

**DHARMA ESSENTIALS, COURSE XI
GUIDE TO THE BODHISATTVA'S WAY OF LIFE, PART 2**

Reading One

READING ONE: The Disadvantages of Anger; Feeling Upset and How to Avoid It; Patience as a State of Mind

The following selections are taken from the *Entry Point for Children of the Victorious Buddhas (rGyal-sras 'jug-ngogs)*, a commentary by Gyaltsab Je Darma Rinchen (1364-1432) on the book called *Guide to the Bodhisattva's Way of Life (Byang-chub-sems-dpa'i spyod-pa la 'jug-pa)* by Master Shantideva (c. 700 AD).

**A single instance of anger
Destroys whatever good deeds
You may have amassed in thousands
Of eons spent in practices
Like giving, or making offerings
To Those Who have Gone to Bliss.**

**There is no kind of deed
As evil as the act of anger;
There is no spiritual hardship
Like patience. Practice it then,
Concentrate on patience,
In many different ways.**

Anger is the ultimate obstacle that prevents the initial growth and then continuation of every virtuous thing. As such we should contemplate upon the problems it brings to us, and then make great efforts to stop it. This is because of its effects on *whatever good deeds you may have amassed in hundreds or thousands of eons spent in practices like giving, or making offerings to Those Who have Gone to Bliss* (or to any of the other members of the Three Jewels), or meditating, or maintaining an ethical way of life. *A single instance of anger* focused upon a bodhisattva *destroys* all this virtue, from the root.

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**It leaves your friends and family
Tired of being with you;
They refuse to stay on even though
You may entice them with gifts.**

**To put it simply,
There is no one with anger
Who can be happy.
Anger our enemy
Brings us these
And other pains as well.**

**No matter what happens
I will never allow
My joy to be disturbed.
Feeling upset cannot accomplish
My hopes, and only makes me lose
The goodness that I have.**

**If there is something
You can do about it,
Why should you feel upset?
If there is nothing
You can do about it,
What use is being upset?**

The third point, on the actual methods for stopping anger, has two parts: a description of how very wrong it is to become upset, and then the reasons why it is so wrong. Here is the first.

"How can I get rid of the emotion of being upset?" you may ask. You should first contemplate the benefits of learning to accept suffering gladly. Then you must learn to think to yourself, clearly, *"No matter what happens, I will never allow my joy to be disturbed."* Joy is the antidote for *feeling upset*; and no matter what happens that you don't like, doing something which is non-virtuous in return *cannot accomplish your hopes, and only makes you lose*

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the goodness that you do have, the goodness that can in fact produce the result you are hoping for. If this happens, then every other sort of suffering will come as well.

Let us consider any of the objects over which we feel upset. *If there is something you can do about it*, then *why should you ever feel upset* at all? You could take the necessary action to fix it immediately, and never need to feel upset. *If on the other hand there is nothing you can do about it*, then *what is the use of being upset?* It would be as useless as getting upset at empty space, at a place where nothing was.

**There is nothing in the world
Which does not come easily
If you make a habit of it;
Make then a habit
Of bearing the small pains,
And thus endure the greater.**

Here is the first point, which is establishing that patience is easy to rely upon once you have accustomed yourself to it. If you make a habit of patience, then you will be able to endure any kind of suffering. The way we think of anything is based primarily on how we have become accustomed to think, on our mental habits. As such *there is nothing in the world*—that is, no quality of the mind—*which does not come easily if you make a habit of it*.

For this reason *then you should* learn to think this way: "Suppose I can *bear*, and learn to accept gladly, *the small pains*—things like feeling too hot or too cold, or else situations like having someone say something unpleasant to me. If I *make a habit* of this, I will *thus* be able to *endure the greater* pains as well: things like the fire of the hell-worlds, and so on.

**Some when they catch sight
Of their own blood
Rise to a higher ferocity.**

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**Some when they see
Another person's blood
Faint and fall unconscious.**

**Learn then to disregard
Harms, and never allow
Any pain to touch you.
Hurt may come; but the wise
Never let suffering cloud
Their clarity of mind.**

Here is the fourth point, where an example is presented to show how, once you have accustomed yourself to it, patience can be made very powerful. There are *some* kinds of people, warriors, who *when they catch sight of their own blood* after another person has struck them with a weapon are incited, and *rise to a higher level of ferocity* in the battle. There are also *some* other types, cowards, who *when they see even someone else's blood faint and fall unconscious*. These reactions are not something which depends upon any distinction such as the relative force of the external blow, or the amount of resilience to the blow exhibited by the body. Rather *all of this derives* from something *in the mind, either steadfastness or cowardice*. Therefore we should exert ourselves in learning to practice the kind of patience where we can take suffering upon ourselves gladly.

