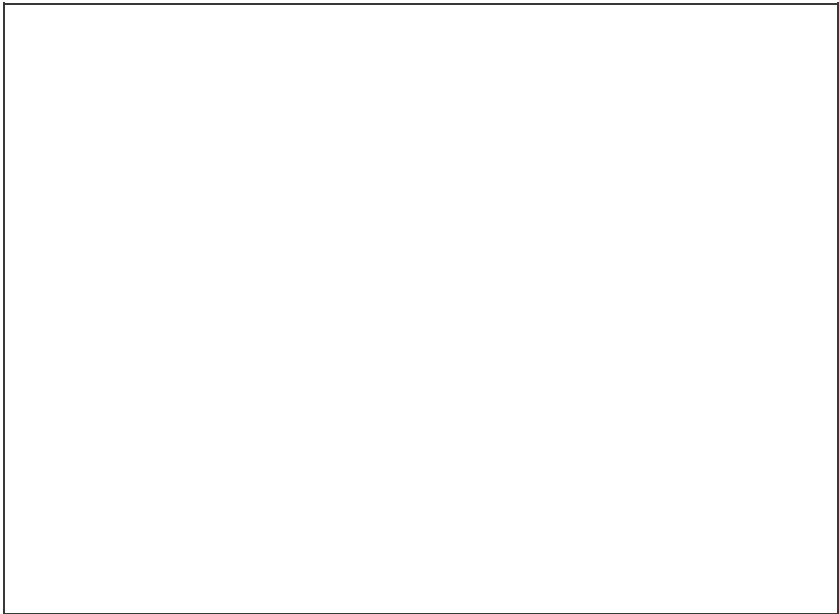


CHAPTER 8

MEDITATION

1. Abandoning contradictory factors
2. Developing joy in solitude¹
3. Focussing the mind on samatha



1. Abandoning contradictory factors

1. Briefly
2. Abandoning the world
3. Giving up conceptual discrimination

1. Briefly

8.1

**Having developed effort in this way,
I should place my mind in samādhi.
Someone whose mind is distracted
Lives between the jaws of the defilements.**

8.2

**With the isolation of body and mind,
There are no distractions.
Therefore, I should abandon this world,
And give up all conceptual discrimination.**

Why should one place the mind, as it says, in samādhi after developing effort? It is to abandon conceptual distractions. What is the problem if one does not abandon them? As explained in lines 1cd, if one is overpowered by objects, it is easy to be devoured by the defilements. How can one abandon distraction? Lines 2ab explain this. If one wonders what the method is for the isolation of body and mind, it is given in lines 2cd, i.e. to abandon craving for the causes of distraction.

2. Abandoning the world

1. The causes of not abandoning the world
2. The greatness of the antidote to those causes
3. How the antidotes are accomplished
4. The faults of worldly involvement
5. The qualities of non-distraction

1. The causes of not abandoning the world

8.3

**Out of attachment and craving for possessions, etc.
I do not abandon this world.**

‘Attachment’ means attachment to the bodies of others which are aggregations of the five perpetuating skandhas. [354] ‘Craving for possessions, etc.’ means attachment to external enjoyments.

2. The greatness of the antidote to those causes

**Therefore, to completely abandon it,
The wise should analyse it as follows.**

8.4

**Understanding that insight with complete calm abiding
Will utterly destroy the defilements,
I should seek calm abiding first,
And that is achieved through the joy of having no worldly
attachment.**

The first two lines briefly summarize abandoning the world. The next two lines indicate that the defilements are destroyed by the unification of calm abiding and insight. The next line indicates that the cause of insight is calm abiding. The last line indicates that the cause of calm abiding is abandoning attachment to the world.



3. How the antidotes are accomplished

1. Establishing non-attachment towards sentient beings
 2. Establishing non-attachment towards possessions, etc.
-
1. Establishing non-attachment towards sentient beings
 1. The faults of the subject with attachment
 2. The faults of the desired object
 1. The faults of the subject with attachment
 1. One does not attain the desired person
 2. One is disturbed when one does not see the desired person
 3. One's misery knows no end

4. One does not attain liberation
5. Freedom and opportunity are wasted

1. One does not attain the desired person

8.5

**Which impermanent person would have attachment
To another impermanent person?
He will not see his loved one again
For thousands of lifetimes.**

Although the impermanent self has attachment to another impermanent self, it cannot attain the object of its desire.

2. One is disturbed when one does not see the desired person

8.6

**I am unhappy when I don't see them
And my mind will not settle.**

When one cannot see the person to whom one is attached, one's mind is disturbed with unhappiness.

3. One's misery knows no end

**Yet, even when I see them, I am not satisfied,
But just as tormented by craving as before.**

4. One does not attain liberation

8.7

**If one is attached to sentient beings,
Reality is obscured,
Renunciation is forgotten,
And one ends up suffering in misery.**

5. Freedom and opportunity are wasted

8.8

Thinking solely of them,

This life passes by without any meaning.

2. The faults of the desired object

1. They destroy great benefits
2. They lead one to lower rebirths
3. They are unreliable
4. They are difficult to please
5. One does not get any benefit
6. One engages in faults
7. Summary of faults
8. How to abandon them

1. They destroy great benefits

**The unchanging dharma
Is lost though transient friends.**

In this way, they diminish actions which lead to the great enlightenment.

2. They lead one to lower rebirths

8.9

**If I act like a fool,
I will surely go to the lower realms.
If they are leading me to that different end,
Why would I follow such fools?**

This is because they are conducive to the causes of the lower realms.
[355] 'A different end' means rebirth other than a human one.

3. They are unreliable

8.10

**One second they are friends
But, in an instant, they become enemies.**

4. They are difficult to please

**Since they get angry even in joyful situations,
People are very hard to please.**

8.11

**If I say something helpful, they get angry,
And oppose my help.
If I don't listen to them,
They get angry, and then will go to a bad rebirth.**

The first two lines indicate their response to benefit is backwards. The next line indicates their response to helpful advice is backwards. The next line indicates that they involve one in nonvirtue. The last two lines indicate that when one does not comply with them, their minds become agitated.

5. One does not get any benefit

8.12

**They are envious of superiors, competitive towards equals,
And arrogant towards inferiors. When praised, they become
conceited.
When criticized, they get angry.
What good can ever come from such children?**

The first two lines indicate that all people from superior to inferior become objects of the defilements. 'When praised...' indicates that both praise and blame become objects of defilements. The last line indicates that, therefore, they are not conducive to virtue.

6. One engages in faults

8.13

**When associating with the childish,
We praise ourselves and criticize other children,
And nonvirtues, like discussing
The joys of saṃsāra, inevitably occur.**

It is certain that one will engage in negative conduct.

7. Summary of faults

8.14

**To associate with others like this
Only brings loss.**

8. How to abandon them

**Therefore, since I will not benefit them,
And they will not benefit me,**

8.15

**I should stay far away from childish people.
When I come across them, I should be happy to please them.
Without being very familiar,
I should treat them well just like any ordinary person.**

8.16

**Like a bee taking nectar from a flower,
I should accept only what is for the dharma.
I should remain unfamiliar,
As if they were someone I had never met before.**

The first three lines indicate abandoning friendships with sentient beings. The next three lines indicate protecting the minds of others when one encounters them. The last verse indicates protecting one's own mind from weakening. 'What is for the dharma' means conditions which are conducive to the practice of dharma such as food, clothing and alms.

2. Establishing non-attachment towards possessions, etc.

1. The faults of the subject
2. The faults of the object

1. The faults of the subject

8.17

**'I have lots of possessions and respect.
I am really popular.'
If I hold on to such thoughts,**

My death will be horrible.

8.18

**Therefore, whatever it is
That this utterly confused mind desires,
Along with it comes
A thousand sufferings.**

8.19

**Therefore, the wise don't have desires.
Fear comes from desire.**

The first verse indicates the faults of arrogance. The next six lines indicate the faults of desire. The combined power of the imprints of attachment result in the arising of suffering.

2. The faults of the object

1. Volatility
2. Praise and criticism are neither beneficial nor harmful

1. Volatility

**Since it is the nature of things to be let go of,
I will be firm and recognize this well.**

8.20

**I may have many possessions,
And I may be famous and praised,
But these possessions and fame—
I don't know what will become of them.**

The first two lines indicate the certainty of having to let go of possessions. The next verse indicates the impossibility of staying with one's possessions. [356]

2. Praise and criticism are neither beneficial nor harmful

8.21

Why does someone's praise please me,

**When there is someone else to criticize me?
Why does someone's criticism displease me,
When there is someone else to praise me?**

4. The faults of worldly involvement

One does not have the power to take care of others:

8.22

**If even the Conqueror could not satisfy
The various inclinations of sentient beings,
What can one say of a wretch like me?
Therefore, I will give up thinking about worldly people.**

The reason for that:

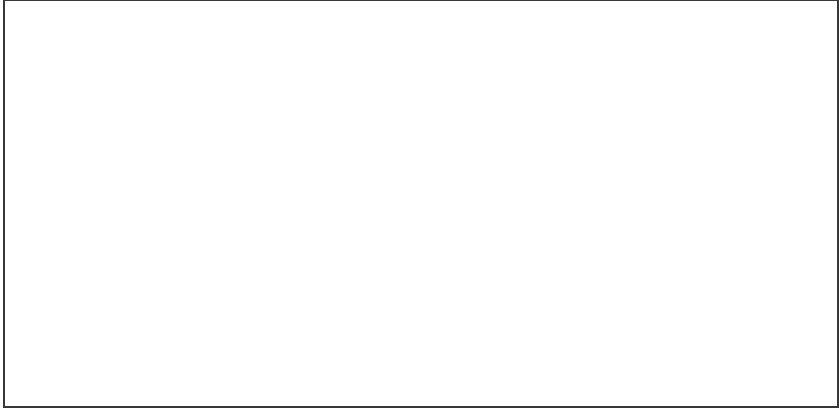
8.23

**They criticize those who have no possessions,
And complain about those who have them.
Since they are so difficult to get along with,
How can they bring me any joy?**

The reason for not getting involved with them:

8.24

**The Tathāgata said,
'Since the childish are not happy
Unless they are benefitting themselves,
The childish are friends to no one.'**



5. The qualities of non-distraction²

1. Friends
2. Places
3. Livelihood
4. Discriminations
5. Non-distraction

1. Friends

8.25

**In the forest, the deer, birds
And trees do not speak unpleasantly.
When will I come to live among
Such good company?**

2. Places

8.26

**Staying in caves or deserted shrines,
Or at the foot of a tree—
I will not look back
But will be free from attachment.**

8.27

When will I come to live

**In naturally spacious places,
Not claimed by anyone as their own,
Free to do as I please, without attachment?**

The first verse indicates not being involved in worldly activities. The second verse indicates the attainment of freedom.

