felt uneasy. Another man without expertise was punished by the king, which caused him physical suffering.)

L6: [e. Considering how very powerful pain is - 34]

\ ###
\ 34.
\ Pleasure is governed by thoughts;
\ Thoughts are governed by pain.

\ Thus there is nothing anywhere
\ More powerful than pain.

¢(i.e. All of our actions are based on the fear of losing something we think is supposed to be lasting, permanent, controllable. This mistake is the cause of all fears, all mental suffering.)

(-- Assertion: Though these two kinds of suffering exist, one does not notice them because great pleasure makes them insignificant.

-- Answer:

-- verse #34.

-- There is no pleasure so great that it can make pain insignificant, because pleasure depends on thoughts, which are governed by pain. It is like this: when one thinks of oneself as a benefactor, mental pleasure arises, but that pleasure is stopped by the fear that, though one has wealth, it might come to an end. The arising and cessation of pleasure are governed by thoughts, and since pleasurable thoughts are destroyed by pain, they are governed by pain. Therefore nowhere in the world is there pleasure more powerful than pain. It is like the following analogy: There were two wives, a senior and a junior one. The one suffered more about seeing the other's son being shown respect than about the death of her own.

-- When the senior wife saw the junior wife's son being decked out and shown respect, she cried bitterly. When asked what was the use of crying about her dead son, she answered that she was not crying about him, but about the junior wife's living one. Some time later, the junior wife's son fell ill and was taken to another village. After a few days, when the senior wife was near that village she saw a dead body being carried out. She thought the junior wife's son had died and felt very happy.)

L6: [f. Considering how the sensation of pleasure is like a visitor to the body - 35]

\ ###
\ 35.
\ With the passage of time
\ Pain increases.
\ Pleasure, therefore, seems as if
\ Alien to this body.

¢(i.e. It just gets worst while getting older because our conditionings grown stronger with repetition, while our body and abilities are getting weaker. We get more and more frustrated unless we realize the real nature of everything, including our own body, and can transcend this attachment.)

(-- Assertion: Although pleasure is hard to find, it does no harm, but since pain harms, it is as if alien to the body.

-- Answer:

-- verse #35.

-- Pleasurable sensations are not natural to the body, for with the passing of time from childhood to youth, maturity and old age, suffering—such as that of aging—increases and pleasure vanishes. Therefore pleasure seems as alien to this body as a visitor who only stays for one day.

-- It is like a traveler on a long journey whose suffering increases as he grows tired and runs out of provisions.)

L6: [g. It is therefore proper to develop aversion to the suffering nature of the body - 36]

\ ###
\ 36.
\ There seem to be many causes
\ of suffering, like sickness and others,
\ But humans do not seem to have
\ As many causes of pleasure.

¢(i.e. We have to realize that his body cannot bring permanent pleasure and that it will necessarily get weaker and more frustrating. So we should look for real lasting happiness somewhere else. – But at the same time we need to take care of this precious human life.)

(-- Assertion: Although the body's nature is suffering, causes of pleasure act as a remedy. Therefore one need not feel aversion.

-- Answer: That is incorrect.

-- verse #36.

-- There appear to be many causes of physical suffering — internal causes such as sickness, as well as many external ones. But humans do not seem to have as many causes for pleasure. Since suffering occurs constantly, one ought to feel aversion. It is like a certain man who wanted a king's daughter as his wife and because of that got involved in a lot of suffering.)

L5: [3. Refuting the existence of real pleasure]

L6: [a. Showing that though real suffering exists, real pleasure does not]

L7: [(1) Reasons why seeing a slight increase in pleasure does not prove the existence of real pleasure - 37]

\ ###
\ 37.
\ With the intensification of pleasure
\ Its opposite is seen to occur.
\ With the intensification of pain
\ There will not likewise be its opposite.

¢(i.e. Relativity: The intensification of pleasure brings pain; the intensification of pain does not bring pleasure, unless it brings the realization of its real nature.)

(-- Assertion: If pleasure did not exist it could not intensify, but since it is seen to intensify, real pleasure does exist.

-- Answer: That is not so.

-- verse #37.

-- Through the intensification of pleasure, its opposite, pain, is seen to occur. But through the intensification of pain, there will not likewise finally be just pleasure, its opposite. As pain intensifies, body and mind experience agony. It is like King Mandhatr who fell because he wanted Indra's half of the throne and was not content to share power with him.)

L7: [(2) Although there are causes producing real suffering, there are none producing real pleasure - 38]

\ ###

\ 38.
 \ With the conditions for pleasure
 \ its opposite is seen.
 \ With the conditions for pain
 \ There is not its opposite.

¢(i.e. Relativity: A cause of pleasure can become a cause of pain. But no cause can always bring lasting permanent pleasure. -- Everything that we think exist is functional (cause and effect) and thus necessarily dependent on those causes and conditions, and thus necessarily impermanent and unsatisfying. Not realizing this and getting attached is the cause of all mistakes, all suffering. Becoming aware of this is becoming free from all suffering caused by it. Thus, this liberation is not caused and not impermanent.)

(-- When one overindulges in the causes of pleasure such as food and so forth, the opposite of pleasure, just pain, is seen to occur together with the conditions for pleasure. But when one has prolonged contact with the causes of pain, together with these conditions for pain, there is no change to pleasure, its opposite. It is like King Asoka's prison called the "Pleasant Abode" where one could first choose one's favorite form of behavior, but since no other could then be adopted, this eventually became painful..)

L6: [b. Showing it is erroneous to think of suffering as pleasure]

L7: [(1) Inappropriateness of considering the process of dying pleasurable - 39]

\ ###
 \ 39.
 \ When you have spent, are spending
 \ And will spend time dying,
 \ It is not at all proper to call
 \ The process of dying pleasurable.

¢(i.e. Living is like slowly dying and not pleasure. Anything that comes into being is necessarily in the process of degrading and dying. So why getting attached to something that is a mere illusion.)

(-- Assertion: Since the expression "Devadatta has pleasure" is used, pleasure does exist.

-- Answer:

-- verse #39.

-- Composite things by nature disintegrate moment by moment; furthermore this is true with regard to the three times. When you have therefore already spent, are spending and will spend time disintegrating and dying, it is not at all proper to call the process of dying pleasurable.

-- It is like the following analogy: A householder accused a bad servant who kept spoiling his things of ingratitude. The servant replied, "You wasted your actions trusting me." Similarly, childish people think of the process of dying as pleasurable [and of themselves as happy, though they have been dying from the time they were a fetus.])

L7: [(2) Inappropriateness of considering being afflicted pleasurable - 40]

\ ###
 \ 40.
 \ When beings with bodies are constantly
 \ Afflicted by hunger and so forth,

\ It is not at all proper to call
\ Being afflicted pleasurable.

¢(i.e. This whole life in ignorance is like a fight against an inevitable death, trying to stop constant change, holding on to illusions, wasting time on futilities.)

(-- Furthermore, it is inappropriate to think of suffering as pleasure, for beings with bodies are constantly subject to different kinds of affliction such as hunger, thirst and so forth. It is therefore not at all proper to call being afflicted by the causes of suffering pleasurable.

-- It is like a new wife who wanted to have control of the household, and when she did, though it gave her trouble, thought of it as happiness.)

L7: [(3) Inappropriateness of considering pleasurable a composite of various incompatible factors which is like an enemy - 41]

\ ###
\ 41.
\ Though powerless, the combining of
\ All the elements produces [the body];
\ Thus it is not at all proper to call
\ What is incompatible pleasurable.

¢(i.e. The body is like the combining of incompatible elements that will eventually disband. There is no pleasure in its impermanence.)

(-- [Pleasure and pain depend on the body which depends on the elements.] Each of the four elements on its own is powerless to produce the body, which is produced through the combining of the elements. [During the development of the fetus the earth element stabilizes the other three, preventing abortion. Thus the earth element holds the fetus. The water element binds, creating solidity; otherwise the particles would disperse like sand. The fire element prevents decomposition of the fetus, while the wind element enables growth and development to take place.] However the elements harm each other. [The earth element inhibits the movement of wind.] Wind disperses the others, and fire [which water harms] burns earth and dries up water. It is thus not at all proper to call a collection of incompatible and conflicting factors pleasurable.

-- It is like the following analogy: There can be no pleasure when a horse, jackal, snake, bird, deer and child-eating crocodile are confined together.)

L7: [(4) Inappropriateness of considering being destroyed pleasurable - 42]

\ ###
\ 42.
\ When there is never that
\ Which will relieve cold and so forth,
\ It is not at all proper to call
\ Being destroyed pleasurable.

¢(i.e. No pleasure, or relief of suffering, is permanent. On the contrary the body is slowly being destroyed, moved toward death. So what is the point of temporary pleasures.)

(-- When beings with bodies never have effective means to do away with cold, heat and so forth, it is not at all proper to call being destroyed by harmful agents pleasurable.

-- A band of thieves harried with nooses and sticks will find no comfort [wherever they turn for protection. Similarly, when ordinary people harassed by suffering turn to its antidotes, they still do not have pleasure.])

L7: [(5) Inappropriateness of considering the doing of tiring actions pleasurable - 43]

\ ###
\ 43.
\ When on earth no action is
\ Done without exertion,
\ It is not at all proper to call
\ Performing actions pleasurable.

¢(i.e. Karma: All the actions we do require effort; and nothing last. There is no real permanent pleasure in any action. -- They only bring more conditioning, and more pain later. All choices, any discrimination, are necessarily based on the belief of some "absolute", some "inherent existence". And, because this is based on an error, it will necessarily lead to the realization of this mistake at one point or another. It is like an "evolutionary dead-end in biological theories. If you are ignorant of this fact, you will get the full blast of the consequences; if you are aware of this fact, you can transcend the conditioning.)

(-- Assertion: Since conventionally one uses the expression "Devadatta is lying down comfortably," real pleasure does exist.

-- Answer:

-- verse #43.

-- When on earth there are no activities—lying down, walking, sitting and so forth— done without mental and physical exertion, it is not at all proper to call performing tiring actions pleasurable. [When one is weak and incapable of effort, even raising one's arm requires someone else's assistance. When one is strong, however, one does not notice the suffering involved in lying down or in extending and flexing one's limbs. Daily one performs many actions to ensure the body's survival; they are not performed for pleasure.]

-- It is like the following analogy: A prince with five tutors for different subjects such as grammar is always miserable, [because when one releases him another one catches him. Similarly, common beings who perform actions associated with the five aggregates, which are like thieves and executioners, are always miserable.])

L7: [(6) Inappropriateness of considering pleasurable the creation of the causes of suffering for the sake of a little pleasure - 44]

\ ###
\ 44.
\ In this [life] and in others, always
\ One should guard against ill deeds.
\ Calling them pleasurable is not at all
\ Proper when there are bad rebirths.

¢(i.e. Instead of satisfying short term goals; we should focus on the long term effects of our actions. Actions based on gross mistakes will necessarily bring their suffering consequences. The Buddha has made it simple for ordinary people by saying that we should refrain from doing the 10 unwholesome actions, and practice the ten wholesome actions. Why? Because they are more in accord with the real nature of everything, and thus brings less

suffering. In this way they create the proper conditions (precious human life) in order to be able to develop the transcending wisdom.)

(-- Assertion: If there were no pleasure, it would not be feasible to experience suffering for the sake of pleasure, but since suffering for pleasure's sake is seen, pleasure does exist.

-- Answer:

-- verse #44.

-- The unwise do ill deeds for the sake of a little pleasure, and as a result experience such sufferings as being put to death in this life and bad rebirths later. Since the wise want happiness, they should always, in this and other lives, guard against suffering caused by ill deeds. When there are bad rebirths resulting from actions done by the unwise for the sake of pleasure, calling them pleasurable is not at all proper. One should guard against ill deeds just as one guards against an unknown enemy who is a constant source of fear.)

L6: [c. From the start there is no real pleasure in riding and so forth - 45]

\ ###
\ 45.
\ There is never any pleasure
\ For human in riding and so forth.
\ How can that which at the start
\ Does not begin, in the end increase?

¢(i.e. Seems to say that "there will never be any real pleasure in developing new habits, skills" -- or acquisition, friends, knowledge, blind faith ... -- except in watching the mind itself, until we understand it completely.)

(-- Assertion: One sees that those intent on pleasure ride horses and elephants, considering it a discomfort to walk on their own two feet. Therefore, pleasure does exist.

-- Answer:

-- verse #45.

-- On examining accepted causes of pleasure one finds that, right from the start, slight discomfort is beginning. For humans there is never, even at the outset, pleasure in riding, eating or drinking. If done in excess they only become painful. How could something which at the start was not a beginning of pain in the end increase and become intense pain? That which from the start was a small incipient cause of pain is mistaken for pleasure.

-- It is like a fool who thinks the last half-ladle of his parents' fried bread will satisfy his hunger.)

L6: [d. Ordinary people think of the feeling of satisfaction from alleviated pain as real pleasure - 46]

\ ###
\ 46.
\ Thinking the alleviation
\ Of pain is pleasure
\ Is like someone who feels delight
\ Vomiting into a gold pot.

¢(i.e. Pleasure is a short term illusion based on the short term removal of some immediate suffering / the relief of some obsession. But it never last because the situation never last

and the mind will always want more, be attracted to more and will always suffer the consequences of its mistakes based on the belief of permanence and inherent existence.)

(-- Assertion: Pleasure caused by the alleviation of pain exists.

-- Answer:

-- verse #46.

-- When a rich man, vomiting into a gold pot, sees his servant vomit into a clay one, though vomiting is equally unpleasant for both, he thinks how prosperous he is. Like the rich man who feels delighted, one mistakes for real pleasure the feeling of satisfaction when pain has been alleviated and becomes less acute; but there is no real pleasure. For instance, the feeling of satisfaction, as the pain of being burnt somewhat decreases when one moves out of the scorching sun into the shade, is called the pleasure of alleviated pain; but the suffering of cold begins as soon as the discomfort of heat diminishes. Thus there is no pleasurable sensation entirely free from discomfort. Since ordinary people's pain does not require even a weak pleasurable feeling as a basis in relation to which it is established, it is said that ordinary people have real suffering but no real pleasure. However it is incorrect to assert that nominally pleasure does not exist, for that would be to deny fact.

-- The difference should be understood as illustrated by the following analogy: Even when blue and yellow are juxtaposed, the perception of blue as blue and not as yellow arises, whereas when a long thing is placed beside a much longer one, the perception of it as short arises.

-- The use of "real" in this context should not be confused with "real" as the object of refutation by reasoning.

-- It is like a man who eagerly swallows horse dung, regarding it as pleasant [because he thinks it will calm the suffering caused by his illness.])

L6: [e. Showing other reasons why there is no real pleasure]

L7: [(1) Real pleasure's existence is not established by seeing slight incipient pain stop intense pain - 47]

\ ###

\ 47.

\ By beginning it stops the produced --

\ How can pain that begins be pleasure?

\ It seems the Subduer therefore said

\ Both birth and cessation are suffering.

¢(i.e. Everything that comes into being, will necessarily decay, bringing much suffering, and be gone. So birth necessarily brings suffering and death. So birth is no pleasure. -- Birth can be interpreted here as: creation, acquisition, construction, development, realization, discovery, ... giving birth to a concept.)

(-- Assertion: Pleasure does exist because when, for instance, one moves a load from one shoulder to the other, a sense of pleasure arises. If there were no pleasure, one would not move it.

-- Answer:

-- verse #47.

-- When the discomfort of carrying a load on the right shoulder for a long time becomes intense and one moves it on to the left one, it is merely that a slight pain which is beginning stops the intense pain already produced, not that there is no discomfort at all. How can there be pleasure while a new and different pain is beginning or while intense pain

is stopping?

-- Although when one takes birth some forms of suffering stop, it is inappropriate to regard that as pleasure. The author Aryadeva says it seems this is why in the Sutra of Advice to Katyayana the Subduer said:

~ When Katyayana's son is born, only suffering is born.

~ Also when he ceases, only suffering ceases.

-- One should understand this as explained extensively in the Nanda Entering the Womb Sutra and through the analogy of carrying a load.)

L7: [(2) Common beings do not have pleasure that can effectively override pain - 48]

\ ###
\ 48.
\ If common beings do not see suffering
\ Because pleasure disguises it,
\ Why is there no pleasure
\ Which obscures suffering?

¢(i.e. As for light and darkness; pleasure is just a temporary relief from suffering. Impermanence and suffering is the real nature of the aggregates.)

(-- Assertion: Real suffering exists but is not apparent because pleasure conceals it.

-- Answer:

-- verse #48.

-- If real suffering exists but common beings do not notice it because pleasurable feelings disguise it, there should be pleasure which is stronger than suffering. Why is there no pleasure that can obscure suffering? Because ordinary people do not have real pleasure.

-- It is like the following analogy: A man pursued by an elephant falls into an old well. He stops his fall halfway down by catching hold of some couch-grass at whose root a rat is gnawing. Below a large snake lies in wait and from the sides pythons writhe toward him. Meanwhile he is absorbed in tasting the honey which drips from above and thinks of that as pleasure. When childish beings in cyclic existence, pursued by the elephant of death, fall into the well of old age, they stop their fall halfway by catching hold of the couch-grass root of virtuous paths of action. Below the snake of bad rebirths lies in wait and pythons of disturbing emotions writhe toward them from all sides. While the rat of maturation is gnawing at the couch-grass root of life, they are absorbed in tasting the honeyed drops of craving for attractive objects, but as in the analogy, there is only suffering and not even the slightest real pleasure.

-- The other analogy should be understood from Candrakirti's commentary. A crow perched inside the carcass of an elephant and was drowned when a sudden rainstorm flooded it, paying a heavy price for small gain. Children absorbed in the enjoyment of attractive objects overlook the dangers involved and are drowned in the ocean of cyclic existence.)

L4: [B. The Teacher therefore spoke of meditating on the body as suffering - 49]

\ ###
\ 49.
\ Common beings must be told, "You are not
\ Free from attachment to suffering."
\ Certainly Tathagatas therefore have said
\ This is the worst confusion at all.

¢(i.e. So, our problem is that we are attached to impermanent things -- like our body and our pleasures --, to impermanent objects that necessarily bring suffering.)

(-- Assertion: If the body's nature were suffering, it would be unnecessary for the Teacher [Buddha] to say that the body is suffering, just as there is no need to point out that the sun is hot.

-- Answer. There is no such fault, for though the body's nature is suffering, because of confusion one does not realize it and, thinking it pleasurable, one circles in cyclic existence.

-- verse #49.

-- 'Our Teacher therefore said, "Mistaking suffering for pleasure, you are not free from attachment." Common beings need to be told this. Certainly that is why the Tathagatas have said, "Sister, the foremost of all obstructions is ignorance." In other words, they have said that confusing real suffering with pleasure is the worst confusion of all.

-- It is like the following analogy: Taking her wages, a servant girl did only half the work and then left it. Her mother told her that whatever she took hold of, she should hold on tight. One day she took hold of a donkey's tail and though others told her not to hold on, she did not let go but repeated, "Whatever you take hold of, hold on tight." Similarly, the Teacher instructed those in the grip of confusion's errors, who cling to the idea of suffering as pleasure, to develop aversion to suffering.)

L4: [C. How to meditate on the pervasive suffering of conditioning - 50]

\ ###
\ 50.
\ The impermanent is definitely harmed.
\ What is harmed is not pleasurable.
\ Therefore ALL THAT IS IMPERMANENT
\ IS SAID TO BE SUFFERING.

¢(i.e. Grasping at anything that is impermanent is necessarily unsatisfying, a mistake that will necessarily bring suffering.)

(-- Assertion: Though the body is impermanent, it is pleasurable.

-- Answer: That is not so.

-- verse #50.

-- Whatever is impermanent, like the body which is a maturation of contaminated past actions and disturbing emotions, is definitely damaged by factors causing disintegration and therefore produces aversion. Anything affected by causes of harm, whose character is to produce aversion, is not pleasurable. Therefore all that is impermanent and contaminated is said to be suffering, just as anything that falls into a salt-pit becomes salty.

-- Having aroused in trainees aversion to cyclic existence, the author Aryadeva quotes sutra saying that birth is suffering, to bring them to enlightenment. Also in the treatises of knowledge the Teacher says that the five contaminated aggregates are suffering:

~ They are suffering, its sources, the world,
~ The basis of views and also existence.

And:

~ Whatever without exception has any of
~ The three kinds of suffering is thus suffering.

And:

~ The attractive, the unattractive, and

~ All else that is contaminated ...

-- The author Aryadeva explains the faults of cyclic existence, establishing the intended meaning of these statements to bring those who are afraid and desire liberation into the Great Vehicle.

-- Moreover the Teacher said, "Monks, while you have been circling in cyclic existence there is no one who has not been in the position of your father, mother and so forth." Realizing this, just as Bodhisattvas willingly make sacrifices to rescue sentient beings from cyclic existence in the ship of the Great Vehicle, the author of the treatise shows extensively in the first four chapters how to generate the aspiring altruistic attitude intent on highest enlightenment by explaining the faults of cyclic existence.

-- Although the lines quoted here are from the Master Vasubandhu's Treasury [of Knowledge], they are clearly words from the sutras on knowledge. With reference to this, some learned teachers say that although the Master Vasubandhu holds that the seven treatises of knowledge are not sutra, the spiritual father and son, Nagarjuna and Aryadeva, seem to hold that some parts are.

-- According to the Protector Nagarjuna, who asserts that phenomena do not have even an atom of inherent existence, there is real suffering but not the least real contaminated pleasure. If there were, it would entail many errors. Therefore, as has already been explained, the pleasure of alleviated suffering, namely the arising of a feeling of satisfaction when suffering is somewhat weaker, is posited as pleasure.

-- The Master Vasubandhu refers to the Master Aryadeva in his commentary on the Treasury, saying, "The one who denies the existence of pleasure should be asked this ,..." He presents numerous parallel reasons for either the existence or non-existence of both real pleasure and real suffering, the need to accept the true existence of functional things being a foregone conclusion in that system. With regard to this, the author of the commentary, Candrakirti, states numerous refutations here. If pleasurable feelings existed inherently, [clearly] it would be senseless for them to arise again. Moreover, if collective effects existed truly as functional things, they would not need to be produced by causes, and if they existed truly as non-functional things, they could not be produced and so forth. If past and future functional things existed inherently, they would be present [now]. Stating many such damaging consequences, he says that, there is no opportunity for criticism of the Master Aryadeva.

-- The King of Meditative Stabilizations Sutra says:

- ~ A person who is tormented by thirst
- ~ In summer at noon—that transmigrator
- ~ Sees mirages as a body of water.
- ~ Understand all phenomena are like this.
- ~ Although a mirage contains no water,
- ~ Confused sentient beings want to drink it.
- ~ Unreal water cannot be drunk;
- ~ Understand all phenomena are like this.

-- Accordingly, accepting that which arises dependently as empty of inherent existence, make effort to consider conceptions of cleanness, pleasure, and so forth in relation to the nominal as erroneous.)

L3: [The summarizing stanza:]

\ ###
\ Abiding in this fathomless ocean of cyclic existence,
\ Utterly tormented by the crocodiles of disturbing emotions,
\ What sentient beings would not feel aversion?
\ WITH EFFORT ENDEAVOR TO ATTAIN ENLIGHTENMENT.

¢(i.e. Since everything is impermanent and unsatisfying we should not grasp at anything and renounce the whole samsara. We should instead work toward complete liberation from all illusions and their mistaken actions, from all conditioning, from the whole samsara.)

\ ###
\ This is the second chapter from the Four Hundred on the Yogic Deeds, showing the means to abandon the belief in pleasure.

This concludes the commentary on the second chapter, showing the means to abandon the belief in pleasure, from Essence of Good Explanations, Explanation of the "Four Hundred on the Yogic Deeds of Bodhisattvas".

L3: [Commentary 2 by Geshe Sonan Richen]

Although none of us wants suffering, we experience it involuntarily. This is because we do not identify suffering and its causes properly and thus cannot take effective measures to prevent it. It is therefore of PRIME IMPORTANCE TO RECOGNIZE SUFFERING AND THE KINDS OF ACTIVITY AND ATTITUDES THAT GIVE RISE TO IT. By thinking about this sufficiently, we will begin to find the whole process intolerable and want to get rid of the state which it characterizes, namely cyclic existence.

It is impossible to eradicate suffering completely unless one has recognized the most subtle kinds. We tend to mistake these for pleasure and happiness, which leads to many problems. For this reason the author emphatically denies the existence of "real" pleasure or happiness of a contaminated kind.

In many texts DIFFERENT KINDS OF SUFFERING are described, for instance six pertaining to cyclic existence in general and eight pertaining specifically to the human condition. These are enumerated to help us identify suffering within our own experience. All kinds of suffering can be subsumed under the suffering of pain, the suffering of change, and the pervasive suffering of conditioning.

Birth, sickness, aging and death are processes which clearly constitute suffering. In addition, while we are alive, we suffer the pain of separation from that which we love and from which we cannot bear to be separated. We suffer separation from our spiritual teachers, students, parents, children, partners, friends, riches and status. We also suffer from coming into contact with that which we wish to avoid and find unpleasant and frightening even to hear about, such as enemies, robbers, sickness and other calamities. We may be forced to live with or near those we dislike or fear. We suffer too through not finding what we seek and desire, such as status, profit, good crops, adequate payment for work done, others' appreciation or companionship.

When we experience suffering, we normally blame other factors— our surroundings, friends and

associates, or resources—but we suffer even when all of these are exceptionally good. The poor think that the rich and influential must be happy, but they too experience suffering associated with the very things for which they are envied. Those with many possessions and much wealth suffer when they are taxed or robbed and because others constantly seek their financial assistance. They face problems accumulating and safeguarding their wealth, while the influential suffer trying to acquire and protect their status. Those who are poor have trouble making a living and suffer oppression from others.

PHYSICAL AND MENTAL PAIN are quite coarse forms of suffering, characteristic of cyclic existence and experienced because we have a contaminated body and mind. They arise again and again in different forms and indicate the presence of an underlying constant subtle kind of suffering. The pleasurable feelings induced by what are usually called "pleasures" constitute the suffering of change because they are characterized by instability and have the tendency, when intensified, to turn gradually into suffering. Our body and mind are governed by activities and disturbing emotions over which at present we are unable to exercise proper control. At any moment severe suffering may arise. Since body and mind are thus controlled by other factors, namely by previous contaminated actions and disturbing emotions, and are not under our own control, they are referred to as PERVASIVE SUFFERING OF CONDITIONING. We are not free but ruled by an enemy and thus suffer.

It is essential to recognize these various kinds of suffering in ourselves. Suffering will not stop of its own accord simply because we do not want to suffer. THE ONLY WAY TO END IT IS TO SEARCH FOR AND RID OURSELVES OF ITS CAUSES. This should be done now while we have a precious human life and the opportunities it offers. Only when we have recognized our own suffering and find it unbearable can we truly begin to empathize with others and find their suffering intolerable. THIS LEADS TO GREAT COMPASSION, THE URGENT WISH TO FREE ALL OTHERS FROM SUFFERING, THE ROOT OF THE GREAT VEHICLE.

L2: [Chapter 3 - Abandoning Belief in Cleanness – the temporary antidote to sensual desire - P.101]

¢(i.e. TEMPORARY ANTIDOTE TO SENSUAL DESIRE: FOULNESS OF THE BODY. Desire for sensual pleasures is unlimited and inexhaustible; no matter what pleasures we enjoy or how we indulge in them, our thirst will never be quenched. The only effect of sensuality is to increase craving. In demonstration the undesirability of what we desire as well as the unwholesomeness of desirous state of mind, this chapter focuses mainly on attachment to sexual pleasure and on the unclean nature of the body.

¢-- There is no real worthy cause for desire. Nothing is essentially desirable. It is always relative, illogical, temporary.

¢-- Desire itself is not pleasant; it is a poison that needs another poison as its antidote. It is a sickness.

¢-- Most do not see that desire, and the satisfaction of desire, bring only short term pleasure, and much more suffering later.

¢-- Attachment necessarily brings the fear to lose.

¢-- It is like a bad habit, developing itself exponentially. The more we believe in its reality -- as a worthy cause of satisfaction -- the more we desire it. The more we get it, the more we believe in its reality. ...

¢-- The real nature of the five aggregates: impermanence, unsatisfactoriness, selflessness -- emptiness.

¢-- THE BODY SHOULD BE SEEN AS UNCLEAN WHEN SENSUAL DESIRES ARISE. -- Otherwise it should be seen as part of the precious human life.

¢-- This letting-go of the desires bring much peace and calm. Those are necessary to produce good concentration, then insight. When concentration and insight are enough developed, this meditation on the repulsiveness of the body, should be replaced with the impermanence of the body, the selflessness of the body, the emptiness of all. Then the purity of everything in emptiness.

¢-- Desire, grasping, should be seen as a sickness, a corruption of the mind.

¢-- All the objects of desire should be seen as illusions.

¢-- Passions consist of conceptualizations.)

L3: [I. Refuting that pleasure is experienced through satisfaction from savoring attractive objects]

L4: [A. Refuting satisfaction through completely enjoying the objects one craves - 51]

\ ###
\ 51.
\ Regardless of the amount of time,
\ Concerning objects there is no limit.
\ Your exertion for the body's sake
\ Is, like a bad physician's, useless.

¢(i.e. The body is never satisfied. Being slave to our body is a very bad mistake.)

(-- Assertion: Though the body's nature is suffering, it gains pleasure from satisfaction through the experience of attractive objects. Thus the use of such objects is appropriate.

-- Answer:

-- verse #51.

-- Having enjoyed things fully during one's youth and then amassed wealth, it does not follow that one will later turn to religious practices when free from attachment to such things. Regardless of the amount of time spent, be it aeons, one will not come to an end of the objects one craves by reaching their limit, for there is none. Though a bad physician who is incapable of healing gives treatment, his efforts are fruitless. Your exertion to satisfy the body with pleasure is similarly fruitless.

-- It is like the following analogy: A monkey wearing a leopard skin is a source of constant anxiety to other monkeys. [Just as they cannot tell how long this anxiety will last, those who make use of sensual objects cannot set a limit regarding how much is needed to satisfy them.)

L4: [B. An analogy [showing how] rather than becoming free from desire, it increases in proportion to use of the things one craves - 52]

\ ###
 \ 52.
 \ Just as the craving for earth
 \ Does not stop in those that subsist on it,
 \ Similarly, longing for sensual pleasure
 \ Grows in people as they indulge.

¢(i.e. Satisfying the body only causes more craving, more investment in the wrong direction. It only reinforce the conditioning, the illusion. But it doesn't change the real nature of anything and the fact that mistakes necessarily lead to disappointment and suffering. The bigger the investment, the conditioning, the worst it is going to be when reality hits the fan.)

(-- Assertion: [Just as thirst disappears after drinking sufficient water], those who are satisfied by sensual pleasure will not crave things.

-- Answer:

-- verse #52.

-- An earthworm never stops craving the earth on which it subsists. Similarly human beings indulging in the things they crave are not only not satisfied by them, their longing for sensual pleasure keeps growing. [Indulgence in sensual pleasure makes desire stronger because it nurtures the seed. How can people swept away on a tide of desire experience satisfaction? They are like deer tormented by thirst.

-- In a dry stony place, with the sun beating down on them from a cloudless sky, thirsty deer see the mirage of a river and thinking they have found water, run toward it eagerly. But their thirst, far from being quenched, will only increase. Similarly, how can those who do not realize that sensual pleasures are like a mirage, but think of them as real and seek them, overcome disturbing attitudes?)

L3: [II. Explaining extensively why it is inappropriate to consider the body clean]

L4: [A. Refuting desire for women's bodies]

L5: [1. Inappropriateness of desire towards a woman's beautiful appearance]

L6: [a. Reasons for the inappropriateness of desire for a woman's beautiful appearance - 53]

\ ###
 \ 53.
 \ Among all women there is not the least
 \ Difference in sexual intercourse.
 \ When others, too, enjoy her appearance,
 \ What use is this perfect woman to you?

