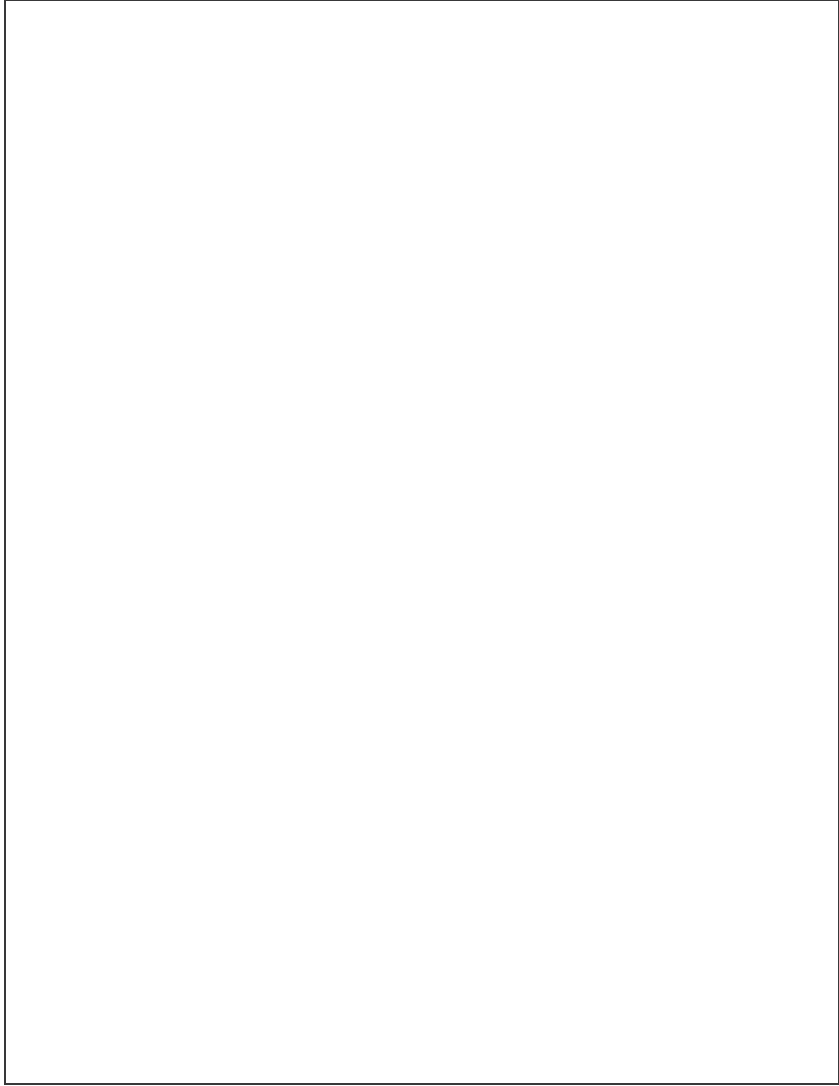


## **CHAPTER 5**

### **CLEAR COMPREHENSION**

1. Guarding the mind as the means of guarding training [1-22]
2. Guarding mindfulness and clear comprehension as the means of guarding the mind [v23-33] [302]
3. How to train in the conduct of guarding the mind with mindfulness and clear comprehension [v34-97]
4. Factors which enhance the training [v98-108]
5. Applying the key point [v109]



### **1. Guarding the mind as the means of guarding training**

1. By guarding the mind, one guards all
  2. The reason everything depends upon mind
  3. Making effort to guard the mind
- 
1. By guarding the mind, one guards all

1. Showing this with a forward pervasion
2. Showing the reverse pervasion
3. Establishing the reverse pervasion
4. When one guards the mind, dangers subside
5. Condensed meaning

1. Showing this in a forward pervasion

**5.1**

**Those who want to guard the training  
Must always carefully guard their minds.**

2. Showing the reverse pervasion

**If one fails to guard the mind,  
It is impossible to guard the training.**

3. Establishing the reverse pervasion

**5.2**

**While the rampaging elephant of mind  
Creates the ravages of the Avīci Hell,  
An actual wild and untamed elephant  
Cannot cause anything like that destruction.**

4. When one guards the mind, dangers subside

**5.3**

**When the rope of constant mindfulness  
Restrains the elephant of mind,  
All troubles subside,  
And all virtues fall into my hands.**

5. Condensed meaning

**5.4**

**Tigers, lions, elephants, bears,  
Snakes, every kind of enemy,  
The prison guards of the hells,**

**Demons and ogres,**

**5.5**

**Will all be restrained**

**By restraining mind alone,**

**And will all be subjugated**

**By subjugating mind alone.**

The prison guards of hell are dangers of the next life, while the others are dangers in this life. One 'restrains' them with the rope of mindfulness and one 'subjugates' them with clear comprehension.

Alternatively, the verse 5.1 is a general statement, 5.2 indicates the faults of not guarding and the following verses indicate the good qualities of guarding.

2. The reason everything depends upon mind

1. All faults depend upon mind
2. All virtues depend upon mind

1. All faults depend upon mind

1. Presenting a scriptural gloss
2. Establishing that point

1. Presenting a scriptural gloss

**5.6**

**In this way, the teacher of perfect truth himself said**

**That all dangers,**

**And all the infinite sufferings**

**Arise from mind.**

'Dangers' means the harms of this life. 'Sufferings' means the harms of future lives. These, it is taught, arise from mind. As it says in the *Cloud of Jewels Sutra*:

Mind is the root of all dharmas. When one completely understands mind, one will completely understand all dharmas... Whether actions

are virtuous or nonvirtuous is the intention of the mind.<sup>1</sup>

## 2. Establishing that [303]

5.7

**Did anyone deliberately make  
The weapons of the hell-beings?  
Who made the molten iron ground?  
Where did these hosts of women come from?**

5.8

**The Sage has taught that all these things  
Come from a nonvirtuous mind.**

Since the weapons of the hell-beings, etc. have no creator apart from mind, they are appearances that accord with a mind that generates nonvirtue. The Sage taught in the *Foundations of Mindfulness Sutra* that by the power of one's actions [karma], one sees the women who one formerly looked upon [with attachment].<sup>2</sup>

## 3. Conclusion

**Thus, in the three realms,  
There is nothing to fear apart from mind.**

## 2. All virtues depend upon mind

These all depend upon mind:

1. Giving
2. Moral conduct
3. Patience
4. Energy
5. Meditation
6. Wisdom

## 1. Giving

5.9

**'If the perfection of giving**

**Means dispelling the poverty of beings,  
How did the earlier protectors perfect it,  
When beings are still poor?’**

#### 5.10

**It is taught that the perfection of giving  
Is the intention to give to all beings  
All of one’s possessions, along with the results of doing so.  
In that sense, it is mind itself.**

This refutes the claim that one completes giving by external actions.

