Try to develop a good motivation wishing to attain enlightenment or buddhahood for the benefit of all sentient beings and for this purpose to listen. Remember that all sentient beings have been our mother in the past. Then think that all sentient beings when they were our mother were kind to us. Then develop the wish to repay their kindness. However we cannot do this by giving some material things to all sentient beings. Therefore, we need to repay their kindness by developing our inner quality of affectionate love for all sentient beings. Think “How wonderful it would be if all sentient beings had happiness and the causes of happiness” and think to bring them this happiness oneself. Most mother sentient beings are tormented by suffering, therefore they need to become free from suffering and the causes of suffering. The main cause is the negative emotions, the mental emotions, which lead us to create physical sufferings. In this way we have created many non-virtuous actions or contaminated actions of body and speech. These are the main causes. The root of attachment and hatred is ignorance. We need to become free from mental and physical unhappiness and their causes, attachment and hatred, as well as the main cause, ignorance. We need to eliminate ignorance, for this reason we should try to study the Wisdom Chapter of Engaging in the Deeds of a Bodhisattva. The main antidote to ignorance is the realization of emptiness, the realization that all phenomena are empty of inherent existence or true existence. This realization can eliminate ignorance. If ignorance is eliminated also the other two, attachment and hatred, will naturally be eliminated.

I will try to say something about the following verses which are difficult.

\[
\text{If, when non-existent, it is not possible for a thing to exist,} \\
\text{At what point does a thing become existent?} \\
\text{Without a thing being produced,} \\
\text{It will not become free from non-thingness.} \quad (147)
\]

On the occasion of not giving up non-things, if like this non-things are not existent. If non-things are not existent, things also cannot exist. Things also cannot be like this. That things change and transform into non-things is not possible. If the occasion of non-things is given up, it does not transform into things or generate or produce things. Non-things never separate, never transform. They are also not existent on any occasion. These two, things and non-things, are directly contradictory. Phenomena that are functioning things are called “things.” Phenomena that are not functioning things, that do not produce a result, are called “non-things.”

\[
\text{If it does not become free from non-thingness,} \\
\text{The state of existent thing is impossible.} \\
\text{Also a thing does not become non-existent} \\
\text{Because it would follow as having two natures.} \quad (148)
\]

I already spoke about this. Non-things do not transform into things, nor do non-things transform into things. Something that is half thing and half non-thing does not exist. Otherwise one phenomenon would come to have two natures. For example, a sprout, the subject, is not produced inherently because if it were inherently existent it could not be produced. Because it is non-inherently existent it cannot be produced at just any time. Just like a barren woman does not produce children.
This is a discussion between Svacatntrika Madhyamaka and Prasangika Madhyamaka. From the point of view of Svacatntrika if phenomena do not exist inherently they do not exist. They differentiate between inherently existent and truly existent, whereas from the point of view of Prasangika there is no such difference.

In this way, there is no cessation and
Also things do not exist. Therefore,
All migrating beings are
Always unproduced and unceasing. (149)

If things are not inherently established and not inherently produced, also they do not inherently cease. Because all phenomena do not exist inherently, all migrating beings at all times are not inherently produced and not inherently ceasing. From the beginning they are completely pacified of being inherently gone beyond. They are the nature of having gone beyond.

Next there is a discussion about the fact that cyclic existence and peace are established equally or as being the same.

Migrating beings are like a dream;
When thoroughly analyzed, they resemble a plantain tree.
Also passed beyond and not passed beyond sorrow,
Are not different in thusness. (150)

All the migrating beings of cyclic existence are like a dream in that they do not have any essence of inherent existence. All agents and actions are unmixed and abide individually. When analyzed from the point of view of thusness or suchness, all phenomena are found to be like a plantain tree. If the layers of bark of a banana tree are peeled away, no essence is found inside. It does not have any essence, similarly all phenomena do not exist inherently. all sentient beings do not exist inherently in thusness or suchness. When we talk about sentient beings and things, conventionally we give them names and they can perform a function, for example, “table,” “light,” “pen.” Likewise, we say “dog,” “cat,” “bird,” “man,” “woman,” and so forth in relation to their function. However, if they are analyzed they cannot be found. Therefore, conventionally we can talk about our world and be satisfied. We can say “Devadatta comes” and at other times “Devadatta does not come.” Likewise, we can say “it is raining,” “It is not raining.” Conventionally we can say such things. Also passed beyond cyclic existence and not passed beyond cyclic existence from the point of view of suchness are not different. This means that sentient beings are bound in cyclic existence by attachment, hatred, ignorance, and so forth, whereas when they are liberated from them, they are said to have gone beyond cyclic existence. Cyclic existence is like a prison for those sentient beings who have not gone beyond cyclic existence. From the point of view of suchness cyclic existence and nirvana are the same. From the point of view of Thusness cyclic existence and nirvana are one entity.

Talking conventionally it can be said “He is not gone beyond cyclic existence and still wanders in cyclic existence” and also “He has gone beyond cyclic existence.” therefore, now we need to try to follow the instruction to put effort into realizing the emptiness that is the emptiness of inherent existence. We should try to obtain instructions on this and when shown the faults or defects of cyclic existence we should try to develop great compassion for all sentient beings.

First we need to understand the final nature or entity or emptiness. Then after that we need to put effort into this.

With respect to the things that are empty in this way
What is there to gain and what is there to lose?
Who is there that honors and
Who is there that thoroughly despises? (151)

With respect to the things that are as explained before, that is, that all phenomena are empty of inherent existence, if we check or analyze we will see there is no one who gains and no one who loses. There is no one who gains and no one who loses. If there was someone to lose, anger or hatred would be generated. But in reality there is nothing to lose. Likewise, someone who honors and someone who deprecates does not exist.

From what do happiness or suffering derive? What is there to dislike and what is there to like? When thusness is sought, Who is there to crave and what is there to crave? (152)

For the purpose of abandoning something we need to make effort. Someone who wishes to obtain something engages in fighting for the purpose of happiness. There are true causes of suffering, desirable objects and non-desirable objects. If desirable objects existed inherently, when we tried to dislike them we would not be able. We could not do anything. Also there are things that we do not like. If we check the entity or final nature analytically, searching for it, what kind of basis exists for the arisal of craving. What kind of observed object is there for craving? If we check analytically, we will see that it does not exist inherently. Things only exist by imputation. For example, “Gonpo” is an imputation, as is “Longo.”

