

Be Your Own Therapist
Using Buddhist / Hindu / Sanskrit
Psychology

by Swami Karmananda

The Bodhisattva Way Of Life
Be Happy In All Circumstances!

Lose Weight!

Quit Smoking!

Conquer Any Addiction!

Pacify Anger, Fear, Depression,
Guilt & Other Negative Emotions!

Not By Will Power!
This book explains a Truth and this
Truth will set you free!

First Edition

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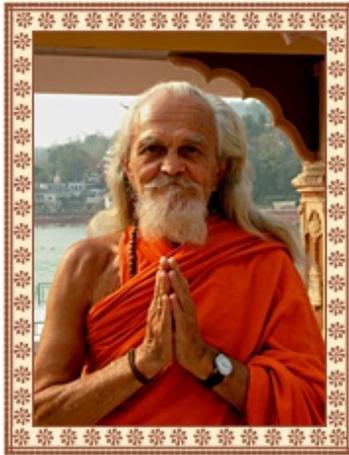
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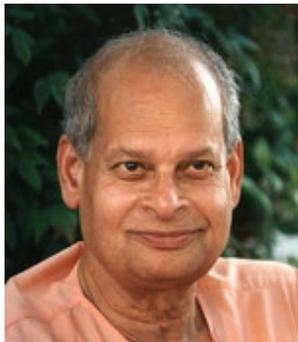
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About The Author

Swami Karmananda, Giri also known as (A.K.A.) Doug Remington was initiated into Sannyasa, the renounced order of Hinduism in 1989 by:



Swami Baba Nataraja, Giri



Swami Swahananda
Ramakrishna Order of Monks

I was initiated into Vedanta, the Universal Truth of All Religions, about 1976 by Swami Swahananda. And I also had the great and wonderful fortune to have lived at Ramakrishna Monastery in Hollywood, California USA as a Hindu monk. This happened from about 1975 through 1978. I lived there on two separate occasions for about a year and nine (9) months. During this time, I had the experience of the Swami's presence during lunch everyday and other times too. His personal instruction and philosophy were both inspiring and uplifting.

This Book is Dedicated to:

Swami Baba Nataraja, Giri
&
Swami Swahananda

It's dedicated to Baba because of the blessings and inspiration of renunciation. Without him this book would not have been possible. And secondly it's also dedicated to:

Swami Swahananda For Two (2) Reasons:

First Reason:

I had a number of direct Vedanta realizations which I felt were all due to his blessings. They happened after I left the monastery. I went back to thank him and also give him HELL!

Before my initiation he told me, "It's better to be initiated by a RamaKrishna, a Christ, a Krishna, a Buddha, etc." And from this I inferred, he was just an ordinary person. So I didn't pay too much attention to his teaching or the initiation.

After the realizations, I knew for sure this wasn't the case. When I went back to see him, I accused him of cheating

me out of his teaching. When he initiated me, he should have told me he was special. Actually I should have known. Among his fellow monks he is known as, Maharaj, which is meant to mean King of Yogis.

After giving him HELL, the Swami assumed an apologetic look, but was unmoved by my criticism. About my realizations, he said, "I give no special blessings. If you had any realizations, it's all because of your faith – not because of me."

I protested – thanks to him – I had no faith! That's my whole point! So how could my faith produce anything? Finally Swami Swahananda just smiled and then gave me a piece of sugar candy.

I Was Suffering Terribly!

Originally I got interested in Hinduism because I was suffering emotionally. Mostly I solved my emotional problems by drinking. I consider myself an alcoholic, and I did what the professionals told me to do. That is, I quit drinking altogether. My problems started on July 6, 1969. That's the day I quit drinking. For many years afterward I was a basket case emotionally.

Once I quit drinking, anger was the number one offender.

I suffered terribly from panic attacks too. At the monastery I would be sitting with other monks, and or the swamis, and suddenly, I had to get up and leave! Otherwise, I would have made a fool of myself by just screaming – total nonsense – at the top of my lungs! Many times my abrupt departure from a class or other function raised some curious eyebrows. But luckily no one ever questioned my erratic behavior.

It wasn't just anger and panic. I was troubled by all my emotions including fear, depression, guilt, etc. The only relief I got was meditation. Swami Swahananda once told me I was the most regular in attending meditations. I didn't dare tell him it was all because I was the craziest monk in the monastery. I needed the meditation to calm my emotions. The other monks weren't crazy like me. They didn't need the meditation, I did!

But the meditation was only a temporary fix. This is because the effects of the meditation wore off in a few hours! And I was back to emotional instability! Fortunately there were three (3) meditations every day – (1) morning, (2) noon and (3) evening. That's what saved me!

I made all three (3) meditations, and bathed myself in that quiet and peace wonderfully. The other monks didn't have to. I had to meditate, just to maintain some sanity!

I only lost my temper and made a complete ass of myself once. It was on the day of Holy Mother's Puga. Another monk got angry and screamed at me viciously! Sticks and stones will break my bones but angry words will never hurt me. Unfortunately I didn't remember this and overreacted. Instead of letting his remarks roll off, I began shouting crude insults at the other monk uncontrollably!

Without thinking, I tried to get revenge for his angry remarks. While I was doing this, a visitor to the Puga walked in the kitchen where all this took place. The visitor didn't know I was the injured party: that is, the other monk yelled at me first. And I believe he told Swami Swahananda, who came to the defense of the other monk and scolded me mercilessly. The Swami ended by asking something like, “Do you think that's any way to behave?”

I told Swami Swahananda, No! And I also explained, I had already apologized to the other monk. Also I told him, I had a really bad anger problem – that I tried to control it, but sometimes I couldn't. I told him I was sorry and regretted my outrage. And I would try really hard not to let it happen again.

I never snitched on the other monk: that is, I never told Swami Swahananda the other monk made a fool of himself too.

I don't think Swami Swahananda expected my reply because he said nothing for many seconds. He looked like he was thinking. Then finally he said, “Yes,” and walked out of the kitchen.

Some days later the Swami said to me very softly and with great concern, “You need to get into Sattva. You have too much Rajas.” These terms will be explained.

This Advise is the Second Reason This Book
Is Dedicated To Swami Swahananda:

That's because Sattva is the answer to all emotional problems. It's an Ocean of Happiness. Sattva is a state of mind which is full of positive attributes. So when a person is in Sattva, they automatically have peace, joy, charity, love, kindness, patience, tolerance, gratitude, long-suffering, kindness, goodness, faithfulness, gentleness, self-control and many more.

This is very similar to the Fruit of the Holy Spirit in Galatians 5:22-23 in the New Testament, but only includes 9 of the above attributes. The "Fruit," in this passage is a singular noun in Greek. So there is only one Fruit of The Holy Spirit with 9 attributes. If you get one of them, you automatically get them all plus the additional.

This is also true of the Sanskrit word, "Sattva."

Great! So How Do I get Into Sattva?
How Do I Get The Fruit Of The Holy Spirit?

I finally left the monastery the second time in a total rage that I couldn't control. Same thing happened the first time I left the monastery. If I had had this book to control my anger when I was still in the monastery, I would have most definitely stayed. Leaving the monastery was the biggest mistake of my life.

Finally I got into Sattva. Only trouble is, it took me 25 years to learn how to consistently and scientifically produce the wonderful Sattva state. There are no books – only bits of pieces here and there. And until the 20th Century there wasn't a need for Sanskrit psychology to solve emotional problems. In fact modern Western psychology didn't develop until the early part of the 20th Century. Before that time there was no need for it.

What changed?

Modern Industrialized society is what changed. We have gone and are still going from rural, world society to world-wide large city living. The family is becoming less and less assistance in terms of financial and moral support. And as we go farther and farther toward large city, modern living,

and personal independence, there is more and more of a need for Sanskrit psychology.

Well then why did it take me 25 years? That's because there's no detailed instruction! Yes, you get into Sattva by meditating! But how do you stay in sattva? And more importantly, how do you get into Sattva when you're moving around in the work-a-day world of modern living.

India is also going through this change to large cities. In rural India there is poverty, but still there is little or no despair. That's because there's still lots of family support in rural areas. But this is less true in larger cities. In big city India, there is less poverty but for the first time, there's growing despair. In fact we find large Indian Corporations inviting religious speakers to talk to their employees about Sanskrit Psychology: that is, Sattva, Rajas, and Tamas.

Both the philosophy of Sattva and the science of Sattva are included in scripture. I knew the philosophy and science of Sattva while I was still lived in the monastery. But it didn't do me any good because I could not apply it to me life in the modern world.

So this book is not only needed in the modern, Western world, it's needed in India as well – anywhere big city living is happening. Why?

That's Because There Are No
Universal and Standard Sanskrit Practices
For Immediately Ending Emotional Suffering.

The Main Practice of Sanskrit Psychology
Found In Scripture Is For Enlightenment!

I did not find any reliable sources for ending greed, anger, fear, depression or guilt. I read about 2,000 spiritual books. But only bits and fragments of Sanskrit psychology could be found. Lots of theory is there. The Bhagavad Gita, for example, is loaded with Sattva in the fourteenth (14th) and eighteenth (18th) chapters. But little or no instruction on practice. Yes, prayer, ritual, meditation and faith get one into Sattva. But how? When it's needed most?

It took me 25 years and the Blessings of Swami Swahananda for me to understand and define a simple and easy practice that constantly, consistently, and scientifically pro-

duce the Sattva State. The exact purpose of this book is to share these practices with the world! This book is one in a million. That's because it's a book that actually explains how to end emotional pain immediately.

Other books on this subject only explain the dictionary definitions. They don't explain exactly how to end all emotional pain immediately. This book shares exactly how it's done.

I realize I only know a little. But the little I know has helped me kill all emotional pain when it arises. And it's probably not the only way.

**It's Not The Mountain
That Needs Conquering!
It's Ourselves!
But not by Will Power!
The Truth will set you free!**



**Using Sattva
The Conventional Middle Path!**

Introduction:

The author has uncovered an ancient scientific psychology. This may be the greatest discovery of the 21st Century. For me it's far more important than the internet, Zucker-

berg's Face Book or any. Within days or weeks you can now learn how to pacify all emotional pain immediately and gain effective self-control. Those who conquers themselves are greater than those who conquer a city. Will power is not required!

Translators Note:

This book includes a modern translation of the Bodhisattva Way of Life by Santideva originally written in the Eighth Century. I wanted to do a translation for myself that did not include all the points of Dogma that other translations are burdened. I waned a simple translation that could be used every day for practice. I wanted to read a chapter a day and actually practice the message in that chapter. The problem I had with available copies was, I couldn't understand all the verses.

When I researched these mysterious verses, they didn't seem apply to every day – daily practice. Finally I knew what all the verses meant, but I kept stumbling over the superficial ones. Consequently I changed them to something more meaningful. My translation turned out really well for me. Within 6 months, I began having direct realizations of emptiness or Brahman in Savikalpa Samadhi.

I offered a copy to a friend who didn't see the need to read a chapter a day. However, he claimed he was inspired, not solely because I am his friend. And then he added one last comment.

“If Santideva could read your copy,” he said, “He would roll over in his grave!”

Yes, I agreed. I changed some of the verses. But it doesn't lose the spirit of Santideva's message. I hope Buddhist scholars will forgive me for adding God to some of the verses. That way the work is more Dharma friendly to Hindus, Christians, Muslims, and others.

Additionally, Santideva is considered a reincarnation of the Buddha Manjushri. My very first direct realization of emptiness or Brahman involved the Buddha Manjushri, so I offer it to the reader with the following understanding. It's not a reliable translation of the original, but I believe you will have a really close relationship with Santideva – the

reincarnated Manjushri or whatever your ideal of the absolute. That was my personal experience. I hope it's yours too.

Chapter One

The Path Of The Bodhisattva

Buddha compiled the Sanskrit phrase Bodhisattva. It's composed of two Sanskrit words: "Bodhi," which means enlightened mind. And Sattva means the **Middle Path**. It's also a specific state of mind. Sattva is a singular Sanskrit noun. That is, one gets into a single state of mind. But this state of mind has many attributes:

Sattva includes love, joy, peace, forbearance, kindness, goodness, friendship, cooperation, understanding, faithfulness, gentleness, self-control, tolerance, gratitude, unselfishness, heroism, courage, compassion, etc. It's an altruistic state of mind that lacks all self-interest. Compassion is it's nature and grandest expression. Sattva is a totally balanced mind. Whereas our other minds are totally imbalanced with too much or too little physical energy.

Sattva is called the **Middle Path** because it conventionally lies between two other states of mind called Rajas (selfishness) and Tamas (self-centeredness) at opposite extremes.

All emotional pain is caused by selfishness and self-centeredness. Yes, it's caused by self-grasping ignorance! But this only happens in the minds of Rajas and Tamas. In our normal waking state of Sattva, there's just a little self-grasping ignorance. But in the deeper meditative states of sattva, there's little or none – especially in a state of inferential realization of emptiness / Brahman or direct realization.

No matter what form of mind training you practice, the following are the minds of Rajas and Tamas that must be scrutinized and severed. What we call mind is really insistent

hopping, skipping, and jumping about. But these are the same minds that experiences the gamut of human feelings, like sickness and health, happiness and distress. And these are same minds of Rajas and Tams that must be recognized and severed.

The states of Rajas and Tamas contain the conceptual pairs of duality. If something good happens, we are happy. But if anything bad happens, we become miserable. This is because of the imbalance of energy. Sattva neutralizes this energy and consequently is not a reactive state of mind. Western psychology at least recognizes this state of mind and calls it proactive. So Rajas and Tomas are our reactive states of mind. Sattva is proactive: that is, it doesn't react strongly to the dualities of life.

There are only five (5) main categories of emotional pain. These are anger, greed, fear, depression and Guilt. All other names for emotions are synonymous: that is, they mean the same as the above five (5) emotions or are some combination of them. For example, Jealousy is a combination of envy (greed) and ill-will (anger).

Anger (Rajas)

[selfish category – imbalanced by too much energy]

Other names for anger: Resentment, revenge, reprisal, annoyance, irritation, retribution, frustration, exasperation, rage, wrath, fury, bitterness, hatred, dislike, antipathy, offense, umbrage, self loathing, ill will and many more.

An immediate antidote for anger is the virtue, Prayer Of Loving kindness.

Greed (Rajas)

[Selfish category – Imbalanced by too much energy]

Other names for greed: pride, desire, addiction, envy (envy with ill-will = jealousy), lust, gluttony, excessive desire, craving, pride, arrogance, self-aggrandizement, covetousness, acquisitiveness, avarice, avariciousness, avidity, cupidity, stingy, tight wad, rapaciousness, rapacity, and more.

An immediate antidote for greed is the virtue of renunciation or charity.

Fear (Tamas - Ignorance)

[self-centered category – Imbalance too little energy]
Other names for fear: dread, worry, horror, fright, anxiety, panic, alarm, anxiety, trepidation, apprehension, uneasiness, turmoil, jumpiness, wariness, and many more.

An immediate antidote for fear is the virtue of faith or heroic stance.

Depression (Tamas - Ignorance)

[self-centered category – Imbalance too little energy]

Other names for depression: Grief, loneliness, despair, sadness, guilt, gloominess, misery, melancholy, hopelessness, dejection, slump, hollow, self-pity, low self-esteem, self-loathing (can be either anger or depression), self-depreciation, guilt and more.

An immediate antidote for depression is the virtue of gratitude.

Guilt (Tamas - Ignorance)

[self-centered category – Imbalanced too little energy]

Other names for guilt: Self-incrimination, self-condemnation, and more. Guilt is actually a kind of depression. But it's separated because the formula for pacifying guilt is different than the formula for pacifying regular depression.

An immediate antidote for guilt is the virtue of repentance.

Since Samkhya philosophy was somehow stripped from Buddhism, the five (5) poisons are described as: desire, anger, ignorance, pride, and jealousy. In the Terevada traditions Buddha gives them as three (3) poisons: greed (Rajas) anger (Rajas) and ignorance (Tamas). This was only to show that Anger of the Rajas mind is the only thing that can really hurt us badly. Greed and ignorance don't really hurt us too much. But there are only two Poisons: that is, Rajas (Selfishness) and Tomas (Self-centeredness).

Sattva, Rajas and Tamas are the three subtle states of our normal waking consciousness. Sattva is without self interest. Rajas is selfishness. Tamas is ignorance (lack of knowledge and information) and includes self-centeredness.

The Kaccaayanagotta-sutta, quoted by almost all the major schools of Buddhism, deals with the philosophical "middle path," placed against the backdrop of realist Indian

philosophy. And so all of Samkhya philosophy was stripped from Buddhism. But since Sattva, Rajas, and Tamas are parts and parcel of Samsara: that is, conventional reality, there is no difference of opinion in the that part of Shamkhyas philosophy. In fact it's an invaluable tool for ending all emotional pain immediately through the practice of virtue.

Present Buddhist dogma describes the middle path as emptiness, which lies in the middle of two opposite extremes: that is, between realism (Rajas) and between Nihilism that says nothing exists (Tamas). But emptiness is a transcendental state beyond Sattva Rajas and Tamas.

Thinking the world is real involves selfishness (Rajas) clinging to my body, etc as real, and Nihilism involves thinking nothing exists which is plain Ignorance (Tamas). But since emptiness is a transcendental state of the absolute, there is no argument here. Sattva, Rajas and Tamas actually help define emptiness from a mundane state of mind.

Bodhisattva has a dual meaning. First it means enlightened being – one who has permanent enlightenment. And secondly it means one who treads the conventional, mundane, middle path leading to enlightenment.

Shamkhya philosophy simply says, Sattva is the platform or jumping off point. The Buddhist call the absolute: emptiness. Hindus call it Brahman. Both get there from Sattva. I do not personally believe the Hindus and Buddhists have different experiences of enlightenment even though they describe it differently.

Emptiness describes the nature of the mundane world as lacking inherent reality. It's like an illusion. Realizing this, the absolute is revealed! Brahman, however, is the absolute: that is, absolute Consciousness! Absolute Existence! And absolute Bliss! (Sat Chit Ananda). Realizing Brahman, the physical world is seen for what it really is: that is, unreal!

But are Brahman and emptiness different? I describe them as the same, because they reveal the exact same Truth! A rose by any other name is still a rose.

Even though Buddhists and Hindus have differences of opinion on how to describe the absolute, there is no dispute with the term Bodhisattva as meaning: one who treads the mundane middle path that leads to enlightenment.

Buddhists dogma doesn't accept Samkhya philosophy involving creation – neither do many Hindus. But the psychological aspects of Sattva, Rajas and Tamas still stand. That's because anyone can verify them with personal experience. And more importantly the seeker is greatly benefited by a means to immediately pacifying all emotional pain instantly through the proper use of faith and virtue.

Once we are in the state of Sattva, we easily and spontaneously have all the attributes of Sattva – not just one or two of them. These are not qualities we have to develop. We are fooled into believing we have to develop these good qualities only when we are in the extremes of Rajas and Tamas. But no, we already have them. Sattva is the doorway to our spiritual or Buddha Nature. Again, this is proven in the laboratory of anyone's life.

Likewise, when we are in the other subtle states of mind – either Rajas or Tamas – we have those attributes and lack the attributes of Sattva. Again we are fooled into believing we have all these bad qualities that we have to get rid of.

Although they are not air tight compartments, generally speaking they are. That is, when we are in Sattva, we will not be angry, fearful, depressed, or feel guilty. Instead we automatically and spontaneously have all the attributes of Sattva including peace, joy, self control, etc.

These states of mind will be listed again in the Third Chapter where we will be asked to examine these minds and prove them for ourselves in the laboratory of our own life.

To Sanskrit scholars of Buddha's time, the phrase Bodhisattva would have meant: One who keeps his or her mind in the **Middle Path** of Sattva, which leads to Bodhi, the enlightened mind: that is, enlightenment! It could also mean one who uses his or her intellect to keep their mind in the middle path of Sattva, which is peace, joy, self control, etc and leads to enlightenment.

Hindus would have also understood this meaning. This is because while the Buddha was still in the body, He was really considered a Hindu. Even though Buddha coined the word, Bodhisattva, he did not invent the middle path of Sattva, Rajas and Tamas. History gives credit to the

Samkhyas. It was founded by Kapila, who is listed in Book 3 of the Bhagavata Purana, which predates Buddha by thousands of years and eventually led to what is known today as Raja Yoga or Royal Yoga.

The Hindus consider Kapila an AVATAR: an actual incarnation of God – Lord Vishnu. Avatars happen from age to age. So Kapila preceded Buddha by ages. Additionally history shows that Bodhisattva could not have had another meaning. Asvaghosa in his *Buddhacharita* writes, “Buddha had Samkhya 'pandits' or teachers, and so aspects of the Buddha's philosophy are Samkhya.”

Samkhya philosophy eventually evolved into Raj Yoga. They called it Royal Yoga because it had a reputation of being taught to Kings. Therefore, we can assume it would have been taught to the Buddha as his regular course of study before he renounced the kingdom to become a wandering Holy Man. At age 29 he was probably a skilled Raja Yogi. Consequently he attracted disciples as soon as he renounced the world.

The ***Middle Path*** of Kapila was, however, only a small part of Samkhya Philosophy, which does not differ from either Terevada Buddhist philosophy or Mahayana (Madhyamika) Buddhist philosophy. Otherwise the Buddha would never have used the phrase Bodhisattva. But all of Samkhya philosophy, including the parts that don't differ from Buddhist philosophy were stripped from Buddhism some time before the Bodhisattva Way of Life was written in the Eighth Century by Santideva.

Somebody Threw The Baby Out
With The Bath Water!

The ***Middle Path*** of Buddha or (Bodhisattva) was none other than those parts of Samkhya philosophy that don't differ from Terevada, Zen, Madhyamika or any Buddhist Dharma. When the Buddha abandoned his aestheticism and finally declared his teaching to be the ***Middle Path***, he was referring directly to the ***Middle Path*** of Sattva. That's why He called it the path of the Bodhis*attva*.

Abandoning His asceticism, Buddha probably returned to the religion of his youth and declared, “It's the

Middle Path: that is, moderation in eating and sleeping.” The Bhagavad Gita, Chapter 6, verse 17 describes Sattva as moderation in eating and sleeping etc. But treading the path of Sattva involves a great deal more than moderation in eating and sleeping. It also involves an understanding of Rajas and Tamas which are no longer explained in Buddhism.

What is the Big Advantage of Sattva?

There are many advantages. But the biggest advantage for the new seeker is this:

**Sattva Kills All Emotional Pain
Immediately!
also
The Seeker Gains Immediate
Self Control!**

The very first experience of Sattva happens for most in meditation. They enter the silence so to speak. This is not an absence of sound. It's an absence of self: that is, selfishness and self-centeredness. All emotional pain vanishes! But it comes back as soon they return to their normal thinking, which puts them right back into the minds of Rajas and Tamas.

Thereafter the devotee usually thinks they have found the answer to the secret of life – meditation! Then they immediately begin wasting his or her meditation time to get back into Sattva and kill their emotional pain again. Meditation, of course, should be used for realizing the absolute – not wasted on killing emotional pain.

The middle path is pleasure filled in the beginning, pleasure filled in the middle, and pleasure filled in the end. But because of misunderstanding, many students turn the ***Middle Path*** into a total misery. Yes, it's pleasure filled in meditation. But the rest of their time is a misery trying to avoid life and get back to meditation.

Santideva's middle path provides a philosophy – a way of thinking – to put the mind in Sattva and keep it there. While

the mind is in sattva, no emotional pain will arise. That way meditation can be used for attaining the absolute. Just reading the Bodhisattva Way of Life is not enough. It must be studied and incorporated into one's daily routine of action.

The best way to do this is to read a chapter every day, and use the verses as a subject of meditation. Then when life is mostly free of misery, other things can be studied.

So is Sattva true and the rest false? No, Sattva, Rajas and Tamas are part of samsara and therefore an illusion. Sattva is a part of consciousness. And all of consciousness is empty – an illusion. But there's one other important point. Sattva is the stepping stone to the absolute – to a realization of emptiness, God, Brahman, etc. Rajas and Tamas lead one in the opposite direction – away from Truth toward pain and suffering.

Chapter Two

End Suffering with the Power of Spiritual Awakening

Chapter 1 Bodhisattva Way of Live

The Benefit of Spiritual Awakening: Salutations to the Great Ones:

1. I shall provide a guide for future generations.
2. At the same time, I benefit myself.
3. I trust this will increase my faith. Others, too, may benefit if they have the same intention.
4. Human birth is precious. The chance for spiritual advancement may never rise again. Make the effort now.
5. Rarely does lightning flash in the evening sky, shedding light on everything for only an instant. And just as rarely, by the mercy of a Great One, are human minds inspired momentarily to the Dharma (spiritual Truth) and the need for merit.
6. Thus, natural, normal, and spontaneous inspiration to gain merit stands weak and feeble against the dreadful and deadly power of vice. Vice is only subdued by the power of spiritual awakening that leads to higher understanding and sublime happiness. Is there any other power that even comes close to subduing depravity? Commentary: Jesus says, "You must be born again." John 3:3
7. As a means to rescue legions of souls, the Great Ones realize this blessing and pass it on to us.
8. Those who wish to end suffering and taste the joys of enlightenment should take refuge in the Dharma, the power

of spiritual awakening.

9. When the power of spiritual awakening arises, and the person seeks spiritual advancement, even the most depraved of persons—a prostitute, a thief, or even a murderer—deserves respect on earth as well as in the heavens.

10. The power of spiritual awakening is like quicksilver. Therefore, hold fast, for it transmutes pain and suffering into the sublime jewel of happiness.

11. The Great Minds of the world have examined the value of this jewel of happiness. And they recommend it to all who wish to escape the misery of mundane existence.

12. Fruit trees lose their fruit and eventually die. In the same way, virtue is lost. But the power of spiritual awakening is like a tree that bears fruit perpetually, does not decay, and is never lost throughout eons of time.

13. Not only does the power of spiritual awakening offer a refuge of protection, like one living in the king's fortress, but also the painful effect that comes from indulging in many vices is eradicated. Consequently, one immediately becomes fearless. It's a great mystery. Why don't the ignorant multitudes take advantage?

14. At the end of the worlds, it is said, a great holocaust will consume all matter. In the same way, the power of spiritual awakening consumes all vices. This is the teaching of the Great Masters, which leads to infinite good.

15. There are two kinds of power of spiritual awakening: the spirit of aspiring to spiritual awakening, and the working power of spiritual awakening.

16. In the same way, one person aspires to travel, and one person travels.

17. There are more aspiring than actually traveling.

18. From the instant the BODHISATTVA (one who has taken this eternal vow to help others by the power of spiritual awakening) makes an irrevocable vow to end his or her own suffering, he or she also vows to end the suffering of all other sentient beings.

19. From that second, a limitless supply of merit, so great that it fills the entire upper atmosphere, begins to flow, and it continues to flow until it floods the Bodhisattva—even when he or she is distracted or even asleep.

20. A fully realized being, a Buddha, a teacher of both Gods and mortal beings, recommends this test for those

inclined to an easier, softer way.

21. Any sincere person, thinking, “I shall end headaches for all sentient beings” gets great merit for having done so.

22. Then just think, what merit does one acquire with the desire to end all suffering—not just headaches? What then of a person who desires not only to remove all pain, but also to endow all beings with good qualities?

23. Where is there a mother or a father endowed with such unselfishness? Where are such Gods, Sages, or Brahmans?

24. If ordinary beings have never had the desire to end their own suffering – even in dreams – how could they possibly have any desire to help anyone else?

25. How does this power of spiritual awakening, carrying with it the desire to help others, in whose minds this power of spiritual awakening is not yet arisen, come into being?

26. How can one measure the merit of this jewel of the mind, which is the root of true happiness and joy – also providing a cure for the deadliest poison of suffering?

27. A child with only the intention of helping a hungry person with the tip of a carrot gains far greater merit than one paying reverence to God or Buddha. Then how much more merit is gained by actually striving for the complete emancipation of suffering for all sentient beings?

28. Many desire to escape suffering by seeking pleasure. But they are going in the wrong direction. This self-seeking is delusion. The desire for one’s own happiness actually works to destroy happiness, like it was an enemy.

Commentary: Seeking happiness for oneself is either selfishness (Rajas) or self-centeredness (Tamas). These states of mind are delusion! It's the great cause of misery: that is, seeking happiness with self interest. Although this seems logical, it actually causes pain and suffering.

An example is the alcoholic who seeks happiness with his or her drinking friends. Then what seemed like the way toward happiness turns grim. He or she is drunk when they don’t want to be drunk. They’re sick when they don’t want to be sick, and what promised happiness turns out to be an empty stupor.

They spend all their money at the bar. Instead of happiness, their vehicle brings misery. Thus, they are duped

into seeking happiness by a means that actually causes misery.

Is it wrong to seek selfish pleasure? The answer is yes, but please don't misunderstand. Santideva is not referring to the simple creature comforts of life. He's referring to the grandiose desires of the ego. The ego can never get enough pleasure. And when it doesn't get what it wants, thwarted desires arise causing misery. Therefore, seeking pleasure is delusion. No one ever gets all the pleasure they seek.

Presidents, kings, billionaires, and the like are unable to attain through money or power all the things they desire. That's the nature of the world. So seeking selfish pleasures that can never be fulfilled can not lead to happiness. It must, by common sense and reason, lead to misery.

Selfishness and self-centeredness are at the root of all grandiose, worldly desires. And when selfishness and self-centeredness are thwarted, misery results. Get rid of selfish desire for pleasure, and mental suffering has no leg to stand on.

Santideva's vehicle for ending suffering is altruism or unselfishness: that is, seeking pleasure for others. Again this makes good common sense. First off, it's the only way to put the mind into Sattva. It draws on the law of contrary action.

Reviewing our own mind honestly uncovers a very interesting fact. Unless we are enlightened, we are all addicted to the selfish desires for the pleasures of money, property, prestige, and sex, just like an alcoholic or drug addict is addicted to intoxicants. And so if we got to this point of addiction by seeking selfish and self-centered pleasure, it only stands to reason that the unwinding process would naturally involve unwinding in the opposite direction: that is, toward altruism or unselfishness.

