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## CLASS NOTES

### Course XI: Guide to the Bodhisattva's Way of Life, Part II

#### Class One: The Perfection of Patience

There are four activities that are ultimately important in our lives:

1. Study Dharma.
2. Daily practice, including meditation, prayers, service, etc.
3. Deep meditation, which can only come with 1-2 hours of practice every day; longer meditation retreats are important and should be done twice a year, ideally one month per retreat.
4. Laboratory studies, meaning an environment in which to practice such as a job or family situation.

#### Texts and Authors

**Guide to the Bodhisattva's Way of Life**, by Master Shantideva (c. 700 ad). This is the root text.

**JANGCHUB SEMPA CHUPA LA JUKPA**, *Bodhisattva Charya Avatara* (skt.)  
Buddhahood warrior how they act learning

**CHUN-JUK** The short name for the Guide, which means, "learning how to act."

**GYEL SE JOK-NGOK** **Entry Point for Children of the Victorious Buddhas**, by  
Buddha child entry point Gyaltsab Je (1364-1432). This is the commentary for this course.

#### Negative Results of Anger

1. **Anger destroys good karma.** A single occurrence of sharp anger destroys eons of good karma, especially if it is focused toward a Bodhisattva. This anger can only occur when ignorance is firmly planted in your mind. There is no act as evil and ruinous as anger, and no spiritual act as austere and powerful as restraining anger when it presents itself to us. Restraining anger is a sign of high spiritual realizations and of being a great Buddhist practitioner.
2. **Anger ruins our happiness and our relationships.** Anger will cause these five problems:
  1. Your mind will never find peace.
  2. Anger will ruin your happiness, your joyful pleasant mood.
  3. Anger will upset your body physically, and prevent reaching the physical bliss of deep meditation.
  4. Anger will prevent your from sleeping well.
  5. Anger will throw you off balance.
3. **Anger begins with being upset, and it is useless to ever be upset.**

So anger destroys both you and your own happiness, and it destroys your relationships with family and friends. Ten minutes of anger can totally wipe out a relationship.

## CLASS NOTES

### Course XI: Guide to the Bodhisattva's Way of Life, Part II

#### Class One, continued

JANGCHUB SEMPALA MIKPAY KONGTRO CHIK KI GET-SA TSAWA NE JON  
Bodhisattva store of destroy the entire  
good karma

**A single occurrence of anger focused at a Bodhisattva destroys the store of good karma from the root.**

Getting upset is what triggers anger. Getting off balance feeds your anger like a wild animal, and it serves no useful purpose anyway -- so stop getting upset. His Holiness the Dalai Lama says:

GELTE CHUSU YUNA NI DE LA MIGAR CHISHIK YU  
if you can fix it about that get upset what's the point

**If you have a problem that you can do something about, why get upset? Just go fix it.**

GELTE CHUSU MENA NI DE LA MIGA JE CHIPEN  
if you can't fix it to be upset what's the use

**If you have a problem that you can't do anything about, what's the use of getting upset?**

Maintaining your joy is a good way to shield yourself from being influenced by the mental afflictions of those around you. And thinking in terms of the above two quotes will help you to keep your joy.

### **All Mental Attitudes Are Habits that Come from Practice**

Everything mental comes only from habit, and practice makes perfect. You should start with small things.

**All of the different ways in which you perceive things is only a mental habit.**

There is no quality of the mind that is difficult if you make it a mental habit, because habits are the very root of the way you see your world. You can see your world any way you want to over time, if you train yourself in good mental habits.

### **Three Kinds of Patience**

1. DUK-NGEL DANG-DU LENPAY SUPA  
suffering take it gladly patience

I'm glad this happened; now I can turn this situation into something better.

## CLASS NOTES

### Course XI: Guide to the Bodhisattva's Way of Life, Part II

#### Class One, continued

#### 2. CHULA NYEPAR SEMAY SUPA

Dharma to concentrate on patience

"The patience that concentrates on the Dharma." I will restrain my anger because I love the Dharma so much.

#### 3. NUPA CHEPALA JI MI NYAMPAY SUPA

when someone I could care less patience  
hurts you

## CLASS NOTES

### Course XI: Guide to the Bodhisattva's Way of Life, Part II

#### Class Two: Where Does Anger Come From?

##### Who Created Your World?

Your body will eventually cause you some kind of pain, but it does so unintentionally -- so it would be silly to get angry at your body. Similarly, when people hurt you due to their own anger, their anger also arises unintentionally, so why get angry at them?

You must determine who created the things that make you angry? Two answers came from ancient India:

1. **TSO-WO The Primal One.** Tsowo makes things, continually creates the world, but no one made him. Like the god of western religions, he is beginningless, uncreated, unchanging, and permanent.
2. **DAK The Self-Existent Being** or *Atman* (skt.) Dak experiences the world with his far-reaching tentacles; he is the one-ness, the self, and also is eternal, uncreated, and unchanging. Dak is:

**SHERIK GI KYEBU**  
mental being

**"The original Mental Being,"** the primal mind.

These two explanations for who created our world cannot be correct. Tsowo and Dak can't exist because they must either be caused, created by something earlier (in which case they are not the original creator, or cause, of our world), or be eternal and unchanging (and if they are unchanging then they cannot possibly make anything --doing so would require a shift of mind). It is impossible for something to be:

**TAKPAY NGUPO Both unchanging and affecting other things,** like some god.  
unchanging affecting  
thing

If some god made everything, he would have had to make himself, which is illogical. If god is unchanging he can't affect things, or do anything. A being that is uncreated can't change.