Friday morning, 8 December 2006

When analyzed, who is it that will die Among this world of living beings? Who will arise and who has arisen? Who too are relatives and friends? (153)

If we check or analyze the agents who create actions, the beings, among these living beings who is it that will die in cyclic existence? Death is not established inherently. Who will arise in the future life? That is, who is it that will take rebirth? What kind of rebirth arose in the past and what kind will arise in the future? Also those who help us now, our relatives and virtuous friends, do not exist inherently. Thinking in this way we should try to understand the final entity or nature of all phenomena – the emptiness of inherent existence. We need to strive to realize this. We need to analyze the eight worldly concerns, the things that make us unhappy and the things that make us happy, they are just names and in emptiness are one taste. Therefore, we need to try to realize emptiness by putting effort into this.

Like me, thoroughly apprehend Everything to be like space. (154ab)

All phenomena are like space in being empty. For those who have composed treatises or texts, like myself the author, emptiness can cut cyclic existence and attain the final aim of enlightenment. For this the main path is the realization of emptiness. Like myself, the author, all beings must attain suchness or thusness or emptiness. In other words, the author instructs all ordinary beings saying that they must realize emptiness, the main path to liberation.

Those who wish for happiness Are totally disturbed and overjoyed (154cd)
By the causes of conflict and delight.

It is necessary to understand the faults and defects of this life, therefore one must think about this. In other words, those who wish for happiness in this life try to obtain it but instead suffering always arises: Why is this? It is because, wishing for happiness, we fight with our enemies and strive to make our friends happy and joyful, whereby at times our continuum is disturbed and at other times it is overjoyed.

They despair, exert themselves, and argue,
Slash and stab each other.
Due to their negativities, they live with great toil.

We wish for happiness but happiness does not arise. If we wish to achieve our desired happiness we need to achieve nirvana. Without attaining this, we will experience suffering. There will always be suffering. Striving to attain our wishes, what do we do? We fight with each other, cut each other, stab each other, and so forth. Also with our speech and mentally we create infinite non-virtuous actions. As a result even though we put a lot of effort we cannot achieve the result we want. We experience difficulties and cannot obtain what we want. Those who are wise must not be attached to the excellences of this life, the happinesses of just this life. They must give them up. Therefore, we need to put effort into eliminating suffering and the causes of suffering – actions and the afflictions that cause them, such as anger, jealousy, resentment, laziness, and so forth. We must give up laziness and strive to develop the inner qualities of love as well as the understanding of the nature of phenomena, emptiness.

Then, as mentioned in the coming verse, we need to think about other or future lives in which many faults will arise.

Again and again they come to the happy migrations
Where they enjoy much happiness,
But, upon dying, they fall into the unbearable and
Long-lasting suffering of the bad migrations.

Sometimes we take rebirth in the happy migrations although this is very rare. For this to happen we need virtuous friends, that is, by their power we take a good rebirth for a short time, like a flash of lightning that quickly finishes. Sometimes again and again we achieve a happy migration and enjoy much happiness. But then what happens? We die and at that time fall down into the bad migrations where we stay for a long time, for eons, experiencing suffering. For example, we remain in the great hell of Avichi for eons and eons. We need to understand that in our next life we can experience unbearable suffering and therefore think about these defects and faults and try to avoid falling into the bad migrations in our next lives.

In existence there are many abysses;
Here, there is no such thusness.
Since, there, these too are mutually contradictory,
In existence there is nothing like thusness.

We need to think about the general faults or defects of cyclic existence, that in the desire realm, form realm, and formless realm there is much suffering. It is similar to a dangerous place where if we walk we can fall down. This indicates that as long as we are born in one of these three realms we cannot avoid suffering. Therefore, wishing to become free from sufferings, in order to achieve this we need a good method – the realization of suchness, thusness, or emptiness. Presently we are bound in cyclic existence by actions and afflictions, and the only thing that can cut these bonds is
the realization of emptiness. We think that all phenomena exist inherently, this is the cause of our bondage in cyclic existence. On the other hand, if we realize that all phenomena do not exist inherently or truly, that is, we realize suchness, we can achieve nirvana or the liberated state. Thus, these two things – true existence and non-true existence – are mutually contradictory. In our world the best realization is the realization of emptiness.

The best example is the realization of emptiness. This emptiness is difficult to find. Cyclic existence is like an ocean of many, many sufferings in that we experience many sufferings. We need to eliminate this suffering and for this we should put right effort into realizing emptiness.

If we check our human rebirths in the future we will see that there is no time to practice the holy Dharma. We are busy with other activities and do not practice the Dharma. Also we will not have much strength or power. Also this life is very short, we do not remain for long. Now we have achieved the happy migration of a human being with the eighteen qualities, a good basis for practicing virtue, but this life is very short.

As long as we are alive, we strive to continue to live for a long time and try to avoid sickness by going to the doctor and taking medicine. At times we are hungry, at times we are very tired, at times we sleep, at times we are injured or harmed. Like the childish, we do many senseless things. For example, even if we try to sleep well, there are many things that harm us externally, such as fire, wind, earthquakes, collapsing buildings, and so forth, as well as things that harm us internally such as illness and pain in our various organs.

In this life we do much meaningless work but still it finishes quickly. We engage in meaningless work without a good aim and in this way our life quickly passes. It becomes difficult to do something to create the cause for going beyond cyclic existence, that is, engaging in analysis of suchness. In other words, we do not do this. If, on the other hand, we do this analysis of suchness, it becomes a method for reversing cyclic existence and achieving nirvana. Now that we have found this precious human rebirth with the eighteen qualities which is difficult to obtain we need to meditate on the meaning of emptiness. In this way we can achieve gone beyond samsara, that is, we can reverse cyclic existence. However, our mind is always distracted. We are familiar with this total distractedness, that is, we are distracted to everything and because of this cannot achieve anything. Therefore, we need to do something, we need to reverse this. What is the method for this? We need to think about what we need to do.
There too, the maras strive to make
One fall into the great bad migrations.
There, the wrong paths are many and
It is also difficult to transcend doubt.