3. Livelihood

8.28

**Having just a begging bowl and a few things,
Wearing clothes not wanted by anyone,
Not even having to conceal this body—
When will I come to live without worry?**

The first line indicates owning just a few possessions for day-to-day living. The second line indicates having meagre possessions. The last two lines indicate not having to look after anything.

4. Discriminations

1. Impurity
2. The inevitability of separation from friends
3. They are not truly friends
4. They are unreliable

1. Impurity

8.29

**When will I go to the burial ground, where,
Between my body and those heaps of bones,
There is no difference
In our subjection to disintegration?**

8.30

**That is where this body of mine will end up,
With a stink so putrid
That not even the wolves
Will want to go near it.**

The first verse indicates perceiving oneself as a skeleton. The second verse indicates perceiving oneself as a putrefying corpse. These reflections are antidotes to having attachment to one's body.

2. The inevitability of separation from friends

8.31

**If the very flesh and bones
That comprise my body
Must come apart,
What can be said of friendships?**

The first three lines present the example of giving up the body and the last line indicates its meaning, i.e. separation from friends.

3. They are not truly friends

8.32

**When we are born, we are born alone.
When we die, we die alone.
If they cannot relieve us of our burden of suffering,
What do friends do but create obstacles?**

The first two lines indicate that friends are impermanent. The third line indicates that they cannot take on one's own share of suffering. The last line indicates that they create obstacles to one's benefit.

4. They are unreliable

8.33

**As travellers on the roads
Take their places to stay,
So, on the paths of conditioned existence,
All take their places of birth.**

Separation from friends such as these is a remedy for unhappiness.

5. Non-distraction [357]

8.34

While everyone is completely grief-stricken,

**Four pallbearers carry someone away.
Before that time comes for me,
I will go to the forest.**

8.35

**I will stay alone in isolation,
Somewhere without friends or antagonists.
When I die, since they will already think of me as dead,
I won't cause them any distress.**

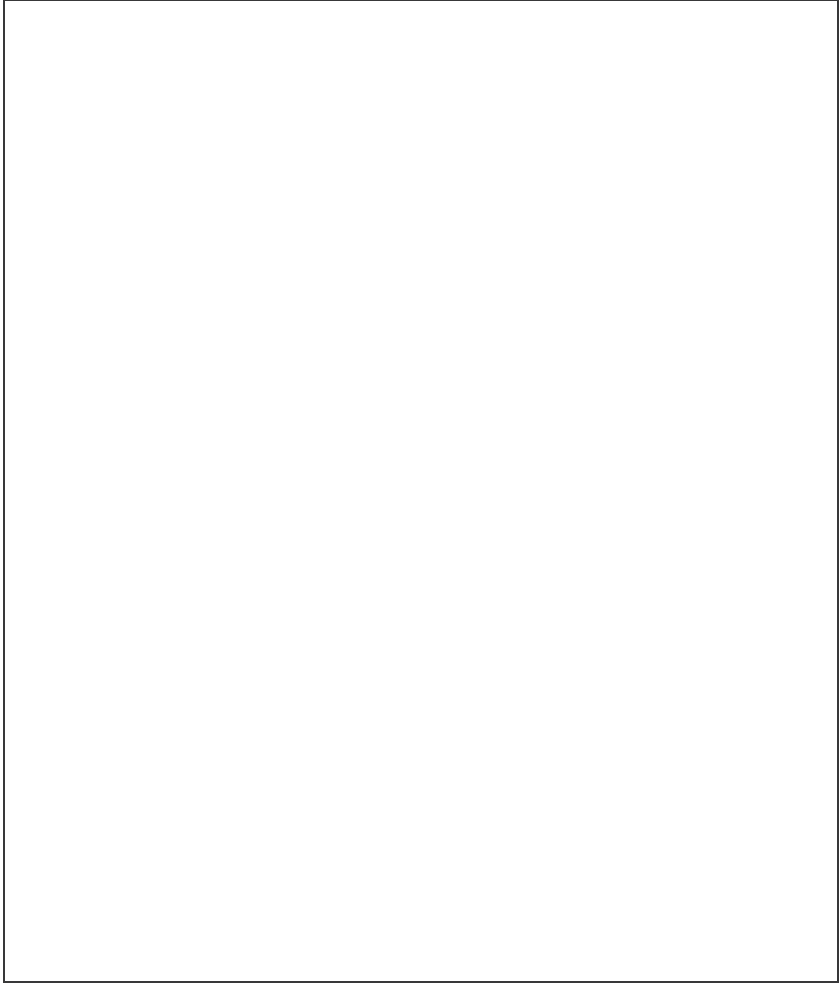
8.36

**And since they won't be around me,
Being miserable and causing problems,
Nobody will be able to distract me
From mindfulness of the Buddha and so on.**

8.37

**Therefore, I will go to live
In the bright, beautiful forest where,
With few problems, happy and content,
All disturbances will be pacified.**

The first verse indicates resolving to live in isolation. The next two verses indicate not being distracted by either enemies or friends. The last verse summarizes the qualities of isolation.



3. Giving up conceptual discrimination

Although there are many ways to give up conceptual discrimination in general, since the conceptual discrimination of desirable objects is particularly difficult to abandon, this section focuses specifically on the antidotes for that.

1. Examining how the result is destroyed
2. Examining the impure nature
3. Considering how harm is abandoned by its cause

1. Examining how the result is destroyed

8.38

**Giving up all other purposes,
I will endeavour single-mindedly
To place my mind in meditative equipoise
And subdue it.**

One should make an effort to place the mind in samādhi, resting in equipoise upon wisdom and subduing it in moral conduct.

8.39

**In this world and in the next,
Our desires bring us only ruin.
Here, we are killed, imprisoned and broken,
And in the next, we go to the hells.**

What should one contemplate? Abandoning other purposes, such as thinking about desirable objects and benefitting oneself (the first two lines). What is the antidote that one should try to apply? One should clearly understand the faults of desirable objects (the second two lines).

2. Examining our own impure nature

1. Impurity connected with the burial ground
2. Impurity connected with the living

1. Impurity connected with the burial ground

1. The result is not what one thinks
2. It is nothing other than what is discarded in the burial ground
3. It is not logical to selfishly protect that
4. It is not logical to attach ornaments to it
5. It is not logical to be so afraid of it
6. Adorning it with clothes does not make it desirable

1. The result is not what one thinks

1. Uncleanliness
2. Obstructing the door to liberation

1. Uncleanliness

8.40

**To get her, you had entreated her,
With messengers, male and female,
Without any thought
For nonvirtue or shame.**

8.41

**You would do things that terrified you,
Waste your wealth and,
When she was finally in your arms,
Were overjoyed with what was really**

8.42

Nothing but a skeleton,

The first six lines establish the difficulty of the acquisition. The next two lines indicate [358] grasping the situation as joyful. The last line indicates having nothing but a skeleton.

2. Obstructing the door to liberation

**With neither autonomy nor self.
But because of your intense desire and attraction to her,
You did not go beyond suffering.**

Lacking ‘autonomy’ means being under the power of extraneous conditions. Lacking ‘self’ means being impermanent. Because of one’s attraction to her, one did not travel the path to nirvāṇa.

2. It is nothing other than what is discarded in the burial ground

8.43

**At first, you tried to get her
To raise her face to you but, modestly, she looked down.
Whether anyone could see her or not,**

She covered her face with a veil.

8.44

**That face, which so concerned you,
Is right there before you now,
For the vultures have stripped it bare—
So why do you run away?**

At first, when she is alive, one cannot see her even if one tries but, when she is in the burial ground, one can see her quite clearly.

3. It is not logical to selfishly protect that

8.45

**When someone looked at her,
You would completely shield her face from him,
But now that the vultures are eating that face away,
Why, selfish, don't you protect it?**

It is contradictory to later reject what formerly one selfishly protected from others.