I once knew a very rich man who was miserable eating in the best of restaurants. He always complained about the food. Once I saw him go into a rage because of a single piece of toast. He screamed and yelled un-pleasantries at the waiter. He was miserable. The waiter was miserable. It was a mess.

If the rich man would have been seeking to make others around him happy, he would not have flown into such a rage. He could have enjoyed piece of mind giving up his quest for happiness. In which case, he could have complimented the

waiter on the food that was good and enjoyed eating at the fine restaurant. Instead he focused only on a single thing (the toast) that was bad.

29. A person who unselfishly brings joy to all and eliminates all kinds of sorrow for those afflicted with pain and suffering finds happiness himself.

30. One who gives birth to the power of spiritual awakening ends delusion. Where is such a saint? Where is such a friend? Where else is there such merit?

31. Even a small child is praised for insignificant good deeds. Then what about one who seeks happiness of others, who, without even being asked, bestows the greatest of gifts?

32. The world looks in awe at one who bestows wealth on even a few needy people. The donation may be contemptuously flaunted, and it may only relieve hunger for half a day.

33. What then of one who has taken a vow to help others, whose gift is as limitless as space, fulfills all yearnings, lasts until the end of time, and can be excelled by none?

34. The Lord says, “One like a dog who bites the hand that feeds it, who brings forth anger from his heart toward a the gift of a beneficent Bodhisattva, a disciple of the Holy Ones, and a child of the Jinas, will dwell in hell for as many eons as there were angry thoughts.”

35. But if one accepts this gift with a kindly disposition, the jewel of happiness, they will bring forth much fruit. And later, if delusion should cover them again, and they curse the Bodhisattva or even commit a violent crime against him or her, a blessing of virtue will spontaneously result—not evil karma.

36. I pay reverence to all in whom the power of spiritual awakening, the jewel of happiness, has arisen. And I go for refuge to those who are an ocean of joy, and for whom even an offense results in a blessing.

Practice: End All Suffering Immediately! Easy Way To Get Into Sattva!

Taking Refuge in Dharma

Just as there's a trick to controlling the mind in meditation to get it deeper into bliss – by watching the breath – there's a trick to getting the mind into Sattva. Trying to put the mind in Sattva using will power is good when one isn't suffering too much. But in the depths of despair it is very hard – practically impossible.

The following is a simple practice of Virtue that will kill all emotional suffering of every kind. Just knowing it, however, will do no good at all. That's because it must be practiced. Once it's learned, any time emotional pain arises, this trick will put the mind back into sattva. There are two mantras that must be memorized word for word. But these mantras are not something with magical meaning. No, these mantras make total and logical sense. They are scientific psychology at it's best! They teach the following universal lesson in human suffering:

All emotional suffering can be traced to either something BAD that has happened. Or it's caused by something GOOD that has not happened. As long as GOOD happens, it can not cause suffering directly.

Mahayana Buddhism denies the true existence of both good and bad. They are empty. They are both illusions. The ultimate nature of samsara (the physical world) is empty: that is, it's an illusion. The term emptiness doesn't mean an empty place. It means something like an illusion.

So all we need to do is realize emptiness on the final path of liberation, The path Of No More Learning. And all of our suffering is gone. Only trouble is, emptiness / Brahman is difficult to realize even at lower states. We want immediate relief now. So we will have to come up with some antidote for emotional pain that can be used now!

Blind Faith Is The Antidote For All Emotional Pain Now!

It's Called taking Refuge in Dharma

This is easy and logical to understand psychologically. If all emotional pain is caused by something BAD, the problem is simply solved. Although we can not yet realize emptiness and directly realize that BAD is not real, we can do the next best thing. We can believe in blind faith that everything happens for Good. This is called taking refuge in Dharma.

Yes, emptiness also denies good. But emptiness does not deny all good. It only denies the conceptual good. Conceptual refers to the extremes of opposites, wherein lies a conceptual good and a conceptual bad. But emptiness is Good. It's a non-conceptual Good. A non-conceptual Good does not have an opposite extreme of bad.

There are all kinds of realizations. Yes, all suffering – physical and mental – is finished with a direct realization of emptiness on The Path Of No More Learning. But that does not mean that all suffering can not be eliminated with other kinds of realizations.

Emotional pain can be ended immediately with what is called an inferential realization of Truth. And this does not take lifetimes to realize. It takes only days or weeks.

There are two kinds of Truth – ultimate Truth and conventional Truth. The direct realization of emptiness / Brahman is an ultimate truth. Our inferential realization is a conventional realization.

There is another non-conceptual Good beside emptiness. This is not an ultimate Good, but it's a worldly, conventional Good. And it begins with the very first act of entering the spiritual path: that is, taking refuge in deity of choice and the Dharma.

For Buddhists it involves taking refuge in (1) Buddha, (2) Dharma (Teaching of Truth), and the (3) Shanga (community of spiritual friends). From that time forward, only non-conceptual Good happens to the devotee.

But a person doesn't have to become a Buddhist. This is because, taking refuge in any Deity and the Dharma (Truth) will lead to this non-conceptual Good. This is true of all religions – not only Buddhism.

Once a person takes refuge, only good happens. Then why do bad things happen to good people of all religions?

Answer: Maybe they do? But maybe they don't? We all know about the conventional good and bad that happens in everyday life. But we are mostly not aware of the non-conceptual Good or Ultimate Good that takes place.

When I first took refuge, all kinds of bad things seemed to happen. On the very first day, I was late for work on my new job. That's because I got a ticket for making a illegal turn. This isn't good! But I can't really prove this was bad.

Someone else at the office didn't make it to work at all. They were involved in an auto accident. Perhaps my being delayed by the ticket, somehow avoided my having an accident?

So was my being late bad or Good?

There is a story of Bal Shem Tov, a Jewish rabbi who was asked to pray for a young boy who was sick. The parents, who were devout Jews, were ordered out of the room. Bal Shem Tov stayed in the room alone with the boy for a long time. Immediately after he came out, the boy died very peacefully. So naturally the parents demanded an explanation.

Bal Shem Tov's reply was, the Boy had been a rabbi in a previous lifetime and had taught Dharma improperly. Yes, the Hasidic Jews believe in reincarnation. He schooled the boy in the proper Dharma, and shortly afterward, he died very peacefully.

“There was no need for the boy to remain on the earth plane after he obtained the information for which he took this incarnation.” replied the rabbi.

So was this Good or bad? A peaceful death is the very best kind.

Yes, bad things do seem to happen to good people on the spiritual path, but it's very difficult to prove the bad things are actually bad. If a person is sick and recovers, is this good or bad? They recovered. Had they not taken refuge, perhaps they would have died of the sickness and taken rebirth in one of the hells as a hungry ghost or maybe even as an animal.

And if a person gets sick and dies, how can you prove this is bad? Perhaps the person will be re-born into a auspicious environment. All the pundits say, by taking refuge in Buddha, Dharma and Shanga: one will get a higher rebirth

and not be forced to take rebirth in any of the lower realms.

So is this good or bad?

I believe my suffering was a warning. Either take refuge and practice a spiritual path or literally, go to Hell! Since then, I have been taking refuge for approximately 45 years. I can tell you, I believe that only Good happens to anyone who has taken refuge.

The Christians have a similar kind of non-conceptual Good. It's in the Bible Book of Romans 8:28. It says, "Everything happens Good for those who Love the Lord." So this same Dharma works for Christians too. Instead of taking refuge, all Christians need to do is Love the Lord.

This is a popular kind of realization for Christians. Practically every Christian book store has a plaque or framed photo with Romans 8:28 written on it.

Also when I first took refuge, I had all kinds of financial problems. But was this bad or good? Without the financial problems, I would not have been regular with my spiritual practice. Today I believe even the financial problems happened for my Good.

But I did not believe in this Good from the beginning. So it took me 25 years to understand about this non-conceptual Good. That is, Everything happens for Good, etc. Finally I accepted it on BLIND FAITH and began repeating the following first mantra. I finally began taking refuge in the Dharma.

First Mantra:

***Don't wander, don't wander!
Keep mindfulness on guard!
On the road of distraction
Mara (the evil one) roams in ambush!
Mara works with a mind
Full of Greed and Worldly lies!
So look into the essence of this magic:
You will know the Truth!
And the Truth will set you free!***

This mantra must be memorized word-for-word, but it can be read from a paper until it can be totally recalled from

memory – word-for-word. This mantra doesn't mention the non-conceptual Good. It only sets up the mind for the second mantra. This first mantra is purely and simply to concentrate the mind. Also it's an aid to practicing MINDFULNESS throughout the day. In order for the second mantra to work, the mind must be concentrated.

Before practicing the chapters of the Bodhisattva Way of Life, most of us may have justified our emotional unrest and suffering. We erroneously blamed it on the events of the physical world.

But once we know the truth, we realize it's because of a confused mind. And so we no longer justify our greed, anger, fear, depression, guilt, etc. But why or why can't we control our own minds? Why oh why does greed, anger, etc. stick to our minds, like flies sticks to the sweetness of honey?

One answer can be that Mara (the evil one) in the form of hungry ghosts inhibit our minds. These demons try to extract the pleasures of the minds of Rajas and Tamas. Yes, greed and anger are especially sweet like honey. The Buddha calls them poisoned minds: that is, poisoned honey!

In any case mindfulness is the best way to get rid of these hungry ghosts. They are especially responsible for overeating, which is one of my favorite indulgences. Why oh why do I do it again and again? Hungry ghosts is my answer! Anger too is a great pastime of Hungry Ghosts.

Repeating this first mantra concentrates my mind. It reminds me of the cause and the need to get out of Rajas and Tamas – to get rid of the hungry ghosts. Then I easily get into Sattva with the second mantra. As soon as the mind is in Sattva, the hungry ghosts are gone. And when the mind reverts back to Rajas and Tamas, the hungry ghosts don't come back – at least not right away. They may be gone for weeks or months again. And the mind easily goes back to Sattva again.

Hungry ghosts are really not that hard to get rid of. Hungry ghosts become hungry ghosts by thinking negatively. They love all and every kind of negative thinking. All emotional pain is negative thinking. And so by our dwelling on the emotional pain: that is, the negative thinking and doing it constantly, the hungry ghosts are drawn by the currents of our mind.

“Misery loves company,” is ancient proverb that explains

it well.

“Birds of a feather, flock together,” is another.

Conversely, if we change to positive thinking: that is, by using the mantra, the hungry ghosts are expelled from our minds in the very same way.

As long as we think negatively that bad is happening to us, we will attract others who think bad is happening to them too. And conversely as long as we're positive thinkers according to Dharma, we will draw other Dharma positive thinkers.

I say this first mantra ten (10) times every morning. Then I use it as my practice of mindfulness. That is, I say it as often as I can remember during the day. It's a great way to concentrate the mind.

It is, however, this second mantra that ends the emotional suffering.

Second Mantra:

***Everything happens for the Good
for those who take refuge in
Buddha, Dharma, and Shanga.
All situations are helping me
not hurting me!***

The above mantra should be changed
according to Dharma belief.
Christians will repeat Romans 8:28
Everything happens for Good
for those who Love the lord, etc.

It took me 25 years to start using this mantra. That's because I didn't really believe it. But I discovered a very import fact. It's not really necessary to believe it. The mantra still worked, even if I didn't believe it!

BLIND FAITH

I began using blind faith based upon two stanzas from the 5th chapter of Santideva's Bodhisattva Way if Life:

“24, Once this power of spiritual awakening has begun, an intelligent person should sustain it and fulfill his or her

vow.”

“25, By doing this, I am born into the family of the Great Ones. Becoming their child, human life is fertile with all kinds of Good.”

Based on the above two verses, I could imagine some blessings of Good, but I still didn't believe everything happened for Good.

In order to practice Blind Faith – taking refuge in the Dharma – it's not really necessary to believe it. At first I pretended it was true. It was simply necessary to pretend I believed it. And then I blocked out all contrary thoughts, refusing to believe otherwise. And so I repeated the mantra in blind faith:

The next step was to get an inferential realization of this non-conceptual Good. Without an inferential realization, I would never have believed it. Otherwise I don't see how anyone could actually believe it. I realized it through meditation.

MEDITATION

This is not a big deal. It's not necessary to do this meditation assuming any position. Also no specific time is necessary. It can be done anytime, sitting, walking, running or lying in any position. But sitting in an upright position first thing in the morning is best. The length of time is important. It's necessary to do it for about 20 minutes every day. But if this is too long in the beginning, I suggest doing it as long as you're comfortable.

Eventually it's only necessary to do the mantra whenever emotional pain arises.

I first began my morning meditation by setting the alarm 5 minutes earlier. This was a big deal for me. But by the end of the week, I began setting the alarm 30 minutes earlier. And at the end of a few weeks, 30 minutes of meditation was easily accomplished. Today an hour of meditation every morning and evening is automatic. But it's not enough to only say the mantra during meditation. It's also necessary to repeat the mantra whenever emotional pain arises during the day.

All I did was just pay attention to the words as though they were true. Pretending the words were true was all I

could do. It seemed silly at first to just repeat the mantra over and over. But finally I realized it was up to me. I made a decision to believe even it wasn't true.

By doing this the mind goes into sattva. Doing the mantra sitting down, with eyes closed, and just watching the breath – going in and out – the mind gets very quiet and naturally goes deeper into Sattva than otherwise.

But repeating the mantra during the day at work or anywhere will work just as well.

Once the mind goes into Sattva, subtler minds are accessed. It's these subtler minds that realize this non-conceptual Good. Deep in Sattva, the mantra is easily believable. But away from meditation, the mind usually goes into Rajas. This is especially true if we have to go to work.

So I went to work. And because the mind went back to Rajas, I no longer believed everything happens for the Good. But within a few days of practicing the mantra, I began believing it all the time.

Whenever my mind goes into Rajas or Tamas, and emotional pain arises, repeating the mantra a few times, I get back to Sattva easily, consistently, and scientifically.

Inferentially thinking of the Good happening by taking refuge, Truth appears in the mind and is accepted even though not confirmed always by the sense.

And so I had scientific proof. I could turn my mind around. The first time it happened, I was suffering from depression because of all the good that had not happened in my life. I had not found true love. I was not rich, etc. By repeating the mantra – everything happens for Good, etc. – suddenly I realized the ultimate Good that was taking place in my life by just taking refuge.

I no longer dwelled on the bad so the depression lifted. And I realized that an inferential realization could end emotional pain immediately. Taking refuge in Dharma really worked.

I had scientific proof. I understood it. I believed it. And in this simple way all emotional suffering can be killed. Then the mind believes Good is happening. Again emotional pain can only happen when the mind thinks bad has happened.

It is actually impossible for any emotional pain to occur while the mind is thinking Good. Naturally when you can

actually believe everything happens for the Good for those who take refuge, that's all the better. This actual believing comes from the subtler minds deep in the state of Sattva. Within weeks of bathing in the mind of Sattva, I came to believe it all the time. Two or three weeks go by and I don't believe it again. But the situation reverses within a few minutes of repeating the mantra.

I also noticed that a few times the mantra didn't work. It was because my mind was not concentrated properly. So back to the first mantra for a few repetitions. Then in a repetition or two, I go back to the second mantra: everything happens for the Good etc. And all pain is gone.

The mantras work for anger too. If I'm insulted, anger arises. As soon as I try to suppress the anger, the pain builds up. Why? Because something bad has happened. I got insulted. And so I repeat the mantras. And I realize nothing bad has happened. Why? Because everything happens for the Good.

Fear is easily fixed the same way. Once I went through a really long period of job insecurity. Every day I thought I'd be laid off. Every time fear arose, I killed it with the mantras. Also miraculously I kept my job. Others got laid off. But not me. Not only did the positive thinking of the mantra kill the emotional pain, but also there's another advantage to positive thinking.

The positive thinkers say, thinking everything happens for the good, will actually change the events in one's life. That is, only good will happen!

In this way it's possible to kill the cycle of needing to mediate all the time just to deal with emotional pain. The emotional pain can be killed during the day whenever it arises. And the mind can eventually be kept in Sattva by reading a chapter a day from from the Bodhisattva way of Life and remembering to apply those principles to one's daily life.

In the beginning I said the second mantra 1,000 times a day – maybe 5,000! Why is it so hard at first? Here's why:

Neuro-plasticity

Neuro-plasticity is a term formed in the science of Neuro-biology. Until recently it had been thought that the brain stopped developing after we become adults. And connections of nerve cells to the brain also stopped forming new paths at that time. Erroneously it had been thought, you can NOT teach old dogs new tricks.

But fortunately for us, this is not true. The ability of new nerve cells to adhere to the brain and form new thought paths is what Neuro-plasticity is all about. This happens spontaneously and effortlessly while growing up. But once we get to be adults, say the scientists, definite direction of our will is necessary. Definite direction of our will, of course, does not mean using staunch will power. It simply means, we have to become willing to change.

Vasanas is the Sanskrit term given to inherited tendencies. And it also includes all the bad habits we acquire in this life. These deeply routed tendencies are hard to change. Because we are suffering, we know that we have developed or inherited the tendency of thinking bad is happening. We know this because all emotional pain is produced by thinking something bad has happened.

In order to change the tendency of thinking something bad is happening, it's necessary to change the thought paths of the brain. If we are to end emotional pain, the thought paths must be changed. Surprisingly, a few thousand repetitions of the second mantra is all it takes. Within a few days usually, the new thought path opens. Once this happens, it's easy to change the mind.

The result is very rapid transformation. Neuro-plasticity occurs. From the beginning, definite permanent results can be observed. Walla! Neuro-plasticity! I am an old dog that has learned a few new tricks. My old ways of acting don't arise any more. Or they only arise every now and then. And when they do arise, I easily get rid of them.

So there I was at age 75 screaming and yelling obscenities at my landlord. Yes, I was justified! Of course I was justified! Why else would I be making a fool of myself? You say discretion is the better part of valor. And even though I'm justified, I agree with you.

I should not have been screaming and yelling obscenities. From personal experience I can tell you, one should NOT scream and yell obscenities at police officers, wives, girl friends, Internal

Revenue Agents, friends, enemies or even complete strangers. I have the mental and physical scars to prove it! So why did I do it? Because I didn't have the Fruit of the Holy Spirit as Christians might say. I did know how to put my mind into Sattva.

At age 75 I was an old dog trying to learn this new Trick – NOT to scream and yell obscenities. I did it again! I had been trying to learn that trick for 42 years. Why oh why did I act this way? I got angry and couldn't control my temper. That's the short of it. But the long of it is that I didn't know how to get my mind into Sattva. Trying to go from an angry state of mind to Sattva using will power is a waste of time.

Also I was a compulsive over eater – 70 pounds over weight! Ask any fatty like I used to be, they will tell you exactly why they overeat. That's because using will power to stop overeating causes much emotional pain and suffering. I overate for one reason, to get the pleasure of the food: that is, to kill the emotional pain caused by using will power to stop over eating.

But no more! Now I get into sattva easily. Yes, one of the many attributes of Sattva is self-control. That doesn't mean self-control using will power. When you have the mind of Sattva, it's automatic self control. One is never tempted to overeat. For overeating or any negative emotion to happen, the focus of the mind must change to Rajas. Temptation never happens in Sattva.

Of course it took me a lifetime to learn. But if I had known 45 years ago, I could have undergone a complete transformation within days or weeks of my first spiritual fervor.

The nerve cells would have attached themselves to the brain and formed new thought paths, so I could have spontaneously acted like a human – not some crazy person like I did most of my life! This happened even after I became a Swami.

Today the negative emotions like anger, fear, depression, greed, guilt etc. don't arise any more – most of the time. And when old negative emotions arise, I can get into Sattva and banish all emotional pain immediately. I'm not trying to tell you how good I am. I am trying to tell you how good this is.

This is a totally outrageous idea: that is, convincing ourselves that Good is happening even though our senses tell us the reverse – that bad is happening. That's why an inferential realization of Truth is necessary.

What we see and touch in our normal waking state is an illusion. It's not what we think it is. In order to understand the Truth,

this kind of simple realization wakes us up. The Absolute really is an ultimate Good. Conceptual bad doesn't really exist. How do we know? Our inferential realization proves it.

Chapter Three

Admitting Wrong Conduct

Preface to Chapter 2

Bodhisattva Way Of Life

Basic Eastern thought is simple, scientific inquiry into the nature of the universe. The results are clear, directly to the point, and easily understood by all. The universe undergoes constant change, so that within this universe, there is no such thing as an enduring condition. Human beings, therefore, are constantly changing from birth to death. And we must also conclude that there is no constant ego-self that maintains the same qualities throughout time and space. Consequently, no UNIVERSAL TRUTH contains the ego-self.

So, what is this ego-self? It's hard to grasp. But with only a little effort, it can easily be seen as the sense of "I" and "mine." It's at the root of all suffering. It manifests as selfishness, unselfishness, and self-centeredness. When suffering is present, selfishness and self-centeredness are always the cause.

Depression, for example, seems like a mysterious word, so it's not difficult to see why an uneducated person may pay thousands of dollars to a professional and licensed psychologist to end this deadly depression. Depression does lead one to suicide. And when there is a suicide, the uneducated might say, "How horrible!" But one educated in scientific psychology might be more inclined to say, "How stupid! The wrong thing was killed. They should have killed their ego." Kill the ego, and depression is automatically killed.

So, let's examine "depression," and we will see that it's not a complicated word to understand at all. It really breaks down to self-centeredness. So, what English word contains the word "self" and means the same thing as depression? "Self-pity"! Depression is nothing more than simple self-pity, although one deeply depressed will not readily admit this.

All emotional pain acts like a wind to blow out the lamp of reason. If logic and reason are still present, the depressed person can understand their depression as self-pity. Otherwise this depression will only be seen as something mysterious.

Modern psychology uses two words to define mental illness: that is, neurotic and psychotic. If a person is neurotic, it means the intellect is still functioning, so logic and reason can be used to treat the condition. But if the person is psychotic, it means the depression has gone so deeply that no amount of logic and reason can coax the person from their ego-static state. In this condition, even drugs, shock treatment, and confinement may be of no use.

To fully understand depression and all the other states of suffering, it's necessary to understand what causes it. In Eastern thought, there are three states of ego-consciousness. These have very much been edited out of the Buddhist Mahayana Schools.

Their respective Sanskrit names are Rajas, Sattva, and Tamas. Correspondingly and coincidentally, Aristotle comes to these same three states of mind in ETHICS, which he wrote about 2,500 years ago. He and the Buddha are contemporaries. Aristotle doesn't call them by their Sanskrit names. But it's the same philosophy as Samkhya and used to be with Buddhism.

Aristotle uses the following descriptions for these different states of mind: Excess, In the Middle, and Deficient. Therefore, the reader is invited to study the eighth chapter of CLIFF NOTES on ARISTOTLE'S ETHICS for a better understanding.

Sattva, Rajas and Tamas are really Sanskrit words that can be looked up in any Sanskrit dictionary. The Hindus and Buddhists didn't invent Sanskrit. It was invented by the Aryans, who invented the Sanskrit language.

Aristotle uses the word "Excess" to describe a state of consciousness with the following characteristics: anger and

all the passions, like for the taste of gourmet food, alcohol, sex, money, property, prestige, etc. The Sanskrit word Rajas means exactly the same thing. It gives great energy for Excess. It includes all selfishness.

Yes, one can be very happy in this state of mind. When anyone says they are happy, they usually mean they have all the money and all the sex they desire. The selfishness behind this state of ego-consciousness can never be satisfied for long. You can also be miserable in this state with thwarted desires for money, revenge and frustration with anger.

In Rajas, the ego always wants more. This happy state of mind is usually brief, followed by longer states of unhappiness. And the happiness is never constant, even for short periods. It's usually mixed with restlessness, irritability, and discontentment.

This state of consciousness offers no promise for permanent happiness. This is because it derives its pleasure by trying to control the outside world. As soon as the outside world goes contrary to the ego's plans, usually anger results from thwarted desires. But it could cause fear and depression as well.

For example, supposing a stock investment doubles. Happiness is the reaction. Supposing this same investment goes totally sour and even becomes worthless. What happens? There's anger toward the stockbroker who recommended the investment, but depression, grief, and remorse may also occur.

Aristotle uses the term In the Middle to describe a state of happiness that is proactive—not reactive. It includes the states of mind known as heroism, idealism, gratefulness, compassion, peacefulness, etc.

In fact, the mind of Sattva is exactly the same as the Christian term, Fruit of the Holy Spirit found in the Bible. Galatians 5:22-23 says, "But the fruit of the Spirit is (1) love, (2) joy, (3) peace, (4) forbearance, (5) kindness, (6) goodness, (7) faithfulness, (8) gentleness and (9) self-control. These are all from the mind of Sattva.

This state of mind usually comes about by effort. For example, gratefulness is a cure for depression. Depression can not live in the face of gratitude. A person can not be grateful and depressed at the same time. This is a scientific fact. Try it yourself. Instead of wallowing in a state of self-

pity, make an effort to be grateful for the things you have rather than lamenting over the things you don't have.

"I was depressed because I had no shoes. Then I met a man with no legs." (Ancient proverb)

Therefore, Aristotle suggests virtue as a means of securing happiness. From our own experience, we know that vice comes to mind spontaneously, but its opposite, virtue, requires effort. Once in the mind of Sattva, it's a Mountain of Happiness.

In the Middle is still a state of ego-consciousness even though it ends suffering. And here's where Buddhist psychology differs from that of Aristotle. Buddhist psychology suggests permanent happiness can only be found in a constant state of consciousness that goes beyond the ego.

This is because Aristotle's state of mind In the Middle or Sattva is only temporary. All three ego states constantly undergo change. So one may be happy today, but what about tomorrow? And is it even possible to practice Aristotle's virtue all the time in the face of overpowering vice?

We would introduce this Buddhist state of mind that goes beyond the ego, but it will cause too much confusion. Actually, there is a point of reconciliation between all Eastern and Western thought. But for the time being, we will concentrate on the ego-states of mind, upon which Aristotle and the Buddhists totally agree. Once we understand these, the problem of understanding human psychology will be gone.

Aristotle's state of Deficient involves self-centeredness. It deals with depression and fear, which turn the victim into a couch potato. This state of mind is characterized by a complete lack of energy. The more depressed or fearful a person becomes, the less energy they have. It, too, is a reactive state of mind that usually comes about by way of a reaction to some event in the outside world. A loved one dies. The lover reacts. Grief (a form of depression) results.

Unless the mind is controlled, the action and reaction work as follows: The lover dies. Spontaneous thoughts: Now I will never see the person again. How horrible. Poor me, I'm without a lover.

Grief, too, is nothing more than self-pity. Although this sounds harsh and uncaring, you will see it's all a matter of

logic and reason for Santideva.

Self-pity is not a virtue. In fact, self-pity and compassion can not exist in the same state of mind. **Making the effort** to develop compassion is the answer to grief, which Aristotle and the Buddhists totally agree is the proper emotion for all calamities. True compassion is found only in the state of mind of Sattva.

What about fear? The self words are self-sufficiency or self-reliance. When the 900-pound tiger is charging, self-sufficiency and self-reliance are gone. I have a gun. Still there is fear. What if I miss? The virtue of heroism, for example, kills all fear, but one must make the effort to secure that state of mind. Look fear in the face, and it will run from you.

The reader is invited to delve into their own mind to find other painful states of consciousness beyond greed, anger, fear, depression, and guilt. But these are all there really is.

All of this can be verified by studying our own mind in connection with these 5 categories of emotional pain.

1. Greed
2. Anger
3. Fear
4. Depression
5. Guilt.

Reprinted a Second Time:

There are only five (5) main categories of emotional pain. These are anger, greed, fear, depression and Guilt. All other names for emotions are synonymous: that is, they mean the same as the above five emotions or are some combination of them. For example, Jealousy is a combination of envy (greed) and ill-will (anger).

Anger (Rajas)

[selfish category – imbalanced by too much energy]

Other names for anger: Resentment, revenge, reprisal, annoyance, irritation, retribution, frustration, exasperation, rage, wrath, fury, bitterness, hatred, dislike, antipathy, offense, umbrage, self loathing, ill will and many more.

An immediate antidote for anger is the virtue, Prayer Of Loving kindness.

Greed (Rajas)

[Selfish category – Imbalanced by too much energy]

Other names for greed: pride, desire, addiction, envy (envy with ill-will = jealousy), lust, gluttony, excessive desire, craving, pride, arrogance, self-aggrandizement, covetousness, acquisitiveness, avarice, avariciousness, avidity, cupidity, stingy, tight wad, rapaciousness, rapacity, and more.

An immediate antidote for greed is the virtue of renunciation or charity.

Fear (Tamas - Ignorance)

[self-centered category – Imbalance too little energy]

Other names for fear: dread, worry, horror, fright, anxiety, panic, alarm, anxiety, trepidation, apprehension, uneasiness, turmoil, jumpiness, wariness, and many more.

An immediate antidote for fear is the virtue of faith or heroic stance.

Depression (Tamas - Ignorance)

[self-centered category – Imbalance too little energy]

Other names for depression: Grief, loneliness, despair, sadness, guilt, gloominess, misery, melancholy, hopelessness, dejection, slump, hollow, self-pity, low self-esteem, self-loathing (can be either anger or depression), self-depreciation, guilt and more.

An immediate antidote for depression is the virtue of gratitude.

Guilt (Tamas - Ignorance)

[self-centered category – Imbalanced too little energy]

Other names for guilt: Self-incrimination, self-condemnation, and more. Guilt is actually a kind of depression. But it's separated because the formula for pacifying guilt is different than the formula for pacifying regular depression.

An immediate antidote is the virtue of repentance.

Beyond the above categories of emotional pain, no others exist. If there's an emotional pain not on the list, it's a synonym for greed, anger, fear, depression or guilt. Or it's some aggregate of them like jealousy, which is a combination of envy (greed) and ill-will (anger). The above chart makes it

simple and easy to understand the human psychology of emotions very quickly. And it also makes it easy to understand the corresponding antidote which is virtue

Analyzing All Emotional Pain Of the Minds of Rajas and Tamas

It's necessary to actually analyze all emotional pain to fully understand the implications of selfishness and self-centeredness. Otherwise we will hardly believe it. And when we discover this amazing fact, we shall be surprised to discover our own selfishness and self-centeredness is actually causing the emotional pain. How can this be? Analyze and you will know it for yourself.