The point is that things change because their causes fluctuate. **All things that change must have causes.**

##### Who Created the Things that Make You Angry?

Contemplation 9. People hurt themselves terribly when trying to get things they want, so of course they will also hurt you in the process. They are like wild animals who destroy themselves unwittingly, or like small children who stupidly hurt each other and themselves.

Contemplation 10. Are people naturally either nasty or noble? If people are naturally nasty, why do you expect them to be otherwise, and why get upset or angry at them? If people are naturally kind, why do you get angry at them if they occasionally slip up and act nasty?

## CLASS NOTES

### Course XI: Guide to the Bodhisattva's Way of Life, Part II

#### Class Two, continued

Contemplation 11. **You should rather get angry at the true source of the anger**, the thing itself that drives the anger and mental afflictions of the person who angers you.

Contemplation 12. **Ultimately, your mis-deeds created the person who is causing your anger.** The world is nothing but colors and shapes until your mind conceives of it in a certain way. The way things appear to you is not a matter of immediate choice, but is forced on you by your karma -- the ultimate cause of your anger.

#### Four Qualities that Must Go Together

The following qualities must necessarily go together. **There is never an instance where you can have one of these four qualities, without the other three being present.** This is why it is impossible that our anger and our entire world could have come from some unchanging or unproduced cause (like some unchanging, uncaused god).

1. **NGUPO** A **functioning** thing; a thing that does something.
2. **MITAKPA** A **changing** thing (sometimes poorly translated as "impermanent").
3. **DU JEPA** A **caused** thing, which is produced by the convening of causes.
4. **JE PA** A **produced** thing, something which is made.

## CLASS NOTES

### Course XI: Guide to the Bodhisattva's Way of Life, Part II

#### Class Three: How to React to Harm

As unpleasant things are happening to you, at that very moment you must consciously recognize where they are coming from, and thereby stop any negative reactions to them.

#### Words Cannot Hurt You

YI NI LUCHEN MAYINPE SUKYANG GANG DU-ANG SHOM MI NU  
mind has a body it doesn't by anyone anywhere at all couldn't overcome it

**Because the mind doesn't have a body, it can't be overcome by anyone, anywhere at all.**

When someone attacks you with harsh words, they can't touch you; your mind doesn't have a body or any characteristics that can be affected by others' words. Whether you want to identify with this particular body and get upset about an offense is only a matter of habit. Karmic habits are difficult to break, so you must take every opportunity that presents itself to change them. You must do even the tiny good deeds that occur to you, because to really change is so rare.

#### Don't Get Angry when Others Attack Holy Objects

KON CHOK SUM            The Three Jewels.  
rare supreme three

1. **Buddha Jewel** -- Mainly, the dharmakaya, the emptiness of a Buddha's mind. A Buddha's emptiness is what allows him or her to become omniscient and eternally blissful.
2. **Dharma Jewel** -- Mainly, the realizations that occur during the five paths, especially the direct perception of emptiness which occurs during the Path of Seeing.
3. **Sangha Jewel** -- Anyone who has seen emptiness directly.

SANGYE SOKLA NU MI-NGA            You can't harm the Three Jewels.  
Buddha etc. hurt can't do it

It is possible to harm the "nominal" jewels -- a picture of a Buddha, the books, and monks and nuns, but the real jewels cannot be harmed by weapons, harsh words, etc.

NGAMAY TSUL GYI KYEN DAK LE GYURWAR TONGNE TROWA DAK  
as before as I mentioned it comes from its own causes see it stop your anger

**As I mentioned before, understand that it [the apparent harm] comes from its own causes, and stop your anger.** When you see someone disparaging your Lama or your family or friends, don't get angry. There is *never* an appropriate circumstance for anger toward another being. If your Lama is a Buddha then it's impossible for him or her to be injured. If they are not a Buddha, then the injury ultimately comes from their own karma and not from the external source of injury.

## CLASS NOTES

### Course XI: Guide to the Bodhisattva's Way of Life, Part II

#### Class Three, continued

#### Reacting To the Happiness and Misfortune of Others

You sometimes get upset or angry about the happiness or good fortune of an enemy or person you are jealous of. But you should **rejoice in their successes and their good qualities**. Seeing and being happy about their good qualities actually will become the *cause* of you obtaining these good qualities yourself. Rejoicing in others happiness leads to:

1. In the short run you will feel joy yourself.
2. Karmically, you will be happy in the long run.
3. Having this positive attitude attracts others to the Dharma.
4. The surest way to ruin your own happiness is to be unhappy at others' happiness.

Similarly, you should avoid getting happy about the misfortune of those you dislike or are jealous of because:

1. Rejoicing in their misfortune doesn't help you at all.
2. You can't take credit for their misfortune anyway.
3. It will ruin your happiness in this life.
4. It will cause you to go to a hell realm in the next life.

#### Annoying People Are a Rare Opportunity

Running into someone who makes you angry is truly a rare opportunity because they provide you with the chance to fight your own tendency toward anger. These irritating people will become rarer and rarer in your life if you stop getting angry when you meet them. As your angry karma wears out, and you don't create new bad karma, these people will simply disappear. So they are your partner in reaching paradise.