4. It is not logical to attach ornaments to it

8.46

**Seeing this pile of flesh
Being eaten by vultures and other creatures,
Why don't you go and present to their food
Those flower garlands, sandalwood and ornaments?**

5. It is not logical to be so afraid of it

8.47

**If you are afraid of a mere pile of bones,
Even though it cannot possibly move,
Why are you not frightened
By something that stirs like a zombie?**

6. Adorning it with clothes does not make it desirable

8.48

**You wanted it when it was covered.
Why don't you want it now it is uncovered?
If you have no need of it now,
Why did you want it then?**

2. Impurity connected with the living

1. Seeing their impurity directly
2. Making certain of this with reasoning
3. Negating the characteristics of purity

1. Seeing their impurity directly

Its tactile quality is not the object of attraction:

8.49

**If excrement and saliva
Come from the same source—food,
Why do you love her saliva,
But not her excrement?**

Its softness is not the object of attraction:

8.50

**You don't have any love for your pillow
Of soft cotton but,
Telling yourself she doesn't really stink,
Your desire confuses you about what is impure.**

The copulation itself is not the object of attraction:

8.51

**Those confused, desirous wretches,
Though their pillows are soft,
Get angry, saying,
'I can't copulate with this!'**

Stopping the false conception of purity:

8.52

If you aren't attracted to impurity,
Why do you embrace
A cage of bones joined by ligaments,
And plastered over with flesh?

8.53

You yourself have plenty of impurity,
Which you continually have to experience,
And yet you hungrily chase after the filth of others
Though they, too, are bags of impurity.

The body and mind by themselves are not the objects of attraction:

8.54

'It's just their flesh I enjoy.'
If that is what you want to see and touch,
Do you want it in its natural state,
Devoid of a mind?

8.55

The mind that you desire
Cannot be seen or touched,
So it makes no sense to want to copulate with it.
What can be seen and touched is not conscious.

Neither self nor other is an object of attraction:

8.56

It is unremarkable to misunderstand
The impure nature of other bodies,
But it is very remarkable to misunderstand
The impurity you yourself have.

The physical appearance is not the object of attraction:

8.57

Not noticing a young lotus flower,
Spreading its petals in the sunlight on a cloudless day,

**Why is the mind so attracted to impurity,
And drawn to cages of impurity?**

2. Making certain of this with reasoning

1. Establishing impurity by the cause which produces impurity
2. Analysing impurity by its impure result [359]
3. It makes no sense to want impurity
4. Establishing the impurity of one's own body
5. Summarizing freedom from attachment by applying the meditation on impurity

1. Establishing impurity by the cause which produces impurity

8.58

**If you don't want to touch
An area covered in excrement,
Why do you want to touch
The body it issued from?**

If certain areas of the body produce impurity, what need is there to say the body itself is also impure?

2. Analysing impurity by its impure result

8.59

**If you are not attracted to impurity,
Why do you want to copulate with the body parts of others,
Which came from an impure place,
And developed from an impure seed.**

8.60

**You are not attracted to
A tiny grub, born on excrement.
Yet, you are attracted to bodies which have many natural
impurities,
And are even born from impurities.**

The ‘place’ here is the mother’s womb, while the ‘seed’ is the seed of the father. To ‘develop’ that means being developed by the mother’s menstrual fluids, etc.

3. It makes no sense to want impurity

8.61

**Not only do you not mind
The impurity of your own body,
But, wanting even more impurity,
You desire other bags of impurity, too.**

4. Establishing the impurity of one’s own body

8.62

**When pleasing substances like camphor,
Rice or cooked vegetables
Are spat out after chewing,
Even the ground is considered dirty.**

5. Summarizing freedom from attachment by applying the meditation on impurity

8.63

**Though such impurity is quite obvious,
If there are any doubts about it,
Take a look at the bodies in the cemetery.
You can see even more impurity there.**

8.64

**If someone’s skin were to be peeled away,
You would be completely horrified.
You know this, so how can you
Ever be attracted to such a thing again?**

The first verse relates to the qualities of the body in the cemetery, while the second indicates it as an object of fear.

3. Negating the characteristics of purity

This section is for when one clings to objects of attachment due to their wearing of ornaments, etc. First, artificial scents do not make the body pure:

8.65

**Scents applied to the body
Are of sandalwood and so forth, nothing else.
Why are you attracted to things
That smell of something else?**

8.66

**The body's natural smell is awful.
Isn't it right not to be attracted to it?**

The artificial scents are not themselves the objects of attraction:

**Why do the worldly, craving something meaningless,
Daub it with a fragrance?**

8.67

**For, if the fragrance is that of sandalwood,
How could it come from the body?
Why are you attracted to things
That smell of something else?**

The body is naturally frightening:

8.68

**The body in its natural state,
With long hair and nails,
With stinking, grey teeth, covered with foul-smelling dirt,
And naked, is actually frightening.**

8.69

**Why make such an effort to clean up
Something that is like a weapon for wounding me?**

It is an object of revulsion:

**This world is in chaos
With lunatics, frantic in their self-centred confusion.**

8.70

**Having seen a few skeletons in the cemetery,
You felt revulsion.
So are you happy in this cemetery city,
Full of moving skeletons?**

3. Considering how harm is abandoned by its cause

1. Explanation
2. Elaboration

1. Explanation

8.71

**In this way, you cannot have
Such impurity without paying a price.
For those who get it, exhaustion
And agonies such as those of hell ensue.**

Wealth is necessary for a wife, etc. The exhaustion of those who get it indicates the difficulties of pursuing wealth in this life. The agonies of hell, etc. indicates the harms of next life.

2. Elaboration

1. The desirable object itself is not attained
2. Other faults are associated with that

1. The desirable object itself is not attained

There is no opportunity to enjoy one's desires in this life [360]:

8.72

**Children cannot amass any wealth,
And the young cannot enjoy it.
When life is wasted chasing them,
What use are those desires to the old?**

It is impossible to enjoy one's desires due to fatigue:

8.73

**Some miserable people, full of desire,
Are completely worn out at the end of a long day.
They come home and collapse,
Their lifeless bodies sleeping like the dead.**

One cannot be with loved ones for a very long time:

8.74

**Some are afflicted by travelling,
And have to suffer being far from home.
Though they miss their families,
They will not see them for years on end.**

One cannot attain what one desires due to coming under the control of others:

8.75

**Some confused ones, wanting to help themselves,
Sell whatever they have but,
Without getting what they wanted, are driven aimlessly
By the winds of others' karma.**

2. Other faults connected with that

No autonomy:

8.76

**Some sell their own bodies,
And are helplessly exploited by others.
If his wife should give birth, she must do so
At the foot of a tree or in whatever remote place she finds
herself.**

Suffering due to the fear of loss of life:

8.77

**Fools, deceived by their desire,
Want a livelihood and, thinking they will make a living,
Join the army, though they are afraid of dying,**

Coming under the control of others:

Or enter into servitude for money.

Experiencing various physical sufferings:

8.78

**Some desirous people can be seen with broken bodies,
Or impaled upon stakes,
Or pierced by blades,
Or even burned.**

Sufferings amassed in the three times:

8.79

**Due to the anxieties of getting, keeping and losing wealth,
Understand that its problems are endless.**

Obstructing liberation:

**Those who become distracted by attachment to wealth
Have no opportunity for liberation from the sufferings of
saṃsāra.**

Summary of faults:

8.80

**Those who have desire for such things
Will have many problems and little satisfaction.
They are like beasts pulling a wagon,
Able to eat just a few mouthfuls of grass.**

Wasting their freedom:

8.81

**For the sake of something that gives little satisfaction
And which is so common that even animals can get it,
Those tormented by their karma waste the magnificent
freedoms and endowments
That they had acquired with such difficulty.**

Comparing such faults with striving in the means of liberation:

8.82

**The objects of desire will inevitably perish,
But I will fall into the hells and so forth.
For the sake of something not very important,
I have been wearing myself out.**

8.83

**If buddhahood itself can be attained
With just a millionth of that difficulty,
Having desire is much more suffering
Than practising the bodhisattva conduct but without any
enlightenment.**

It is the foremost among all the sources of faults:

8.84

**If one thinks about the sufferings of the hells,
Weapons, poisoning, fires, ravines
And enemies are nothing
Compared to the objects of desire.**

‘Beasts pulling a wagon, able to eat a few mouthfuls of grass’ means that the sufferings they experience are much greater than the happiness they get from eating. ‘So common that even animals can get it’ refers to sexual intercourse. ‘Been wearing myself out’ means from beginningless time until now. ‘Buddhahood itself can be attained with just a millionth of the difficulty’ refers to the three incalculable aeons.³ To ‘think about the sufferings of the hells’ means that the sufferings of poisoning, etc. are not even a fraction of that because they are just human sufferings.

2. Developing joy in solitude

1. [361] Its unique preeminence
2. Its unique happiness

1. Its unique preeminence

1. Explanation
2. No opposing conditions
3. Supporting conditions

1. Explanation

8.85

**Disillusioned with the objects of desire,
I will develop joy in solitude.**

2. No opposing conditions

**In peaceful forests,
With no conflict or defilements,**

‘Conflict’ refers to outer distractions. ‘Defilements’ refers to inner distractions.

3. Supporting conditions

8.86

**Fortunate ones, cooled by sandalwood moonlight,
Stroll and contemplate the benefit of others,
Among wondrous palaces of immense rocks,
As a silent, soothing forest breeze blows.**

One is cooled by moonlight, like the cooling sandalwood water of a king’s palace. The vast slabs of rock are like a king’s palace. A gentle forest breeze blows, like wafting fans cooling a king. One is free to focus on the benefit of others and carry out one’s daily activities, just as a king considers the affairs of his realm and carries them out.