Objection: ‘If one completes the perfection of giving by dispelling the poverty of beings, how was it perfected in the past? It follows that the protectors of the past did not complete giving for, at the present time, beings are still poor, so poverty still exists.’

The perfection of giving was completed by those protectors. By what cause? By fulfilling their intention to give to all beings all of their possessions, along with the results of doing that.

## 2. Moral conduct

#### 5.11

**‘Where has the killing of fish and other creatures  
Been eradicated?’  
The Sage has taught that the intention to abandon this  
Is the perfection of moral conduct.**

This refutes the claim that one can complete moral conduct by external actions.

‘If the completion of moral conduct is the complete nonexistence of harm done to sentient beings, all the places where fish and so forth are killed would have been eradicated but there has been no such eradication. It follows that the perfection of moral conduct is incomplete.’

It is taught that the protectors of the past did complete the perfection of moral conduct. By what cause? By the intention to abandon harm, as the Sage has said.

### 3. Patience

1. The actual meaning
2. A related example
3. The related point

#### 1. The actual meaning [304]

##### 5.12

**Unpleasant beings are as vast as space;  
Defeating them would take forever.  
But if I overcome this one angry mind,  
It would be like defeating all enemies.**

The first line indicates enemies are never ending. The second line indicates the impossibility of completely controlling the external world. The last two lines indicate overcoming anger instead.

#### 2. A related example

##### 5.13

**If I were to cover all the land with leather,  
How much leather would it take?  
But if I just put leather on my shoes,  
It is as if the whole world is covered.**

#### 3. The related point

##### 5.14

**Likewise I can never force  
All external things to change their course.  
But if I could turn around just this mind of mine,  
What need would there be to change anything else?**

### 4. Energy

Here mind-dependence is demonstrated by example and then it is negated that this can be achieved by dependence upon body and speech:

## 5.15

**While the result of just generating a clear mind  
Is rebirth in realms like that of Brahmā,  
Not even a great many results of body and mind,  
Being of lesser modes of conduct, can equal this.**

The first two lines refer to the examples from the *Parinirvāṇa Sūtra* of how a mother's feeling of love for her dying child and the great love of a mother and daughter swept away in a river led to their rebirth in the realm of Brahmā. The second two lines, negating the dependence upon body and speech, indicate they are 'lesser modes of conduct', i.e. they are inferior activities.

## 5. Meditation

## 5.16

**All recitations and austerities,  
Even if performed extensively,  
Are useless, so the Omniscient One has taught,  
If practised with a wavering mind.**

Recitations are verbal, austerities physical. If there is no meditation, i.e. if there is a wandering mind, they are useless, i.e. their results are weak.

## 6. Wisdom

## 5.17

**Those who do not understand the secret of mind,  
The supreme lord of dharmas,  
May wish to have happiness and end their suffering,  
But their wishes are futile and they will wander in vain.**

The 'lord of dharmas' means ultimate truth. It is also the 'secret of mind', i.e. the reality of mind, which is emptiness itself. This secret is not comprehended by those of inferior fortune. Not understanding it, their wishes are 'futile', i.e. they do not attain liberation and they 'wander in vain', i.e. they wander in saṃsāra.

3. One should make effort to guard the mind<sup>3</sup>



1. General explanation
2. Everything is accomplished by it
3. A perspective for guarding the mind in this way
4. The reason it makes sense to guard it
5. Properly guarding it
6. Conclusion to take great care in mindfulness

1. General explanation

5.18

**Therefore, my mind  
Should be skilfully held and guarded.**

‘Holding skilfully’ [305] means holding a virtuous intent with mindfulness. ‘Guarding skilfully’ means not failing to act with clear comprehension.

2. Everything is accomplished by it

**Without the discipline of guarding the mind,  
What is the point of many other disciplines?**

The ‘discipline of guarding the mind’ means the discipline of perfectly holding the mind as opposed to unconducive conditions such as vacillating moral conduct. ‘Many other disciplines’ are external disciplines apart from that, such as ritual bathing and wearing a Brahmā thread.<sup>4</sup>

3. A perspective for guarding the mind in this way

5.19

**Like being careful to protect a wound  
In the midst of jostling crowd,  
So I will constantly guard this wound of a mind  
In the midst of bad people.**

When among an ordinary crowd, one would take care not to let them touch a wound. Similarly, when among nonvirtuous people, one should be careful not to let them damage one’s mind.

## 4. The reason it makes sense to guard it

5.20

**If, frightened of a little pain,  
I am careful of a wound,  
Why do I not protect the wound of mind  
Out of fear of the Crushing Hell?**

If one is frightened of a little bit of pain from a wound, why is one not frightened of the suffering of the hells?

## 5. Properly guarding it

5.21

**If he can keep to this conduct,  
Then whether among bad people  
Or a group of women,  
The vow-holder's stability will not be impaired.**

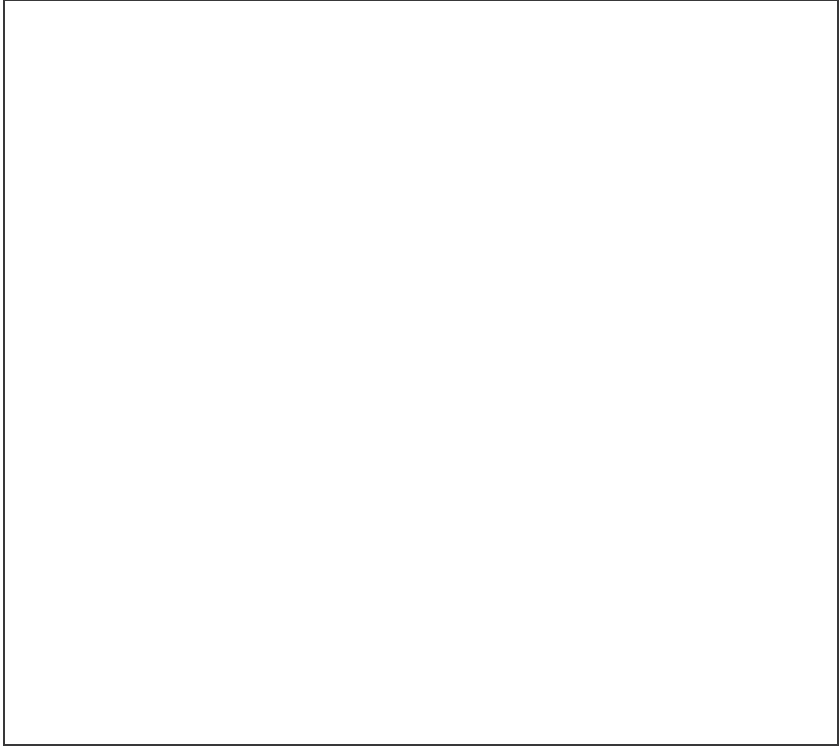
If one can keep to the conduct of protecting the mind, then when among a group of bad people, one's stability will not be impaired, i.e. the intentions of nonvirtuous friends will not cause defilements for oneself. One's stability will also not be impaired when among a group of women, i.e. though they have thirty-two modes of deception to steal one's moral conduct,<sup>5</sup> one cannot be budged.