We cling to all phenomena as existing inherently and constantly have a disturbed mind. We have been familiarizing with this from beginningless time until now. On the other hand, favorable conditions are very few and unfavorable conditions are very many. Because of this we abide without time to practice the holy Dharma, and even if we do something it is only for a very short time. The maras or demons, such as the sons-of-the-gods, try to throw us into the great bad migrations. When we try to practice the Dharma one of the distractions is the sons-of-the-gods, the devaputras, who are external harmers. In addition, there is the inner demon, the negative afflictions, which are the main and strongest demons. Because of this, we are unable to go beyond or transcend cyclic existence, this remains difficult.

There are many, many unfavorable conditions to becoming free from cyclic existence and it is very difficult to eliminate them. Although we have the favorable conditions of having taken this human rebirth with the eighteen qualities but we do not believe in the Three Jewels and so forth. Also we do not meditate on the truth of emptiness and do not develop meditation on the Three Jewels and so forth. Now we have been born as human beings but the wrongs paths that are discordant to this are many. Also there are many mistaken teachers who lead us on these wrong paths of eternalism and nihilism. There are not many teachers who lead us in the middle way. Also we have many doubts with respect to the perfect path. Because of having this doubt we are not able to go beyond it. Someone may think that in this life he did not find a good teacher but in his next life he will find one and be able to practice. Some people think in this way.

The pleasures are difficult to find once again and
The arisal of a buddha is extremely difficult to come upon.
It being difficult to abandon the river of afflictions,
Alas, suffering will flow onward.

In this life we have found a virtuous teacher but if we do not put effort into practicing virtue in our next life it will be difficult to obtain a precious human rebirth endowed with the eighteen qualities. Also that a buddha visits this world is very rare. Therefore, it is difficult to meet a good and virtuous friend. Even if we find a virtuous friend in our next life and achieve a precious human rebirth, if we are non-conscientious and therefore do not put effort, it will be difficult to leave the river-like afflictions. The afflictions are like a river that continuously arises, that is, that flows on without stop like the Ganges River. Also there are some rivers like the Po in Italy. Also like an ocean that never stops are our afflictions. There are six root afflictions and twenty secondary afflictions, and if we check our mind we will find that we have most of them. We should check whether attachment exists in our mind. We will find that it exists! If we check for hatred we will find that it exists. Also we will find that ignorance exists. Does pride exist? Yesss, it does. For example, some people think that they are handsome or beautiful, honest, and so forth. Also we will find that doubt exists. We may not have wrong view, but among the five views we have the view of the transitory collection that apprehends I and mine, such as “My head,” “my eyes,” “my arm,” “my friend,” “my belongings,” and so forth. Perhaps we do not have wrong view or perhaps it is very little.

If we check the secondary afflictions we will find that our continuum is full of them. Perhaps we will find them in our brain.

Friday afternoon, 8 December 2006
Develop the motivation wishing to attain enlightenment for the sake of all sentient beings and in this way develop bodhichitta. Think about the disadvantages of the self-cherishing or self-grasping mind. If we check, we will see that we tend to think that all the difficulties that arise for us, all the problems, are caused by other people, by something outside ourselves, whereas in reality this is not true. All of them come from thinking only about ourselves and neglecting all other sentient beings. This is what brings us many problems in our daily life including an inability to eat, depression, inability to sleep, a lack of success in everything we do, and so forth. All of these are produced by the self-cherishing mind. Therefore, we need to try to develop cherishing others which has many advantages and brings a good result including the final enlightenment of buddhahood. We need to exchange these two mental attitudes, giving up self-cherishing mind and developing the mind that cherishes others. Oneself is only one, likewise our family members are very few compared to all the others who are a great number. We know this. We see that even in our society the majority is considered to be the most important. Therefore, we need to try to take care of all sentient beings, but if we cannot yet take care of all sentient beings, we should start by taking care of our family members, then the members of our society, then the beings in our country, and then all the beings of this Southern Continent by thinking that all of them want happiness and do not want unhappiness. For this reason, we should take the responsibility upon ourselves to eliminate the suffering of all sentient beings and bring them happiness and the causes of happiness. We should try to meditate on this combined with breathing by imagining taking other beings’ suffering and giving every good to all other sentient beings. We should take motivated by compassion and give motivated by love. In this way we should try to change our mental attitude and develop the attitude that wishes to take care of other sentient beings. Then try to develop the extraordinary attitude that determines to take the responsibility upon our own shoulders to give all sentient beings happiness and the causes of happiness and free them from suffering and the causes of suffering. Although we have promised this, we are not yet able to do this. Upon reaching what level can we do this? Only having reached the level of enlightenment or buddhahood can we do this job. Therefore, we should generate conventional bodhichitta. Then also try to develop the ultimate bodhichitta that is the realization of emptiness. Try to do this.

Thus, why, in spite of so much suffering,
Do they not see their own suffering?
It is worthwhile to despair deeply for
Those adrift in the river of suffering. (163)

Oneself and other sentient beings are tormented by the suffering and mental unhappiness of cyclic existence. In spite of this we do not recognize our suffering to be suffering but instead think that it is happiness. Oneself experiences a lot of suffering and it is as though we are sinking or drowning in the river of suffering, we do not see this. Therefore, toward all sentient beings who are abiding in the river of suffering we need to develop mercy or great compassion. Think “How nice it would be if all sentient beings who are tormented by suffering were to be free from suffering.” Since all sentient beings are experiencing suffering, it is fitting to despair for them and to meditate in order to develop great compassion. “Compassion” in Sanskrit is karuna. Karuna means “that which stops happiness” (de b agog). This is because the mind that has developed compassion is a type of mental suffering upon seeing that all sentient beings are tormented by suffering. One’s mind becomes unhappy seeing this.

For example, some bathe themselves repeatedly,
Some enter into fires again and again,
But even though they dwell in much suffering,
They take pride in being happy! (164)
Some non-Buddhist teachers in ancient India taught that which is mistaken in order to cheat other sentient beings. For example, they said that by bathing in the river it is possible to purify negativities and by entering again and again into fire it is possible to burn away all suffering. By doing this, one is tormented by intense suffering, yet, thinking that it is a method to achieve the state of liberation, one thinks that it is happiness and is proud of it. One is happy thinking that one will attain the liberated state. However, this is a complete mistake. We see many people in India who bathe in the Ganges River thinking that by doing so they are purifying themselves. Aryadeva debated about this. One day he put excrement in a golden vase and then washed the outside of the vase with water. When a non-Buddhist asked him what he was doing by washing the outside when it was the inside that was dirty, he replied that many practitioners were doing like this and he was following their example. He showed them their mistake directly.