2. Its unique happiness

8.87

**In an empty hut, at the foot of a tree or in a cave,
They stay as long they want.
They have left behind the sufferings of masters and
protection and,
Not reliant on anyone, live carefree.**

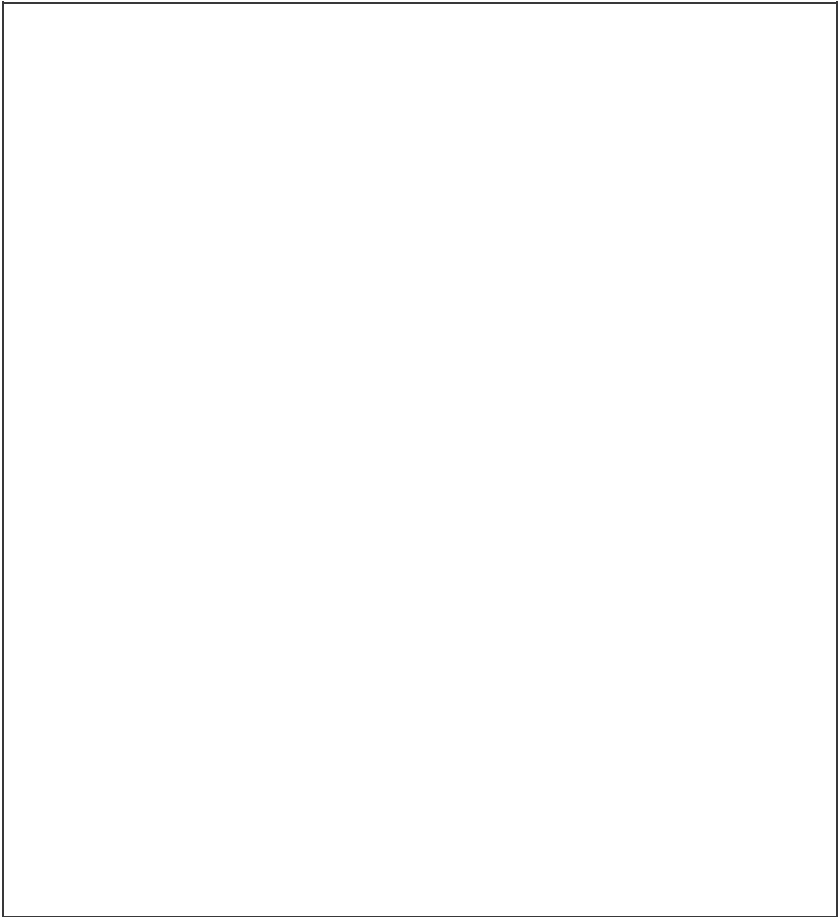
8.88

**Free and without attachment,
Not tied to anyone,
They live with a contentment and happiness
That even Indra would have difficulty finding.**

Since they are free, they can do as they please. They are their own masters. They are protected from enemies and need nothing from friends. Since their contentment is not worldly, it is difficult for Indra to find it.

3. Focussing the mind on samatha

- 1. Equalizing self and others
- 2. Exchanging self and others



1. Equalizing self and others

- 1. Brief explanation
- 2. Equality of subjection to suffering from self-grasping
- 3. Equality in suffering as the object of abandonment
- 4. The qualities of meditating on equality
- 5. The possibility of meditating on equality

1. Brief explanation

What is the cause of meditating on equalizing self and others?

8.89

**Having considered how solitude
Has such good qualities,**

What is its purpose?

**I should pacify conceptual discrimination
And meditate on bodhicitta.**

8.90

**Equalizing self and others
Is the first thing to try and cultivate.**

In other words, it is in order to give up improper mental activity. How should one practise this?

**Since everyone is the same when it comes to happiness
And suffering, I should look after them as I do myself.**

Due to the equality between oneself and others in wanting to have happiness, [362] one should protect their virtues from decline. Due to the equality in wanting to abandon suffering, one should abandon their nonvirtues as if they were one's own.

2. Equality of subjection to suffering from self-grasping

1. Explanation
2. Accomplishing it

1. Explanation

8.91

**Just as the whole body should be protected,
Though it has many different parts—hands and so on,
So different beings, whether happy or suffering,
All want to be happy, just as I do.**

The substantial parts of the body, such as the hands, are equal in that they should all be protected even though they are distinct, since they are pervaded by the same self-clinging. Similarly, individual streams of being should be protected even though they are distinct, since they are likewise pervaded by the same self-clinging.

2. Accomplishing it

8.92

**Though my suffering doesn't harm
The bodies of others,
Nevertheless, it is my suffering,
And clinging to it as 'mine' makes it intolerable to me.**

8.93

**Similarly, though the suffering of others
Does not befall me,
Nevertheless, it is my suffering,
And clinging to it as 'mine' will make it hard for me to
tolerate.**

The first two lines establish the reverse pervasion, i.e. if there is no self-clinging, [sufferings] do not arise as unbearable. The second two lines establish the forward pervasion, i.e. if there is self-clinging, [sufferings] arise as intolerable [i.e. to be dispelled]. The second verse concludes from this that if one grasps the streams of being of others as one's own, [sufferings] will arise as hard to tolerate.

3. Equality in suffering as the object of abandonment

1. Brief presentation of the proof
2. Establishing the pervasion of that
3. Establishing the necessary criterion of the pervasion
4. Abandoning objections
5. Summarizing the definitive meaning of valid cognition
6. Abandoning objections that it is not definitive

1. Brief presentation of the proof

8.94

**I should expel the suffering of others
Because it is suffering, like my own suffering,
And I should benefit others
Because they are sentient beings, like I am.**

The suffering of others is the logical subject. This term is related to 'I should' and 'expel', i.e. to form the proposition, 'I should expel that'. [The reason:] because it is suffering, like one's own suffering. Next, taking the benefit of others as the logical subject, the probandum is, 'I should perform that'. [The reason:] because it is the happiness of a sentient being, which is like one's own physical happiness.

2. Establishing the pervasion⁴ of that

8.95

**When you and I
Are the same in wanting to be happy,
What is so special about me
That I work only for myself?**

8.96

**When you and I
Are the same in not wanting to suffer,
What is so special about me
That I look after myself and not you?**

'Such suffering does not warrant abandonment. Where is the contradiction?'

What is the criterion for regarding the sufferings of one's own stream of being as warranting abandonment? [363]

'The criterion is not wanting them for oneself.'

In that case, the sufferings of others are the same in also not being wanted. Since the criterion for warranting abandonment is satisfied, all sufferings should be abandoned. This is the pervasion. Hence, why would one look after oneself but not others?

This logic is now repeated in relation to establishing happiness:

‘The happiness [of others] is not an object to be established. Where is the contradiction? The pervasion⁵ is not established.’

What is the criterion for regarding one’s own happiness as an object to be established?

‘It is an object to be established because I want it.’

If that is so, since the happiness of others also has that criterion, it is also pervaded by being an object to be established. Therefore, all happiness is to be established—the pervasion. When oneself and another are the same in wanting happiness, why work for oneself alone and not for the other? Here, lines 96cd repeat the point of 95cd.

3. Establishing the criterion of the pervasion

‘The criterion for something to warrant my protection against is its doing harm to myself. Something that is unwanted only by others does not satisfy that criterion. Therefore, since the sufferings of others do me no harm, they do not warrant protection against.’

The explicit refutation presented here is of doing no harm to oneself alone as the criterion for not warranting protection against. This will implicitly establish that being unwanted *per se* is the criterion for warranting protection against. This has four parts:

1. The error that follows from the different times
2. Establishing that grasping the self as singular is error
3. The error that follows from the parts of the body
4. Abandoning the consequence that the example is not established

1. The error that follows from the different times

8.97

**‘Their suffering doesn’t hurt me,
So why should I care about them?’
Future sufferings don’t hurt you either,
So why protect yourself from them?’**

The first two lines are the objection and the second two are the response. If non-harm to oneself is pervaded by not needing

protection against and the logical subject is the sufferings of future lives, one's old age, etc., it follows that there is no need to protect oneself from them because right now there is no physical harm. So it is for the sufferings of others. Yet, one protects the body even though there is no harm to it right now. Thus, non-harm to oneself is not pervaded by not needing protection, i.e. the pervasion is not established.

2. Establishing that grasping the self as singular is error

'There is harm to the present body because the self of present and future are one. Therefore, I should protect it from such experiences.'

8.98

**To think, 'I'm the one who will experience it',
Is a mistake.**

The oneness of the self is not established. Concerning this supposed oneness:

**It is someone else who dies after this,
And someone else again who is born.**

The momentary mind ceases and its continuity ceases. Therefore, it is an error to think that harm will be experienced by oneself.

3. The error that follows from the parts of the body

8.99

**'The ones with the suffering
Should look after themselves.'
The suffering of the feet is not that of the hands,
So why should the hands protect them?**

If the experiencer of suffering is pervaded by not warranting the protection of one who is not experiencing suffering, since the suffering of the feet is not experienced by the hands, it follows that the hands should not protect them. Yet, in that case, the unharmed one protects the one warranting protection from harm.

4. Abandoning the consequence that the example is not established

8.100

**'It may not be right,
But I do it out of self-clinging.'
Neither self nor other is right:
You should try to give them both up.**

'Since the sufferings of others do not harm me, it is not right to protect others from them. It is not right to protect myself from experiencing the sufferings of the future either but, nevertheless, I do it out of self-clinging.'

If self-clinging is not right, one should try to give it up. [365]

'Self-clinging is right, even though the self is momentary and with distinct parts.'

In that case, it is right to have self-clinging towards the distinct streams of being of others, too, so one should protect them from suffering.

'Self-clinging is right, but that is other-clinging.'