## 6. Conclusion to take great care in mindfulness

5.22

**It is better to have no money, no respect,  
And no bodily subsistence,  
And better even for every other virtue to degenerate,  
Than for the mind for degenerate.**

Not having attachment to the things of this world is better than having no money or respect, or no subsistence of body or mind. Better than the degeneration of other virtues means it is better than the degeneration of virtues conducive to merit and even those conducive to liberation. 'Mind' here refers to the mind of a Mahāyānist. [306]



## **2. Guarding mindfulness and clear comprehension as the means of guarding the mind**

1. Brief description
2. The faults of lacking mindfulness and clear comprehension
3. Guarding mindfulness as the means of guarding clear comprehension

### **1. Brief description**

**5.23**

**To those of you who want to guard your mind,  
I implore you, with folded hands:  
Protect mindfulness and clear comprehension  
With all your might!**

Mindfulness is not forgetting to think of virtue. Clear comprehension is distinguishing what is to be done from what is not to be done.

## 2. The faults of lacking mindfulness and clear comprehension

1. Little power to act
2. Wisdom will not flourish
3. Moral conduct will not flourish
4. Accumulated virtues are destroyed
5. Accumulated virtues are not produced

### 1. Little power to act

#### 5.24

**People disturbed by sickness**

**Have no strength to do anything.**

**Similarly, those disturbed by defilements**

**Also have no strength to do anything.**

The first two lines are an example. The second two lines indicate the meaning of the example, i.e. one should have unwavering focus on what is to be done and what is not to be done. Doing ‘anything’ in this sense means doing virtuous acts.

### 2. Wisdom will not flourish

#### 5.25

**Someone whose mind lacks clear comprehension**

**May hear, reflect and meditate,**

**But he will not keep it in his memory.**

**It will leak like water from a vase.**

Distracted by a variety of inferior objects, the mind that cannot hold its focus on reality will not attain perfect wisdom.

### 3. Moral conduct will not flourish

#### 5.26

**Many who had learning, faith,**

**And dedicated enthusiasm,**

**By the fault of losing clear comprehension,  
Became embroiled in downfalls.**

Learning is the excellent condition, faith is the excellent cause and dedicated enthusiasm is the excellent application. Despite holding these, one can still be stained by downfalls. This is like monks who have been sick, etc. forgetting their dispensation on the permitted times of eating and thus becoming stained by downfalls.<sup>6</sup>

4. Accumulated virtues are destroyed

5.27

**The thieves who want to steal my clear comprehension  
Will show up after my loss of mindfulness.  
Then, after they have stolen my merit,  
I will go to the lower realms.**

If one loses mindfulness of virtue, one no longer knows what to do and, in dependence upon that, anger and so forth destroy all of one's virtue and one proceeds to the lower realms as a result.

5. Accumulated virtues are not produced

5.28

**This band of robbers, the defilements,  
Are waiting for a good opportunity.  
When they find it, they will steal all my virtues  
And destroy the life of a good rebirth.**

Alternatively, concerning these last two verses, since their meaning is in accord, they may both be explained under the heading '[Accumulated] virtues are destroyed'.

3. Guarding mindfulness as the means of guarding clear comprehension

1. Expressing the main point
2. Showing its cause [307]
3. How to definitively generate clear comprehension through mindfulness

1. Expressing the main point

**5.29**

**Consequently, I should never let mindfulness stray  
Past the gateway of mind.**

Mindfulness should never stray. From what? The ‘gateway of mind’, i.e. the intention to rely on the antidotes. Why not? Because of its being ‘consequential’, i.e. because of mindfulness being the root of training.

2. Showing its cause

1. Keeping in mind the faults of its loss
2. Relying on the conditions which prevent its loss

1. Keeping in mind the faults of its loss

**If it ever leaves, remembering  
The horrors of the lower realms, I must get it back.**

If mindfulness leaves for somewhere else, i.e. if it is lost, then it must be gotten back, i.e. restored to its former condition. By what consideration? By remembering the horrors of rebirth in the lower realms.

2. Relying on the conditions which prevent its loss

1. The outer condition: reliance on the spiritual friend
2. The inner condition: a proper mental attitude
3. An additional benefit

1. The outer condition: reliance on the spiritual friend

**5.30**

**Through associating with teachers  
And attending abbots  
With fear, fortunate ones who have respect  
Easily develop mindfulness.**

Through association with teachers who bestow the scriptural transmissions and with holy people, one will easily develop mindfulness. How is it developed through those two? By having fear, i.e. developing a sense of shame, toward abbots, i.e. when attending<sup>7</sup> the teachers and the holy persons. For whom will it develop? For fortunate ones who have respect.

2. The inner condition: a proper mental attitude

5.31

**At all times I am**

**In the presence of**

**All the Buddhas and bodhisattvas**

**Whose vision is completely without obstruction.**

5.32

**With this in mind, I should have**

**Shame, respect and fear.**

For oneself, i.e. from one's own self-perspective, one should have shame by being humble, and have respect for training and fear of downfalls. What causes that? It comes from thinking that at all times one is in the presence of all the Buddhas and bodhisattvas. How is one in their presence? In the sense that their vision is completely unobstructed.