Thus, those who live enjoying themselves
As if there were no aging and death,
Will first be slaughtered, and
Then will come an unbearable fall into the bad migrations. (165)

Some beings act as if there were no aging and death, as if they were foe-destroyers who had gone beyond cyclic existence. However, aging and death come, they cannot be changed and cannot be avoided. Even though one thinks “I don’t want to get old, I want to be young” and undergoes plastic surgery to remove one’s wrinkles and stretch one’s skin, it is not possible to stop aging. Likewise, although we do not want to die, death cannot be avoided. The Lord of Death comes. At the beginning he comes and kills oneself and throws one into the suffering of the three lower realms – the animal realm, hungry ghost realm, or hell realm. Therefore, we need to try now to develop inner good attitudes, realizations, and qualities, whereby we will be able to change something. Things will get better. We should do this thinking to take care of ourselves. If we fall down into the animal realm, even though some animals have a very short life, to die again and take rebirth as a human being is very difficult. The hungry ghosts live for 500 human years and the hell beings live much, much longer than that. Therefore, we need to try now to develop great compassion. Great compassion has an observed object and aspect which will be discussed next.

A time will come when I will pacify
The torment of the fires of suffering
With the rainfall of my collection of happiness
Excellenty arisen from the clouds of my merit. (166)

As mentioned previously all sentient beings are continually tormented by unbearable suffering, we should think about this. We should strive to understand this situation by observing them. Then thinking that those sentient beings are tormented by the fires of suffering, we should wish to pacify their suffering by the clouds of merit derived from practicing the six perfections of generosity, morality, patience, effort, concentration, and wisdom. For all sentient beings there comes a rain of medicine, food, and so forth, whereby they become happy. In this way the sufferings of the bad migrations are pacified. We should determine to do like this in the future and develop the wish for all sentient beings to be free from the sufferings of the bad migrations, thinking how nice it would be if they were free from this suffering, and determine to bring this about ourselves. In this way we should generate great compassion. We should also pray that we will be able to do this.

A time will come when, having accumulated the collection of merit
Respectfully, in the manner of non-observation,
I will teach emptiness to
Those ruined by observing [true existence]. (167)
Shantideva, having shown emptiness in the ninth chapter, dedicates the merit accumulated that this becomes a cause for all sentient beings to become free from suffering. Merit is accumulated by practicing generosity and so forth with the wisdom of non-observation. In particular generosity but all the first three perfections are included in merit. There is the generosity of giving material things, the generosity of giving teachings, and the generosity of giving protection from suffering. In addition with respect to morality, one should avoid engaging in the non-virtuous actions of killing, stealing, sexual misconduct, lying, divisive speech, harsh words, and idle talk – the three of body and four of speech – and engage in practicing their opposites. These can be stopped but the non-virtues of mind – covetousness, malice, and wrong view – are difficult to stop because they are not physical and arise spontaneously. We need to accumulate merit by practicing these.

We should dedicate the infinite merit that we have accumulated that we may show emptiness in order to pacify the suffering of the beings who are grasping to true existence and experiencing the many sufferings of cyclic existence. We should try to do in this way. We should think “How nice it would be if all sentient beings were free from suffering and the causes of suffering. I myself will try to separate all sentient beings from suffering and the causes of suffering. I will do this. For this purpose I will meditate on compassion.” Everything included in the mahayana path such as great love and great compassion is the cause for happiness and the cause of separating from suffering. By means of this may all sentient beings be set in enlightenment.

We need to develop calm abiding and relying on this we need to develop special insight. In other words, by relying on calm abiding we should strive to realize the final nature of phenomena, thusness. Although we think “I, I,” this I is only imputed on the aggregates by thought and name. It does not exist inherently. We give a name to something by thought and then think “I am Jampa Gyatso,” “I am Lobsang Gonpo,” and so forth. Thinking in this way we should try to understand that all phenomena are imputed and none of them exist inherently.

This is the ninth chapter of the Perfection of Wisdom from Engaging in the Deeds of a Bodhisattva.

This concludes the discussion of the ninth chapter called “Perfection of Wisdom.”

I will give the oral transmission of the tenth chapter.

Saturday morning, 9 December 2006

Try to develop a good motivation wishing to attain enlightenment for the benefit of all sentient beings and for this purpose strive to develop the mind of enlightenment or bodhichitta. In daily life early in the morning try to develop a mind of loving kindness toward all sentient beings.

We have finished the first nine chapters of Engaging in the Deeds of a Bodhisattva and now we are on the last, the tenth. We should give our body, belongings, all our virtues to all sentient beings based on bodhichitta. First there is a very short dedication, which is followed by a more extensive dedication. At the end Shantideva remembers his gurus and prostrates to them. Then there is the conclusion.

Engaging in the Deeds of a Bodhisattva (Tibetan text page 218) says:

Chapter 10: Dedication

By whatever virtue there is from my having composed

Engaging in the Deeds of a Bodhisattva,

May all migrating beings
Engage in the deeds of the bodhisattvas. (1)

Shantideva composed *Engaging in the Deeds of a Bodhisattva*. It condenses the essence of all the teachings or scriptures of the Buddha in such a way that one practitioner can engage in the path and result. In other words, it condenses the path of small beings, the path of middling beings, and the path of great beings, that is, all of them are included in this text. This means that Shantideva first read and examined the scriptures extensively and then wrote the text. He dedicates the virtue of having listened to teachings, of having read the scriptures, of having composed this text, and so forth that all sentient beings may engage in the bodhisattva deeds and practice them. We should make a similar prayer in our daily life. In the morning we should try to mentally develop the mind of enlightenment or bodhichitta and dedicate our body, belongings, and all our virtues by giving them to all sentient beings in order that they may engage in the bodhisattva deeds. Whatever slight virtue we create we should dedicate it to become a cause for all sentient beings attain enlightenment. If we do this, as long as all sentient beings have not attained enlightenment, this virtue will remain and will not be exhausted. It is like putting a little drop of water in the ocean in that, due to mixing with the ocean water, the drop will not be exhausted as long as the entire ocean is not exhausted. Therefore, one thing that is important is dedication, the other is motivation. These two are important. They are the two actions that are to be done, one at the beginning and one at the end. In other words, at the beginning a good motivation is necessary, and at the end it is necessary to dedicate all the virtues we have created that all sentient beings may attain enlightenment.