**DI TAR    PAR    NU MA JE NA    GA YANG NUPA    MIJE DO**

like this    to them    if you stop hurting    any hurt at all    they won't do it anymore

**If you stop hurting other people, there won't be anyone else left to hurt.**

*You should treat everyone you meet with as much respect as you have for your Lama or for the Dalai Lama.*

**YANG DAKPAR DUPAY DO LE    SEMCHEN GYI SHING    NI    SANG-GYE KYI SHING**

collection of                      that sutra    the field of living beings                      is the Buddha field  
Dharma teachings                      says

**The sutra says, the field of living beings is the place that creates our world as a Buddha field.** Through your kindness to all other beings, you plant seeds in the "field of other people" which in turn creates for you a Buddha paradise right here in the world in which you live.

*The ultimate way of making offerings, of showing gratitude, of serving your Lama, is to be kind and respectful to other beings, especially to those who irritate you.*

## CLASS NOTES

### Course XI: Guide to the Bodhisattva's Way of Life, Part II

#### Class Four: Joyful Effort

#### The Perfection of Joyous Effort Supports the Other Five Perfections

**TSUNDRU KYI PARCHIN**      **The Perfection of Joyous Effort**, the fourth perfection.  
effort      of      perfection

**LUNG ME YOWA ME**      **Without wind, nothing flickers.** It means that without  
wind without flicker it doesn't      the perfection of effort, you can't do any kind of merit.  
Effort is in the central position of the six perfections, and is a  
catalyst for the other five perfections.

#### The Two Collections:

1. **SUNAM KYI TSOK**      **The collect of merit**, caused by practicing perfections one  
good deeds of collection      (giving), two (ethical living) and three (patience); it leads to  
a Buddha's body which is made of pure light.
2. **YESHE KYI TSOK**      **The collection of wisdom**, caused by practicing perfections  
wisdom of collection      five (meditation) and six (wisdom); it leads to a Buddha's  
mind, which is omniscient.

The perfection of effort is a necessary catalyst to complete the two collections. You must have joyful effort to practice well. Don't be one of those morose Buddhists that are unhappy in everything they do, and are unpleasant to be around. Human life is mixed with suffering. Joyful effort – feeling happy – about doing the other five perfections ends suffering. The point is to pursue the path well and to be happy; both on the path and in the resulting paradise.

**TSUN GANG GE LA TROWA-O**      **Effort is taking joy in doing good.** It doesn't mean  
effort what is good about taking joy      trying hard, or meeting your obligations. It means  
deeds      *delighting* in doing good deeds. It is an attitude of  
enthusiasm, excitement about your Dharma  
practices. Become a virtue-aholic. You should see  
your practices as a great honor, a fantastic  
opportunity and privilege.

#### What Stops Effort?

1. **LE-LO**      **Laziness.** Being attracted to inactive laying around, wasting time, doing  
laziness      nothing of value. This laziness is a kind of unproductive sloth. Taking a  
healthy rest after doing lots of virtue is fine; resting in order to take care of  
yourself is OK.
2. **JA NGEN LA SHENPA**      **Being attracted to wrong deeds --** unwholesome things  
bad deeds to be attracted      like television, the newspaper or magazines. Attraction to  
these activities is dangerous because of the time wasted on  
them and because they don't help you in any important  
way. They will destroy your joy in practicing Dharma.

## CLASS NOTES

### Course XI: Guide to the Bodhisattva's Way of Life, Part II

#### Class Four, continued

3. **GYI-LUK**      **Discouragement, low self-esteem.** You should start with small good deeds and gradually build up your confidence, making it habitual. Start small and build very steadily, every day. The human mind is very trainable with consistent practice.

#### Three Causes of Laziness

1. **NYOM-LE**      **Attraction to the enjoyment of indulging in worldly pleasure,** which subtly destroys your joy over the long term. It's not that television, etc. is so harmful in itself; but *it steals your enthusiasm for your practice which is the only truly valuable thing in your life.*
2. **NYI LA TENPAY SEPA**      **Getting addicted to lazing around,** including over-eating, sleep for a while      **crave**      or eating the wrong kinds of food.
3. **KORWAY DUK-NGEL LA MI-KYOWA**      **Not getting fed up with cyclic existence.**  
samsara      suffering      with      not fed up      This will destroy your joyful effort.

#### Why We Need Joyful Effort

Most people live their lives like stupid cows being peacefully led to the slaughter, moving ever closer to death without doing anything to prevent this impending suffering. Your plans will get cut off mid-stream by death. Don't wait until it's too late to do something about it.

At the point of death, you will become terrified. Your mind collapses and you start to hallucinate. At that point, as you are totally losing control, it's far too late to go into deep meditation and try to save yourself.

#### Four Experiences at the Point of Death:

1. **RANG-DIK DRENPE DUNGPA**      You are tormented by memories of the bad things  
misdeeds      you remember      torments you      you did in this life.  
of this life
2. **NYELWAY DRA TUPA**      You hear the terrible sounds of people tearing each  
hell realms      roar      to hear      other apart.
3. **TRAKPE MI-TSANG LU GU**      You defecate on yourself from fear.  
from terror      feces      body smear
4. **NYUPAR GYUR**      You become totally insane. Your brain cell synapses,  
which support the mind, cause hallucinations and a  
total loss of clarity.

Against this backdrop of your impending death, you must re-examine your expectations, and consider how you are spending your precious efforts while you still have time and energy.