3. Showing an additional benefit

**It will also remind me**

**Again and again of the Buddha.**

3. How to definitively generate clear comprehension through mindfulness [308]

5.33

**When mindfulness stays,**

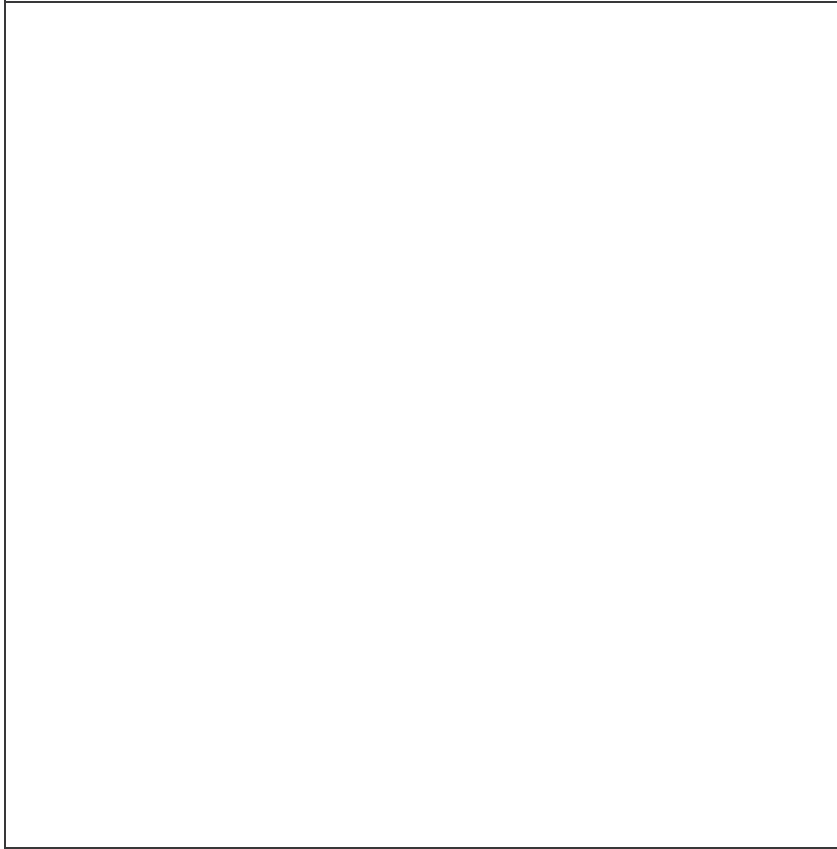
**Guarding the gateway of mind,**

**Clear comprehension will come.**

**Then, even if it is lost, it will return.**

### 3. How to train in the conduct of guarding the mind with mindfulness and clear comprehension

1. Training in the conduct of vows
2. Training in the conduct of accumulating virtue
3. Training in the conduct of benefitting sentient beings



#### 1. Training in the conduct of vows

1. In relation to type<sup>8</sup>
2. Guarding against damage

#### 1. In relation to type



1. In relation to the body
2. In relation to the mind
3. Times when there is a dispensation regardless of type

1. In relation to the body

1. Temporarily remaining at ease
2. In relation to sight
3. In relation to other situations
4. Preparing and checking oneself

1. Temporarily remaining at ease

**5.34**

**At the outset, having found a mind like this  
With some fault,  
At that time, like a block of wood,  
I should remain undiverted.**

‘At the outset’ means before one engages in an activity. ‘A mind like this with some fault’ means wanting to engage in negative physical activities. To remain like a block of wood at that time means, by overcoming the negative mind, one’s attention does not get distracted elsewhere.

2. In relation to sight

**5.35**

**I should never look all around  
Distractedly for no reason,  
But rather, with a resolute mind,  
Look with eyes lowered.**

Unless it is necessary, in general, one should stop staring into the distance.

**5.36**

**In order to relax my gaze,  
I can from time to time look in some direction**

If it is necessary to rest the gaze, one can focus one's attention in this way.

**And, if someone appears in my field of vision,  
I should look up and greet them.**

This establishes how to look at that time.

5.37

**In order to identify dangers on the road, etc.  
I can repeatedly survey the area.  
Pausing and having looked ahead,  
I should then look behind.**

5.38

**Having checked both ahead and behind,  
I can continue on or turn back.**

One should look ahead for dangers on the ground. [309] One may perceive some danger in a particular direction by pausing. To avoid such dangers that may lie ahead, one can either continue on to where one was looking, or return to the place one saw when one looked behind.

3. In relation to other situations

**Similarly, in all circumstances,  
I should proceed after understanding whatever is appropriate.**

4. Preparing and checking

5.39

**Having prepared for some activity  
With the thought, 'I will maintain such and such a position',  
I should occasionally check to see  
If I am remaining as intended.**

The last two lines indicate that one should scrutinize the bodily conduct adopted for one's activities. When? When preparing for an

activity, i.e. beforehand. How should one prepare? By deciding that one will maintain a particular physical position.

2. In relation to mind

5.40

**Tying the crazed elephant of mind  
To the great pillar of contemplating the dharma,  
I will always make an effort to check  
It has not escaped.**

5.41

**Whoever perseveres in this samādhi  
Will not lose control even for a moment.  
'Where is this mind of mine going?'  
In this way, I will acutely scrutinize my mind.**

The first verse indicates placing the untethered mind's attention on virtue and the second verse indicates that by doing so, the mind is stabilized. 'Persevering in this samādhi' means placing one's attention on virtue as opposed to merely practising calm abiding meditation.

3. Times when there is a dispensation regardless of type

1. Times when there is a dispensation on bodily conduct
2. Referencing a scriptural source for that
3. Abandoning an objection
4. The qualities of behaving in this way
5. The faults of not doing do
6. Concluding summary

1. Times when there is a dispensation on bodily conduct

5.42

**If, due to some danger or celebration,  
This is not possible, I can relax.**

When necessary, one can to some extent relax the gaze, etc.

2. Referencing a scriptural source for that

**It is taught in this regard that  
At times of giving, moral conduct can be overlooked.**

It says in the *Sutra Requested by Akṣayamati*, ‘One can overlook the maintenance of moral conduct at the time of giving’.<sup>9</sup> This applies to minor attendant misdeeds, but not to inherent misdeeds or downfalls.

### 3. Abandoning an objection [310]

**5.43**

**Whatever I have intended to do, I should undertake it  
And not change my mind about it.  
With my mind committed like this,  
It will be accomplished in due course.**

‘Why should one overlook a more important practice—moral conduct—to practise giving?’

Whatever is most important, that is what should be practised. In this context, once something has been undertaken, it becomes more important.

### 4. The qualities of behaving in this way

**5.44**

**I will carry out everything to completion in this way,**

Having completed those tasks which were already begun, subsequently one can accomplish other things.

### 5. The faults of not doing so

**Or nothing else will get done either.**

If one begins something else before the previous tasks are completed, one will not accomplish anything.