Next is a summary on the points mentioned above. For these reasons *then* we should *learn* to make our minds tough, and *to disregard* the *harms* that come to us: *never allow any type of pain to touch you*. Feelings of *hurt may come, but* those who are *wise*—in the sense of being skilled in the greater way—should *never let anger cloud the clarity of their mind*, no matter what *sufferings* they may meet with.

**We are locked in combat
With mental affliction, and in war
Many wounds are sustained.
Ignore then any pains
That might come; smash
The foes of anger and such.
Conquering these is the thing**

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**That makes a warrior; the rest
Are killing only corpses.**

Here is the fourth point, on the benefits of making efforts to eliminate your mental afflictions. *We are locked in combat with mental affliction*, with thoughts such as anger and the like, things which we seek to eliminate from our minds. *And in a war, many wounds, many sufferings, are sustained*. In the world a man or woman is counted a warrior if they can ignore the pains that come as others strike their body, and continue on to slay their foe. We on the other hand are learning to *ignore any kind of pain that might ever come* in body or in mind, and to go on to *smash the foes of our mental afflictions, anger and such*. The act of *conquering these* mental afflictions is *the thing that makes you a true warrior; the rest* don't deserve to be called warriors, because it is the same as if they were *only killing corpses*—they are slaying people who, even if someone hadn't killed them, would have died on their own anyway, by the very nature of things.

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READING TWO: Who's Responsible for My Anger?; Not Getting Angry with Those who Harm Us; Reasons Why Not to Feel Jealousy or Ill-Will; Cherishing Those Who Teach us Patience

**You fail to feel anger
For bile and such,
These major sources of pain;
Why then are you angry
At those with minds? They're all
Impelled by influences.**

**Illness for example is something
Which occurs despite the fact
We never wished it to;
Just so the arrival
Of violent mental affliction
Is something we never wanted.**

**Anger wells up in people
Despite themselves; no one says,
"I think I'll get angry now."
Anger comes then all the same,
And it starts without anyone saying
"I think I'll start it now."**

Here is the second point, a demonstration that anger is not something which is felt at will. "But other people," you may object, "are not the same as the mental afflictions you've mentioned, for people do harm to me intentionally." *No one* though goes around *saying*, "*I think I'll get angry now*, I think I will see that all the causes for anger come and make it start now." *Anger* rather *wells up in people despite themselves*, almost randomly, whenever the causes for it are all present; *it starts without anyone saying*, "*I think I'll start it*, get angry, right now." *All the same* though *anger comes then*; at this point we've no self-control of ourselves.

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**It's the stick or whatever
That delivers directly; if you're angry
At what impels it,
Then get mad if you really must
At anger itself, since it's the force
That sets the other into motion.**

**I myself in days gone by
Perpetuated this very harm
On other living beings,
And so it's right that now the one
Who did the harm, myself,
Should have this hurt come to him.**

**Their weapons and this body of mine
Both of them provide the causes
For the pain to come.
They produced the weapons,
And I produced the body—
At which should I be angry?**

Here is the first point, which is the contemplation that it is your own fault when others do you harm. *I myself in days gone by*—that is, in my previous lives—*perpetuated on other living beings this very same harm* as the one which is happening to me now. *And so it is right that now the one who did the harm*—that is, *myself*—*should have this same hurt come to him*. Think this way to yourself, and learn to practice patience.

Now comes the second point, which concerns the fact that your own grasping to your body is one of the problems which causes your suffering. Here is yet another reason why it is completely wrong for you to feel anger. *The weapons of these other people and this body of mine, both of them, provide the causes for the pain* that has *come* to me. The way it happened is that *they produced the weapons, and I produced the body*: and it took both of them to create my suffering. *At which* of the two then *should I be angry?* It's hardly fair that I should only be angry at the others.