And by the same token, all emotional pain can be reversed or pacified by practicing the corresponding virtue.

This ends the short discussion on the different states of mind for now. It will not be discussed in more detail. The important thing to keep in mind in understanding this second chapter is that ego-consciousness can not produce happiness. And secondly, the state of mind known as selfishness, Rajas, or Excess is the greatest offender.

* * * * *

Selfishness is the worst offender, because our selfishness not only hurts us, but others are injured, too. Whereas in the other two states of ego-consciousness, we only hurt ourselves. So where have we in Rajas, hurt others? This is the subject of the second chapter. Santideva tells us in a general way how He has hurt others badly. We don't know the exact details. We can only guess. In one stanza, He alludes to leading an innocent friend into vice.

What was the vice that shames Him with remorse so dramatically? Could He have seduced a young, innocent girl into having sex with Him? Not much harm in that. She enjoyed it and perhaps even induced Him. Hardly seems worth mentioning. But afterwards, did the loss of her virginity preclude her from entering into a happy marriage? And did she, when other means of support failed, turn to the life of a prostitute? And was she later murdered by one of her clients? We'll never know the answer to these questions,

because Santideva only tells us about His wrong in a gen*eral way.

In other stanzas, He alludes to direct harm. Here, too, we will never know His direct injury.

There was a man who shot his neighbor's dog. At the time, he was quite happy about it. Later, guilt drove him crazy. Since Rajas is a reactive state of mind, there was, in fact, provocation and even justification. The dog had attacked him and his dog several days before. He had to beat the vicious dog off with a stick as it tore at the hind leg of his own dog. At the time, surely he was justified.

We must remember Rajas is a reactive state of mind, so in this state of mind, none of our actions are really actions at all. They are almost always justifiable reactions.

There is a UNIVERSAL TRUTH: Except for self-defense, sentient beings must not injure others. So even though there are justifications for anger and revenge in ego-consciousness, not so under the law of Dharma. Defending one's country, self, or others is not only proper, it's actually a duty. Had the man killed the dog in an act of self-defense, this would have been totally proper.

But under the actual conditions, he might have afterwards asked the owner to keep the dog locked away so it couldn't do what had already happened. Or in the interest of his own person or others, he may even have gone to the owner and asked that the dog be put to sleep.

This follows the rules of non-injury as it applies to householders. The monks have different rules.

But instead, the man had resentment. Resentment means reliving anger. He relived his anger, and instead of killing his selfishness, he planned on killing the dog. He demanded revenge: that is, that the vicious dog suffer for its transgression. And when the man saw that same dog in an open field, a perfect shot for his high-powered rifle, he shot the dog with every vindication possible from his ego-conscious mind.

His reaction to what had happened made him a slave of his own selfishness, which was the sole motivation in shooting the dog. How dare that dog attack me and my dog? I'll punish it. The dog must die. All selfishness!

Based on all that had occurred, and because he didn't try to control his mind, shooting the dog on sight was inevitable.

This was because of the nature of his selfish ego-conscious mind. And although he felt quite good about it, there was only one problem: that is, Universal Truth. It's sometimes called DHARMA. It's a great deal more than something written in a dusty, moth-eaten manuscript someplace. Universal Truth is an active force. It materialized with feelings of guilt. Universal Truth is something accessible to all, and just as ego-consciousness works to make us miserable, Universal Truth acts to redeem us. If we have done wrong knowingly or unknowingly, it will come to us as it did to this man.

The man slipped into the state of Tomas or Inactivity. Remorse of self-incrimination took over. He began to feel guilty about the same act that years before made him feel so proud.

Could something like this have happened to Santideva? Could He have done something as horrible as shooting the neighbor's dog? Or if He wasn't a good shot with a bow and arrow or a spear, as He would have used in those days, what about poison? Could Santideva have carefully planned for weeks, months, or even years the demise of some dog? And could He have one day lured the dog to eat something laced with poison? Just to get even? Just to satisfy His own selfish desire for revenge?

Unfortunately, the only actual history of His life is in the few general words left to us in the second chapter. Nothing would suggest anything very serious. But we know He has committed the worst imaginable crimes against the Dharma. We know this from His remorse. The acts of vice or sin seem hardly worth mentioning. But all who read the second chapter will be deeply moved by His remorse. Could Santideva have even committed murder or even worse?

Santideva is considered a fully realized soul, something like a Catholic saint. Based on his remorse, we know He came to the spiritual life the greatest of sinners. Therefore, there's hope for all of us.

* * * * *

It should also be noted that Santideva's remorse is not at all like most other Eastern teachings. All this lamentation is an actual illusion, since it's all for a nonexistent being—the

ego-self. And this, of course, addresses the biggest criticism of Buddhism from outsiders: that is, if the Buddhist is always living above the ego-mind, he or she is unfeeling about the rest of suffering humanity.

Santideva shows the greatest compassion. This, of course, is a state of ego-consciousness known as Sattva or In the Middle. And remember, too, it is a state of mind that mostly comes from effort. If the reader thinks, what's the big deal? So He hurt a few people. All this fuss over a few people who got hurt. Besides, Santideva is a saint. Saints are supposed to have compassion. So all this remorse and compassion is only natural.

Let us not forget that the entire BODHISATTVA WAY OF LIFE was delivered and directed toward His accusers, a group of haughty, arrogant monks, who had learned all about philosophy but didn't practice much. They betrayed themselves as restless, irritable, and discontent by accusing Santideva in the first place. But instead of attacking and responding to these monks, telling them what they're doing wrong, and perpetuating the long chain of actions and reactions, Santideva gives a general teaching. The teaching is given for their benefit. These are educated monks who probably know every phase of higher philosophy. Yet He gives a teaching for beginners. And then instead of accusing His accusers, He accuses Himself.

Remember, too, the first chapter contains only common sense aphorisms. There is nothing there to argue with. And now in the second chapter, instead of claiming He's a Buddha worthy of reverence, He claims He's the worst of sinners. And instead of presenting complicated and intellectual concepts the haughty monks had hoped for, Santideva only begs forgiveness.

He talks about a spiritually awakened mind, the jewel of happiness, which is probably why the haughty monks had become monks in the first place. But instead of actually acquiring the fruit of their original quest, they had lost themselves in intellectualism. The second chapter, too, is void of intellectualism.

It's full of instruction. Santideva is no dogmatic teacher, ruling over his students with a long whip, like the Zen Masters. He doesn't even tell His students to do anything. Instead, He appears like a scientist teaching a class in

physics. He tells the students about the experiment in His own life. The student listens and is free to do as he or she pleases.

If Santideva were a Zen Master or even a Christian preacher, we could expect the following dogmatic rules: In order to acquire this spiritually awakened mind, you must do the following:

First: You should consider making a list of all persons you injured.

Second: You should consider developing compassion and remorse for all you have injured.

Third: You should consider your own motives that drove you to the crime: that is, selfishness.

Fourth: You should consider begging forgiveness.

Fifth: You should consider not injuring others—ever again! Therefore, you might consider doing as I have done in the second chapter. It was really helpful for me.

But Santideva desires nothing from His students. Could it be He has routed out all selfish desire in His own life? Or is this just the style of teaching? The student will have to decide for him or herself.

* * * * *

There is just one last point about the second chapter. The opening aphorisms become a stumbling block for many. Eastern thought attracts most people based on the scientific and simple logic. Those interested in Eastern philosophy usually fit into two categories:

Firstly, there is a type of person who develops devotion to God, worshiping the same as a Protestant, Catholic, Muslim, or Jew.

Secondly, there is a type of person who is attracted to the scientific approach. This type of personality may even be an atheist and consequently find the devotional aspect offensive.

Don't allow this devotional approach to become a stumbling block. Although this chapter begins with a devotional approach, most of Santideva's teaching is based on a scientific approach and includes logic and reason. The reader is, therefore, asked to review the entire work, disregarding anything he or she finds offensive. The work

viewed as a whole is non-dogmatic and non-sectarian.
There's a great deal in it for everyone.

Yes, I know, this is not true of the dogmatic presentations
of His work. That's why I created this one.

Chapter Four

Chapter Two Bodhisattva Way of Life

1. I wish to acquire this gem of the mind that ends suffering for eternity. Therefore, I humbly make offerings to the Great Teachers of mortal men, to the spotless diamond of the Great Law of Justice (Karma), and to the disciples of the Enlightened Ones who possess oceans of pure character, which I also desire.

2. I make an offering of all gardens filled with beautiful flowers, all medicinal herbs, all the orchards bearing delicious fruit, all the fine jewelry in the world, and all wonderful things to drink.

3. I also offer all the mountains containing raw, precious gems, all the forests and wonderfully quiet and solitary places containing vines decorated with flowers and mango trees growing wild with branches bent low with deliciously sweet, ripened fruit.

4. In addition to offering all this from the earth, I also offer all there is from the world of Buddhas, God and other spiritual beings, including wish-fulfilling trees, jeweled trees, and beautiful lakes filled with magic lotuses, enchanting sounds, and every kind of fragrant smell.

5. I offer everything of value through space and all that exists beyond what is known that might enhance and make more attractive the Venerable Ones.

6. I bring all this to mind and offer it to the Buddhas, together with their disciples, who are an ocean of mercy and refuge. Please accept my gifts and submerge me in your limitless and unconditional mercy.

7. Devoid of merit and destitute of any worldly wealth, I have nothing else to offer. Therefore, may those in charge of the welfare of others bring their magic power to bear, and by this magic power transform this offering for my sake, and make this offering possible.

8. I offer myself to the Enlightened Ones and their disciples. I turn my life and will over to Triple Gem and completely take refuge by drowning myself in Your ocean of refuge. I am Your slave and devote myself to Your service.

9. I grasp your protection and lose all fear of the ocean of misery known as material existence. Instead of selfishly taking from others, I shall now unselfishly serve all beings. I shall transform myself into a new person, abandoning all previous vice. My old life shall be no more.

10. Transport me to Your abode. I will gladly serve you in your sweet-smelling bathhouses with beautiful pillars of sparkling jewels, covered over with umbrellas of the finest pearls, and highly-polished, green marble floors.

11. I will work as a common bath-maid, helping the Great Teachers and their disciples bathe by carrying the heavy jars, studded with jewels, filled with the purest of water and pleasant-smelling flowers. I will supply the musicians who are expertly schooled at playing exotic, soothing, and enchanting music.

12. I will carry the thousands of towels necessary to dry You and Your disciples. I will even help dry your backs.

13. And I will offer You the sweetest smelling garments with charming embroidery of multicolored works of art.

14. I offer You and Your disciples perfumes that pierce the universe with wonderful smells.

15. I worship You, Lord, and all of Your disciples.

16. I offer a feast in Your honor with every imaginable good taste.

17. I offer presents of every kind.

18. I offer each disciple a jeweled palace.

19. For all the Sages I bring jeweled parasols.

20. May my offerings rise high as clouds and the music enrapture all sentient beings.

21. And these clouds rain flowers and gems of sublime Dharma.

22. Others worship the Gods or their ancestors, but I worship the Great Teachers, the Buddhas, together with

Their disciples.

23. The music has been transformed into an ocean of melody, which becomes a great sea of virtue.

24. I offer prostrations as many times as there are atoms in all the spiritual realms. I bow to all the saints from the beginning of time, to the Great Law of Justice and to the community of disciples.

25. And I visit all the shrines and pay reverence.

26. Seeking the jewel of the fully awakened mind, I go for refuge to Buddha, to the Great Law Dharma, and to the BODHISATTVAS (those who dedicate their life to serving and making others happy).

27. Humbly and with folded hands, I beg the Awakened ones in all directions as well as the intensely forgiving Great Teachers.

28. I am a monster. I have committed millions of unpardonable crimes against the Dharma. There are so many I don't even remember them all. Additionally, I have committed many offenses without knowing it. I have even led others to commit these same crimes, and all this has been going on since the beginning of beginning-less time.

29. I am guilty, too, of rejoicing at the injury I have caused myself and others. But I am now overcome by remorse.

30. And I must, therefore, have committed many acts of disrespect with my body, mind, and speech against the Great Ones, their disciples, the Dharma, and against all.

31. Whatever these terrible crimes, I confess them all.

32. For just as the wheel of the oxcart follows the feet of the ox, so do these heinous acts follow and hunt me down. How shall I escape? Rescue me quickly. Death creeps up on me. I need more time to wipe out this awful record.

33. Death doesn't care. It won't wait for me to do this. I fear death coming as a great and unexpected thunderbolt.

34. I have committed many wrongs for the sake of friends and even enemies. I didn't realize it. I must leave everyone behind when I die.

35. My friends and enemies, too, will pass away. Eventually, nothing will remain, not even the world of conditions.

36. Memory will fade. Everything will fade like a bad dream and never be seen again.

37. Only my wrongs will remain.

38. Because of delusion, attachment, and hatred, I have done wrong.

39. Every moment throughout the day and every moment throughout the night, death comes closer. Have mercy. Shall I die without wiping out my terrible record?

40. Relatives and friends surround me. Yet I am alone and forlorn, because I bear the feeling of being cut off from the source of all happiness.

41. If death grabs me by the throat, what good is a friend or relative? Merit alone is the only protection, and I have not applied myself in this life. I need more time.

42. In fact, I have done the opposite. I have even acquired many vices due to attachment to this transient life. O Protectors, grant me more time.

43. I feel like one being led off to have my arms and legs chopped off. Parched with fear, I am dying of thirst. Why only now do I see the world differently?

44. My sins are like a mass smear of excrement all over my body. Because of my wrongs, I am smitten far worse with this fever of terror. I am overpowered, unable to move, knowing the messenger of death approaches.

45. I look everywhere for protection. But there is none to help me. I lie helpless, seized by this, the greatest of all fears.

46. Since there are none to help, confusion reigns supreme. Nothing else is possible. This is the nature of this great, smothering fear.

47. No solution seems possible. You are my only hope. I go for refuge to the Great Teachers, the Protectors of the world. It is Your job not only to protect me, but also you must kill this sovereign of all fears.

48. Also, I ardently go for refuge to the Great Law of Dharma. Is there not even a small speck of merit I acquired somewhere—even in a previous life maybe -- that might halt the avalanche of poisonous quicksand, submerging me helpless while awaiting my doom. And I take refuge in the disciples, for even a single word of wisdom that will soothe this agony as a solitary, cold drop of water—to one dying of thirst.

49. Helpless and trembling, I await some rescue.

50. I'm terrified. Compassionate Ones, please help!

51. I invoke all Your help!

52. All messengers of death come from the underworld. I have heard they all flee at even a tiny glimpse of a Great One. Please have mercy. Please help! Soon!

53. If it weren't for this great fear, I might think of something useful. Remove this greatest of fears quickly.

54. A person who is panicked in anxiety because of a temporary illness would not, of course, disregard the council of a doctor. I am smitten with something worse than 444 fatal diseases.

55. You have the medicine to cure me. I take refuge. I will not disobey your council.

56. I will not refuse the council of the Omnipresent Doctor who ends suffering. My need is presently too great.

57. I am full of fear while looking down from a small cliff. Now I'm looking down the corridor of eternity. I can't even begin to describe the terrifying agony.

58. I try to be at ease thinking, "Just for today, death will not arrive." I try and I try, but I can't budge my mind from the inevitable.

59. How shall I escape?

60. Everyone gets good council sometime in life. Why didn't I listen?

61. Instead of acquiring merit, I cultivated the friendship and fellowship of relatives and friends. This was all a waste of time. It's no good to me now. None of them can help. Over and over, I ask the same question. How can I escape?

62. Although I must have had good council, I disregarded it. Therefore, I must have done many things as an arrogant fool.

63. Unfortunately, ignorance of the law is no excuse. If I jump from a high place and break my leg, I can not plead ignorance of gravity. My leg is already broken. And similarly, when one breaks the Law of Dharma, it breaks the spirit. Later, it's no use to lament over the resulting wretchedness.

64. All this I confess. I plead ignorance of the Law. I have no other defense. I know this is no excuse. Please have mercy on me.

65. I freely confess all this to my Guides. Like one condemned to death, please grant just one last wish. Grant Your mercy that I never commit this evil again.

* * * * *

Sattva Is An Ocean Of Happiness!

When we are in a different mental state: that is, Rajas or Tamas, it's possible to be emotionally upset again. The term Bodhisattva has already been discussed. It involves two Sanskrit words, Bodhi and Sattva. Literally these words mean: one who uses his or her intellect to keep the mind in Sattva. Somehow this actual meaning has been lost.

Sattva is a mundane state of mind, but it's the platform of direct realization. The main purpose of the Bodhisattva practice is to put the mind into Sattva and keep it there until ultimate enlightenment.

Bodhi can also mean the enlightened mind. But Sattva is a mundane state of mind – a constituent of samsara (material nature). So then how can the term Bodhisattva mean enlightened being?

That's because once permanent enlightenment occurs, the Bodhisattva maintains his or her position in samsara by keeping the mind in Sattva. Otherwise he or she would drift off to Nirvana. In this way Bodhisattva means two things: first, an enlightened being. And secondly it means one who uses the Bodhi (intelligence) to keep his or her mind in Sattva.

All of the chapters of Santideva's Bodhisattva Way of Life are designed to put the mind into Sattva and keep it there. I personally read a chapter a day and try to think about the aphorisms throughout that day. This aids the believability of the mantra: that is, everything happens for the Good, etc.

At the same time I was regular with meditation for about two (2) hours every day. As a result, I've had a number of really great Samadhi, direct realizations of emptiness / Brahman. I attribute these to daily reading of a chapter each day from the Bodhi Sattva Way Of Life, and the blessings of two specific Lamas.



Gen Kelsang Leckma

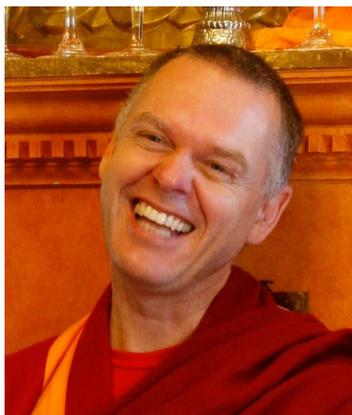
I received a Manjushri empowerment from Gen-la in about March 2006. Santideva is considered to be a reincarnation of the Buddha Manjushri. Oddly the direct realization of emptiness or Brahman happened the day I signed up for the empowerment: that is, a week before I actually got the empowerment.

And since I was reading my own translation of the chapters of the Bodhisattva way of life for about 6 months, this led me to a very important conclusion. I had already gotten the Manjushri empowerment by just reading Santideva's chapters every day.

The morning after I signed up for the empowerment, unexpectedly my meditation exploded into emptiness or Brahman colored with Manjushri. The world disappeared, only emptiness / Brahman existed. I was emptiness / Manjushri, everyone and everything else was emptiness / Manjushri. The Meditation was emptiness / Manjushri. Everything emptiness / Manjushri! All Empty! All Brahman! All One!

I got the Blessing from Gen-la by attending her classes on the Heart Sutra at the time. Then there was another empowerment of Tsongkhapa in the spring of 2007. I signed up for this empowerment too, but I never made it because I was out of the country in Beijing China at the time. I visited the Great Lama Temple in Beijing on the date of Gen-la's Tsongkhapa's empowerment. I was standing in front of the 25-foot-high statue of Tsongkhapa. Everything exploded into Tsongkhapa! I was Tsongkhapa, the Lama Temple was

Tsongkhapa – all and everything – emptiness / Brahman / colored with Tsongkhapa! All One. This could have only happened as a result of her blessing. Tsongkhapa is also considered a reincarnation of the Buddha Manjushri but it was totally unexpected.



Venerable Rene Fusi

I had the great good fortune to spend two months living at Vajrapani Institute, Bolder Creek, California USA during the summer of 2008. Venerable Rene was the resident Teacher there.

I stopped having direct realizations about six (6) months before I went to stay at Vajrapani. And I wanted to spend five (5) hours a day in deep meditation in an attempt of get them back.

Only trouble was, I was forced to go to Venerable Rene's early morning class which was an obstacle to my five (5) hours of straight meditation. I asked to be excused and he excused me for that reason.

Then one morning he surprised me at work: that is, I was doing service – cutting the vines that had overrun the water system. I cherish the above picture of his smile. That morning he was smiling this same smile – like the cat that had just eaten the canary.

He asked, “How's your meditation going?” He acted like he already knew what happened that morning.

I was dumbfounded for an answer! That's because one doesn't usually talk about their realizations.

I talk about these realizations now, because I would like to encourage others on the path. I'm 78 years old and will soon be dead. At my age I have no desire to make a name for myself. I do it solely to encourage others. In any case, I am not trying to tell you how great I am. I'm trying to tell you how great Santideva's, the Bodhisattva Way of Life is! And this is scientific testimony: that is, how helpful a blessing can be from any Swami or Lama, but especially from either of these two (2) Lamas – as well as Swami Swahananda.

That same morning Venerable Rene asked about my meditation, it had melted spectacularly into emptiness / Brahman colored with the Buddha Avalokiteśvara, the main subject of Venerrable Rene's classes, which I was not attending. I was back to Samadhi -- direct realization of emptiness again. So that's what I finally answered.

I also asked him to be my Mahayana Guru, and he (reluctantly) agreed. I still do everything he told me to do. And from time to time, I re-watch his videos. Fortunately he didn't ask me to do very much. Thanks to him I'm back to direct realization of emptiness again. But from time to time these realizations stop and I have to find a way to get them started again.

These realizations granted by the lamas were the same as those granted by Swami Swahananda: that is, emptiness / Brahman colored by the Buddha, my personal ideal, about 20 years before. Here, too, all One.

It is my sincere hope that all seekers who come in contact with Swami Swahananda, Venerable Rene and or Gen-la will ask for a blessing: that is, for a direct realization of emptiness / Brahman! All three have the power to grant your request.

Chapter Five

Adopting the Power of Spiritual Awakening

Chapter 3 Bodhisattva Way Of Life

1. I celebrate the virtue of all sentient beings, which ends suffering. May all beings be happy.

2. I glory in the path that leads to liberation and ends suffering. I celebrate those who have reached this goal, and I delight in those who are still treading the path.

3. I revel in the teachers who are colossal universes of the power of spiritual awakening, who are a haven of refuge and strength for all sentient beings.

4. With folded hands, I beg the Fully Awakened Ones. Have mercy on the confused and lost. We are suffering because of ignorance.

5. The world lies dark with ignorance. I beg all on the path who end their own sorrows, do not depart into Nirvana. But rather shed your light on those who beg to be rescued.

6. I seek no merit for myself. But what little this may acquire, I give it all to every suffering being.

7. Let my body and everything I have be transformed into the medicinal herb for the sick. May their illness never return. May all beings be happy.

8. I have selfishly gorged my own body with the finest of foods until I could eat no more. Now, may my body and all I have be transformed and chopped up into food and drink for the starving.

9. May I become the benefactor for all the destitute. I will

give all and every form of assistance.

10. I readily give up all enjoyments for this body and all my virtue. I give them for the benefit all sentient beings.

11. Vice must be renounced in favor of heaven. And I seek that state. So if I must abandon everything, it's better to give it all away to sentient beings.

12. I no longer seek bodily pleasure from sentient beings. Let them beat my body, revile it, or cover it with excrement.

13. They can play with it, laugh at it, or ridicule it. Since I give my body to them, I don't care what they do with it.

14. They may ask anything, and if it's in my power, I will grant their request and make them happy. Whoever asks, may I always fulfill their request. May all beings be happy.

15. As for those who come to me with open hostility or a grudge-filled mind, may even this work, helping me to fulfill their request.

16. May all who abuse and mistreat me partake of the power of spiritual awakening.

17. May I protect those who need protection. May I be a guide for those who need a guide. And may I be a horse, cart, bridge, or a ship for any in need.

18. May I give light to those who need light. May I be a bed to all who need rest. May I serve all who need service.

19. I will be their mystical charm, their magical mantra—their miraculous cow that never stops giving milk.

20. Many physical objects on the earth are useful for survival.

21. In the same way, I wish my body and everything I have can be useful for liberation.

22. Just as the Sages of old became illumined and engaged, the power of spiritual awakening for the welfare of the world,

23. I, too, will get free of misery and engage the power of spiritual awakening for the sake of all sentient beings.

24. Once this power of spiritual awakening has begun, an intelligent person should sustain it and fulfill his or her vow.

25. By doing this, I am born into the family of the Great Ones. Becoming their child, human life is fertile with Good if properly discovered.

26. Therefore, I will do what is necessary to honor them. I shall never dishonor them. Nor shall I become a burden.

27. The power of spiritual awakening has somehow arisen

in me. I'm like a blind man who has miraculously recovered his sight.

28. It's the answer to the secret of life, ending birth and death.

29. It's the great medicinal herb that cures the suffering of mundane existence. It's an ocean of rest for lost and weary souls who have been incinerating in the volcano of material misery.

30. It's a bridge to eternal happiness. It's the polestar of life; shining brightly and soothingly, it offers hope from all afflictions and distresses.

31. It's like the great suns, banishing darkness throughout the universe. It's like the finest ice cream made from the milk of the Great Law of Dharma.

32. It's like a great banquet, given in honor of all weary souls starving for a meal of happiness. All who come are satisfied.

33. Today I invite the world. Come even if you are temporarily enjoying a happy life. May all rejoice in the great teachers and their disciples who are hosting the affair.

Bodhichitta

Bodhichitta is composed of two Sanskrit words: that is, Bodhi and Chitta. In this case Bodhi means enlighten mind. And Chitta means the – mind stuff – that leads to the enlightened mind. And so this becomes the power of spiritual awakening.

There are really only two ways to be going. We can either be traveling away from enlightenment. Or we can be traveling toward enlightenment. If our motives are selfish and self-centered, we are moving away from enlightenment.

If we practice the path of the Bodhisattva, we are going toward enlightenment. By maintaining the mind of Sattva, our motive is automatically and spontaneously unselfish: that is, to help others.

As a means of understanding right action, it's necessary to look at our own lives and see how our minds of Rajas and Tamas have hurt others. We repent. This gives us the incentive to stay out of these minds. And at the same time, we see the need intellectually to keep our mind in Sattva.

The third chapter is all about repentance, which is common to all religions. Even the walls of the Egyptian pyramids contain instruction for repentance in hieroglyphics. Consequently, repentance is associated immediately with religiosity: that is, REPENT! Turn from your wicked ways. Be good!—so you can go to Heaven. And consequently, when the Buddhists use this word, it's grossly misunderstood by people in the Western world. We immediately think of the famous words in the Bible, Matthew 3:2: "Repent for the kingdom of heaven is at hand."

As we examine the act of "repentance," we shall also find it's misunderstood when used by Christians as well. Or, if it's not completely misunderstood as in Buddhism, it's not fully understood when used by Christians.

If we approach religion scientifically, we have no scientific proof at this point that heaven even exists. Santideva tells us about His own repentance, which is a scientific experiment, conducted in the laboratory of His own life. It's scientific because the same experiment can be conducted with exacting results in everyone's life. The benefits go far beyond the religiosity associated with it. It's a means to find a shelter of happiness now. It's not necessary to wait three to five years as with traditional psychiatric therapy.

It's possible to do it now. Yes, the happiness is not complete, and it's not even permanent. But each person who repents finds this shelter of happiness, and according to Santideva, it does another wonderful thing. Repentance brings with it the power of spiritual awakening.

Again we are scientists. We will not accept any concept just because someone from ancient times has said so.

As we will find in later chapters, when it comes to Eastern thought, even if we agree with the entire world, we must still verify the facts by experimentation. Verification comes by way of actually having experimented, and whatever else our reward, actual knowledge or actual realization must occur. Book learning is good as far as it goes, but the problem is, book learning just doesn't go far enough.

If book learning was the actual means to enlightenment, we could turn out Jesus, Krishnas, and Buddhas like we turn out accountants, lawyers, or medical doctors. An Enlightened Being is not a Rabbi Jesus, Krishna or Buddha

because he or she has studied scripture alone. We find instruction in scripture, but enlightenment comes only from actual practice: that is, applying it to one's life and then actually realizing the TRUTH.

In the same way, the benefits that come from repentance don't come from knowing about it: that is, having studied it from some book. One must actually look at his or her own life. People have harmed us. That's not important. It's important each person search for harm he or she has done to others, just as Santideva has done. And the person must analyze the motive behind their doing injury.

It's always the same motive with everyone. The motive is always selfishness and self-centeredness. Because until one fully understands the motive, it's not possible to understand the reasons for getting rid of selfish desire, the root of all problems. Selfish desire leads to misery--not happiness.

Yes, repentance takes a great deal of work. It requires effort! But the reward is greater than any other. It leads to the fulfillment of all desires. It leads to total and complete happiness. And this happiness comes while one is still in a body. All of the rewards from practicing come in this life. Our reward is now, even though there could be a reward in the after life, too, as Buddhism, Christianity, and other religions assert.

As scientists, the following points of observation from Santideva's first three chapters are as follows:

1. Look to see how we have wronged others.
2. Look for the selfish motive.
3. Notice how this selfish motive exerts a strong force in our lives and actually involves a different state of consciousness: that is, Rajas or Tamas. Also notice how this state of consciousness causes us to go insane when we don't get what we want, or causes rage when other people don't act as we want them to act. See also that we have more energy. And also see how this excess energy keeps us awake at night as we constantly think about money, property, prestige, sex, revenge, and so forth.
4. See how we don't act independently in this state of Rajas. Our actions and reactions are almost always because of something someone else did or said or something we thought about. See also how we hurt people because of our own selfishness. We are insulted; see how we naturally,

normally, and spontaneously return a hurtful retort.

5. By examining this state of consciousness, we find that we don't do things because we want to. We do things because we have to. In the same way, others are puppets of Rajas, too. See also that selfishness and self-centeredness are pulling the strings, forcing us to be angry even if we don't want to be angry, forcing us to be depressed even if we don't want to be depressed, and forcing us to be fearful when we don't want to be fearful.