¢(i.e. There is no real possession here.

¢-- Note: This chapter presents a temporary antidote to sensual desire. It should be understood as applying to men as well as women. The problem is not the other sex, but our unreasonable expectations based on mistaken views are the cause of our own suffering.

¢-- ALL OF THIS APPLIES TO ANY OBJECT OF DESIRE.)

(-- Objection: Even if pointing out the above mentioned disadvantages can stop one desiring ordinary women, it cannot stop desire for women whose appearance and behavior are

exceptionally beautiful.

-- Answer:

-- verse #53.

-- What use is this perfect woman with her beautiful appearance and behavior to you who lust for a woman's body? It is inappropriate to feel particularly attracted to her, since the unclean part of all women stinks and constantly drips of its own accord. It is a sewer for the body's filth, and like a lavatory readily receives the filth emptied into it by many people. Except to erroneous perception, there is not the least difference of good or bad regarding the sensation of intercourse with this cesspit-like dark filth. Since a woman's appearance may also be enjoyed by other men and even by dogs, crows and so forth, it is unreasonable to feel particularly attracted by beauty.

-- It is like the following analogy: An unattractive woman's husband told her she was ugly-looking. She replied that ugly or good-looking, when it came to sexual intercourse there was no difference. More about the analogies may be found in Candrakirti's commentary.

-- Her husband, however, did not understand what she meant, so she put cooked peas into different bowls and placed them before him when it was time to eat. He asked her, "What is all this about?" She answered, "I've put the peas into nice-looking bowls." "What's the difference?" "It's just the same with intercourse," she replied.

-- A certain man saw someone else's wife and lusted to have intercourse with her. One of his friends later told him that the woman he wanted was there but that he should not speak to her, as she was a modest woman of good caste. In the dark he lay with the woman, who was his own wife, and having thoroughly enjoyed himself, claimed no woman could equal her.)

L6: [b. Desire is not necessarily caused only by a beautiful appearance - 54]

\ ###
\ 54.
\ Whoever sees her as appealing
\ Thinks himself satisfied with her.
\ Since even dogs and the like share this,
\ Why, fool, are you attracted?

(-- For what reason does it follow that an unintelligent and misguided person like you will only be attracted to someone beautiful? It does not [for if beautiful women were the cause of desire, it would never arise toward others; but desire arises toward ugly women too. Confusion alone causes desire.]

-- verse #54.

-- Just as grandma appeals to grandpa, any man who finds a woman attractive feels satisfied with her. Even dogs, crows and the like share this desire for their own mates. It is like the evil spirits who were prejudiced about the attractiveness of their wives [and, arguing about it, went to ask a monk whose was the best looking. He said to them, "The one you find most attractive is the best looking."])

L5: [2. Inappropriateness of desire based on the difficulty of finding [one with] a beautiful appearance - 55]

\ ###
\ 55.
\ This woman, every part of whom is
\ Lovely to you, was common to all before.
\ Finding her is not as

\ Astonishing as it is for you.

¢(i.e. No real perfect woman.)

(-- Assertion: A captivating woman is hard to find and since finding one is remarkable, it is reasonable to desire her.

-- Answer:

-- verse #55.

-- When this woman, every part of whom seems lovely to you, was common to all before she met you, how can finding what is common to all astonish you? It is absurd. It is like King Udayana's amazement at his discovery of a woman who was common property.)

L5: [3. Refuting desire for a woman with good qualities]

L6: [a. Inappropriateness of desire for a woman with good qualities - 56]

\ ###

\ 56.

\ If those with good qualities seem attractive

\ And their opposite the reverse,

\ Which is true, former or latter?

\ For neither alone persists.

¢(i.e. Beauty, or any other quality, is not permanent, not an absolute quality. It is relative and impermanent.)

(-- Assertion: Although desire for women in general is inappropriate, it is reasonable to be attracted to a woman with good qualities, such as an honest nature.

-- Answer:

-- verse #56.

-- When those with good qualities seem attractive and a cause for desire, while the opposite, those with faults, seem the reverse and a cause for aversion, desire for those with only good qualities is nevertheless unreasonable, for in the same person both faults and good qualities occur successively, and neither faults nor good qualities alone persist. When someone first has good qualities and later faults, which is true? If one is true, the other must be false. Thus both desire and aversion are definitely inappropriate. It is like the following analogy: One feels happy enjoying a good meal but unhappy going to the lavatory.)

L6: [b. Neither desire as a consequence only of good qualities nor the converse necessarily pertains - 57]

\ ###

\ 57.

\ A fool's desire does not arise

\ Only for those with good qualities.

\ How can reason prevent

\ Those involved in it without reason?

¢(i.e. What attracts one is not always reasonable.)

(-- It does not follow that only a woman with good qualities, because she conforms to one's ideas, is a cause for desire, for one sees that a fool's desire arises not only toward those with good qualities but also toward those with faults.

-- verse #57.

-- How can the desire of those involved in it without good qualities as reason be prevented by reason of the absence of such good qualities? The shameless are not consistent. It is like the analogy of a sexually abnormal Brahmin woman who cried because she did not experience the pleasure other women enjoy.)

L5: [4. Inappropriateness of desire for a woman exceptionally attached to one - 58]

\ ###

\ 58.

\ As long as she knows no other

\ She will remain with you.

\ As with disease, woman should always be

\ Kept from opportunity.

¢(i.e. You need constant effort to keep your possessions.)

(-- Assertion: Women commit suicide when their husbands die, but men are not like that. Therefore it is reasonable to form a relationship with a woman who desires one.

-- Answer: A woman does not desire one alone.

-- verse #58.

-- As long as she has not experienced the taste of other men, she will remain with you and be loving, but once she experiences the taste of others, she may even reject you. Therefore, as with a bad disease, since women must always be kept from opportunity in the form of other men, they are not to be trusted. It is like the following analogy of a Brahmin woman who did wrong with a man who was interested in her.

-- A certain man was interested in a Brahmin woman who told her husband that she had been approached and was frightened. She said she would tell him if the man came again. When he came and did wrong, she felt desire for him and did not tell her husband.)

L5: [5. Advice to associate with women given in social treatises is erroneous - 59]

\ ###

\ 59.

\ In old age one dislikes

\ What one did during youth.

\ Why would the liberated not

\ Be extremely saddened by it?

¢(i.e. Many sins are committed through sensual desire.)

(-- Assertion: Texts on social conventions recommend indulgence in sensual pleasure during youth; thus it is acceptable.

-- Answer: It is inappropriate to act according to conventions which encourage one and others to act improperly.

-- verse #59.

-- If the passionate, in their old age, despite not having achieved freedom from desire, dislike the mere memory of the bad things they did during their youth, why would liberated Foe Destroyers not be extremely saddened by and deprecate lascivious behavior? Since they see it as utterly reprehensible and a source of aversion, those interested in their own good should give it up. It is like the following analogy: During festivities a woman absent-mindedly tied a calf to her father-in-law's neck because she was in a hurry. When he

asked her what she was doing, she felt extremely embarrassed.)

L5: [6. Other reasons for the inappropriateness of desire for women]

L6: [a. Unfeasibility of the pleasure from intercourse with women as the best pleasure in the Desire Realm - 60]

\ ###
\ 60.
\ Those without desire have no pleasure,
\ Nor do those not foolish have it.
\ How can there be pleasure for one
\ Whose mind constantly strays?

¢(i.e. An uncontrolled mind, slave to all its desires, will never find true happiness.)

(-- Assertion: Since pleasure in relation to women is the best pleasure in the Desire Realm, one should keep a woman for that purpose.

-- Answer: That is incorrect.

-- verse #60.

-- How can the pleasure of one who desires a woman and whose mind constantly strays from reality be the best? It is not best. Those without desire for women do not have pleasure focusing on them. Moreover those who are sensible do not have desire. [Since that which is not pleasurable is thought of as pleasure due to desire, the cause of the pleasure is desire which in turn is caused only by confusion erroneously conceiving its object.]

-- It is like the following analogy: A young man desired a king's queen and although he experienced suffering for a long time on her account, he was not able to accomplish what he wanted.

-- A young man saw the king's queen and desired her. He gave one of her servants gifts and asked if it would be possible to meet the queen. She replied that it would and told the queen who said, "The palace is heavily guarded but when the time comes for the queen's outing, it will be possible." The maid told the young man. He prepared perfume, incense, flowers, garlands and so on for the lady while the year was passing. When the time for the queen's outing drew near, he thought that he and the queen would meet the next day and arranged his house carefully. That day his employer lost a cow and ordered him to search for it. While he was gone, the queen came to the young man's house and then returned home. Like this young man whose mind was distracted all year, how can those distracted by desire find happiness?)

L6: [b. Unfeasibility of having exclusive control over a woman because of one's desire for her - 61]

\ ###
\ 61.
\ You cannot have intercourse constantly
\ With a woman to match your attentiveness to her.
\ Why keep her possessively with the thought,
\ "She is mine and no one else's."

¢(i.e. The faults of jealousy. You will never be able to fully control your possessions.)

(-- Even if you make a woman your own, why keep her possessively out of jealousy toward other men with the thought that she is yours and no one else's? It is unreasonable to do

so.

-- verse #61.

-- You lustful person, you are not capable of constant sexual intercourse with a woman to match your attentiveness toward her in the hope of enjoyment.

-- It is like the following analogies: An old Brahmin whose digestion was weak found a lot of good food. Though he was unable to eat it, he did not give it to anyone else but took still more.

-- A certain king kept hundreds of women in his palace but did not sleep with them, nor give them to anyone else. One day a monk asked him whether he slept with all the women and he said he did not. The monk, in order to have them set free, spoke to the king about religious practice and they were freed.)

L6: [c. Refuting that desire is pleasurable* - 62]

\ ###
\ 62.
\ If desire were pleasurable
\ There would be no need for women.
\ Pleasure is not regarded as
\ Something to get rid of.

ϕ(i.e. Desire itself is not pleasant; it is a poison that needs another poison at its antidote. It is a sickness.)

(-- Assertion: Conventionally, desire is said to be pleasurable, and since it does not occur without women, one should desire women.

-- Answer:

-- verse #62.

-- If desire were pleasurable one wouldn't need women as a means to quell it, for pleasure is not regarded as something of which to rid oneself. [Desire is like a poison which requires another poison, women, as its antidote.]

-- It is like the following analogy: A hungry man entered a house at night and saw a pot of ash, which he mistook for flour, and another of water. He mixed them together and ate. When his hunger was gone he realized it was ash. Feeling disgusted, he threw the remainder away and left.)

L6: [d. Unfeasibility of women alone as the cause of pleasure during intercourse with them - 63]

\ ###
\ 63.
\ Even in intercourse with a woman
\ Pleasure arises from other [factors].
\ What sensible person would say
\ It is caused just by his lover?

ϕ(i.e. There is no real absolute cause of pleasure. It always depends on an infinity of factors, or which are, past experiences, habits, expectations, exaggerations, illusions, ... the mind.)

(-- Assertion: Pleasure occurs through intercourse with a woman.

-- Answer:

-- verse #63.

-- Who but a fool would say that his lover alone is the cause of pleasure during intercourse? [If intercourse with a woman were a cause of pleasure, both those with and without desire should all experience that pleasure, but they do not. Those who respect their precepts, though they may not be free from desire, will not feel pleasure but suffering if a woman forces them to have intercourse.] The pleasure from intercourse is caused by other factors, namely [by contact of the sexual organs and] by an incorrect mental approach. It is like the following analogy: A simpleton's wife made him work and he enjoyed it.
-- She made him fetch wood and water for her bath. She then made him heat the water and had him massage her and apply oil. She made him massage her private parts too and he even enjoyed it. Similarly the infatuated do not value their freedom but imagine happiness is to be found only through women.)

L6: [e. Unfeasibility of the pleasure from women being desirable because the infatuated pursue them - 64]

\ ###
\ 64.
\ Blinded by desire they do not see
\ Sensuality's fault, like a leper scratching.
\ Those free from desire see the infatuated
\ As suffering like the leper.

¢(i.e. Most do not see that desire for anything, and the satisfaction of this desire, bring only short term pleasure, and much more suffering later.)

(-- Assertion: Sensuality does give rise to real pleasure, because the infatuated seek sensual gratification again and again.

-- Answer: They do not seek it because desire is pleasurable by nature.

-- verse #64.

-- Like a leper who, because it gives a little pleasure, keeps scratching without seeing the harm it causes, like bleeding and oozing, those whose eye of intelligence is blinded by desire do not see sensuality's faults. Since the Exalted who are free from the itch of desire see the infatuated as suffering like the leper, desire cannot be pleasurable. It is like gambling and drinking which cause one to waste one's property.)

L4: [B. Refuting desire while seeing the body as unclean]

L5: [1. Refuting that a woman's physical and verbal behavior is pleasurable because when with her one bears the gross insults she inflicts - 65]

\ ###
\ 65.
\ During a famine the destitute,
\ Tormented by hunger, [bear] what occurs.
\ This is how all the infatuated
\ Behave when they are with women.

¢(i.e. Relativity: To satisfy their desire, people would accept many illogical things, that they would not normally. -- What brings us pleasure today will be called primitive, animal like, gross pleasures by later civilizations. It is all relative to what is available right now. There is no absolute here.)

(-- Assertion: Though sensual pleasure is unclean, bearing insults from a woman, like being spat on, and responding with flattering physical and verbal behavior is pleasurable for those that [are under the influence of] desire.

-- Answer: That is incorrect.

-- verse #65.

-- During a famine the destitute, tormented by hunger, bear what occurs, such as being insulted even a hundred times by a merciless rich man, in the hope that he will later give them a trifle. Since the behavior of the infatuated when they are with a woman is like that, it cannot be pleasurable. It is like someone in prison who wanted to drink the liquid from cow dung.)

L5: [2. Refuting the existence of pleasure through women because of the jealousy felt over them towards other men - 66]

\ ###
\ 66.
\ Through arrogance one may be
\ Attached even to one's privy.
\ Anyone infatuated with
\ A woman will be jealous of others.

¢(i.e. Attachment necessarily brings the fear to lose.)

(-- Assertion: There is real pleasure from women because those who are attached to the pleasure from women are seen to be jealous of others.

-- Answer: That does not establish the existence of real pleasure in relation to women.

-- verse #66.

-- A rich man who is arrogant because of his wealth may be possessive about his privy and forbid others to use it. Similarly, anyone who is infatuated with a particular woman is seen to be baselessly jealous toward other men.

-- It is like the following analogy: King *Gambhirasikhara, who was arrogant about his status, [out of jealous miserliness] would not allow a serving woman to drink water.)

L5: [3. Inappropriateness of strong desire on realizing that women's bodies are unclean - 67]

\ ###
\ 67.
\ It is reasonable for confusion
\ And anger about the unclean to occur;
\ It is not at all reasonable
\ For desire to occur.

¢(i.e. The unclean nature of the body. Antidote to sensual desire.)

(-- Assertion: Though women's bodies are unclean, desire is reasonable because they are a source of pleasure.

-- Answer: When one realizes they are unclean, desire is inappropriate.

-- verse #67.

-- When one steps in excrement without noticing it, it is feasible that confusion could occur and that the offensive smell could give rise to anger. However it is not at all reasonable for incongruous desire to occur. [One does not realize the true nature of a

woman's body because it is concealed by ornaments and so forth; thus one is unaware of it. Its bad smell might make one angry, but desire is never appropriate because of its unclean nature.] Thus desire for a woman's body is unreasonable. It is like stepping in excrement at night.)

L5: [4. Refuting that the body is not objectionable on the grounds that it is without shortcomings - 68]

\ ###
\ 68.
\ If, except to some people,
\ A pot of filth is objectionable,
\ Why would one not think objectionable
\ That from which the filth comes?

(-- Assertion: Though the body is unclean, it is not considered to be objectionable because conventionally it is without shortcomings. It is said: "Brahmins are purer than others and women purest of all."

-- Answer: This is incorrect.

-- verse #68.

-- When all except people not in their right mind find a pot full of filth, such as vomit, objectionable, why would anyone sensible not consider the body from which such filth constantly comes objectionable?

-- Where "people do not realize" occurs in the text it is explained as meaning that women's bodies are not commonly accepted as having shortcomings only because people do not realize this, but the meaning of Candrakirti's commentary agrees with the foregoing.

-- It is like some lustful men who saw attractive qualities in a beautiful woman but found fault with her when they saw her carrying a pot full of vomit.

-- A rich man had a beautiful maid who carried the slop-basin. Some lustful men wanted her and made advances, but one day they saw her come out carrying a basin full of vomit. This made them find fault with her, and they left holding their noses. That filth had come from nowhere but the body. Similarly, the childish do not see anything wrong with filth while it is in the body, but think of it as filth when it leaves the body.)

L5: [5. Refuting the idea that women's bodies are clean - 69]

\ ###
\ 69.
\ Clean things are looked upon
\ As the most worthless of all.
\ What intelligent person
\ Would say that it is clean?

(-- Assertion: Women's bodies are clean because people regard them as clean.

-- Answer: It is absurd for any intelligent person to assert that a woman's body is by nature clean.

-- verse #69.

-- Clean things like flowers, perfume, ornaments and so forth are looked upon as the most worthless of all by virtue of having been in contact with a woman's body, just as the sweet water of the Ganges becomes saline on meeting the ocean.)

L5: [6. Refuting other seeming reasons for considering the body clean]

L6: [a. Refuting the idea of the body as clean because others are seen to be proud of it - 70]

\ ###
\ 70.
\ Whoever has lived in a privy
\ And without it would not have survived,
\ In such a dung-worm, arrogance
\ Arises only through stupidity.

¢(i.e. Nothing to be proud of.)

(-- Assertion: The body is clean, because one sees people taking pride in it.

-- Answer:

-- verse #70.

-- Whatever is born from the womb has lived in the mother's womb between the stomach and intestines, which is like living inside a privy. Like a dung-worm, it has been nurtured by excremental juices without which it would not have survived. Pride thinking of that as clean arises only through stupidity. It is absurd to be proud of just that!

-- It is like the following analogy: A young man who had been put in a cesspit and lived on excrement escaped, and afterward thought it was unclean when someone else's clothing touched him.

-- A young man took up with the wife of another rich young man and went to his house. He was caught and put in a cesspit, where he survived on excrement. One day, during heavy rain, the sides of the cesspit collapsed and he escaped. Some relatives took him home and called a good doctor. After a few days his strength and color were restored. Some time later, after bathing and applying perfume, he went out to a busy road. A beggar inadvertently brushed against him with his clothing. He drew back indignantly and scolded him, saying, "Your vile clothing has made me unclean!")

L6: [b. Refuting that the body is clean because one sees what is unclean about it being removed with effort - 71]

\ ###
\ 71.
\ No means whatsoever will purify
\ The inside of the body.
\ The efforts you make toward the outside
\ Do not match those toward the inside.

¢(i.e. Beauty is only skin deep.)

(-- Assertion: The body is definitely clean since washing and so forth removes dirt from it.

-- Answer:

-- verse #71.

-- When whatever means employed, such as ritual ablution and washing, do not cleanse the inside of the body, [why make effort to clean what is by nature unclean?] You do not make as much effort to clean the external filth that has come out of your body as you do to cleanse the inside of the body, but it would be reasonable to do so. [One might think the former cannot be cleaned because it is filthy by nature. In that case exactly the same applies to the inside of the body.]

-- It is like the following analogy: [Two jackals were sitting under a palasa tree.] When a

palasa blossom fell, one of them thought they were all like that. The other thought that though the blossom that had fallen was not meat, the ones still on the tree were meat. This is like thinking what leaves the body is filthy while what remains in it is clean.)

L6: [c. Refuting that women's bodies need not be given up on the grounds that sages are seen to enjoy them - 72]

```
\    ###
\    72.
\    If, like leprosy, being full of
\    Urine were not common to all,
\    Those full of urine, just like lepers,
\    Would be shunned by everyone.
```

¢(i.e. Relativity: clean and unclean are mere conventional truths)

(-- Assertion: Since ascetic sages do not give up women's bodies, craving for women is not something to abandon.

-- Answer:

-- verse #72.

-- Although women are full of urine, these sages do not give them up because they themselves are the same. If only some and not all were full of urine, those full of urine would be shunned by those who were not, just as one holds one's nose and avoids contact with lepers.

Women are not avoided because all are alike, not because they are clean. It is like the following analogy: A man without a goiter visited a place full of people with goiters and was thought ugly. The analogy of the king is as in Candrakirti's commentary.

-- A soothsayer told a king that whoever used the water when it rained would go mad. The king had his well covered. When it rained the people of that place went mad after using the water and since only the king remained sane, they thought he was mad. When the king found out, he feared they might mock or harm him because they considered him mad, so he used the water too.)

L3: [III. Refuting the idea of cleanness because of wearing perfumes and so forth - 73]

```
\    ###
\    73.
\    Just as someone lacking a part
\    Is delighted with a substitute nose,
\    Desire holds that impurity is
\    Remedied by flowers and so forth.
```

¢(i.e. perfumes cannot mask the unclean nature of the body)

(-- Assertion: Though a woman's body is unclean, the uncleanness can be removed by beautifying it with perfumes and so forth.

-- Answer:

-- verse #73.

-- It is like a man lacking a part because his nose has been cut off, who is delighted with and proud of a golden artificial substitute. Attaching flowers and so forth to the body as a means to remedy its foulness and holding that this will make the body clean will not do so.

[In lustful childish people who, because of their stupidity, do not see the body's nature, desire is stirred by flowers, perfume, jewelry and so forth intended to remedy uncleanness, and because of these they consider themselves and others clean. Through stupidity people desire this body which is like a festering sore disguised by garlands of flowers and clothes.]

-- It is like smearing butter on a cat's nose, which makes it think even a handful of insipid food is rich and tasty.)

L3: [IV. Refuting the idea that anything towards which freedom from desire may arise is clean - 74]

\ ###
\ 74.
\ It is inappropriate to call clean that
\ Toward which freedom from desire arises.
\ Nor is there anything which is
\ A definitive cause of desire.

¢(i.e. GENERALIZATION TO ALL OBJECTS OF DESIRE: Everything we desire now will be abandoned

when we become free from all desires, from all illusions. Meanwhile, whenever a desire arise toward one of those supposedly really existing desirable thing, or being, or ideas, ... we should try to use the temporary antidote of seeing it as unclean in order to become temporarily free from this attraction and continue to work toward true liberation and happiness. At the same time we should develop the wisdom realizing the emptiness of all of this. Nothing is really unclean, or clean, or both, or neither. We need both method and wisdom together all the time.)

(-- Assertion: There are fragrances and so forth for which one invariably feels desire.

-- Answer:

-- verse #74.

-- There is no thing which is a definitive cause of desire since in the end one will become free of desire toward all things. [Even flowers and so forth, which are held to be clean, become unappealing when they wither, and one sees practitioners who are free from attachment to such things.] To call clean the body, toward which exalted Foe Destroyers have generated freedom from desire, is inappropriate.

-- It is like the following analogy: A merchant, not recognizing his daughter, felt strong desire for her, but when he recognized her, he was free from desire.

-- A merchant was on a long journey when his daughter was born. On the day he returned, his daughter, who had grown up, was playing with other girls in a park on the outskirts of the town. On seeing her he felt strong desire, but when he heard from someone else that she was his daughter, his desire left him.)

L3: [V. Nominally all four non-erroneous features are possible with regard to one thing - 75]

\ ###
\ 75.
\ In summary, all four, that is
\ IMPERMANENCE, UNCLEANNESS, SUFFERING
\ And SELFLESSNESS are possible
\ With regard to a single [thing].

¢(i.e. The four marks : The five aggregates should be seen as impermanent, unsatisfactory, unclean, not-self. -- The body should be seen as unclean when sensual desires arise. But this is only a temporary antidote; to be used until the concentration and insight are enough developed to understand minimally the real nature of the desires and their causes.)

(-- Question: Is it possible or not for a single thing to comprise all four of these undistorted features, such as impermanence and so forth?

-- Answer:

-- verse #75.

-- In summary, all four—impermanence, uncleanness, suffering and selflessness—are possible with regard to a single [contaminated] thing, for whatever is a product is impermanent, because of being momentary. Whatever is impermanent is unclean because it produces aversion. Whatever is unclean is suffering because it harms. Whatever is suffering is selfless, because it is not under its own power.

-- [An ogress lived with a man, pretending to be his wife. He treated her as his wife until he realized that she made him suffer and was unpleasant, disobedient and unreliable. Then he realized that she was not his wife but an ogress, and his desire left him when he felt afraid. Similarly the intelligent become free from desire because they see the nature of products.]

-- Therefore, developing aversion to cyclic existence, the uncleanness of which is exemplified by one's own body, make effort to gain the path to liberation.)

L3: [The summarizing stanza:]

\ ###
\ Understanding that sentient beings are also bound
\ Like oneself in this unclean prison,
\ With energy generate compassion observing transmigrators,
\ And make effort to accomplish highest enlightenment.

¢(i.e. We are all slaves of our own desires, our own illusions, creating our own suffering because of this mistaken view that there are real objects of desire. All ignorant beings in samsara are in the same situation. There is no difference between them.)

\ ###
\ This is the third chapter from the Four Hundred on the Yogic Deeds, showing the means to abandon the belief in cleanness.

This concludes the commentary on the third chapter, showing the means to abandon the belief in cleanness, from Essence of Good Explanations, Explanation of the "Four Hundred on the Yogic Deeds of Bodhisattvas".

L3: [Commentary 3 by Geshe Sonan Richen]

Along with ignorance, DESIRE is the most serious cause of our problems. To overcome it completely we must gain effective knowledge of how things exist, but meanwhile we need to cultivate ways of dealing with and counteracting desire when it manifests. Whether directed toward things, experiences or people, desire arises from an incorrect mental approach which misapprehends its object. Distortion takes place in that the attractiveness and wholesomeness of the desired object are exaggerated, and this is accompanied by grasping. Desire inevitably creates difficulties because projection based on misconception without any basis in reality takes place. By observing it in action, we can discover the self-deception and fabrication in this process.

It is difficult but vital to distinguish desire and attachment from LOVE AND COMPASSION, which are constructive emotions that we need to cultivate toward all beings, and to cultivate actively toward those with whom we have daily contact. (i.e. The Middle Way about others: not being slave to our sensual desires, not completely rejecting others.) The stronger these positive qualities become, the more ready we are to act unselfishly to alleviate others' suffering and ensure their well-being. SINCE LOVE AND COMPASSION HAVE A SOUND BASIS IN REALITY, seeing others as they really are, they are not capricious but stable. Relationships governed by genuine concern of this kind do not constrict and are of lasting benefit.

When counteracting desire, the intention is not to provoke hatred and antipathy toward oneself or others. Indeed, for spiritual growth it is essential to see all living beings as valuable and lovable. There are many valid reasons to support the cultivation of these attitudes, such as our total dependence on others for survival. It is also important to value the body as a precious tool. However, desire of all kinds, particularly sexual desire, has a disturbing effect and prevents us from seeing things as they are. Our profound dissatisfaction with the body is revealed by our preoccupation with cleansing it, removing its natural odors, hiding its flaws, beautifying it, altering its shape and proportions and disguising signs of aging. Our unwillingness to accept that the body is unclean, which expresses itself in terms of our immediate response to any mention of that fact, shows the intensity of our attachment to and identification with the body. This makes us crave comfort and sensual pleasure and react with hostility toward anything which threatens to deprive us of these. Yet when we examine our own bodily processes and bodily excretions, it is difficult to cling to the idea of it as clean.

Desire and attachment cannot be driven out by subjugating the body through asceticism. The body must be nurtured appropriately, since good health enables us to be active for others' benefit. (i.e. The Middle Way about our body: not being slave to it, not rejecting it; it is part of our precious human life.) Our efforts should be directed toward subduing the mind and bringing about changes in our attitudes. This will bring us and others happiness, for there is no doubt that people and animals experience a sense of well-being and tranquility in the presence of those who are not at the mercy of turbulent emotions but in whom the warmth of love and compassion is steady.

We respond to dependently arising phenomena that come about through contaminated actions and disturbing emotions as though they were stable and cling to them even though intellectually we are probably aware of their ephemeral nature. Nothing associated with cyclic existence is

reliable. Friends become foes and foes become friends. Possessions and wealth merely stimulate our appetite for more and do not provide the lasting satisfaction we crave. Our status in society can change radically overnight and eventually we and our most loved friends and partners will be separated like autumn leaves scattered by the wind. Since these are all in constant flux and unreliable, they fail to give us comfort and enduring happiness. They are therefore disappointing and since, because of this, they stimulate aversion, they are referred to as unclean or unwholesome. Unless we acknowledge the unsatisfactoriness of this present situation, in which we are governed by contaminated actions and disturbing emotions and seek fulfillment in that which by nature is unstable and flawed, we will not feel any incentive to change.

L2: [Chapter 4 - Abandoning Pride – no absolute basis for pride - P.117]

¢(THERE IS NO ABSOLUTE STATUS. -- Nothing that is impermanent, unsatisfactory and unclean can be the “self”. Nothing is independent, existing on its own. So when we feel a self, like when being proud or our self, then we should know that it is an illusion and apply the antidote of pride:

¢-- Proud of what? -- since everything is dependent, impermanent, relative, unsatisfactory, not-self, not absolute, not really existent; since all is illusion created by the mind.

¢-- No reason to be proud of : possessions, status, caste, power, wealth, giving one's life for another, reputation, friends, knowledge, spiritual practices or association, ...

¢-- Attachment to any of those objects of pride is the problem, the cause of rebirths.

¢-- A proud man has no compassion for others - do not even understand the need for compassion; a basis for disrespect and unpleasantness; reinforces this sense of self-importance and over evaluation of the ego; having no respect for others, rejecting their views, their propositions, their remarks, their help;

¢-- Real merit is gained through developing virtues.

¢-- You are the only responsible for your acts, and the only one who will bear the consequences.

¢-- Pride should be abandoned. There is no real absolute cause for valid pride.

¢--

¢-- EQUANIMITY: Everybody should be seen as equal in suffering in samsara, and has having the potential for liberation.

¢-- HUMILITY should be developed realizing the way our mind works, all of our own defaults, the relativity of everything, the equality of everybody, the absurdity of all views, the emptiness of the three.

¢-- OTHER SHORT TERM ANTIDOTES: generosity, meditation on death and impermanence, meditation

on the three lower realms, meditation on the suffering in the realm of gods, exchanging self with others, bodhicitta. To prostrate and worship is to learn humility and reverence.

¢-- A man with pride has no place for compassion. Pride is one of the greatest obstacles to our spiritual development.

¢-- Like using Buddhist knowledge as an object of pride; thinking we are essentially superior because we "have it"; thinking we have this absolute permanent quality.

¢-- The way pride is generated in dependence: from past success, from adopting absolutes, from fear of losing privileges -- allowing arrogance and self-complacency to emerge. Then jealousy.

¢-- We believe in an absolute essence, an absolute quality, in our self that makes us superior than some others. We identify ourself with this one-time success, one time action judged favorably by others, and make it a permanent quality.

¢-- One whose Dharma career is tainted by narrow-mindedness and attachment to one's own interests while rejecting those of others will never overcome the many obstacles to the attainment of wisdom or insight.

¢-- Bodhisattvas: they have abandon holding on to any habits or views - THE PROFOUND PRINCIPLE OF RELATIVITY; they have realized that the true nature of all things is something transcendent, not expressible in words - the intuitive tolerance of the ultimate incomprehensibility of all things. They have suppressed pride, vanity, and arrogance.

¢-- Seeking knowledge in order to avoid pride

¢-- Objective humility should replace conceit.)

L3: [I. Briefly showing how to refute pride's referent object - 76]

\ ###
\ 76.
\ Who that is wise about worldly existence
\ Would be arrogant, thinking "I" and "mine"?
\ For all things belong equally
\ To all embodied beings.

¢(i.e. Pride is one manifestation of the belief of this independent self. But there is nothing that permanent, and everything is relative.