There is a story about this but I will not tell it now.

Next comes the extensive dedication. This is divided into three outlines:

1. The dedication for others’ welfare
2. The dedication for one’s own welfare
3. The dedication as a source of happiness in order to increase one’s virtue

1. The dedication for others’ welfare
   A. The dedication for the welfare of mundane beings
   B. The dedication for the welfare of supramundane beings

   A. The dedication for the welfare of mundane beings
      1. The dedication for the purpose of pacifying the sufferings of illness and so forth
      2. The dedication for the purpose of pacifying the sufferings of the bad migrations
      3. The dedication for the purpose of the happy migrations
      4. The dedication that condenses the purpose of all sentient beings

   1. The dedication for the purpose of pacifying the sufferings of illness and so forth
      A. The dedication for the purpose of a temporary pacification
      B. The dedication for the purpose of final happiness

   A. The dedication for the purpose of a temporary pacification

      However many the suffering and sick in
      Body and mind that exist in all directions,
      Due to my merit may they obtain
      An ocean of happiness and joy. (2)

In the ten directions there are beings who are experiencing physical suffering and those who are experiencing mental suffering. One of the causes of physical suffering is mental suffering. Everywhere there are beings who are tormented by physical and mental suffering as well as by any
of the four hundred types of illnesses. The root of these illnesses is the four mental afflictions. Due to attachment 100 illnesses arise, due to hatred 100 illnesses arise, due to ignorance 100 illnesses arise, and due to a combination of the three 100 illnesses arise. This can be understood from the Tibetan doctor who is giving a course here.

Whatever virtue we have accumulated, we dedicate it that all sentient beings may be temporarily freed from suffering and sickness and become mentally happy and joyful.

B. The dedication for the purpose of final happiness

For as long as they remain in cyclic existence
May their happiness never decline.
May migrating beings obtain
An uninterrupted flow of unsurpassed happiness. (3)

The first two lines are a dedication that as long as sentient beings abide in cyclic existence that there happiness and virtue never decline. The next two lines are a dedication that all sentient beings never be separated from unsurpassed happiness. This is a dedication for the purpose of the happy migrations.

2. The dedication for the purpose of pacifying the sufferings of the bad migrations
A. The dedication for the purpose of pacifying the sufferings of the hell realm
B. The dedication for the purpose of pacifying the sufferings of the animal realm
C. The dedication for the purpose of pacifying the sufferings of the hungry ghost realm

A. The dedication for the purpose of pacifying the sufferings of the hell realm
1. The dedication for the purpose of quickly pacifying the suffering of hell beings in general
2. The dedication for the purpose of pacifying the suffering of the cold hells
3. The dedication for the purpose of pacifying the suffering of the hot hells

1. The dedication for the purpose of quickly pacifying the suffering of hell beings in general

However many hell beings exist
Throughout the realms of the worlds,
May those embodied beings
Be delighted by the happiness of Sukhavati. (4)

As far as the limits of space extend there exist many worlds together with the hot and cold hells as well as the various other levels of hell. How many are those beings with the bodies of the hell realm, may their suffering be pacified and may they achieve the happiness of Sukhavati. In other words, one dedicates that all sentient beings may be reborn in Sukhavati, Endowed with Happiness.

2. The dedication for the purpose of pacifying the suffering of the cold hells

May those wretched due to cold find warmth. (5a)

May all the sentient beings who are tormented by extreme cold in any of the eight cold hells find warmth or heat.

3. The dedication for the purpose of pacifying the suffering of the hot hells
A. The dedication for the purpose of pacifying the suffering of heat and burning by the power of the two collections of the bodhisattvas which are like clouds from which come cooling rain
B. The dedication for the purpose of pacifying the suffering of the four neighboring hells
C. The dedication for the purpose of pacifying the suffering of those abiding in the actual eight hot hells
D. The dedication for the purpose of pacifying the other sufferings of the neighboring hells

A. The dedication for the purpose of pacifying the suffering of heat and burning by the power of the two collections of the bodhisattvas which are like clouds from which come cooling rain

May those wretched due to heat be cooled
By the boundless rivers arising from
The great clouds of the bodhisattvas.  

(5bcd)

By the merit of the great bodhisattvas may there arise clouds that send down a rain pacifying the suffering of heat and cooling the beings of the hot hells.

B. The dedication for the purpose of pacifying the suffering of the four neighboring hells

May the forest of sword-like leaves
Also become a pleasant grove.
May the shalmali trees too
Grow into wish-fulfilling trees.  

(6)

May the regions of hell become charming
With pools of large and sweetly fragrant lotuses,
Beautified by the melodious calls of Wild duck, geese, and swans.  

(7)

The sixth verse mentions the forest of sword leaves and the forest of shalmali trees. Shalmali trees also have leaves like iron swords that cut. One sees someone pleasant such as a relative at the top of the tree and as one climbs up one is cut by the leaves which point downward. Then when one reaches the top, again one hears someone such as a relative calling one and one climbs down and is again cut by the leaves which are now pointing upward. We dedicate that they transform into pleasant groves and gardens filled with wish-fulfilling trees.

Then we dedicate that these hells, which have become gardens of wish-fulfilling trees, be beautified with the pleasant calls of duck, geese, and swans and adorned with pools of fragrant lotuses. In short, we dedicate that these hells be transformed into pleasant gardens filled with pools and lakes of lotus flowers.

C. The dedication for the purpose of pacifying the suffering of those abiding in the actual eight hot hells

May the heaps of embers also become piles of jewels.
May the burning ground shine like a crystal floor.
May the mountains of Crushing Hell become
Celestial mansions of worship filled with sugatas.  