Other-clinging is not right either; one should try to abandon it.

4. Abandoning objections

'Self-clinging to the future self is right because, despite being in a different time, there is a single cause. Clinging to other sentient beings is not right because they have distinct causes. Self-clinging is right because, despite having separate parts, the body is a unified composite. Clinging to the bodies of others is not right because they are distinct composites. Therefore it is not true that "neither self nor other is right".'

8.101

**A 'stream' and a 'composite' are false,
Like a string of beads or an army.**

The so-called 'stream of being' of self is the logical subject. That it is false is the probandum. [Reason:] because it is a sequential multiplicity grasped as singular, like grasping a string of beads as singular. Next, the so-called 'composite' is the logical subject. It is false because it is a

multiplicity of moments grasped as singular, like grasping a manifold army as singular.

5. Summarizing the consistency with valid cognition

**Suffering is not owned by anyone,
So, who should be the one to remove it?**

Since the bodies of others and one's own body are distinct, one's mind is not the owner of the sufferings of the bodies of others. Similarly, though each particle and moment of those others are distinct, each one has the nature of suffering but none of them is the owner of that suffering, i.e. nothing constitutes an experiencer. So who is it that is subjected to that suffering? There is no self that is subjected to suffering.

8.102

**Sufferings have no owner:
None of them is unique.
If it is suffering, it should be eradicated.
Why be inconsistent about this?**

8.103

**There is no disagreement about the reason
For preventing everyone's suffering.**

Therefore, [366] just as one's own stream of being is not the owner of others' sufferings, neither is there an experiencer of the sufferings of one's own stream of being. Therefore, sufferings have no owner, i.e. 'none of them is unique'.

Therefore, the criterion for warranting abandonment is not that it harms one's own stream of being but simply that it is suffering—i.e. if it is suffering, it should be abandoned. So why inconsistently abandon one's own suffering but not the suffering of others? This establishes the sufferings of others as warranting abandonment.

The summary:

If you prevent it at all, prevent it for all.

Otherwise, don't do it for yourself or others, either.

6. Abandoning objections

8.104

**'Compassion will bring me a lot of suffering,
So why should I develop it?'**

**If you think about the sufferings of living beings,
How can compassion be considered a lot of suffering?**

'If suffering is pervaded by warranting abandonment, it follows that suffering undertaken for the sake of others warrants abandonment. If it did not warrant abandonment, there would be the error of the pervasion not being established.'

Although the practices to be undertaken for others are difficult, they do not satisfy the criterion for being abandoned as it is presented here. Here, the reason for abandonment is 'because it is endowed with suffering', but these difficulties are not suffering, so compassion is not suffering.

'How can the difficulties not be suffering?'

They are not suffering if one 'thinks of the sufferings of living beings', i.e. having considered how one should prevent the sufferings of sentient beings, one will not grasp the suffering of benefitting others as suffering. Even if one were to enter the Avīci Hell for the benefit of others, one would take joy in it as if one were diving into a lotus pool. Or, having considered how great the sufferings of the lower realms and the sufferings of conditionality are, the suffering one has from such difficulties will seem comparatively minor. Or, just because the difficulties are suffering, their nature does satisfy the general reason for abandonment; nevertheless, it is a suffering which has a result, [367] i.e. since it is not a suffering which does not have a result, it does not satisfy the more specific reason for abandonment:

8.105

**If one person's suffering
Can stop many sufferings,
A kind-hearted person would take on that suffering**

For his own sake and the sake of others.

Presentation of an instance of this:

8.106

**It was for this reason that Supuśpacandra,
Though he knew the king would harm him,
Did not evade his own suffering
In order to exhaust many sufferings.**

According to the *Sutra Requested by Candrapradipa*,⁶ the dharma teacher Supuśpacandra, in the forest of Samantabhadra, perceived that if he were to go alone, he would subdue King Vīradatta,⁷ but the king would kill him. Despite knowing this, without any fear, he proceeded to the king's palace, where he proclaimed the dharma. Why did he disregard his own suffering? In order to exhaust many sufferings.

4. The qualities of meditating on equality

1. Undertaking the benefit of others with happiness
2. Establishing that to accomplish the benefit of others is the supreme happiness
3. Pacifying one's own arrogance
4. Disregarding the results
5. Advice to strive in practising this

1. Undertaking the benefit of others with happiness

8.107

**One who cultivates this in their being,
With the joy of pacifying the suffering of others,
Would enter the Avīci Hell
As if they were diving into a lotus pool.**

The first line indicates the cause of grasping the benefit of others as happiness. The second line indicates the intent and the last two lines give an example.

2. Establishing that to accomplish the benefit of others is the supreme happiness

8.108

**When sentient beings are completely liberated,
It is an ocean of joy.
Is that not enough?
What use is it wanting my own liberation?**

For someone accomplishing the benefit of others, that is enough. Mere individual liberation is not a cause of joy.

3. Pacifying one's own arrogance

8.109

**In this respect, though I am benefitting others,
I will do it without conceit or thinking it is a big deal.**

Without the conception that they are other, one will not develop the arrogance of thinking, 'I am benefitting others'.

4. Disregarding the results

**By taking joy solely in their benefit,
I will not expect the ripening of any results.**

5. Advice to strive in practising this

8.110

**Therefore, just as I protect myself
From the slightest criticism,
So I should have a protective attitude towards others,
And a compassionate intent.**

5. The possibility of meditating on equality

8.111

**Just as out of habit I regard
The drops of semen and blood
Of others as 'myself',
Even though they have no substance,**

8.112

**Why don't I regard the bodies of others
As 'myself' in the same way, too?
Nor should it be hard to see
My own body as theirs, too.**

The body one now clings to was previously the semen and blood of one's parents [368] and one's mind was distinct from it. Through habituation, conceptual thought which clings to it as self was developed. Similarly, though one's mind is separate from them, why, through habituation, would one not be able to come to regard the streams of being of others as self?

2. Exchanging oneself and others

1. Brief description of the essential characteristics
2. Detailed explanation of the essential characteristics
3. Detailed explanation of the practices related to aspiration

4. Detailed explanation of the practices related to application
1. Brief description of the essential characteristics
 1. Establishing the aspiration
 2. Establishing the application
1. Establishing the aspiration

8.113

**Having recognized that self is defective,
While others are an ocean of good qualities,
I should completely abandon self-clinging
And practise embracing others.**

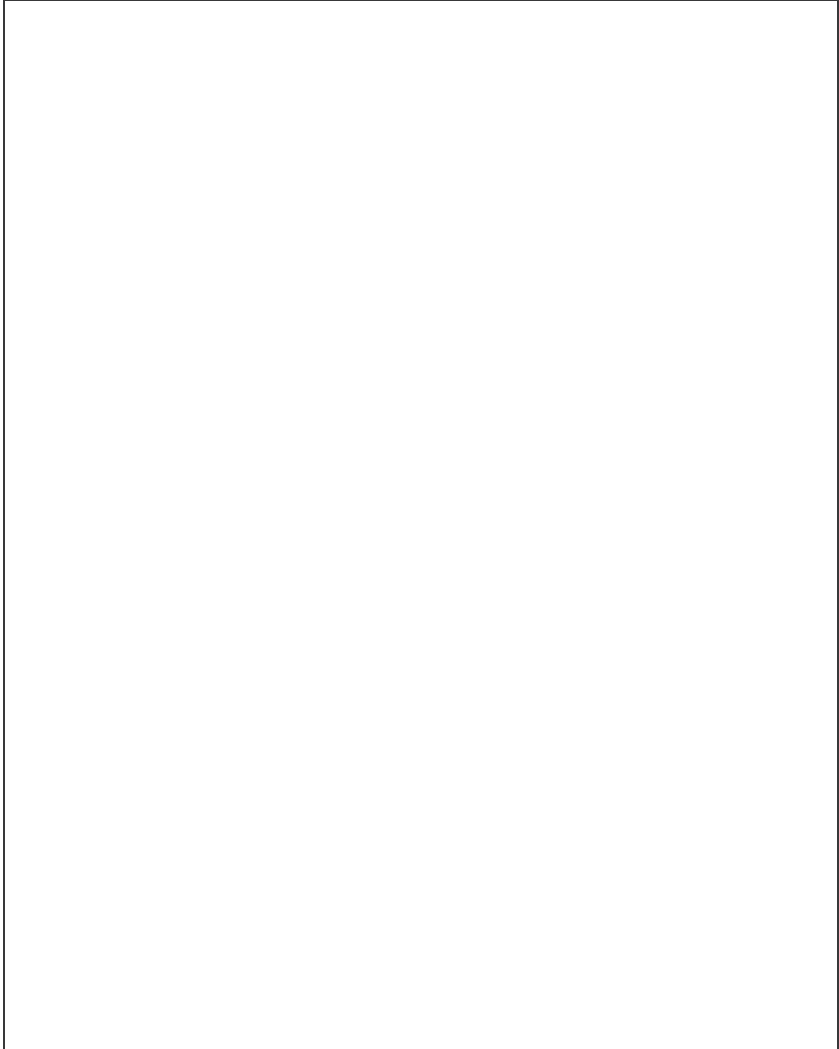
One should regard the self as defective and others as an ocean of good qualities, regarding them as inferior and superior. Self-clinging is to be completely abandoned and others are to be regarded as one's own stream of being. To 'embrace others' means having the perception in which the streams of being of others are accepted and self-grasping is rejected, i.e. thinking that they come first and oneself comes after.