¢-- The view of the transitory collection as real "I" and "mine" is one of the fundamental disturbing attitudes. While the tenth chapter refutes various wrong views regarding the self, the main topic of the fourth chapter is pride and egoism, which are manifestations of the coarsest forms of this misconception.)

(-- The antidote destroying the seeds of conceptions of a self is explained in the last eight chapters [of this text]. Here, the antidote to overcome manifest conceptions of a self is explained. Moreover, since Kings are very proud, the conceptions of "I" and "mine" are explained mainly with reference to them.

-- verse #76.

-- By considering oneself praiseworthy, arrogant pride arises, thinking, "I am the owner," which is a conception of the self, and, "These things are mine." This does not occur in the excellent who think correctly about the state of worldly existence. Generating such pride might be appropriate if a certain person could have control over a certain thing throughout all lives. However, all things, such as different places, are the same in that through the power of previous actions they will eventually be used by all ordinary embodied beings. For example forests and houses are common property.

-- It is also like an actor. An actor plays the part of a king for a while and then appears as a minister, a Brahmin, a householder and a servant. Similarly a king performs in the five transmigrations and will not remain in the same role forever.)

L3: [II. Extensive explanation]

L4: [A. Refuting arrogance based on power and wealth]

L5: [1. Abandoning haughtiness for five reasons]

L6: [a. Inappropriateness of arrogance because the name of king has been given to a servant
- 77]

\ ###
\ 77.
\ Society's servant, paid with a sixth part,
\ Why are you so arrogant?
\ Your becoming the agent of actions
\ Depends on being placed in control

¢(i.e. No reason for pride of status. -- Since the effects of egoism and pride are most evident in the autocratic behavior of those who hold power, this chapter examines the conduct of kings to demonstrate that such feelings are unjustified and to show how they may be overcome.)

(-- Assertion: Since all worldly enterprises are under the king's control, pride is appropriate.

-- Answer: After the crops of wild rice, which were not planted by the people of the first era, declined and land was apportioned, people began stealing each other's harvest. For protection, they gave one sixth of their harvest as payment to the person they appointed to guard their fields and called him the king.

-- verse #77.

-- How then can it be appropriate for you, the king, to feel arrogant, when you are the servant of a community of many people, paid with a sixth of the harvest? It is inappropriate to claim proudly, "I control all activities." Your becoming the agent of an action depends upon your being placed in control and appointed agent by the people. For instance, it is inappropriate for a servant to feel proud when his master delegates a task to him. When a servant is put in charge of a particular task, his master depends on him to do it, but this dependence does not justify pride on the servant's part.)

L6: [b. Inappropriateness of arrogance because of having the power to give and collect wealth - 78]

\ ###
\ 78.
\ When those in his care receive their due,
\ They think of their master as the giver.
\ When the master gives what is to be given,
\ He thinks with conceit, "I am the giver."

¢(i.e. No reason for pride of being the boss. -- A king has no reason to feel arrogant, since he is actually an employee of the people and holds his position by common consent. His apparent authority and control over the finances and activities of his country are an illusion, for he is invested with these powers by his subjects.)

(-- Assertion: Pride is appropriate because a king controls the giving and getting of wealth.

-- Answer:

-- verse #78.

-- When those in the king's care receive their annual wages due for service rendered, they think of themselves as inferior and of their master as the giver. Their master with conceit and arrogance thinks, "I am the giver," when he gives those in his care the wealth to be given. This is inappropriate and like feeling proud of being a benefactor because of paying employees their wages.)

L6: [c. Inappropriateness of arrogance because of enjoying whatever objects one wishes - 79]

\ ###
\ 79.
\ That which you wrongly regard,
\ Others [consider] as source of suffering.
\ Living by working for others,
\ What causes you pleasure?

(-- Assertion: Pride is appropriate because a king is free to enjoy all objects.

-- Answer: It is not appropriate.

-- verse #79.

-- What wrongly appears as a cause for superlative happiness to you, king, is seen as a source of suffering by those with discriminating wisdom and disciplined senses. Since you experience uninterrupted suffering in the process of protecting large communities of people and must live by working for others, it is not a cause only for happiness. How can this cause you pleasure when it is a source of many problems, like the craving for women, liquor and so forth? It is inappropriate, for instance, to feel glad at being appointed to punish thieves.)

L6: [d. Inappropriateness of arrogance because of being the guardian of the people - 80]

\ ###
\ 80.
\ When a ruler seems to be the protector
\ Of his people, as well as protected,
\ Why be proud because of the one?
\ Why not be free from pride because of the other?

¢(i.e. Instead of feeling superior because of being the protector, feel humble because of being protected.)

(-- Assertion: Pride is appropriate because a king is the protector of his people.

-- Answer: Pride merely because of that is inappropriate.

-- verse #80.

-- A king may feel proud because he protects his people but it also seems that the ruler himself is protected by the people, since he could not be the king unless they protected him. In that case why be arrogant because of the one? Why not be free from arrogance because of being protected? It is inappropriate to be proud. It is like the following analogy: When both husband and wife look after each other, pride is inappropriate.

-- A husband told his wife, "I have to endure hundreds of difficulties, while you can just sit at home comfortably without any problems." She replied, "Why don't you stay at home for a day to do the work and you'll see what it's like." He did and felt depressed.

-- It is also like the lion and the forest. The lion protects the forest and the forest protects the lion.)

L6: [e. Inappropriateness of arrogance because of having the merit of protecting all beings
- 81]

\ ###
\ 81.
\ Those in each caste prefer their own work;
\ Thus a living is hard to find.
\ If you become non-virtuous
\ Good rebirths will be scarce for you.

¢(i.e. A king who abuse of his power, will have bad rebirths.)

(-- Assertion: Pride is appropriate because a king has the merit of protecting everyone like his own children.

-- Answer:

-- verse #81.

-- At present when people are strongly involved in the five degenerations, most are untrustworthy and engaged in non-virtue, because in each caste, such as the Brahmin caste and so forth, people prefer their own work and it is therefore difficult to make a living without any problems. When you seize a sixth part of their merit you become non-virtuous because you also seize a sixth part of their ill deeds. Since good rebirths will therefore be scarce for you, arrogance is inappropriate. It is like a leper who instead of taking medicine wants to drink milk and eat fish, [which will aggravate his disease. Not only does a king perform many ill deeds, but he adds to these the wrong actions done by others.])

L5: [2. It is inappropriate for a king to be proud - 82]

\ ###
\ 82.
\ Those who act at other's insistence
\ Are called fools on this earth.
\ There is no one else at all
\ So dependent on others as you.

¢(i.e. A king is dependent on his subjects.)

(-- Assertion: Pride is appropriate because a king is the protector of his people and independent.

-- Answer: That is not so.

-- verse #82.

-- Someone who does not do work that must be done and which he can do, but acts only at the insistence of others is called a fool on this earth. Since a king's actions depend on the requests and insistence of others, there is no one else at all so dependent on others as you. Therefore it is unjustified to feel proud. For instance, it is not appropriate for someone who catches and frees dogs and monkeys for others to feel proud.)

L5: [3. Considering what is religious and irreligious]

L6: [a. Establishing that violent action towards others by a king is irreligious]

L7: [(1) Inappropriateness of pride because the protection of the people depends on the king
- 83]

\ ###
\ 83.

\ Claiming that "protection depends on me,"
\ You take payment from the people,
\ But if you perform ill deeds,
\ Who is equally merciless?

¢(i.e. It is totally unjustified for the king to use the protection of his subjects as an excuse for irreligious actions.)

(-- Assertion: Pride is appropriate because the protection of his people against harm from others depends on the king.

-- Answer:

-- verse #83.

-- Who is as merciless as a king who performs ill deeds? None. Claiming that the protection of his people depends on him, when his people do not make a large payment, he takes by force and himself performs many ill deeds such as killing. He is like a bad physician who, greedy for money, does not relieve pain at once but only gradually.

-- A butcher was grinding bones when a splinter got into his eye. He went to a physician who, instead of removing the splinter, gave him medicine to relieve the pain. The splinter continued to cause trouble, necessitating numerous visits to the physician who charged for each consultation. Eventually the physician left town. The butcher's son managed to remove the splinter, which finally brought lasting relief. Likewise, kings take money from the people but do not do their work.

-- Assertion: If wrongdoers are not punished, it is detrimental to others. Therefore, to protect the people it is proper to exact punishment.)

L7: [(2) Punishment of wrongdoers by the king is unsuitable as a religious activity - 84]

\ ###
\ 84.
\ If people who do ill deeds
\ Should not be treated with mercy,
\ All ordinary childish people
\ Would also not need to be protected.

¢(i.e. Violence toward enemies and harsh punishment of law-breakers is inadmissible for a king; such actions will bring him only infamy and suffering.)

(-- Answer: That is not so.

-- verse #84.

-- If it is inappropriate to be merciful toward people who have done great wrong such as killing, ordinary childish people would also not need to be protected with compassion [since they are all engaged in wrongdoing.] A king should be especially merciful to wrongdoers, otherwise although not called a brigand he will be one [because of taking payment without giving protection.] A king must protect them just as he protects his own body and wealth [even though the wrongdoers are a source of trouble.])

L7: [(3) Refuting that punishment of the unruly by the king is not an ill deed - 85]

\ ###
\ 85.
\ There is nothing that will not serve
\ As a reason for happiness.

\ Reasons such as scriptural statements
\ Will not destroy demerit.

¢(i.e. Real merit is gained through developing virtues.)

(-- Assertion: A king who punishes wrongdoers to protect everyone is not a wrongdoer himself because he is engaged in helping the good.

-- Answer:

-- verse #85.

-- There is nothing that through attachment to wrong ideas will not serve as a reason for happiness. Those who enjoy killing fish and pigs think, "This is the traditional work of my caste," and feel happy. Some deleterious Brahmin treatises say that animals were created by the lord of the nine transmigrations to provide sustenance, and killing them is therefore not an ill deed. Reasons such as scriptural statements, false arguments and the like will not dissipate or destroy the limitless ill deeds of those who exert themselves to kill and who hold such views.

-- The words yod mi 'gyu are a corrupt version of the text. It is like thinking one's undigested meal has been digested and eating more food. A greedy man, who thought he had digested his last meal when he hadn't, asked some Brahmins whether it would be alright to eat again, drink water and go to sleep. They replied that it would and he suffered as a result. When his doctor asked him why he had done so, he replied that he had acted on others' advice. Actually he did it for pleasure, but he got very ill. Similarly, a king does ill deeds for pleasure and thereby creates the causes for great suffering as a hell being.)

L6: [b. Refuting that it is a religious activity]

L7: [(1) Refuting that protecting the people by punishing the unruly is a religious activity - 86]

\ ###
\ 86.
\ If giving proper protection is
\ A ruler's religious practice,
\ Why would the toil of artisans too
\ Not be religious practice?

¢(i.e. He may think that protecting them, their affairs and customs is a religious practice, but it is merely his duty and no more of a religious practice than any other form of work. Merit is not gained this way.)

(-- Assertion: Since protecting his people is a cause for high rebirth and therefore a religious practice, a king needs no other.

-- Answer:

-- verse #86.

-- If it is a ruler's religious practice when, as a king paid with a sixth, he gives proper protection to his people and is acknowledged to do so, why would the work of artisans who toil to make weapons and moats for others' protection not also be religious practice? It too should be religious practice. If one agrees, there will be nothing that is not a religious practice. The king is like a man hired to protect the town.)

L7: [(2) Analogy showing that when an intelligent king protects his people out of attachment, it is not a religious activity - 87]

\ ###
 \ 87.
 \ This example shows the ruler on whom
 \ The people rely as reprehensible.
 \ The excellent see attachment to existence
 \ As mother of all those in the world.

¢(i.e. Attachment to our own position, status, possessions, opinions, views, is the cause of the rebirths in the cycle of life and death. So we should not be proud of them.)

(-- Assertion: Since an intelligent king protects his people out of attachment, he is irreproachable.

-- Answer:

-- verse #87.

-- Being a ruler on whom the people rely for protection is a source of arrogance and all kinds of recklessness and is therefore reprehensible. The wise Exalted ones who see things without error regard attachment to existence as the mother of those in the world because it produces them. Recognizing attachment to existence as faulty, they eradicate it. For instance a trader in a wilderness who charges an exorbitant price for things is reprehensible.

-- A trader was responsible for getting equipment to protect his companions during a journey through the wilderness. He sold them the equipment at a high price. He is reprobate not for equipping his companions but for charging an exorbitant price. Similarly, although his people rely on the king because they benefit from his protection and so forth, he is nevertheless reprehensible because of his self-interest.)

L7: [(3) The reason why it is not a religious activity is because it is a basis for pride and carelessness - 88]

\ ###
 \ 88.
 \ The sensible do not acquire kingship.
 \ Since fools have no compassion,
 \ These merciless rulers of men,
 \ Although protectors, are irreligious.

¢(i.e. Seeking power, feeling proud of it, having no compassion for others.)

(-- Assertion: Because of his compassion, a king's protection of his people is his religious practice.

-- Answer: That is not so.

-- verse #88.

-- The sensible, who have not foolishly turned away from good paths like ethical conduct and are not attached just to power and wealth, do not acquire kingship. Fools, who are ignorant about actions and their effects, have no compassion. Kings, these merciless rulers of men, although they are protectors, are irreligious and a source of conceit and recklessness. It is like the merciless minister of a cruel king.

-- The minister of a cruel king was unable to make a man being punished pay a fine in gold. This angered the king. One of the man's associates was approached and he agreed to assist. Using violence he forced the man to pay, and the king made this associate his minister. Wishing to please the king further, he performed a terrible ill deed. Unable to kill the man

with weapons, he set the whole area on fire and killed many thousands of creatures. The king was pleased even about this.)

L6: [c. Not everything stated by sages should be taken as valid]

L7: [(1) Why not everything stated by sages is valid - 89]

\ ###
\ 89.
\ Sages' activities are not all
\ [Actions] that the wise perform,
\ For there are inferior,
\ Mediocre and superior ones.

¢(i.e. Kings are in perilous position, for they are easily tempted to abuse the power they wield. Manuals on statecraft are frequently misleading, and the advice they contain is not necessarily for the well-being of the people.)

(-- Assertion: Treatises by sages state that even if, owing to the code of the royal caste, a king acts violently, he has not performed an ill deed.

-- Answer:

-- verse #89.

-- Not all the activities described in treatises by sages are performed by wise sages, for there are different kinds: inferior, mediocre and superior sages. For instance, treatises by some sages recommend intercourse with those with whom sexual intercourse is improper.)

L7: [(2) Showing that the happiness of the people is not assured by taking social treatises to be valid - 90]

\ ###
\ 90.
\ Virtuous rulers of the past
\ Protected the people like their children.
\ Through the practices of this time of strife
\ It is now like a waste without wildlife.

¢(i.e. Rulers lost their compassion for their subjects)

(-- Assertion: Because past kings who took these social treatises to be valid looked after their people well, these treatises must be valid.

-- Answer: It is not certain that people will be happy by following these social treatises.

-- verse #90.

-- Former virtuous and kind rulers, such as universal monarchs who protected the people like their own children, increased happiness and prosperity. But those who rely on the practices of this time of strife nowadays devastate the world, making it like a waste without wildlife. Therefore treatises incompatible with religious practice are not valid. It is like a barbarian thief pressing unripe sugar-cane.

-- A barbarian thief stole unripe sugar-cane and pressed it but obtained no juice. Just as his action was futile both in terms of the present and the future, when he would have to bear the consequences of his theft, a king's failure to look after his people is futile both now and regarding the future because he creates much demerit.)

L6: [d. Violence toward enemies is irreligious - 91]

\ ###
 \ 91.
 \ If a king who seizes the occasion
 \ To harm is not doing wrong,
 \ Then others, too, such as thieves
 \ Have not done so in the first place.

¢(i.e. Judgment and justice should be the same for all)

(-- Assertion: Treatises state it is not irreligious even if a king harms his enemies when occasions to do so arise.

-- Answer:

-- verse #91.

-- If a king who seizes the occasion to harm an enemy or anyone else that has acted improperly by beating him with sticks and the like is not doing wrong, others too, like thieves, have not done wrong in the first place—a thief finds an occasion to strike at someone rich first, and the king later finds an occasion to strike back. Finding an occasion to strike is explained as finding an occasion to harm. For instance, when the king died a certain minister killed the young prince and appropriated the kingship himself, which brought him many unwanted consequences.

-- Having seized the opportunity to do harm, he had a bad reputation in this life and was born in a bad transmigration in the next because of his demeritorious action. Then why would kings who seize opportunities to harm not be wrongdoers and infamous too?)

L6: [e. Dying in battle is not a cause for a happy transmigration - 92]

\ ###
 \ 92.
 \ If giving all one has for liquor
 \ And so on is not an offering,
 \ Why consider it an offering
 \ To give oneself in battle?

¢(i.e. No reason to proud of giving one's life in battle.)

(-- Assertion: By defeating the enemy in battle one acquires wealth and pleases the king, and if one dies for him in battle one will go to a high rebirth. Therefore a king should take pleasure in warfare.

-- Answer:

-- verse #92.

-- If giving all one has for liquor, gambling and women is not an offering that pleases the excellent and if it is also demeritorious, why consider giving one's life in battle out of anger and greed an offering to please the excellent? For what reason would one take a high rebirth through this? It is not feasible. It is like a shepherd's wife who showed her body to her father-in-law.

-- A shepherd's wife was rude to her father-in-law while her husband was out visiting. When he came home the old shepherd told him about it and said, "If she behaves rudely to me again, I won't stay in your house." Considering his father more important than his wife, and wanting to please him, the shepherd angrily told her, "If you're rude to my father again, I won't let you stay in this house. In future you must do for him what is hardest to do and give him what is hardest to give." She agreed to this. The next time her husband was invited

out, she served her father-in-law most respectfully. That day she bathed and massaged him with oil, garlanded him and gave him plenty to eat and drink. That night she washed his feet with lukewarm water and rubbed them with mustard oil. Then she took off her clothes and, stark naked, lay down on his bed in a provocative way. The old shepherd exclaimed, "Oh! You wicked girl! What are you doing?" She repeated what her husband had told her to do and said, "This is what is hardest for me to give." But he replied, "You did it to get rid of me. You can stay, but I am leaving right away!"

-- When her husband returned and found his father gone, she told him she had done just as he had said, but when he questioned further, she revealed what had happened. Out of respect for his father he drove her out and brought him back to the house. Giving her body to her father-in-law was not an offering. Similarly it is no offering when sentient beings sacrifice their lives in battle for a bad king.)

L5: [4. It is inappropriate for a king to feel distressed - 93]

\ ###
\ 93.
\ You, the king, guardian of the people,
\ Have no guardian yourself.
\ Since your guardianship does not
\ Release you, who would be happy?

¢(i.e. There is no real protection in the world)

(-- Assertion: It is reasonable to like being a king, because a king is the guardian of all his people.

-- Answer:

-- verse #93.

-- Since a king is the guardian of his people, they follow his instructions, giving up unsuitable activities and engaging in suitable ones. However you, the king, have no guardian and, living in a morass of corruption without any guardian, your actions are arbitrary. Because you have guardianship yet have no mentor, the causes of suffering in bad rebirths hold you fast and have not released you. Therefore who would be happy about gaining kingship? It is unreasonable to be happy.

-- Most versions read this way and when the meaning is examined it may be explained as "does not release." It seems appropriate also to say it is unreasonable to be happy because the causes of suffering do not let go and because of being without a friend or guardian.

-- For instance, a senior monk without a superior enjoys homage paid to him. [Likewise a king, having no superior, enjoys the obeisance and respect he receives.]

L5: [5. Inappropriateness of punishing harshly when ruling - 94]

\ ###
\ 94.
\ Though a king is famous after his death
\ It will bring no benefit.
\ Do you, being worthless, and those who
\ Cook dogs not have notoriety?

¢(i.e. No reason to be proud of leaving a name for posterity)

(-- Assertion: Since a king whose punishments are mild does not become famous, while one who

punishes harshly is famous even after his death, it is appropriate to give harsh punishment.

-- Answer:

-- verse #94.

-- If posthumous fame brought some benefit, that would be all right, but even though a king is famous after his death, it brings no benefits, such as the elimination of ill deeds. If fame could wash away the stains of wrongdoing, why would you, because of your worthless actions like seizing others' wealth, and those who cook dogs, because of their awesomeness to dogs, not enjoy great fame? Therefore if one is interested in one's own good, it is not appropriate to punish harshly. It is like the following analogy: Seeing a rich woman's body being given an expensive cremation, another woman thought, "I will be rich too," and killed herself. A king who performs ill deeds for the sake of fame is like this.)

L4: [B. Refuting arrogance because of caste]

L5: [1. Refuting arrogance because of being a king's son - 95]

\ ###
\ 95.
\ When all power and wealth
\ Are produced by merit,
\ It cannot be said that this one
\ Will not be a basis for power and wealth.

¢(i.e. Nobody should be put down because of his status.)

(-- Assertion: A prince of royal caste is fit to rule while others are not, therefore pride is appropriate.

-- Answer: It is not.

-- verse #95.

-- When enjoyment of the power and wealth of all kingship is produced by merit, it cannot be said that this sentient being will never in any life act as a basis for power and wealth. It is therefore not appropriate to feel proud, since power and wealth belong equally to all who create meritorious actions. It is like a craft which belongs equally to all who learn it.)

L5: [2. Refuting arrogance merely because of being royal caste]

L6: [a. There have not always been distinct castes - 96]

\ ###
\ 96.
\ In the world caste is determined
\ With regard to the main means of livelihood.
\ Thus there is no division among
\ All sentient beings by way of caste.

¢(i.e. No reason to be proud, or ashamed, of being in one caste or another)

(-- Assertion: Since the practice of kingship is only explained to those of the royal caste but not the other three and thus the royal caste alone should rule, pride because of caste is appropriate.

-- Answer:

-- verse #96.

-- Castes are not distinct by way of their own entity. Humans of the first era were born miraculously from mind and were endowed with luminosity. They had miraculous powers and

could travel in space. They lived on the food of joy and did not have male or female sexual organs. Later, as they began to eat coarse food, they gradually developed different shapes determined by their male and female organs, and birth from the womb occurred. Then, because of hoarding, stealing and so forth began. To protect against stealing, a man in his prime was appointed by the majority of the community to guard the fields. Those who agreed to do this work were known as the royal caste. Those who wished to subdue their senses left the towns to do ascetic practices and were called Brahmins. Those who carried out the king's orders were called the official caste, and those put to menial work like ploughing the fields were known as the common caste. Thus, in the world, caste was determined with regard to the main means of gaining a livelihood. There is no innate division among sentient beings based on castes distinct by way of their own entity. It is like pots distinguished by their different contents. [Each one in a set of identical clay pots is designated according to its content, such as the butter pot and the honey pot.]

-- Thus it is very wrong to accept statements in treatises by sages that say even if a king uses violence it is not irreligious.)

L6: [b. Since there are four castes, a royal caste existent by way of its own entity is not ascertained - 97]

\ ###
\ 97.
\ Since it was very long ago
\ And women's minds are fickle,
\ There is no one from the caste
\ Known as the royal caste.

(-- Assertion: Since there are four different ancestral lineages among humans, there are castes which differ by way of their own entity.

-- Answer.

-- verse #97.

-- It is very difficult to find anyone whose caste is certain because of being born from parents of pure caste. Since the division into four castes occurred very long ago in the world, and women's fickle minds have turned toward other men, there is no one who definitely belongs to the caste known as the royal caste. Therefore pride on account of one's ancestry is unjustified. It is like the following analogy: Someone left a golden water pot in a Brahmin household for safe-keeping. In the long period that followed the owners of the house changed many times and the pots changed too.

-- Someone left a gold water pot in a Brahmin household for safekeeping. After a long time the owner returned and asked whether a member of the Brahmin family was at home. He was told that there was no Brahmin family living in the house but one of royal caste. The man asked about the gold pot the Brahmins had kept for him, but was told there was no gold pot, only a silver one. He asked them to take care of it for him. After a long time he returned again only to find that the inhabitants of the house now belonged to the official caste and that they were keeping a copper pot. On another occasion when he went there, he found a family of the common caste and the pot was now an iron one. Castes change just like the pot and the family.)

L6: [c. Refuting that one becomes royal caste through the work of protecting everyone - 98]

\ ###
\ 98.

\ If even of common caste
 \ Through his work could become royal caste,
 \ One might wonder why even a commoner
 \ Should not become Brahmin through his work.

(-- Assertion: If one does not become royal through caste, one becomes a member of the royal caste through one's work of protecting everyone.

-- Answer:

-- verse #98.

-- If, by doing the work of the royal caste such as protection of the people, even people of common caste could become royal caste, one might wonder why even those of common caste should not become Brahmin by doing Brahmin work such as reciting the Vedas. Thus it is wrong to think that one belongs to the royal caste because of one's work. For instance, though one speaks of a boat going to "that bank" and coming to "this bank," neither this bank nor that bank exist by way of their own entity, [but are relative to one's position. Similarly caste is merely an attribution.])

L4: [C. Showing other means to give up ill deeds]

L5: [1. Refuting the appropriateness of arrogance because kings have great possessions and, when the time is right, can distribute great power and wealth such as riches to many people - 99]

\ ###
 \ 99.
 \ A king's ill deeds cannot be
 \ Distributed like his wealth.
 \ What wise person ever destroys
 \ Their future for another's sake?

¢(i.e. You are the only responsible for your acts, and the only one who will bear the consequences.)

(-- Assertion: Through the power and wealth of kingship it is possible when the time is right to distribute possessions and so forth to a great many people. Therefore pride is appropriate.

-- Answer:

-- verse #99.

-- While it is true that he can distribute possessions accumulated over a long period, a king cannot distribute the ill deeds created in connection with them as he can power and wealth. When one alone must experience the effects of ill deeds, what wise person would destroy their future lives on account of something trivial for someone else's sake? Shame, not pride, is appropriate. It is like the following analogy: When a buffalo is killed, though many eat this sacrificial offering, the ill deed accrues to the killer alone.

-- A butcher's son was afraid to do wrong and refused to kill deer and other animals. His relations said, "Go ahead and kill. We will share any wrong there is in that." He answered, "I have an awful headache. Please share it with me." "We can't do that," they said. "Then how can the suffering of bad rebirths be shared?")

L5: [2. Refuting that it is therefore appropriate for kings to be very conceited - 100]

\ ###
 \ 100.

\ Pride caused by power and wealth
\ Does not remain in the hearts of the wise,
\ Once one has looked at others
\ With equal or superior power.

¢(i.e. Pride should be abandoned. There is no real absolute cause for valid pride. -- --
Neither a royal birth nor wealth and power are reasons for egoism and pride, since all of
these are unreliable and essenceless. Arrogance regarding such things is quickly deflated
when confronted with the greater wealth, social standing and authority of others.)

(-- Assertion: Since one lives with great power and wealth, pride is appropriate.

-- Answer:

-- verse #100.

-- Regarding pride caused by the power and wealth of kingship and so forth, which thinks, "I
am better than others," one must look at those with equal power and wealth as well as others
much more mighty than oneself who have superlative power and wealth. Having done so, pride
will not remain in the hearts of the wise, who understand how to analyze in detail the way
things are. It is like the following analogy: The Brahmin Vasudhara's wife was proud of her
body. The proud lady was made to join the retinue of a certain king's queens. Seeing the
ladies-in-waiting decreased her pride.

-- The Brahmin Vasudhara's wife said, "Although there's no one on earth with a body like
mine, you don't make me splendid by giving me the clothes and jewelry I deserve." In
response he made her a member of the queen's retinue. Seeing the ladies-in-waiting, no need
to mention the queen, decreased the pride she felt about her body.)

L3: [The summarizing stanza:]

\ ###
\ Thinking about the impermanence and uncleanness of the body,
\ Understand the faults of attachment to it.
\ Make effort to achieve unsurpassable enlightenment
\ And GIVE UP PRIDE IN BOTH "I" AND "MINE".

\ ###
\ This is the fourth chapter from the Four Hundred on the Yogic Deeds, showing the
means to abandon the conception of a self.

This concludes the commentary on the fourth chapter, showing the means to abandon the
conception of a self, from Essence of Good Explanations, Explanation of the "Four Hundred on
the Yogic Deeds of Bodhisattvas".

L3: [Commentary 4 by Geshe Sonam Richen]

PRIDE makes us look down on others as if surveying the surrounding countryside from a
mountain top. The wise regard it as an enemy. Nagarjuna has said that pride on account of
our internal and external riches robs us of our wealth of virtue. It conceals our faults and
makes us refuse to listen when others point out our weaknesses, depriving us of the chance

to correct them. It also blinds us to others' positive qualities and prevents us from emulating them or learning what they can teach us. A person who lacks humility is like a tree without fruit; both stand bolt upright. But someone with HUMILITY is like a tree laden with fruit: both bow down. The Ga-dam (bka' gdams) masters said the water of good qualities will not stay on a ball of pride. In our case happiness easily leads to arrogance which makes us insensitive and callous to others. We despise them and their misfortunes and are disdainful or condescending in the way we treat them, which hurts their feelings. Pride makes harmonious relationships impossible because it prevents respect for others. It also makes us exercise whatever power we have to reinforce our own status and keep others in an inferior position.

UNDERSTANDING THE DISADVANTAGES OF PRIDE, we must first try to decrease it and then completely rid ourselves of it. It is essential to recognize the many forms pride can take and discover which we have. Feelings of superiority may arise in relation to those who are inferior, equal, or in fact superior. One may have an overwhelming sense of self-importance or conceit thinking one has attained qualities and insights which one does not possess. One may take pride in thinking one is only slightly inferior to those who are actually vastly superior, or may wrongly feel proud of possessing insights, for example, when one has gone badly astray. One may even be proud of one's humility. By consciously cultivating respect for others, recognizing and valuing their positive qualities, such as generosity, kindness, patience, stability or knowledge, we ourselves can come to possess the same riches because our admiration will make us want to acquire these qualities. Mahakasyapa is said to have regarded all living beings as his teachers. Just as rivers flow down to the sea, good qualities come to one with humility. Instead of feeling proud because of our social status, possessions, appearance, reputation, knowledge or spiritual accomplishments, we should use these assets to help others, wishing that they too may in future enjoy similar advantages.

PRIDE MUST BE DISTINGUISHED FROM SELF-CONFIDENCE. (i.e. The Middle Way about pride.)
Pride

can arise without any justification over something trivial. It is a destructive emotion, whereas self-confidence is a feeling of certainty based on sound reasons that one has the ability to do something. It is an aspect of wisdom and essential in giving us the courage to undertake difficult and challenging tasks.

L1: [Section I - B : Explaining how to train in the deeds, having generated the practical altruistic intention [bodhicitta].]

-- Chapter 5 – Bodhisattva Deeds - What counts is the Bodhicitta motivation in all actions, using gradual adapted skilful means and knowledge, compassion, patience, these give incommensurable powers – P.133

-- Chapter 6 – Abandoning Disturbing Emotions - The Middle Way – the two accumulations : methods based on dependent origination (antidotes to the three poisons, patience, compassion, bodhicitta) and the wisdom realizing emptiness (the ultimate antidote) – The Two Truths – P.151

-- Chapter 7 – Abandoning Attachment to Sense Objects - Perfecting the practices of virtues

by combining them with wisdom – P.169

-- Chapter 8 – Thoroughly Preparing the Student - The progressive, adapted development of wisdom without falling to the other extremes – P.185

L2: [Chapter 5 - Bodhisattva Deeds – What counts is the Bodhicitta motivation in all actions, using gradual adapted skilful means and knowledge, compassion, patience, these give incommensurable powers - P.133]

¢(i.e. Going beyond simple morality and the desire for self-liberation. What counts is the motivation, the Bodhicitta. There is no absolute right and wrong in actions. One has to adapt the actions or teachings to the intended audience, using gradual adapted skilful means and knowledge. This approach (Bodhicitta. Compassion, patience) gives incommensurable powers, but this might frighten some.)