### 6. Concluding summary

**I will not lose clear comprehension  
Nor increase the secondary defilements because of this.**

Since it is a time when one has a dispensation, there is no fault of lacking clear comprehension and no fault will occur due to one's relaxation because the intention to overlook moral conduct<sup>10</sup> is not a giving up of the mind of abandonment.

2. Guarding against damage

1. Guarding against damage to vows of body
2. Guarding against damage to vows of mind

1. Guarding against damage to vows of body

1. Not letting the vows be stolen by distracting conditions
2. Abandoning meaningless behaviour
3. Examining the motivation<sup>11</sup>

1. Not letting the vows be stolen by distracting conditions

5.45

**When I come across**

**The various kinds of senseless chatter**

**And the many impressive entertainments,**

**I should abandon my attachment to them.**

'Senseless chatter' means talk which is pointless, unnecessary and for distraction. 'Impressive entertainments' means events such as festivals.

2. Abandoning meaningless behaviour

5.46

**When I meaninglessly gouge at the earth,**

**Pick at the grass or draw lines on the ground,**

**Then, remembering the Tathāgata's training,**

**I will concernedly stop right away.**

3. Examining the motivation

5.47

**When I think of moving or**

**When I think of speaking,  
Having first examined my mind,  
I should, with deliberateness, act appropriately.**

Ceasing activities motivated by the root defilements:

5.48

**When my mind is desirous or angry  
And I want to react, at that time,  
I should not react and should not say anything.  
Rather, I should remain like a block of wood.**

Ceasing activities motivated by the secondary defilements:

5.49

**When my attitude is irritated or derisive,  
Proud, vain,  
Cutting,  
Cruel or deceptive,**

‘Irritated’ here means not at peace, ‘proud’ means being puffed-up, ‘vain’ means attachment to one’s perceptible qualities, ‘cutting’ means exposing their faults, [311] ‘cruel’ means harming someone through exposing some true situation about them and ‘deceptive’ means misrepresenting something.

5.50

**When I am seeking praise  
Or criticizing someone,  
Insulting them or picking a fight,  
At such times, I should remain like a block of wood.**

‘Insulting’ means deprecating someone. ‘Picking fights’ means physical disputes.

5.51

**When I want to profit, be respected and recognized,  
When I want to have subordinates,  
Or when I think I should be attended to—**

**At such times, I should remain like a block of wood.**

‘Profit’ means wealth, etc. ‘Respected’ means having my seat prepared, etc. ‘Attended to’ means being served with food, etc.

5.52

**When I want to give up benefitting others  
To pursue my own benefit,  
Or when I am about to speak out,  
Then I should remain like a block of wood.**

5.53

**When I am about to be impatient, lazy, afraid,  
Rude, stupid,  
Or preferential to my own side,  
That is when I should remain like a block of wood.**

‘Impatient’ means not being able to put up with something. ‘Afraid’ means scared to act. ‘Rude’ means unrestrained conduct. ‘Stupid’ means spouting meaningless words.

Thus, having examined those motivations which are based on the defilements or are neutral, one can abandon them.

The concluding summary:

5.54

**Examining the mind in this way for defilements  
And meaningless aims,  
The heroic one should hold the mind firmly  
With the antidotes.**

This hero never instigates negative conduct, since he has captured his enemies, such as aggression.

2. Guarding against damage to vows of mind

1. Types of antidote
2. Briefly explaining how to apply them

## 1. Types of antidote

5.55

**Fully resolved, with proper faith,  
Steadfast, respectful, polite,  
With care and apprehension,  
And with calmness, I will strive for the happiness of others.**

‘Fully resolved’ means firmly applying oneself or distinguishing what to accept and reject. ‘Proper faith’ means the three kinds of faith. ‘Steadfast’ means not retreating from the antidotes. ‘Respectful’ means regarding one’s respect and service of the Three Jewels as of great importance. ‘Polite’ means addressing impartially the old, the middle-aged and the young with courteous words. ‘Care’ means avoiding nonvirtues, whether inherent misdeeds or due to the power of dharma [i.e. attendant misdeeds]. ‘Apprehension’ means fearing the ripening of karma. ‘Calmness’ means the senses are disciplined. ‘Striving for the happiness of others’ means acting with great concern for the benefit of others.

5.56

**Undiscouraged by the inclinations  
Of bickering, childish people,  
I will think kindly that they are like this  
Because of the defilements arising in their minds.**

‘The inclinations of bickering, childish people’ means those whose intentions are in conflict. One should not be discouraged by them. The antidote to such discouragement is kind affection, indicated in the last two lines.

5.57

**Without propagating misdeeds,  
Whether acting for myself or for sentient beings,  
I will always keep this attitude,  
Acting selflessly, like an apparition.**

[312] The first line refers summarily to the antidotes which guard the mind from damage. The rest indicates abandoning conceit both in



oneself and towards others.

2. Briefly explaining how to apply the antidotes

5.58

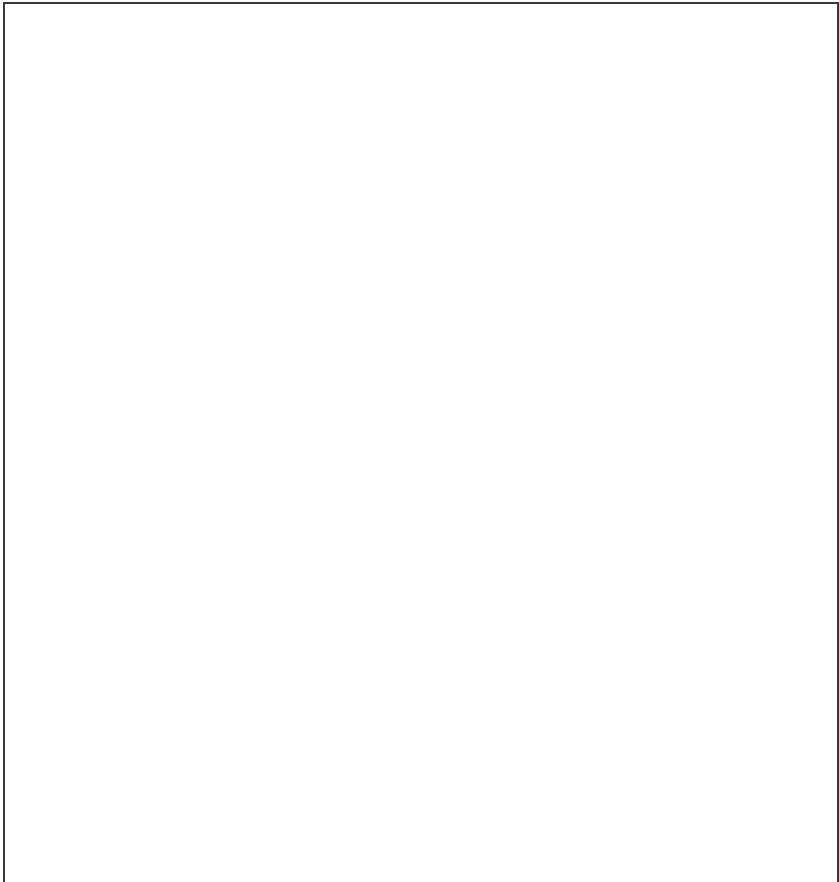
**Thinking again and again**

**That finally I have attained this supreme freedom,**

**I will hold on to this mind and it will stray**

**No more than the king of mountains.**

The first two lines are a consideration of the difficulty of acquiring freedom and leisure. The latter two indicate not damaging the mind's virtue.