2. Establishing the application

8.114

**Just as I regard my hands, etc.
As parts of my body,
Why don't I regard embodied beings
As limbs of one life?**

Just as through habituation, the hands and so forth are protected and grasped as one's own, even though they are distinct, so the streams of being of others should be treated in application with self-clinging and protected.



2. Detailed explanation of the essential characteristics

1. Accepting others
2. Abandoning clinging to 'I'
3. The faults of putting oneself first and qualities of putting others first
4. Summary

1. Accepting others

The explanation of this section has seven parts, some of which repeat the headings of the commentary on v107-112 [‘The qualities of meditating on equality’]:

1. The possibility of exchanging oneself and others
2. Pacifying arrogance
3. Disregarding the results
4. Advice to strive in practising this
5. A particular practice for the benefit of others
6. Accomplishing by habituation
7. Liberation of self and others from suffering [369]

1. The possibility of exchanging oneself and others

8.115

**Just as habituation has brought about
The idea of self for this selfless body,
Why should habituation not create
The same idea about sentient beings?**

Though body and mind are distinct, they can be grasped as self through habituation. Similarly, though the streams of being of others are distinct, if one becomes habituated, it is possible to grasp them as self.

2. Pacifying arrogance

8.116

**Though I might benefit others in this way,
I will not have conceit or think it is a big deal,**

Just as one does not have a conceited attitude when benefitting oneself, similarly, when others are grasped as self, one should not have a conceited attitude in carrying out their benefit.

3. Disregarding the results

**Like not expecting a reward
After eating my own food.**

4. Advice to strive in practising this

8.117

**Therefore, just as I protect myself
From the slightest criticism,
So I should have a protective attitude towards beings,
And cultivate a compassionate intent.**

5. A particular practice for the benefit of others

8.118

**The protector Avalokiteśvara,
Out of great compassion
Blessed even his own name
To dispel the fear of crowds.**

Because everything he did was only for the benefit of others, the protector Avalokiteśvara blessed his own name, such that simply by remembering it, beings would be freed from fears such as enemies and fire and freed from anxiety among crowds. Fear of enemies and fire is what crowds are afraid of. Anxiety among crowds is the fear of being among crowds.

6. Accomplishing by habituation

8.119

**I shouldn't turn away from difficulty.
Just hearing someone's name might have once frightened
me but,
By the power of habituation,
I will come to be disappointed at their absence.**

By facing difficulty directly, one will become habituated to it in the same way that habituating to a person of whom one was once afraid leads to familiarity.

7. Liberation of self and others from suffering

8.120

Whoever wants quickly

**To protect himself and others
Should practise the holy secret:
Exchanging self and others.**

It is the 'holy secret' because someone who has this attitude can liberate themselves and others, but an inferior person cannot, even if they wanted to do so.

2. Abandoning clinging to 'I'

1. Out of attachment to one's body, one is afraid of things which are not frightening
2. Getting involved in all kinds of nonvirtue

1. Out of attachment to one's body, one is afraid of things which are not frightening

8.121

**Out of attachment to my body,
I am frightened by the slightest threat.
Who would not resent as an enemy
A body which creates so much fear?**

If one does not have self-cherishing, one will not be afraid of such things but, if one does, one will be afraid of even little things. Therefore, since it is the source of such fears, it is like an enemy. [370]

2. Getting involved in all kinds of nonvirtue

Involvement in nonvirtue:

8.122

**Wanting to alleviate the body's
Hunger and thirst, or its sickness,
Someone kills a bird, fish or deer,
Or lies in ambush by the roadside.**

8.123

**For the sake of wealth and status,
Someone kills his father and mother,**

**Or steals the offerings made to the Three Jewels and,
Because of this, burns in the Avīci Hell.**

Therefore, resentment is good:

8.124

**Who, then, would be wise
To cherish, protect and lavish gifts upon that body?**

Protection is wrong:

**Who would not see it as their enemy,
And regard with contempt?**

3. The faults of putting oneself first and qualities of putting others first

1. Various faults and qualities
2. The faults of self-cherishing

1. Various faults and qualities

In relation to giving:

8.125

**'If I give this, what will I have?'
Thinking of one's own benefit is the way of demons.
'If I keep this, what will I give?'
Thinking of the benefit of others is dharma of the gods.**

In relation to harm:

8.126

**If I harm others for my own sake,
I will be tormented in the hells and so forth but,
If I am harmed for the sake of others,
I will attain everything I could possibly want.**

In relation to praise:

8.127

**If I desire a high status for myself,
I will go to the lower realms, lowly and stupid but,
If I wish it for others,
I will obtain a happy rebirth and every honour.**

In relation to the employment of the body:

8.128

**If I use others for my own sake,
I will come to know servitude and so forth myself but,
If I work for the sake of others,
I will come to experience a high status and so forth.**

In relation to benefit:

8.129

**Whatever happiness there is in this world
All comes from wanting others to be happy.
Whatever suffering there is in this world
All comes from wanting one's own happiness.**

Summary:

8.130

**Does this need to be explained any further?
Just look at the difference between
The childish, who pursue their own benefit,
And the Buddhas, who carry out the benefit of others.**

2. The faults of self-cherishing

1. Invisible faults
2. Visible faults
3. Summary
4. Abandoning the cause of fear—self-grasping

1. Invisible faults

8.131

If I do not actually exchange
My happiness for the suffering of others
Not only will I not attain buddhahood but,
Even in saṃsāra, I will find no happiness.

One will not attain liberation and even in saṃsāra one will not find happiness, i.e. one will not proceed to a happy rebirth.

2. Visible faults

8.132

Even apart from my future lives,
Nothing would get done in this life:
Servants would fail to do their work
And masters would refuse to pay them.

3. Summary

8.133

Completely discarding the abundant joy and contentment
Of achieving both visible and invisible happiness
And, instead, being a cause of suffering for others,
In confusion, I am bringing unbearable suffering upon
myself.

4. Abandoning the cause of fear—self-grasping

8.134

All the dangerous forces in the world
And as much fear and suffering as there is,
Come from self-grasping,
So what good is this great demon to me?

8.135

If I don't give it up completely,
I cannot avoid suffering,
Just as if I don't put out a fire,
I cannot avoid being burnt.

The first verse establishes the forward pervasion that self-grasping is the basis of fear, which is exemplified in the second verse.

4. Summary

1. The purpose of exchanging
2. Nature
3. Specific intention
4. Stopping incorrect application distinct from the correct application
5. Establishing the correct application

1. The purpose of exchanging

8.136

**Because it will, in this way, pacify harm to myself
And pacify the sufferings of others,**

2. Nature

**I will give myself up for others,
And embrace others as I did the self.**

3. Specific intention

8.137

**'I am under the control of others.'
With this conviction, mind,
You will now have no thought
Other than benefitting all sentient beings.**

[371] One should give one's own body to others and abandon the intention to accomplish self-benefit.

4. Stopping incorrect application distinct from the correct application

8.138

**Since my eyes, etc. are controlled by others,
It is not right for them to accomplish my benefit.
Since my eyes, etc. are for their benefit,**

It is not right for them to do any harm.

Since one's own body, with eyes and so forth under the control of other people, must accomplish only the benefit of others, it is not right for it to accomplish self-benefit. If this body, which is for benefitting others and which has eyes and so forth for accomplishing the benefit of others, does something wrong to them, i.e. if it harms them and diminishes their virtues, that is inappropriate.

5. Establishing the correct application

8.139

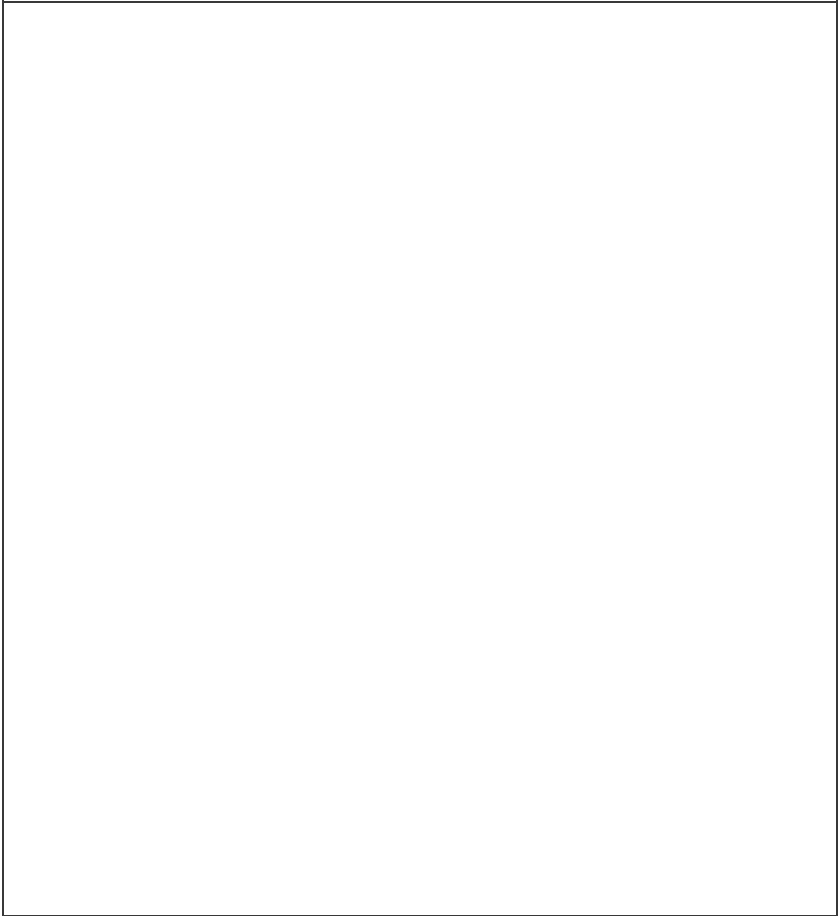
Therefore, I should put sentient beings first.