## CLASS NOTES

### Course XI: Guide to the Bodhisattva's Way of Life, Part II

#### Class Four, continued

#### Make Efforts Now

There are three points mentioned:

1. **GELA TSUNME DREBU DEWA TOPPA**  
good don't make result happiness to get it  
deeds efforts

All humans unreasonably assume that good things will come to them without creating the causes to bring them about. If you're smart you will plan your future paradise now, and do what it takes to get there.

2. **HLANDRA YUNRING SUN-DU REWA**  
like an long time live for you expect  
immortal

You expect that you're going to live for a long time, as though you were an immortal.

3. **SEN CHUNG DUK-NGEL MANG**  
can't endure suffering many  
pain

As you get older, your ability to withstand pain diminished greatly. You also lose your tolerance for change and ambiguity.

## CLASS NOTES

### Course XI: Guide to the Bodhisattva's Way of Life, Part II

#### Class Five: How to Develop Joyful Effort

#### Four Armies of the King

Tonight's class focuses on **not getting discouraged**. Getting discouraged is the third of three forces that works against joyful effort. Bodhisattvas have four "armies" at their disposal, which help to fight off mental afflictions and prevent them from getting discouraged when practicing the perfections.

1. **GYI LUK ME = GO CHAY TSUNDRU** Bodhisattva attitude (especially compassion)  
discouraged not armor effort which act as armor that protect you from getting discouraged. These attitudes prevent your progress from leaking out, and prevent bad attitudes from seeping into your mind.
  
2. **JORWAY TSUNDRU** Working hard at the two collections of merit and wisdom.  
working effort (see class four).
  
3. **HLUR LANG WA** Throwing yourself into it. This means having recollection and awareness:  
jumping into an activity
  - a. **DRENPA** Recollection is remembering your goal of practicing the Bodhisattva perfections.  
recollection
  
  - b. **SHE-SHIN** Awareness is the sentry who rings the alarm when you lose your recollection of bodhisattva practices.  
awareness
  
4. **DAKNYI WANGJA = LE SU RUNGWA** Ready to work. Because of constant practice you have control and command over your body and your mind.  
myself self-command work fit for

These four armies can help you to fight off getting discouraged. You should never think, "how could some lousy person like me ever reach Buddhahood." You can do it. The Buddha himself said in the *Sutra of Subahu* that everyone has the potential to reach Buddhahood:

**LAKSANG GI SHUPAY DO**  
Subahu requested by sutra

The Sutra says, "Flies, gnats, bees, worms, etc.: if they put forth effort they can reach Buddhahood. A human can distinguish right from wrong, so if you don't give up the bodhisattva practices, you too can reach Buddhahood."

## CLASS NOTES

### Course XI: Guide to the Bodhisattva's Way of Life, Part II

#### Class Five, continued

#### Buddha Nature

We now turn to a special topic covered in Maitreya's *Abhidharmasalamkara*: Buddha Nature. The existence of our own Buddha nature guarantees that we will become a Buddha. You must become enlightened eventually, because the number of good deeds you need to collect, although quite large, is limited. It's a sure thing.

**SANG-GYE KYI RIK Buddha Nature**  
total of seed  
enlightenment

A Buddha has a mind that sees all things simultaneously and has infinite compassion. Buddhas are able to physically appear anywhere in the universe simultaneously to help beings who are ready to see them.

**SANG-GYE SU GYUR RUNG Anything which could turn into a Buddha.**  
enlightenment into anything which  
could turn

#### Two Things that Could Turn Into a Buddha

1. **RANG SHIN NE RIK Inborn Buddha Nature.** It is the emptiness of one's mind, innate, inborn Buddha nature which already exists in any being that has a mind. The traditional example is:

**KYI GEN GYAWOY GYU KYI SEM DEN TONG**  
dog old scrounge persona of mind true emptiness  
existence

**The emptiness in the mind of an old scrounge mutt.** Even a scrounge old dog has Buddha nature, the lack of self-existence, which is one category of what you have that will turn into a Buddha.

Your eye only picks up colors and shapes. It's your mind that creates an arm out of data observed by the eyes. You only see a picture that your mind projects. An animal rebirth therefore is merely the mind shifting such that we see a bug's legs, etc. It's just a change in how your mind organizes colors and shapes. Your entire world is nothing more than your mind organizing colors and shapes into your office, desk, work colleagues, etc. So the emptiness of you is your Buddha nature. Your level of ethical behavior and your thoughts are what force you to perceive yourself as a Buddha or as a suffering being. Because your mind is empty, it doesn't have any nature of its own. Despite some degree of consensus by beings with similar karma, there is no objective reality out there. Everything in your world is actually coming from the perceptions forced on you by your past deeds.



## CLASS NOTES

### Course XI: Guide to the Bodhisattva's Way of Life, Part II

#### Class Six: The Need for Joyous Effort

##### Two Sources of All Pain

1. **GANGSAK GI DAK DANG DAKKIR SHEN-PA** To believe in a self- existent  
person of self- and what belongs to  
existence self-existent person  
**me and mine.**
2. **SOKCHU SOK KYI DIKPA** Killing, etc. Hurting any living  
killing etc. of bad deeds being. Basically, doing any bad  
deeds at all.

**Ignorance and bad deeds** cause all of your mental and physical suffering. If you want to stop getting sick or being unhappy, eliminate your ignorance and immoral thoughts and deeds.