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**The mind is not a thing
With a body, so couldn't be overcome
By anyone at any point at all.
It's due to the fact we grasp to it
That all these many pains
Can do harm to the body.**

**When someone criticizes me
Or says some harsh things to me,
Their words with their unpleasant sound
Can do no physical harm to me.
Why is it then my mind
That you feel such fury?**

**It's completely wrong for me to feel
Anger even at those
Who speak against or try to destroy
Sacred images, shrines, or else
The holy Dharma, since the Buddhas
And such cannot be hurt.**

**Suppose that any person derives
Some kind of joy from praising
The qualities of another.
Why my mind then don't you sing
The praises of this person yourself,
And find the very same joy?**

**The happiness of taking this joy
Has been admitted by all of those
Who possess high qualities to provide
An irreproachable source of happiness.**

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It's also best for gathering others.

**By my hope that every living being
Should come to experience happiness,
I've developed the wish for enlightenment.
Why on earth does it make you angry
When one of these living beings
Finds some happiness by himself?**

Here is the first point, which covers the reasons why it is appropriate to hope that someone will sing the praises of our enemies, since this can cause us to be happy ourselves. *Suppose that any particular person praises another, our enemy, by saying, "They have certain good qualities." And suppose that he—meaning the one who does the praising—derives some kind of joy from doing so. Why is it, my mind, that you don't then sing the praises of this person yourself, and find the very same joy as the other has already?*

If you did, then *the happiness of taking this joy in the good qualities of others would become an irreproachable source of happiness for you yourself in the future; the joy has been admitted—that is, praised—by all of those who possess high qualities* (which refers to the victorious Buddhas and their sons and daughters) as being something which provides exactly this kind of source. This kind of behavior *is also the very best method for gathering other disciples.*

Here is the second overall point, which is to give up any feeling of being unable to tolerate those people who bring happiness to our enemies. *By my hope that I could bring every living being to the experience of matchless happiness, I've developed the wish for enlightenment, and pledged to train myself in the activities of a bodhisattva. When any one of these living beings finds some minor happiness by himself, my wishes have been accomplished.*

Why on earth then does it make you angry, my mind, when this happens?
The proper thing would be to feel joy.

**And even should your enemy
Become upset, how then could**

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**You feel glad about it?
It's not that some kind of harm
Has come to him or her
All caused by your hopes and wishes.**

**Even should the suffering
You wished on them come to pass,
What's there to be glad at?
And if you say, "It satisfies
Me when I see it," what
Could better ruin you?**

**The world may be full of beggars,
But finding someone to do me harm
Is truly a rare occurrence,
Since there could never be a person
Who hurt me any way at all
If I did not them first.**

**Suppose that without an ounce
Of effort you came across
A treasure chest hidden in your house;
You should thus feel grateful for
Your enemies, who aid you in
Your bodhisattva practice.**

**Since he and I both bring it about,
It's fitting that from the outset itself
I devote to him the final result
That comes from being patient:
He has in the way described provided
Something for me to be patient about.**

Here is the first point, which is that exceptional objects of virtue are extremely rare. Objects towards which you can practice your patience are much more rare than those towards which you can practice your charity, so the right thing to do would be to feel joy when you find them. Now *the*

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world may be full of beggars, but finding someone to do me harm is truly a rare occurrence. Why so? This is true since there could never be a person who did any hurt to me in any way at all if I did not do any hurt to them first.

Here is the second point: why it is right to be glad about those who block us from accomplishing merit. Think about the rarity of objects towards which you can practice patience. Now *suppose that, without an ounce of effort, I came across a treasure chest that had been hidden in my house. My enemies are just the same: I should thus feel joy for them, by reflecting about how grateful I feel for the aid they give me when they provide me with objects towards which I can practice the activities of a bodhisattva, in the form of people towards whom I can develop patience.*

Here is the third point, which is why it is right to feel the desire to be of benefit to these persons. *Since he—my enemy—and I both bring about "it" (the practice of patience), both can be included into the cause which brings about the patience. And for this reason then it's fitting that from the outset itself I devote or dedicate to him, to the one who hurts me, the final result that comes from being patient; that is, enlightenment. The point here is that he, my enemy, has in the way described provided something for me to be patient about, and this will act as a very powerful cause for the patience which allows me to reach enlightenment itself.*