Anything I see on my body

Should be taken away from it

And used to help others.

Even the good qualities of one's own body should be taken away and given to others.



3. Detailed explanation of the practices related to aspiration

1. Brief explanation
 2. Meditation on envy
 3. Meditation on competitiveness
 4. Meditation on pride
 5. The results of the meditations
-
1. Brief explanation

8.140
Taking my inferiors, etc. as self;

**And taking self as other,
With a disinterested mind,
I will meditate on envy, competitiveness and pride.**

If one classifies sentient beings, there are three kinds: one's inferiors, equals and superiors. To treat these three as self means taking one's own body as if it were someone else and regarding it vicariously, meditating that the 'self' as someone inferior has envy, the 'self' as someone equal has competitiveness and the 'self' as someone superior has pride. 'Disinterested' means not discriminating between the streams of being of self and other as one had before.

2. Meditation on envy

1. Meditating on envy of worldly dharmas
2. Meditating on envy of good qualities
3. The outcome of meditating like this

1. Meditating on envy of worldly dharmas

8.141

**He gets respect, but I don't.
I don't have any wealth like his.
He is praised while I am criticized.
He is happy while I am suffering.**

One should be envious of the person with respect, acquisitions and a high position. 'He' refers to one's own stream of being which is now taken as other. 'I' refers to the inferior person now taken as self. [372]

2. Meditating on envy of good qualities

8.142

**I have to work
While he sits back comfortably.
He is renowned in the world as great,
While I am his inferior, with no good qualities.**

8.143

How can I have no good qualities?

**Everyone has good qualities.
Compared to some, he is inferior.
Compared to some, I am superior.**

If he (one's own stream of being taken as other) is thought of as having great qualities while I (the inferior person taken as self) am thought of as having no good qualities, I dispute this: how can someone have no good qualities? In other words, the inferior person (taken as self) must have good qualities. This thought constitutes envy.

Next, if he (one's own stream of being taken as other) has pride towards me (the inferior person taken as self), since higher and lower are relative, everyone has someone higher than them, compared to whom they are inferior. Since he (one's own stream of being taken as other) is inferior to some, it is inappropriate for him (one's own stream of being taken as other) to have pride just because I (the one taken as self) am his inferior.

Also, concerning my (the inferior person taken as self) being an object of contempt from his (one's own stream of being taken as other) perspective, that contempt is also inappropriate. Since someone's inferiority is relative to someone's superiority, I (the inferior one taken as self) am superior compared to someone inferior to me. Therefore since superiority is also relative, contempt is inappropriate.

However, it is inappropriate to then think that the inferior one taken as self is contemptible since he has a degenerate view, moral conduct, etc.

8.144

**My degenerate view, moral conduct and so on
Are not my fault but are due to the power of the defilements.**

They are not his fault; he is not autonomous. Why not? Because he is under the power of the defilements.

3. The outcome of meditating like this

1. Developing the perspective of the assumed self
2. Having patience with the harm they may cause
3. Disregarding one's good qualities which are unhelpful [373]

4. Having sympathy for those beings who are destined for rebirth in the lower realms
5. Abandoning conceit and giving up aggression towards the learned

1. Developing the perspective of the assumed self

He should do whatever he can to help me;

2. Having patience with the harm they may cause

I accept this may cause some pain.

Even if taking the inferior one as self causes pain to one's own stream of being (taken as other), this is acceptable. Alternatively, this means that although I (the inferior one taken as self) cause pain which establishes good qualities, I will accept this and will establish those good qualities.

3. Disregarding one's good qualities which are unhelpful

8.145

Why does he not help me,

But only criticize me?

What use are his qualities to me,

When he keeps them for himself?

'If you have compassion, why do you not help me (the inferior one taken as self)? Why do you instead criticize me?'

Because he (one's own stream of being taken as other) has all the good qualities.

'What good to me (the inferior one taken as self) are qualities which don't help me?' In other words, his (one's own stream of being taken as other) qualities are useless.

4. Having sympathy for those beings who are destined for rebirth in the lower realms

8.146

**He has no compassion for beings
Living precariously at the mouth of the lower realms.**

5. Abandoning conceit and giving up aggression towards the learned

**Conceited in how his own qualities compare to others,
He wants to outrival the learned.**

3. Meditation on competitiveness

Competitiveness with the assumed self's wealth and respect:

8.147

**Though he is regarded as my equal,
I should be his superior,
So I will acquire wealth and respect
Even if it brings conflict.**

Competitiveness with his qualities:

8.148

**I will do what I can to make my own good qualities
Apparent to the whole world,
And make sure nobody has heard of
His good qualities.**

Competitiveness in other ways:

8.149

**I will hide my own faults
And everyone will praise me instead of him.
From now on, I will get all the wealth,
And they will respect me instead of him.**

8.150

**I will happily watch for a long time,
As he is unfairly treated.
Everyone will laugh at him
And we will all agree he is contemptible.**

4. Meditation on pride

1. Types of pride
2. The goodness of thinking about that
3. Having so meditated, the practice to be relied on
4. Faults unrelated to pride

1. Types of pride

8.151

**I hear this miserable wretch
Is trying to compete with me.
How can he equal me in learning, wisdom,
Looks, intelligence or wealth?**

Taking someone of a high status as oneself, one looks at one's former self from his perspective in these regards.

2. The goodness of thinking about that

8.152

**When they hear of my good qualities,
Which everyone talks about,
I will enjoy the pleasant feeling
Of a tingling sensation.**

Considered from the perspective of the assumed self, [374] one will experience in one's own mind a blissful feeling that one has such good qualities.

3. Having so meditated, the practice to be relied on

8.153

**In case he has something of his own,
As long as he works for me,
I will force him to give it to me,
And he will get just enough to live on.**

Regarding one's former stream of being (taken as other) as like a servant, one takes the perspective of the other's stream of being (taken

as self) and practises stealing his possessions and so forth.

4. Faults unrelated to pride

8.154

**I will constantly deprive him of happiness
And inflict harm upon him.
While I have been wandering in saṃsāra,
He has hurt me hundreds of times.**

The first two lines indicate applying the harm of others to oneself from their perspective, while the second two lines indicate holding resentment from their perspective.

5. The results of the meditations on exchanging self and other

1. The fault of looking after the unexchanged self
2. The qualities of exchanging self and other⁸
3. Experiencing the results
4. Making an effort to meditate for the sake of the results

1. The fault of looking after the unexchanged self

8.155

**Wanting to benefit yourself, mind,
Countless aeons have been wasted.
Now you are exhausted,
And you have achieved only suffering.**

2. The qualities of exchanging self and other

8.156

**Those who decisively engage
In truly benefitting others,
In future will, as the Sage has incontrovertibly said,
Know the excellence of doing so.**

The first two lines urge one to exert oneself, the third line is the scriptural establishment of the result and the last line indicates the experiential establishment of the result.

3. Experiencing the results

8.157

**If, in the past, you had acted this way,
Your current predicament,
Devoid of the magnificent bliss of buddhahood,
Would not have come about.**

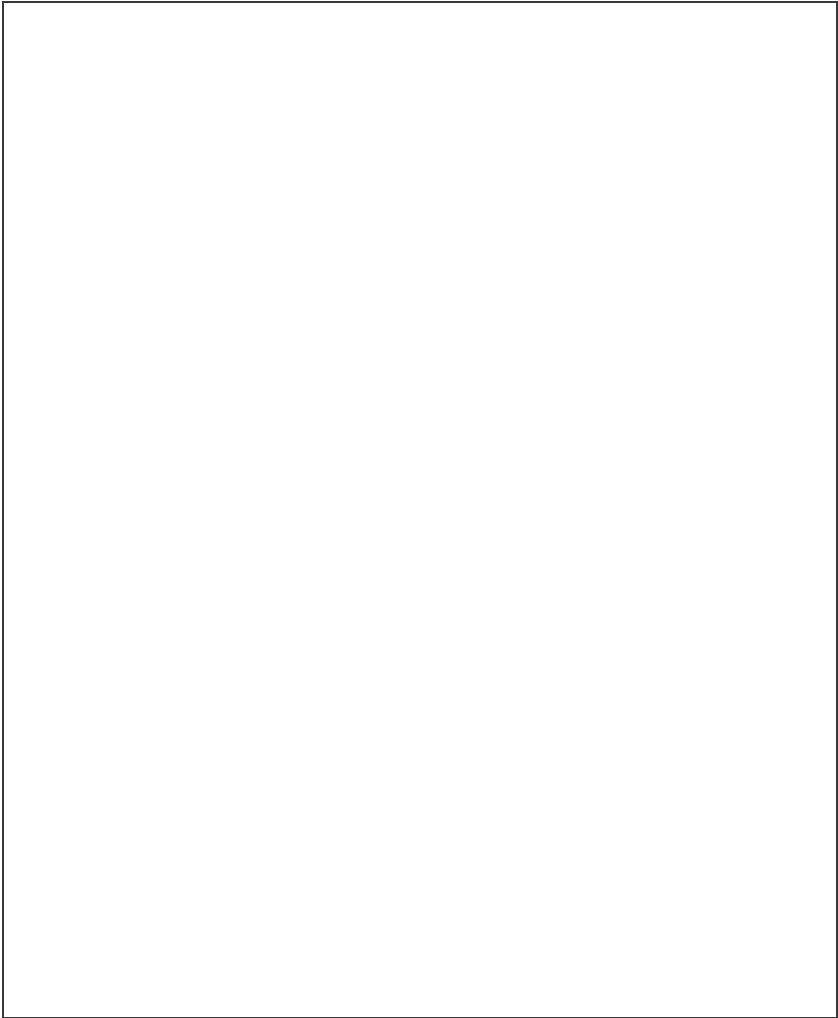
If one had previously exchanged self and other, one would have attained the bliss of buddhahood.