6. Make an effort to feel sorry for all persons we have harmed as Santideva has done.

7. Make a vow: never to hurt anyone ever again as Santideva has done.

8. Make a vow: to serve mankind by helping others. We don't have to go as far as Santideva. We can make our vow to serve the Universe by doing a mundane job. For example, suppose we work as a repair-person, fixing the potholes in the city streets. Think how this brings pleasure to the sentient beings using the roads. Or think of a single driver hitting one of those potholes, losing control of the car, and killing someone. Think of all the suffering caused to the family of the victim. Think of the good your jobs bring to others.

9. Notice how this creates a new motivation in life. Most people don't like to work, so sometimes it's a drudge. But the wheels of life become easier if lubricated with our new motive: that is, to help others.

10. Notice also how it produces a new state of consciousness, Sattva. Notice how it's not possible to be a grumbler in this state of consciousness. All may be grumbling about the nature of the work, but not the one who has taken a vow to serve others. Instead, he or she is now concentrating on the good being done by filling those potholes. The grumblers are thinking about themselves, how they aren't being paid enough, etc. One who has taken a vow to serve others is thinking how their job brings others happiness. Notice how life may be difficult, but even in the midst of such hardship, the person is no longer unhappy. Even if hurting physically with fatigue, still there is no unhappiness.

11. . Santideva confesses His wrongs openly. And because

He has done so, we must assume the instructions are for us to do the same. However, common sense and reason dictate we use some discretion. To make this kind of confession at work, to friends, to one's spouse, or relatives who might not understand is totally objectionable. One must not do this.

* * * * *

Sin and Virtue

From the beginning of time, there is only one thread that seems to lace all religions: that is, the concept of sin. And there are probably more sins recorded than one could easily memorize. In Christianity, there are the ten commandments, and if there were only ten sins, it would make it an easier task of memorizing. Most people can't even memorize these ten. But the matter of understanding sin is much easier than compiling all of them. In every religion, there is a concept of sin and virtue. And if these sins and virtues could be broken down to their basic roots, we find a very simple guideline:

Selfishness is sin. And unselfishness is virtue. So for the scientist, the job of examining them is really easy. If we have searched our life for this selfishness, we have already found how selfishness brings misery to others and to ourselves. And if we are to discover how happiness comes from virtue, we will have to do some unselfish acts, like giving some money to a beggar on the street or donating a little money to some charity. Or we may help do something more drastic, like helping a friend in an all-day move to a new apartment. Whatever it is, we will have to do it and discover for ourselves.

Because the reward of an afterlife is seldom motivation for doing anything, we will have to discover the detriments of misery caused by selfishness as a natural fact from our own experience. In the same way, we will have to experience the happiness that results from an unselfish motive. And when we can do this as a lifetime practice, we will easily discover the power of the awakened mind Santideva alludes to. Otherwise, we only have a little practically useless book learning.

If the experiment has been done thoroughly, we will understand how to find serenity in the mist of calamity. This

is the great benefit of repentance. Repentance is done to find happiness—peace of mind—and as Santideva teaches, it activates the power of spiritual awakening.

But what about the Christian? Will he or she find this same serenity? The answer is yes. It does not matter what the religion. If one repents using the same process, they will automatically get a blessing. And the blessing is now, in this life. Perhaps it's in the afterlife as well.

The Christian may begin based on Matthew 3:2: that is, “Repent for the Kingdom of Heaven is at hand!” And maybe he or she is thinking about the afterlife, but as a scientific experiment in repentance, the Christian as well as the Buddhist discovers the Truth in Luke 17:21: that is, “The kingdom is within.” The power of spiritual awakening is activated exactly like Santideva, Rabbi Jesus, and a host of great teachers tell us.

So the Buddhist and Christian find through scientific experiment this same exact knowledge and exact realization.

* * * * *

Controlling Selfishness and Self-centeredness!

Controlling the ego or this selfishness and self-centeredness is easier said than done. If one can control the ego, all suffering can be controlled. The path of the monk is easier to understand. All the monk needs to do is live in the monastery and give up all selfish desire, the root of the ego. But for the householder living in the world with a family, friends, and a mundane job, this is not a practical solution. The monk seeks total ego deflation. But how is this possible for someone working in the world?

Psychiatrist Carl Jung, M.D. writes, “Talk as much as you want, isolate yourself continuously, still this ‘I’ (the ego—the cause of all mental pain and suffering) will always return to you. Cut down the poplar tree today, and you will find tomorrow it forms new shoots. When you find that this ‘I’ (the ego) cannot be destroyed, let it remain as ‘I,’ the servant of (God or Buddha).” (From Volume 11 of Jung’s Collected Works, published by Princeton University Press, in the foreword to *Der Weg Zum Selbst*.)

Dr. Jung gives us the answer. And actually it's not an

answer exclusively Jung's. This same answer is also given to us by Santideva, who one may remember said, there's nothing in the BODHISATTVA WAY of LIFE containing an original idea. So what's the answer? The ego (selfishness and self-centeredness), according to Dr. Jung, is controlled by engaging it in the service of God. But this immediately poses a problem.

Since we are scientists, we have not even attempted proof of the existence of God. We do not even know if God exists. We know the great teachers like Rabbi Jesus, Krishna, etc. and the Buddhas existed because they were historical characters, but we do not know if they are God. This has not been proven.

Good for us, Santideva's answer for controlling the ego does not require proof of the existence of God. In this third chapter, Santideva goes to work for the Great Teachers (Buddhas, historical characters) and sentient beings. Fortunately for us, the ego needs only be engaged in the service of these Great Teachers.

Nagarjuna Founded The Mahayana Buddhist Path

His name breaks down to Nag and Arjuna. It's his monastic name – his spiritual name. Arjuna is one of the most famous character in all of Hinduism. Arjuna is an actual historical character. A record of him appears in the Maha Bharta, which is the longest epic poem in the history of the world – 144, 000 verses. And more specifically, Arjuna appears as the main character in the Bhagavad Gita, where his Guru is the Lord Krishna – an incarnation of the God Vishnu.

The Bhagavad Gita is the story of a war. Those who study the Gita don't study it to go to war, which is probably the most selfish of all human acts. Arjuna the commander of the Pandav Army, throws down his weapons on the battle field and refuses to fight. He tells the Lord, "No happiness can come from all this selfishness!"

Surprisingly, Krishna, the Lord, tells Arjuna to pick up his weapons and fight. Then comes the teaching of karma Yoga: to fight, dedicating the results to Krishna. This is the main practice of Karma Yoga. That is, by doing one's duty – even minded and unattached to the results – all selfishness is

stripped from the mind – even while killing other human beings – otherwise the most selfish of all human acts.

It's also very interesting that Nagarjuna denies the existence of God in the first chapter of *Fundamental Principles Of The Middle Way*, which is the main text of Mahayana.

The reason for this seems strange today: that is, why would Nagarjuna who denies the existence of God, accept as part of his spiritual name, “Arjuna,” the most famous servant of God in the history of the world?

History tells us, that part of his name was specifically, to draw reference to Nagarjuna's powerful teaching impacting the world, like Arjuna's arrows!

At the time Nagarjuna was the abbot of Nalanda Monastery, it contained many schools from both Hindus and Buddhists. I mention this because many people are turned away from Buddhism because it denies the existence of God. This really should not deter anyone. Many Buddhists still believe in the Hindu tradition that Buddha is God.

According to Hindu tradition only an avatar, like Buddha, Jesus, Krishna, Muhammad, etc. can found a religion. They believe God makes Himself, Herself, or Itself a body in every age to redeem the lost. In the Hindu tradition, Buddha is God. Accordingly, an ordinary person like a saint, doesn't have the ability to found a religion. Only God can do this.

Also many in the Tibetan tradition of Buddhism accept the Buddha Avalokiteśvara to be the God, Chenrenzig. Today God is a knot point among Mahayana Scholars. But Nagarjuna, himself, was not so paranoid.

Study the lives of any of the world's Great Teachers, and a unique question is immediately posed. Could such a person have actually lived, and if so, could he or she have been God incarnate? As scientists, we must admit to the possibility although it can't be readily and easily proved. As we go about serving them, intuitively a firm conviction may arise.

Again as scientists, we experiment in the laboratory of our own lives. Santideva gives four instructions on how to accomplish this most important of all instruction:

FIRST: This might be a full-time (24 hours a day - 7 days a week) job. As we go through the day, we constantly remind

ourselves: we are servants!

SECONDLY: We might actually accept this **CONSTITUTIONAL POSITION** of service to Great Ones. Please notice Santideva's resolve to practice every minute of every day.

THIRDLY: Every day is a day when we must carry a vision of what we think the great teachers would have us do. Please note that the third chapter is full of Santideva's concept of service and what He thinks He should be doing. If we can't get a vision of our own, we may and should borrow from Santideva. Otherwise, we begin developing this concept by showing up to do the things we normally do: that is, taking care of business in mundane reality. We go to work at a regular job. But instead of doing the job for our own selfish motive, we do the job for the welfare of the world.

Suppose we work as a clerk in a clothing store. This is a great job. Just think of all the pleasure the different styles bring to customers. Or suppose we sell heavy coats. Think of all the pleasure this will bring when it's cold and such a coat is necessary.

There are certain types of work we should not do. According to the Buddha, we should not engage in dishonesty, killing animals, pornography, etc.

FOURTHLY and MOST IMPORTANTLY: We must let go of the results of life. And as scientists, we will discover all suffering lies in the results of life. On the first morning of our new resolve, we may find there is a flat tire.

Normally this result of life would drive us insane. But it's necessary to let go of it, thinking, "I have given up all pleasures of bodily comfort. The world can do what it wants to me. I have given my body to the world, like Santideva in the third chapter, and whatever happens has got to be okay." We don't even own the body anymore. Why should we really care what happens to it?

So, too, if someone is angry at work, we are not upset any longer. Like Santideva, we think, "If people approach me with hostility or a grudge-filled attitude of mind, I will even use this to help the angry person get a shower of blessing as well." Naturally I use the two (2) mantras to accomplish much of this. Unless I use them, serving others sometimes brings misery – not happiness. And when this happens, I

use the mantas to pacify the emotional pain.

We don't use willpower and strength to force this ego deflation. Instead, we use our willpower and strength to improve our thinking, constantly establishing ourselves in our constitutional position of servant (like Santideva, every minute of every day) and being willing to let the chips fall where they may. We let go of the results in this way, and by doing so, we accomplish the impossible: that is, complete ego deflation, just like the monk living in a monastery.

No, ego deflation does not bring unhappiness. Instead, I use the mantras to pacify the misery and put my mind in Sattva – an Ocean of Happiness!

It's worth repeating a second time: letting go of the results of life brings about complete ego deflation. And this brings happiness--not misery as might be expected. Many argue over this concept. But the proof doesn't come through argument. It comes by actually surrendering the results. Then one may experience the happiness that comes from doing it.

We need to be willing to accept the seemingly good as well as the seemingly bad. In traditional metaphysical teaching, because of the Great Law of Justice, everything happens for our good. So we must learn to take refuge in this Law to provide only Good, which it does. No matter how horrible the calamity, know everything is happening for good. Additionally we take refuge in Buddha and the friends on the Buddhist path, which is like whipped cream on the cake.

See the Christian Bible, Romans 8:28 "For those who love God, everything happens for the good." So Eastern thought and Christianity are not different in principle.

And should we win the lottery, know this, too, is happening for the good. This is because everything, the seemingly good and the seemingly bad, all happens for the good. This too, brings complete ego deflation.

If I truly believe everything is happening for the good, how can the worst calamity be a problem for me? That is, it's happening for a higher purpose—for my good—only for my good.

To the extent we can do the above four things, we will match the daily calamities, small and grandiose, with a viable solution. We now have a partial education, so even from the

beginning, we cross the ocean of suffering in the luxury-liner tool of service (karma Yoga) matching daily these calamities (no matter how horrific) with serenity by keeping the mind in Sattva.

Karma Yoga deals with dedicating the Fruits (results of actions) to the deity of one's absolute reality. A Buddhist dedicates the results of actions to Buddha, Christians to Christs, Hindus to Krishna, etc.

The idea is to work hard as the Buddha's servant and let the chips fall as they may. By dedicating the results of actions, the devotee achieves a state of even mindedness or Sattva wherein no emotional pain exist. If the results are good, tat belongs to Buddha. If they are bad, that belongs to Buddha. And if they are neither good nor bad, still the actions belong to Buddha.

All actions are beset with hopes, dreams and ideals. Accomplishing these dreams, causes fear, anger, depression. If our daily actions go well, we are happy. If they go badly, we are depressed or whatever.

Put in another way the Christians say, "Let go and let God." It's almost the same thing. Christians have faith in successful results. But what if the results are not successful? Misery is the result. But the Karma Yogie lets go no matter what the result: that is, successful or not successful.

This is the most scientifically successful way to work. The practice produces even mindedness, so the work is done with 100% concentration. The worker attached to the results uses 90% of their mind worrying about the result, and only 10% of the mind goes into doing a good job.

Karma Yoga also shifts all attention away form Tamas so the only thing to worry about is anger and greed. Fear, depression and guilt never arise. And if the Karma Yogi prays for the knowledge of the deity's will in all situations, a logical viable plan may appear. There's no such thing as a problem – only the lack of a viable plan. So if a person gets a viable plan, no problem exists.

If nothing better comes through prayer, the devotee can always resort to doing his or her duty. In either case a viable plan is the result. Doing one's duty is always a viable plan if nothing better comes along.

There are two really good Karma Yoga books that can be

downloaded free of charge from the internet PDF. First, Karma Yoga by Swami Vivekananda PDF and secondly, Karma Yoga by Swami Sivananda PDF.

What Swami Vivekananda Said About the Buddha and Karma Yoga

Let me tell you in conclusion a few words about one man who actually carried this teaching of Karma-Yoga into practice. That man is Buddha. He is the one man who ever carried this (Karma Yoga) into perfect practice.

All the prophets of the world, except Buddha, had external motives to move them to unselfish action. The prophets of the world, with this single exception, may be divided into two sets, one set holding that they are incarnations of God come down on earth, and the other holding that they are only messengers from God; and both draw their impetus for work from outside, expect reward from outside, however highly spiritual may be the language they use.

But Buddha is the only prophet who said, "I do not care to know your various theories about God. What is the use of discussing all the subtle doctrines about the soul? Do good and be good. And this will take you to freedom and to whatever truth there is." He was, in the conduct of his life, absolutely without personal motives; and what man worked more than he? Show me in history one character who has soared so high above all. The whole human race has produced but one such character, such high philosophy, such wide sympathy. This great philosopher, preaching the highest philosophy, yet had the deepest sympathy for the lowest of animals, and never put forth any claims for himself.

He is the ideal Karma-Yogi, acting entirely without motive, and the history of humanity shows him to have been the greatest man ever born; beyond compare the greatest combination of heart and brain that ever existed, the greatest soul-power that has ever been manifested. He is the first great reformer the world has seen. He was the first who dared to say, "Believe not because some old manuscripts are

produced, believe not because it is your national belief, because you have been made to believe it from your childhood; but reason it all out, and after you have analyzed it, then, if you find that it will do good to one and all, believe it, live up to it, and help others to live up to it."

He works best who works without any motive, neither for money, nor for fame, nor for anything else; and when a man can do that, he will be a Buddha, and out of him will come the power to work in such a manner as will transform the world. This man represents the very highest ideal of Karma-Yoga.

If one sincerely wants to practice Karma Yoga, it's necessary to learn from a reliable teacher and or a reliable book.

Chapter 6

Maintaining Sattva

Chapter 4

Bodhisattva Way Of Life

If, as scientists, we have followed the instructions in the first five (5) chapters, we will have activated the bodhichitta or power of spiritual awakening Santideva describes in the first chapter. And we know about this bodhichitta not only as scholars, but also we will have actual knowledge and actual realization. And we will also have a direct experience and knowing about our selfish and self-centered states of consciousness Rajas and Tamas as well as this new state of unselfish consciousness: Sattva.

To fully understand this chapter, it's helpful to understand some Sanskrit dictionary definitions. This is because the English language does not contain the proper words to describe the Sanskrit. We have already described bodhichitta as the mind-stuff of the bodhi. This is the power behind the power of spiritual awakening. Now it's time to look at the Sanskrit word bodhi, which purposely has not been fully defined until now. Bodhi means many things. It sometimes means mind, knowledge, wisdom, intellect, and so forth. But as the word bodhi is used in the word bodhichitta, for the devotee, it means intelligence or intellect.

But this is not the normal kind of intelligence or the same kind of intellect as one uses in obtaining secular education. It's a spiritual kind of intelligence or spiritual kind of

intellect needed as a prerequisite to actual spiritual growth. At the same time, it's common sense reasoning, so even the dullest of minds is capable. Bodhi might be called intelligent discrimination or intellectual discrimination.

Discrimination means the ability to choose the proper course of action. Bodhi allows us to separate the real from the unreal. It allows us to separate samsara from the absolute. It also gives us the knowledge of right and wrong action. So as the word bodhi is used in the Sanskrit term bodhichitta, it also means the ability to discriminate and then take the proper course of action. There are at least two paths that offer happiness.

The first choice involves the state of mind known as Rajas. In this state of mind, we are faced with delusion, which tells us true happiness comes from acquiring all sorts of material possessions, like money, property, prestige, and sex. But as we pursue this selfish path, instead of happiness, deadly suffering of all sorts is the actual result.

Our second choice for happiness involves the state of mind known as Sattva. This path offers the opposite: that is, a way to find happiness by unselfishly serving others. Not all desire is bad.

Desire for money, property, prestige and sex brings misery. But desire for spiritual awakening puts the mind in Sattva. Pride in worldly accomplishments, happens in Rajas and eventually causes misery. But pride in spiritual accomplishments that we don't tell anyone about, leads to enlightenment.

Given the choice of taking either path, bodhi is the common sense, intelligent, spiritual discrimination that allows us to make the right choice. The right choice is the path of unselfishness in Sattva.

A person uneducated in Santideva's first three chapters will probably choose the path of selfishness and may even laugh at someone taking the other path. This is because they lack the bodhi, the spiritual intellect necessary to make the right choice.

So, the proper definition of the word bodhichitta is the mind-stuff produced by having the spiritual, intelligent discrimination to make the right choice and then actually act upon it. This is the power behind the power of spiritual awakening that leads to enlightenment.

Consequently, this fourth chapter is considerably important. Once we are finished with our repentance and once we've practiced for a while, it's a normal tendency to find other things of interest, especially if we live in the world. The big advantage in the path of the monk is the environment of other monks, whereas the householder lives in the environment of worldliness. No one can be inspired at all times.

So that's what the fourth chapter is all about: how to live in the constant state of consciousness known as Sattva, produced by altruistic service.

One last dictionary definition involves the title of Santideva's work, THE BODHISATTVA WAY OF LIFE. It will be helpful in understanding this fourth chapter if we define the word BODHISATTVA. Here, too, our English words fail miserably at coming to a proper understanding. Bodhisattva is usually translated as enlightened being, saint, one aspiring to Buddhahood, or one unselfishly serving sentient beings. All these are correct, but a more specific definition will be helpful in understanding the fourth chapter.

We already know what the word bodhi means, and we already know what the word Sattva means. Putting the definitions together, we find that BODHISATTVA means: a person with spiritual, intelligent discrimination, who seeks the end of his or her own suffering by following a path of making the effort to dwell in the conscious state of mind known as Sattva, which is a state of self-contentment leading to higher transcendental states and even total enlightenment, by means of the power of spiritual awakening, also called bodhichitta, which involves abandoning selfishness and unselfishly serving sentient beings and the Great Ones.

This fourth chapter is about making the effort:

1. Having been given the education outlined in the first three chapters, and having actually derived the state of mind called Sattva, I become a (born again) new creature, born into the family of Great Teachers and should vigilantly perfect this training.

2. And although I have taken vows, I should reconsider.

Perhaps I did not fully consider them.

3. But should I disregard the results of my scientific experiment simply because I'm back in the consciousness of Rajas, which deludes and confuses the mind of all who are newly established on the path?

4. Upon taking such vows, which were motivated by sound, commonsense reason, I am blessed by the FAVOR of the Universe. And if I should now abandon my resolve, what good will come of it?

5. It is said that a person who intends to give a little something in charity and later changes his or her mind is doubly chained in Rajas to his or her own selfishness.

6. Then what about me? I offered to give the greatest gift of all—happiness to the entire world—but later I changed my mind. By changing my mind, I bind myself to a path of imminent doom. How could this lead to happiness anytime soon?

7. The chance to gain the favor of the Great Ones happens in only a pinhole of light throughout eons of time. Who knows when destiny will offer me another opportunity?

8. And for a Bodhisattva to leave the path, this is the worst thing possible. It now means multitudes of sentient beings will miss their pinhole chance, too, because when the proper time comes, I will not be there to help them.

9. And should another person hinder the Bodhisattva from fulfilling vows, there is no telling what miserable state this brings. For it demolishes the welfare of the masses.

10. Just think of the evil karma for one who destroys the happiness of even one person. How much worse this will be for one who destroys the happiness of multitudes.

11. Just as there is a power of spiritual awakening, there is also a power of downfall. Therefore, downfall works as a retarding force against me. It prevents me from ever reaching enlightenment.

12. So it's better to fulfill my vows. This will take effort, and it's better to make the effort now. Otherwise, by the power of downfall, I will be led into lower and lower states.

13. Abandoning the vows is like having a serious illness and then abandoning the cure.

14. Unless I make the effort now, I remain in this world of miseries, like birth, death, old age, amputation, disease, etc.

15. There is the chance to fulfill my vows now. When will

there be another chance, and how much suffering will I be forced to endure until then?

16. There is great effort to pursue selfish desires, and there is great effort to avoid adversity, which leads to misery. So why not redirect my effort toward fulfilling my vows, which leads me to happiness?

17. By acting so stupidly in abandoning my vows, I may be forced to live with demons. Who would readily do such a horrible thing? Is human birth even possible after such a downfall?

18. Why not use intelligence and fulfill my vows while the chance is still available? If merit is possible now, why delay? By abandoning my vows, the power of downfall will lead to confused and dazed miserable states, where virtue and merit are not even possible.

19. The present state of existence is favorable for fulfilling my vows. If the opportunity is lost, it may not come again for a billion eons.

20. The great teachers say that human life is extremely difficult to obtain. There is a giant sea turtle that only comes up for air every 1,000 years. And if a garland of flowers were thrown somewhere into the ocean on this 1,000-year event, the chance of human birth is the same chance as this sea turtle coming from somewhere in the entire ocean and sticking its head through this same garland of flowers.

21. A single act of anger, done in an unguarded moment that I would instantly regret, like killing someone, might condemn me to hell for an eon. But by fulfilling my vows, I'm not only protected by the FAVOR of God, and the Great Ones (Buddhas), but my own conduct makes this grievance totally impossible.

22. Having experienced the wonderful power of bodhichitta, I am set on the path leading to enlightenment. By abandoning my vows, I am set on a path leading to acquiring more vice. And even if I could quickly return to this path, the extra vice makes it more difficult.

23. If I have such leisure, and I do not take advantage, there is no greater delusion. Unfortunately, ignorance of the law is no excuse.

24. I consider this fair warning. Unless I muster the courage and strength myself, there is no one else to do it. If I make the effort now, it leads to happiness. But if I remain in

sloth, this can only lead to misery.

25. Not only are the fires of hell to be avoided by this effort, but also one can escape the torment of remorse as well as the torment that comes from an undisciplined mind.

26. The advent of bodhichitta is like being rescued by the Absolute, with a great ocean liner, from the ocean of misery. Abandoning the vows is like my being safely on board and then, for some obscure reason, jumping the rail, back into the fiery ocean of human misery.

27. Abandoning the vows happens. Unless there is an effort, the person is led by their own selfishness and self-centeredness, just like a water buffalo is led against its will with heavy chains.

28. There is only one enemy, and it's without a human body. The enemy is inside the mind. It's the human ego, manifesting itself in only two ways: that is, selfishness and self-centeredness.

29. If another human enslaved me as my own selfishness and self-centeredness does, I would fly into a rage. By not fulfilling my vows, I meekly and with cowardice go to my own doom without even putting up any fight at all.

30. Unless controlled, my selfish desires establish themselves in my mind and ruin me. Not making the effort in face of such pitiful opposition is a shameful and degrading situation. If it were humans and Gods dragging me into the fires of human misery, I would fight bitterly, kicking and screaming to the very end.

31. Unless I make the effort, the enemies of my mind easily capture me wherever and whenever they please.

32. If a con artist offered to sell me the Golden Gate Bridge for a few thousand dollars, I would be immediately suspicious. Yet the greatest con artist of all time, the human ego, erroneously offers me true happiness in the pursuit of money, property, prestige, sex, etc. Based on my own experience, why am I not suspicious?

33. All humans become favorably disposed when approached kindly. But not the ego. If treated kindly, the ego causes far more misery. Then why should I treat this ego kindly when I am led off by the nose for what amounts to a flogging?

34. Human existence is a misery. It's delusion to think it's wonderful. I am my own worst enemy: that is, the ego is the

enemy. And it's this enemy that produces a lasting supply of adversity from the center of my own heart.

35. I imprison myself. I hold the jailers of my prison in my own heart, caged behind the bars of greed. This murderer and slaughterer remains locked securely in the hells produced by me.

36. I should not sleep until this villain is dragged into the center square of existence and publicly executed with the executioner's sword of unselfish service. I should work at this as ardently as an uneducated person filled with pride. They stay awake all night, planning revenge for even a minor insult.

37. In the height of a raging battle, soldiers fight through to victory, even though bloody and tired. There is never any thought of pulling back. I should fight the ego exactly the same way.

38. It's only natural to fight a physical, opposing enemy to the bitter end. Then why am I so tired because of a few adversities? The ego makes me tired and despondent, and I give up. Yet it's far worse than any physical enemy.

39. A person wears the scars proudly from fighting physical battles. Then why do my little troubles aggravate and impede my simple goal of fulfilling my vows?

40. Farmers and fishermen fight the physical elements of heat and cold, wind and rain, and endure bravely for the sake of a few paltry crops and livestock. Then why don't I bravely endure, fulfilling the Bodhisattva vows? The stakes are unbelievably high. The crop is happiness for the entire world.

41. If I would liberate others, first I must liberate myself. Fulfilling my vows is the vital and important requisite.

42. Abandoning my vows is an act of insanity. Fulfilling my vows is a sane, rational act, even though at the time, I may not have realized the hardship.

43. Like an uneducated person seeking revenge, I should overpower my ego and subdue it.

44. My entire body may disintegrate, but no matter what happens, I should never bow down, surrendering to the power of these petty, mental afflictions.

45. Napoleon was once exiled from France. But in the other country, he acquired followers and returned with even greater strength. This could never happen with the human ego. This is because it gets all of its strength from home

ground, my own mind.

46. Some say human affliction can be cast out of the mind. But if this is true, where could this affliction go?

It seems like a powerful opponent only when I use willpower. Mental affliction is fragile and easily shattered by my sledgehammer of intelligent discrimination.

47. If I am deluded into believing there is something in the outside world causing mental affliction, I am lost. All mental affliction is because of something inside of me. It's my own selfishness and self-centeredness causing all the trouble. I must cultivate strength for the sake of intelligent discrimination. Abandoning the vows amounts to ignorantly torturing myself in hell.

48. I should make an effort to apply the teaching as it's explained. If I wish to recover from an otherwise fatal illness, I can not disregard the advice of a competent physician.

Chapter 7

Guarding the Mind

Chapter 5

Bodhisattva Way Of Life

1. If my practice is to lead to perfection, I must guard my unsteady mind.

2. A herd of mad elephants can do far less damage than my own mind.

3. But if my mind is controlled with mindfulness, no danger exists.

Commentary:

Mindfulness is simply paying attention to the mind at all times and under all circumstances.

4. The nightmares of human existence—snakes, spiders, monsters, and so forth—are controlled by only controlling my mind.

5. Binding the mind binds them all.

6. For that is the teaching of all the Great Ones: all fear and calamity arise from the mind alone.

7. It is my own mind that diligently constructs all of these implements of torture. The red hot floor of iron, as well as all these cannibal women—they are determined to cut me up, while I'm still alive. Where has all this come from, I asked of the sage?

8. "From your own mind," he said. "You are your own worst enemy and your most dangerous opponent."

9. If the perfection of charity could cure the ills of the world, why is there still poverty?

10. It's because the merit accrues to the donor, not the

recipient.

11. The mind of renunciation is considered the perfection of all ethical discipline. This alone will perfect the world. The monk totally renounces the world. The householder does so also. But the householder does it by mentally, renouncing only the results of actions. The householder still holds physical wealth and works for a living. .

Commentary:

"Wisdom is superior to mere practice. Meditation is superior to book learning. Renouncing the results of actions is superior to meditation. For by renouncing the results of actions, peace comes immediately." (Bhagavad Gita verse: 12:12) This is easily proved by experimenting in the laboratory of one's own life.

12. When the cause of anger is slain, then all enemies are slain.

13. The whole world needs to change, but I can not change any of this outside world. I can only change myself. Where is there enough leather to cover the entire earth? But with the small piece of leather used for my sandals, I cover everywhere I go. Likewise, I wear the sandals of Dharma and cover the world as I travel—changing myself.

14. I shall restrain my own mind. What need is there to restrain anything else?

15. When matches are wet, they won't strike and catch fire. Likewise, when the mind is full of selfishness, it's like wet matches and won't catch fire for spiritual awakening.

16. All the great teachers agree. All the spiritual practice in the universe is useless if the mind continues to dwell on useless worldly things.

17. The mind must be made to dwell on the Dharma (spiritual law). Until this happens, I wander uselessly into the infinity of space, wasting my precious time.

18. Therefore, the most important vow is controlling and guarding the mind. Otherwise, all other vows are useless.

19. While traveling through a district with known infectious diseases, I must guard myself against catching an illness. Likewise, I must guard myself when I'm among worldly people who are known to suffer from many contagiously sick desires of the mind.

20. If I guard my sprained ankle with great care, why do I not guard my mind? One spark of selfishness can throw me

into the sufferings of thousands of hells.