2. Training in the conduct of accumulating virtue

1. Accomplishing non-attachment to the body
2. Training in the means of accomplishing virtue

1. Accomplishing non-attachment to the body

1. Inanimate
2. Impure
3. Essenceless
4. Useless
5. Applying it to use

1. Inanimate

5.59

**Though vultures, wanting flesh,  
Will fight to tear it apart,  
That does not bother you, mind.  
So why cherish it so much now?**

5.60

**Having taken this body as ‘mine’,  
Why, mind, are you so protective of it?  
For if it is really separate from you,  
What good is it to you anyway?**

The first verse indicates that it is illogical to protect something which must eventually be discarded. The second verse indicates that it is illogical to protect something distinct from mind.

2. Impure

5.61

**Why, my defiled mind,  
Don’t you instead take a nice, clean block of wood?  
Wouldn’t that be better than trying to look after  
This contraption, which is a pile of filth, falling apart?**

The first two lines indicate that it is illogical not to grasp something pure. The second two lines indicate that it is illogical to grasp something impure.

3. Essenceless

5.62

First of all, in my mind,  
I distinguish the layers of skin.  
Then, with the scalpel of discrimination,  
I separate the flesh from the skeleton.

5.63

Having analysed the bones as well,  
Until I see their very marrow,  
I look and ask myself,  
'Where is the essence in this?'

5.64

If, in such a determined search,  
I can see no essence,  
Why go on protecting  
This body with such attachment?

4. Useless

The thing is useless to oneself:

5.65

If you cannot eat this impure body,  
Nor drink its blood,  
Nor chew on its offal,  
What actual use is it to you?

The thing is useless to others:

5.66

On the other hand, it is alright to look after it  
So that the jackals and vultures have something to eat.

‘On the other hand’ indicates what happens if one does look after it.

### 5. Applying it to use

A general comment on applying it to benefitting others:

**These human bodies of ours  
Should be used only in service.**

Giving up the body is certain:

5.67

**In this way, even if you do look after it,  
When the unsentimental Lord of Death  
Seizes it and gives it to the birds and dogs,  
What will you do then?**

An example where one does not maintain their upkeep if there is no benefit:

5.68

**If you don’t give clothes, etc.  
To servants who will not work for them,**

Applying the meaning of that example:

**Why do you reward this body,  
Which you are going to lose no matter what you feed it?**

Summarizing the meaning of applying its use to one’s own benefit:

5.69

**I have already paid the body its wages,  
So now it must start working for me.  
If it is of no use,  
It should not be given anything.**

Methods of reinforcing that: [313]

5.70

**On account of its coming and going,  
I will think of the body as a boat.  
In order to accomplish the benefit of beings,  
I will transform it into a wish fulfilling body.**

2. Training in the means of accomplishing virtue

1. Skilful means for ordinary conduct
2. Skilful means for conduct towards agents
3. Skilful means for conduct of action<sup>12</sup>

1. Skilful means for ordinary conduct

Consideration of the motivation:

**5.71**

**While there is the freedom to do this,**

Physical conduct:

**Always presenting a cheerful countenance,  
I will stop scowling angrily**

Verbal conduct:

**And, instead, be a straightforward friend to the world.**

How to interact with external objects:

**5.72**

**I will cease moving my seat around, etc.  
In an inconsiderate or noisy way,  
And cease slamming doors,  
Always enjoying quietness.**

**5.73**

**Cranes, cats and thieves  
Move silently and undetected  
And evidently get what they want.**

**The wise should always behave like they do.**

2. Skilful means towards agents

1. How to respond to those who are giving advice
2. How to respond to those who expressing the truth
3. How to respond to those who are creating merit
4. How to respond to descriptions
5. The greatness of the mind that is respectful to others

1. How to respond to those who are giving advice

5.74

**By accepting respectfully and with gratitude  
The unsolicited and beneficial words of others  
That admonish or advise me,  
I will always be the pupil of everyone.**

This means treating detractors respectfully.

2. How to respond to those who expressing the truth

5.75

**For all that is well-said,  
I should call it virtuous.**

3. How to respond to those who are creating merit

**When I see something meritorious being done,  
I will praise it and take delight in it.**

One should praise it with words and be delighted in one's mind.

4. How to respond to descriptions

5.76

**I should describe good qualities that are hidden,  
And I should confirm good qualities that are expressed.  
If my own good qualities are mentioned,  
I should notice that those good qualities were recognized.**

The first line indicates not disputing descriptions of others' good qualities, while the second line indicates giving confirmation of descriptions of others' good qualities. The last two lines indicate giving up conceit when one's own good qualities are described.

5. The greatness of the mind that is respectful to others

5.77

**Everything we do should be for the sake of joy,  
But joy is difficult to buy, even for the wealthy.  
So, I will be happy when joy  
Is brought about by the good qualities of others.**

5.78

**It will cost me nothing now,  
And in future lives it will bring great bliss.  
Otherwise I will have no joy and only suffering,  
And in future lives I will have even greater suffering.**

The first two lines indicate establishing the benefit of others. The next two lines indicate one's developing of joy in that benefit. The next two lines indicate the good qualities of developing joy for others. The last two lines indicate the faults of not having joy. [314]

3. Skilful means for conduct of action

1. Connected with speaking
2. Connected with looking
3. Connected with virtuous action

1. Connected with speaking

5.79

**When speaking, my speech should be  
Authentic, consistent, clear, pleasant,  
Without attachment or aversion,  
Gentle and appropriate.**

'Authentic' means having sincerity. 'Consistent' means what is said later should not contradict what was said before. 'Clear' means not

being obscure. ‘Pleasant’ means pleasing. ‘Without attachment or aversion’ means having a virtuous intent. ‘Gentle’ means not being aggressive. ‘Appropriate’ means speaking at the right times.