##### Four Forces that Support Joyful Effort

1. **MUPAY TOB** Force of willpower. You have extreme desire to practice well,  
will force like determining "I *will* learn about karma."
2. **TENPAY TOB** Force of steadfastness, being steady as a rock. You decide what  
steadfast force you're going to do with your life, which is slowly leaking away and  
being wasted on a career, etc. Investigate whether you can  
complete some new project, and if so then once you start, finish  
with steadfast effort.
3. **GAWAY TOB** Force of total delight in practice. Being completely engrossed in  
joy force your work. This includes:
  1. Refusing to stop until it is finished.
  2. Being insatiable; doing one good deed after another; having  
a huge bodhisattva appetite.
4. **DORWAY TOB** Force of leaving off. Know when you are getting exhausted and  
leave off force need a good rest. Take a good refreshing rest (then get right back  
to work).

##### Bodhisattvas Rising in the East

**DORJE GYANTSE DO** Diamond Victory Banner Sutra. This sutra describes an analogue  
diamond victory sutra where a bodhisattva is like the sun rising in the east and traveling  
banner its course across the sky throughout the day, and shining  
indiscriminately on all beings. Some observers are totally blind  
and see nothing; some are blocked by tall buildings and only see shadows; and some observers  
with good karma bask in the sun's rays all day long. The point is that others may not see or  
appreciate your bodhisattva deeds due to their karma, but you must continually practice with  
the Wish, regardless of others' reactions -- which reflect *their* karma, not your goodness.



## CLASS NOTES

### Course XI: Guide to the Bodhisattva's Way of Life, Part II

#### Class Six, continued

7. **NYAM CHUNGWA**           Pride will make you lose your confidence, your nerve.  
shy, lowly
8. **SHEN GYI NYE-PA**       Pride will make others abuse you.

So have confidence, determination, and courage, but don't let your practice slip into stupid pride.

#### The Whole World Is Helpless

**NYON MONG WANGME JIK-TEN DI RANG DUN DRUPPAR MI-NU PE**  
mental afflictions   helpless   whole world   do what's good for themselves   don't know how to

**DROWE DAKTAR MI-NU TE DEWE DAGKI DIJA-O**  
others   like me   can't do   what's necessary   do it

**The whole world is helpless, they don't know how to do what would be good for themselves, and they suffer from their mental afflictions; others can't do what I can do, and so I will do whatever is necessary.**

#### The Honey and the Razor

**PUDRI SOR CHAKPAY DRANGTSI**  
razor   like me   glob of   honey

**Honey on the razor's edge.** Honey is analogous to the short-term happiness we go for, and the razor's edge is the bad karma collected from the bad deed we do to acquire

some sensual pleasure like getting good food, music, clothes, etc. It's OK to enjoy these things when they come, but never do a bad deed to get them. It's not worth the pain that comes from the negative karma later to have the brief pleasure for a short time.



## CLASS NOTES

### Course XI: Guide to the Bodhisattva's Way of Life, Part II

#### Class Seven, continued

can't focus inwardly or attain isolation until you can withdraw from the belief in some self-existent me and mine. You will need to withdraw from the world on retreat for at least several weeks in meditation in order to see that "me" and "mine" are not some self-existent thing.

**CHI NYEPA DANG KURTI TSIKSU CHEPA SOKLA LA SEPA**  
outside acquisitions and others' others' praise etc. attachment to  
opinion

**You get attachment to material wealth, the opinions of others, others' praise, etc.**

#### Meditation and Wisdom

**SHI NE** Meditative Quietude, *Shamata* (skt.). A state of mental peace between  
peace to stay agitation and dullness, between being hyper and being in a stupor.

**RANG GI MIKPA LA TSE CHIK TU NYAMPAR SHAK**  
towards its object one-pointed go into deep meditation

**TOB KYI SHIN JANG KYI DEWA KYEPAR CHEN GYI SINPAY TING-NGEN-DZIN**  
by the extremely agile of good extraordinary infused one-pointed  
power of feeling concentration

**That single-mindedness which is infused with the extraordinary bliss of practiced ease, due to deep single-pointed concentration on its object.**

**HAK TONG** Wisdom, *Vipashyana* (skt.), the wisdom that perceives emptiness directly.  
special see

**RANG GI TEN SHI-NE LA TEN NE RANG GI MIKPA LA SOSOR CHE**  
it rests upon concentration based upon its object of focus it analyzes

**TOB KYI SHIN JANG KYI DEWA KYEPAR CHEN GYI SINPAY SHERAP**  
by power of extremely agile of good feeling extraordinary infused wisdom

**That wisdom which is infused with the extraordinary bliss of practiced ease, by the power of analysis of its object, all based upon a foundation of quietude.**

#### The Value of Deep Meditation

The only important value of deep meditation (*shamata*) is to serve as a basis for seeing emptiness directly which can stop our suffering forever. "Calm abiding" is a poor translation – we should *not* be calm when our life is headed for suffering and death. Being calm is not a Buddhist goal. Giving, being ethical, refraining from anger, joyful efforts, and concentration result in wisdom; these are the goals of Buddhism and result in paradise.

## CLASS NOTES

### Course XI: Guide to the Bodhisattva's Way of Life, Part II Class Seven, continued

**SAMTEN DANGPOY NYERDOK MI CHOK ME**  
form realm                      preliminary    no lack of time  
meditation                      stage

This is the specific level of meditation you must be in, in order to perceive emptiness directly. You lose attraction to, and awareness of, gross physical objects like food, sex, music, and you withdraw from all sense awareness in this meditation. Getting to this state requires one or two hours of deep meditation every day. **This should be your biggest life goal.**

#### Five Obstacles to Meditation

Arya Nagarjuna mentions in his *Letter to a Friend* five obstacles to meditation that must be avoided **during the course of your daily life**, in order to be able to meditate later with good concentration on your cushion. You must keep your mind sharp, alert throughout the day, all the time. This will allow you to go into deep meditation when you sit down.