21. If I persevere, I will emerge victorious.

22. All else can be lost but the practice of guarding the mind. May this never be lost.

23. I appeal to everyone, don't abandon mindfulness and introspection. Introspection means to be constantly looking for selfishness and self-centeredness, and when it arises, kill it.

24. Just as one too sick is unable to work, one sick with the disease of selfishness of the mind is too sick for spiritual growth.

25. For all those who lack introspection, whatever the benefits of spiritual practice, they leak away, like from a cracked water jar.

26. Even great Sages are carried away by a single vice because they failed at introspection. What then of a beginner like myself? Mindfulness is even more necessary.

27. People sometimes accumulate great virtue, but it's stolen away by the thief of non-introspection shortly after the loss of mindfulness. Despite all this lost virtue and effort to acquire it, they are still led by the ego into the torture chambers of the darkest hell.

28. Mental afflictions are like rats that search diligently for even the smallest openings and somehow get in to plunder the fortunate realms of existence.

29. The guard of mindfulness must constantly march the perimeter, searching diligently for even microscopic invaders. Remembering always my past experience of incomprehensible demoralization and suffering, I must guard and remain ever vigilant.

30. Yet mindfulness arises easily and spontaneously for those who take refuge in Buddha, Dharma and Shanga, and constantly seek the company of competent teachers who offer proper instruction.

31. The Great Teachers and the Bodhisattvas have perfect vision all around in every direction. By their ocean of mercy, mindfulness flourishes nicely.

32. Meditation on Buddha produces respect and confidence, which is the proper attitude one should acquire while constantly thinking of the spiritual life.

33. Mindfulness not only stands guarding the mind, but also it prepares a comfortable home for introspection to

dwell willingly.

34. If the mind is to remain free of negative emotion, like a piece of wood, mindfulness must guard the entrance with a large ax, so that when sense pleasures attempt to produce worldly distraction, they are cut to pieces and expelled immediately.

35. One's actions should cooperate with mindfulness. Keeping the gaze of the eyes to the ground keeps the mind free from full-frontal attack by the battalions of bright, shining distractions, lurking strategically to overpower mindfulness unexpectedly.

36. But at the same time, one should be aware of everyone around. Should a familiar figure even minutely be recognized, common courtesy demands that one look up immediately, greeting him or her pleasantly.

37. Before one travels, he or she should look around in the four directions for any danger, observing what's close and what's at the farthest distance. And when one observes what's behind, he or she should turn around, taking note of everything important.

38. Upon looking ahead, it's advisable to go forward and then come back and look in the other directions. One should proceed on the journey only when one is aware of what needs to be done.

39. Worldly people are aware of the body all the time, thinking it should be positioned like this. Or this posture is not attractive, so I should change it, and so forth.

40. Likewise, the mad elephant of the mind should be watched, guarded diligently, and one should make sure it's tied securely by constant thoughts of Spiritual Law.

41. The mind should be observed constantly by asking, "Where is my mind engaged?" In this way it must not be permitted to relax from its focus of concentration.

42. But one should not try to maintain mindfulness in the presence of danger or on festive occasions. Who can do so anyway?

43. Upon beginning any task, one should determine what needs to be done and concentrate on it—not relaxing for a second until the job is finished.

44. This is the best way to insure the quality of any job. Otherwise, the demon of distraction will overpower mindfulness and carry it captive to a dungeon somewhere.

And the demon of confusion will render introspection impossible. Thus, the quality of any job stands questionable.

45. Idle conversation often takes place, entertaining all who waste their time in this enjoyment.

46. It's like uselessly crushing the earth, ripping the grass, and digging in dirt. Recalling the teaching of the Buddha who said, "Life is like a lightning flash or a little bubble that happens in a brook and bursts seconds later." So one should instantly stop and return to mindfulness.

47. One should speak and act with composure.

48. The ego's nature is to be attached (attracted to the things it likes) or repulsed (reacts negatively or avoids the things it dislikes).

49. Therefore, when it's observed that the mind is either repulsed or attached, one should remain steady like a piece of wood, never speaking.

50. It's necessary to examine every word before speaking. Haughty, arrogant, deceitful remarks are all ego chatter.

51. When the mind is inclined to boast, or when it is contemptuous of others, then I should remain still like a piece of wood, never speaking.

52. When my mind seeks money, property, prestige, sex, etc., like a piece of wood, I will not speak, smothering these ego invasions.

53. Impatient, indolent, timid, impudent, or biased thoughts are more of the same. Like a piece of wood, I will not speak, smothering the ego whenever it prompts my speech or actions.

54. The ego mind operates negatively in only two states of consciousness: that is, Rajas and Tamas. Like a hero, I must apply the antidote, changing the mind to the proper thoughts.

55. The following thoughts produce the proper state of consciousness known as Sattva. These thoughts include confidence, steadiness of purpose, respectfulness, courteousness, modesty, gratitude, meekness, calmness, and most importantly, thoughts about unselfishly serving others and making them happy.

56. I will develop compassion for those who develop the negative states of ego, which are compatible with my own negative states. I now understand the negative thoughts, to which they cling desperately, thinking erroneously they bring

happiness. These are the same thoughts that make both of us miserable.

57. Maintaining conduct and speech that can not be criticized by anyone, I will maintain a mind free of pride, which is like an apparition: that is, it contains no Reality.

58. Remembering over and over that my best moments of leisure were a total waste of time, I will remain steadfast like the mountains.

59. When the dead body is being eaten by vultures, there is no one to complain. Then why complain now?

60. This delusion of mind persists with nonsense, telling me over and over again, it is my body. Yet by simple observation, it's easy to see. I am totally separate from my body and exist independently. What good is this body?

61. If the body was an intricately carved wood sculpture, it might make some sense to value it. But it is what it is. It's a filthy machine, infested with stool. So why do I guard this foul machine that's unsanitary with impurities.

62. With your own intellect, look for the essence of your body. There is none, even when dissected and the blood, skin, entrails, etc. are examined under a microscope. In a hundred years, where will the body and all its parts be?

63. Break the bones and examine the marrow. Still there is not essence—no enduring feature.

64. So, if there's no essence, why do you still protect this body?

65. Even if the body is eaten, impure as it is, and passed out as stool, there is no essence—no enduring feature!

66. Yet, it's proper to protect the body somewhat, since it provides temporary food to the worms that finally consume it.

67. Protect the body for yourself, and it will only be snatched away at death. Where is the enduring quality?

68. A wise master doesn't provide clothing for servants who he believes will not stay. So why provide for this practically useless and temporary body with no enduring quality?

69. Therefore, it's proper to give this body its wage, but having done so, why should there be further obligation? Spend time with your true self.

70. The body is like a boat that crosses a lake. It's the basis for transportation, serving the welfare of many.

Likewise, the body has temporary value, serving the welfare of the Great Teachers and all sentient beings. Thus, the merit produced has an enduring nature.

71. One who becomes self-controlled and treads the path of the Bodhisattvas should give up wearing a sad face. He or she should always be smiling, be the first to greet everyone, and be a friend to all.

72. One should not cause a great deal of noise, like pounding on doors. He or she should rejoice in silence.

73. A cat, a thief, and a sage all move in the same way: that is, silently.

74. One should naturally accept the advice of those qualified. But one should be the student and learn from everyone.

75. It is right to thank anyone for kind words. And it's also proper to praise anyone practicing virtue, cheering them on with enthusiasm.

76. It is only right to talk about someone behind their back when praising their virtue, and when this happens, it is only right to tell the person face to face.

77. Courtesy and kindness are hard virtues to accomplish; money won't buy them.

78. Acquiring good manners in this life will not result in any loss of friendship, and because of the merit, one is led to happier states in the next life. But if one continues with their natural impolite, rude, savage, and disrespectful tendencies, they will not only lose friends during this life, but also their offenses will lead them to unhappy states in the next life.

79. One should only speak gentle, kind, loving, and pleasing words, full of compassion and pleasant to the ear.

80. It's easier to be kind and loving to friends, but one should be kind and loving to enemies as well. One should always look straight at sentient beings, be it friend or foe, thinking, "Relying on both friends and enemies, I will advance to enlightenment."

81. Great blessings arise in seeking the antidote for the misery of material life, which is to be kind and loving to all.

82. Gaining the benefit of virtue and gaining the benefit from exercise are similar in one respect. Both are something one must do for oneself. Servants can not be hired to do either for anyone. You must do it yourself.

83. One must in all endeavors seek to benefit all sentient

beings.

84. That is, one must always seek benefit for others.

85. One should live simply with only three changes of clothes. All the rest should be given away to the needy.

86. At the same time, one should take care of the body. Even insignificant damage to a body that serves others, practicing the sublime Dharma, could impede the help destined for multitudes.

87. Therefore, one's life should not be sacrificed, for example, striving blindly to rescue the life of a drowning person, especially if the rescuer can't even swim.

88. One should not teach Dharma to any not interested.

89. Nor should one be taught if it conflicts with the person's religious beliefs. One should pay respect to all religions.

90. One should not seduce converts by using mantras or sutras.

91. Flagrantly throwing away a toothpick on the lawn of anyone or urinating on their lawn or in their water because they refuse the Dharma is strictly forbidden.

92. One should not use annoying gestures while eating and drinking: that is, chewing with the mouth overflowing, talking with the mouth full, cracking fingers, or sitting sprawled inappropriately.

93. One should not travel, lie, or sit with anyone else's spouse, which might be misinterpreted. And if it's evident one is displeasing others, he or she should either stop that displeasure or leave immediately.

94. One should not call out to someone and summon them into their presence.

95. Courtesy demands one should go to that person.

96. One should not sit contemptuously in the same posture as a Jesus, Krishna, or a Buddha: that is, in a way that would be disrespectful to any religious shrines or personages.

97. Courtesy and consideration of the Bodhisattva is not something that can be set down in rules. It develops with the practice of Dharma. Summed up, it's easily expressed: that is, offend no one!

98. Three times every day and three times a night, the spiritual seeker should meditate. Otherwise, a downfall should be expected.

99. One should diligently strive for perfection.

100. This will lead to perfection.

101. One should give up all other pursuits and strive for awakening.

102. One should never totally abandon the company of a spiritual friend or teacher. The only exception for doing so is death.

103. There are many ways of developing respect for others and learning about the spiritual life. One should take advantage and learn from all.

104. One should not only learn from the sutras and be regular in meditation, but also one should learn what exactly causes a downfall.

105. Good conduct should be learned in detail.

106. One should study and recite regularly as many scriptures as possible.

107. One should practice what is prescribed and should avoid what is forbidden.

108. In brief, this is the practice of mindfulness and introspection.

109. Actual practice is the important thing. Just reading the scriptures and doing nothing else is like a sick person who just reads about his or her illness but never actually takes any of the cures. Practice involves taking the cure for all human misery.

Mindfulness Mantra

Don't wander, don't wander!

Keep mindfulness on guard!

On the road of distraction

Mara (the evil one) roams in ambush!

Mara works with a mind

Full of Greed and Worldly lies!

So look into the essence of this magic:

You will know the Truth!

And the Truth will set you free!

Until I began using this mantra, I had no real success with mindfulness. I'm still not good at it. As long as I remember to say the above mantra, I stay mindful. But

mindfulness is not a cure all and end all in itself.

Whenever the desire to overeat, or the desire to express my anger arises, mindfulness only brings it to my attention. But it's still up to me to pacify the emotion. The above mantra gives me the motivation to actually practice the path of the Bodhisattva.

Otherwise, I simply give myself permission to overeat. I actually give myself permission to be angry. And this is not good. As long as I do this, I'm going in the wrong direction. So the above mantra is helpful in maintaining a proper motive. I say it often during the day.

MINDFULNESS

by Nyoshul Khen Rinpoche

Look into the essence of mind!

- 1: Mindfulness is the root of the Dharma.
 - 2: Mindfulness is the path's main practice – a fortress for the mind.
 - 3: Mindfulness is an aid to the wisdom of self-knowing Rigpa [Non dual awareness].
 - 4: Mindfulness is a support for Mahamudra. Dzogchen and Madhyamaka.
- 1: Lacking mindfulness, we're overcome by negative forces.
 - 2: Lacking mindfulness, we're beset by laziness.
 - 3: Lacking mindfulness, we commit every wrong.
 - 4: Lacking mindfulness, we fail to accomplish our aims.

* * * * *

- 1: Mindless is like a pile of shit!
- 2: Mindlessness—it's like fishing on dry land!
- 3: Mindlessness—it's like a heartless corpse!

Make your mindfulness secure, my friends! Through the heartfelt intentions of the precious teachers, may we come now to recognize our own true mindfulness!

Offered by the terrible monk called Jamyang Dorje,
Who is really just a buck-toothed ox. *Sarva mangalam!*
Translated by Adam Pearcey, Rigpa Translations, 2013



Another Mindfulness Practice

Eight Verses of Mind Training

by Geshe Langri Tangpa

1, All sentient beings are more precious than a wish fulfilling jewel for achieving the highest goal. As such, I cherish them very dearly.

2, Whenever I'm in the company of others, I regard myself as the lowest all. And from the depths of my heart I cherish the others as supreme.

3, I observe all my actions diligently. And when destructive emotions arise, I crush them immediately – before they hurt both me and others.

4. Whenever I encounter ill-natured beings – those overwhelmed by heavy misdeeds – I cherish them as something rare and valuable, like a priceless treasure.

5. Whenever someone does me wrong by attacking or belittling me, I take the defeat upon myself – giving victory to others.

6. Anyone who makes me angry is my TRUE SPIRITUAL TEACHER. As such, I love and cherish them like a Buddha.

7, I offer Meta blessings of well-being to all sentient beings – my mothers – and secretly take upon myself all their faults, hurts and sufferings.

8, I firmly accept it on faith: that all happenings are empty – like illusions – like dreams – without true reality – thus destroying my self-grasping ignorance – the cause of all suffering.

Any of the above 8 Mind Training Dharma Verses will immediately kill all forms of anger. Apply them in BLIND FAITH and starve out all contrary thoughts: that is, thoughts of the Eight (8) Worldly Concerns:, which are: 1, Attachment to getting and keeping material things. 2, Aversion to not getting material things or being separated from them. 3, Attachment to praise, hearing nice words, and feeling encouraged. 4, Aversion to getting blamed, ridiculed, and criticized. 5, Attachment to having a good reputation. 6. Aversion to having a bad reputation. 7, Attachment to sense pleasures in general. 8, Aversion to unpleasant experience.

Meta Blessing: {ESPECIALLY to those whom we are angry.} “I wish all beings 1: physical beauty, 2: love, health and happiness, 3: success, 4: wealth 5: fame, 6: friendships and 7: enlightenment.”

Special Help for Those People

Who Push Our Buttons!

I spent a great deal of time with the Eight Verses of Mind Training. But in close situations with relatives or co-workers who seem to know exactly how to push my buttons, I failed miserably. And of course I make a fool of myself which is totally humiliating afterward.

The main problem is that I never remember any of

the 8 verses until after I have made of fool of myself. And so when I'm in the company of those who push my buttons, I repeat the following mantra:

Mantra
Geshe Langri Tangpa's
Second (2) Verse

(2) Whenever I'm in the company of others, I regard myself as the lowest all. And from the depths of my heart I cherish the others as supreme.

Using the above mantra – repeating it thousands of times – while I'm in the company of those special people who push our buttons. I do this every time I'm with them. Doing so, I can easily maintain mindfulness – keeping the mind in Sattva. Otherwise, I sometimes still go bizzerk! But as long as the verse is fresh within my mind, anger will not arise.

The following is also good:

(5) Whenever someone does me wrong by attacking or belittling me, I take the defeat upon myself – giving victory to others.

Using this mantra, anger will not arise also.

Chapter 8

The Perfection of Patience

Chapter Six

Bodhisattva Way Of Life The Perfection of Patience

This chapter contains what many believe to be the most important part of Santideva's teaching, which is meditating on patience, the faults of anger, the benefits of patience, the methods of practicing patience, preventing the causes of anger, the three progressive levels of patience, tolerance, voluntary endurance, definitively thinking about the Dharma, and more.

1. In less than one second of one angry rage, I could destroy the hard labor in meticulously accumulating merit for thousands of eons.

2. Resentment is the number one offender! There is no better cure than patience. Therefore, the practice of patience offers the greatest protection.

3. When the thorn of anger has pierced the heart, peace, happiness, sleep, and fortitude are nowhere to be found. And one stands dangerously vulnerable to fatal attack from above, from below, and from all four sides.

4. Even close friends and relatives may become dangerously hostile toward a family benefactor, who may even be their only means of support, when the benefactor is angrily repugnant and insulting with his gifts.

5. Even friends and relatives fear the angry. Not only is the person vulnerable to attack, but even though feared and appeased in every imaginable way, there is nothing that can make an angry person happy.

6. One who realizes that no problems exist in the outside world, and who sees ANGER of the mind as the real enemy, and who understands how and why it causes misery, and who persistently overcomes it, ends suffering in this life and finds happiness in the afterlife. Such a Teacher alone is the real Teacher.

7. Anger has only one fuel: SELFISH DESIRE. It takes many other forms, like self-seeking, self-will, and self-esteem. Anger is caused in two ways: When something I don't want to happen happens, it causes anger. And when I want something to happen, but it doesn't happen, this makes me angry, too. Both ways I become inflamed and destroyed.

8. Therefore, I shall destroy this fuel of SELFISH DESIRE. I will no longer insist everything be my way. I will remove myself from any harm whenever possible. Otherwise, when I try to prevent a certain event from happening, but it happens anyway, I'll immediately grant permission. I offer the world unconditional permission to do whatever it has already done. And for those events I try to make happen, but they don't happen, I, too, immediately grant permission. When I do this, the enemy of anger has no other way to harm me.

9. Should extreme adversity come, I give my permission. This will not make me unhappy. Where there is adversity, for the uneducated person there is also frustration, and when there is frustration, all virtue is abandoned. I will not lose my virtue.

10. Where there is a remedy, what is the use of worry? But if there is no remedy, still what is the use of worry?

11. I want only pleasant things for my friends and relatives. But when it comes to enemies, I want just the opposite. I want them to be miserable. Where is the merit?

12. But we make more spiritual growth from suffering than we ever do from happiness. So why don't I want my relatives and friends to be miserable? And why don't I want my enemies to be happy? Here, too, where is the merit?

13. But is pain really something to be avoided? There are those who practice severe austerities, like eating only cow

dung, cutting themselves, and even burning themselves for the sake of spiritual growth.

14. But a middle path is so easy. Whatever pain or inconvenience, one can easily endure it. In this way, one can learn to overcome even greater pain, if it arises unsought and inadvertently in daily life.

15. One can not entirely avoid the pain and inconvenience of mosquitoes, hunger, thirst, headache, rash, etc. Complaining makes all these worse. Therefore, endure them bravely, and they will never become overpowering. Don't be timid.

16. And, too, there is cold, heat, traveling sickness, wind, rain, beatings, captivity, and so forth. Be strong! Thinking about the body's frailty only makes suffering worse. Endure hardship bravely, and there will only be minimal inconvenience. Don't be timid.

17. Some faint at the sight of their own blood; where is there any strength? Don't be timid.

18. Fortitude is a necessary advantage, as once it's developed, one becomes invincible to suffering.

19. When hardship comes, an intelligent person will not lose the composure of a serene mind.

20. There is one great advantage to suffering: that is, suffering can only be conquered while one is suffering.

21. And there are other advantages to suffering. Compassion arises. Higher understanding makes it easier to control anger. Fear of hardship disappears.

22. I am not angered at the sight of a fatal disease that causes great suffering. Then why should I be angered by sentient beings who, like myself, are also made angry by conditions?

23. Sharp pain and anger have one thing in common. They both forcibly arise spontaneously, even though one does not desire it.

24. No person has to think, "I will be angry." Even anger itself doesn't arise, thinking, "I will arise."

25. Anger arises out of conditions. Anger does not arise independently.

26. Conditions exist because of actions and reactions. There is no personal intention. Conditions arise like a bouncing ball. For every action, there is a corresponding and opposite reaction. (This is Newton's third law of motion,

which applies to physics and metaphysics alike.) Each reaction is dependent on the previous action. Nothing is independent or personal.

27. Therefore, sentient beings do not arise with a personal intention, "I shall arise into being."

28. Although the beginning of the process can not be known, the ending is scientifically observed and comes through personal effort. And when one controls the mind, ceasing to react simply because a previous action occurs, the ending comes with a personal intention: "I shall not react. I shall end suffering."

29. And since the permanent Self is not physical or sentient, how can one end suffering by taking action? The immutable can take no action, and it's not affected by any action. It's immutable. The real Me is not subject to change.

Commentary: There is an illusory self and a true Self. When the illusion of the false ego-self is destroyed through wisdom, the real Self appears automatically.

30. What good is action to the Real Self, since it's the same always: that is, before and after all action. If that's true, then how can any actions cause rise to the Real Self? And if that's true, how can any action injure the Real Self?

31. Thus, the physical world gives rise to everything else by onslaught of action and reaction. But the True Self is never affected. Hence, why should I get angry at conditions that arise by themselves and over which I have little or no control. And since these conditions have little or no Reality because of the constant change, why should I be disturbed by them? They are like apparitions with no Reality, like harmless shadows moving across my Real Self.

32. If that's the case, why should I control anger? Who controls what? And why?

Answer: Controlling anger is appropriate, since it's a dependent reaction. And controlling this dependent reaction is believed to cause the end of suffering.

33. Therefore, no need to anguish at the sight of a friend or even an enemy reacting improperly according to Dharma. I can reflect, such are his conditions, and be at ease.

34. No one would be unhappy if everyone could easily fulfill SELFISH DESIRE. Instead of being unhappy, he or she would simply fulfill their wishes and change suffering into happiness. Everyone would do this, since no one wants

unhappiness.

35. But because of unfulfilled SELFISH DESIRE, people hurt themselves. This may be done inadvertently through negligence, like pricking the finger with a thorn while tending to a beautiful garden. Or it may be done with excessive fasting and praying, to curse an enemy because of resentment. Or sometimes it's done to obtain desirable objects, like money, jewels, women, etc.

36. Some even give up and kill themselves, seeking happiness in death, by jumping from cliffs, eating poison, and so forth.

37. So, if people kill themselves in the pursuit of SELFISH DESIRE, how is it even possible to ever believe they will not hurt me and others?

38. And if one doesn't have compassion for those who kill themselves because of insane mental afflictions, why should I become angry with them for hurting me?

39. And if hurting others is the foolish, ignorant desire of those in misery, why should I ever get angry with them? It would be like getting angry with fire because it has the nature to burn.

40. And if the Real Self of all sentient beings, the Buddha, Rabbi Jesus, Krishna etc. Nature, is good, why should I get angry with them? It would be like getting angry at smoke because it rose in the sky.

41. If I am angry because someone hit me with a stick, this is inappropriate. This is because the person is controlled and wielded by anger. Like a puppeteer, the anger has pulled the strings of the wielder. I should logically be angry with the puppeteer, anger. So why should I be angry with the wielder of the stick?

42. I, too, injured sentient beings in ignorance. I deserve every harm inflicted on me. That's the law. Whatever I put out comes back to me. To whom should I complain if I jumped from a high wall and injured my leg?

43. Both his weapon and my body are causes of suffering. He has been ignorantly driven by his selfish actions and reaction, which have produced his weapon. Why should I be angry with him for having produced the weapon?

I have been ignorantly driven by my own selfish actions and reactions, which has produced my body. Why shouldn't I be angry with myself for having produced this body?

44. Ignorantly motivated by selfish desire, I have obtained this filthy, unsanitary, and festering abscess of a body. If I had not brought forth this body, how could the stick have struck me? Therefore, with whom shall I be angry?

45. I don't want misery. Yet, I seek revenge. And although I love this revenge, it's really nothing more than a simple selfish desire, which is the cause of the body arising. Therefore, this body has arisen by my own fault. Why should I be angry with anyone else?

46. All the thorn-thick forests and the razor-sharp leaves are all brought into being by my own actions. In the same way, I bring the wielder of stick into my life. It's my fault. Why should I be angry with him?

47. And why should I seek revenge, when my actions have caused the wielder of the stick to act improperly against the Dharma? He will just as surely go to unfortunate realms, and it is I alone who have ruined him. Why should I angrily seek revenge?

48. Because of the wielder of the stick, my vices are lessened through forbearance. But because of me, the wielder of the stick enters infernos of long-lasting misery.

49. I am the one harming him. He is my benefactor. Stupid mind! How can you be so stupid? How can you misunderstand and seek angry revenge?

50. But if my intentions are according to Dharma, and I wish him happiness, too, I will not go to unfortunate realms with him. I am, therefore, protected, but what will be his fate? Why don't I properly find compassion for his impending suffering?

51. If I retaliate and punish him now, he will escape the darkest hells, wherein spiritual growth takes place. And if he escapes these hells, he may miss a chance at ending all suffering and remain forever lost to finding enlightenment.

52. The mind is not physical. It's described as metaphysical. And because it's metaphysical, it can not be harmed. But by getting attached to the body, the mind is tormented by the many miseries of material life.

53. Sticks and stones may break my bones, but words will never hurt me. Then why, Mind, do you get angry?

54. Will unkindness in this life hurt me? Why am I so adverse to it?

55. There is no permanent gain or loss from unkindness. If unkindness causes me to lose some money now, I will lose it anyway when I'm stolen away at death. But by reacting angrily, I will carry this demerit with me.

56. It's better to live a short life full of virtue than live a long and corrupt life of many years. There is no protection from suffering in long life. Only merit is the antidote and protection against suffering.

57. Two people have dreams. One dreams they experienced 100 years of happiness. The other dreams they experienced only a moment of happiness.

58. Both dreams have one thing in common. They are both gone. In the same way, a person who lives 100 years dies. The life is gone. And the person who experienced only a short life, that life is gone, too. Both lives are similar. They are both gone.

59. Even though I lived a successful business life and acquired great wealth, when I die, I can not take any of it with me. So I depart in the same condition as the monk wearing a robe.

60. But what if I use my wealth for support and devote myself full-time to killing vice and acquiring virtue? Do vice and the destruction of virtue happen over money matters?

61. If the meaning of life is lost, I will only live it acquiring vice and destroying virtue.

62. If you are driven away, and if your hatred takes the form of self-righteous indignation because your tormenter violates the Law of Dharma, driving away all sentient beings, where is your logic? You are never angry when you see other sentient beings being driven away.

63. You easily have patience when someone torments other sentient beings. Then why don't you have patience when you are tormented?

64. And why does your hatred arise for those who blaspheme the Great Religions and deface holy shrines? The Buddhas are never distressed over this.

65. So, seeing conditions arise against spiritual mentors, friends, and relatives, one should make an effort at forbearance. And while making this effort at forbearance, realize the anger arises from conditions only.

66. Pain is certainly inflicted by sentient beings and by non-sentient beings. All sentient beings are at first distressed

by pain. So, unless the pain can be avoided, endure it bravely.

67. Some sentient beings are deluded and angrily inflict pain on others. Some of the deluded only get angry. Both are guilty! Why should we call one innocent and the other guilty?

68. My previous actions—doing harm to others—has now led me to this point: that is, being harmed by others. The Law is the Law. To whom shall I complain?

69. But I can do something to change matters. I can acquire virtue by putting out loving thoughts to all. That way, only loving thoughts will come back to me as well as all other sentient beings.

70. When a fire starts, it must be stamped out immediately, and unless the straw and other kindling are cleared from between the houses, a static spark might rekindle the flame and consume everything.

71. Similarly, when the flame of anger ignites the mind, it must be stamped out immediately, and unless the kindling of SELFISH DESIRE is removed, even the most infinitesimal spark may explode and destroy a great wealth of merit.

72. If one who is condemned to death is released after having his hand amputated, this is not fortunate. Similarly, if one is freed from suffering by the miseries of hell, this, too, is unfortunate.

73. If I can't bear the suffering of material life, then why don't I control my anger? It's the driving force, condemning me to hells that are billions of times more painful.

74. And solely because of anger, I have experienced these hells with no benefit to myself or any others.

75. Suffering because of anger only helps me. It doesn't help anyone else. But there is a kind of suffering that brings good to the rest of the world: that is, there is suffering in helping all sentient beings. Only this kind of suffering helps others.

76. If any find joy in praising the good qualities of others, why mind? Do you not join in the praise, too?

77. Praising others is a fast and easy way to find happiness. It's not prohibited by the Great Ones. And it's a way to attract friends.

78. It's a sure killer of selfish desire. So, the benefit is to the praisor, and the one praised enjoys it also.

79. When your own good qualities are being praised, you

want others to know about it. But when someone else is being praised, you don't care if they are happy or anyone else knows about it.

80. But when the spirit of awakening arises from the desire for all sentient beings to be happy, one rejoices equally when one is being praised or when others are being praised, too.

81. But if you are angry or jealous when others are praised, and you think you practice the Dharma, you are sadly mistaken.

82. If a rich philanthropist gives a large gift to someone in your family, you are delighted. But if this same gift is given to another family, you are either jealous or unconcerned. Why shouldn't you be delighted the same way as with your own family?

83. One who wishes the power of spiritual awakening for all sentient beings wishes infinite blessing, including health, wealth, long life, and prosperity. But if one is angry or jealous because of another's prosperity, how can that person have the power of spiritual awakening themselves?

84. If there is a present from the holiday season that was not claimed by the recipient, and it's still wrapped nicely in the benefactor's house, it doesn't belong to you. So why should you care if it's given away or not?

85. The one who gives a gift is blessed, and the one who receives the gift is blessed. But by refusing, the receiver wards off not only the gift but also the blessing. And if the receiver of the gift wards off his or her own merit, why should you be angry?

86. You don't repent of your past wrongs, hurting yourself. And you wish to compete with others by acquiring the most virtue, thus hurting yourself in a second way.

87. If some calamity happens to your enemy, would you like to see it happen a second time? Could it happen a second time because of your desires? Some say yes, and others say no.

88. Supposing you could make the same calamity happen a second time because of your desires. Would you really find any happiness in his or her sufferings? And even if there was some advantage to you financially or some other way, think of all the disadvantages!