## 2. Connected with looking

**5.80**

**When my eyes see someone,  
Thinking, ‘I can attain buddhahood itself  
In dependence upon this very person’,  
I will look at them directly and with a gentle regard.**

‘When my eyes see someone’ is the establishing condition. ‘Gentle’ means pleasing.

## 3. Connected with virtuous action

1. Intention
2. Fields
3. Application
4. Specific types

### 1. Intention

**5.81**

**Always motivated by aspiration  
Or antidotes,**

‘Aspiration’ means increasing one’s resolve. ‘Antidotes’ are the mental antidotes of not being greedy, avoiding negative actions, not being angry, having energy, being undistracted and recognizing the illusory nature of greed, etc.<sup>13</sup>

### 2. Fields

**There will be great virtue  
In the fields of good qualities, help and suffering.**

The field of ‘good qualities’ is the Three Jewels, etc. The field of ‘help’ is parents, abbots and ācāryas. The field of ‘suffering’ is the poor, etc.



### 3. Application

5.82

**When I have the knowledge and ability,  
I should always do things myself.  
In whatever I do, I should not  
Be dependent on someone else.**

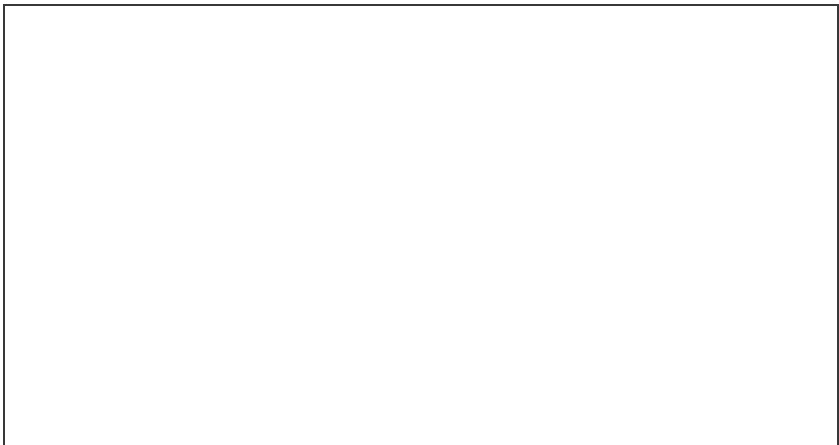
One should do things oneself and not depend on others.

### 4. Specific types

5.83

**The perfections of generosity, etc.  
Are each superior to the preceding one.  
I should not give up the greater in favour of the lesser,  
But the most important thing is to consider the benefit of  
others.**

The first three lines indicate the causes of merit—the perfections—or the cause of giving itself, while the last line indicates the reason for doing these.



### 3. Training in the conduct of benefitting sentient beings

#### 1. Increasing activities for the benefit of others

2. The conduct of gathering sentient beings
  3. The subsequent conduct of protecting the minds of sentient beings
1. Increasing activities for the benefit of others

5.84

**With this in mind, I should always  
Keep working to benefit others.  
For this, the far-seeing Compassionate One  
Permitted what is otherwise forbidden.**

The most important thing is the benefit of others. [315] Can one become tainted by downfalls through this? No, since what is forbidden for śrāvakas is permitted for those whose principal intention is to benefit others. Who permitted this? It was permitted by the Buddha, whose intentions are compassionate and whose understanding is far-seeing, i.e. he perceives that which is extremely distant.

According to Ācārya Ratnākaraśānti,<sup>14</sup> the last two lines are,

Though otherwise forbidden, it is permitted  
For the compassionate one who sees far.

To whom is this permitted? To one whose intention is compassionate, i.e. whose objective is to benefit others, and who is far-seeing.

2. The conduct of gathering sentient beings
  1. Gathering with wealth and possessions
  2. Gathering with dharma
1. Gathering with wealth and possessions
  1. External gathering
  2. Internal gathering
1. External gathering

5.85

**Apart from consuming just enough food  
And wearing the three dharma robes, I will donate the rest  
To those who have fallen, those with no protector  
And those maintaining discipline.**

The recipients: ‘those who have fallen’—hungry ghosts, hell beings etc.—‘those with no protector’—the poor—and ‘those maintaining discipline’—friends observing monastic rules. The substances: consuming in moderation food acquired through begging alms and donating the rest and wearing only the three dharma robes and donating the rest.

2. Internal gathering

5.86

**A body being used to practise the holy dharma  
Should not be harmed for the sake of something trivial.  
If I act in this way, the wishes of beings  
Will be fulfilled more quickly.**

5.87

**My compassionate intentions being impure,  
I should not give away this body but,  
In this and future lives,  
It may be given to accomplish a great benefit.**

Abandoning meaningless harm, the necessity of that, not giving the body for the time being and the correct method of giving it are indicated in each of the four pairs of lines respectively.

2. Gathering with dharma

1. Vessels of its explanation
2. Methods of its explanation

1. Vessels of its explanation

5.88

**The dharma should not be explained to the disrespectful:**

**Those wrapping their heads in cloth like sick men,  
Those carrying parasols, sticks, or weapons,  
And those covering their heads.**

**5.89**

**The profound and vast should not be taught to the lesser,  
Nor to an unaccompanied woman.**

‘Disrespectful’ means lacking faith. ‘The lesser’ means those who are afraid of the profound doctrine and are unsuitable vessels. Being ‘unaccompanied’ causes others to forget their faith.<sup>15</sup> The implication is that one should turn these three away. [316]

## 2. Methods of its explanation

**5.89**

**I should always show equal respect  
To the lesser and supreme teachings.**

**5.90**

**I should not impart the lesser teachings  
To a vessel of the vast teachings.  
I should not abandon the conduct.  
I should not mislead others with sutras or mantras.**

‘Equal’ means holding all the teachings equally and ‘respect’ means holding them in the highest regard. Lines 90ab indicate matching the vessel and the teaching. 90c is a reference to the supreme path of conduct. 90d indicates not subverting the teachings, such as denying that they teach a connection between actions and effects.

## 3. The subsequent conduct of protecting the minds of sentient beings

In relation to effluence:

**5.91**

**When cleaning my teeth or spitting,  
I should discreetly dispose of it.  
To urinate, etc. in water  
Or places used by others is disgusting.**

In relation to eating:

5.92

I should not eat noisily or with my mouth open,  
Or by cramming my mouth full.  
I should not sit with my feet up  
Or massage my shoulders with both hands at once.<sup>16</sup>

In relation to company:

5.93

I should not be alone with a woman  
When travelling, sleeping or staying somewhere.