(8)

May the rain of glowing cinders, burning stones, and weapons
From now on become a rain of flowers.
May the striking of each other with weapons
From now on be a playful scattering of flowers.  

(9)
May the heaps of burning embers be transformed into a pile of various types of jewels. May the burning iron ground of hell be transformed into a crystal floor.

In the Crushing Hell there is a mountain to either side shaped like the face of two rams, which come together, crushing one between them, like two rams butting their heads. May they be transformed into the celestial mansion of the sugatas. May the rain of glowing cinders, burning stones, and weapons become a rain of flowers. We too should make such dedications.

In the hell realms the beings fight each other by throwing weapons, may this become a playful throwing of flowers. In short, may everything be transformed into enjoyment, the happy casting of flowers.

D. The dedication for the purpose of pacifying the other sufferings of the neighboring hells

May those drowning in the acid-like River Without Ford
Their flesh entirely disintegrated and their bones the color of kunda flowers,
Attain the body of a god by the force of my virtue, and
Then dwell with goddesses in gently flowing streams. (10)

The River Without Ford is a boiling river of fire from which it is difficult to emerge. The beings there sink into this river, whereupon their flesh is cooked and disintegrates such that all that is left is their bones which are the color of white kunda flowers. We dedicate that by the force of our virtue, that these beings may attain the excellent body of a god and dwell together with goddesses in very nice flowing streams, enjoying themselves in play. Something like the nudist on some Italian beaches who enjoy themselves swimming in the ocean. I have heard that there is also a beach in England where one has to be naked, without even underpants. Maybe it is something like this! I also heard that there is a place for nudists in Livorno where people enjoy themselves. May all hell beings have this kind of enjoyment.

Saturday afternoon, 9 December 2006

Develop the motivation of a good heart and the wish to attain enlightenment for the benefit of all sentient beings and for this reason listen to the teachings. Try to always develop a mind of loving kindness toward all sentient beings.

2. The dedication for one’s own welfare
A. The dedication to pacify suffering by the power of Vajrapani
B. The dedication to pacify suffering by the power of Avalokiteshvara
C. The dedication to pacify suffering by the power of Manjushri
D. The dedication to pacify suffering by the power of the close bodhisattvas

A. The dedication to pacify suffering by the power of Vajrapani

Wondering “Why are the henchmen of Yama and the intolerable ravens and vultures afraid?
Whose strength is that fine strength that utterly dispels the darkness and generates joy and happiness?”,
Upon looking upward they behold Vajrapani abiding radiant in the vault of the sky.
By the force of their strong joy, may they be freed from negativities and stay with him. (11)

The hell beings who wish to be free from suffering ask themselves: “Why in this place of the hell realms are the harmers, the henchmen of Yama as well as the ravens and vultures, very afraid? Who
can eliminate the darkness that surrounds us? Who can generate happiness of body and mind?"
Looking upward to the sky, they see Vajrapani abiding there. Seeing Vajrapani and seeking a protector, they go for refuge to him and generate strong joy. By the force of this joy may they be freed from the negativities they committed in the past and may they stay together with Vajrapani. This is the prayer that is made here. We should pray like this to Vajrapani who is the manifestation of the strength of all the buddhas of the three times.

B. The dedication to pacify suffering by the power of Avalokiteshvara

Having seen the undulating lava of the hells extinguished
By a falling rain of flowers mixed with scented water,
Immediately satiated with bliss and wondering who did this,
May the hell beings behold Padmapani.

Padmapani literally means “lotus in the hand.” By a falling rain of flowers mixed with scented water, the fires of hells are extinguished. Seeing this, the hell beings are immediately satiated with happiness. Then wondering who is the cause of this, they see Padmapani, that is, Avalokiteshvara. That this may happen is the prayer that is made here, that is, “May the hell beings see Padmapani.”

C. The dedication to pacify suffering by the power of Manjushri

“Friends, discarding fear, come from the distance! Why flee when directly in front of us
Is the one by whose strength we are freed from suffering and the force of joy emerges,
The one who thoroughly protects all migrating beings, the bodhisattva who has
generated mercy,
The youthful one with a shining topknot who makes us fearless?

“Friends, discarding fear, come here quickly, quickly. Directly in front of us is the one who fears us from physical suffering and makes the mind fearless, the one who protects all migrating beings, the bodhisattva who has developed mercy, the youthful Manjushri with a shining topknot and makes the hell beings fearless.”

The crowns of a hundred gods are offered to his lotus feet and,
His eyes moist with compassion, a rain of bouquets of many flowers fall upon his head.
Behold him in an attractive mansion resounding with the melodious eulogies of a thousand goddesses.”
Upon seeing Manjugosha in this way, may the hell beings exclaim!

The crowns of a hundred gods are offered to the lotus feet of Manjushri. His eyes moist due to his mind of mercy or compassion, a rain of many flowers falls upon his head. Behold him who is melodiously praised by a thousand goddesses in an attractive mansion. Upon seeing him, the hell beings exclaim “Oh, there is someone who can help us.”

D. The dedication to pacify suffering by the power of the close bodhisattvas

Thus, by my roots of virtue,
Having seen the comforting, cool, and fragrantly aromatic rain falling
From the unobscured clouds of bodhisattvas such as Samantabhadra,
May the beings of hell become truly joyful.
There are eight close bodhisattvas of the Buddha, three of which have already been mentioned leaving five. This is a dedication that suffering be pacified also by their power. Here the dedication is that by the force of my roots of virtue, having seen comforting, cool, and fragrantly aromatic rain falling from the unobscured clouds of Samantabhadra, Kshtigarbha, and so forth, may the hell beings become happy.

B. The dedication for the purpose of pacifying the sufferings of the animal realm

May the animals be freed from
The fear of being eaten by one another. (16ab)

By the power of my own and others’ virtues, however many exist, may the animals be freed from the fear of being eaten by one another.

C. The dedication for the purpose of pacifying the sufferings of the hungry ghost realm

May the hungry ghosts be as happy
As the human beings of Unpleasant Sound. (16cd)

May the hungry ghosts be satiated
By the flow of milk descending from
The hand of Arya Lord Avalokiteshvara, and
By bathing in it may they always be refreshed. (17)

This is a prayer that just like the human beings of the northern continent, Unpleasant Sound, have sufficient food and clothing as well as excellent wealth in that just by thinking of something it appears, like this may the hungry ghosts also be happy.