89. Like a fish, you have been caught on the hook of

mental afflictions. And rest assured, like a fish, you will be sold. The demons from hell will purchase you for practically nothing, and you will be taken to the darkest dungeons, where you will be fried in oil and eaten.

90. There is no merit in praise, money, property, prestige, and long life. The intelligent person will use these well.

91. But none leads to lasting happiness. And if they are lost, they all cause misery.

92. Seeking fame, many ruin themselves financially. What is the advantage to fame? Can it be eaten? And at death, what good is fame then?

93. And if large sums of money or property are lost, adults act just like children who have just lost their sand castles, lamenting loudly, throwing themselves to the ground, kicking and screaming in a tantrum of wretchedness.

94. And since praise is metaphysical, it does me no earthly good: that is, I can't eat it, can't sell it, it can't make me warm or cozy, etc. So why does praise make me feel good?

95. Where there is praise, there is also affection. And like praise, there is no earthly good in affection: that is, can't eat it, sell it, etc. I don't even own this affection. It belongs to the affectionate. Not even a tiny fraction belongs to me. So why, Mind, does this affection make me feel so good?

96. I take pleasure when my friends find pleasure. Then why don't I take pleasure when others whom I don't know find pleasure? And even more perplexing is why I become angry when my enemies find pleasure?

97. I take pleasure in praise. This is absurd. I'm acting like a child. I discard the pleasure from praise immediately.

98. This is because praise actually causes suffering. It stirs up jealousy toward anyone more gifted than myself, and it creates anger that arises because of their success.

99. Therefore, my greatest protection comes from my enemies. They destroy my reputation. No one gives me praise, and this protects me from falling into hells.

100. The acquisition of all these useless sand castles, like praise, is unfitting for one seeking liberation, for it nullifies the power of spiritual awakening.

101. So, how can I hate those who destroy my reputation and keep me from praise? They act like the Triple Gem

blessing, blocking the gate that only leads to suffering.

102. It is wrong to be angry! And when I can't cure my anger, I blame those who make me angry for destroying my power for spiritual awakening. But this is not so. This is because patience is the best practice for activating the power of spiritual awakening. Therefore, forbearance is an even better state of mind than not getting angry in the first place.

103. So, if I don't practice forbearance, I miss the greatest of opportunities for merit. In that case, it's me blocking my own path to the power of spiritual awakening. The person with whom I am angry doesn't block my path at all.

104. The person who has made me angry and I do not exist independently. We both depend on each other. Then how can the person who made me angry be a hindrance?

105. I depend on the person who has made me angry for enlightenment. In the same way, I depend on the person who gives me alms. If the person who gives me alms is not a hindrance, then the person who gives me anger can not be a hindrance either.

106. Beggars are easy to find in the world. But it's impossible to find a person who does wrong just for the sake of doing wrong. For every wrong going out, there is an equal and opposite reaction of wrong coming back.

107. And when I get to the point of doing no wrong, no wrong will come back to me: that is, no one will wrong me.

108. Thus, I have obtained this fruit of patience. I offer it all to my enemy. This is because, if he hadn't made me angry, I wouldn't have practiced patience, and I wouldn't have gotten the merit. Consequently, it all belongs to him.

109. But if my adversary's intention is to cause me harm (not lead me to enlightenment) how is the Dharma being served? Answer: Dharma tells me how I should act regardless of how the other person acts. If we were only called to practice the Dharma in accordance with the other person's actions or intentions, we would rarely ever practice Dharma. This is because the other person rarely practices the Dharma.

Just because the other person lacks discrimination and does not seek liberation, does it mean I should not seek the end of my own suffering?

110. And if the other person is required to practice Dharma before I am also required, I would never practice

patience. There would be no need in it. For what other reason would I practice patience? But if the other person violates the Dharma, causing me harm, he inadvertently becomes like a skilled medical doctor who intently seeks my well-being.

111. And even though he doesn't practice Dharma, I should give him all respect and reverence, like the Dharma and the Buddhas, who also care for my well-being.

112. I honor my adversaries, the Dharma, the Enlightened Ones, and the community of believers, by whom many have reached the Highest Fulfillment.

113. The greatness of sentient beings should not be measured by their worldly greatness. They should be measured by the practice of virtue. And since by their vice, I can be led to the Highest Realization, the result of these people and the results of the Buddhas, Dharma and the community of believers are all equal. Measured in this way, sentient beings are as equally great as Rabbi Jesus, Krishna, Buddha, Allah etc.

114. The greatness of sentient beings is their ability to develop a friendly disposition. The true greatness of the illumined teachers is their ability to have sentient beings develop faith in them.

115. Therefore, the greatness of these Teachers far exceeds the greatness of sentient beings.

116. And at the same time, sentient beings possess all of the same qualities of these Teachers. This is true because a saint is nothing more than an ordinary sentient being who has achieved Enlightenment: that is, has become an Illumined.

117. And if an ordinary person could only discover a minute portion of the unique collection of good qualities to be found in themselves and others, nothing in any of the material universes could be found to honor even a fraction of this fraction.

118. A Bodhisattva has the best portion of that small fraction of total good qualities. Therefore, one should honor the Bodhisattvas and all sentient beings.

119. Other than honoring and respecting all sentient beings, what other form of repayment can be given in exchange for what is given us by Buddha, the Spiritual Law (Dharma), and the community of believers?

120. Consequently, I must serve only the vilest and most deplorable of persons. These people harm themselves the most. So why don't they deserve the kindest treatment?

121. But instead I generate pride. Although they appear to be injuring others, they really lack consideration for themselves.

122. The Sages have compassion because they're aware of their pain and take delight in seeing their slightest happiness. So, to treat these vilest of persons with disrespect is to show disrespect to the Sages.

123. How can I take delight in any sensual pleasure if my whole body has caught fire? Likewise, how can the Holy and Compassionate Ones take pleasure when sentient beings are suffering the fires of hell?

124. Therefore, whatever pain I have brought to the Great Ones by injuring sentient beings, I now confess. Please, dear Sages, please forgive everything!

125. In order to please the Great Teachers, I make a vow to place myself at the service of all sentient beings. May all be happy, even if they kick me in the head and trample me many different ways. May the Great Ones be pleased.

126. Why have I committed wrongs against all sentient beings? And by doing so, why have I disrespected the Great Ones?

127. Serving all sentient beings pleases the saints. This alone is the accomplishment of one's goal. This alone removes the suffering of the world. Therefore, this becomes my constitutional and solitary objective.

128. When one of the king's men tyrannizes a village, there is no retaliation.

129. This is because he's not alone. A fierce battalion of well-trained soldiers stands ready to avenge any wrong. In the same way, no one should condemn and tyrannize anyone who is weak for something he or she has done wrong.

130. Behind them are the demons of hell as well as the Compassionate Ones, standing ready to avenge any abuse or disrespect. Therefore, it is only common sense. One should be kind and loving to all sentient beings, just as a servant would be kind and loving toward a bad-tempered master, exploding with anger.

131. Even the cruelest of humans is unable to match the cruelty and suffering inflicted by a single demon. So, it's not

possible to even slightly imagine the suffering caused by a thousand of these demons. They stand ready to torture anyone who inflicts even slight mental suffering on a weak and defenseless sentient being.

132. It's possible to imagine the pleasures that might be bestowed by a grateful king. But compare this to Enlightenment, which is unfathomable and impossible to comprehend.

133. Don't you see, all can be accomplished by unselfish or altruistic service. Worldly fortune, fame, and happiness ensue, as well as spiritual emancipation.

134. And due to the process of birth, death, and rebirth, one who acquires merit also gets beauty, health, charisma, long life, and abundant joy.

Meeta Curing Anger:

Meeta is a practice that cures anger:

According to the Buddha, only three things cause misery: GREED, ANGER, and DELUSION. GREED and DELUSION are hard to cure. But they are not serious faults.

However, says the Buddha, "ANGER is a dangerous fault. But ANGER is easy to cure." From the Anguttara Nakaya, #31, The Three Roots Of Action:

"What gets rid of anger? The liberation of the mind by PRAYER OF LOVING KINDNESS should be the answer. In one who gives wise attention and practice to PRAYER OF LOVING KINDNESS, anger that has not yet arisen will not arise, and anger that has arisen will VANISH!"

From one's own personal experience, it is easy to prove this metaphysical law with just a little practice.

The Buddha says, "Monks, when PRAYER OF LOVING KINDNESS, leading to liberation of the mind, is practiced, developed, unrelentingly resorted to, used as one's vehicle, made the foundation of one's life, fully established, well-consolidated, and perfected, then these eleven blessings can be expected:

1. One sleeps happily.
2. One wakes happily.
3. One does not suffer bad dreams.

4. One is dear to other human beings.
5. One is dear to nonhuman beings.
6. One is protected by Triple Gem.
7. One is not harmed by fire, poison, or weapons.
8. One concentrates one's mind quickly.
9. One has a serene face.
10. One is not perturbed at death.
11. One goes to a higher state after death.

“Monks, when PRAYER OF LOVING KINDNESS, leading to liberation of the mind, is practiced, developed, unrelentingly resorted to, used as one's vehicle, made the foundation of one's life, fully established, well-consolidated, and perfected, then these eleven blessings may be expected.” (Anguttara Nakaya 11:16)

According to the Buddha, one who is angry, wishes the person with whom angry, seven (7) negative curses. The angry wish his or her enemy: (1) physical ugliness, (2) Sickness, and All Kinds of Unhappiness, (3) Failure, (4) Poverty, (5) Bad Reputation, (6) No Friends, and (7) Damnation.

But the Buddha says, these curses fall up on the angry. By practicing Meeta, anger is cured, and the blessings fall upon all.

Meeta Prayer:

"I wish (Name of Person) (1) Physical Beauty, (2) Love – Health – Happiness, (3) Success, (4) Wealth, (5) Fame, (6) Friendships, and (7) Enlightenment.

May we be:

free from Hostility,
 free from Anger,
 free from Craving,
 free from Affliction and,
 free from Distress.

May we live happily at peace with all beings.

May all beings be happy!"

Memorize the above prayer. Or you can just read it. You do not have to mean the words. But better results happen when the prayer is memorized—then done in the spirit of

LOVING KINDNESS.

Recite the prayer for:

1. All beings.
2. All beings that breathe.
3. All devils, demons, divas, angels, dragons, cherubs, and other spiritual beings.
4. All embodied beings.
5. All females.
6. All males.
7. Your Spiritual Teacher.
8. All religious.
9. All worldly people.
10. All Buddhas, Gods and Goddesses.
11. Cosmic delusion (Mya or Mara).
12. All beings in a state of woe.
13. All persons you love.
14. All you hate. Say the prayer over and over (a thousand times if necessary) until all anger leaves—for anyone you hate.
15. Yourself

“Free from craving” means to be free from the craving for love, prestige, money, sex, food, drugs, alcohol, nicotine, and so forth.

“Free from affliction” means free from disease, poverty, bad environment—all physical misery.

“Free from distress” means free from all mental misery.

The prayer covers all conditions necessary for happiness.

It’s a perfect prayer—much the same as the Lord’s Prayer but more directed to anger.

Meeta is Bodhichitta (The mind stuff of the enlightened mind). I practiced the above exercise each day – morning and evening – about 20 minutes each time from 1995 until 2006 just to control my anger. At that time I did not practice Tonglin (a form of Bodhichitta) taught in Mahayana Buddhism. And since I had the realizations that supposedly come from the practice from Tonglin, I concluded Meeta is an effective form of Bodhichitta. In fact Meeta is Bodhichitta in the Terevada Buddhist Tradition.

I agree, some form of Bodhichita is necessary for

Samadhi. This form worked well for me. I, therefore recommend it to all. But what do I know? Maybe Tonglin is better?

The thing I like about this form of Bodhichitta is this: it works directly on anger as well. Tonglin doesn't help directly with anger.

Rabbi Jesus said: "You have heard it said, 'Love your neighbor and hate your enemy.' But I tell you: Love your enemies and pray for those who persecute you, that you may be children of your Father in heaven. He sends the sun to shine on the evil and the good and sends rain for the righteous as well as the unjust. If you only love those who love you, WHAT REWARD WILL YOU HAVE? Even evil people do that!" (Matthew 5:43-48)

So Christianity, Judaism, Hinduism, Islam and Buddhism are not different in principal. Only the details cause argument. Go to any country and ask for a glass of water. The name used for water may change from place to place. But it's still water. In the same way, go anywhere in the world and similarly, the Absolute may be called by different names. But it's still the Absolute. And although the religion, too, may be called by different names, religion is the same also.

Chapter 9

Chapter 7

The Perfection of Zeal

Bodhisattva Way Of Life

1. Without zeal there is no merit, just as there's no movement of the trees without the wind.

2. What is zeal? It's enthusiasm for virtue. It's the opposite of laziness or spiritual sloth.

3. Lack of zeal is due to apathy for one's own suffering and for other suffering sentient beings as well.

4. If you are suffering with mental afflictions, you have been spotted by the hunters and singled out for rebirth. Arise! Acquire zeal and rescue yourself from the jaws of death.

5. The king of death has his eye on you. Your path for getting away is blocked on all sides. How can you eat and sleep and just do nothing?

6. Abandon sloth and laziness. The time for zeal is at hand. If you are already dead, what can you do then? How will you develop zeal then? 7. Yes, you have other things to do. The world is full of bright, shiny objects to acquire and keep you in ignorance for eons. Make time now. Otherwise, when death comes, you'll be wretched once again.

8. When your relatives are full of grief, and you spot the messengers of death, too late for zeal.

9. Remembering your own vices, condemning

yourself, hearing the sounds of hell, and befouling your pants with excrement out of fear once again, what will you do this time?

10. You begin to remember the hells. You are beginning to suffer again, like a fish thrown up on dry land, squirming and wiggling frantically for the cool, refreshing water. And what really heinous crimes have you committed this lifetime? Will you spend eons in hell once again for your own ignorant crimes against yourself?

11. And so your burning is intense now, and you yearn even for hot water to quell the pain.

12. Before you died, you acted like one of the immortal Gods. But now you are terrified as the most delicate parts of your being are pulverized with blows that shake the universe. There is none to blame but yourself.

13. O fool, grab the boat of Dharma, and activate the power of spiritual awakening before you die. You will easily cross the abyss of suffering forever. There is no time for rest, no time for sleep. For the boat is hard to catch, and if you don't catch it now while there's still time, it may be eons until you acquire another human birth to catch it again.

14. By not practicing Dharma, you miss the joy that is beyond earthly pleasures. You foolishly forsake the greatest of pleasures for a little sex, a few jokes, and a little money.

15. You look like a sane person who is motivated by reason and logic. But you lack even a little prudence as you waste your time in triviality. Is there no intelligence? Is there no discrimination?

16. Take it on faith. The great teachers will help you. Even the smallest seed of faith will soon blossom into scientific evidence. But unless you experiment, how can you acquire any proof? And unless you realize this Truth, how will you ever pull yourself from the ocean of material misery?

17. All acquire awakening in the same manner. Even mosquitoes, flies, worms and other animals rescue themselves by making an effort. If you don't make the effort, there is no rescue.

18. Awakening is easy to attain with the proper guidance.

19. It's easy because it doesn't require great austerities. It's not necessary to cut or burn yourself or have your arms and legs amputated. Otherwise, you might have an excuse for not entering the path.

20. And at the same time, you would be getting very poor guidance. For countless, millions of eons, you could be cut, pierced, burned, and split open many times, but awakening will not occur. Awakening occurs only with the proper guidance.

21. And yes, you might now think the cure involves slight suffering. Perhaps you think it's like having a splinter removed. It hurts to have a splinter pulled, and like the splinter, having the suffering pulled involves a little pain. Then once the splinter of suffering is gone, you will be free. That the path involves pain! Is that what you think?

22. Even doctors cure with unpleasant treatments. In a similar way, with the eradication of multiple sufferings, like everyone else who is uneducated, you naturally expect to undergo and endure some pain.

23. I understand your hesitation. You believe it will hurt, just as hurting is customary in any treatment. But emptiness the GREAT PHYSICIAN, heals by gentler methods.

24. The ultimate end of the teaching is not scholarship. It's knowledge, and this knowledge goes way beyond book learning. It involves actual realization of Truth. You are horrified at someone giving their flesh to a hungry rat that has come to them for food. Fear not, because this involves no pain or suffering.

25. In the beginning, one donates vegetables, and the projected thought of even donating your vegetables seems painful. But as you progress, insight arises that one's own body is like an insignificant vegetable. And so when this insight arises, there is no pain in giving away not only your vegetables and flesh, but also your bones.

26. The result of abandoning vice is not misery. And the result of acquiring wisdom is not suffering. Mental suffering is produced by ignorance, and physical pain comes from sinful acts.

27. The body becomes healthy by acquiring merit, which comes from unselfishly serving others. And the mind is joyful because of wisdom. There is nothing to afflict an Enlightened Being who stays in the cycle of existence for the sake of helping others.

28. Killing my vice and acquiring the oceans of merit by serving the Great Ones and all sentient beings, the power of spiritual awakening arises and finally ends all suffering by

going beyond the reach of Samsaras.

Commentary:

Samsara is a Sanskrit word that describes an aspect of metaphysical law inherent in the Buddhist First Noble Truth of suffering. Samsara is the imprint on the mind that is stored and responsible for future events. These Samsaras, or imprints, germinate and are the cause of future happiness or misery in the form of good as well as bad events.

In this way, Samsaras create future suffering or future happiness but not usually immediately. These imprints germinate and blossom into reactions that cause pain, happiness, neutral feelings, or any combination. Good karma brings happiness. Bad karma brings suffering. And neutral karma brings neutral feelings. Everyone gets what they deserve according to the imprints or Samsaras.

Buddhist philosophy teaches that all karma is bad. Good karma is bad, bad karma is bad, and neutral karma is also bad. All Samsaras germinate, bringing forth perpetual incarnations of the human body. And where there is a body, unless there is insight or wisdom, there will also be suffering.

Insight and wisdom allow the person to go beyond the events of the material world, and the person is not upset by the seemingly bad events of life, and they are not elated by the seemingly good events.

This is accomplished by unselfish service to the Buddhas and all sentient beings. One accepts this constitutional position by taking a vow. The vow is taken for all eons of time or until all sentient beings have been enlightened. This is the vow of the Bodhisattva.

When he or she becomes a Bodhisattva and engages in this constitutional position of service, two important things happen and should be noted:

First: The merit of good Samsaras created by the vow cause good Samsaras not yet germinating to germinate!

Second: All bad Samsaras presently germinating and causing misery now will decrease dramatically or even die altogether.

But this is not the goal: that is, to have good Samsaras germinate and bad Samsaras die out. The goal is wisdom and insight. By taking the Bodhisattva Vow and fulfilling it, there is only one goal: that is, to end suffering in his or her life and

to end suffering in the lives of all sentient beings. In this way, finally Samsaras are not generated at all.

29. Once the power of spiritual awakening is activated, there are immediate advantages. One finds tools for ending pain in everyday life. So how can a person balk at treading a path that leads from the everyday doldrums of life to joy?

30. There are four powers that complement each other and cause the power of spiritual awakening to be more potent: There is the power of aspiration. There is the power of steadiness. There is the power of delight. And there is the power of renunciation.

31. It is necessary to actually practice the power of aspiration, the power of steadiness, the power of delight, and the power of renunciation. Just knowing about them doesn't do any good.

32. It seems impossible to get rid of my own faults even if I worked at it for millions of eons. How will I then help others to get rid of their faults? I can't even get rid of my own.

33. It does not seem possible for me to find even a small fraction of my faults being removed. I sometimes feel my heart will break open as I realize my hopelessness for improvement.

34. But things are not as hopeless as I originally imagined. Although I can't get rid of my anger by controlling it, I can easily get rid of anger by developing the opposite quality of love. Love and hate can not exist in the same state of mind. By forcing myself to love my enemies, I end my anger easily.

35. Somehow I have escaped the training of developing good qualities in my life, so I have never done it. To this extent, my life has been wasted.

36. This is why I haven't found joy in the religious life.

37. Whenever my mother thinks of me, she suffers.

38. I haven't done one good thing. I never went out of my way to comfort anyone. No wonder I forsake the aspiration for the Dharma.

39. Aspiration is the root of all virtue. And the Sages say, "Whatever one meditates upon is the direction their life follows."

40. Depression, fear, poverty, and lack of success crush

all who do evil.

41. You will know them by their lot in life.

42. Selfish desire causes a person to do evil, and whatever desire this person has for happiness is crushed by this same selfish desire.

43. Unselfish desire causes virtue. And whatever desires these people have for happiness, all blockages are removed by this same unselfish desire.

44. Non-virtue causes hellish-like distress.

45. Therefore, even the slightest desire for virtue should be cultivated.

46. It is better to have tried and failed than never to have tried at all. And if at first you don't succeed, try, try again.

47. Even if one dies trying, the effort is not lost. This brings advantage for the next lifetime.

48. The Universe helps those who help themselves. No effort is ever lost.

49. The world is not capable of advancing on its own. But the Universe is capable even when the world is not.

50. If pride is standing in my way, then I had better get rid of my pride.

51. When my mind is weak, even the little things cause an afflicted mind. But if my mind is strong, who is there to stop me? Even a crow is courageous when attacking a dead water snake.

52. Fear and depression drain all energy. But one who is inspired and energized with the Dharma can't fail.

53. Therefore, by the power of renunciation, I shall kill despondency. I shall face disaster and adversity with an unwavering mind. I shall be victorious by matching all calamities with serenity.

54. I shall overcome all. I shall not be overcome by anything. I am a child of Buddhas. I can exercise my faith to draw on that power and strength and overcome everything.

55. Being overcome by pride, beings become miserable. Self-confidence doesn't come from pride. It comes from faith in the Buddhas.

56. Pride makes slaves of us all, and we eventually become weak and puny dogs, biting and snarling at the food of others.

57. Proudful or egocentric people are disliked anywhere.

58. Pride is only conquered by humility. And unless we

learn this humility, we are miserably humiliated. Therefore, we can get rid of this pride two ways. It's better to learn humility and get rid of pride painlessly. Otherwise, uprooting pride by humiliation is among the worst of all agonies.

59. By the power of renunciation, dwell serenely amid the mental afflictions.

60. Even in the midst of the most unusual cases, the eye never has the ability to taste. In the same way, the renounced mind is a different state of consciousness, Sattva. And in the same way, it's impossible to feel misery as long as the results of actions are renounced.

61. One should act with full concentration.

62. When the results of actions are renounced, there is perfect happiness in the midst of all action. But if the results of actions are not renounced, it will be impossible to find much happiness either in activity or inactivity.

63. Finding satisfaction in the fulfillment of sensual desires is like licking the razor's edge. As soon as we lick deeply, we cut our tongue.

64. One can be happier by being active.

65. If overly tired, it's harder to do any job. It's best to leave it alone and get back to the job when refreshed.

66. But if engaged in a deadly battle with swords, dueling to the death, we don't have this luxury to rest. In the same way, we must never rest while under attack of the mental afflictions.

67. And just as a soldier in battle drops his sword fearfully and quickly picks it up again, we should pick up the sword of mindfulness. Fearfully, we should keep in mind the pains of hells.

68. Poison spreads when it enters the body. Likewise, negative thoughts spread upon entering the mind, and when they reach a vulnerable spot, mental afflictions arise.

69. Just like a servant carrying a chest of jewels, the master constantly keeps an eye on him. Likewise, a person practicing Dharma should constantly watch the mind, practicing mindfulness.

70. When a spider or snake jumps on the body, we immediately come alive with energy to shake it off. In the same way, we should muster this kind of energy when the spider laziness or the snake of despondency jumps on us.

71. Each mental affliction should be met head on, staring

it boldly in the face. The following question is appropriate. “How can I avoid this mental affliction now and in the future?”

72. With each disturbing affliction, it is right to ask, “How may I practice mindfulness in these circumstances?”

73. If we are serving the Buddhas, we will want to act conscientiously and do our best. In the same way, when we have taken the vow of the Bodhisattva, we shall approach all tasks with this same thought. “I am serving the Buddhas and will do it conscientiously.”

74. Just as cotton is sensitive to and swayed by the blowing wind, we should be swayed by the wind of Dharma. And being sensitive to this wind, we should follow its lead and be gently moved just like the cotton.

Chapter 10

Chapter 8

Concentration: Meditation for Acquiring Wisdom

Bodhisattva Way Of Life

1. Having found some zeal, I should find a way to enter the state of mind known as Sattva (the state of mind produced by practicing virtue). Meditation is a virtue. For it is here that tranquility will be found. Otherwise, one remains caught in the jaws of mental afflictions.

2. In a secluded place, distraction does not arise so easily. Having renounced the fruits of actions, the mind should be controlled and not permitted to wander from subject to subject.

3. Observe the tendency of the mind. It wanders everywhere. Notice this is because of attachment and craving. Like a scientist, one should make mental notes and reflect on the observations of attachment and craving. After careful study, the intelligent understand these alone are the real enemy. These are the roots of selfish desire, the cause of all suffering.

4. Just by understanding and observing this enemy, the mind becomes quiet. Basic insight comes even to the beginner, making detachment a logical and practical determination. And it's this actual detachment that causes joy to arise.

5. The ego entity is impermanent. In the next 100 years, we'll all be gone. We may not see any of our loved ones for another 10,000 births. So it's not logical to be attached to other impermanent beings.

6. Thinking about and being attached to these impermanent ego beings, the mind will not remain in meditative concentration. Even when we are with them, they don't bring total satisfaction. This is because they often torture us by doing things contrary to our selfish desires.

7. By thinking about loved ones, one is disillusioned to actual Reality. And if the loved one abandons us, we are prone to enter a grief-state of mind and suffer terribly.

8. Unless the mind is controlled, the short span of life will be wasted in vain, being attached to and thinking about transient and impermanent entities. In this way, intelligence is lost.

9. And because this intelligence is lost, foolish people flock together and go to miserable states in droves. They shun the company of the intelligent, don't like them, and even laugh at them. What good can the company of even a single fool bring? In this way, Dharma is lost.

10. Why cultivate the friendship of people like this? One minute they're your friend. The next you're an enemy. They will never be satisfied with the intelligent. The intelligent will never be satisfied with fools. Why be attached to them?

11. When given good advice, they become angry. They turn everyone away from good advice. And when you will not take their deluded and ignorant advice, they become miserably unhappy and then hate you forever.

12. They're full of pride, envy, arrogance, conceit, and anger. Why be attached to this kind of fool? This kind of misery?

13. Instead of being concerned about Dharma and spiritual growth, they are concerned with every kind of sensual gratification, which has no Reality and no lasting value. Between one fool and another, nothing good can be gained.

14. It's better to live alone with a non-afflicted mind than in the company of these fools.

15. One should always greet a fool pleasantly but never be intimate. And when one is forced to live in their company, one must remain impartial. Otherwise, one should flee far

from these fools, not even saying goodbye.

16. I shall be detached from all ego beings, because having meditated upon and considered it carefully, there is no Reality gained from their close association. And on the contrary, there is suffering from being attached.

17. Totally deluded, one thinks, “I am rich” or “I am famous,” and this automatically generates fear.

18. However many attachments and cravings are rooted in the mind, these are the number of the many sufferings that must arise.

19. Therefore, the wise wish to end them and generate indifference instead.

20. Many billions of rich and famous have died. Yet until this day, no one knows where they have gone with all their wealth and fame.

21. If I am totally detached, I will not be upset when I’m unwelcome and unwanted. And I will not be elated when I’m praised.

22. Fools get angry when you preach to them. They would even be angry if gods or the Buddhas preached to them. So what can an ignorant person like myself do? It’s better to give up my selfish desire to preach and seek solitude until I’ve gained more insight.

23. Fools resent rich people. They also resent poor people. How can happiness ever find its way to those whose nature is to acquire suffering?

24. The Great Ones, the teachers of gods and men, tell us a fool can’t have any real friends because the nature of a fool is to do everything with self-interest.

25. Fools are deluded into thinking selfish interest is the basis of true love and true happiness. This is actually the cause of suffering, just as selfish interest causes misery because of lost or stolen possessions. The learned know this is a mistake, for only unselfish interest is the basis of true love and the path to true happiness.

26. I could dwell as a hermit amid the trees. But the trees are never happy with my effort. It’s better to live among those who are happy with my effort.

27. I keep looking for an empty temple, a cave, or some grove of trees, so I can live and be happy. Why can’t I do it right: that is, go forth with unconcern and with no thought of looking back.

Commentary: "Go forth," is the Buddhist term for taking monastic vows. And since most of us are householders, we will use our own home as a quiet place. It is not necessary to physically renounce the world as Santideva has done. The householder renounces only mentally.

28. How long shall I keep looking for something in this material world for my happiness? I shall find that one thing inside of me and destroy it. Then I shall roam the world anywhere, in the swamps or the hottest arid desert, and be totally unconcerned and full of joy.

29. How long until I gain proper insight? When that comes, I will go anywhere and dwell fearlessly, without even protecting my body. What good will my robe and my only other possession, a clay bowl, be to any thief?

30. Until that time, I shall spend time in the cemetery, and comparing the corpse's body to my frail and mortal body, I shall concentrate on the quality of impermanence.

31. For this body will become so putrid that none of my so-called friends would dare come near and chance being contaminated by the stench of my decaying guts.

32. I shall also concentrate on my bones falling apart. And while I'm contemplating my own bones decaying and falling into a pile of little pieces, I shall think of my loved ones. Their bones are also destined to a similar pile of small pieces.

33. A person is born alone and dies alone. I alone experience my own suffering. And if loved ones are the cause of much suffering, what good are they?

34. At the end of the day, there is a comfortable rest—sleep. Then life goes on the following day. And at the end of life, there is a comfortable rest—death. Then life goes on with rebirth.

35. But until the end of life provides this rest, it's better to take to the forest and use this life well. Who know what a rebirth will bring?

36. Free from intimacy and free of desire, one finds bodily and mental rest. Suffering is ended. Rebirth is ended.

37. Only I can harm myself! Fulfilling selfish desire, I am distracted from recollection of the Absolute. And instead of immersing myself in a virtuous state of mind, Sattva, I actually immerse myself in human misery, entering the other mental states of anger, fearfulness, and depression.