In short, abandon all disrespectful conduct:

I should know or find out whatever  
Is disrespectful to the world and avoid it.

In relation to physical movements:

5.94

I should never indicate by finger-pointing  
But politely gesture towards things  
With my right hand open.  
This is also how I should show which way to go.

5.95

I should not gesticulate wildly,  
But express my point with slight movements,  
Signalling with a click of the fingers, etc.  
To do otherwise would be rude.

In relation to sleep:

5.96

I should sleep like the Protector passing into nirvāṇa—  
Lying in the preferred direction.  
With clear comprehension, I should resolve

**To promptly rise early in the morning.**

In summary, practise the conduct which purifies the mind:

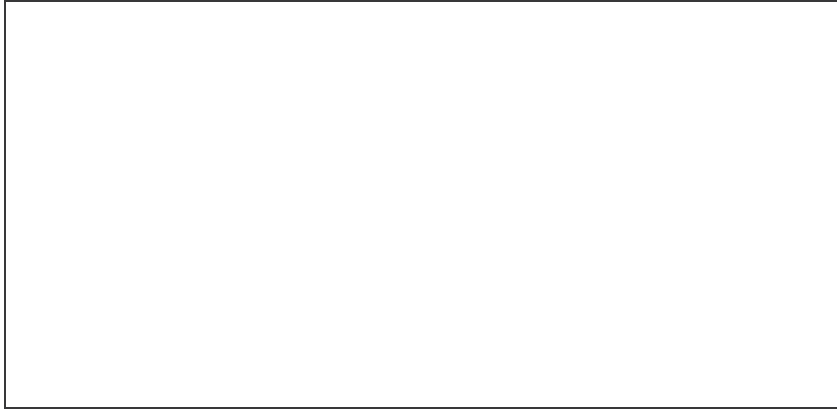
**5.97**

**Though it is taught**

**That bodhisattva conduct is limitless,**

**For now, I should actually practise**

**As much conduct as possible that purifies the mind.**



#### **4. Factors which enhance the training**

1. The cause of purifying faults
2. The basis of training
3. The aim
4. The teacher of the training
5. Becoming knowledgeable
6. Summary of the training

1. The cause of purifying faults

**5.98**

**Three times each day and night,**

**I should recite the *Sutra of the Three Heaps* and**

**Pacify the residual downfalls**

### By relying upon the conquerors and bodhicitta.

The three heaps are confession of nonvirtues, rejoicing and dedication.<sup>17</sup> These skilful means for swiftly attaining perfect enlightenment can be used to confess downfalls. 'Residual downfalls' means accompanying negativities released by confession, i.e. even if one's moral conduct is restored, the unripened karmic potential of the former downfall may remain. The three heaps will pacify that. [317] It says in the *Sutra of the Great Lion's Roar of Maitreya*,

Because one should exhaust nonvirtues previously committed, one should recite the dharma liturgy of the *Three Heaps*. If one does so, though there are remnant downfalls, one confesses the faults. Merely by doing so, they are purified and henceforth one will not break the vows.<sup>18</sup>

## 2. The basis of training

5.99

**Regardless of whether it is one's own or another's [training],  
For any particular situation,  
I should train with diligence  
In whatever is taught for that situation.**

The trainings which relate to oneself are the bodhisattva pitakas. The trainings which relate to others are the practices of the śrāvakas. Does this mean it is necessary to undertake all of these trainings?

5.100

**There is nothing that  
The sons of the conquerors fail to train in.**

It is necessary to become learned in every one of the vehicles which cause omniscience. One should not fail to achieve this because one must train all those to be trained.<sup>19</sup> The result of this:

**For the wise, who always keep to this,  
Nothing will fail to be meritorious.**

## 3. The aim

5.101

**Whether directly or indirectly,  
I should do nothing apart from benefitting beings.  
'So that this may only benefit beings,  
I dedicate it all to enlightenment.'**

One 'indirectly' benefits beings by dedicating one's gathering of vows and virtues for the benefit of others. Benefitting beings 'directly' is straightforward.

## 4. The teacher of the training

1. The spiritual friend
2. One should rely upon him
3. Consideration of reliance upon application

## 1. The spiritual friend

5.102

**The spiritual friend is  
Learned in the Mahāyāna  
And has mastered the discipline of the bodhisattvas.**

He is learned in that the trainings he has received are undamaged and is skilled in the means of restoring them if they are damaged. He keeps the bodhisattva vow and bestows it on others, his students.

## 2. One should rely upon him

**I should never discard him, even at the cost of my life.**

This is like Sadaprarudita.<sup>20</sup>

## 3. Consideration of reliance upon application

5.103

**I should train in relying upon the teacher  
As in the chapter of Śrīsambhava.**



The boy Śrisambhava [318] served one hundred and ten spiritual friends.<sup>21</sup>

#### 5. Becoming knowledgeable

The trainings are explained in the sutras, so one must learn them from there:

**This and the other instructions given by the Buddha  
I should understand through reading the sutras.**

‘This’ means the bodhisattva trainings. The ‘other instructions given by the Buddha’ means the śrāvaka trainings and so forth. One should gradually learn these:

5.104

**The trainings are found in the sutras,  
So I should read the sutras.  
The *Ākāśagarbha Sutra*  
Is the one I should look at first.**

5.105

**Because what is always to be practised  
Is taught there very extensively,  
I will be certain to also study  
The *Śikṣā-samuccaya*.**

5.106

**Otherwise I should study  
The *Sutra-samuccaya*.  
I should also make an effort to study  
These two works composed by Ārya Nāgārjuna.**

The *Ākāśagarbha Sutra* explains the root downfalls.<sup>22</sup> The two *Samuccayas*<sup>23</sup> give a general account of the main body of training.

#### 6. Summary of the training

5.107

**I should practise whatever is not**

**Prohibited there.**

**In order to protect worldly minds**

**I should fully practise what I have learnt.**

**5.108**

**I should examine again and again**

**The conditions of body and mind.**

**This alone encapsulates**

**The key point of maintaining clear comprehension.**

Practising that which one has seen, training in protecting the minds of others and training in examining one's own delusions are indicated in v107ab, v107cd and verse 108, respectively.

## **5. Applying the key point**

**5.109**

**I should put this into practice,**

**For what use are mere words?**

**Are sicknesses cured**

**Just by reading about the treatment?**

That application will bring the result, that mere words will not bring the result and an example of that are indicated in the first, second and final two lines, respectively.