**The qualities of an Enlightened One
Are attained by means of living beings
And the Victorious Buddhas alike.**

**Why then do you act this way,
Refusing to honor other beings
In the way you do the Victors?**

**Moreover what better method could there
Be to repay the kindness of those
Who act unimpelled as closest friends
And help to an infinite degree,
Than to please all living beings?**

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**READING THREE: The Need for and Definition of Joyful Effort;
Obstacles to Joyful Effort; Overcoming Discouragement; Persevering
through Difficulties and Gaining Confidence**

**Once you have practiced patience, begin
Your practice of effort, for enlightenment lies
In making these kinds of effort.
Without a breeze they never flicker,
And just so in the absence of effort
Merit can never occur.**

Once you have practiced patience as described above—that is, once you have learned to maintain your patience with various spiritual hardships, and with the harms that others do to you—then you must, if you hope to achieve enlightenment quickly, *begin your practice of effort*. This is *because enlightenment lies in making these kinds of effort* in the different perfections. Butter lamps and other such flames *never flicker without a breeze, and just so—in the absence of effort—it can never occur* that one manages to complete the collections of *merit* and wisdom. As such, the matchless state of enlightenment itself is something that all depends upon effort, and so we must make great efforts in practicing it. *Entering the Middle Way* makes this same point when it states,

All good qualities are things that follow
In the wake of the perfection of effort.
It is the one cause that brings about both
The collections of merit and knowledge.

**What is effort? It is joy
In doing good.**

"If laziness is defined as joy in mental affliction, then *what is effort?*" one may ask. Effort *is* a feeling of *joy* focused upon *doing* something *good*. Effort can be divided into four different types: effort which is like armor; applied effort; effort where you never feel discouraged or upset; and effort where you are never satisfied.

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**Here I will explain the things
That work against it: these are
Laziness, an attraction to what is bad,
And the feeling of being discouraged—
Belittling yourself.**

Here next I will explain the things that work against "it"—meaning effort. What exactly are they? First there is laziness, which is feeling attracted to the pleasant feeling of sloth, a condition where the mind and body become unfit to function well. Next there is an attraction to actions which are bad, and then finally the feeling of being discouraged when you try to accomplish some virtuous act—where you belittle yourself by saying, "This is something I could never accomplish."

**Haven't you even got eyes to see
How those in the world with you
Have gone steadily to the slaughter?
To sit here still and enjoy your sleep
Is just the same as the oxen
Waiting for the butcher.**

**You must make use of this boat,
The human life you have, to cross over
The great river of suffering.
The boat is hard to find again later;
Do not sit then, ignorant one,
At this moment there asleep.**

Here is the fourth point, which is an urgent request from Master Shantideva that we make efforts in the various methods to escape from pain. "Well then," one may ask, "what should I be doing about it?" The text here is describing how important it is that you have found a life complete with all the various spiritual pleasures and fortunes; it is saying you have found now a human form that has all the spiritual pleasures and fortunes. If you make

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efforts to use it well—that is, if you *make use of this boat, the human life and body you now have*—then it can allow you *to cross over* each and every kind of pain there is. So please, *you must* make the crossing now, over *the great river of the sufferings* of the circle of life.

To achieve a life of these leisures and fortunes is something very rare, and thus *this boat is something hard to find again later*. And so Master Shantideva calls to us, "Oh *ignorant ones, do not sit there, at this present moment* when you have found this boat, quietly *asleep*. You must cross over now the great river of the circle of suffering, by putting into practice the three paths designed for people of lesser, medium, and greater scope." This is a teaching then on the need to make efforts when you have finally found the spiritual leisures and fortunes which are so very hard to find.

**Those beings who are flies and gnats,
Or bees, and even those
Who live as worms as well
Can reach unmatched enlightenment,
So difficult to reach,
If they develop the force of effort.**

**Someone like me, someone born
As a member of human kind,
Can tell what helps or hurts.
Assuming then that I never give up
The bodhisattva's way of life,
Why shouldn't I reach enlightenment?**

**Now suppose you say, "But I feel a fear
For the act of having to give away
My arms and legs and such,"
But it's nothing more than ignorance,
A failure to judge what's really heavy
Or light that makes you afraid.**

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Here is the second point, which is why it is right to bear gladly those hardships required to reach enlightenment, given the fact that they involve not even the tiniest fraction of the pain of the lower realms. Within this point there are three topics: why it is wrong to fear spiritual hardships such as giving away one's arms and legs or the like; how one will not have to experience even a fraction of the sufferings found in the lower realms; and a metaphor to illustrate why it is right that we should bear with minor pains in order to destroy the great illness. Here is the first.