**GU DANG GYU DANG NUSEM MUKPA DANG NYI DANG**  
restless and sentimental and    malice    dullness    and drowsiness and  
desire            daydreaming

**DU LA DUN DANG TE-TSOM TE DRIP PA NGAPO**  
sensual attraction    and    doubts

1. Restless desire (attraction to thinking about the day's activities) and sentimental daydreaming.
2. Feelings of malice, anger.
3. Dullness (of body and mind), and drowsiness (from too little sleep, etc.)
4. Attraction to objects of the senses, such as food, music, sex, etc.
5. Destructive doubts: lazily ignoring the teachings; being wimpy about your practice.

#### Sexual Relationships

Master Shantideva mentions five things to avoid when courting those of the opposite sex:

1. Begging the person you are attracted to for a relationship.
2. Not avoiding bad deeds, unethical conduct when pursuing them.
3. Ruining your reputation by doing non-virtues.
4. Engaging in reckless behavior.
5. Using up all of your money and resources in order to catch them.

If you are in a relationship, you should see it in a realistic way: see your partner as a stinking corpse (which he or she will soon become), and thereby devote your time and resources to practicing Dharma. If possible do your practices together, and get beyond a focus on any temporary pleasures which will turn to suffering and loss in the end.

## CLASS NOTES

### Course XI: Guide to the Bodhisattva's Way of Life, Part II

#### Class Eight: The Importance of Love and Compassion

This class is extremely important. Being able to care about others as much as you care for yourself is a crucial goal in Buddhism, right up there in importance with perceiving emptiness directly as the most important things you will ever do in your life. You must learn to give up the effort and suffering of trying to get the things you like for yourself, or trying not to lose the things you have. This foolish approach causes constant anxiety, and prevents you from reaching your ultimate goals.

#### Treating Yourself and Others Exactly the Same

**DAK SHEN NYAMPA** **Treating yourself and others exactly the same.** Wishing and me others exactly working for others' happiness as you do for your own happiness. the same The first moment of true bodhichitta is a very critical experience, as is the direct perception of emptiness. You must think of others as being yourself; actually start looking at them as being you, in order to be able to treat others as yourself. In reality, you don't end at the border of your skin. Does "you" extend only to your body and certain possessions? It is only your mind, your mental habit, that causes the identification with only *this* body and its parts. Your past karma determines where your borders end. To expand these border, you must start small and constantly practice treating others as yourself, and your view will change.

This is all possible and quite realistic because of emptiness. The mistaken concept that we are only ourself comes from grasping to ourself as self-existent for beginningless time. You must manipulate this limited sense of self and extend the borders to include others as well.

The suggested approach is to actually perceive others as being yourself, and then take care of "yourself" (this expanded definition of yourself which includes "others"). This approach will work, rather than merely "treating others *as though* they were yourself." Actually, others are you as much as you are you, but your karma prevents you from seeing this correct view right now.

This doesn't mean that we and others are the same mind. Each being has a distinct mind-stream caused by their individual karma. You can't share someone else's karma (and therefore cannot be omnipotent), and you can't directly affect their mind-stream. But you can learn to see them as yourself and take care of them as such. **This compassion is the ultimate protection from suffering.**

#### What Makes Pain Mine?

Your dislike of one particular pain as being unbearable comes from the karmic seeds you are born with. You actually can't see another's physical pain, but your willingness to tolerate others' suffering is a fluid attitude, and you can decide to learn to care for others when they experience mis-fortune. You can act on their behalf because you see them as being an extension of you.

## CLASS NOTES

### Course XI: Guide to the Bodhisattva's Way of Life, Part II

#### Class Eight, continued

#### The Proof that Compassion and Love are Reasonable

Gyaltsab Je presents, in the form of classical logic, two proofs from Master Shantideva's root text which show that compassion (wanting to remove others' suffering) and love (wanting to bring about others' happiness) are reasonable attitudes.

1. SEMCHEN SHEN GYI DUK-NGEL CHU CHEN  
living being another their suffering subject of debate

DAK GI SELWAR RIK TE  
me by to remove right to do

DUK-NGEL YINPAY CHIR  
suffering because it is

PER-NA DAK GI DUK-NGEL SHIN NO  
for example me by suffering it's like

**Consider (let's debate) the suffering of other beings;  
It's right for me to remove it;  
Because it is suffering.  
For example, it's like my own suffering.**

We must remove all suffering, regardless of where it exists. You should forget the borders of your own skin. When others have pain, you must rectify the problem. The thought, "but it's not *my* pain," is foolish and only arbitrary based on your incorrect view.

2. SEMCHEN SHEN GYI DEWA CHU CHEN  
living being another goodness consider

DAK GI DRUPPAR RIK TE  
me by work for it's right to do

SEMCHEN PAROLPO SEMCHEN YIN PAY CHIR  
person that one over there a person he is

PERNA DAK GI LU SHIN NO  
for example my body it's like

**Consider the happiness of others;  
It's right that I should work to achieve it;  
Because that person over there is a person.  
For example, it's like how I bring happiness to my own body.**

## CLASS NOTES

### Course XI: Guide to the Bodhisattva's Way of Life, Part II

#### Class Eight, continued

Bringing happiness to others is the way to make yourself happy. You must work to create happiness anywhere it can exist, to bring about any little happiness in anyone's mind. You *can* be liberated from your own skin and your own concerns and get expansive and impact the happiness of everyone.