38. Therefore, instead of groping for happiness in the bright, shiny bustle of worldly glamor, which only leads to distress, I'm better off seeking solitude and striving for favorable results in unselfishly subduing my mind.

Commentary: The householder does this by renouncing the results of actions only.

39. I shall apply myself with a one-pointed mind and seek meditative concentration and by so doing, subdue my mind. This only comes by freeing myself from all material and sensual desires.

40. Sensuous desire creates calamity.

41. Those who engage in pornography have not considered the cost.

42. Sexual desire creates danger.

43. Your romantic partner is nothing but a sack of bones covered by all kinds of filth.

44. Instead of wasting your time with romance, do something meaningful. Develop meditative concentration.

45. Once you've been with one nude body, you've been with and had them all, just as in the dark, all cats are gray.

46. Once the loved one is in the grave, rotting away, there's no more reason for jealousy.

47. Now your loved one is being eaten by worms. Is there a reason to be jealous of the worm's food? And why glorify the grave frequently with flowers, for the worms are not even aware of your veneration.

48. A human skeleton is not feared because it has never been known to rise up and hurt anyone. But when the body is alive around it, glowing with sweet, sensual, sexual seduction, this should definitely be feared!

49. How can you enjoy sucking your lover's lips and tasting their saliva? Your lover's excrement and saliva come from the same source: that is, their food. Would you suck on their excrement?

50. You do not caress a pillow stuffed with animal excrement. Then why do you lie with a lover, caressing their body filled with human excrement?

51. If you have no use for excrement and would not caress it when uncovered, then why do you caress it when it's covered over with your lover's body?

52. If you have no passion for filth, how in the name of passion can you embrace filth and say you enjoy it?

53. Our body is full of filth. Why should we seek another sack of feces? He puts the dirtiest parts of his body in the dirtiest parts of her body, and they call that love? How can this be love?

54. You say you are enamored with the flesh. But flesh is devoid of consciousness, so how can this be desirable?

55. The true being of your lover can not be seen or touched. And that which you embrace is devoid of consciousness, and so it can't be your lover. How can you be so deluded, hugging a sack of excrement covered with lifeless flesh? Are you crazy or what?

56. It's the most amazing thing in the world. Not only don't I see the filth in another's body, I don't even see the filth in my own body.

57. It is common sense and reason. The pursuit of sensual pleasures must lead to misery. Other than misery, what else can a mind addicted to filth produce?

58. If you won't even walk on ground that is smeared with excrement, how can you touch the body from which it's excreted?

59. Passion for filth is insanity.

60. It's common sense. There is no wonder the body produces so much misery. What else could something so filthy produce?

61. The ground is often contaminated with vomit. Why embrace a body full of vomit? Or how can you kiss the mouth of one who has vomited?

62. And you, too, have vomited. How cool is your lover to have kissed your once vomiting lips?

63. If you do not trust that this is filth even though it is obvious, how can you expect to find happiness?

64. Would you have attraction for your lover if his or her skin was torn off?

65. Perfumes and the like are made from substances that don't come from the body. So, when applied to the body, how can you be attracted by a fragrance that is not even remotely connected to the body?

66. You are repelled by natural body odor. Then how can you be attracted by sandalwood, lilac, and such, which come from something and someplace else?

67. All are repulsed by yellow teeth and long hair, etc., which is the natural body state.

68. Yet the body is polished like a weapon used for suicide. Fools delight in delusion.

69. All are repulsed by the sight of a corpse in a casket. Then why be delighted with living corpses roaming the world in the cemetery of everyday life?

70. And there is a price to pay serving this selfish desire for romance. It's expensive, there's exhaustion, and it wastes valuable time. This is not to mention the misery and agony of painful and demoralizing hells.

71. The young don't have money to pursue romance fully. The prime of life is wasted just earning a living. And in old age, who wants these old geezers?

72. One lost in sensuality spends the night romancing their selfish desires. But they suffer during the day, half dead from lack of sleep.

73. And in order to get the necessary money for romance, some sell themselves by signing on for foreign expeditions, losing years of their life. Or they work long hours that consumes all of their time.

74. Deluded by their own selfish, sensual desire, they believe they are being served by their own sexuality. It's the other way around. They are the slaves. Their sensuality is the master.

75. And the poor wives of these fools. They are led into a wall of misery, and because they sought only happiness, they abandon their spouse in a search for true love or true happiness. Even if the wife is pregnant, he abandons her, like a bear abandons a beehive once the bees have attacked.

76. In order to support their master, sensual desire, they take all sorts of jobs that not only take up all of their time but sometimes kill them, as in the case of a soldier or a policeman.

77. In the old days, these perverts were mutilated, impaled on a stake, burned, or even slain with daggers. But these public tortures deterred only a few, if any. And this distracted state provides no time for liberation.

78. In this way, wealth can become a curse. Think of all the time wasted acquiring it and protecting it. And once the mind is lost in this pursuit, there is no time left for anything else, especially liberation.

79. They become overburdened and get a little pleasure, like the ox that gets a little mouthful of grass as it pulls the

heavy load.

80. And for that little bit of pleasure, which is even attainable to farm animals, the person destroys all their leisure, which takes thousands of eons of merit to attain and may not come again in another lifetime for thousands of eons. All wasted!

81. All this work is done for the insignificant, transient body.

82. Only a billionth part of the effort, properly directed, would produce enlightenment.

83. The intelligent realize that neither poison, nor weapons, nor fire, or anything else can compare to the suffering of sensual desire. So they shun it like the plague. It's far worse than the plague.

84. Therefore, sensual desire should be feared because of the suffering it causes.

85. The intelligent sit happily in pleasant places with gentle breezes, contemplating what they can do for others.

86. One lives happily not tied down to anything or anybody and finds contentment easily. An uneducated king may not find this contentment in all of his wealth.

There are six things necessary for living happily:

a) The proper environment and the proper education.

b) Acquiring desire for the Dharma instead of material things.

c) Being grateful for what you have and not ungrateful for what you don't have.

d) Abandoning all activities not related to practice.

e) Stop seeking sensuality.

f) Knowing how to renounce the results of all actions.

87. Having meditated on the advantages of solitude, which calms the mind, one should seek the power of spiritual awakening.

88. This is done by realizing I am like all other sentient beings. Not only will I protect myself from sensual desire, but also I will protect others who want my protection.

89. Because all sentient beings are subject to suffering, I will protect myself first, and then I will help others.

90. Only I fully know the depth of my own suffering. It is difficult to bear and is the direct result of my being attached to myself.

91. Likewise, the other person's suffering is their own,

and I don't know the depth of it. And in a similar way, their suffering is caused by his or her own attachment to himself or herself.

92. I should eliminate suffering because suffering is suffering. It does not matter if it is my suffering or someone else's suffering. In the same way, I should help take care of sentient beings because I am a sentient being. And because I may be in need of help, others may need help, too.

93. Happiness is just as important to me as others. Then why should I selfishly seek happiness for myself alone?

94. I abhor suffering! Others abhor suffering! So what is so special about me? Shall I protect myself and not protect others?

95. And when I protect others as well as myself, I give myself the greatest protection of all. That is, I protect myself against a future body.

96. Believing it's the same ego entity that is born time and time again is false. When my present ego entity dies, it's lost forever. An entirely new one is born, and I must begin all over. This is why, covered over with a new ego entity, I don't remember my previous lifetimes.

97. So I must protect against a new ego entity suffering. In the same way, the hand protects the foot from suffering, just as the hand and foot aren't the same entity.

98. The argument for rugged individualism is totally out of place. Only the intelligent will see the logic. And it's the intelligent who will protect others and who will do the best for themselves. Fools will only waste the opportunity.

99. The continuity of ego entities who suffer is not real because it has no lasting significance. The one who actually suffers does not actually exist, like a dream. Then who actually suffers?

100. All who suffer are not different. They all have one thing in common: that is, the one who suffers doesn't really exist. Since this is common to all ego entities, all should be obligated to help each other. In that way, the one you help will be yourself.

101. If I do not end my own suffering by helping others, then the whole process goes on, and liberation for all never takes place.

102. Since suffering comes from compassion, why should I cultivate it?

Answer: When I begin to save myself, I will automatically find compassion. And because there is so much suffering, compassion is not such a great accomplishment.

103. The suffering of one person can help end the suffering for many, and if this is so, one should induce the suffering of compassion because it helps many.

104. Although it makes the foolish angry, the Great Ones still preach.

105. Meditation activates the mind-stream of compassion, so that large numbers of Bodhisattvas dive into the hells of compassion like a flock of swans.

106. But instead of suffering, they've thrust themselves into oceans of joy as others are liberated, all finding fulfillment. Is there any real satisfaction in playing the game of solitaire?

107. Thus, working for the benefit of others, there is neither conceit nor dismay; and on account of the thirst for the single goal of benefiting others, there is no desire for the sensual pleasures of life.

108. When I protect others as well as myself, it generates the power of spiritual awakening. It also generates the spirit of protection toward others and the spirit of compassion protecting myself.

109. Due to practicing meditation, we come to the point of realization that all drops of blood and semen, etc. in others have the same sense of "I" as applied to myself. And consequently, even though the entity doesn't actually exist, I begin applying it to all sentient beings. That is, by realization, I discover none of us are really separate.

110. By common usage of the word "I," its meaning is for myself alone. But when I begin to apply it to others, whose boundaries are clearly determined, they become "I" as well. Therefore, realization in meditation changes the common usage. This proves that the ego maintains itself by common usage and doesn't really exist as it appears.

111. I acknowledge my faults. And I acknowledge the virtues in others. Therefore, I renounce my faults, and I take possession of the virtues in others, seeing this "I" in them as well.

112. I belong to the body of sentient beings, and I cherish all my body parts. In the same way, why shouldn't I cherish all sentient beings, since they belong to the body of sentient

beings, like myself?

113. I should begin to change the definitions of words. I will extinguish this notion of an individual self, which has no existence, to mean the body of all sentient beings. And by common usage, this “I” will always mean the great body of sentient beings, no longer this physical body alone.

114. Therefore, I can always stay detached from this body. And I will not feel proud of my realization and become a conceited fool. And best of all, I won’t seek a reward for feeding others. It will be the same as feeding myself.

115. This attitude is best. Not only does it generate the power of spiritual awakening, but it generates the spirit of protection for myself and others, too.

116. It is through this simple process of thought that great power is generated, since I not only draw on my own power but also draw on all power inherent in the entire body of sentient beings. This is where the Great Ones draw their power.

117. And I will revamp the meaning of difficulty to mean something good. I will find the good in everything.

118. We must protect all. So I must practice exchanging myself for others, like the Buddha, who was willing to exchange his own body for the bodies of the animals about to be sacrificed. And by doing so, he saved them.

119. Due to attachment, all fear arises. It all comes from the notion of an imaginary self. Therefore, I shall learn to hate this self like a terrifying enemy.

120. One who kills deer, birds, and fish and who steals to quench his own hunger,

121. is not any better than one who would kill his own parents to inherit their property. They become the fuel for the darkest and painful hells.

122. Still, the intelligent person will desire to protect such a degenerate one.

123. If a person calculates when giving in charity, “What’s in it for me?” this is a fiendish state. But when one is about to give in charity and calculates, “What’s in it for others?” this is a Divine state.

124. By harming sentient beings for selfish gain, one goes to miserable hells. But when one afflicts himself or herself for the sake of others, this is the basis of all gain.

125. Strutting around full of pride, one is on the path

leading to failure, stupidity, and low stature. But by praising others, one is set on the path to fortunate circumstances, respect, and wisdom.

126. Enslaving others and ordering them around with little consideration for their well-being leads to the position of servant. But enslaving oneself and ordering oneself around for the sake of others leads to being the master.

127. All unhappy people in the world have achieved that state by selfishly trying to be happy. All happy people in the world achieved this state by trying to make others happy.

128. Observe the sage. And observe the fool. The fool tries to make himself happy. The sage tries to make others happy.

129. Being willing to exchange places with the most miserable of beings, the Great Ones have achieved Perfection. There is no other way to find happiness.

130. Two things that can not coexist: a master who doesn't pay wages and a servant who doesn't work.

131. Just for the sake of revenge that people think will make them happy, they take on the worst kind of suffering. Revenge kills present as well as future happiness.

132. And all this getting comes from grasping onto a self. If one is happy, there is no grasping onto this illusory self.

133. Without abandoning this concept of a separate Self, a person can not avoid suffering. In the same way, your fingers will be burnt if you put them in fire.

134. I give up the notion of my individual self. And I embrace all others as my true Self. In this way, I avoid suffering.

135. O Mind! I take this vow: From here on, I will only be concerned about others. The idea of an individual Self is hereby and forever eradicated from my thoughts.

136. I seek my own welfare by seeking the welfare of others.

137. If it is within my power to give, I shall give it to others in need.

138. I place all my abilities and talents in others, and I place all their inferiority in me. Therefore, I take pride in them and scorn myself.

139. He is educated. I am not. He is praised. I am not. Etc.

140. Because of my vice, I deserve all the menial jobs. Because of his virtue, he deserves to live the life of ease. This

is because he has earned the good qualities. And I deserve this low life I got.

141. Everyone has good qualities if we look.

142. My degenerate life has caused all my suffering. I must bear it all bravely and in this way atone for past ignorance.

143. He hates me. No wonder, since he has all the good qualities and doesn't need any of my bad qualities.

144. I have no compassion for those being crushed in the jaws of misery. And out of pride, I seek to surpass even the wise. No wonder I am so miserable. Therefore, I suffer for my ignorance.

145. I think I am equal to or superior to others, flaunting my superiority. I know everyone rich is also dishonest. No wonder I am miserable.

146. If my good qualities were published for all the world to know, I would be the most popular man alive. No wonder I am so miserable.

147. I make no headway at all comparing myself to others and making myself superior. Only if the reverse is true will I find happiness.

148. I take delight in my enemies being mistreated. No wonder I am unhappy.

149. I think he's a jerk. No wonder I'm so miserable.

150. There is temporary happiness in hearing my praises, but the reverse is true when my faults are revealed. No wonder I can not find steady happiness.

151. Dishonesty never leads to happiness. No wonder I am so unhappy.

152. What I wish for others comes back to me. I wish him eternal misery. No wonder I am not happy.

153. My only reward for all the hard work of selfishly seeking happiness is misery. No wonder I am not happy.

154. Therefore, I offer this bit of advice. Apply yourself diligently. Don't waste your time like me. Seek the happiness of others, and you will find happiness yourself.

155. I am miserable. Having wasted my time, I'm now deprived of the bliss, joy, and peace of Buddhahood.

156. It's an easy path. It only involves common sense and reason.

157. Living as though you belong to others, this is the path.

158. I should envy myself. I have the proper education. Others do not and remain as fools. I am the one to be envied. He has money, but he is not happy. I have found happiness and know that it can't be purchased like jewels and other finery. I have a wonderful high-level position on the platform leading to liberation. They only laugh at me and are at the same time gripped and torn asunder by their own ignorance on the low-level platform of perpetual misery. In this way, I feel true love and compassion for them. Being far better off than others, I feel only scorn for myself.

159. These are the attitudes I must ponder in meditation. These are the questions that bring true insight. And once this proper insight (realization) has arisen, I must make every effort to constantly change my thinking so it conforms to the intelligence gained in meditation. Constantly I must examine my motives. Do I seek selfish interest? Or am I seeking the unselfish interest of helping others? In this way, I become like the Great Ones, willing to exchange myself, placing myself in the place of misery, and actually being willing to suffer for all sentient beings. In this way, I rescue them just like Great Teachers.

I do this not merely by comparing their conduct to some moral codes written someplace, but by genuinely looking into their life with love and compassion. And putting myself in their shoes, I will then spend time carefully considering the best way to help at their particular stage of development. A two-year-old child does not even remotely have the ability to climb Mount Everest.

As soon as I sense the person getting angry, I will immediately realize my help is not effective.

160. I will criticize myself for all the mistakes made by others. And I will confess even my trivial mistakes openly.

161. It is said, "He is a fool who doesn't conceal his own wisdom." In this way, I will drive myself like a despised slave into action helping others.

162. If you know someone is full of faults, find reason to praise their good qualities. Especially praise their smallest of qualities. And in this way, disguise your own good qualities.

163. I suffer still because of my own selfish desires. I end this suffering by offering it up as a sacrifice to help other suffering beings. Instead of selfishly trying to rid myself of the pain, I offer this pain for the hungry and suffering

children throughout the world. May they immediately find happiness. May all beings be happy.

164. The proper behavior for a young bride is to be modest, meek, and restrained. This, too, is the proper behavior of a Bodhisattva.

165. Acting any other way leads to suffering.

166. O Mind, you disobey my command. But I will subjugate you, because all faults dwell in you. There are no faults in the outside world, which I am deluded into erroneously presuming.

167. O Mind, you can't get away. Where will you go? Once you were able to ruin me, but now I am determined to destroy you.

168. O Mind, destroying you is my only self-interest.

169. I will serve others unselfishly. This will kill you, O Mind! Otherwise, you will deliver me again to the guardians of hell.

170. You have sent me to hell before, so now I'm up to your tricks. These are now my only grudges. And because of these grudges, I shall destroy you!

171. If you try to protect yourself because of selfish interest, you are a fool, just like an attorney who defends himself or herself in court. He or she has a fool for a client.

172. There is one rule for making the body strong. Don't pamper it.

173. For when the body becomes weak and frail, all is lost. Misery is sure to follow.

174. For one who doesn't know how to renounce the results of actions and has the desire to achieve the impossible, the very worst possible mental affliction arises in the form of hopelessness. Under this disturbing condition, people even kill their treasured selves. But one who has learned to renounce the results of actions dwells happily under all conditions.

175. It is even good when one doesn't partake of some of the sensual pleasures in food, for example, even when freely available. In this way, the mind becomes strong in renouncing the results of life.

176. This filthy form will end in dust. It's useless and good for nothing. Therefore, I will put it to some good use in helping others.

177. If the body is dead or alive, what good is it to me? It's

like a clump of dirt or some discarded garbage. Otherwise, I am still grasping a false illusion of self.

178. By applying importance to the body, one's reward is suffering. When the body is properly viewed in meditation for what it is—that is, a piece of useless wood—how can anger or love of sexual delights be of any importance to this piece of useless wood? Otherwise by default, I cling to and apply importance to my suffering.

179. It doesn't matter if this body is pampered by me or eaten by worms; there is neither attraction nor aversion to this body.

180. When I am asleep, I have no attraction or aversion to praise or criticism. It is only you, O Mind, who causes all the trouble.

181. Those who like my body are friends. They like their own bodies as well. What use do I have for their company? There is nothing to be gained by the company of fools.

182. So I treat my body with indifference for the benefit of all sentient beings. I keep the body only for fulfilling my Bodhisattva vows.

183. I intelligently change my thinking. And by so doing, I follow the wise.

184. Therefore, withdrawing my mind from foolish, selfish, deluded thoughts that cause suffering, I will constantly meditate on these objects and eliminate obstructions that cause suffering. In this way I free myself of all suffering; I gain wisdom. Where there is wisdom, how can there be suffering? Where there is suffering, how can there be wisdom?

Chapter 11

Chapter 9 The Practice of Emptiness

Bodhisattva Way Of Life

Note: the term Ultimate Reality is used for emptiness / Brahman. Technically, there is nothing real about emptiness. But the limitations of the English language make it awkward to not use that term to mean: how things ultimately exist. I trust the reader will not be confused.

1. The purpose of wisdom is to ward off suffering.
2. There is wisdom learned from books and wisdom learned by direct cognition.
3. There are philosophers who only speculate about the nature of Reality. And there are the Great Ones who realize the Truth. Philosophers are superseded by those who are realized.
4. Realization does not depend on cognition of the physical senses.
5. The philosopher is subject to the illusions of perception. The Great Ones are not, and in the same way the philosopher is duped into believing the earth is flat, but the scientist is not.
6. Most belief is established by consensus. And by consensus, most once believed the earth was flat. Real Truth is verified by direct cognition.

7. The Great Ones teach how to dispel illusions.

8. There is no error in the Truth taught by them. But because the ordinary person perceives Truth differently, they disagree with One Realized.

9. Ordinary people believe just the opposite of what the Great Ones teach. The ordinary person believes what they can see and touch with the physical senses is reality, and they question the Reality of the illumined, which seems illusory to them. The Great Ones teach just the opposite: that is, what can be seen and touched by the physical senses is illusion. Noting real can be constantly changing. But there's an immutable Reality. It's hidden in all sentient beings. It's called a Buddha nature and is not subject to any change. This is realized by direct cognition. Philosophers only speculate.

10. The illusion lasts as long as the conditions. The Great Ones dispel illusion by teaching the proper nature of conditions, which with effort can be realized by all.

11. If consciousness did not exist, there would be no sin, not even in killing. Therefore, illusion exists in consciousness. And if there were no consciousness, there would also be no Reality. The fault is not with consciousness. The fault lies in perception.

12. Philosophers argue the reality of the physical senses: that is, hearing, seeing, tasting, smelling, and feeling. The Great Ones teach the testimony of these senses are illusion.

13. Unless one has a proper education, one will not find direct perception of the Truth. That is, it's necessary to dispel illusion by the proper means.

14. No matter how real it seems, an illusion is still an illusion. And no matter how impossible to the uneducated, Reality is still Reality.

15. Illusions exist! But illusion is not Reality, just as a dream exists but is not real. In the same way, the educated still see the earth as flat, even though they know scientifically the earth is not flat. The Sages perceive one meaning in illusory existence. The ordinary person perceives another meaning.

16. Illusion exists but is seen as something different by the realized.

17. The ignorant believe the mind eventually illuminates itself like a lamp.

18. But this is not so because the mind is not in darkness.

It's all in the eye of the beholder.

19. With the proper education, the perception is still there, but now there is a scientific conclusion.

20. The ordinary person is easily duped into believing an oil painting was done by a famous artist and is worth a fortune. But the dealer is not fooled. In the same way, the Great Masters are not duped into suffering. They know what causes it and how to get rid of it.

21. To the ordinary person, their mind and their perceptions are real. Sages get past this illusion.

22. The mind makes perception. It doesn't make decisions. The intellect makes decisions. It is necessary to gain merit so the spiritual faculty of discrimination (ability to make right decisions) develops.

23. No memory is ever lost. The Buddhas, for example, remember all their previous lives with specific detail. They remember all incarnations: that is, plant, animal, and human life. And when it comes to those human lives, they remember their specific names, to whom they were married, including every detail of that life.

24. It is not the mind of the Buddha that makes a difference. It's the discrimination of the intellect. It forms a different conclusion than the ordinary person.

25. What is seen and heard by the Illumined in the physical world is seen and heard by all. Only the conclusions about the perceptions are different.

26. The individual mind exists but is not real, just as the Universal Mind exists in Reality.

27. Just like a mirage, an illusion can be seen, but it really doesn't exist.

28. The mind is not an isolated entity. It is not based on something Real. It exists but has no Reality, because its existence is based on changing causes and conditions. Only the Universal Cosmic Consciousness that is immutable (not subject to harm or change) has any Reality.

29. It does no good to speculate. Only direct cognition has value.

30. All mental afflictions are removed when the sense world is seen as illusion. Lust for a woman ends when the meditator realizes the illusory woman is not Real. In the same way, one lost in fantasy soon abandons it for this illusory world which he or she thinks is reality.

31. Environment is stronger than willpower. Realization is weakly established in an environment of sensuality. Even great Sages are led astray by a beautiful face.

Commentary: For Western Civilization, there are two really difficult Buddhist terms to grasp. They are EMPTINESS or VOID. The terms mean EMPTINESS of ILLUSION. And VOID of ILLUSION. They do not mean an empty or void place with nothing. In fact, a state of EMPTINESS or VOID means the opposite: that is, ULTIMATE REALITY, where illusion does not exist.

32. By practice of EMPTINESS, all illusion is dispelled for objects of the material world. And by constant repetition, discrimination arises, and the world of senses is seen as the illusion it really is.

33. Question: How can an entity that has been realized as an illusion still remain as an object of the mind?

34. This is because Cosmic Consciousness is beyond both existence and nonexistence. It's a state of omniscience. And although the illusion exists, it's not perceived as Reality.

35. A Buddha can not been seen if it were not for his or her vow to shun liberation until all sentient beings have been liberated.

36. Ending suffering is the goal.

37. Only the Realized are the experts.

38. But if the Great One has already passed into Nirvana, little good is gained.

39. Any veneration of the Illumined (Rabbi Jesus, Krishna, Buddha, etc.), not just a Bodhisattva, will bear fruit.

40. Question: If liberation comes from understanding the Four Noble Truths, what good is it to contemplate EMPTINESS?

Because according to Mahayana schools, liberation can not come independently of EMPTINESS.

41. How can this be proved? It does no good to argue one school of thought against others. Realization is the key.

42. If Realization was confirmed by popular opinion, then there would be very little Realization. This is because very few are correct in their speculations.

43. It is not good to argue about economics, God or Buddhas, politics, or EMPTINESS.

44. For if one has a groping mind, Nirvana is a closed book.

45. One must not grasp too much for answers.

46. And if one has ended all craving for sex and money, they still may not be liberated. They could still, for example, grasp onto rebirth. Therefore, all grasping must be eliminated.

47. The mind must be stilled with thoughts of emptiness or Brahman.

48. Otherwise, it will append to objects stubbornly.

49. There is some Truth in all religion. One must not argue the different points.

50. A whole teaching can not be wrong because one little part of it is unacceptable.

51. In the same way, the Teaching of the Buddha, Rabbi Jesus, Krishna, etc. is accepted by all followers, even though many don't fully understand it.

52. Being willing to suffer for others by remaining in the cycle of existence is the great benefit of the Bodhisattva vow.

53. Since there is no argument over the value of EMPTINESS, why not practice EMPTINESS instead of wasting your time arguing fine points of metaphysics.

54. Since EMPTINESS is the antidote for dispelling the darkness of the illusory self, which leads even to Omniscience, why is it that more don't meditate on it?

55. Fear should arise toward something that causes suffering. EMPTINESS kills suffering. So why should it be feared?

56. Fear arises because of self-sufficiency. But if there is no self, how can there be fear?

57. Teeth are not the Self! Hair is not the Self! Nails are not the Self! Bone is not the Self! Blood is not the Self! Mucus is not the Self! Phlegm is not the Self! Etc.

58. Body oil is not the Self, nor sweat, nor fat, or guts. I am not the gut cavity! Nor are sweat, fat, or entrails. And the cavity of the guts, excrement, or urine is not the Self.

59. I am not the flesh! I am not the sinews. I am not sweat! I am not the body heat or the wind. I am not the body openings. And I am not the mind.

60. Sound is not the Self. If this were so, I would always hear the sound. So how is it I am aware when all else is empty?

61. That which has no consciousness is not the Self. Otherwise, a piece of wood could have awareness. Awareness only happens when there is an object of awareness, and all are empty because none are the Self.

62. In order to be aware of form, there must be cognition, just as in the absence of sound, there, too, is no awareness.

63. Both sound and form are different kinds of awareness, and both are empty.

64. There is sound and cognition of form in Sattva, Rajas, and Tomas, and their nature is not related to sound or form. These, too, are not Self.

65. And if this is like an actor playing many parts, this, too, is not Self. Because an actor is not permanent.

66. Awareness is not Self, because it would mean all people would be the same.

67. Volition is not the Self. And that which lacks volition is not the Self.

68. That which is conscious is not the Self. And that which is not conscious is not the Self. This is only common sense, because the Self would appear and disappear depending on being conscious or not being conscious.

69. Change is not the Self.

70. Action is not the Self. And the result of action is not the Self.

71. Neither the action nor the result has any relationship to the Self.

72. One who causes anything is not always able to control the result. Therefore, cause is not the Self, and the result is not the Self.

73. Neither the past mind nor the future mind is the Self. And the present mind can't be the Self, because when it passes, the Self would cease to exist.

74. Just as a piece of wood, when sawed into pieces and burned in a fire, turns into nothing, the "I" turns into nothing when it's dissected analytically.

75. [Qualm:] If no sentient being exists, for whom is there compassion?

[Madhyamika:] For one who is imagined through delusion, which is accepted for the sake of the task.

76. But if the person who is suffering doesn't really exist, why waste time developing compassion for them? Answer: Spiritual practice is delusion as well. But for the sake of

ending suffering, both are helpful as tools to reach the goal.

77. What if grasping onto the "I," which is a cause of suffering, increases because of the practice of compassion? Answer: Not all should blindly follow the same path. If you believe this is true, you should perhaps meditate on the illusion of identity.

78. The feet are not the Self. The calves are not the Self. Hips, stomach, and belly are not the Self. And the back, chest, and arms are not the Self.

79. The Self is not the hands. The Self is not the torso, armpits, or shoulders, and the Self is not the head or neck. Then where is the Self?

80. If all of these parts are a portion of the body, then where does the body stand as a whole?

81. If any of these parts could represent the Self, then there would be as many selves as there are hands, legs, torsos, heads, etc.

82. The Self is neither inside the body nor outside. How could the Self be any of these parts? It must, therefore, be separate. And if the Self is not separate, how can it be found at all?

83. Try as you may, you will not find the self. Therefore, it doesn't exist, even though there is an impression of the self in the hands, feet, head, and other body parts. The impression must therefore be an illusion.

84. And as long as the conditions last, the self will appear as illusion to be a body.

85. But if we look closely, we can dispel the conditions and understand that although the body exists, it's not real. The illusion of the body comes from the compilation of parts. And none of the parts are real. The hand, for example, is composed of knuckles, joints, sinews, blood, and other base parts.

86. And these parts aren't real either, for even the parts find further subdivision into atoms, and the atoms break down into electrons, and the electrons break down into protons, and the protons break down into statically charged particles. And when these statically charged particles are discharged, only time and space remain.

87. So if neither the body nor the universe is real, what intelligent person would ruin himself for a dreamlike illusion, lusting after a body. And who or what is a man? And

who or what is a woman?

88. In the same way, suffering does not exist. If suffering had Reality, it would also afflict the joyful. In the same way, the pleasure found in food can't be Reality. Otherwise, all would find pleasure in food, which they don't, as in the case of one grief-stricken and unable to eat.