Now suppose you say the following: "It may be true that I can reach enlightenment if I exert a certain amount of effort, but it is said that at some point I will have to do things like giving away my arms and legs, and head and such. I don't think I would ever be able to undertake these very difficult acts, and so I feel a fear for them." It may actually be necessary at some point to give away these things, but it is nothing more than your ignorance of what is appropriate that makes you feel afraid: you have simply failed to judge carefully what kinds of pain are heavy, and which are light.

**At the beginning the Guide directs us
To acts of charity such as giving
Vegetables and the like.
Once we have grown accustomed to these,
Then gradually, in good time, we find
We can offer even our flesh.**

**There comes a point when we reach a state
Of mind where we can view
Our bodies just like the vegetables.
At that stage then why is it we
Would feel it difficult at all
To offer our flesh or the rest?**

The third part concerns why it is right to bear gladly with any pain required, given the fact that the King of Physicians cures the great illness with a technique which is very gentle. Here there are three different topics: how the Teacher shows us a method to cure the great illness which does not require

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us to experience the slightest bit of pain during the treatment; how the Teacher has prohibited us from giving away our body so long as we perceive it as something difficult to do; and how it will come to be nothing difficult to give away our own body, since the Teacher has instructed us to do so only when we have become so accustomed to giving away things that we view it as something similar to giving away vegetables. . . .

Here is the third. *There comes a point when*, because we have accustomed ourselves to these acts as just described, *we reach a state of mind where we can view giving away our bodies just like we view giving away the vegetables* and such. *At that stage then why is it we would feel it difficult at all to offer our flesh or the rest?* We wouldn't feel the least difficulty at all. And so it is wrong for you to feel any kind of fear for undertaking the hardships of a bodhisattva.

Utilize the technique described
In the *Diamond Victory Banner* to practice
The confidence once one has begun.
At the very beginning appraise yourself
To see if you have the resources needed,
And then decide to act or not.
The very highest thing to do
Would be not even to start a thing;
But once you have begun then never
Allow yourself to stop.

The sixth chapter of the sutra known as *the Victory Banner of Diamond*, which belongs to the "majority" section of scripture, includes the following passage:

We can give, oh son of the gods, the example of the rising sun. Its shining is in no way stopped by the fact that some people might be blind, or that a line of mountain tops might be uneven, or any other such problem. It simply lights up any area which is ready to receive the light. Just so do bodhisattvas shine, for the sake of others, and their shining is in no way stopped by the various problems that individual living beings might have. They

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simply act to ripen, and to liberate, any disciple who is ready to receive their light.

We must *utilize the technique described here to practice the kind of confidence* that is required to bring to a successful conclusion any particular virtuous activity, *once one has begun* it.

At the very beginning, as you first engage in any particular action, you must *appraise yourself well, to see if you have the mental resources, or ability, that will be needed. If you find that you do have the ability, then should you decide to act; but if you find that you do not possess this ability, then you should decide not to act. The very highest thing to do would be not even to start a thing; but once you have begun, then you should never allow yourself to stop* until you have brought the activity to a successful conclusion.

**People work for happiness,
But there's no certainty that what
They do will make them happy.
How can you ever be happy if
You fail to do that single work,
Their own, which makes you happy?**

**You never feel satisfied
With objects of desire, honey
Smear'd on a razor blade;
Why at the same time are you always
Content with the sum of merit you have
For the happiness of the fruits, and peace?**

Consider the various *objects of desire*: visual objects, sounds, and so on. They are just like *honey smear'd on a razor blade*—if you lick the blade you might experience a hint of good taste, but then you suffer as it slices open your tongue. No matter how much you have of these sense objects here in the circle of suffering, *you can never feel satisfied*. Now consider the various deeds of merit: giving and the rest. They are *happiness* in that they allow you to reach short-term types of *karmic fruits* or results—an exceptional type of birth in the higher realms, life as a worldly pleasure

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being or human. *And* ultimately they allow you to achieve as well the happiness of *peace*, of having put to rest each and every suffering that there is. *Why* is it that, *at the same time* as you are never satisfied with sense objects, *you are always content with the sum of the merit you have for* reaching these other kinds of happiness?