L3: [I. Showing the greatness of Buddhahood, the resultant attainment]

L4: [A. Distinctive features of a Buddha's activities - 101]

\ ###
\ 101.
\ Not a single movement of Buddhas
\ Is without reason; even their breathing
\ Is EXCLUSIVELY FOR
\ THE BENEFIT OF SENTIENT BEINGS.

¢(i.e. the right motivation in all actions -- Every action is an expression of compassion.)

(-- The explanation of how to train in the deeds, having generated the practical altruistic intention, has four parts. The first is the actual meaning. The second explains the means to abandon disturbing emotions which prevent the deeds. The third shows how to abandon attachment to sense objects on which disturbing emotions focus. The fourth shows the methods of fully training the student's mindstream, making it receptive to the development of spiritual paths.

-- Through the special features of the preceding good and precious explanation those of Hinayana disposition, feeling aversion toward cyclic existence, seek liberation. Those of Mahayana disposition, having developed great compassion, seek Buddhahood.

-- Question: Where are the causes for this found?

-- Answer: In the Buddha.

-- Question: What is a Buddha like?

-- Answer:

-- Verse

-- Such a supremely compassionate person performs inconceivable activities for the welfare of all sentient beings without exception.

-- Buddhas make no movement of the three doors that is not for the benefit of sentient beings. The King of Meditative Stabilizations says:

~ Countless hundreds and thousands of rays come from
~ The soles of the King of the Teaching's feet,
~ Cooling sentient beings in all the hells.
~ Freed from suffering, they enjoy bliss.

And:

~ When a Conqueror places his foot on the threshold
~ Those blind from birth, those whose ears do not hear,

~ The protectorless and those with small merit —

~ All of these gain eyes and ears.

-- Even his breath, which flows naturally without depending on any intention, forms a huge rain cloud above the hell realms like a mound of eye ointment, fascinating the hell beings.

From it falls a delicious cooling rain making the mass of fire in the hells die down. Freed from their suffering, the hell beings wonder whose power pacified it, whereupon they see the Buddha's body adorned with the major and minor marks. The force of their admiration stills the suffering of the hells and produces in their minds virtue concordant with the attainment of liberation.

-- Thus if even his breathing is exclusively for the temporary and ultimate welfare of sentient beings, what need is there to mention the benefit of activities such as teaching?

Those interested in their own good should have faith in and respect for Buddha, the supra-mundane Victor.

-- The analogy of what happened when a monk of the Parasara caste agreed to stay in a mechanic's house for the summer is as in Candrakirti's commentary.

-- A master mechanic offered to support a monk of the Parasara caste if he would stay in his house throughout the summer. In the basement of his house there were many machines doing mechanical work. The monk remained on the premises as his host wished and did not leave the house. Bidding him good-bye when the summer was over, his host gave him money for a set of robes and told him it was payment for his work. The monk replied, "I haven't done any work for you. Why should I accept payment?" His host told him he had done nothing but work during his stay and took him to see the machines and what had been manufactured.)

L4: [B. Their effect – 102]

\ ###

\ 102.

\ Just as ordinary people are

\ Terrified by the words "Lord of Death,"

\ So the words "Omniscient One"

\ Terrify the Lord of Death.

¢(i.e. above birth and death -- An enlightened being's power is so great that even the word "Buddha" can ward off death in that it implants a seed for the attainment of liberation from the cycle of involuntary birth and death.)

(-- Those who trust the Buddha will gain freedom from all fears, even the fear of death.

-- The words "Lord of Death" terrify ordinary people. Similarly, just hearing the words "Omniscient One" endow whoever hears them with the good fortune to attain nirvana, thereby terrifying and subjugating Death as well. Sutra says: Those who hear my name will attain nirvana in any of the three vehicles.

-- It is like the following analogy: When a son was born to a certain king he issued a decree freeing all prisoners. His subjects were happy [except for the prison guards, who were as frightened as if they had been exposed to a contagious disease. Similarly, when Tathagatas come all beings except demons are happy.]

L4: [C. Not answering fourteen questions is no suitable proof for lack of omniscience - 103]

\ ###

\ 103.

\ A Subduer has [perception of] that

\ Which should and should not be done or said.
\ What reason is there to say
\ That the Omniscient One is not all-knowing?

¶(i.e. omniscient -- The Buddha Sakyamuni's silence in the face of certain questions shows his consummate skill resulting from omniscience, rather than demonstrating his lack of omniscience. A Buddha is thus the embodiment of perfected compassion, power and wisdom.)

(-- Assertion: Surely he lacked omniscience since he did not answer fourteen questions such as whether the self and the world are permanent or impermanent and so forth.

-- Answer: Rather than disproving, it establishes his omniscience.

-- Verse.

-- A Subduer directly perceives the right and wrong time for temporary and ultimate actions, what actions should not be done, what is not beneficial, what is harmful, as well as all that should or should not be said.

-- Since the Buddha possessed such perception, he did not give an answer to these questions, which were based on a belief in the true existence of persons and phenomena. It is not feasible for a basis of attribution whose existence has been negated to have an attribute.

He did not answer, because he saw that they would not be receptive vessels for the profound, were he to teach selflessness. Thus there is no reason to say that the Omniscient One is not all-knowing. Indeed this substantiates his omniscience.

The Precious Garland says:

~ Asked whether it had an end
~ The Conqueror was silent.
~ Because he did not give this profound teaching
~ To worldly beings who were not receptive vessels,
~ The all-knowing one is therefore known
~ As omniscient by the wise.

-- It is like the following analogy: A certain king, wanting to penalize a rich Brahmin, told him that he would be punished unless he quickly sent his family's well. The Brahmin's daughter replied, "Wealth attracts wealth [and one elephant attracts another.] Please send us a well." In this way they avoided punishment. Similarly, a Buddha acts for the welfare of sentient beings by skillful means.

-- Question: If Buddha does not say what should not be said, did he not say, referring to Devadatta, "What of this boy who wears one piece of cloth and has taken the bait?"

-- Answer: Although he said this, it was not to harm others but to turn them away from ill deeds. He saw that unless he deflated Devadatta, many transmigrators would be harmed. [Words intended to benefit, even if unpleasant, are entirely virtuous.]

L3: [II. Explaining how to practice Bodhisattva deeds, the cause of Buddhahood]

L4: [A. Special features of the motivation for training in these deeds]

L5: [1. Showing mind as the principal of the three doors - 104]

\ ###
\ 104.
\ Without INTENTION, actions like going
\ Are not seen to have merit and so forth.
\ In all actions, therefore, the mind

\ Should be understood as paramount.

¢(i.e. The importance of the intention in the build up of karma.)

(-- Mind should be understood as paramount or foremost in all activities of the three doors.

-- Verse.

-- This is because actions like coming and going are not seen to be meritorious or demeritorious except through the power of the virtuous or non-virtuous intention motivating them. It is like the following analogy: A naked ascetic entered a temple and prostrated to one statue while touching another with his posterior, thereby creating virtue as well as an ill deed.)

L5: [2. Showing how even that which is non-virtuous in others becomes supremely virtuous in Bodhisattvas by the power of their attitude - 105]

\ ###
\ 105.
\ In Bodhisattvas, through their INTENTION,
\ All actions, virtuous and non-virtuous,
\ Become perfect virtue because
\ They are in control of their minds.

¢(i.e. The bodhicitta intention in all actions - The quality of one's mind and motivation is crucial in determining the value of actions. Bodhisattvas control their mind so effectively that they never do anything harmful. Through the power of their conventional altruistic intention to attain enlightenment for the good of all others, actions which would normally be harmful are transmuted and become constructive and beneficial.)

(-- Since mind is foremost in all activities, virtuous actions such as giving or even such actions as killing, which in others would be non-virtuous, all become perfect virtue in Bodhisattvas who are in control of their minds, because of their motivation to help others. This is because they have gained the ability at will to engage in virtue and not to engage in non-virtue. [Cutting off a finger bitten by a snake stops the momentum of much greater suffering and causes only a little pain. This does not make the doctors who do it non-virtuous. Bodhisattvas' deeds are like this.]

-- It is like the following analogy: A Bodhisattva called Mahakaruna, who was a captain, used a short spear to slay a pirate captain who intended to kill a group of five hundred Bodhisattvas on board. He thereby turned his back on a hundred thousand aeons of cyclic existence.)

L4: [B. Merit of generating the altruistic intention]

L5: [1. Merit of generating the first ultimate altruistic intention - 106]

\ ###
\ 106.
\ The merit of Bodhisattvas with
\ THE FIRST INTENTION far exceeds
\ That which would make all beings on earth
\ Become universal monarchs.

¢(i.e. This bodhicitta motivation greatly increase the merit gained through any actions.)

(-- Question: When are such Bodhisattvas known as "ultimate Bodhisattvas"?)

-- Answer: After they have attained the first ground.

-- Verse.

-- The special features of their good qualities are as follows: if the accumulated merit through which one becomes a universal monarch ruling the four continents is great, there is no need to mention that the merit required for all beings on earth to do so would be greater. The merit of a Bodhisattva who has generated the first ultimate altruistic intention far exceeds the merit that would make all beings on earth become universal monarchs.

-- It is like the following analogy: A king issued an edict which made it easy to know what was permitted and not permitted. This brought the king wealth [and his subjects security. Similarly the altruistic intention of Bodhisattvas on the first ground acts as a cause for everything up to the attainment of Buddhahood by sentient beings and thus allows what is of great importance to transmigrators to occur.]

-- Some, failing to differentiate between the attributes of conventional and ultimate Bodhisattvas, claim that if they are common beings, they cannot be fully qualified Bodhisattvas. Since this is a grave ill deed, it should be thrown out like a gob of spittle.)

L5: [2. Specific merit of causing others to generate the altruistic intention - 107]

\ ###
\ 107.
\ Someone may build a precious
\ Reliquary, as high as the world;
\ It is said training others to generate
\ THE ALTRUISTIC INTENTION is more excellent.

¢(i.e. Teaching this bodhicitta motivation to others is the most precious gift.)

(-- Question: How much merit is there in inspiring others to develop the altruistic intention of the Great Vehicle?

-- Answer:

-- Verse.

-- It is said that the merit of one who builds a reliquary for the Buddha's relics, as vast as the three thousand great thousand world systems and as high as the world "Beneath None" made of the seven precious substances such as gold and lapis lazuli and adorned with every kind of ornament is surpassed, because it is more excellent, by the merit of one who trains others to develop the altruistic intention.

-- It is like the following analogy: A man died and one of his friends cremated his body, while the other looked after all his children. Just as this was best, the merit of causing others to generate the intention to attain supreme enlightenment, so that the Buddha's lineage may not be broken, is superior to cremating the body of a Buddha.)

L4: [C. Actual mode of training in the deeds]

L5: [1. Physical and verbal conduct in acting for others' welfare - 108]

\ ###
\ 108.
\ A spiritual guide who wishes to help
\ Must be attentive toward students.
\ They are called students because

\ Of not knowing what will benefit.

¢(i.e. The need for adapted teachings -- Implementing this intention through actions which benefit others requires imagination and sensitivity toward their needs and capacities.)

(-- Question: How do Bodhisattvas act to benefit sentient beings?

-- Answer: They act according to those beings' dispositions.

-- Verse.

-- A spiritual guide who wishes to help must be physically and verbally attentive to students in keeping with their dispositions. They are called students because they do not know what actions are of benefit and need someone else's advice. [An elephant is made submissive by first giving it sweets and sugar cane. The training hooks are used on it later.] It is like the following analogy: Through miraculous feats the Teacher gradually took care of Uruvilva-Kasyapa.)

L6: [a. Analogy showing one must be compassionate towards a recalcitrant person - 109]

\ ###

\ 109.

\ Just as a physician is not upset with

\ Someone who rages while possessed by a demon,

\ Subduers see disturbing emotions as

\ The enemy, not the person who has them.

¢(i.e. The great patience and understanding of the bodhisattvas and Buddhas)

(-- Even if students are recalcitrant, one must endeavor to overcome their disturbing emotions.

-- Verse.

-- Though a possessed patient rages at him, a physician will not be upset with this sick person of whom a demon has taken hold. Similarly, Subduers see that because they make sentient beings unruly, the disturbing emotions in a trainee's mindstream are at fault and not the person who has them. Those who wish to take care of trainees must learn to act like this.

-- It is like the analogy of a lion who attacks the one who throws the weapon, not the weapon that is thrown.)

L6: [b. Stages of guiding trainees - 110]

\ ###

\ 110.

\ That for which someone has

\ Liking should first be assessed.

\ Those who are disinclined will not

\ Be vessels for the excellent teaching.

¢(i.e. Adapted teachings based on the primary obsessions; but still not for everybody -- Bodhisattvas use other's natural affinities and interests as a means of gradually leading them toward an understanding of reality.)

(-- A spiritual guide teaching students should discuss whatever practice, such as giving, appeals to a particular trainee. Having first taught this properly, an assessment should be made. One should only discuss the profound later, after initial and subsequent instruction

has been given. Those whose minds are disinclined because of being deterred by discussion of the profound at the outset will not be receptive vessels for the ultimate teaching. The miserly dislike talk of generosity. [The angry do not like to hear about patience, nor those with loose morality about ethical conduct.] Therefore those who desire resources should be told to give. [Those who want high status will like to hear about ethics and those who desire a good appearance will enjoy hearing about patience.] It is like the following analogy: The Bodhisattva Kesava gradually guided a merchant's daughter according to her disposition.

-- A merchant's daughter, crazed by attachment, carried her husband's corpse on her shoulders. To relieve her suffering, the Bodhisattva Kesava, who was a doctor, carried a woman's corpse on his shoulders for six months.)

L6: [c. Being particularly compassionate towards those with very strong disturbing emotions - 111]

\ ###
\ 111.
\ Just as a mother is especially
\ Anxious about a sick child,
\ Bodhisattvas are especially
\ Compassionate toward the unwise.

¢(i.e. The great compassion of the bodhisattvas -- The more obstinate and confuse they are, the greater the Bodhisattva's compassion.)

(-- A Bodhisattva is particularly compassionate to one who, despite having been stopped from doing wrong a hundred times, again and again engages in improper actions.

-- Verse.

-- A mother, for instance, feels especially anxious about a sick child. Similarly, Bodhisattvas are especially compassionate toward the unwise. It is like the following analogy: A Candala woman greatly feared that the king would put her sixth son to death because of his wrong deeds.

-- A Candala woman, five of whose sons were Exalted ones, was not anxious when the king threatened to put them to death if they did wrong, for she had no fear of them doing so. However she was worried when he threatened the sixth son, because he was an ordinary person and she feared he might do wrong.)

L6: [d. How to act for others' welfare according to their capacities and inclinations - 112]

\ ###
\ 112.
\ The become students of some
\ And become teachers of others,
\ THROUGH SKILLFUL MEANS AND KNOWLEDGE
\ Giving understanding to those who do not understand.

¢(i.e. Adapted teachings based on various skilful means and knowledge: developing both method and wisdom)

¢(i.e. Bodhisattvas do not hesitate to assume whatever role or relationship allows them to help most effectively, since this is their only concern.)

(-- Since people's dispositions, interests and capacities differ, when Bodhisattvas act for

their good, they teach some what is of benefit after first becoming their students. They act as spiritual guides to those who feel inferior and teach them by pointing out their special attributes. Through all kinds of skillful means and knowledge in training, they make sentient beings who do not understand the suchness of phenomena understand it.

-- It is like the following analogy: A good physician will prescribe different diets to his patients, such as rich food or bland food.)

L6: [e. The effect of strongly developed compassion]

L7: [(1) When the strength of compassion is thoroughly developed, those who cannot be trained are rare - 113]

\ ###
\ 113.
\ Just as for an experienced physician
\ A sickness that cannot be cured is rare,
\ Once Bodhisattvas have found their strength,
\ Those they cannot train are extremely few.

¢(i.e. The great efficiency of the bodhisattvas -- There is nobody with whom experienced Bodhisattvas cannot communicate constructively.)

(-- A Bodhisattva with a well-developed capacity for maturing sentient beings is like an experienced physician who only rarely finds a disease incurable and beyond treatment. Similarly, one should understand that when Bodhisattvas who are able to discern superior and inferior aptitudes and are skilled in the four ways of gathering students have found their strength, those they cannot train are extremely few.

-- It is like the following analogy: While all the other physicians did not realize it, the Master Nagarjuna recognized that desire for a woman had caused the mental illness of a king's son and was able to pacify it.)

L7: [(2) Faults of not giving encouragement for others' benefit - 114]

\ ###
\ 114.
\ If some within a Bodhisattva's sphere
\ Lacking encouragement, go
\ To bad rebirths, that one will be
\ Criticized by others with intelligence.

¢(i.e. But the ultimate responsibility is still within each individual; they have to take the prescribed medicine. -- or -- This places a great responsibility on the bodhisattvas, which they should never neglect.)

(-- If a Bodhisattva possessing the special ability to train sentient beings encourages trainees within his or her sphere of influence, they will not go to bad transmigrations. If some, lacking encouragement, go to bad rebirths, the promise to help all sentient beings will have been impaired. Therefore that Bodhisattva will be criticized by others with intelligence. Thus one should encourage people by teaching them appropriate practices. It is like the following analogy: A leader who does not assist those in his care will be criticized.)

L5: [3. Faults of deficient compassion - 115]

\ ###
 \ 115.
 \ How can one unwilling to say
 \ That compassion for the oppressed is good,
 \ Later out of compassion
 \ Give to the protectorless?

¢(i.e. One without compassion do not help others)

(-- If out of jealousy a Bodhisattva who is a beginner is unwilling to admit that it is good to act compassionately toward other sentient beings who are oppressed by suffering and its causes, how could that Bodhisattva later, out of compassion, give protectorless beings his or her body, possessions and root-virtues? It is like stealing a blind man's things or killing for a pair of boots. Thus one should endeavor to increase the strength of one's compassion.)

L5: [4. Faults of not appreciating Bodhisattvas and suitability of cultivating appreciation]

L6: [a. Faults of not appreciating Bodhisattvas - 116]

\ ###
 \ 116.
 \ When those [beings] suffer loss
 \ Who are indifferent toward
 \ One who stays in the world to help transmigrators,
 \ What doubt about those who are hostile?

¢(i.e. How can we fail to admire and appreciate the bodhisattvas, when we realize their true qualities? Not to do so and to feel hostility toward them is a grave error -- or a sign of great sickness.)

(-- Question: What are the faults of hating a Bodhisattva who is governed by compassion?

-- Answer:

-- Verse.

-- It is a great loss for those who, through indifference, do not appreciate and render service to one who is motivated by the wish for all sentient beings without exception to attain the final state of nirvana in which the aggregates do not remain, and who, to help transmigrators, has the power to stay in worldly existence while it lasts for others' benefit. This being so, what doubt can there be that hostility toward one like that is an ill deed? The Miraculous Feat of Ascertaining Thorough Pacification Sutra and the Seal of Engagement in Augmenting the Strength of Faith Sutra say that one will definitely experience the misfortune of suffering in bad rebirths more than a hundred times.

-- It is like the following analogy: Someone begged some men in charge of many elephants to look after his cattle and sheep. Later when he asked the men if they were well, they replied, "How can we be well? The rain caused a flood which carried all the elephants away." Hearing this he knew about the other animals and did not inquire further.

-- It is also like the analogies of sweets fried in oil and the walking stick.

-- A man left a walking stick in a bag at a friend's house. When he went there later and asked about his health, his friend replied, "How could I be well? The rats have been causing so much damage, they even ate the walking stick you left here." The man went away without asking about the bag.

-- Seeing some old men eating the flowers of the spider wisp plant, another person said:

~ When old men who can eat a lot
 ~ Eat flowers of the spider wisp,
 ~ Know that also they will eat
 ~ Sweets and pastries fried in oil.)

L6: [b. Suitability of cultivating appreciation]

L7: [(1) Suitability of appreciating deeds difficult to perform - 117]

\ ###
 \ 117.
 \ One who in all lives has the five
 \ Super-knowledges [appears] as inferior
 \ With a nature like the inferior --
 \ This is extremely hard to do.

¢(i.e. The great modesty of the bodhisattvas)

(-- It is proper to rid oneself of animosity toward Bodhisattvas and develop strong appreciation for them, since they do what is most difficult.

-- Verse.

-- A Bodhisattva who has attained forbearance as well as the five kinds of super-knowledge which will not decline throughout all future lives, may, in order to help sentient beings in the form of an inferior transmigrator in a bad rebirth, completely assume a body whose nature is like that of inferior beings such as worms, butterflies, buffalo and dogs with their appearance and voice. The feat of thus maturing sentient beings is extremely hard to perform. It is like the Bodhisattva who saw that many dogs would be harmed in the future and took rebirth as a dog to prevent it.

-- As soon as he was born he looked for a lonely place to live and always stayed at the edge of the wilderness with the other dogs. One day the dogs ate the leather cover of the king's favorite chariot. The king was furious and ordered all the dogs to be rounded up and killed. Without being seen by anyone, the Bodhisattva crept under the king's lion-throne, which was set in the center of his court, but the king caught sight of him and declared, "The one that ate the leather cover of the king's horse-chariot is here. Now that you're here, we will not let you go."

-- To this the Bodhisattva replied, "If I fail to dissuade you, of course I should be punished."

-- "How can you do anything but fail, when you ate the leather cover?" said the king.

-- The Bodhisattva replied, "It's the palace attendants' fault. Animals don't know what they should or shouldn't eat. For a start, even if I did eat it myself, the guards are still in the wrong and not I. In that case how can all the dogs living in this district, this town and this country be guilty? If one ate it, all of them didn't do it. The king's order that they should all be punished is therefore unjust. Do humans receive the same treatment? I think not. And if they don't, it is ridiculously unfair." The king was moved and delighted by these amazingly human words. He prevented the dogs from being harmed and became involved in religious practices.

-- When a king was abroad, he stayed with a serving woman who bore him a child. The other children said to him, "Serving woman's brat, be off! You don't even know whose son you are!" He went to his mother and when he asked who had fathered him, she said it was the king. He told her, "Offer me to the king and tell him to accept his son." She replied that the king would not accept him and that she would be beaten. He began to cry and his longing pained her heart. She went to see the king who was surrounded by his courtiers and pointed to her

son, but the king looked the other way. Urged on by the child, she walked over to the other side, but when she showed him the boy, the king just did the same again. The boy told his mother, "Why are you gesturing? Speak to him!" Because of her son's misery, she spoke to the king in a loud voice: "Your Highness, recognize your son. Till now I have brought him up." The king was embarrassed and ordered his men to beat the serving woman who, he said, was a liar. As they approached her with whips in their hands, the Bodhisattva, like the king of geese spreading his wings, flew up from his mother's lap and hovering in the sky asked the king, "Are you not pleased that I am the king's son?" The king, with tearful eyes and gooseflesh, rose from his golden throne and stretching out his arms said in a barely audible voice, "Please come down, holy being. If you take care of Indra, king of the gods, my son, surely you must take care of such as me." Having said this, he made offerings to him and his mother as was befitting.)

L7: [(2) Considering their limitless qualities, one should appreciate them - 118]

\ ###
 \ 118.
 \ The Tathagata said that the merit
 \ Gathered constantly through skillful means
 \ For a very long time is immeasurable
 \ Even for the omniscient.

¢(i.e. Their merit is immeasurable -- A Bodhisattva's training consists of practicing the six perfections and the four ways of gaining other's trust in order to help them. Practice of the perfections created the two great stores of merit and insight which give rise to the Wisdom and Form Bodies of a Buddha.)

(-- One should develop faith in Bodhisattvas by considering their boundless qualities.

-- Verse.

-- Through their ability effortlessly to accomplish difficult feats for sentient beings, the merit created constantly by their three doors and accumulated over an extremely long period of countless aeons is as limitless as space. It is said to be immeasurable even for the omniscient. The Tathagata said:

~ The ocean may be [measured] in drops,
 ~ [Mount Meru in mustard seeds,
 ~ The earth in tiny quantities —
 ~ Who can measure a Bodhisattva's qualities?]

-- The analogy can be understood completely from the above.)

L5: [5. Why they can complete their deeds]

L6: [a. Why they take special delight in giving - 119]

\ ###
 \ 119.
 \ The word "giving" (dana) indicates
 \ Death, practice (of the six paramitas) and other (desirable) existences.
 \ That is why the word "giving" always
 \ Is of interest to Bodhisattvas.

¢(i.e. Playing with the etymology of words containing the root dana. Aryadeva then discusses the merit created by giving, the first of the perfections.)

(-- The life stories of the Buddha and so forth say that talk of ethical conduct does not interest Bodhisattvas to the same extent as talk of giving.

-- Verse.

-- When the Sanskrit word for giving, dana, is explained in terms of etymologies that repeat the syllable of the root, it indicates dying, which is consistent with aversion. It sometimes indicates practices included within the six perfections by way of the divisions of giving, and sometimes the attainment of desired rebirths by guarding the purity of the three doors. Thus since the word "giving" denotes death, practices and other existences, it is always of interest to Bodhisattvas who therefore take special delight in giving. It is like a man who was condemned to death hearing he is to be spared. No other words are as sweet.)

L6: [b. Criticism of inferior generosity - 120]

\ ###
\ 120.
\ When one thinks that by giving gifts now
\ There will be a great result,
\ Receiving and giving are like trade
\ For the profit, which will be criticized.

¢(i.e. the perfection of giving: doing it with the thought of the emptiness of the three -- not expecting anything in return)

(-- Question: Is only a Bodhisattva's generosity and not that of others boundless?

-- Answer:

-- Verse.

-- To receive and give away things thinking that giving gifts in this life will result in great prosperity is like trade for profit and will therefore be criticized by the excellent. It is like the profit from selling all one's goods.

-- When a merchant sells all his goods he makes a profit but not merit. Similarly one who gives, desiring the results of giving, will gain prosperity but not liberation, because of still being bound in the prison of cyclic existence.)

L6: [c. Why they can accomplish all deeds - 121]

\ ###
\ 121.
\ For such a one, even previously
\ Performed ill deeds will have no [effect].
\ There is nothing one with virtue
\ Considers should not be accomplished.

¢(i.e. Relativity of all actions; it is the motivation that counts. There is nothing absolutely unwholesome to not do at all time, or something absolutely wholesome to do at all time. Actions have to be adapted to the situation.)

(-- Though Bodhisattvas who create limitless merit may even have performed a few ill deeds previously, these will not be able to produce an effect. It is said:

-- A few grams of salt can change the taste Of a little water, but not of the Ganges.

Understand it is likewise with small ill deeds And expansive roots of virtue.

-- There is nothing that Bodhisattvas, whose virtuous activity is powerful, consider should not be done for others' benefit. They therefore fulfill all the needs of sentient beings.

The analogy is as in the cited stanza.)

L6: [d. Why they do not strive just for their own happiness - 122]

```
\    ###
\    122.
\    Even here nothing harms
\    One with a powerful mind, and thus
\    For such a one, WORLDLY EXISTENCE
\    AND NIRVANA ARE NO DIFFERENT.
```

¢(i.e. the Wisdom of the bodhisattvas: without dualities)

(-- Question: Since Exalted Bodhisattvas are entirely virtuous and do not take birth in cyclic existence through the force of contaminated actions and disturbing attitudes, why do they not remain absorbed in the sphere of peace?

-- Answer:

-- Verse.

-- Bodhisattvas whose minds hold a powerful special wish, and who do not create even the slightest ill deed though remaining in cyclic existence, are not tainted by its faults. Since even in cyclic existence nothing harms them, there is no difference, in terms of harm, whether they remain in worldly existence or enter nirvana. Thus they do not prefer one kind of peace to another. It is like the following analogy: A mother does not feel discouraged caring for her only child who is ill. [Similarly, Bodhisattvas are never discouraged in their efforts to free sentient beings from all the sicknesses of the disturbing emotions.])

L6: [e. Why they can take special physical forms - 123]

```
\    ###
\    123.
\    Why should anyone who takes birth
\    Through constant control of the mind
\    Not become a ruler
\    Of the entire world?
```

¢(i.e. Incommensurable powers. Ultimately his ways will win over all the other worldly ways.)

(-- Question: Why do they have mastery of most Bodhisattva activities from the time they generate the first ultimate altruistic intention?

-- Answer:

-- Verse.

-- Bodhisattvas who have attained the grounds can, through their constant mental control, take rebirth in worldly existence as they wish. Why then would they not become rulers of the entire world with dominion over the welfare of sentient beings? By taking birth as lords of the four continents and so forth, they accomplish the well-being of others. They are like a wish-granting jewel, a wish-fulfilling tree, and a fine pot of treasure.)

L3: [III. Proof of resultant omniscience - 124]

```
\    ###
```

\ 124.
 \ Even in this world among excellent things
 \ Some are seen to be most excellent.
 \ Thus realize that certainly also
 \ INCONCEIVABLE POWER exists.

¢(i.e. Efficiency of the Bodhicitta approach. We cannot comprehend his inconceivable power with our limited dualistic mind full of illusions.)

(-- Question: What is the] result of doing Bodhisattva deeds?

-- Answer: The inconceivable features of a peerless supramundane Buddha's power.

-- Verse.

-- The Mimamsakas and others, who lack conviction with regard to this, say the Tathagata is not omniscient because of being a person, like any common man on the road. This is inappropriate. Are the subject and predicate to which your reason is applied one or different? In the first case, the Tathagata is unsuitable as the subject, because subject and predicate are one, just as a pot cannot be its own attribute. In the second case the Tathagata is also unsuitable as such, because subject and predicate are different and resemble in all respects a pot and a woolen cloth. Similarly, because of being asserted as inherently existent, if the reason and thesis are inherently one, they should be inseparably one, and if they are inherently different, they should be unrelated. Thus in both cases they will not be that which is to be understood and that which enables understanding.

-- Furthermore, the subject, the sound of the Vedas, is not permanent, non-produced, self-created or valid because of being sound like a madman's utterances. Also you are not Brahmins because of having hands like fishermen. There will be many such unwanted entailments for you.

-- Therefore, just as the excellent features of an effect are seen to arise through the special features of its cause, the existence of omniscience, too, can certainly be accepted. Among exceptional and excellent things, some which are particularly excellent are seen even in this world. The Brahmin caste is seen to be the most excellent caste; the Peak of Existence, the most excellent state of rebirth; Mount Meru, the most excellent mountain; and a universal monarch, the most excellent of kings. Thus you should realize that superlative awareness, the inconceivable power of Tathagatas, definitely exists, because of the stores of merit accumulated by Bodhisattvas over three countless aeons. Moreover you should accept this proof of omniscience established by reasoning without depending on scriptural citations.

-- The assertion that the Buddha's body is not the Buddha, being a contention of the Mimamsakas, should be thrown out like a gob of spittle.

-- The analogy of how a hundred jars of oil were acquired with the help of a monk is as in Candrakirti's commentary.

-- A learned monk put up in a poor man's house. The poor man provided bedding and oil to massage his feet. Hearing of the monk's presence, the administrator of the district visited him and respectfully asked if there was anything he could do. The monk told him to give the man in whose house he had spent the night one hundred jars of oil.)

L3: [IV. Showing why those with poor intelligence fear the Great Vehicle - 125]

\ ###

\ 125.
 \ Just as the ignorant feel afraid
 \ Of the extremely profound teaching,
 \ So the weak feel afraid
 \ Of the marvelous teaching.

¢(i.e. Bu some my not understand it and feel threatened by it. Weak mind feel afraid in face of such power. -- But, we should not be daunted by the magnitude of the Mahayana perspective nor by the profundity of its teaching, but should understand that the perfect enlightenment is possible, since exceptional causes yield exceptional results.)

(-- Question: Why are most people afraid of the Great Vehicle and un-interested in attaining Buddhahood?

-- Answer: It is because of their weak conviction.

-- Verse.

-- The ignorant, whose minds are untrained, feel afraid of the very profound teaching of dependent arising free from inherent production

-- with the feasibility of all actions and agents. Similarly those whose conviction is weak feel afraid of the marvelous, profound and extensive teaching of the Great Vehicle and of the superlative power of a Buddha. It is like King *Surupa who had no faith in monks.