#### The Democracy of Love and Compassion

Master Shantideva presents two famous reasons why it is very wrong to work only for our own happiness and to remove only our own sufferings.

1. **DAK DANG SHEN NYIKA DEWA DUPAR TSUNGPA**  
me and others we both happiness we want we're exactly  
the same

**I and others are exactly the same in that we both want happiness.** So it is stupid to only take care of yourself. We are all the same. Why would you only take care of yourself?

2. **DAK DANG SHEN NYIKA DUK-NGEL MINDU PAR TSUNGPA**  
me and others we both pain we don't want we're exactly  
the same

**I and others are exactly the same in that we both don't want pain.** You will never be happy, and never be able to make others happy until you destroy the boundary between you and others. You should practice visualizing what it would be like to help others avoid pain and get happiness, then start with small actions to carry it out. You can begin to plan and execute a small happiness for others. Do it with the thought, "they are me; that person is part of my body and I'm just taking care of myself."

## CLASS NOTES

### Course XI: Guide to the Bodhisattva's Way of Life, Part II

#### Class Nine: Treating Others as Yourself

##### Are You Your Future Self?

Master Shantideva now gives a second argument for why you should protect others from suffering even though you can't now feel their pain yourself. **Your future self is not the same "you" that exists right here and now.** So why worry about that person who will be around in the future; why invest in their future, and why worry about his or her future life? That future life isn't even born yet, and you can't begin to feel the happiness or pain of the person you will be later in this life. This future life is only you due to your conception. You might just as well learn to see "you" as extending to other beings and try to work for their happiness and end their suffering.

##### Two Parts of a Whole

- MAK** **Army.** A collection of soldiers. We conceive of many soldiers as a single army. But a collection of soldiers are not self-existently an "army" from their own side. It is your mind that organizes them into "army." Similarly your collection of body parts into "yourself" is false, artificial. It's totally a lie that you self-existently consist of your body, independent of you conceiving yourself as such. And this error is dysfunctional, it causes you to suffer, just like if your hand decided that it wasn't going to take care of your foot because they are different entities.

**TSOKPA** **A collection of parts.** Your body is a collection of hands, legs, etc. Every collection object is a collection of parts; collections are all unreal, as follows:

**DZUNPA** **Unreal, artificial.** Objects are unreal because they are only a collection of parts. Your mind happens to cover the area of your hands, feet, etc. but stops at the artificial borders of "your" body.
- TRENGWA** **A string of anything,** like a rosary, garland, or a string of future lives. When you look at a rosary, one bead is not another bead. Similarly, when your future life occurs, your current life doesn't exist. It's only your conception that creates the impression of your same self streaming on. If you invest your money, some future old geezer may be rich and then suffer and die in misery. But if you give away your resources it can lead you to enlightenment. Taking care of yourself simply doesn't work. It's dysfunctional.

**GYU** **A stream through time.** Your parts also consist of you at different points in time. You plan the for needs of your future self, going to college, etc. because you believe you will be that person who will exist in the future.

Actually, the more you practice caring for others, seeing them as you and then helping "yourself," the more pleasure you will have conventionally. The point is that like an army (over space) and like a rosary (over time) you exist only as broadly as you conceive yourself to exist. In fact, your very broad conception of yourself as all beings also is unreal, an illusion, but it functions quite well to lead you to enlightenment and even to temporary pleasures in this life.

## CLASS NOTES

### Course XI: Guide to the Bodhisattva's Way of Life, Part II

#### Class Nine, continued

#### Others' Body Parts Are Your Own

You can convince yourself of anything through habit and practice. It is only by the habit of karmic projection that you consider this particular egg and semen to be "you." You could identify, through habituation, with the happiness and sufferings of others, just like you care for your own. In reality you and they are only projections of your karma anyway.

#### Exchanging Self and Others

**DAK SHEN JEW A**      **Exchanging self and others.** You learn to cherish others as much  
me   others   exchange   as yourself. You think, "I will shift the concern I have for myself to  
other people."

You can reach a point where taking care of others is no big deal. You don't expect thanks just like you don't pat yourself on the back for feeding yourself; it's only natural. Likewise, helping others is simply caring for your extended self.

**RANG GI SE SUNA LEN LA REWA MI-GYAB**  
your own   food   if you   in return   to   hope   don't do it  
eat it

**You don't hope for something in return when you feed yourself.**

#### Your Body Is the Enemy

Your body is the enemy. It demands certain behavior for its satisfaction that will cause your mind great suffering -- as you act on that ignorant instinct to only care for yourself, and do misdeeds to get the things you want for yourself. A good bodhisattva will choose to be the last person on the bus, to let others go first, with pleasure. Your body will kill you in the end anyway. Wise men should disdain the body.

#### Angels and Devils

**DZE**      **Devil.** "If I give something of mine away, what will I have left for me?" This  
devil      thought, literally, is a demon.

**HLA**      **Angel.** "If I use this for myself, I'll have nothing to give away." You must learn  
angel      to use your resources for others' benefit. You should not give more than is  
comfortable; you are prohibited from giving more than you can handle. But you  
should constantly evaluate what would be best for all parties, and gradually  
expand your generosity to fit a growing capacity to give.