In addition, we make the prayer that the hungry ghosts may be completely freed from hunger and thirst and satiated by the nectar of the milk that flows from the hand of Avalokiteshvara. In addition, by bathing in it, may they always be refreshed and cooled and in this way always be happy. We should try to make prayers like this.

3. The dedication for the purpose of the happy migrations
   A. The dedication that all sufferings of the happy migrations be pacified
   B. The dedication that desired aims be accomplished

A. The dedication that all sufferings of the happy migrations be pacified
1. The dedication that the suffering of those with incomplete sense powers be pacified
2. The dedication that the suffering of pregnancy be pacified
3. The dedication that the sufferings of poverty and mental unhappiness be pacified
4. The dedication that those who are sick may be freed from their illness and those who meet with the unpleasant may be freed from meeting it

1. The dedication that the suffering of those with incomplete sense powers be pacified

   May the blind see forms and
   The deaf always hear sounds.

This is easy to understand. May those who are blind be able to see visual forms and may those who are deaf be able to hear sounds.
2. The dedication that the suffering of pregnancy be pacified

   Just as it was for Mayadevi,
   May pregnant women give birth without pain.  

May all pregnant women give birth without any pain. Mayadevi was the mother of Buddha Shakyamuni.

3. The dedication that the sufferings of poverty and mental unhappiness be pacified

   May the naked obtain clothing,
   The hungry obtain food, and
   The thirsty obtain water and
   Delicious drinks.

The dedication here is that the poor be free from their suffering. May those who are naked due to not having clothing immediately find clothing. May those who are hungry immediately find food. May those who are thirsty immediately find water and good drinks.

   May the destitute obtain wealth.
   May the wretched with sorrow find joy.
   May the depressed also be cured and
   Attain perfect steadfastness.

May those without wealth, the poor or destitute, find wealth and all that they need. May the beings who are very sad due to being separated from the objects they desire find mental happiness. May those whose wealth has degenerated, due to which they are without hope, be mentally restored or cured and free from unhappiness. May they obtain excellent joy. In other words, may those who have lost their wealth or are suffering due to being separated from their boyfriend, girlfriend, husband, wife, and so forth be happy.

4. The dedication that those who are sick may be freed from their illness and those who meet with the unpleasant may be freed from meeting it

   However many sick sentient beings there are,
   May they quickly be freed from their illnesses.
   May all the illnesses without exception
   Of migrating beings never occur again.

This is easy to understand. By however many virtues there are, my own and others, may those who are sick be quickly freed from illness. May all the illnesses of body and mind never arise again.

   May the frightened be fearless.
   May those bound be released.
   May the weak become strong and
   May beings be friendly with each other.
   May the weak and the strong have
   Minds of friendship toward each other.

May those who are frightened by enemies and thieves become fearless. May those who are bound without power be released from their bonds. May those without strength who are caused problems
by the strong naturally become friends and help each other. Usually those who are strong dominate those who are not strong. Here we dedicate that they help each other, that is, that the strong help the weak.

The dedication that those who travel in the ten directions may be free from harm by non-human beings and so forth

May all travelers be happy
   In every direction whatsoever.
   When traveling for whatever purpose,
   May their needs be effortlessly accomplished. (23)

May travelers and businessmen who go to the ten directions always be happy. For whatever purpose they travel may it be quickly and effortlessly accomplished.

   May those who sail in boats and ships
   Fulfill their wishes.
   Having happily/quickly returned to shore,
   May they be joyfully reunited with their relatives. (24)

May those who travel by boats and ships on the ocean in order to find jewels fulfill their wishes. May they quickly return to shore and be reunited with their relatives.

Sunday morning, 10 December 2006

Develop the motivation wishing to attain enlightenment for the benefit of all sentient beings and for this purpose listen to these teachings. In daily life every morning develop the wish to attain enlightenment in order to be able to take care of other sentient beings.

   May anguished wanderers who have lost their way
   Meet with other travelers, and,
   Without fear of bandits, tigers, and others,
   May they proceed easily without fatigue. (25)

May those who are wandering having lost their way meet with travelers who are good and helpful and not meet with bandits, tigers, and other wild animals.

   May those anxious in pathless desolate [places],
   Children, the aged, and the unprotected,
   Those drunk with sleep and the insane,
   Be watched over by the gods. (26)

Those who go to mountains and forests without roads and become frightened, as well as children, the aged, and those who are unprotected, and those who, drunk, fall asleep on the road, may they be protected from fear by the Dharma protectors or the gods of the white side.

B. The dedication to achieve desired aims:
1. The dedication that the general desired aims of human beings be accomplished
2. The dedication that the desired aims of the ordained be accomplished

1. The dedication that the general desired aims of human beings be accomplished
A. The dedication that everything excellent be accomplished
B. The dedication that beings engage in the perfect path
C. The dedication that temporally wealth, health, and so forth be attained

A. The dedication that everything excellent be accomplished
1. The dedication that a supporting body with the eighteen qualities and perfect wealth be achieved
2. The dedication that magnificence not be harmed
3. The dedication that being have an excellent and handsome body and that inferior bodies be transformed into superior bodies
4. The dedication that beings accumulate excellent virtue

1. The dedication that a supporting body with the eighteen qualities and perfect wealth be achieved

Through being liberated from the non-leisures and
Endowed with faith, wisdom, and mercy, and
Through perfect food and conduct,
May [beings] always recollect their former lives. (27)

May everyone have uninterrupted enjoyments,
Just like the [meditative stabilization] of the treasury of space. (28ab)

May beings be free from the eight non-leisures and possess the ten endowments, thereby having a precious human rebirth with the eighteen qualities. May they have faith in the Dharma, the law of cause and effect, and the Three Jewels. We need to recognize that the result of virtuous actions is good and not bad, whereas the result of non-virtuous actions is bad and not good, that is, that their results are respectively happiness and unhappiness. We also need wisdom, that is, good or perfect wisdom, not afflicted wisdom. Perfect wisdom is that which distinguishes between what to do or what to practice and what to not do or what to discard. In addition, the wisdom arisen from hearing teachings, the wisdom arisen from thinking, and the wisdom arisen from meditation are perfect wisdoms.