-- King *Surupa, a householder, saw an ascetic who lived like a deer copulating with a doe, which made him lose faith in monks. He thought that if ascetics who endure suffering had not stopped the urge for sexual intercourse, how could the Sakya monks, living in great comfort, have done so? He was afraid to let monks into the women's quarters and prevented them from being part of the queen's retinue. His elder brother, the wise King Asoka, subdued him by threatening to have him put to death.)

L3: [The summarizing stanza:]

\ ###
 \ Having considered the faults of cyclic existence well,
 \ Enter this profound and extensive Great Vehicle
 \ Of which those with poor intelligence feel afraid,
 \ And MAKE BODHISATTVA DEEDS YOUR QUINTESSENTIAL PRACTICE.

\ ###
 \ This is the fifth chapter from the Four Hundred on the Yogic Deeds, showing Bodhisattva seeds.

This concludes the commentary on the fifth chapter, showing Bodhisattva deeds, from Essence of Good Explanations, Explanation of the "Four Hundred on the Yogic Deeds of Bodhisattvas".

L3: [Commentary 5 by Geshe Sonan Richen]

THE INCONCEIVABLE ACTIVITIES OF BODHISATTVAS, who are motivated by love, compassion and the altruistic intention in all they do, are distinguished by six excellent features. If we bear

these in mind and try to integrate them as far as possible, the quality of our own everyday actions will be transformed. (i.e. The Middle Way about morality: replacing morality based on strict obedience of absolute rules, but a more subtle morality based on bodhicitta.) Bodhisattvas' actions have an excellent basis (rten dam pa) in that they are motivated by the wish to attain enlightenment in order to help others with total efficacy. (i.e. The real cause of the efficiency of morality and bodhicitta is the fact that they are acting more in accord with the real nature of everything, which is emptiness of the ego, and interdependence of all beings ... That is why Buddha and Bodhisattvas do it, and why we should emulate them.) They are performed with the excellent objective (ched du bya ba dam pa) of impartially helping all sentient beings to find temporary and ultimate happiness. Whatever Bodhisattvas do is intended as an excellent purification (dag pa damjia) of the obstructions to liberation and omniscience by counteracting them. The excellent means (thabs dam pa) accompanying whatever they do is the understanding of emptiness. (i.e. They always combine wisdom to their actions; doing them while directly seeing the emptiness of the three: subject, object, action. That is the meaning of perfecting virtues.) In each activity they employ the excellent conduct (spyod pa dam pa) of incorporating the practice of all the perfections and conclude by making an excellent dedication (bngo ba dam pa) for the happiness and unsurpassable enlightenment of all sentient beings.

BY CULTIVATING UNSELFISHNESS AND THE WISH TO BENEFIT OTHERS AS FULLY AS POSSIBLE (i.e. like

combining wisdom and virtuous methods based on bodhicitta together all the time), while recalling and trying to practice these excellent features which alter our normal perspective, we prepare to become Bodhisattvas ourselves. (i.e. This kind of Middle Way, because it is more in accord with the real non-dual nature of everything, is bringing less and less suffering, more and more peace, and the proper condition to be able to develop concentration and insights. They make Liberation through directly seeing the real nature of everything possible.) Since the mind plays a pivotal role, THE ULTIMATE VALUE OF OUR ACTIVITIES DEPENDS ON THE ATTITUDE WITH WHICH THEY ARE PERFORMED. (i.e. Any actions based on

the ego will only create more bad conditioning and make the path much harder to follow.) Intelligent action based on a good intention increases our store of positive energy and has a beneficial effect on others. (i.e. Any action based on diminishing the importance of the illusory ego, and acknowledging our interdependence with others, will necessarily bring much less suffering because it is more in accord with reality.)

Bodhisattvas can act unselfishly without difficulty, but when we attempt to emulate them, we should at first be prudent, taking into account our own capacities and circumstances. In this way we avoid the possibility of regretting a positive action performed impulsively, for such regret is very detrimental. Instead, what we do SHOULD BE BASED ON A REALISTIC ASSESSMENT OF OUR CAPABILITIES. Meanwhile we should inspire ourselves to become more courageous and unselfish by imagining that we are doing for others what we find too demanding at present. If practiced continuously this kind of mental training can have a profound transformative effect.

When helping others, their inclinations and aptitudes must be taken into consideration, since we can only hope to benefit them if what we do or say is attuned to their needs and personalities. Thus intelligence and empathy are essential to establish what is relevant. (i.e. No absolute teaching, no absolute path, only adapted skillful means taking into consideration the capacity of the student.)

Since Bodhisattvas are willing to take any form, no matter how humble to help others, we should also be prepared to adopt an inferior position when necessary.

Willingness, a cheerful expression and gentle speech lend grace to our actions and make others feel valued. We should avoid actions that we find disturbing and upsetting when done by others, and behave in ways that from our own experience we know give joy and happiness. By doing what we can at present and making heartfelt prayers to be capable of more ambitious actions for others' sake in the future, we grow stronger and more courageous.

L2: [Chapter 6 - Abandoning Disturbing Emotions – The Middle Way – the two accumulations : methods based on dependent origination (antidotes to the three poisons, patience, compassion, bodhicitta) and the wisdom realizing emptiness (the ultimate antidote) – The Two Truths - P.151]

¢(ABOUT THE DISADVANTAGES OF THE THREE POISONS: DESIRE, ANGER AND CONFUSION.

Their

antidotes: severity, indulgence / patience, seeing dependent arising.

¢-- While it is important to apply the different techniques described to overcome manifest forms of these disturbing emotions, we must endeavor to gain a correct understanding of reality, for only this will allow us to eliminate them completely. The sixth chapter thus clearly describes how and why we should rid ourselves of the disturbing emotions and help others to do so too, for these emotions act as the source of our continued rebirth within cyclic existence.

¢-- The path is gradual. We need both method (disciplines, antidotes to the three poisons and other disturbing emotions, patience, love, compassion, Bodhicitta, concentration, ...) and wisdom (the gradual realization of the emptiness of all dharmas, the ultimate antidote to all causes of suffering) – the two accumulations. This corresponds to the two truths : dependent origination and emptiness. This, because it is in accord with the real non-dual nature of everything: not existence, not non-existence, not both, not neither. It is incommensurably efficient because it is more and more in accord with the real nature of everything, contrary to our ordinary actions based on ignorance.)

L3: [I. Refuting the contention that contaminated actions and disturbing attitudes and emotions are eliminated by tormenting the body with ascetic practices - 126]

\ ###
\ 126.
\ If desire increases through pleasure
\ And anger increases through pain,
\ Why are those with pleasure not ascetics?
\ Why are the ascetics those with pain?

¢(i.e. The Middle Way: Liberation from all suffering – Liberation – is not gained by doing something, or not doing something; by indulging or by refraining; by being in a certain way, or not being. The Middle Way consist of staying away from all extremes, “abiding without abiding” as said in the Prajnaparamita.)

(-- Since the source of all trouble lies in cyclic existence, which is caused by contaminated actions and disturbing emotions, Bodhisattvas who act as close friends to transmigrators encourage trainees to put an end to such actions and emotions.

-- Assertion: If that is so, it is unreasonable to give the ordained buildings five hundred masonry courses high and food of a hundred flavors. Since these are pleasurable, they increase desire. From the outset, one should therefore avoid things like visual form that arouse desire. Those who undergo overt suffering by mortifying their bodies with heat and cold, letting their hair become matted and so forth are called ascetics, overcoming contaminated actions and disturbing emotions.

-- Answer:

-- Verse.

-- If pleasure from one's body and possessions increases desire, and pleasure as well as its causes should be avoided, physical and mental pain which increase anger should be avoided too. Why are those who have pleasure not ascetics and why are the ascetics those who fast and experience the pain that sun and wind inflict on their bodies? Those who overcome contaminated actions and disturbing emotions are called ascetics, not those who torment the body.

-- The Supramundane Victor gave certain individuals twelve rules of training to prevent desire. To prevent anger he gave the angry fine food, clothing and so forth. Therefore only the Sakyas who conquer disturbing emotions should be called ascetics. Just as one gets sugar and so forth by crushing sugar cane, all kinds of happiness in this life and in the future are gained by crushing the disturbing emotions.)

L3: [II. Explaining the means to abandon disturbing emotions]

L4: [A. The way to abandon manifest disturbing emotions]

L5: [1. General explanation of how to abandon the three poisons]

L6: [a. Functions of the three poisons must be understood - 127]

\ ###
\ 127.
\ Desire's activity is acquisition;
\ (i.e. THE THREE POISONS)
\ Anger's activity is conflict.
\ As wind is to all the elements,
\ Confusion's activity is nurture.

¢(i.e. Confusion is to dwell into something, to cherish it, to think it is inherently existing)

(-- Having understood how the disturbing emotions function, one must get rid of them.

-- Verse.

-- Desire's activity is to acquire both the animate and inanimate. Its antidote is to meditate on repulsiveness and to give up one's circle of friends and one's possessions. Anger's activity is strife and conflict. Cultivating love and using houses and so forth that one likes are its antidote. Just as wind increases the strength of fire and the other elements, confusion's activity is to nurture both desire and anger. Its antidote is meditation on dependent arising and so forth. It is like killing a sea monster with fire.

-- A sea monster cannot be intimidated by impartiality, hostility or by generous gifts but

only by punishment. Since its flesh is very sensitive, fire alone is effective. Similarly desire, anger and confusion cannot be stopped by acquisition, conflict and indifference but only by the fire of wisdom.

-- Swimming around in the water, a sea monster got what he needed for survival. Then one day two fishermen arrived. The sea monster turned himself into a human and asked them who they were and what they wanted. They told him they were fishermen and had come to fish. He said, "One of you make the fire and the other can do the cooking. I'll provide the fish, and that way we'll have a good meal without any bother." They agreed and each did his work enthusiastically. Just as the sea monster's task was to catch the fish, desire's activity is to acquire things. One man's task was to cook; similarly anger creates conflict and when there is conflict, unpleasant and abusive words make others boil. Just as the third person's task was to stoke the fire, confusion's function is to feed desire and anger.)

L6: [b. Reason for the need to eliminate the three poisons - 128]

\ ###
\ 128.
\ Desire is painful because of not getting,
\ Anger is painful through lack of might,
\ And confusion through not understanding.
\ Because of this, these are not recognized.

¢(i.e. The problems with each of the three poisons: Unless we recognize these states of mind clearly, we will be unable to get rid of them. Mortification of the body cannot free us from them or from the contaminated actions instigated by them, for they are rooted in the mind. It is therefore vital to understand particularly how the three main disturbing emotions operate and what their effects are. Our inability to recognize the suffering they cause when we are overwhelmed by them is, in fact, the greatest suffering, for it robs us of the incentive to get rid of them.)

(-- Assertion: Though there are antidotes to the three poisons, why should one get rid of them?

-- Answer: Because they produce suffering.

-- Verse.

-- Desire produces suffering when one does not encounter what one badly wants. Anger produces suffering when one lacks might to crush the strong. Confusion induces suffering when one fails to understand a subtle matter thoroughly. The inability to recognize these forms of suffering when one is overwhelmed by desire and so forth is great suffering indeed. Therefore, persevere in getting rid of the disturbing emotions. It is like a poor man's son who suffered because he wanted a queen.

-- A certain poor man wanted a queen, but kings keep their queens heavily guarded, and because he could not get her, his desire made him suffer. He felt anger toward the king for guarding his queens well, and since he could not do the slightest harm to the king, he suffered acutely on account of his anger. Blinded by desire and anger his confusion grew, and unable to understand the situation properly, he was tormented by the suffering it caused him.)

L6: [c. Antidotes to anger and desire must be applied individually - 129]

\ ###
\ 129.

\ Just as it is seen that bile
\ Does not occur with phlegm,
\ One sees that desire, too,
\ Does not occur with anger.

¢(i.e. One is either mainly dominated by desire or anger. Once the main problem is identified, one can prescribe the proper treatment.)

(-- Question: Do anger and desire occur together the way confusion occurs with both of them?

-- Answer:

-- Verse.

-- Just as it is seen that bile and phlegm do not occur together, one sees that desire and anger too, do not occur simultaneously in manifest form in one mental continuum. Since one has the aspect of longing and the other of aversion, the two must be treated individually.

It is like putting fire into a water-pot.

-- A fool thought he would mix fire and water and dropped some fire into a water-pot. Since they are incompatible, the two cannot co-exist.)

L6: [d. How to treat students having desire and anger - 130]

\ ###
\ 130.
\ Desire should be driven like a slave
\ Because severity is its cure,
\ And anger looked upon as a lord
\ Because indulgence is its cure.

¢(i.e. Since anger and desire require their own specific antidotes, students dominated by either must be treated accordingly.)

(-- Understanding the characteristics of desire and anger and how they function, a spiritual teacher engaged in forming students makes those with desire work like slaves. This is because severity and lack of deference cure desire. The angry should be looked upon as lords.

-- By treating them with indulgence and serving them respectfully their anger will not arise; thus indulgence cures it. It is like the order in which a washerman trains his donkey.

-- A washerman curbs his donkey's spirit and keeps him busy. Anything capricious the donkey does he considers a fault and beats him hard. Similarly, the wise deliberately keep those habituated to desire busy, and when they do something wrong, make them go on working. When the washerman takes his donkey home, he treats him like a lord and gives him a nose-bag of fodder and other things, one after another. Likewise, spiritual guides should treat those habituated to anger like lords.)

L6: [e. How to apply the antidotes on understanding the sequence in which disturbing emotions arise - 131]

\ ###
\ 131.
\ First there is confusion,
\ In the middle there is anger,
\ And later there is desire,

\ In three stages during the day.

¢(i.e. Moreover, confusion, anger and desire predominate at different times of the day; if we understand what stimulates them, we will be better prepared to counteract them.)

¢(i.e. It is important to understand their causes and process in order to be free from their bad consequences.)

(-- The antidotes should be applied with an understanding of when disturbing emotions arise.

-- Verse.

-- At night sleep and lethargy increase and because phlegm predominates, first in the morning there is confusion. In the middle of the day one rides on the wheel of suffering caused by the frustrations of making a living, and anger arises because one is plagued by hunger and thirst. Later, in the evening, when one has recovered from exhaustion and so forth, desire arises. Thus, associated with different forms of physical weakness, the disturbing emotions arise in three successive stages during the day; and one must apply their antidotes accordingly with care.

-- It is like the following analogy: When King *Jentaka asked a Brahmin questions, the Brahmin felt hostile, but when he was given pots of oil, his greed was aroused.)

L5: [2. Individual explanation]

L6: [a. How to abandon desire]

L7: [(1) Desire being hard to recognize as something to discard, exertion is required to abandon it - 132]

\ ###

\ 132.

\ Desire is no friend, but seems like one,

\ Which is why you do not fear it.

\ But shouldn't people particularly

\ Rid themselves of a harmful friend?

¢(i.e. Desire is extremely difficult to overcome, because initially it seems agreeable. This blinds us to its disastrous effects.)

(-- Desire masquerading as a friend deceives ordinary people.

-- Verse.

-- Since desire is hard to recognize, you must pay special attention to getting rid of it. Ultimately it produces suffering, so it is not a friend, but looks like one because it seems benevolent. Therefore you do not fear it. Shouldn't people make a particular effort to rid themselves of a harmful friend? Similarly one should get rid of desire. It is like the following analogy: King Pandu shot an arrow at a sage copulating with a doe and, disregarding his curse, died as soon as he had intercourse with a woman.

-- When King Pandu was out hunting, he heard a sage, who had turned himself into a deer, copulating with a doe. He shot an arrow and hit the sage, who cursed him, saying, "When you have sexual intercourse you will die." Wishing to practice sexual continence the king gave up his kingdom and went into the forest. One day he saw his queen standing naked, facing the setting sun. He thought, "My queen is so beautiful, she could seduce even the gods." Out of desire he had intercourse with her and died.)

L7: [(2) Having understood the differences regarding causes and conditions, it should be abandoned - 133]

\ ###
 \ 133.
 \ Desire arises from causes and
 \ Also arises through circumstance.
 \ Desire arising through circumstance
 \ Is easy to deal with; not the other.

¢(i.e. Deeply ingrained habitual desire is much more difficult to counter than desire stimulated by a particular circumstance, for the later can be dealt with by avoiding the stimulus.)

(-- Never give desire a chance to arise! It arises in two ways: some forms of desire arise from a cause of a similar type created by repeated familiarity in the past. Some arise adventitiously through the circumstance provided by the proximity of an object. Of these two, desire caused by circumstance is easier to counteract: one can get rid of it by getting rid of the object. The other is not like that, since a strong antidote is needed to get rid of it. The kind that arises through circumstance is like the following: a bird cannot fly without one of its wings. The kind that is difficult to discard is like a pigeon's instinctive desire.)

L6: [b. How to abandon hatred - 134]

\ ###
 \ 134.
 \ Anger is lasting and certainly
 \ Makes one do grave non-virtue.
 \ Thus constant awareness of their distinctions
 \ Will bring to an end disturbing emotions.

¢(i.e. Disadvantages of anger -- The destructive force of hatred and anger is far easier to recognize.)

(-- Anger is a fault more grave than desire, and therefore one should strive to get rid of it.

-- Verse.

-- Since anger, which is made to last and held fast by resentment, certainly burns one's own and others' mindstreams and causes others harm, it is totally non-virtuous. It makes one do serious misdeeds such as the five heinous crimes. Through constant awareness of their different faults, disadvantages, causes and the means to eliminate them, disturbing emotions will be brought to an end. Thus, once their specific antidotes are known, one must get rid of them. It is like the following analogy: Dharmaruci was born ninety-one times as an animal because of anger, but became a Foe Destroyer within the Teacher's spiritual tradition.

-- Seeing the Buddha Dipamkara place his feet on the Bodhisattva Sumati's hair while making a prediction to him, Dharmaruci was incensed and performed a verbal misdeed by saying, "He's like an animal standing on the hair with both feet." He was born as an animal ninety-one times because of this action. As a fish he wrecked a boat and heard the Supramundane Victor Sakyamuni's name. He thought, "Why should I just continue comfortably in an animal's rebirth?" and destroyed his body. He took rebirth as a human being and became ordained in the Buddha Sakyamuni's spiritual tradition. Through aversion to cyclic existence while walking outside his door, he actualized the state of a Foe Destroyer.)

L6: [c. How to abandon confusion]

L7: [(1) Recognizing the root of disturbing emotions - 135]

\ ###
\ 135.
\ As the tactile sense [pervades] the body
\ Confusion is present in them all.
\ BY OVERCOMING CONFUSION ONE WILL ALSO
\ OVERCOME ALL DISTURBING EMOTIONS.

¢(i.e. Ignorance as the root of all disturbing emotions -- At the root of all negative emotions lies confusion which can only be eliminated by understanding the two truths (dependent arising and emptiness). Eradicating confusion uproots the other disturbing attitudes and emotions as well. – So the antidotes to desire and anger cover the “method” part, and the antidote to confusion / ignorance cover the “wisdom” part. And the path consist of abandoning the three poisons, or using both method and wisdom together all the time.)

(-- Question: The different characteristics of desire and anger have been described, but what are the various characteristics of confusion?

-- Answer:

-- Verse.

-- In the body the tactile sense organ pervades all other sense organs such as the eye and acts as a basis without which none of the others could exist. Confusion, which is the disturbing attitude ignorance, misconceives dependent arising free from inherent existence as truly existent. It similarly is present in and pervades all disturbing emotions such as desire and anger. Misconceiving things distorted by confusion as inherently pleasant or unpleasant, one thinks of them as desirable or repugnant. Thus one must understand how the mode of apprehension entailed in the conception of true existence is present in the modes of apprehension of anger and desire. All other disturbing attitudes and emotions depend on the disturbing attitude ignorance, which is principal. By overcoming confusion through meditation on dependent arising empty of inherent existence, all other disturbing attitudes and emotions will be overcome as well. Therefore make effort to understand emptiness as the meaning of dependent arising. For instance, by cutting down a poisonous tree, everything useless associated with it ceases.)

L7: [(2) Recognizing the antidote which eliminates it - 136]

\ ###
\ 136.
\ WHEN DEPENDENT ARISING (... EMPTINESS) IS SEEN
\ CONFUSION WILL NOT OCCUR.
\ Thus every effort has been made here
\ To explain precisely this subject.

¢(i.e. ONLY WISDOM IS THE ULTIMATE ANTIDOTE TO IGNORANCE AND ALL THE OTHER DISTURBING EMOTIONS, AND ALL SUFFERING CAUSED BY THEM. The second half of these 400 stanzas is totally dedicated to it. – Everything is dependent on causes and conditions, impermanent, empty of inherent existence. There is no real basis for attachment, desire, anger. Nothing is absolute.)

(-- Question: What are the means to get rid of confusion, which is the root of futility?

-- Answer:

-- Verse.

-- Thus every effort has been made here To explain precisely this subject.

-- If a sprout, action and so forth existed by way of their own entities, they would not depend on the seed nor on ignorance, but they do. With the help of many different kinds of reasoning one must understand that the existence of a sprout and so forth is exclusively a dependent existence and not an existence by way of its own entity. When dependent arising free from existence by way of its own entity is seen by direct valid perception, confusion will not arise, and, because confusion has ended, all other disturbing attitudes and emotions too will end. Thus here in the Treatise of Four Hundred every effort is made specifically to explain how emptiness means dependent arising. By merely understanding the dependent arising of a sprout, one does not understand its emptiness of true existence; if one did it would not be a reason establishing emptiness of true existence. When one discovers that existence by way of a thing's own entity is invalidated in many ways, one discovers how phenomena exist. Understanding that they only exist dependently means one should thereby understand they do not exist by way of their own entities. This resembles what appears in the expression of worship in the text and commentary on the Sixty Stanzas of Reasoning. Just as the full moon dispels darkness, [seeing dependent arising makes the moon of wisdom shine, dispelling confusion.]

L5: [3. Detailed explanation of how to abandon anger and desire]

L6: [a. How to abandon desire]

L7: [(1) Characteristics of a person habituated to desire - 137]

\ ###
\ 137.
\ They always like "Claiming the Earth,"
\ Are extravagant, greedy and fastidious.
\ Characteristics such as these
\ Are seen in people with desire.

¢(i.e. How to recognize someone dominated mainly by desire. -- Bodhisattvas must recognize behavior that indicates someone in whom desire, for instance, is predominant and should know how to help such a person.)

(-- Question: How does one recognize people in whom desire is a strong habit?

-- Answer:

-- Verse.

-- They always like dances such as "Claiming the Earth," fun, flirtation, flowers, perfume, garlands, jewelry, color and so forth. They are extravagant to others, greedy, fastidious, clever, alert and speak frankly. Characteristics such as these are seen in people with desire and their opposite in people habitually inclined toward anger. Those whose behavior is a mixture are inclined to confusion. It is like a wealth-creating spirit that makes a variety of goods appear and disappear.

-- While one has a wealth-creating spirit various kinds of goods accumulate, but if one gets rid of him, they all disperse.)

L7: [(2) Means of caring for such a person - 138]

\ ###

\ 138.
\ Buddhas told those with desire
\ That food, clothes and dwellings are all
\ To be avoided and to remain
\ Close to their spiritual guides.

¢(i.e. The specific skilful means / antidotes to use when desire is the main problem.)

(-- Question: How does one train someone in whom desire is a strong habit?

-- Answer:

-- Verse.

-- Buddhas told those with desire that objects of beauty and quality which stimulate desire such as fine food, clothes and dwellings are all to be avoided, and that they should always remain close to their spiritual guides. Being made to work constantly by their spiritual guide will curb their desire and through instruction in training, they will be able to rid themselves of their incorrect mental approach. Those with desire were taught twelve rules of training to counteract attachment to dwelling places, beds, food and clothing. Those habituated to anger should make use of dwellings and so forth that are contrary to these. It is like the following analogy. If someone captured by a Brahmin ogre gives him unclean things, he will go away.)

L6: [b. Explaining extensively how to abandon anger]

L7: [(1) Considering the disadvantages of anger - 139]

\ ###
\ 139.
\ Through anger, those who are powerless
\ Only make themselves look ugly;
\ But one who has power and is merciless
\ Is said to be the worst.

¢(i.e. How to recognize someone dominated mainly by anger.)

(-- If one wants to get rid of anger, one should think about its disadvantages.

-- Verse.

-- Anger toward those one is powerless to harm makes one's face turn dark, while angry frowns and the like just make one look ugly. However the merciless anger of those who have the power and ability to harm is said to be the worst, since it is detrimental both to themselves and others. It is like a Brahmin contravening the rules of his caste, which harms others too.)

L7: [(2) Explaining extensively how to apply antidotes to anger

(The specific skilful means / antidotes to use when anger is the main problem.)]

L8: [(a) Inappropriateness of anger at the circumstances which terminate the effects of ill deeds - 140]

\ ###
\ 140.
\ It is said unpleasant words
\ End previously done ill deeds.
\ The ignorant and unwise do not
\ Want to purify themselves.

¢(i.e. Such harm is the result of our own previous negative actions. By experiencing the fruit of those actions, their momentum comes to an end, while retaliating simply created more negative karma.)

¢(i.e. Accepting the consequences of our own karma: It is better to accept unpleasant words as the fruit of our own accumulated karma than to retaliate and create more bad karma.)

(-- It is foolish to feel angry when one hears harsh words.

-- Verse.

-- Hearing unpleasant words is said to rid one of the effects of previously done ill deeds by bringing them to an end. Not to feel glad but angry at the circumstances that end these effects is simply to be ignorant regarding actions and their effects and unwise in not wanting to purify ill deeds. It is like an old bull killing the cowherd who gives him medicine.)

L8: [(b) Inappropriateness of anger because unpleasant words are designated as harmful by oneself and are not inherently harmful - 141]

\ ###
\ 141.
\ Though unpleasant to hear
\ They are not intrinsically harmful.
\ Thus it is fantasy to think that
\ What comes from preconception comes from elsewhere.

¢(i.e. Relativity of harsh words: they are perceived as harsh only because of our own accumulated karma, our tainted perception and judgment.)

(-- For the following reason, too, it is inappropriate to be angry about harsh words:

-- Verse.

-- Though hearing harsh words is unpleasant, they are not intrinsically harmful, otherwise the speaker would also be harmed. Thus, when the damage done by anger comes from one's own preconception that one has been insulted, it is just fantasy to suppose it comes from elsewhere. When one's own ideas have done the harm, it is unreasonable to be angry with others. It is like the following analogy: When a herdsman heard someone eating in the dark, thinking it was the junior wife's daughter she said, "What are you eating, you cow?" Then, realizing it was her own daughter, she said, "My pet is eating something.")

L8: [(c) Advice to punish the abuser in treatises on social conventions is wrong - 142]

\ ###
\ 142.
\ Just as it plainly says
\ The abuser should be punished,
\ Likewise why not should one who speaks
\ Pleasantly not be rewarded?

¢(i.e. Conventional nature of right and wrong. So there is no absolute reason to get angry.)

(-- Assertion: Treatises on social conventions state that those who are abusive should be punished.

-- Answer:

-- Verse.

-- Just as it plainly says those who are abusive should be punished, likewise why should those who speak pleasingly not be rewarded? It would be reasonable to reward them, but since these treatises do not mention that, they are misleading. It is like the people of Dravira who consider killing because of a mere disagreement, but do not reward those who speak pleasantly.)

L8: [(d) Inappropriateness of anger at those who make others aware of one's faults - 143]

\ ###
\ 143.
\ If that for which you are reviled
\ Is known to others though they are not told,
\ And anger at the speaker is unreasonable,
\ How much more so toward those who lie.

¢(i.e. Accepting lessons and not getting angry at the teachers)

(-- Assertion: Anger is reasonable because abuse reveals one's faults to others.

-- Answer:

-- Verse.

-- If those things for which you are reviled, such as your blindness or lameness, are known to others even when they have not been told, it is unreasonable to be angry with the one who mentions them, for even unmentioned they are self-evident to others. If that is unreasonable, how much more so is anger toward those who speak untruly when one does not possess a fault. Thus anger is always inappropriate. It is wrong for a king to punish both someone who calls the blind "blind" as well as someone who calls those who are not blind "blind.")

L8: [(e) Inappropriateness of anger when inferiors use abusive language - 144]

\ ###
\ 144.
\ Abuse from inferiors
\ Does not ensure escape.
\ Abuse from inferiors thus should be
\ Seen as isolated and trivial.

¢(i.e. Feeling compassion for others in anger.)

(-- It is unreasonable to be angry at hearing abuse from one's inferiors.

-- Verse.

-- Merely some abusive words from inferiors, who like what is profane and constantly do ill deeds, taking a delight in others' suffering, do not ensure one's escape, since they may beat or kill one. Therefore regarding mere abuse from one's inferiors as an isolated and trivial error, it is appropriate to feel glad. It is like the following analogy: When the Exalted Purna promised to bear whatever the people on the other side of the River Sona did, the Teacher gave him permission to train them.

-- The Exalted Purna wanted to train the people of the country on the other side of the River Sona. The Supramundane Victor told him, "Those people are wild and fierce. If you live there, you'll experience suffering." He answered, "If they abuse me I will think, how wonderful they didn't beat me. They are kind. If they take my life I will think, how wonderful that they have put an end to this rotten body. They have helped me." Then the

Supramundane Victor agreed.)

L7: [(3) Refuting that it is not wrong to punish the slanderer of an innocent person - 145]

\ ###
\ 145.
\ If harming others is not even
\ Of the slightest use to you,
\ Your approval of useless aggression
\ Is just an addiction.

¢(i.e. Merely bad habits. Anger and violence never brings true benefits.)

(-- Assertion: It is not wrong to punish those who slander the innocent.

-- Answer:

-- Verse.

-- Retaliation by hurting others like the slanderer is not of the slightest use to you in reversing what has already been done and so forth. In that case your approval of aggression, which has nothing but drawbacks and no advantages, is just an addiction to something wrong. It is like testing a weapon to see whether it is sharp or not. Someone wondered whether a weapon was sharp or not and tested it on the body of the very man who had made it. Testing the weapon in that way was a waste of his work and of no benefit; it only created an ill deed.)

L7: [(4) Preventing anger by considering the benefits of patience]

L8: [(a) Appropriateness of patience towards abuse - 146]

\ ###
\ 146.
\ If through PATIENCE enormous merit
\ Is acquired effortlessly,
\ Who is as foolish as
\ One who obstructs this?

¢(i.e. Benefits of patience.)

(-- Question: What wise person tolerates others' worthless abuse?

-- Answer:

-- Verse.

-- If through patience one gives anger no opportunity and does not harm others, one will acquire the fragrance and adornment [of virtue], a flowing river [of tranquility] undisturbed by ill will, and a pleasing appearance. Then who is as foolish as one who obstructs this supreme path, for he assiduously destroys his good qualities. Therefore only those who bear abuse should be called wise. It is like a woman who killed her husband when he had only a little life left. A woman's husband wanted to die and had only a little life-force left. She thought, "He's going to die in pain. I should kill him," and exerted herself to perform an ill deed.)

L8: [(b) Inappropriateness of approving of aggression which defeats only the weak - 147]

\ ###
\ 147.
\ Aggression especially

\ Does not arise toward the powerful.
\ Why then do you approve of
\ Aggression which defeats the weak?

¢(i.e. We should have patience toward all beings.)

(-- For the following reason, too, one should get rid of anger:

-- Verse.

-- Aggression especially does not arise toward the strong because one is powerless to harm them. For what reason then do you approve of aggressive anger toward the wretched, which defeats only the weak? Such approval is improper. It is like bravery in defeating women.

-- A certain king wanted to take a city and called his soldiers together to ask what they would do when they besieged it. One said, "My Lord, I will stop anyone from entering or leaving the city." Some said they would advance as far as the moat, while others said they would climb the walls. Another said he would do what would give the king great pleasure and at the same time protect himself. The king expressed his approval. Then one of them said, "While they are thoroughly defeating the king, I shall make him watch me beat the women of the queen's retinue with a cudgel." When he heard this, the king said, "This perverted fellow intends to vanquish the weak," and taking a dislike to the soldier, treated him with contempt.)