**Suppose a person handed you
A bowl completely full of oil,
Then stood before you with a sword,
Threatening to take your life
Should a drop spill. You ascetics
Must concentrate like this.**

"How can I learn to concentrate on this?" you may ask. *Suppose a person handed you a bowl completely full of oil, and made you walk down a slippery path. Suppose then that they stood before you holding a sword, threatening to take your life should you spill even a single drop.* Out of complete fear, you would try your utmost to concentrate. Those of *you* who are *ascetics* in the sense of attempting to follow the life of a bodhisattva must be *like this*; you must *concentrate* by keeping tight hold on your recollection, aimed at the various antidotes such as the wish for enlightenment, and the like.

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READING FOUR: The Definition of Meditative Concentration; The Practice of Treating Yourself and Others the Same; Objections and Answers to Them; The Sources of All Happiness and Unhappiness

**Once you've developed your practice of effort
In the way described above, then place
Your mind in single-pointedness.
A person whose mind is in a state
Of constantly wandering lives his life
In the jaws of mental affliction.**

**This constant wandering never occurs
With those who remain in isolation
Of body and the mind.**

Now *once you've developed your practice of effort*—your joy over doing good things—*in the way it was described* in the explanation above, then you must learn to *place your mind in single-pointed* meditation. A person whose mind is in a state of constantly wandering, due to mental dullness or restlessness, *lives his life in the jaws of mental affliction*, which is so much like a great and dangerous wild beast. The point is that such a person is very close to being destroyed completely.

"How is it," one may ask, "that I can learn to eliminate this wandering state of mind?" The answer is that *this constant wandering*—the enemy of single-pointed concentration—*never occurs with those who remain in isolation of body and mind*; meaning with those who are able to keep themselves from the hustle and bustle of life physically, as well as from thoughts of desire and the like.

**Understand first the fact that vision
Married close to quietude
Destroys the mental afflictions.
Begin then by seeking quietude;
It in turn is achieved by the bliss**

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Of losing attachment for the world.

You should *understand first the following fact*. Meditative quietude consists of practicing a state of single-pointedness upon some virtuous object until one has been able to eliminate mental restlessness and dullness from the mind; this then brings on a kind of bliss caused by the extreme manageability of the body and mind. This *quietude* is like a horse *married to* its rider, which is the special *vision* of realizing emptiness. The combination of the two then is able to *destroy* completely every *mental affliction* of the three realms, along with the seeds for these afflictions. Since this is the case, you must seek to achieve a special vision which brings on the state of manageability, which itself occurs through being able to analyze the true nature of existence. To achieve this vision though you must first *begin by seeking meditative quietude*, for it is impossible to develop special vision without first achieving this quietude.

It—this quietude—is in turn achieved by a feeling of *bliss*, which is caused by *losing one's attachment to the world*, in both the inner and the outer sense; that is, attachment to the body, to possessions, and so on. The reason for this is that attachment to these things makes us slaves of mental restlessness and dullness.

**From the very beginning exert yourself
In the practice of treating others
And yourself the same.
When the happiness and the sufferings
Are the same, then you will care for all
Just as you do yourself.**

"What is the method," you may ask, "which I should use to meditate upon this wish?" You should, *from the very beginning, exert yourself in the practice of treating others and yourself the same*. "And how do I do that?" you may ask. We spend our time working to achieve happiness for ourselves, and working to stop any suffering for ourselves. We must learn to act just the same way towards the happiness and the sufferings of others; we should make our attempts to achieve *happiness and to stop suffering the*

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same, for both ourselves and others. When we do so, then we will come to care for and cherish all living beings just as we do ourselves.