## CLASS NOTES

### Course XI: Guide to the Bodhisattva's Way of Life, Part II

#### Class Nine, continued

#### Not Many Words Are Needed

The holiest section in the Guide is the following lines which needs few words of explanation.

JIKTEN DEWA JI-NYE PA DEKUN SHEN DE DU LE JUNG  
in the happiness whatever all of it others happiness wanting it comes from  
whole world

**The total amount of happiness that exists in the world has come from wanting to make others happy.**

JIKTEN DUK-NGEL JI-NYE PA DEKUN RANGDE DU LE JUNG  
in the pain whatever all of it your own wanting it comes from  
whole world happiness

**The total amount of suffering that exists in the world has come from wanting to make yourself happy.**

Therefore, What need is there for many words?  
The children of the world work for their own sake.  
The able Buddhas do their labor for the sake of others.  
Come and see the difference.

In summary, you must learn to practice these two most important bodhisattva ideals:

**DAKSHEN NYAMPA**      **Treat others and yourself exactly the same.**

**DAKSHEN JEW A**      **Exchange self and others:** fight for others' happiness and to  
remove their suffering before taking care of your own needs.

You must start with all the little good deeds, with the people all around you at work, etc. You should begin to create small happinesses in the world like an excited artist. *Your craft will become creating happiness in others' hearts, and you'll become a bodhisattva factory producing joy and protection all around you.*

## CLASS NOTES

### Course XI: Guide to the Bodhisattva's Way of Life, Part II

#### Class Ten: Exchanging Yourself with Others

##### The Ultimate and Immediate Pains of Selfishness

**RANG CHEN-DZIN**      **Cherishing yourself.** This is the worst demon that exists.  
yourself    cherish

**SHEN CHEN-DZIN**      **Cherishing others.** Exchanging yourself and others means taking  
others      cherish      care of others before you take care of yourself.

Not exchanging yourself and others leads to two problems:

1. You won't get enlightened or reach your spiritual goals.
2. You won't get the temporary pleasures of this life.

**Every physical and mental pain is caused by self-cherishing.** It is important to be concerned with poverty, others' suffering, etc., but the root cause of people's sufferings is self-cherishing, and we should fight to prevent self-cherishing.

**ME MA TANG NA SEKPA PONG MI NU**  
fire if you don't drop it    burning    you can't stop it

**If you don't let go of the burning hot coal [the habit of self-cherishing], you won't be able to stop the burning.** As you get older, the habit of self-cherishing becomes solidified. You must crack it open now.

##### Master and Servant

Having the direct experience of bodhichitta is the goal of this chapter. It is very holy. You know you will give all your money, time, energy, life, to serve others. You realize that everything you own belongs to others. You are borrowing your house, clothes, money, time, and you are a servant of others. Rip things away from yourself and give them to others. You should pretend to be a bodhisattva even if you're not. From now on, you are the servant of others. Others own you, your body, and your time.

##### Bodhisattva Schizophrenia

**TOWA NYAMPA MENPA**      You should practice putting your brain in someone else's  
respect    partnership    compassion    head, and then look at yourself in their body. See how it  
feels for "you" to be "them" (with your mind in their body)  
experiencing the negative feelings of the "old you." If they are superior to you, you often feel  
jealousy; so practice being in their brain feeling your jealousy coming at "you." It feels lousy. If  
they are equal to you, you often feel competitive. If they are lower than you, you often feel  
proud or condescending toward them. So practice being them as the recipients of your nasty  
views and see how bad it feels. How would you like to live in a world where everyone was as  
selfish as you are? So instead, practice being respectful, cooperative, and compassionate  
toward those you are higher than, equal to, and lower than, respectfully.

## CLASS NOTES

### Course XI: Guide to the Bodhisattva's Way of Life, Part II

#### Class Ten, continued

#### Giving "You" what "You" Want

Practice building the habit of these attitudes toward others, with the thought that you are in their brain, or in their shoes, as the recipient of this nice treatment from the old you:

KURTI respect	<b>Honor, paying respect.</b> Doesn't it feel nice to be respected by others?
NYEPA material things	<b>Material things.</b>
TUPA praise	<b>Praise, being complimented.</b>
DEWA happiness	<b>Happiness.</b>
LE MEPAY DEWA no work, happiness	<b>No work; a chance to relax while others complete the work at hand.</b>
DRAKPA fame	<b>Fame, being well know.</b>

Rather than respecting others, etc. as above, you are generally selfish, trying to get what you want for yourself and not caring very much for others.

Master Shantideva then responds to someone who insists that they *have* been practicing bodhichitta but they are still unhappy themselves. He says that **it is impossible** for a person to practice genuinely caring for others for a significant period of time, and to not get happy oneself by virtue of doing so.

#### Don't Serve Your Body

Your body prevents you from being a bodhisattva as you waste time and energy to protect, serve, spoil and honor it. The more you pamper your body the weaker it gets. Because you are ignorant of the causes of your body and its good and bad health, you would do mis-deeds to try to satisfy this craving scoundrel (your body).

Your body lies to you. It appears to be self-existent but is only a random collection of atoms. *It* doesn't care about food, fame, honor, etc. It's your mind that wants these things, and your afflicted desire causes all the selfish mis-deeds you do to serve your body. Your body doesn't want any luxuries, treats, etc. and it's ungrateful when you serve it. Its false borders are a lie, and it will eventually let you down in the end anyway. So take care of your basic needs, but then ignore the body and its apparent demands.