L8: [(c) Appropriateness of rejoicing since patience towards [a cause of] anger is the source of all accomplishments - 148]

\ ###
\ 148.
\ Whoever is patient with the source
\ Of anger develops meditation.
\ Saying you fear the source of
\ Good qualities is just foolish of you.

¢(i.e. Seeing the difficult ones as precious teachers and thanking them.)

(-- Assertion: It is reasonable to get angry, since if one is patient, others may think one is incapable of retaliating and despise one.

-- Answer: It is not reasonable.

-- Verse.

-- Whoever patiently tolerates a cause for anger will develop meditative stabilization on love and other kinds of meditation. Even cultivating love for as short a time as it takes to milk a cow brings eight benefits. The Precious Garland says:

~ Gods and humans will be friendly,
~ Even non-humans will protect you,
~ You will have pleasures of the mind and many
~ [Of the body], poison and weapons will not harm you,
~ Effortlessly will you attain your aims
~ And be reborn in the world of Brahma,
~ Though [through love] you are not liberated
~ You will attain the eight virtues of love.

-- It is just foolish of you to claim you fear patience and give up the source of the above-mentioned virtues because of contempt regarding your ability to retaliate, for you destroy an excellent source of good qualities. It is like someone who was embarrassed about

abstaining from misdeeds.

-- A young man, born in a good family, met someone holy and gave up killing and so forth. His stupid friends taunted him: "You don't hunt deer and if people with weapons came to fight with you, you'd run away. You've become a girl. Do you still have the marks of a man?" Being foolish, he felt embarrassed.)

L7: [(5) Appropriateness of cultivating patience when disparaged by others - 149]

\ ###
\ 149.
\ Who has gone to the next world
\ Having ended all disparagement?
\ Therefore consider contempt
\ Preferable to ill deeds.

¢(i.e. Patience and contentment are better than trying to solve everything by force)

(-- Assertion: Since it is difficult for the powerful to bear being disparaged by inferiors, it is proper to punish them.

-- Answer:

-- Verse.

-- Who goes or has gone to the next world having completely put an end to his enemies by defeat and humiliation? Not even a few have done so. By retaliating one creates ill deeds and will go to bad rebirths. Therefore one should endure contempt, thinking it is preferable to the ill deeds created by subjugating one's enemies. Through doing the former one will not go to bad rebirths but by doing ill deeds one will. Just as there is no end to a water-wheel, there is none to disparagement either.)

L4: [B. How to cultivate the antidote which totally destroys the see - 150]

\ ###
\ 150.
\ Disturbing emotions will never
\ Remain in the mind of ONE
\ WHO UNDERSTAND THE REALITY of
\ The abiding and so forth of consciousness.

¢(i.e. The wisdom that is developed by DIRECTLY SEEING THE REAL NATURE OF OUR OWN MIND (how

the illusions of inherent existence are created) is the ultimate antidote to confusion / ignorance and all the other disturbing emotions, and all suffering caused by them. The second half of these 400 stanzas is totally dedicated to it.)

(-- Since consciousness is produced in dependence on causes, it is a product. Since products change from moment to moment, they do not have inherent duration. Their production and disintegration are therefore not inherently existent either.

-- Verse.

-- One must abandon all disturbing emotions, understanding that the three realms are like an illusion, since production, disintegration, abiding and so forth do not have inherent existence. Disturbing emotions will never remain in the mind of any adept who understands that the production, disintegration, abiding and so forth of consciousness do not have even an atom of real or inherent existence and who gains familiarity with this. It is like

uprooting a poisonous tree. Thus by first gaining familiarity with the antidotes that overcome manifest disturbing emotions and eventually understanding dependent arising as devoid of inherent existence, one should rid oneself of all the seeds of disturbing emotions.)

L3: [The summarizing stanza: (we need both method and wisdom)]

\ ###
\ Transmigrators governed by disturbing emotions like desire,
\ Which prevent activities for the attainment of enlightenment,
\ Are conveyed to the happiness of liberation by teaching them
\ To become familiar with (the Two Truths:) love and repulsiveness (i.e. temporary methods / antidotes) and by teaching them suchness (i.e. wisdom realizing the real nature of our own mind and of everything – non-duality).

\ ###
\ This is the sixth chapter from the Four Hundred on the Yogic Deeds, showing the means to abandon disturbing emotions.

This concludes the commentary on the sixth chapter, showing the means to abandon disturbing emotions, from Essence of Good Explanations, Explanation of the "Four Hundred on the Yogic Deeds of Bodhisattvas".

L3: [Commentary 6 by Geshe Sonam Richen]

Disturbing emotions make the mind unruly. When it is turbulent, perception is unclear, distortion occurs, and all kinds of problems follow. When water is disturbed, nothing is reflected in it clearly and only a distorted image appears. All disturbing emotions can be subsumed under THE THREE POISONS, which cover a diversity of feeling tones: desire/attachment, hostility/anger, and confusion/ignorance. Unless we can free ourselves of even their latencies, they may arise again at any time even though they appear to be under control and are temporarily dormant. Thus we must seek the means to eradicate them completely. This is like distilling water and removing all impurities. No matter how clear the water looks, if a sediment of mud remains, it will make the water cloudy as soon as it is disturbed.

Meanwhile, however, we must become skilled at recognizing different disturbing states and at counteracting them. (i.e. The Middle Way about controlling disturbing emotions: not rejecting all control, not thinking we can always control them using their particular antidotes -- but trying to see their real nature in order to transcend them – to transmute them into the five wisdoms.) Anger and hostility are easy to identify as negative since they are accompanied by unpleasant feelings, but attachment and desire are initially often accompanied by pleasurable feelings and do not seem harmful. When trying to counteract them we need to consider the unattractive aspects of the object on which they focus, but we feel reluctant to do this. We should begin working with whichever disturbing emotion we find predominates. By watching the kind of stimulus required, whether weak or strong, and the strength and duration of our response, we can determine how habitual a disturbing attitude

is. If a small stimulus creates a disproportionate reaction, we may infer prolonged familiarity with this response in past lives. When we recognize the detrimental effects of these emotions, we will want to control them instead of allowing them to control us.

Just as there are many forms of attachment and desire, there are MANY ANTIDOTES. We must discover what is effective in our own case. Where attachment to our body is concerned, we may find thinking about its unclean nature useful. We may also try a meditation which begins by imagining a small spot in the center of the forehead which is bare to the bone. Gradually we enlarge this, stripping away skin, flesh, muscle, sinew, etc., baring our bones until our whole skeleton is exposed. We then imagine this growing larger and larger until it fills the whole world and nothing but our skeleton remains. The process is then reversed.

To counteract an excessive preoccupation with food We may try to regard it as medicine. A sick person takes medicine and follows a specific diet not because it tastes good but in the hope of getting well. Similarly we should think of food merely as sustenance for the body so that we can use it for others' well-being and happiness. To help overcome a preoccupation with clothing, we should think of it as a means to cover the body and protect it from the elements, like the dressing on a wound which is applied for protection and not for the sake of appearance.

Thinking about the imminence of death and its unpredictability is one of the most effective ways to loosen the grip of attachment and desire. Enjoyment and pleasure are not in themselves harmful, but we must be alert to the craving and discontent that tend to follow.

CULTIVATING A SENSE OF CONTENTMENT AND CONSIDERING THE INSTABILITY AND DISSATISFACTORINESS OF THE THINGS for which our greed and desire reach out are valuable as antidotes.

The unhappiness and anger we frequently experience when something we own is lost or damaged is proportionate to our attachment. Our acquisitiveness leads to many difficulties. For instance, if we are building up a collection, we go to much trouble and expense to acquire the specific items we wish to include. We then protect the collection from the detrimental effects of the climate and ensure it against theft. What was intended as a pleasurable pursuit becomes an expensive, time-consuming and tiring chore. We end up the servant of our possessions.

Anger is like a fire that first makes us burn inside. Then our palms and armpits turn damp and beads of sweat appear. No matter how fine our clothes and jewelry, no one finds us attractive when our face is contorted with rage. Anger destroys our own physical and mental peace and upsets others, inciting them to respond aggressively, which makes the fire grow. Even animals feel uncomfortable in our presence and try to escape when we are in a bad temper.

REALIZING HOW DISTURBING ANGER IS AND HOW GOOD IT FEELS TO REMAIN CALM, we will want to prevent anger rather than suppress it. The aim is not to hold anger inside but to stop its arising. When we feel unhappy and anxious, either for specific reasons or for no specific cause, irritation and anger arise easily. Therefore we must attempt to relieve the unhappiness and anxiety which are characterized by tightness. If there are specific causes, we should direct our energy toward trying to resolve the problem. If it is not possible to do so, letting go and accepting the difficulties is a more positive approach than dwelling on the seeming injustice of the situation which reinforces the unhappiness and helplessness.

It is useful to think of the experience as a maturation and ending of past negative actions, allowing it to show us the unsatisfactory nature of cyclic existence.

There are many situations in which we already know we are vulnerable to anger. This knowledge gives us the opportunity to remain calm and apply antidotes effectively to prevent anger altogether. If it does arise we should ensure it is short-lived and does not breed aggression, resentment, spite and other negative feelings. When the mind is under the influence of anger it is hard to arouse feelings of love and compassion for the other or to consider how one has set oneself up as a target through past actions or through present intentional or unintentional provocative behavior. Since it is essential to train ourselves to think in these ways and gain familiarity with them, meditation on these themes when we are calm is encouraged. It is also valuable to imagine provocative circumstances and rehearse an appropriate and constructive response.

We should not confuse anger which is based on a wish to harm with the need to act sternly at certain times arising from a positive beneficial intention. (i.e. The Middle Way about reacting: not reacting with a motivation based on the ego, not non-reacting completely.) When positive states of mind are operating the negative ones cannot assume an overt form. Thus, the cultivation of constructive states of mind provides us with a way to deal with difficult circumstances.

ONLY OUR EVENTUAL UNDERSTANDING OF REALITY, OF HOW EVERYTHING ARISES DEPENDENTLY WITHOUT INHERENT EXISTENCE, WILL ENABLE US TO DEAL WITH THE CONFUSION AND IGNORANCE THAT LIE AT THE ROOT OF ALL OTHER DISTURBING ATTITUDES AND EMOTIONS. However, even without a full understanding of this, thinking how we, our emotions, situations and others do not exist as they appear and how our hard delineation of them is a superimposition which does not correspond to reality, may help to decrease the intensity and duration of feelings which disturb and trouble us. (i.e. The Middle Way about controlling disturbing emotions: not rejecting all control, not thinking we can always control them using their particular antidotes -- but trying to see their real nature in order to transcend them – to transmute them into the five wisdoms.)

L2: [Chapter 7 - Abandoning Attachment to Sense Objects – Perfecting the practices of virtues by combining them with wisdom - P.169]

¢(The desire to escape the suffering of the lower realms is not enough; WE MUST GENERATE THE DESIRE TO ESCAPE THE WHOLE CYCLE of birth and death.

¢-- Even attachment to any religious view is flawed.

¢-- They may result in a higher rebirth, but those are also impermanent.

¢-- After a high rebirth, most often, sentient beings return to a lower realms, because pride is without compassion.

¢-- There is no absolute path. No absolute actions, causes, effects or causality. No absolute control.

¢-- So stop trusting one view or another. They are no more than social customs. Transcend them all.

¢-- Meritorious actions should not be done with attachment, with greed for merit.
¢-- The perfection of Morality is based on realizing the emptiness of the three.
¢-- Seeing the faults of all samsaric realms, generate true renunciation.)

L3: [I. Considering the disadvantages of cyclic existence]

L4: [A. Considering the general faults of cyclic existence]

L5: [1. Why it is necessary to cultivate fear of cyclic existence - 151]

\ ###
\ 151.
\ When there is no end at all
\ To THIS OCEAN OF SUFFERING,
\ Why are you childish people
\ Not afraid of drowning in it?

¢(i.e. Considering the big picture: the endless cycle of birth and death)

(-- One must first think about the disadvantages of cyclic existence in order to give up the contaminated actions which are its cause.

-- Verse.

-- The beginningless cycle of rebirths is an ocean of suffering without any end at all, infested by thirty-six sea snake fetters of ignorance, pride and craving of worldly existence. It is churned by sea monsters of the sixty-two wrong views and fraught with whirlpools of birth and death. Why are you ordinary childish people, drowning in it since beginningless time, not afraid? If one should fear to drown in a sea whose depth and breadth are apparent, how much more so in this one! It is like the following analogy: A sage who had five kinds of super-knowledge wanted to go beyond worldly existence. With miraculous speed he placed his foot on the summit of Mount Meru but died before he could reach the other side. After his death he was reborn as a god [and came before the Buddha who told him, "I will show you the world, the source of the world, cessation of the world, and the path that leads to the world's cessation in relation to your body which is just four cubits high." When taught the four noble truths in this way, the sage understood them.])

L5: [2. How to generate aversion to it]

L6: [a. Inappropriateness of attachment to youth - 152]

\ ###
\ 152.
\ Youth lies behind and then
\ Once more it is ahead.
\ Though [one imagines] it will last,
\ In this world it is like a race.

¢(i.e. Each cycle goes very fast; the opportunity does not last long, and may not come back for very long. Only this precious human life bring the opportunity to be able to transcend the whole cycle. Lower or higher realms do not have this capacity.)

(-- Assertion: Though cyclic existence has many disadvantages, those who are proud of their youth and so forth are not afraid.

-- Answer:

-- Verse.

-- Since youth and the like do not last, pride on that account is unreasonable. In this life

youth lies behind old age; after death it is once more ahead and then again it is behind old age. Though one imagines one can remain young, in this world youth, old age and death compete as if in a race, claiming, "I'm ahead, I'm ahead!" Since none can always remain ahead, it is unreasonable to feel proud because of that. It is like the following analogy: The shadow of the wheel which crushes sesame seeds [sometimes falls in front and sometimes behind.])

L6: [b. Appropriateness of fear, because of being governed by contaminated actions and disturbing attitudes and emotions - 153]

\ ###
\ 153.
\ In worldly existence there is never
\ Rebirth of one's own free will.
\ Being under other's control,
\ Who with intelligence would be fearless?

¢(i.e. One does not choose his rebirth destination; it is based on his accumulated karma.)

(-- Assertion: Though one must go on to another life, it is not frightening.

-- Answer:

-- Verse.

-- In worldly existence childish beings like you do not have the power to will their own rebirth in good rebirths as gods, humans and so forth, but are under the control of other factors—contaminated actions and disturbing emotions. While in such frightening situation, what intelligent person would be fearless? One should feel repugnance at being controlled by contaminated actions and disturbing emotions. One is like a piece of wood swept along by the current.

-- The words gzhan yang which appear in some versions of the text refer to time and mean "never.")

L6: [c. Advice to make effort to abandon the causes for rebirth in cyclic existence - 154]

\ ###
\ 154.
\ The future is endless and
\ You were always a common being.
\ Act so that it will never again
\ Be as it was in the past.

¢(i.e. Taking this precious rare, hard to find, short term, fragile opportunity to end the whole cycle. – The precious human life.)

(-- Assertion: Though unable to cut through worldly existence in this life because of being enthralled by pleasure, one will try to do so in a future rebirth.

-- Answer:

-- Verse.

-- Future rebirths are endless and the past is beginningless. Throughout the past you were always only a common being. Act so that the present and future will not be as meaningless as the past during which you failed to free yourself from worldly existence.

-- Some versions of the text read "again," which should be taken to mean "again in the future."

-- It is like the following analogy: Though the friends of a man who was going with someone else's woman tried to stop him, he did it again later. The Array of Tree Trunks Sutra says:
 -- Think of the past bodies you have meaninglessly wasted Because of your desires.
 -- From today engage in the discipline of seeking enlightenment And through that discipline destroy desire.
 -- You must break the continuity of rebirths in worldly existence.)

L6: [d. Refuting that effort to abandon cyclic existence is purposeless and ineffectual]

L7: [(1) Actual meaning - 155]

\ ###
 \ 155.
 \ The conjunction of a listener,
 \ What is to be heard and an exponent
 \ Is very rare. In brief, the cycle of
 \ Rebirths neither has nor has not an end.

¢(i.e. Having access to, and being able to ear, understand and practice the dharma is very rare. It can lead to transcending all rebirths. But transcending should not be understood as “ending” no more than “continuing”. It is not about doing something, or stopping something. It is about realizing the real nature of everything. As said in verse 122: samsara and Nirvana are not different, not separate for a Bodhisattva; but they are still not the same. In short, escaping the whole samsara is simply directly seeing its real nature, the inseparability of the three realms. So the path is not about doing something or not doing something; it is not about producing an effect using an absolute cause or path.)

(-- Question: Does the cycle of rebirths have an end or not? If it does one will gain freedom without the need for effort. If it does not, effort to cut through the cycle of birth and death is senseless, since despite effort one will not gain freedom.

-- Answer:

-- Verse.

-- A listener is one who has attained a special life of leisure and fortune and is ready to generate spiritual paths. What is to be heard refers to discourses teaching suchness, and their exponents are the Tathagatas. These three occur in the world simultaneously as rarely as the udumbara flower.

-- Tathagatas are rare because they depend on stores of merit and insight accumulated over three countless aeons. The other two depend on Tathagatas. Thus, in brief, for a person who has these three rare and supreme prerequisites for the growth of spiritual paths, the cycle of rebirths is not without an end, since the causes and conditions for stopping it are assembled. In the case of a person for whom they are not assembled, it does not have an end because one cannot determine precisely when the cycle of rebirths will cease. With regard also to its final mode of existence, it is not specified as either having or not having an end in terms of ultimate existence. The three are like the udumbara flower.)

L7: [(2) Repudiating hope for the future without effort in this life - 156]

\ ###
 \ 156.
 \ Most people cling to
 \ An unwholesome direction.
 \ Thus most common beings

\ Certainly go to bad rebirths.

¢(i.e. The usual result of our ordinary unwholesome actions based on ignorance is a rebirth in a lower realm with more suffering.)

(-- Assertion: As long as scriptural texts exist, there will be spiritual friends and oral transmissions of them. One may therefore try to end worldly existence in other rebirths.

-- Answer:

-- Verse.

-- Though the texts and the other two may exist, it is difficult to be a proper listener for the following reason: Most people cling to the ten non-virtuous paths of action, which is an unwholesome direction, and thus through the power of their actions they are reborn in different states. Since most common beings therefore go to bad rebirths, one should make effort to hear the teaching while the two prerequisites are assembled. Not to strive for liberation as if one's head were on fire is like crowning an idiot as king. It is like the analogy of carrying hemp in Candrakirti's commentary.

-- Two men went to fetch hemp and as they were returning, they saw two loads of cotton. One of them put down his load of hemp and took the load of cotton. He arrived home carrying a load of gold. The other thought, "I've carried this load such a long way, how can I carry the other?" and he continued carrying the load of hemp. Similarly the rich and powerful are attached to their own viewpoint and do not appreciate Buddha's words, which are supported by the reasoning of an unbiased mind. They say, "How can we give up these views to which we've been accustomed for a long time?")

L4: [B. Specifically abandoning attachment to happy rebirths]

L5: [1. Aversion should be cultivated even to happy rebirths - 157]

\ ###

\ 157.

\ On earth the maturation of ill deeds

\ Is seen to be only deleterious.

\ Thus to the wise the world appears

\ Similar to a slaughterhouse.

¢(i.e. So most people go blindly from bad to worst.)

(-- Assertion: Although bad rebirths must be avoided because they are states without freedom, full of many kinds of suffering, one need not feel aversion toward good rebirths since they are happy states.

-- Answer: It is proper to feel aversion toward good rebirths just as one does toward bad ones.

-- Verse.

-- The remains of previous contaminated actions are seen only to debilitate even those in a good rebirth—deformed limbs and members, defective senses, poverty and so forth are the unwanted maturation of the ill deeds of human beings living on earth. Thus to the wise Exalted, worldly existence seems like a slaughterhouse where living beings are killed. It is like the following analogy: A cherished minister was not afraid of the king and was punished later because of this. A certain king favored a minister by giving him the highest honors. Later, because the minister did not fear him, the king had his hands, feet, ears and nose cut off. Similarly, those who are rich and do not think about future lives but heedlessly do ill deeds first experience their maturation after death in the hells and so forth. They

experience the remaining maturation as misfortunes, when they are eventually reborn as humans.)

L5: [2. Showing that to remain in cyclic existence out of attachment is like insanity - 158]

\ ###
\ 158.
\ If "insane" means
\ That one's mind is unstable,
\ What wise person would say that those
\ In worldly existence are not insane?

¢(i.e. Why? Because most people are in total confusion, ignorance. They are totally unaware of the real nature of everything; they are continually making more and more mistakes because of this ignorance. So they are unconsciously creating the causes of more and more suffering.)

(-- Question: If the wise see worldly existence like a slaughterhouse, why do ordinary people feel no horror?

-- Answer: They are as insane as a mad elephant.

-- Question: Insane in what way?

-- Answer:

-- Verse.

-- In the world someone whose mind does not function with normal stability due to an imbalance of physical constituents is called insane. If that is insanity, what intelligent person would claim that those in worldly existence are not insane? Ordinary people who want many outrageous things and speak impulsively do not have sound minds. It is like the following analogy: A king had a beloved son but got the idea, because his mind was unsound, that he did not want to see the boy.

-- A certain king had a son who was very accomplished and dear to his father's heart. When the king did not see his son, he ached with longing, and whenever he saw the boy he put him on his lap and hugged and held him tight. Then one day just the sight of his son upset him terribly, and he said, "You wicked boy, go away and don't stay in my presence. The sight of you burns me like fire." The boy got down on his knees and placed his palms together. Crying and trembling he asked the king in a faltering voice what he had done wrong. The king answered, "You have done nothing wrong, but I feel displeasure at seeing you." Recognizing this change, a skilled physician secretly told one of the ministers, "This loss of affection is a bad sign and indicates that the king's mind undoubtedly is unstable. It may cause insanity. Try to treat him before this illness becomes serious. If you don't and the illness is neglected, it will be difficult to cure." The minister then thought about the situation carefully and it was so, but being preoccupied with the king's business, he abused the physician. He called him a vile mischief-maker and said, "May not even the great man's enemies go mad! Do not speak to anyone else in this way and leave the country!" Nothing was done about the king's illness until after some time it got the better of him, making him laugh, cry, dance and sing for no apparent reason. Ordinary people are insane like the king who lost affection for his son because his mind was unstable. They act perversely because of their mental instability.)

L3: [II. Abandoning contaminated actions, the cause for birth there]

L4: [A. Advice to abandon actions projecting rebirth there - 159]

\ ###
\ 159.
\ The pain of walking, one sees,
\ Decreases when doing the opposite.
\ THUS THE INTELLIGENT GENERATE
\ THE INTENTION TO END ALL ACTION.

¢(i.e. Beyond causality: The Bodhisattva path is about removing this ignorance. It is not about doing something, or not doing something. All actions, wholesome or not, are building karma that will eventually create more suffering. The Bodhisattva path is not about adopting a view, or rejecting another view. There is no absolute path to follow, no absolute truth to grasp. All of these would only create another rebirth (higher or lower), but all rebirths are still subject to this samsaric cycle and eventually end up in a lower realms with much suffering. The Bodhisattva path is about transcending the whole cycle of virtuous or non-virtuous actions and their consequences, by using skillful means in order to remove this ignorance about the real nature of everything.)

(-- The wise rid themselves of rebirth in cyclic existence which is governed by the force of contaminated actions. Moreover they do so by stopping the process of contaminated action.
-- Verse.

-- One sees that the pain caused by actions like walking, strolling, lying down and so forth decreases and gradually loses its former intensity when doing the opposite kind of action such as sitting. By breaking the continuity of all contaminated actions, all suffering stops. Thus the intelligent expand their minds to encompass the means to attain the state of nirvana in which all contaminated actions projecting worldly existence have ceased. Childish beings in cyclic existence are like someone on a long journey who suffers because of exhaustion and the depletion of his provisions. [They suffer from weariness traveling along the roads of cyclic existence and they suffer because their store of virtuous actions is depleted.])

L4: [B. Why it is necessary to abandon them]

L5: [1. Since cyclic existence is a source of fear, it should be abandoned by way of its cause, contaminated actions - 160]

\ ###
\ 160.
\ When a single effect's original cause
\ Is not seen, and one sees the extensiveness
\ Regarding even a single effect,
\ Who would not be afraid?

¢(i.e. Not about control: About causality & a sure path: No primary absolute cause in anything --> no possibility of absolute control. This means no absolute views, no absolute 100% sure path.)

(-- The intelligent rid themselves of cyclic existence by stopping the process of contaminated action.

-- Verse.

-- No one can perceive the original cause of even a single effect, such as an element, an

elemental derivative, the mind and so forth, which are the outcome of a beginningless continuity. When one realizes that even a single effect has a limitless multitude of causes, what childish person would not be afraid? Therefore one should always feel aversion toward, and strive for the means to gain liberation from, this vast wilderness of cyclic existence, made difficult to cross by the thickets of ignorance failing to comprehend its continuity. For instance, even a single clay pot requires a limitless variety of causes.)

L5: [2. Cultivation of fear considering the effects of contaminated actions - 161]

\ ###
\ 161.
\ Since all results will not definitely
\ Be achieved, and those that are
\ Will certainly come to an end,
\ Why exhaust yourself for their sake?

¢(i.e. Not about producing something. About causality & a produced liberation: no absolute 100% sure effect --> no possibility of absolute control. This means no absolute views, no absolute 100% sure path. -- There is no primary cause, no final effect, no beginning or ending in the chain of dependency. Cause and effect, not self-existing/independent, they are not the same, they are not different. -- This mean we should not bet attached to any view about what cause happiness or Liberation itself. No path is absolute.)

(-- Effort would be appropriate if the results of actions for a specific purpose, motivated by attachment, could definitely be achieved. It is however not certain that you will achieve all the results such as perfect happiness. Moreover whatever is achieved is sure to perish in the end. Why exhaust yourself physically, verbally and mentally to achieve mistaken objectives? Make effort to give up actions projecting cyclic existence. It is like the following analogy: When a potter fires his pots, it is not certain whether they will turn out well, and those that do will certainly disintegrate.)

L5: [3. Considering the nature of contaminated actions, effort should be made to abandon them - 162]

\ ###
\ 162.
\ Once it is done, work done with effort
\ Effortlessly disintegrates.
\ Though this is so, still you are not
\ At all free from attachment to actions (or a path).

¢(i.e. Not about doing something or following a path. We should not get attached to any path because Enlightenment is not caused / produced by our own effort. All actions, all paths are mere karma formation and bad if grasped on as if some kind of absolute. Enlightenment is about transcending all causality, all actions and their consequences, all paths, the whole samsara.)

(-- Since actions themselves, like their results, are bound to perish, do not exert yourself for no purpose.

-- Verse.

-- Work, like building a wall, requires effort, but when it is finished it disintegrates effortlessly. This being so, since you still do such things, your utter lack of freedom from

attachment to actions shows how foolish you are. It takes effort to set up a stone on a mountain top but it will fall down of its own accord.)

L5: [4. Inappropriateness of attachment to contaminated actions on the grounds that they cause pleasure - 163]

\ ###
\ 163.
\ There is no pleasure in relation to
\ Either the past or the future.
\ That which occurs now, too, is passing.
\ Why do you weary yourself?

¢(i.e. Not about control: Why being obsessed about controlling everything, trying to do something, or not do something else, trying to create happiness or escape suffering. Nirvana is not about controlling things, or not controlling things; it is about realizing the real non-dual nature of everything beyond causality space and time, starting with our own mind. There is no absolute path.)

(-- Assertion: Though actions which require exertion do perish, one cannot free oneself from attachment to them, because they are a source of pleasure.

-- Answer:

-- Verse.

-- There can be no real pleasure in relation to past consciousness, since it has already ceased, nor in relation to future consciousness, since it is not yet produced. Moreover consciousness which is occurring now disintegrates moment by moment and passes. Since there is no reliable happiness, why do you weary yourself? To strive for a nonexistent effect is unreasonable and like building a house on the bank of a river.

-- Someone built a house on the bank of a river but the land subsided. He then rebuilt it on another similar part of the riverbank. That too subsided, and so it went on indefinitely. The man who was building the house only wore himself out but did not achieve the result he desired. Worldly endeavors are like that.)

L4: [C. Actual way to abandon them]

L5: [1. Repudiating attachment to meritorious actions]

L6: [a. Generally repudiating accumulation of actions for the sake of high rebirth out of attachment]

L7: [(1) Appropriateness of fear since the Exalted see even high rebirths as [being] like hells - 164]

\ ###
\ 164.
\ The wise feel the same fear for even
\ A high rebirth as for the hells.
\ It is rare indeed for a worldly state
\ Not to produce fear in them.

¢(i.e. Wholesome actions, control, can only produce at best a higher rebirth. But gaining a high rebirth through wholesome actions is not enough; one will eventually fall into a lower rebirth. Although it is used as a skilful means to motivate weak minds, even the best path is bad in the long term if it is grasped on as an absolute truth. We need more to be able to transcend the whole causal cycle.)

(-- Assertion: One should perform virtuous actions for the sake of a high rebirth.

-- Answer:

-- Verse.

-- Even high rebirths as gods and so forth, ablaze with the fire of rampant disturbing emotions and shrouded in the darkness of ignorance like the hells, produce fear in the wise with direct perception of suchness. As it is rare indeed for any worldly state not to inspire the Exalted with fear, the intelligent should consider the disadvantages of cyclic existence. The accumulation of actions out of craving based on seeing a high rebirth as something attractive in itself, without cultivating aversion to worldly existence, is rejected. However, it is completely wrong to prevent and give up the accumulation of causes for life as a god or human for the purpose of liberation. It is like the following analogy: After being released from King Bala's jail, one had to follow a single pattern of behavior till the end of one's life and therefore was not freed from bondage.)

L7: [(2) If ordinary people ever perceived it like this, they would immediately faint - 165]

\ ###
\ 165.
\ If childish people ever perceived
\ The suffering of cyclic existence,
\ At that moment both their mind
\ [And body] would completely fail.

¢(i.e. Warning: The need for adapted teachings - gradual skilful means. Weak minds still need to believe in the need for wholesome actions and some kind of absolute path, otherwise they might fall into complete rejection or nihilism. But a strong mind would not fall into unwholesome actions after being taught of the relativity of all paths.)

(-- If childish people ever directly perceived the suffering of cyclic existence as do the Exalted, their mind or heart and body would both completely fail, but because they do not realize it, they continue as if they were happy. It is like *Indrabala, who sacrificed his life out of desire to be chief [and was a chief again in his next life. If ordinary people realized the suffering of the cycle of rebirths they would give up worldly existence for fear of it, and by destroying it completely would become free.])

L6: [b. Rarity of going from happiness to happiness]

L7: [(1) Actual meaning - 166]

\ ###
\ 166.
\ People without pride are rare,
\ And the proud have no compassion.
\ Thus it is said to be very rare
\ To go from light to light.

¢(i.e. A path based only on wholesome actions (with no wisdom) might result in a high rebirth, but most of the time, because of pride, intolerance and lack of compassion, it ends up in one of the lower realms. So grasping at wholesome actions, or to a path, is not the proper attitude of a Bodhisattva. Working for self-liberation, thinking one is right and others are wrong, thinking one can Liberate himself without the others, is falling into an extreme.)

(-- Though belonging to the best caste and having the finest possessions is known as happiness, aversion even toward that is appropriate.

-- Verse.

-- People of good caste and so forth who are not inflated with pride are rare. Moreover, since those who are conceited think themselves best and out of envy want to crush their equals and betters, they lack compassion. Thus the Topics of Instruction and so forth say that it is very rare to go from light to light. It is like *Jamadagm's son, who did away with members of the royal caste twenty-one times [because he was proud of his strength and lacked compassion.])