4. Making an effort to meditate for the sake of the results

8.158

**Therefore, just as you grasp as self
The drops of semen and blood from others,
So you should regard all others as self
Through habitual practice.**

Just as one grasps the semen and blood of others as self, so one should practise grasping others as oneself.



4. Detailed explanation of the practices related to application

- 1. How to accomplish the practice
 - 2. Controlling the mind for practice
1. How to accomplish the practice
- 1. General statement
 - 2. The practice for the benefit and happiness of others

3. Taking on all faults
4. Completely taking a lowly status for the benefit of others
5. Concise summary of the practice: accepting harm
6. Correctly protecting the mind⁹

1. General statement

8.159

**On the lookout for others,
If you see something on the self's body,
Steal it from him
And use it to benefit others.**

The practice for one's own stream of being is to give to others whatever makes them happy. [375]

2. The practice for the benefit and happiness of others

8.160

**'I am happy but others are unhappy.
I have a high status but others are low.
I help myself but never others.'
Why am I not envious of myself?**

One cannot bear to have respect or happiness for oneself, so one practises giving help and happiness to others.

3. Taking on all faults

8.161

**I will go without my own happiness,
And instead take on the sufferings of others.
I will examine my own faults, thinking,
'What should I do here?'**

8.162

**Although others have their faults,
I will treat them as my own faults but,
When I do something even slightly at fault,
I will admit it openly.**

These verses taken in pairs of two lines indicate taking sufferings onto oneself, examining one's own faults, seeing the faults of others but treating them as one's own and confessing one's own faults.

4. Completely taking a lowly status for the benefit of others

8.163

**Letting the reputations of others
Eclipse my own,
I will work for the benefit of all
Like the lowliest servant.**

8.164

**Imperfection is in my nature,
So don't praise me for some accidental quality.
Should I even have such a quality,
Nobody needs to know about it.**

These verses taken in pairs of two lines indicate drawing attention to the reputation of others, working for others, giving up conceit in one's own qualities and not drawing attention to one's own qualities.

5. Concise summary of the practice: accepting harm

8.165

**In short, let whatever harm
You have selfishly inflicted on others
Fall upon yourself
For the sake of sentient beings.**

The one who has harmed others for his own benefit in the past should take harm onto himself for the benefit of others.

6. Correctly protecting the mind

8.166

**Don't be overbearing,
With an arrogant manner.
Have manners like a new bride:
Be modest, apprehensive and restrained.**

Develop the antidotes to an unrestrained and overbearing attitude, like that of a mighty ruler. Completely subdue the mind with such antidotes.

2. Controlling the mind for practice

1. In respect of subjugating the mind
2. The faults of activities for one's own sake
3. The faults of taking the body as an object of grasping
4. The practice of controlling the mind

1. In respect of subjugating the mind

8.167

**That which is to be kept
And that which is to be avoided
Should be under your control.
Transgressions should be subjugated.**

If the mind is resistant to the practice, it should be subjugated. The first line indicates that one should practise establishing virtuous dharmas and benefitting sentient beings and the mind is to be under one's control in accord with this. The second line indicates abandoning nonvirtue in respect of the morality of vows, which should also be under control. The third line indicates establishing these three trainings and [376] maintaining conditions which are physically conducive [to the trainings], etc.¹⁰ Transgressions of the three trainings should be subjugated. How will they be subjugated?

8.168

**Despite being given such advice,
If you, mind, do not practise accordingly,
You will be the source of the faults,
So it is you who will be subjugated.**

Having been given such advice, one should maintain control over the mind. If you, mind, do not practise accordingly, you will be subjugated, i.e. your compliance will be compelled by antidotes. Why? Because it is you who are the source of the faults. In what way?

2. The faults of activities for one's own sake

1. Recalling the meaningless actions of the past
2. Not giving away any control
3. The practice of abandonment
4. The fault of not abandoning
5. Contemplating the faults of that

1. Recalling the meaningless actions of the past

8.169

**Though you have destroyed me,
That is in the past. That time is over.
Now I have seen you,**

In the past, self-grasping ('you') has led one to destruction in places such as the hells, but now that time is over, for now one can see the faults of such destruction.

2. Not giving away any control

**...where can you go?
I am going to completely crush your arrogance.**

'Where can you go' means to be given no chances. The second line indicates the manner of being giving no chances.

3. The practice of abandonment

8.170

**Also, give up any idea
Of benefitting yourself.
Since I have handed you over to others,
Stop complaining and get to work.**

The first two lines indicate giving up self-benefit. The second two lines indicate applying oneself to the benefit of others.

4. The fault of not abandoning

8.171

**In case I lose concern
And fail to hand you over to sentient beings,
Then no doubt you will hand me over
To the guardians of hell.**

To lose concern means not to control the mind with the antidotes.

5. Contemplating the faults of that, i.e. applying the conditions for subjugation

8.172

**That is how you have betrayed me before:
Handing me over to long-lasting misery.
Recalling my past resentments,
I will crush you, selfish mind.**

8.173

**If I want joy,
I should not pursue my own joy.
If I want protection,
I should always protect others.**

The first two lines indicate the faults of self-grasping; the second two indicate the outlook which is incompatible with that; the next two are a reflection on abandoning joy for oneself; the last two summarize the application of practising for others.

2. The fault of taking the body as an object of such grasping in order to establish that selfish conduct is illogical

1. Dissatisfaction
2. Immobility
3. Confusion

1. Dissatisfaction [377]

1. The faults of dissatisfaction, the principal point
2. The qualities of satisfaction, the secondary point

1. The faults of dissatisfaction

Sensitivity to harm increases:

8.174

**The more I look after
This body,
The more sensitive
It becomes.**

There is no satisfaction of desires:

8.175

**Having become so sensitive,
The whole world will not be enough
To fulfil its wishes,
So who could give it what it wants?**

By pursuing one's desires, the mind deteriorates:

8.176

**Unable to get what it wants,
The defilements grow and the mind deteriorates**

2. The qualities of satisfaction

**But, for someone who does not need anything,
There is no end to his riches.**

8.177

**Therefore, I should not allow opportunities
For the body's desires to grow.
Not grasping attractive objects—
That is the best possession to have.**

2. Immobility

8.178

In the end, this unclean form

**Cannot prevent itself turning to dust.
Unable to move and moved only by others—
Why grasp that as ‘me’?**

8.179

**What use is this contraption to me,
Living or dead?
What is special about this particular lump?
Why don’t I overcome pride?**

Turning to dust in the end is impermanence. ‘Unclean’ means emitting a foul smell. The inability to move means being material. Being moved by others means being intentionally moved. ‘Living or dead’ means the material substance is separate from mind. ‘Pride’ means having conceit in self and not holding onto that.

3. Confusion

1. Confusion over good and bad
2. Confusion over praise and blame
3. Abandoning an objection to this
4. The necessity of a faulty support

1. Confusion over good and bad

8.180

**By cherishing the body,
I have gathered suffering for no purpose,
So why have attachment and aggression
Over something indistinguishable from a block of wood?**

‘For no purpose’ means that although one maintains the body, it is not a source of happiness.

8.181

**Whether I am attending to its needs
Or it is being eaten by the vultures, etc.
It feels neither attachment nor anger,
And yet I have attachment to it.**

Though one attends to its needs, it has no attachment and yet one has attachment oneself. Attachment to what? To this material that is no different to a block of wood, except for being fit to be eaten by vultures. If it has no anger about that, why does one get angry by its being harmed? Therefore, it is the same as a block of wood.

2. Confusion over praise and blame

8.182

If it feels no

Anger when criticized

Nor happiness when praised,

What am I tiring myself out for?

If something feels no anger when criticized, nor feels happiness when praised, what purpose does it serve to tire oneself out for that?

3. Abandoning an objection to this

‘Although the body itself has neither happiness nor unhappiness, [378] it is the mind that creates the thought of self which has happiness. Therefore, praising the body makes the mind happy.’

8.183

‘I am attached to this body

Because I am close to it.’

Response: If that is the case, one’s enemies having attachment to their bodies also satisfies this criterion, so one should also be joyful when they are praised:

Since everyone is attached to their own body,

Why have I no joy for them?

4. The necessity of a faulty support

8.184

Therefore, I will give up this body

Without any attachment for the benefit of beings.

Therefore, though it has many faults,

I will keep it for use in this work.

‘For use in this work’ means that just as a farmer uses base substances in order to complete his work, so one keeps the body for use in one’s work.

4. The practice of controlling the mind

Abandoning incompatible factors:

8.185

Therefore, no more childish behaviour.

I will follow the wise—

Remembering their words on concern,

I will fight off sleep and lethargy.

Relying on conducive factors:

8.186

Like the great, compassionate sons of the conquerors,

I will bear whatever must be done.

If I don’t work at this night and day,

When will my suffering ever end?

Focussing on meditation:

8.187

Therefore, in order to dispel the obscurations,

I will withdraw my mind from its mistaken ways,

And continually rest in equipoise

Upon the perfect object.