**Suppose you object, and say
That your pain never hurts
The body of another.
Even so your pain is something
You can't bear for just one reason:
Your grasping to yourself.**

**Just so even though it's true
That sufferings others feel
Never come and strike you,
Still it is your suffering,
Since you'll find them hard to bear
Once you grasp to yourself.**

One may make yet another objection: Two facts here are the same: the pain that others have doesn't hurt me; and the pain that I have doesn't hurt others. Therefore you are incorrect when you say that I should make very intentional efforts to remove their pain in exactly the same way that I make efforts to remove my own pain. Yet there is no such problem in our reasoning. *Suppose you do object this way, and say that your pain never hurts the body of another, any more than their pain hurts you. Even so, their pain is your pain. This is because your own pain is something you find unbearable for just one reason: your habit of grasping to yourself as yourself. Suppose that, just so, you become accustomed to considering others yourself as well. Even though it may be true then that the sufferings which others feel may never come and strike you personally, still the suffering that these living beings feel is your suffering to work to remove, since you'll find it hard to bear it when sufferings come to them, once you have learned to grasp to them as being yourself.*

I must stop the pain of others,

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**Because it's pain; it's like the pain
That I feel myself.
I must act to help all others
Because they're living beings; it's like
The body that I own.**

**Given the fact that both myself
And others are exactly the same
In wanting happiness,
What difference could there ever be
Between us, what reason that I work
Only for happiness for myself?**

**Given the fact that both myself
And others are exactly the same
In not wanting pain,
What difference could there ever be
Between us, what reason that I protect
Myself and not all others?**

It is right that I should act exactly the same towards the happiness and sufferings of others as I do towards those of my own, for the following reasons. *Given the fact that both myself and others are exactly the same in how we want happiness, what difference then could there ever be between us—between myself and others? There is no difference at all. And for what reason then do I work only for happiness for myself—what is my justification? Why do I not work the same for the happiness of others? What I'm doing now is not right. Given the fact that both myself and others are exactly the same in how we do not want any pain, what difference could there ever be between us, between myself and others? There is no difference at all. And for what reason then do I fail to protect the happiness of all others, and concentrate instead on reaching my own happiness, and protecting it from ever being lost? The two happiness are exactly the same, and it is right for me to work to achieve them both.*

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**Suppose you say that the reason why
You don't protect them is that their pain
Doesn't hurt to you.
Why then do you protect yourself
From future pain, since it doesn't
Do hurt to you either?**

**And suppose that any particular pain
Were only something a particular one
Had to care about; if this
Were the case, then a pain in the foot
Would be nothing for the hand—
Why then does it care?**

**Suppose you say that, although that's wrong,
You engage in this case due to the fact
That you hold onto a self.**

And suppose further *that the pain of any particular part of the body were only something which that one particular part had to care about and try to remove. If this were the case, then a pain caused in the foot when a thorn pierced it would be nothing for the hand to worry about; why then would the hand care about the suffering that the foot was undergoing? According to you it would be wrong to do so.*

Suppose you say now the following: Although it is wrong to assert that two objects which are unrelated should work to remove each other's suffering, here it's different. In this case we assume that I have become accustomed to holding to a particular self: I consider the bodies of the previous and succeeding lives, and the bodies of the earlier part of the day and the latter part of the day, and so on, to be one person. And it is due to the fact that I have become accustomed to thinking this way that one of these engages in attempting to remove the pain of the other. It is very wrong though to hold to the existence of this "self" and "other" which are able to perform some action on their own. They are nothing but something you should reject, with all the strength you have. This is because the tendency to hold onto some

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self-nature of the person is mistaken in what it believes to exist, and is responsible for causing every kind of devastation.

**The total amount of happiness
That exists in the world has come from
Wanting to make others happy.
The total amount of suffering
That exists in the world has come from
Wanting to make yourself happy.**

**What need is there for many words?
The children of the world
Work for their own sake;
The able Buddhas do their labor
For the sake of others—
Come and see the difference.**

Here is the fifth point, which is part of the expanded explanation in a listing of the respective problems and benefits of cherishing ourselves and cherishing others, from a point of view of help and happiness. To put it quite briefly, *the total amount of happiness that exists in the world has come from wanting to make others happy*, and from working for the benefit of others. *And the total amount of suffering that exists in the world has, on the other hand, come from cherishing ourselves, from wanting to make ourselves happy*. We must therefore make great efforts to stop in ourselves this tendency of cherishing ourselves.

Here is the second point from above, which is a brief summary. So *what need is there for many words*, for any long explanation? *The children of the world work for their own sake*, for their own dear selves; and this makes every single thing that they ever hoped would not happen to happen to them. *The able Buddhas, on the other hand, do their labor for the sake of others*, and in so doing bring to its final perfection every good and excellent thing. *Come and see the difference* between these two, and come to believe in it.