L7: [(2) Repudiating attachment to high rebirths attained through abstaining from ill deeds - 167]

\ ###
\ 167.
\ Whoever renounces them now
\ Will, it is said, obtain sense objects.
\ For what reason would such perverse
\ Practice to be considered correct?

¢(i.e. Following a path in order to gain personal benefits like a higher rebirth, or personal Liberation, is just creating more karma, and staying in the cycle of samsara. Thinking any path is absolute, or any truth absolute, is creating more karma and suffering.)

(-- Assertion: Though the proud are deprecable because they perform ill deeds, it is appropriate for those without pride to strive for a high rebirth.

-- Answer:

-- Verse.

-- It is said that those who promise to be chaste in this life for the sake of a high rebirth in future and who renounce sense objects, having cultivated antipathy toward them, will, as a result of their practices, have whatever attractive objects they desire when they take a high rebirth. If, accordingly, out of aversion one gives up the things one has, it is a perverse practice to seek them again. Why would the wise consider such a pursuit correct? It is unreasonable to seek what one has deliberately renounced. It is like the following analogy: When rams want to butt, though they first recoil, it is perverse [because they do so in order to charge.])

L6: [c. Detailed repudiation of accumulating actions for the sake of high rebirths]

L7: [(1) Repudiating accumulation of actions for the sake of possessions - 168]

\ ###
\ 168.
\ Wealth, the result of merit,
\ Must be thoroughly protected from others.
\ How can that which must be constantly
\ Protected from others be one's own?

¢(i.e. Samsaric gains are not Nirvana. Even if one gain wealth through good practices, this wealth is not true happiness.)

(-- Even those with large resources should not be attached to them, for wealth, the result of meritorious actions like giving, must constantly be protected from other factors such as

robbers, thieves, fire, water and so forth. How can anything needing constant and diligent protection from other factors be one's own exclusive property over which one has control? Though the effects have been accomplished, they cannot benefit one as desired. The need to expend effort constantly on their account is like [the sustained effort required in cultivating] a spiritual guide.)

L7: [(2) Repudiating their accumulation out of attachment to worldly practices - 169]

\ ###
\ 169.
\ Different social customs
\ Are termed "religious practices."
\ Thus it seems as if society has
\ More influence than religious practices.

¢(i.e. All paths are at most relative truths, based on conventions. No absolute path, only adapted skilful means.)

(-- Assertion: If practices like giving are wrong, one should follow conventionally accepted practices.

-- Answer: Adherence to those is also improper.

-- Verse.

-- The term "religious practice" is applied to different social customs like giving away and taking a bride. Such conventions are called religion but they change according to place and time. It is therefore improper to be attached to society which, though it appears more influential than religion, does not remain stable. It is like taking one's daughter as bride in a particular country.

-- A certain man visited Yawana and watched a local man light a fire. By means of a spell, the fire uttered the words, "You may take your daughter as wife." The visitor, who was very lustful, had an attractive young daughter at home. He approached the man from Yawana and offered him a lot of money for the spell. When he got home he wanted to marry his daughter and asked the fire to speak. The fire said, "The customs are different.")

L7: [(3) Repudiating their accumulation for the sake of attractive objects - 170]

\ ###
\ 170.
\ Through virtue there are attractive objects,
\ But such objects too are considered bad.
\ By giving them up, one will be happy.
\ What need is there to acquire them?

¢(i.e. Samsaric gains are not Nirvana. So do not get attached even to religious practices and virtues.)

(-- Assertion: Pleasure does not occur without attractive sense objects. Since these are the result of merit, it is permissible to perform meritorious actions out of attachment to attractive objects in order to have pleasure.

-- Answer:

-- Verse.

-- Though attractive visual forms, sounds and other objects are obtained through virtues like giving, those who desire liberation disparage and consider even such sense objects bad,

since they are the root of futility and are constantly affected by suffering and impermanence. If one becomes happy and virtuous by giving up a source of faults, what need is there to acquire it? No need at all! It is like the following analogy from Candrakirti's commentary: When a certain monk went to beg alms in Cambodia, a trickster told him not to speak in that country.

-- A monk went to beg from the people of Cambodia. For his own purposes, a trickster told him, "It is the custom in this country not to speak when going for alms, otherwise people will make fun of you." The monk believed him and acted accordingly. The people thought that the fellow had made and sent a mechanical man to dupe them. They marveled at the way he opened and closed his eyes just like a real man and they discussed all his parts. Then they made a similar mechanical man and sent him to the trickster who told the monk that it was time to speak to people. He did so, which amazed them, and they said that the trickster had clearly outwitted them by doing what they could not do. When the monk discovered the trickster's true nature, he considered him bad.)

L7: [(4) Repudiating their accumulation for the sake of power and wealth - 171]

\ ###
\ 171.
\ For one in need of authority,
\ Practices for that [end] are meaningless.
\ Whoever strives for authority
\ Is called a fool among men.

¢(i.e. Samsaric gains are not Nirvana. So do not get attached even to religious practices and virtues.)

(-- Assertion: Though sense objects should be disparaged, one ought to create merit for the sake of kingship, a source of superlative pleasure.

-- Answer: It is inappropriate to do so.

-- Verse.

-- For adepts who have gained mental control and can effortlessly accomplish whatever they desire, practices such as giving for the sake of attaining worldly authority are senseless. Whoever strives for the authority of mere verbal domination is a fool among men, because he seeks kingship, a source of great futility. It is like the following analogy: An astrologer had a lovable son whom he killed when he knew the boy would die after six days. [His authority to make astrological predictions caused him to act in a futile way.])

L7: [(5) Repudiating the accumulation of actions out of attachment to subsequent wealth - 172]

\ ###
\ 172.
\ With a view to future effects
\ You grasp at practices out of greed.
\ When you see the future outcome
\ Why are you not afraid?

¢(i.e. Even though virtues and wholesome practices might bring good results they are still actions causing karma and suffering in the long term. One should aim at transcending the whole cycle, all actions, all karma formation, all causality. So one should always combine the wisdom to the methods, that is to see the emptiness of any path.)

(-- Assertion: One should do meritorious actions, since one wants their effects (such as wealth) in future lives.

-- Answer:

-- Verse.

-- If, on realizing that there will be future effects such as wealth, one grasps at practices like giving, out of greed and attachment, one will have to experience many bad rebirths as a result of that attachment. When you see that the future outcome of such attachment is a bad rebirth, aren't you afraid? What use is attachment? Just as you do not grasp at bad rebirth, do not grasp at practices either. It is like an unwise person who buys a place that gives rise to suffering.)

L5: [2. Repudiating accumulation of demeritorious actions - 173]

\ ###
\ 173.
\ Merit is in every way
\ Just like a wage for a wage earner.
\ How could those who do not want
\ [Even] virtue do what is non-virtuous?

¢(i.e. The other extreme: It doesn't mean to abandon all virtues completely and do the opposite, but to combine them with wisdom in order to transcend all paths, all karma formation, all causality.)

(-- Just like a wage earned by a worker, merit will come to resemble a payment. Therefore the wise do not do even meritorious actions motivated by attachment. When the wise do not want even the virtue that produces worldly existence, because of seeing it as a cause for the cycle of rebirths, how could they do demeritorious actions which are non-virtuous? They always avoid them. It is like the following analogy: When a dog ate *Rahgkata's food, *Rarigkata accused a prince who was fasting nearby of having eaten it.
-- *Rangkata, a destitute beggar, found some badly cooked food and wrapped it in a stinking pus-stained rag. When he wasn't looking, a dog stole it. Not far away a prince was fasting in the service of his deity. The beggar accused him of breaking his fast by stealing and eating the food. When the prince would not eat even his own well-prepared food, why would he have eaten food like that?)

L3: [III. Explaining the need to abandon contaminated actions]

L4: [A. The wise, who understand reality, abandon attachment and reach liberation - 174]

\ ###
\ 174.
\ Whoever SEES PHENOMENA AS LIKE
\ A COLLECTION OF MECHANICAL DEVICES
\ AND LIKE ILLUSORY BEINGS,
\ Most clearly reaches the excellent state.

¢(i.e. PARAMITAS: So, while following a virtuous path (method) one need to combine it with the wisdom realizing the emptiness of all elements. We need both method and wisdom together all the time. One alone is bondage, the two together is Liberation. The perfection of all

Bodhisattva paramitas is doing them while realizing the emptiness of the three: the subject, the action, the object. That is the Middle Way: not taking any path as an absolute, not rejecting all paths as useless. That is in accord with the inseparability of The Two Truths, in accord with the real non-dual nature of everything. That is why it is incommensurably efficient and powerful.)

(-- Only childish people like cyclic existence. The wise who directly perceive dependent arising as lacking inherent existence see external and internal phenomena as like a collection of mechanical devices made of wood that look like men and women. Those who see phenomena as empty of inherent existence, yet appearing like illusory people, traverse cyclic existence and most clearly reach the excellent states of liberation and omniscience. It is like the mechanic who shamed a painter by means of a mechanical woman. The painter caused him suffering in return.

-- A painter was staying in the home of a master mechanic who, as a joke, sent a mechanical woman to him. Thinking that she was a maid who had been sent for him to enjoy and with whom he could do as he pleased, he took her hand only to find it was hard wood. He felt mortified and to take revenge painted himself committing suicide on the wall. When the master mechanic saw it, he felt remorse and thought the painter had killed himself in shame after touching the mechanical device.)

L4: [B. When the wise do not enjoy even a high rebirth out of attachment, their enjoyment of states consistent with aversion is impossible - 175]

\ ###
\ 175.
\ For those who do not enjoy
\ Any objects in cyclic existence
\ It is altogether impossible
\ To take pleasure in this [world].

¢(i.e. NOT JUMPING TO THE OTHER EXTREME. So everything in samsara is unsatisfying; there is no higher rebirths that is worth it. We should renounce the whole samsara and aim at escaping it completely instead of aiming at just a higher rebirths and its nice sense objects. But, obviously this doesn't mean that we should indulge ourselves; this will definitely result in rebirths in the lower realms. We should not either drop all virtuous paths because all actions are contaminated. That would be falling into nihilism and ending up in the worst hell. – What we need is the Middle Way: using virtuous actions to create the proper conditions in this precious human life, and using this opportunity to further develop the Liberating Wisdom. Only by combining wisdom to those virtuous methods can we find total Liberation)

(-- When those who are wise with regard to the meaning of reality do not enjoy or crave even those objects in cyclic existence which are normally enjoyable, how could they enjoy the source of birth, aging and so forth which normally cause aversion? Thus for them there is never any joy out of attachment to cyclic existence. It is like the following analogy: in the city of Kusinagar, Mahasudarsana gave up eighty-four thousand queens because he saw the faults of sense objects, and developed the four concentrations.

-- Thus as has been explained previously, after considering the disadvantages of sense objects, one should become wise with regard to the meaning of reality and strive to attain unsurpassable enlightenment.)

L3: [The summarizing stanza:]

\ ###
\ Thinking thoroughly about impermanence and suffering
\ Give up craving for objects such as visual form [i.e. or higher rebirths],
\ The cause for this bottomless boundless ocean of suffering,
\ And strive to attain unsurpassable enlightenment.

¢(i.e. We need both method and wisdom together: So, there is no logic in doing virtuous practices for the benefits of the sense objects of a higher rebirths. All actions are contaminated, and all rebirths temporary and ending up in the lower realms after a while. There is no satisfaction anywhere in the whole three realms, in the whole samsara. But that doesn't mean that we should drop all virtues, all paths. What we need is to perfect the virtues / paramitas by combining them with the wisdom realizing the emptiness of the three: subject, object and action of doing the virtue.)

\ ###
\ This is the seventh chapter from the Four Hundred on the Yogic Deeds, showing the means to give up clinging to objects of enjoyment which humans desire.

This concludes the commentary on the seventh chapter, showing the means to give up clinging to objects of enjoyment which humans desire, from Essence of Good Explanations, Explanation of the "Four Hundred on the Yogic Deeds of Bodhisattvas".

L3: [Commentary 7 by Geshe Sonan Richen]

The famous Ga-dam-ba master Ge-shay Bo-da-wa's Precious Heap of Analogies for the Teaching elaborates an analogy by Vasubandhu:

When a fisherman is catching fish, he puts some meat on the end of the hook and throws it down into the depths of the water. Since fish have a great liking for fresh meat, they swallow the bait and the hook catches in their throats. Then they are brought on to dry land and killed. Taste is the fish's undoing. Similarly our tongue pursues tastes and, caught on the hook of disturbing emotions, we are fried in the pan of bad rebirths.

The moth sees the butterlamp as a celestial mansion and with delight at once flies toward it. Burnt by the flame, it falls into the melted butter. Appearance is the moth's undoing. Similarly we see the suffering nature of deceptive appearances as pleasurable. Through our attachment we fall into the ocean of cyclic existence and are burnt by the fires of bad rebirths.

It is said that an elephant likes to be touched. It enjoys having its body gently scratched and remains perfectly still. An iron hook is then attached to the crown of its head, and it can be led wherever one wishes. Touch is the elephant's undoing. Similarly we enjoy physical contact and are caught by the hook of suffering.

A fly enjoys bad smells and circling around falls into the cesspool, only to be carried off by a large or small bird. Smell is the fly's undoing. Similarly we circle around the smell

of sensual pleasure, drown in a morass of disturbing emotions and are carried away by demons.

Hunters in the south hide in remote forests and play the flute and vina. Deer love sweet sounds, so the hunters lie in wait till they come near to listen to the music. Then they shoot arrows and kill them. Sound is the deer's undoing. Similarly we run after fame and are killed by the hunters of desire and anger.

Vasubandhu says:

- ~ Sound is the deer's perdition;
- ~ For the elephant it is touch.
- ~ Appearance is the moth's perdition
- ~ And for the fish it is taste.
- ~ The fly is attracted to smells —

- ~ For them there is but a single cause.
- ~ Among humans, each individual
- ~ Both day and night is constantly
- ~ Destroyed by all five of these.
- ~ How can they attain a happy state?

Normally we do not recognize just how much sense objects preoccupy us. Not only do we constantly and often automatically seek to satisfy the senses, but the aesthetic criteria of our society or segment of society and our own innate and acquired preferences with regard to sense objects influence our response to others and our judgments.

This preoccupation with sense objects and our craving for new and stimulating sensory experiences is continually exploited and reinforced. The compulsive quality of our attention indicates the presence of attachment, which frequently robs us of expected pleasure and accounts for an underlying anxiety. The more intense the grasping, the greater the anxiety and the more vulnerable we are to frustration which may express itself as anger. Despite repeated disappointments, we continue to pursue the elusive pleasure which these objects seem to promise. Though we may realize that the pursuit of sensual gratification (i.e. or a higher rebirths) is futile and gives rise to sickness, problems and all kinds of misfortunes, we remain addicted to the hope of finding happiness in this way. Our enthrallment is not superficial but fundamental to us as beings of the Desire Realm, so called because of our preoccupation with sense stimuli. We must therefore reflect again and again on the true nature of sense objects and their inability to provide lasting happiness. This will help to diminish our obsession with them, which blinds us to the unsatisfactoriness and misery of cyclic existence.

¢(i.e. What is implicit here is that even the practices of Buddhism are merely new sensations, new experiences for some Western people who are craving for the exotics. Or that even the best methods of concentration producing the great bliss of total peace of the highest abodes, can still produce craving and attachment, and that they are no better than any unwholesome attachment in that case. They are all temporary pleasure if they are not used to develop deep insights and to finally directly see the real non-dual nature of our own mind, and of everything. There is nothing satisfactory in samsara; but we still have to use what we have in order to find the way out. We cannot simply reject everything and wish for total Liberation. That is still another egoistic reaction; jumping to another extreme.
¢-- So all this points to the Middle Way about any virtuous method: not accepting it as an

absolute and grasping onto it, not rejecting all virtuous methods completely as if completely non-existent, useless, meaningless.)

L2: [Chapter 8 - Thoroughly Preparing the Student – The progressive, adapted development of wisdom without falling to the other extremes - P.185]

¢(i.e. SHOWING THAT LIBERATION IS POSSIBLE AND EXPLAINING HOW IT IS DONE. THE ONLY FINAL ANTIDOTE IS WISDOM.

¢-- The eight chapter provides advice on how to make the student's mind ready for instruction concerning the fundamental nature of all phenomena.

¢-- The teachings should be presented progressively, by taking into account the problems and capacities of the student, otherwise there is a real danger of misunderstanding or total rejection.

¢-- Using the two truths: method and wisdom

¢-- Using the right antidote to fight the predominant extreme.

¢-- The Tetralemma points to transcendence.

¢-- The need for continuous practice, effort, and patience)

L3: [I. Why disturbing emotions can be abandoned]

L4: [A. Actual meaning - 176]

\ ###
\ 176.
\ Just as friendship between people
\ Who disagree does not last long,
\ Desire does not last long
\ When all things' faults are recognized.

¢(i.e. It is enough to see the real nature of everything, to remove this ignorance, for all grasping to be dropped automatically without effort. Liberation is not gained by artificially dropping everything, or by following a path blindly, or accepting a view as an absolute truth, or dropping all views completely. IT IS NOT ABOUT DOING SOMETHING OR NOT DOING SOMETHING, NOT ABOUT ACCEPTING SOMETHING OR DROPPING SOMETHING. LIBERATION IS NOT CAUSED OR PRODUCED. IT IS BEYOND CAUSALITY AND NON-CAUSALITY, BEYOND ALL VIEWS. LIBERATION IS GAINED BY DIRECTLY SEEING THE REAL NON-DUAL NATURE OF OUR OWN MIND, AND THUS OF EVERYTHING. -- When the identity and causes of disturbing emotions are examined, it becomes evident that the mind can be purified of them, and that we are not forced to continue taking involuntary rebirths under their influence. Desire does not last long for an adept who recognize the faults in all external and internal things which give rise to many unwanted consequences. When properly investigated, its root is found to be unstable and thus one get rid of it.)

(-- Question: How do we escape from the bondage of desire to which we have been accustomed since beginningless time?

-- Answer:

-- Verse.

-- A friendship motivated by desire between people who are not amicable and who disagree does not last long. Similarly desire does not last long for an adept who recognizes the faults in all external and internal things which give rise to many unwanted consequences. When properly investigated, its root is found to be unstable and thus one can get rid of it.

-- It is like the following analogy: When a Brahmin called Gyu was getting married, he wanted to hold his young bride's hand. The Teacher said, "Brahmin boy, relationship is bondage, separation is freedom." Hearing this, Gyu analyzed the four noble truths, through which he became a Foe Destroyer. ["Relationship" indicated true sources of suffering; "bondage," true sufferings; "separation," true paths; and "freedom," true cessations.²]

-- Disturbing emotions can be abandoned not only through seeing the faults in objects, but also because those objects, the basis of these faults, lack true existence.)

L4: [B. Showing how it is possible to abandon disturbing emotions]

L5: [1. Disturbing emotions can be abandoned because their focal basis is not definitive - 177]

\ ###
\ 177.
\ Some are attracted to it,
\ Some are averse to it,
\ Some feel confused by it:
\ Thus desire has no object.

¢(i.e. Relativity: Disturbing emotions are automatically abandoned when the real nature of their objects is directly seen. Seeing that they have different effect on different people is the first step. They do not have an essential nature of being desirable, or not ... it all depends on the mind of observer. Everything is like that; that is why Liberation is possible.)

(-- Desire depends on and operates in relation to a desired thing which, moreover, does not exist by way of its own entity, for some are attracted to that object, some have an aversion to it, and some are confused by it. If the desired object existed by way of its own entity, only desire should arise toward it. Since this is not inevitable, focal objects are only imputed by conceptuality, and that which is desired does not exist by way of its own entity. Therefore, from the point of view of the basis too, disturbing emotions can be abandoned.

-- It is like the following analogy: A man had two wives. When the one who was a mother saw her daughter, she felt happy. When the younger wife [who had no children] saw the daughter, she suffered. Their servant remained indifferent.)

L5: [2. Causes giving rise to disturbing emotions do not exist truly - 178]

\ ###
\ 178.
\ Apart from CONCEPTUALITY,
\ Desire and so forth have no existence.
\ Who with intelligence would hold [that there are]
\ Real things [imputed by] conceptuality?

¢(i.e. What this real nature is: The root cause of any disturbing emotions and its consequences – suffering – is this belief in the inherent existence of the objects of these disturbing emotions. But they are dependent on the mind; ALL MERELY IMPUTED BY THE MIND, CONCEPTUALITY. Once we understand and directly see that everything is like that then we automatically drop all karma formation, all production of more causes for suffering. That is how it is done. Nothing to do, or not do.)

(-- Not only can disturbing emotions be abandoned because their focal objects lack true existence, but also because their causes do not have true existence.

-- Verse.

-- It says:

~ Desire, anger and confusion are explained

~ To arise through conceptuality.

-- The existence of disturbing emotions such as desire cannot be found apart from the conceptualizations of an incorrect mental approach and imputation by conceptuality, as a snake is imputed to a mottled rope. Their existence is simply a reliant existence, and they do not exist by way of their own entity. If they did, who with intelligence would hold they are imputed by conceptuality, which means the opposite of existence in terms of their own reality? Imputation by conceptuality and existence by way of a thing's own entity are contradictory.

-- When a snake is imputed to a rope, neither the parts of the rope, that which possesses the parts, its continuum, nor that which possesses the continuum appropriately illustrate a snake. Similarly, neither the collection of the aggregates, that which makes up the collection, its continuum, nor that which possesses the continuum is appropriate as the person. You should understand that because of being imputed in dependence on the aggregates, the person does not exist by way of its own entity, and that this, furthermore, applies to all phenomena.

-- An instance of mistaken and wrong perception is when a practitioner of concentration mistakenly imagines there to be a skull on top of his head. If someone else shows him a skull and says, "This fell from your head," the idea will be dispelled.

-- The meaning of the text and of Candrakirti's commentary at this point may be understood by a thorough comprehension of what the Sixty Stanzas of Reasoning says:

~ The world is caused by ignorance —

~ The Fully Enlightened One said so.

~ Therefore why is it not feasible

~ To say the world is conceptuality?)

L5: [3. Refuting proof that disturbing emotions cannot be abandoned - 179]

\ ###

\ 179.

\ None is, as it were,

\ Bound to another.

\ It is unfeasible to separate

\ That which is bound together.

¢(i.e. So it is possible to get free from all disturbing emotions and their consequences. So it is not an impossible thing to do. We just have to realize their real nature as explained in the second half of this text.)

(-- Assertion: Since men and women are bound together by mutual desire, one cannot give up

women and thus cannot give up desire.

-- Answer:

-- Verse.

-- No man is intrinsically bound to a woman. Since anything inherent is irrevocable, whatever is intrinsically bound together should not be separable. Yet in the case of that which should not be separable, separation is seen.

-- It is like the following analogy: Though a black and a white ox are not intrinsically bound together, they are bound by means of a yoke and harness. Similarly, craving binds objects and sense organs together.)

L5: [4. Lack of contradiction in seeing many who have not abandoned disturbing emotions - 180]

\ ###

\ 180.

\ Those with little merit

\ Do not even doubt this teaching.

¢(i.e. They just reject it without any questioning, holding to their views without giving any possibility to any another views. -- The fact that most people have not got rid of them is due to their lack of interest. -- Most people are short sighted; they only thing about their short term egoistic goals.)

\ Entertaining just a doubt

\ Tears to tatters worldly existence.

¢(i.e. First we need to doubt our actual views and have an open mind: Whether we attain liberation or remain caught in the cycle of birth and death depends on whether or not we gain a correct understanding of reality. Even a doubt which tends in the right direction causes the fabric of cycle existence to begin disintegrating.)

(-- Assertion: If disturbing emotions are stopped by analyzing in this way, why do most people appear not to have abandoned them?

-- Answer: It is because they lack a strong belief in the profound teaching.

-- Verse.

-- Those with little merit do not even have a doubt regarding the two truths as asserted by Nagarjuna: that while dependent arising is empty of inherent existence, actions and agents are feasible. Since they do not wonder whether this is so or not, how can they attain the liberation of having abandoned all disturbing attitudes and emotions? When emptiness is taught, simply entertaining the positive doubt that it might be so tears worldly existence to tatters, since to some extent the fundamental nature of existence has become the mind's object. Someone who has such a positive doubt will seek certainty, and by ascertaining the correct view through scriptural citations and reasoning, will attain liberation when disturbing attitudes and emotions come to an end.

-- It is like the following analogy: A captain was captured by an ogress who told him not to look toward the south. Feeling suspicious, he went that way and met the king of horses, Balahaka, escaped from the ogress and crossed the ocean. [Had he not been suspicious, he would not have escaped from the ogress nor reached the other shore.] This shows that even to attain just liberation it is essential to understand the meaning of reality.)

L3: [II. Explaining extensively how to abandon disturbing emotions]

L4: [A. Advice to understand the meaning of emptiness]

L5: [1. Advice to take an interest in the meaning of the fundamental mode of existence - 181]

\ ###
\ 181.
\ The Subduer said of this teaching
\ There will be increase until liberation.
\ Anyone who lacks interest in it
\ Clearly has no sense.

¢(i.e. The need for accumulating wisdom together with merit: The developing of wisdom is usually done progressively: from realizing the relative nature of gross objects to realizing the non-dual nature of even the most subtle elements; from conceptual understanding to direct experience within our own mind. Without developing this wisdom, at the same time as accumulating merit and developing concentration, one cannot gain total Enlightenment, but merely can gain at best a higher rebirth, but still be stuck in the cycle of samsara.)

(-- The Subduer said that from the first moment of the path of seeing until liberation there will be no decline, only increase in the direct perception of emptiness, concerning which even a doubt tears worldly existence to tatters. The practice of giving and so forth, conjoined with it, will also only increase. Anyone who lacks interest in the meaning of emptiness clearly has no sense and shows how very foolish he or she is.

-- [A certain man had become accomplished in the use of two mantras. One mantra said over a spoon pacified people's sicknesses. The second acted likewise when accompanied by a hand gesture. He advised a close friend to acquire the two mantras from him because -- they would help him, but the friend did not do so. After the man's death his friend contracted a serious illness which was incurable and he died.]

-- The wise should take an interest in contemplating emptiness. Worldly practices come to an end once they have yielded their fruit, but the understanding of emptiness leads the practices of giving and so forth to the city of omniscience. The contemplation of emptiness is like a sugar-candy—it should always be savored.)

L5: [2. Showing the need to understand emptiness in order to attain liberation - 182]

\ ###
\ 182.
\ One does not regard that which is not empty
\ As empty, thinking [thereby] to gain nirvana.
\ Tathagatas say that nirvana
\ Will not be attained through wrong views.

¢(i.e. This wisdom about the real nature of everything is not another view. Liberation is not gained by “accepting this” as an absolute truth, or by dropping all views. This is about transcending all views, all karma formation. But we should be careful in not falling into the other extreme of nihilism. The Middle Way: not accepting any views as an absolute, not rejecting all views as completely useless.)

(-- Question: Does one meditate on emptiness, although things are not empty, to free oneself from desire, or does one view them that way because they actually are empty of true existence?

-- Answer:

-- Verse.

-- Once one has an understanding of that which is empty as empty, one familiarizes oneself with it. It is not the case that things, which are actually not empty, are simply regarded as empty, with the thought that nirvana will be attained by meditating on emptiness. One who holds this view does not understand the emptiness of the person and aggregates but thinks of them as truly existent. Tathagatas say one will not reach nirvana by means of wrong views misconceiving the fundamental nature of existence. The Teacher said, "All phenomena are empty in that they do not exist inherently" No matter which of the three states of nirvana one enters, one must become learned in the meaning of emptiness.

-- It is like a novice monk sent to fetch a prohibited drink at night.

-- A novice's teacher insisted he fetch a prohibited drink at night. The novice asked him, "If this is unsuitable for monks, why do you drink it?" His teacher replied, "I imagine it's water." Another day the novice brought water and his teacher asked him why he had brought something different. The novice answered, "If you imagine it's water when you drink it, how is it different from this?")

L5: [3. Showing the means to turn away from cyclic existence - 183]

\ ###
\ 183.
\ Whatever contains teaching
\ About the world speaks of engagement.
\ Whatever contains elucidation
\ Of the ultimate speaks of disengagement.

¢(i.e. There is no absolute view or method, only adapted skillful means. The Tathagata gave different teachings depending on the situation. For some he taught dependent origination, what to do and not to do. For others he taught the emptiness of everything. But none of these (nor both together, nor anything else) is the absolute truth; they are mere opposite antidotes, adapted skillful means. The real nature of everything is beyond any description, beyond any conceptualization. It cannot be taught as a view, as a system; it has to be directly seen in our own mind, by directly seeing its real nature in the present with deep concentration. Meanwhile we have no choice but to use concepts, methods, skillful means and emptiness.)

(-- Question: If things are empty of inherent existence, it is appropriate to teach suchness. What is the use of teaching how the world of sentient beings and environments comes into existence?

-- Answer: Emptiness cannot be understood without an explanation of how the world comes into being. Therefore explaining it is essential as a means for understanding suchness.

-- Verse.

-- Scriptures teaching about action caused by ignorance and so forth, the world of sentient beings and environments describe the stages by which one engages in cyclic existence. Their purpose is to refute belief in causeless production or production from incompatible causes, which is based on conceptions of true existence. They are thus a means for understanding suchness. Those scriptures elucidating the ultimate, the emptiness of inherent existence of phenomena, describe the stages by which one disengages from cyclic existence. It is like the following analogy: When entering a deep narrow passage, any equipment one has must be discarded, [since it is useless. Similarly the wise abandon futile involvement in worldly existence.])

L5: [4. Giving up fear of emptiness - 184]

\ ###
\ 184.
\ Thinking, "Nothing exists, what is the use?"
\ You may be afraid.
\ But if actions did exist,
\ This teaching would not be a prevention.

¢(i.e. So, on one hand we should not think that the teaching about emptiness is the final truth; it is just another skillful means. On the other hand, we should not think dependent origination is the absolute truth otherwise the Buddha would not have taught emptiness. These two are not in opposition. One doesn't deny the other; on the contrary, one implies the other. So there is no need to fear emptiness thinking it means complete rejection of all existence, or all causality, or the teachings of morality, dependent origination and the possible Liberation. We have shown above how liberation is gained through understanding the real nature of everything.)

(-- Objection: If all things are empty there are many unwanted consequences, since by denying the existence of objects, actions and agents, even liberation will not exist.

-- Answer:

-- Verse.

-- You who fear emptiness may be frightened by thinking, "What is the use of striving for liberation, since things do not exist if they are empty of inherent existence?" But if actions existed ultimately, it would not be possible for anyone to prevent cyclic existence by understanding the teaching of emptiness, since actions and agents are not feasible in a context of inherent existence. Thinking the aggregates are truly existent is like thinking a mirage is water.)

L5: [5. Giving up strong attachment to one's own position - 185]

\ ###
\ 185.
\ While attached to your own position
\ And disliking others' positions
\ You will not approach nirvana.
\ Neither [kind of] conduct will bring peace.

¢(i.e. About not grasping at emptiness: the emptiness of emptiness. attachment to the view of emptiness, and rejecting everything else, is also wrong. Enlightenment is about transcending all views, not about adopting one. There is no absolute truth that would be expressible using concepts like that. The real nature of everything is beyond all conceptualization, beyond all dualities. We can only point toward it using concepts like "the Union of The Two Truths", or "the inseparability of appearances and emptiness", or "dependent origination and emptiness are not two, not one".)

(-- Thinking the thesis of emptiness which stops cyclic existence is supreme and others are wrong, you may be strongly attached to your own position and antagonistic to others'. You will not approach the liberation of nirvana until you discard this strong attachment to your own thesis, emptiness, and your dislike for and antagonism toward others' theses. Peace can never be attained through conduct based on the idea that both adopting and discarding are truly existent.