Mercy is compassion, we need compassion. In French people say “Merci beaucoup,” maybe it is this? I don’t know. The first chapter of the Supplement to the Middle Way mentions mercy saying that there is mercy observing sentient beings, mercy that observes phenomena, and mercy that does not observe. To observe phenomena means to examine whether sentient beings are permanent or impermanent, and whether they suffer or do not suffer, whether sentient beings are permanent, independent, and partless or not, whether sentient beings are self-sufficient substantially existent or not. One examines these and finds that sentient beings are impermanent, likewise if one examines oneself one will find that oneself is also impermanent, changing momentarily. Also sentient beings suffer, they experience mental and physical suffering. They are constantly suffering, although perhaps sometimes it is not manifest. Sentient beings are not permanent, independent, and partless, they have many parts such as the body, the legs, the arms, the head, as well as inner organs such as the lungs, the liver, the heart, and so forth. Sentient beings suffer because of illness in their liver, their lungs, their heart, their kidneys, and so forth. We should examine how these sufferings can be eliminated. We will find that if one achieves nirvana these sufferings will come to an end, therefore we need to try to achieve nirvana. To do this we need to meditate on the lack of a self-sufficient substantially existent self, that is, on selflessness. This view is common to all Buddhist schools.

Non-observing compassion observes sentient beings to not exist truly and inherently. It is so-called because true existence and inherent existence are not observed to exist. One meditates on this and will find that because of this one can do something.
We also need perfect food for our health and survival. We also need a house, a bed, and so forth. These days most people seem to need a cell phone! They are constantly chattering on their cell phone. They also need a car and many other things.

At all times may we recollect our former lives. May beings attain the meditative stabilization of treasury of space and like this never be separated from uninterrupted enjoyments. This is similar to Sai Baba who pulls objects our of the air in accordance with people’s desires. However, some people ask him a question or ask him for something but he does not answer their question and does not give them anything! This is because they do not have the karma to receive what they want or else they lack faith. He checks and is able to see this.

Without arguments and without harm,
May they enjoy themselves freely.                              (28cd)

May sentient beings not fight with each other and not harm each other. May they be free from all problems.

2. The dedication that magnificence not be harmed

   May the sentient beings with little splendor
   Become greatly magnificent.                                      (29ab)

May those beings who are constantly put down and despised by other people become greatly magnificent.

3. The dedication that beings have an excellent and handsome body and that inferior bodies be transformed into superior bodies

   May the poor bodies of ascetics
   Become fine and perfect bodies.                                   (29cd)

May those engaged in ascetic practices who are suffering from heat, cold, and so forth and have come to have poor bodies come to have good and handsome bodies.

   However many women there are in the world,
   May they all become men.                                          (30ab)

The wish that all women become men was the thought of the past in ancient India, it is not relevant to modern times. In the India of the past women were lower than men and were not permitted to do anything, therefore there was the prayer that they be reborn as men in the future. Women had to cover their faces and go around with a veil. In India when a brahmin married, she could not be seen by other men and had to cover her head with the end of her sari. They could only be seen by relatives and close friends. There were such traditions which were to prevent another man falling in love with the woman and causing her to leave her husband. There was also the tradition in India that if the husband died the wife was expected to jump into the funeral pyre. This happened up to as recently as twenty-five years ago when a woman jumped into the burning fire near Delhi, this was seen by the American nun Connie Miller. Then Indira Gandhi made a law to prevent this from happening. In India once a man who was cheating on his wife returned home late. When he arrived home, his wife offered him food but he did not accept it. She was wearing a nylon sari, poured petrol on herself, and burned herself to death in front of him. The husband shaved his head and spent the rest of his life crying. When asked why he was crying he said that his wife had been very
good but that he had lost her because of his mistaken in going with a jungle lady, that is, a prostitute, one who stands alone in front of a grove of trees.

May the lowly attain elevated [status] and
May the proud be crushed. (30cd)

In India there is the caste system. May those of lowly castes such as butcher caste, cleaning caste, laundermen caste, and so forth attain a high caste in their future lives. May those who have achieved a higher status never be proud.

4. The dedication that beings accumulate excellent virtue

Due to my merit,
May all sentient beings without exception
Abandon all negativities and
Then always create virtue. (31)

A bodhisattva dedicates the merit that he has accumulated by meditating on bodhichitta and so forth for the welfare of all other sentient beings that they may abandon killing, stealing, sexual misconduct, lying, divisive speech, harsh words, idle talk, and covetousness, malice, and wrong view, and that they may always create virtuous actions.

B. The dedication that beings engage in the perfect path
1. The dedication that beings have good thoughts and actions
2. The dedication that all favorable conditions be complete and that unfavorable conditions never arise

1. The dedication that beings have good thoughts and actions

May they never be parted from the mind of enlightenment,
Exert themselves in the bodhisattva conduct, (32ab)

May all sentient beings never be separated from the mind of enlightenment or bodhichitta and may the engage in the bodhisattva conduct of the perfection of generosity, perfection of morality, perfection of patience, perfection of joyous effort, perfection of concentration, and the perfection of wisdom in order to create the causes for enlightenment.

2. The dedication that all favorable conditions be complete and that unfavorable conditions never arise

Be fully cared for by the buddhas, and
Avoid the actions of the maras. (32cd)

May all sentient beings be cared for by a virtuous spiritual friend and by the buddhas, this being is a favorable condition. When we practice virtuous actions may we not be hindered by the actions of the maras. The Sanskrit word mara is ‘dud in Tibetan, in English demon. There are four types of demons: the demon of the aggregates, the demon of the afflictions, the demon of death, and the demon of the sons-of-the-gods, which is an external demon. May we be free from all four of these demons. In other words, when we wish to practice may we be free from sickness and death, may we have a long life, may we not be overcome by mental afflictions, and so forth. The external demon is sons-of-the-gods, in Tibetan he is called Garab Wangchug, the Lord of Desire. That our body is a
demon is because it is a contaminated body in the nature of suffering due to which it becomes sick and unhealthy and interferes with our ability to practice and do other things. Therefore, we need to try to achieve a mental body! I will stop here at the point that we have abandoned all demons!

END