-- It is like the following analogy: A certain ascetic was told by the Exalted Sahghasena to hold layperson's vows. When he saw Brahmins, he felt the urge to kill them. [Some days later he said, "Venerable One, I now hold layperson's vows because when I see a Brahmin I feel like killing him."])

L4: [B. Advice to strive for liberation]

L5: [1. With effort liberation is easy to attain - 186]

\ ###
\ 186.
\ Not acting brings about nirvana;
\ Acting again brings worldly existence.
\ Thus, without complication, nirvana
\ Is easy to attain, but not the latter.

¢(i.e. It is not about control or non-control: All actions, unwholesome or wholesome, are mere karma formation based on the assumption that there is something inherently existing, that there is a choice to be made based on absolute characteristics. But everything, all characteristics, are relative, dependently arisen, empty of inherent existence. There is nothing to be done, nothing to be not-done in absolute terms. It is not about controlling our actions or mind. On the other hand we should not fall into the other extreme: it is not about not-controlling our actions, or letting our mind go wild. The gradual path is about combining wisdom to all virtuous methods in order to gradually transcend all karma formation and their suffering (from gross to very subtle) by directly seeing the real nature of everything.)

(-- Assertion: We cannot attain the perfect happiness of nirvana, because it is extremely difficult to do so, but we enter cyclic existence because it is easy to acquire without effort.

-- Answer:

-- Verse.

-- Understanding about not doing actions, whether they are virtuous or non-virtuous activities, brings about nirvana. Worldly existence is brought about by doing various virtuous and non-virtuous actions. Thus by giving up the performance of all actions, nirvana is easy to attain without complication. On the other hand, the pleasures of cyclic existence are not easy to gain. Therefore it is unreasonable for the wise to give up striving for nirvana, which is attained without the need for tiring exertion, and instead strive for cyclic existence, which is acquired through all kinds of tiring exertion. It is like the following analogy: There are many factors through which immunity to sickness can be acquired, but if one does not want that, one will not seek them.)

L5: [2. Impossibility of attaining liberation without cultivating aversion to cyclic existence - 187]

\ ###
\ 187.
\ How can anyone who has no aversion
\ To this take an interest in pacification?
\ Like [leaving] home, it is also hard
\ To leave worldly existence behind.

¢(i.e. On one hand: To be able to develop wisdom, and directly see the real nature of our

own mind, we need deep concentration. So, first, we need to generate renunciation for this worldly existence, for the whole samsara. But ... see next verse.)

(-- Question: If not doing any actions at all in a context of ultimate existence brings about nirvana, why are impermanence, suffering and so forth taught in this treatise?

-- Answer: It is done to produce aversion to the cycle of birth and death, so that one will attain nirvana free from all the activities of cyclic existence.

-- Verse.

-- How could anyone who has no aversion to cyclic existence take an interest in liberation, which is the pacification of the suffering it entails? If one isn't suffering from thirst, one will not feel a strong urge to drink in order to relieve the discomfort. It is like the following analogy: Though one's home may contain little of worth, one cannot completely give up attachment to it. Similarly, it is difficult for those of limited intelligence completely to leave worldly existence behind because they are bound by attachment, like someone about to be killed who has not stopped craving things and wants a drink.)

L5: [3. Appropriateness of striving for liberation because of the very great disadvantages of cyclic existence - 188]

\ ###
\ 188.
\ One sees that some who are overwhelmed
\ By suffering long for death,
\ Yet entirely due to their confusion
\ They will not reach the excellent state.

¢(i.e. But we should not take renunciation as an absolute. The path is not about dropping everything, rejecting everything; that would be no different than killing oneself. This doesn't remove the ignorance, the root of all suffering, and merely cause another undesirable rebirth. Only by developing wisdom and removing this ignorance can one truly become liberated from all suffering definitively. So there is a Middle Way between falling for worldly baits, and total rejection of the world.)

(-- The rich and powerful, who are attached to the pleasure they derive from things, may not be able to give up their homes and strive in seclusion to attain liberation. However, it is surely fitting for those afflicted by sickness and poverty to give up their attraction to cyclic existence.

-- Verse.

-- Some people who are overwhelmed by the suffering of poverty, of being separated from what is dear to them and the like, long to die by leaping into fire, water, or into an abyss and so forth in order to gain release. In exactly the same way, by gaining certainty concerning the suffering of cyclic existence and abandoning attachment to the self, they could quickly attain the happiness of liberation, but entirely due to their extreme confusion about what to adopt and discard, they will not reach the excellent state of nirvana. It is like the following analogy: Without taking the medicine a patient will not be cured of his illness. Similarly, even if one suppresses manifest disturbing emotions to some extent, one will not gain liberation from cyclic existence except by employing the antidote which completely eradicates them.)

L5: [4. Meaning of the fundamental mode of existence should not be taught from the outset - 189]

\ ###
 \ 189.
 \ Giving is taught to the lowest
 \ And ethics to the middling.
 \ Pacification is taught to the best;
 \ Therefore, always do the best.

¢(i.e. Once renunciation for the whole samsara is generated, without falling into nihilism, one then gradually continue with the six paramitas: giving, moral discipline, then patience, effort, concentration, then wisdom. Taking them from a gross level to more and more subtle levels of perfection by combining them with wisdom. Without this gradual progression there is a danger of serious difficulties and total rejection of the dharma.)

(-- Question: If one is to strive for liberation which ends cyclic existence, advice only about meditation on suchness would be appropriate. Why did the Teacher also give advice on giving and ethics?

-- Answer: There is no fault in this.

-- Verse.

-- One must lead others gradually, distinguishing between those of least, intermediate and best ability. Advice about giving is for those who at first are capable only of generosity but cannot give up killing and so forth. Thus advice on giving is directed to those of least ability who, for the time being, are not ready to practise ethics and meditation. Those of intermediate ability already practising generosity are taught about ethics, since they are ready to take birth as gods or humans. Those with the best ability are principally instructed in meditation on suchness, the means to pacify cyclic existence. Thus one should always endeavor to do the best and think, "Why shouldn't I attain liberation?"

-- It is like the following analogy: According to their ages, one of a king's three sons is taught to recite the alphabet, the second to recite a treatise on grammar and the third a treatise on the use of weapons. This is what it means to be knowledgeable about the stages by which trainees are led, since one person must be taught everything gradually.)

L5: [5. Stages by which to lead - 190]

\ ###
 \ 190.
 \ First prevent the demeritorious,
 \ Next prevent [ideas of a coarse] self.
 \ Later prevent views of all kinds.
 \ Whoever knows of this is wise.

¢(i.e. The gradual path of developing wisdom: after the reasons for total renunciation of the whole samsara, then the reasons for morality (dependent origination), then no-self as taught in the Hinayana, then the emptiness of all dharmas as taught in the Mahayana, then non-duality or the Union of The Two Truths beyond all dualities, then beyond monism or Oneness. This in accord with the Tetralemma: not non-existence (no karma, or nihilism), not existence (realism), not both (dualism), not neither (monism).)

(-- If reality is explained to someone as yet unready for such an explanation, that person will deny actions and agents, thinking there is no difference between virtue and ill deeds, and will go to bad rebirths.

-- Verse.

-- Initially, therefore, they should be taught about virtuous and non-virtuous actions and about cause and effect since that is easy to understand. As it is the proper time, they should thus be prevented from engaging in demeritorious misdeeds. Next the coarse self should be repudiated by refuting the referent object of twenty views of the transitory collection by means of a five-fold analysis of the aggregates. Later, when the mindstream has become receptive, selflessness of persons is taught, and by showing that even selflessness does not exist truly, all views conceiving extremes are prevented. Whoever knows these stages of teaching is wise regarding the sequence in which trainees are led. It is like a skilled physician who prescribes a bland or oily diet to specific patients.)

L5: [6. Indistinguishability in entity with regard to the final mode of existence of things - 191]

\ ###
\ 191.
\ Whoever sees one thing
\ Is said to see all.
\ THAT WHICH IS THE EMPTINESS OF ONE
\ IS THE EMPTINESS OF ALL.

¢(i.e. It is not necessary to teach the real nature of all things individually. The view of emptiness could be developed on any object, because once truly understood, the concept of emptiness can be generalized to any other dharma easily. All dharmas have the same ultimate nature of being empty of inherent existence. Once we have understood intellectually, or, better, directly seen how our own mind creates concepts and the ideas of something inherently existing, then it can be easily generalized to any other object of the same level of subtlety. It is just a matter of going more and more subtle. Once the illusion is seen through, all of its power and influence on us is automatically annihilated – we are free from it.)

(-- Question: By what path is liberation attained?

-- Answer: By understanding that all phenomena are empty of inherent existence.

-- Qualm: Since there are limitless things, their realities are also limitless. Who could know them all? Moreover, it is said that one cannot attain liberation while there is a single phenomenon one does not know and has not abandoned.

-- Answer: There is no fault.

-- Verse.

-- Whoever sees one thing's fundamental mode of existence which is its emptiness of inherent existence is said to see the reality of all things.

The King of Meditative Stabilizations says:

~ Through one all are known

~ And through one all are seen.

-- The Meditative Stabilization of Gaganaganja says:

~ Whoever through one phenomenon knows

~ All phenomena are like illusions, mirages, and are inapprehensible,

~ [Hollow, deceptive and ephemeral,

~ Will before long reach the essence of enlightenment.]

-- It is like the following analogy: By drinking one drop of sea-water you know the rest is salty. "That which is the emptiness of one thing is the emptiness of all" means this very emptiness of true existence is the fundamental mode of existence of all phenomena. It does not appear in different ways as do blue and yellow. However, one should not assert in

relation to an inferential cognition that the awareness cognizing the pot's emptiness of true existence cognizes the woolen cloth's emptiness of true existence. It is like the space in different receptacles.)

L5: [7. Lack of contradiction in teaching the necessity of accumulating merit through giving and so forth - 192]

\ ###
\ 192.
\ Tathagatas speak of attachment to practices
\ To those who want a high rebirth.
\ That is disparaged for those who want freedom --
\ What need to mention other [attachments]?

¢(i.e. So there are many various teachings, or adapted skillful means, depending on the major problem of the patient. For those who are attached to their practice the Buddha taught the emptiness of all method and views. For those who think that their bad actions have no consequences, the Buddha taught karma, dependent origination and the Wheel of life. There are as many teachings as there are disturbing emotions and wrong views. There is no absolute teaching, no absolute truth, only adapted skillful means. Liberation is not gain through a specific absolute path for all, not by finding an absolute truth; it is about transcending all karma formation, all views. The Middle Way consists of not accepting any method or view as absolute, not rejecting all virtuous method of views as completely useless. It is about combining more and more subtle method and wisdom together all the time because this is more and more in accord with the real non-dual nature of everything.)

(-- Question: If everything is to be given up because of being empty, why does sutra say that one should show respect and create merit?

-- Answer: There is no contradiction.

-- Verse.

-- To those who fear bad rebirths and want a high rebirth, and who are incapable of meditating on subtle production, disintegration and so forth, Tathagatas speak of attachment to practices like giving and leave aside the understanding of suchness. If such an aspiration for merely a high rebirth is disparaged in those who seek liberation, what need is there to mention attachment to wrongdoing? It says, "If all practices must be abandoned in the sphere of nirvana, how much more so malpractices!" It is like the following analogy: When the advent of a universal monarch called Sarikha was being predicted, a monk prayed to be that monarch, for which the Teacher criticized him.

-- In Varanasi the Supramundane Victor Sakyamuni predicted to the Bodhisattva Ajita: "In the future you will be the Tathagata Foe Destroyer, the fully enlightened Buddha Maitreya. At that time there will be a universal monarch called Sarikha. In this very city, while you are alive and when you die, he will make great offerings and will die as a Foe Destroyer." In that gathering there was a monk called Ajita who prayed, "How wonderful if I could be that universal monarch Sarikha and rule the four continents." The Supramundane Victor criticized him, saying, "You became ordained to stop suffering. Having become ordained you are foolish to seek this suffering." Having said this the Supramundane Victor added, "I do not praise the actualization of even a moment's cyclic existence. If you ask why, monks, it is because the actualization of worldly existence is suffering. For instance if a small lump of excrement smells foul, how much more so a large one!")

L4: [C. Stages leading to the meaning of the fundamental mode of existence]

L5: [1. Suchness should not be taught to the unreceptive - 193]

\ ###
\ 193.
\ Those who want merit should not
\ Always speak (or be taught) of emptiness.
\ Doesn't a medicinal compound
\ Turn to poison in the wrong case?

¢(i.e. The need for gradual teachings: So we need to accumulate both merit and wisdom together; one alone is bondage, the two together is Liberation. But, in the beginning, most people need to accumulate much merit before being able to have enough intellectual capacity and openness to be able to understand the real nature of everything, and enough concentration to be able to directly see this in their own mind in action in the present. During this stage, spending much time on emptiness would only discourage them because they would not understand and would end up rejecting all teachings, or falling into nihilism. It should be put aside when there is too much resistance.)

(-- Assertion: If all suffering is stopped by understanding emptiness, it would be appropriate to teach only suchness.

-- Answer: That is not so.

-- Verse.

-- It depends upon differences in receptivity. If emptiness is explained to those who are not receptive, it will cause misfortune: either they will reject emptiness, or, misunderstanding emptiness to mean that everything is non-existent, they will go to bad transmigrations. Therefore those with compassion who want the merit of caring for others should never speak about emptiness without first examining the recipient. Doesn't even an appetizing and potent medicinal compound turn to poison when given to the wrong patient? It is like giving someone who has not been poisoned an antidote to poison and thereby killing them.

Matrceta says:

~ [Only] unstained cloth [is good for] dyeing.
~ [Likewise] the mind must be properly developed
~ By first speaking of giving and so forth.
~ Then one should meditate on the teaching.
~ One must examine the recipient.)

L5: [2. Means to understand suchness - 194]

\ ###
\ 194.
\ Just as a barbarian cannot be
\ Guided in a foreign language,
\ Ordinary people cannot be guided
\ Except by way of the ordinary.

¢(i.e. The need for adapted teachings: not only do we need to adapt the teaching to the major problem of the patient, but also to his level of understanding, using his own conceptual context, and accepted habits. We have to start from his own basis, otherwise everything will be globally rejected, including the teacher with the best intentions.)

(-- At the outset one should teach in accordance with how ordinary people accept that things

exist.

-- Verse.

-- Just as a barbarian cannot be guided in a foreign language but must be taught in his own, teaching initially should be keeping with conventionally accepted things like generosity.

Ordinary people cannot be guided to an understanding of ultimate truth unless they understand the ordinary, namely the explanation of how conventional things exist.

[Candrakirti's] Supplement says:

~ Conventional truth is the means;

~ Ultimate truth, the outcome of the means.

-- One should teach ultimate truth based on an acceptance of conventional existence in one's own system. It is like in the following analogy: One cannot make a child understand in a foreign language.)

L5: [3. Necessity of teaching it through various approaches - 195]

\ ###
\ 195.
\ TEACHING EXISTENCE, NON-EXISTENCE,
\ BOTH EXISTENCE AND NON-EXISTENCE, AND NEITHER
\ SURELY ARE MEDICINES FOR ALL
\ THAT ARE INFLUENCED BY THE SICKNESS.

¢(i.e. Tetralemma: So, on one hand, the real nature of everything is not existence (realism), not non-existence (idealism or nihilism), not both (dualism), not neither (monism). The real nature of everything is beyond all conceptualization; so all views, all methods should not be accepted as absolute. On the other hand, we have no choice in our situation but to use adapted skillful means depending on the particular situation; so we should not reject all method and views as if completely useless or non-existent. So, depending on the situation, sometimes the Buddha taught existence (dependent origination), sometimes non-existence (emptiness), sometimes non-duality, sometimes Oneness. But as we use those specific antidotes we should always combine it with the realization of the emptiness of the method used or the view taught. No absolute, only adapted skillful means. The Middle Way: not accepting, not rejecting.)

(-- As a means of guiding the world, to eliminate views of non-existence, the Teacher told trainees that everything exists, and to eliminate conceptions of true existence, he taught that there is no true existence. In relation to conventional awareness and analytical awareness he taught existence and non-existence and to eliminate the two extreme views of existence and non-existence, he taught that both things and non-things are not truly existent. Surely these are simply medicines to remove all views influenced by the sickness of wrong thinking. Therefore everything the Teacher said is a means to attain nirvana, taking into consideration individual trainees. It is like the following analogy: There were three brothers of whom one became ordained, the second became a harmful spirit with supernatural powers, and the third a hungry ghost. The meaning of the analogy is as in Candrakirti's commentary.

-- These two went to their brother the monk, who explained the benefits of giving to the harmful spirit, so that he would know what causes prosperity. He also taught him about the faults of unethical conduct. Having given the hungry ghost a drink to relieve his fiery torment, he told him about the faults of miserliness, to make him understand his suffering.)

L5: [4. Advice to strive to understand suchness - 196]

\ ###
 \ 196.
 \ Correct perception [leads to] the supreme state,
 \ Some perception to good rebirths.
 \ The wise thus always expand their intelligence
 \ To think about the inner nature.

¢(i.e. So we need to use both method and wisdom together all the time, because we need merit to maintain this precious human life, and the understanding of the real nature of everything for Enlightenment.)

(-- Showing how things are free from the extremes of existence and I non-existence by teaching that they exist, do not exist and so forth/ is teaching on the ultimate.

-- Verse.

-- Correctly perceiving the ultimate with supramundane wisdom leads to the attainment of the supreme, state of liberation. Perceiving it to some extent with the mundane wisdom arising from meditation or from hearing and thinking leads to good rebirths. Thus the wise constantly expand their intelligence to think about the inner nature, emptiness. It is like the analogy of a thief in the king's palace who was solicited by an immoral woman.

-- A thief kept visiting a temple where some monks said, "Please accept a gift from us."

When he asked what kind of gift, they answered that it was a religious one: the precepts of basic training. However, he said that he could not abstain from killing, stealing, lying or drinking liquor but would give up sexual misconduct. So, promising to give that up, he took one precept. At night he crept into the king's palace to steal, and there an immoral woman solicited him but he did not accept. When he heard about it, the king decked him out in the queen's jewels and honored him.)

L5: [5. Through familiarization in this way, nirvana can definitely be attained]

L6: [a. Actual meaning - 197]

\ ###
 \ 197.
 \ Through knowing reality, even if now
 \ One does not attain nirvana,
 \ One will certainly gain it effortlessly
 \ In a later life, as it is with actions.

¢(i.e. Even if we do not attain Nirvana immediately, the efforts spent at gradually developing this wisdom of realizing the real non-dual nature of everything are never lost. That is good karma spent toward transcending all karma formation. And as with all karma, it is never lost. Getting more and more close to reality is never a mistake or a waste of time.)

(-- Even if one does not attain nirvana in this life by knowing the reality of dependent arising free from extremes of elaboration, through familiarity with the understanding of suchness, one will certainly attain it effortlessly in a later life, merely by virtue of remaining in seclusion. It is like an action performed out of ignorance, the effect of which will be experienced upon taking rebirth. What intelligent person would not strive to understand suchness? It is like the following analogy: After eating a ripe mango, if you plant its stone, you'll get fruit later.

The Fundamental Treatise Called Wisdom says:

- ~ When consummate Buddhas do not appear
- ~ And Hearers too have come to an end,
- ~ The wisdom of Solitary Realizers
- ~ Manifests independently.)

L6: [b. Why some do not gain release although release is gained by understanding suchness - 198]

\ ###
 \ 198.
 \ Accomplishment of all intended
 \ Actions is extremely uncommon.
 \ It is not that nirvana is absent here
 \ But conjunction and the released are rare.

¢(i.e. It is not because total success is rare that it is not possible. Getting more and more close to reality is never a mistake or a waste of time.)

(-- Question: If there are many who understand suchness why does one not see people who are released from worldly existence?

-- Answer: Though one does see some, mere intention does not create results. The coming together of causes and conditions does, yet this is very rare.

-- Verse.

-- The accomplishment, merely through intention, of actions that result as intended is extremely uncommon not only in the case of liberation but in all cases. It is not that no one aspires to attain nirvana in the Buddha's teaching, but that causes and conditions — external conditions such as a spiritual friend, and internal ones such as the correct mental approach — very seldom combine and come together, which is why the released are rare. The analogy of the Candala woman licking iron is as in Candrakirti's commentary.

-- Although a Candala woman was innocent of the theft of which she was accused, she said, "Because I am a Candala, I am low caste and must lick the iron by the temple," but she could not bear to do so. Had she done it, she would have been cleared of the suspicion that she had done wrong. Similarly, some childish people consider themselves inferior and lack the patience to apply themselves to attaining Buddhahood. If they applied themselves in the correct way they would undoubtedly attain enlightenment.)

L4: [D. Advice that disturbing attitudes and emotions can certainly be brought to an end - 199]

\ ###
 \ 199.
 \ On hearing that the body lacks good qualities,
 \ Attachment does not last long.
 \ Will not all disturbing attitudes
 \ End by means of this very path?

¢(i.e. A proof that total Liberation using this approach is possible is seen by examining its short term benefits. Attachment to another's body is easily dropped just by meditating on the lack of good qualities of this body. Realizing the real nature of something, its lack of absolute qualities, the emptiness of anything, is enough to become totally liberated from any attachment to it. But we have to remember the Middle Way: not falling for the body, not totally rejecting it either because we need this precious human life, and we are

interdependent with others. -- Total Liberation is just a generalization of this. -- Getting more and more close to reality is never a mistake or a waste of time. The more close we get to reality, the more incommensurable becomes the benefits and powers. The reason the gradual path is efficient is because it IS a gradual path getting more and more close to the non-dual nature of reality by using both method and wisdom together all the time, and getting more and more subtle.)

(-- Question: How can one be sure there is an end to this multitude of disturbing attitudes and emotions which have continued to occur for so long, since beginningless time?

-- Answer:

-- Verse.

-- When the intelligent, who know how to think analytically, hear that the body lacks good qualities in that its nature is to disintegrate no matter how long it is cared for with all kinds of things, that it is ungrateful and difficult to nurture, their attachment to the body does not last long. Similarly why should it not be possible to end all disturbing attitudes and emotions through the path that consists of meditating on dependent arising free from extremes of elaboration? Since one can certainly put an end to them, one will attain liberation.

-- It is like the following analogy: When Canaka made a little gold with the gold-producing elixir, he knew he could make a lot of gold this way and threw away the small piece. On hearing that the body lacks good qualities the wise should discard attachment to it [and realizing that by means of this path they can stop all disturbing attitudes and emotions, they should gain familiarity with it.])

L3: [III. Showing by analogy that though birth connecting one with the next existence is beginningless, it has an end - 200]

\ ###
\ 200.
\ Just as the end of a seed is seen
\ Though it has no beginning,
\ When the causes are incomplete
\ Birth, too, will not occur.

¢(i.e. Another proof that it is possible. --Birth depends on the mind's mistake when it takes its own creations as truly existing. When ignorance about this process is removed by directly seeing it in action, then the mind will never fall into this trap anymore. So nothing will ever take birth. There will be just the flow of interdependence without inherently existing entities in it.)

(-- Question: How can the continuity of rebirths occurring since beginningless time come to an end?

-- Answer:

-- Verse.

-- Although a seed, such as a barley seed, has no beginning, its end is seen when it is burnt by fire and the like. Similarly the causes for birth in worldly existence are made incomplete by eliminating all conceptions of a personal self. Thus through the strength of the antidote, rebirth in worldly existence due to contaminated actions and disturbing

attitudes and emotions will not occur again. It is like the following analogy: Once a butterlamp's fuel is exhausted it will not burn.

The Master Buddhapalita says:

- ~ Though seeing transmigrators as empty,
- ~ Since you wish to remove their suffering
- ~ You have toiled for a long time.
- ~ This is most amazing!

The deeds of Bodhisattvas, who are concerned with the welfare of sentient beings though they see that transmigrators do not exist inherently, are most amazing. Therefore, one should emulate them.)

L3: [The summarizing stanza:]

- \ ###
- \ Develop recognition that through contaminated action,
- \ Even to attain the best states as gods and humans is imprisonment.
- \ Through familiarity with MEDITATION ON DEPENDENT ARISING FREE FROM EXTREMES,
- \ Make yourself a suitable vessel for the Great Vehicle.

¢(i.e. A Dependent Origination where nothing is really inherently existing in it, not completely non-existent, not both, not neither: the perfection of dependent origination away from the four extremes; the Tetralemma.)

- \ ###
- \ This is the eighth chapter from the Four Hundred on the Yogic Deeds, on training the student.

This concludes the commentary on the eighth chapter, on training the student, from Essence of Good Explanations, Explanation of the "Four Hundred on the Yogic Deeds of Bodhisattvas".

L3: [Commentary 8 by Geshe Sonam Richen]

Whenever one is teaching students of different aptitudes or is in a position to guide and encourage a particular student's GRADUAL DEVELOPMENT, choosing appropriate topics and practices is of vital importance. Ge-tsang (ke'u tshang), in his Channel for the Sea of the Clear Minded, Notes on the Short Exposition of the Stages of the Path to Enlightenment, mentions a story the great Atisa told when he came to Tibet which illustrates this.

Long ago in India the carcass of an elephant had been picked clean by big and small birds. Only the skeleton covered by the hide remained, and inside this tent-like shelter a meditator gained insight into emptiness. He became known as the Elephant-hide meditator, and his fame spread. One of India's religious kings invited him to his court. Soon after his arrival, he began to teach the king about emptiness. The king, however, thought he was denying the existence of ordinary self-evident things and decided he was a nihilist masquerading as a great Buddhist teacher. Fearing that the laws he had enacted based on the ten virtues would not flourish among his subjects if he allowed such a teacher to remain there, he had him beheaded.

He then invited another teacher who at once informed him that he did not like sensual pleasures and doubted whether he and the king would see eye to eye, since the king indulged in them a great deal. He began by explaining the faults in sense objects and gradually led the king toward higher insights. Eventually he taught him about emptiness and the king understood the nature of reality.

Having done so, he felt enormous remorse for having killed his former teacher and made great efforts to purify this ill deed. One night the Elephant-hide Meditator appeared in a dream. He told the king to go to where the hide still was and to paint a picture of him on it. He was then to acknowledge his wrongdoing until he received signs of purification.

Both teachers had understood emptiness but one was a competent teacher while the other was not. The skillful one was able to help while the other, who lacked skill, caused harm. ' It is equally important to try to understand our own disposition and aptitudes as well as possible, and to seek teaching and choose practices for which we have a natural inclination. If we do not assess our abilities and our stage of development honestly, we may embark on practices that are too advanced. Then, when we do not achieve the insights and experiences that these practices are intended to induce, we will feel disappointed and give up. When we undertake a practice, it should not be out of competitiveness or the wish to do what others are doing, but from a sense of personal conviction. In order to experience the benefits of any practice, we should approach it in a relaxed and gentle way, without forcing it. Regular and moderate practice is more valuable than sporadic bursts of intense practice, which are often followed by apathy or even antipathy. When we throw a pile of dry twigs on the fire, it flares and burns brightly for a short time and then dies down. A log does not ignite quickly, but once it does the fire grows hotter gradually and keeps burning for a long time.

¶(i.e. THE MIDDLE WAY ABOUT TEACHINGS: there is no absolute final view to teach, to present and prove in front of the students as in science. All views are ultimately flawed. But this doesn't mean that we should reject all teachings on renunciation, morality, the Four Noble Truths, the law of karma and of Dependent Origination, the need for morality, patience, love, compassion, bodhicitta and emptiness. That would be jumping to the other extreme, nihilism. Teaching the ultimate truth to a beginner would only create misunderstanding, total rejection, or the danger of falling into nihilism. One has to use those skillful means and adapt them, present them gradually to the student until he become more receptive to more and more subtle methods and wisdom. One has accumulate enough merit and humility before being able to accept the truth about his own conditioning and superficiality.)

¶(i.e. Note: There is no Commentary by Geshe Sonam Richen for the remaining eight chapters.)

L1: [Part II – Explaining the stages of the paths dependent on ultimate truth (accumulation of wisdom)]

-- SECTION A : Extensively explaining ultimate truth

-- SECTION B : Showing how to meditate on settling [the procedure between] spiritual guides and students by way of [explaining] the purpose of the chapters and eliminating remaining counter-arguments by misguided opponents.

[GENERAL REFUTATION OF TRUE EXISTENCE]

By cleansing the mind stream with the flowing water of means by which to understand suchness, the previous chapters have made it a vessel fit for the nectar of suchness. The remaining chapters will explain how products which arise and disintegrate do not have even the slightest essence of inherent existence.

¢(i.e. They are like figures seen in clouds, like swirls at the surface of the ocean. All merely imputed by the mind, but not from the mind only. Not existent, not non-existent, not both, not neither. All equal and pure in emptiness; non-dual: not two, not one.)

L1: [Section II - A : Extensively explaining ultimate truth]

- Chapter 9 – Refuting Permanent Functional Phenomena – Everything is both cause and effect, whole and part, merely imputed by the mind – the Middle Way in causality: no absolute causality / path, no absence of causality – P.203
- Chapter 10 – Refuting Misconceptions of the Self – There is nothing permanent that is having rebirths, or is being Liberated – P.215
- Chapter 11 – Refuting Truly Existent Time – There is no truly existing absolute time, duration or impermanence – P.227
- Chapter 12 – Refuting Wrong Views – We need a gradual path combining virtuous methods and wisdom. There is no final view to arrive to – P.239
- Chapter 13 – Refuting Truly Existent Sense Organs and Objects – Refuting direct objective perception of an external reality independent of the mind and karma. Everything is like an illusion – P.251
- Chapter 14 – Refuting Extreme Conceptions [of inherent existence and complete non-existence ...] – The perfection of wisdom: non-duality of dependent origination and emptiness – P.265
- Chapter 15 – Refuting Truly Existent Characteristics [of products] – Production / origination, duration, cessation – P.277

L2: [Chapter 9 - Refuting Permanent Functional Phenomena – Everything is both cause and effect, whole and part, merely imputed by the mind – the Middle Way in causality: no absolute causality / path, no absence of causality - P.203]

[see other file for this chapter]

L2: [Chapter 10 - Refuting Misconceptions of the Self – There is nothing permanent that is having rebirths, or is being Liberated - P.215]

[see other file for this chapter]

L2: [Chapter 11 - Refuting Truly Existent Time – There is no truly existing absolute time, duration or impermanence - P.227]

[see other file for this chapter]

L2: [Chapter 12 - Refuting Wrong Views – We need a gradual path combining virtuous methods and wisdom. There is no final view to arrive to. -- P.239]

[see other file for this chapter]

L2: [Chapter 13 - Refuting Truly Existent Sense Organs and Objects – Refuting direct objective perception of an external reality independent of the mind and karma. Everything is like an illusion. - P.251]

[see other file for this chapter]

L2: [Chapter 14 - Refuting Extreme Conceptions [of inherent existence and complete non-existence ...] – The perfection of wisdom: non-duality of dependent origination and emptiness - P.265]

[see other file for this chapter]

L2: [Chapter 15 - Refuting Truly Existent Characteristics [of products] – Production / origination, duration, cessation - P.277]

[see other file for this chapter]

L1: [Section II - B : Showing how to meditate on settling [the procedure between] spiritual guides and students by way of [explaining] the purpose of the chapters and eliminating remaining counter-arguments by misguided opponents.]

-- Chapter 16 – Refuting Remaining Counter-Arguments –The dharma door of non-duality and the irrefutability of the Middle Way – P.289

L2: [Chapter 16 - Refuting Remaining Counter-Arguments – The dharma door of non-duality and the irrefutability of the Middle Way - P.289]

[see other file for this chapter]

L1: [Dedication]

[see other file for this chapter]

L1: [Notes]

(Most notes were inserted within their respective page except for the notes of the introduction, and notes serving merely as reference to other inaccessible books.)

L1: [Abbreviations]

[see other file for this chapter]

L1: [My Résumés]

[see other file for this chapter]

[End]

Archived from gileht.tripod.com via the Wayback Machine · for the benefit of all beings