89. Feeling sad has no Reality. Otherwise, it would not be overpowered by any other emotion. Here, too, the feeling lasts as long as the conditions.

90. And when the conditions are examined, more can be learned about EMPTINESS.

91. Something happens, like winning the lottery, and naturally a pleasant feeling follows. But this is a false notion created by the illusion of a particular result of material life.

92. In this way, the practice of EMPTINESS has a twofold advantage: First, it's the antidote to the suffering experienced by ordinary people in everyday life. And secondly, it provides the food necessary for achieving more advanced states of consciousness sought by contemplatives.

93. The desire for a sense object and the sense object are not the same. The sense object is not the Self, and the selfish desire for it is not the Self either.

94. Both the sense object and the desire for it occupy different space. And the space they occupy is not the Self.

95. The desire for the sense object can never be fulfilled. This is because the sense object is part-less. So how can a part-less object be possessed? There's no way to possess it. Because of this, the desire or craving only causes countless frustrations for eons of suffering lifetimes. But not if the situation is carefully analyzed.

96. In the same way, consciousness has no form and is part-less. Analyze it! Consciousness can be possessed by nothing, and it can possess nothing. So how could this be the Self?

97. Therefore, when there is no contact with consciousness, how can feeling arise?

98. If feeling is not real, and if there is no one to experience this feeling, having understood this perfectly, it is now time for you, O craving mind, why don't you let go?

Answer: It is only natural for the mind to continue holding on, even when grasping to it has stopped. It's like a bicycle wheel on a stand, spinning freely. The wheel slowly

stops by itself when there's no one to keep spinning (keep grasping!) the wheel.

99. When a dream arises, it never arises saying, "This is a dream." It always arises saying, "This is real!" Even so, it is still possible to remind oneself during the dream that "This is a dream," and by so doing escape the terror of a nightmare.

In the same way, while the dream of the waking state is going on, it is still possible to remind oneself, "This is the dream of the waking state," and by so doing escape the terror of the nightmare in the waking dream state.

100. What happens earlier in life will never happen again, even though it may always be remembered. The memory does not experience itself, nor is it experienced by something else. As stated before, memory is not the Self.

101. If there is no one to experience feeling, there is no one to feel. Hence, there is no feeling. Therefore, since I am identity-less, I can feel nothing. The "I" is gone. The false illusory self is nowhere to be found. A new "I" has arisen. It's the "I" of a Rabbi Jesus, Krishna, or a Buddha etc., the True Self. And this "I" does not denote the illusory ego-self. That is what we are told by some sages.

102. As stated before, the mind is not the Self and is nowhere to be found.

103. And since the mind can't be found, all sentient beings are liberated by nature. The Great Ones know their true nature. Ordinary people do not.

104. As stated before, cognition is not the Self.

105. Although cognition arises because of illusory objects, it's like a dream. So, as long as mindfulness is maintained, I am not duped by the dream.

106. Better to practice EMPTINESS and struggle for liberation than find arguments to eradicate some false teaching.

107. If a tree falls in the greenest of forest, where is there a self to hear it? Only the Real Self is Omniscient.

108. The sight of the falling tree and the sound of crashing wood are perceptions. But this is not a disturbing condition, as what is commonly known is automatically applied. And so my knowledge and what's happening in the material world are mutually dependent.

109. The analysis could be endless. Practice of EMPTINESS should be based on simple and logical

arguments that can be applied in faith. The time spent in endless analysis could better be applied to the actual practice.

110. When the simplest arguments are accepted in blind faith, the mind is cut off from more analysis. And when there is no more analysis and the mind is stopped, Reality arises.

111. Endless argument ends only in wasted time. Practice is the antidote to all analysis, question, and argument.

112. Cognition of the physical world continues to exist even after enlightenment. But now it's recognized for what it is—an illusory dream.

113. Endless arguments about this are wasted time. Better practice EMPTINESS, become illumined, and there will be no argument.

114. Why doesn't proper perception of illusory objects happen automatically in time? It does. This is what happened with the first illumined BODHISATTVA. And now we are taught what was originally learned in a much longer process of trial and error. By their mercy, we go by an easy route.

115. Does the world pass away with liberation, so that all illusion is gone? It doesn't matter. Practice will take you where you want to go. Speculation only leads to speculation.

116. From those who tell us about TEMPORARY COSMIC CONSCIOUSNESS, we are told that the experience lingers and is somewhat like PERMANENT COSMIC CONSCIOUSNESS. The higher state lingers and colors our perception of the physical world, so that we can't, as the result of direct cognition, be duped into illusion. But finally the experience fades into the normal waking state.

117. If this is a wrong answer, what good does it do to have a correct one? The experience of liberation is not based on the proper perception of it. It's based on practice, so the intelligent person will practice and leave the speculation to fools.

118. Taking God or any other as the cause for creation is speculative. But why argue? Since there is a condition of the physical world, there must be a cause.

119. Besides, all the elements that make up creation are the effect. They are not the cause. So they are not God.

120. Space is not the creator because it's inactive. Nor is space the Self, which has already been stated.

121. So, even though we have evidence of a creation, there seems to be little known about the creator. A few things can be assumed. If God is the creator, God must be beginning-less and endless.

122. Since everything seems dependent on the creator, the creator must not be dependent on creation.

123. And if the creator doesn't depend on creation, what is the motive for creation? And why doesn't creation continually take place?

124. If God depends on conditions, then God can not be the creator.

125. And if God creates automatically with no desire to do so, it means there is another source of creation. And if God must desire to create before creating, God is dependent on desire. Could such a God be supreme?

126. The Samkhya, believe as the quantum physicists: that is, there is a primal (metaphysical) cause of the universe.

127. The Samkhya believe the three constituents of Sattva, Rajas, and Tamas are the primal substance. And when they are out of equilibrium, the illusion of the physical world arises. Buddhists don't believe this.

128. Instead of arguing with this cause in Hinduism, it's better to practice. Liberation happens by the cause for liberation. It doesn't depend on knowledge of how creation began.

129. Although the primal cause of Sattva, Rajas, and Tamas sounds far-fetched, it's better not to waste time doubting it. Practice alone leads to liberation. Speculation is only speculation.

130. The basics have already been analyzed. So, it's better to practice than waste your time in the pleasure-pursuit uncovering the beginning of creation. This information is not dependent on liberation.

131. If you find happiness uncovering the nature of creation, will this happiness have any permanence?

132. Worldly happiness is an illusion like everything else worldly. Permanent happiness occurs from realization and has a metaphysical source. It can't happen any other way.

133. With realization, happiness is automatic. There's no use arguing about its nature, since permanent happiness is not dependent on understanding its nature.

134. Why visit an orchard and argue about the nature of

the fruit? Instead, eat the fruit and enjoy. This course involves more intelligence.

135. What does it matter if you don't know the cause? The effect is more important. Liberation is not dependent on understanding the cause.

136. There is suffering, and there is a cause of suffering. If EMPTINESS ends suffering, what more does one need to know?

137. Even an ordinary person can understand this.

138. Accepting a simple argument on blind faith—that creation is caused by a primal substance creating an illusion—will provide a simple means for finding EMPTINESS. Looking for and developing a more complicated but plausible beginning could act as an impediment. More will be involved creating the world, and more work will be involved finding that it is nothing.

139. If little is required in finding creation's illusory existence, then little will be involved in understanding the illusion is not Reality.

140. One has a dream of having a son, and in that dream the son dies. Upon awakening, there is the thought, "He does not exist!" This thought does not dispel the thought of the nonexistent son who has died. Still, the person who had the dream knows the son happened in a dream. The dream exists but it's not real.

141. Therefore, this analysis holds with the tradition that nothing exists without a cause, but the cause and the condition may not be Reality.

142. There is no difference between what the Great Ones know is illusion (they analyzed it and found it empty) and what the uneducated, ordinary person (who hasn't analyzed it) mistakes for reality.

143. Examine both the cause and the illusion. Where do they come from and where do they go?

144. How can there be any Reality in anything that depends on the causes of conditions?

145. Reality doesn't depend on causes and conditions. And if something is not Reality, what is the need to find the cause?

146. Reality is immutable, not subject to change. And something that is subject to change can not eventually become Reality—even if there are billions of causes and

conditions.

147. If, from the beginning, there was nothing, how can anything exist anytime in the future? If something comes from nothing, how can it be anything but illusion? And so an illusion can exist. But how real is it? Neither gods, nor men, nor magicians can create something from nothing. It's all a conjurer's trick.

148. But as long as the mirage is still visible in the desert, the desert floor can not be seen. But when the illusion of creation is dispelled by understanding Reality, one sees illusion and Reality simultaneously.

149. When the conjurer's trick is discovered, all the conditions of the trick remain. Only ignorance ceases and does not arise again.

150. There is no difference between those who have attained illumination and those who have not. The Great Ones function in the illusory world and simultaneously perceive Reality. How could they teach if they no longer had perception of the material world?

151. When EMPTINESS is achieved, nothing can be gained or lost. Honor and dishonor are meaningless to the illumined.

152. Worldly suffering and worldly happiness are meaningless, too.

153. For the enlightened, who is the relative? Who is a friend? A relative of whom? A friend of whom?

154. The ordinary person roams through life arguing over disputes and finding jubilation in success. This is nothing to the sage.

155. Motivated by selfish desire, ordinary persons harm sentient beings, even stabbing and shooting each other in an illusory attempt to be happy. But instead of finding happiness, they find grief, problems, and hopelessness.

156. And then, based on causes and conditions, they find happiness again in fortunate states, acquiring a little virtue but finally, being lost in insatiable desires that cause misery again, they wallow in their own anguish.

157. In this sense, the Great Ones are exactly like ordinary persons. They differ, however, in just one respect. Before they became illumined, they reasoned it all out: that is, Reality could not be like that.

158. And in the midst of violent and incomprehensible

suffering, where only strength is honored, and the life span is short, too, the Enlightened made an effort to escape.

159. There are thousands of other teachings by fools. There are practices to achieve wealth. There are practices to achieve health. There are practices to achieve long life.

160. Finding the proper path is difficult if not impossible. This is because spiritual discrimination is very difficult if not impossible to develop. And since the span of life is so short, and since there are so many distractions, it's practically impossible.

161. And because of all these wrong paths, how could the right path be found? And even if it's somehow discovered, how could an ordinary person have any faith to practice it?

Then, too, Mara (the one who recruits for the hells) comes with a bagful of lies, professing he is God, fraudulently leading as many sentient beings as possible back into darkness, misery, and grief.

162. And who has the good fortune of leisure to even practice the wrong path, let alone have enough leisure time to practice the proper path? Then what about all the impediments? How can anyone go beyond the mental afflictions?

163. And how can one choose the proper path when they are not even remotely aware they are caught in this ocean of misery? That is, they don't even recognize their wretched condition.

164. Although all humans are aware that death comes to all, most never really believe it will ever happen to them. And so they blindly seek the fulfillment of selfish desire in an attempt to find happiness, but they are hit with calamity after calamity.

165. Death is the grandest calamity of them all, thus sealing their fate not only in this lifetime, but also preserving all the causes and conditions for rebirth into the next lifetime.

166. Thus, I have found my calling in life. I will teach the path of the Enlightened Ones to all those tormented by suffering. It's a twofold, simple path. First, happiness sprouts automatically from the seeds of merit planted in the soil of unselfishness.

167. And secondly, I will teach the Truth of EMPTINESS to those with distorted perceptions of Reality.

The Practice Of Emptiness

Emptiness / Brahman can be analyzed from three standpoints: that is, the emptiness of the body, the emptiness of the self or Ego, and the emptiness of consciousness.

The Emptiness of the Self

Since this book is involved with emotional pain, it's only fitting and proper to prove the self empty, not inherently existent, or empty. As we proved in an earlier chapter, all emotional pain is nothing more than selfishness and self-centeredness. So if we prove the self: that is, the self in self-ishness and self-centeredness is empty, then it stands to reason, all emotional pain would be have to be empty too. Once the self is found empty, automatically Brahman is revealed.

Santideva's verse 9:157 says, "In this sense, the Great Ones are exactly like ordinary persons. They differ, however, in just one respect. Before they became illumined, they reasoned it all out: that is, Reality could not be like that."

Using the approach of 9:157, "We shall reason it all out. And prove with logic and reason: that is, if emotional pain were Real, emotional pain could not be like that."

Understanding emptiness / Brahman is unlike understanding all other Truth. That's because it's not like anything we can compare it to. Yes, It's like an illusion. But it's not exactly like an illusion. Yes, it's a lot like a delusion. But it's not exactly like a delusion.

Philosophically emptiness / Brahman is what is called a non-affirming negative. But this is not something we understand by way of definitional. It's something we understand by realization. It's not possible to explain what emptiness / Brahman is. It's only possible to say what emptiness is not. By proving emotional pain is not real, we first explain what it is not. That is, it's not real. And by meditation upon this unreality: that is, what it's not, we

come to an understanding. We can never define in words: that is, what Brahman / emptiness is – only what it is not.

There are 5 Mahayana Paths, or levels of realization leading to enlightenment. If we realized the emptiness of form such as the body, we would call this realization illusion (but more accurately it's like an illusion). And if we realized the emptiness of emotional pain, we would call this delusion (but more accurately like a delusion.)

1 - The Path of Accumulation is when we acquire and understand the logic: that is, why emotional pain is not real.

2 - The Path of Preparation is when we have an inferential realization of emptiness / Brahma.

3 - The Path of Direct Realization is where we have a Samadhi or direct realization. The Hindus call this Savikalpa Samadhi.

4 - The Path of Meditation, etc. (more advanced)

5 - The Path of No More Learning – permanent enlightenment! The Hindus call this Nirvikalpa Samadhi. The awareness of Brahman or emptiness is maintained through all activities and even during sleep. I have not reached the fifth (5) level yet, so I must rely on books. Some books say: on the Fifth Mahayana Path sleep is not necessary.

The following analysis comes from Nagarjuna's, Fundamental Principles of the Middle Way upon which Mahayana Buddhism is founded.

First off, here's why emotional pain is not real. A person says, "I am depressed!"

So the question becomes, Is the person, this, "I," or self separate from the depression, or is the depression the same as the self?

Either the self is the same. Or the self is different. There is no other alternative.

Most people especially if personally depressed, will say the person is the same as the depression. And they describe themselves: I am depressed.

But is this really so?

Here's why they're not the same. The ax that chops wood must be different than the wood it chops. The ax acts upon the wood the same way depression works upon the self.

Therefore depression is different from the self.

The pen that writes a letter must be different than the letter it writes. The pen that writes a letter acts upon the letter, the same way the depression acts upon the self. Therefore depression is different from the self.

But is this really true? If the depression is separate from the self, then it should be able to arise in one place and be separate from the self altogether. But it can't. Based on personal analysis, we find that depression as well as any emotional pain arises only with the self. Depression as well as any emotional pain never arises otherwise.

Therefore, we have a problem. We find that depression is both the same as the self and also different from the self. Nothing can be the same as and different from itself. Therefore, it has to be something like an illusion.

Conclusion: Santideva's 9:157, If emotional pain were Real, emotional pain could not be like that.

As the first mantra says, "***You will know the Truth! And the Truth will set you free!***"

By analyzing the situation further, we see that the depression arose out of causes and conditions. When depression of the mind combined with the self, this produced a depressed self. This happened in very much the same way as water vapor combines with refracted light to produce a rainbow, which is an actual illusion.

When this is realized in meditation on the second Mahayana Path, the depression is seen for what it is, an illusion like something that isn't real. It's like seeing a rope on the path and mistaking it for a real snake. Then suddenly we see snake for what it is, a piece of rope. In this way the snake disappears. In the same way the depression will disappear.

So we move to the 2nd Mahayana Path, the path of Preparation. At this point it's necessary to meditate on: that is, think about deeply – all the logic involved with emotional pain not being real. By meditating on this logic, it's possible to have an inferential realization of emptiness.

This inferential realization will, however, kill the self-grasping ignorance connected with the depression. In this case, seeing the depression for what it really is, the depression lifts and we are free. We now know the Truth and the

Truth has set us free.

Both the self and the emotional pain are not real. They are both empty. The self also can not be the same as and different from something else. Therefore, the self is also not real.

Second Argument for Emptiness of Self

The above arguments for emptiness is rarely – if ever used – to show that emotional pain is empty. Many people do have trouble with this analogy. Although they can't seem to find a flaw with the logic, they still can't let go of both the emotional pain and the self as being real.

For me the above argument is best. The classical argument used for negating the self: that is, proving it's not real, comes from a specific kind of logic called ontology. History ascribes this science to the Greeks – Aristotle in particular. But it probably didn't come originally from the Greeks. It probably came from the Aryans who invented Sanskrit.

Both the Buddhist Jhana Yogies and the Hindu Jhana Yogies use ontology to prove their theology. Only the Buddhists don't call it ontology. Nagarjuna uses ontology to support the Buddha's teaching on emptiness. Specifically, Nagarjuna uses a tetralemma, which involves four (4) logical choices. Beyond these four (4) choices, there are no more options. In order to be real, an object must fit into one of them. Otherwise, the object can not real.

So here are Nagarjuna's four (4) choices concerning the self. In order for the self to be real, it must be, or be part of:

- 1, the mind.
- 2, the body,
- 3, some combination of the mind and body,
- 4, or the self must be something totally separate from the mind and body.

If the self were real, it would have to be one of the above. There isn't another logical choice.

The first choice is no good. That's because the self, itself, says, “My mind.” Possessor and possessed must be different. Also the mind works upon the self to make it smarter or duller, happy or unhappy, etc. So again, the ax that chops wood must be different than the wood it chops.

The second choice is no good for exactly the same reasons.

The third choice is no good because: If neither the mind or the body is the self, or a part of the self, then some combination of them, can't be the self.

This leaves only the fourth (4th) choice. But the self can't be something outside the mind and body. That's because the self has no orientation or connection with itself without the mind and the body. Therefore, the fourth choice is no good. This leaves us with the default aspect of illusion like – emptiness.

This means the self is not real. So again we are not saying what the self is. We use the non-confirming negative tetralemma for describing what it isn't. And since the self is not real, the selfishness and self-centeredness of emotional pain can't be real also.

I like the first argument better. In the beginning I had trouble with this last argument. The problem was, I understood the logic, but even though I understood the logic, I still suffered with emotional pain. The reason for this was simple. I hadn't progressed to the deepest level of the Second Mahayana path. This aspect is called superior seeing.

This is not yet the Third Path of DIRECT SEEING. It's still only the second path of superior seeing. So I kept at it. I kept meditating on the self. Finally this superior seeing kicked in and immediately my anger was gone! GONE!

Of course the anger arose again. But after a direct realization it can be gone or practically gone for as much as 6 months or longer. The same is true of depression. With an inferential realization on the Second Path, the anger can be gone for as long as a few days or weeks. But sometimes if I really got hurt, it was only gone for only an hour or two.

All emotional pain can be pacified using the classical Mahayana approach by realizing this non-conceptual Good through emptiness. But there is an easier way to experience this non-conceptual Good. As presented before, it can be realized using the following two mantras.

First Mantra:

Don't wander, don't wander!

***Keep mindfulness on guard!
On the road of distraction
Mara (the evil one) roams in ambush!
Mara works with a mind
Full of Greed and Worldly lies!
So look into the essence of this magic:
You will know the Truth!
And the Truth will set you free!***

Once the mind is concentrated, anger as well as all negative emotions can also be pacified as follows:

Second Mantra:

***Everything happens for the Good
for those who take refuge in
Buddha, Dharma, and Shanga.
All situations are helping me
not hurting me!***

Using this mantra to get an inferential realization of a non-conceptual Good will pacify anger just as quickly and effectively as a traditional Mahayana practice of emptiness. What's the difference?

1, The mantra is realized quicker! (Within days or weeks)

2, The effect is not different!

3, The person with whom I was angry can roam through the jungle of my mind without any of the lions and tigers of my mind jumping out of the bushes to viciously devour them.

4, I don't see the anger exactly as empty, but I do see it as useless and unnecessary: that is, getting angry as total ignorance. What's there to be angry about? Ultimate good is happening to my life by practicing Dharma. The poor guy I was angry at is in big trouble according to Santideva's Sixth (6th) Chapter.

5, Same is true for Depression!

6, Same is true for compulsive overeating!

7, Same is true for all emotional pain.

8, Both realizations banish emotional pain for the same length of time – based on the intensity of the

realization.

Which is Better?

They are both good. Based on my own experience, I would recommend both. Each compliments the other. Each goes with the other. I recommend them both!

Do Christians Experience Emptiness / Brahman?

I believe they do.

The Christian carnal mind (Rajas and Tamas) are our emotional mind. When something we like happens, the mind of Rajas and Tamas makes us emotionally happy. And conversely when something we dislike happens, the carnal mind makes us emotionally unhappy. The carnal mind and worldly emotions are synonymous.

In all cases emotional pain is linked to greed.

We are greedy for things we like!

And we greedily avoid things we dislike!

According to Genesis, the first emotional pain experienced by Adam and Eve was shame. Shame comes from self-centeredness (Tamas). Shame is simple greed to always maintain a good self image. So after eating from the tree of the knowledge of good and evil, both Adam and Eve, experienced shame.

They experienced evil for the first time (That is, they ate the forbidden fruit – from the tree of knowledge of good and evil) and they were ashamed of their nakedness. For the first time, they experienced greed for a good self image (Tamas).

Because of the pain of embarrassment (Tamas), Genesis 3:7 says, “They sewed fig leaves together and made aprons to cover their nakedness.”

The second emotion they experienced was fear. Fear, too, is self-centeredness (Tamas). Fear is nothing more than greed for protection. They heard God coming and hid themselves in the garden. That is, rather than face God's disapproval, they hid themselves – greed for protection.

Rajas and Tamas are our conceptual minds of

extremes: that is, conceptual good and conceptual bad. Before Adam and Eve ate from the forbidden fruit, the knowledge of good and evil, there was no emotional pain recorded in the garden of Eden.

What is the tree of knowledge of good and evil? It's samsara. It's the material world. It's delusion and illusion. Put simply, it's the knowledge of good and evil.

Genesis One says, "God declared everything Good" This means God never created evil. This is in direct opposition of the logic of the carnal mind. By declaring everything Good, God establishes a non-conceptual Good. It's a Good without an evil. But realization of this Good was lost by Adam and Eve – they ate of the tree of knowledge of the (conceptually) good and the knowledge of the (conceptually) evil.

Before the they ate from this tree, there was only sameness. Sameness is boring from a conceptual sense. But in Nirvana or the Garden of Eden, it was pure pleasure. There was nothing but the pure pleasure of emptiness / Brahman – The pure pleasure of God's Goodness – the pure pleasure of God's Love. Oddly these facts from the Old Testament of the Bible, ignored by most Christians, supports the Hindu definition of Brahman and the Buddhist philosophy of emptiness.

Based on the testimony of the senses, we see evil or bad happening everywhere: that is, wars, poverty, sickness, etc. This seems like a total contradiction of Truth. But Mary Baker Eddy, who founded Christian Science writes, "Disease being a belief, a latent *illusion*, of mortal mind, the sensation would not appear if the error of belief was met and destroyed. (Science and Health, Page 168: 27)

According to Mary Baker Eddy, all evil (all conceptual evil) is an illusion. Here is a point of total agreement with Mahayana Buddhism and Hinduism. Naturally Mary Baker Eddy doesn't call it emptiness or Brahman, nor is there a scientific teaching, like the Eastern religions.

But the Christians still get miracles of both mental healing and physical healing taking refuge in Christian Dharma: that is, believing in blind faith. In this case, they might take refuge in Romans 8:28, "Everything happens for

the Good for those who love God.”

This is quite similar to the Buddhist Dharma, “Everything happens for the Good for those who take refuge in Buddha, Dharma, and Shanga.”

And Buddhists take refuge in the Dharma for exactly the same reason that Christians take refuge. That's because in Ultimate Reality, there's no such thing as conceptual evil. There's only non-conceptual Good.

Therefore I recommend the 2 following mantras. Based upon my personal experience, I have cured not only emotional ills but physical illness too. It's a be all and end all for all conceptual BAD – the cause of all emotional pain and suffering!

First Mantra:

***Don't wander, don't wander!
Keep mindfulness on guard!
On the road of distraction
Mara (the evil one) roams in ambush!
Mara works with a mind
Full of Greed and Worldly lies!
So look into the essence of this magic:
You will know the Truth!
And the Truth will set you free!***

Second Mantra:

***Everything happens for the Good
for those who take refuge in
Buddha, Dharma, and Shanga.
All situations are helping me
not hurting me!***

Chapter 12

Chapter 10

Dedication of Virtue

Bodhisattva Way of Life

1. I dedicate all the virtue that comes from my study of the BODHISATTVA WAY OF LIFE to all sentient beings. May they in turn find and be graced with the Bodhisattva way of life.

2. I wish all those in the four directions around me oceans of joy and contentment. I wish all those above me and below me joy and contentment. In this way, I dedicate all of my merit from the study of the BODHISATTVA WAY OF LIFE.

3. As long as the cycle of existence remains and even beyond, I pray that all sentient beings receive the constant joy of the Bodhisattvas.

4. I wish those in all the hells: love, health, happiness, peace, joy, bliss, prosperity, and the grace for their own intentions.

5. May those who are cold find heat. May those who are hot be cooled with the torrents of cool and gentle rain that springs from the Bodhisattvas.

6. May all sentient beings be situated in pleasant gardens and flowers with wonderful fragrances and musical

delights.

7. May all the regions of hells be transformed into palaces of delight.

8. May the burning coals become heaps of jewels. May the burning floor become a cool and soothing green marble floor. May the army of demons be transformed into delightful singers and dancers.

9. May all the instruments of torture be planted and sprout beautiful blue, green, red, and yellow flowers. And may all the battling with weapons become a friendly flower fight.

10. May those who are tormented and exhausted with fatigue be refreshed in comfortable vacation retreats and bathe in quiet pools and eat thousands of delightful and strength-building delicacies.

11. And may there be a brilliant blaze of Truth, ending the darkness of suffering and generating great joy. May this glorious light shine on all.

12. May a torrent of water pour into the depths of all hells, extinguishing all the fires, washing everything clean, and changing all suffering to peace, joy, and bliss. For those tortured in these hells who are now free, the shock and amazement of the transformation will be uplifting and soothing.

13. May all make friends quickly. May all fear, anger, and depression be cast into nothingness. A beautiful prince in effulgent robes is known to all. He teaches the cause of suffering. He teaches the way to end all suffering. And he births the power of spiritual awakening in all.

14. May rains of fragrant flowers descend on all. And may all dwell in summer palaces with thousands of Gods and Goddesses singing hymns of praise.

15. Through my virtues, may all sentient beings find happiness, rejoicing at the thick clouds of Bodhisattvas, bestowing gentle and soothing rain on all, germinating all the seeds of all good karma to bear fruit in this lifetime.

16. May all the captives of illusion be set free immediately.

17. May all animals find the Dharma and no longer live at risk of being eaten by each other.

18. May all humans find the Dharma so the animals no longer fear being eaten by humans.

19. May the blind see. May the deaf hear. May all who are sick become whole, perfect, and completed now!

20. May all be free from craving.

21. May all be free from distress.

22. May all be free from every bondage and addiction.

23. May all who are traveling reach their destination safely.

24. May all who are separated from relatives and friends immediately be reunited.

25. May all those blindly following a wrong teaching be set on a path leading to liberation.

26. May all who are dull-witted find intelligence. May the insane find sanity. May the deranged find peace. May the helpless find strength. And may all who are lost find their way.

27. May those seeking love find love.

28. May those seeking a profession be educated in that profession.

29. May all be free from conflict. May all the poor become rich. And may the irritated find comfort.

30. May those whose appearance is dull find splendor. May all the unattractive women and men become beautiful.

31. May all the women in the world find equality with men.

32. Through this merit of mine, may all beings without exception be free of vice and always generate virtue.

33. Through my merit, may all beings generate the power of spiritual awakening, be embraced by the Great Ones, and be free from the Devil's lies.

34. May all beings live happy, worldly lives. May even the world of death disappear.

35. May all gardens be endowed with a wish-fulfilling tree, sweet music, garlands of beautiful flowers, and sweet-smelling incense.

36. May the ground everywhere be free from rocks and stones, and may it be as soft as the palm of your hands and be made from lapis lazuli.

37. May all the Bodhisattvas beautify the earth by their resplendence.

38. May the wisdom of Dharma unceasingly be taught everywhere from beautiful fountains, from every tree, from rays of light and every corner of the sky.

39. May everyone always encounter the Bodhisattvas and find a capable Teacher.

40. May the rulers be honest and righteous. May there be abundant rain, bumper crops, and prosperity.

41. May the mantras of all lead quickly to liberation.

42. May no sentient being be unhappy. And may no sentient being take action that will cause misery to him or her-self or another sentient being now or in the future.

43. May there be ample monasteries with proper facilities for chanting and studying. And may there always be harmony among the body of monks.

44. May monks who wish to practice find solitude.

45. May nuns receive proper provisions and be free of quarrels.

46. May all alcoholics and drug addicts find a way to be clean and sober.

47. May all who seek alms be well supplied.

48. May all attain liberation.

49. May all experience the constant, unfathomable, non-extinguishable, cosmic ecstasy of the Enlightened.

50. May all the good wishes of the Bodhisattvas be fulfilled.

51. May the Enlightened be recognized and worshiped by ordinary human beings.

52. May all go forth and receive ordination. May all remember their past lives.

53. May I be endowed with strength to meditate using a proper meditative posture. And may I always find plenty of places of solitude.

54. May all my desires to learn the Dharma be fulfilled.

55. May I practice the Bodhisattva Way Of Life perfectly.

56. For as long as sentient life lasts, may I always use the Dharma to dispel all misery.

57. May all suffering that is happening now and will ever happen in the world be lifted now. And may all this suffering fall on me now. Thus, may all beings be happy now.

58. May the sole antidote for all the ills of the material world, the Dharma, be forever accessible and freely distributed. May all who are sick, craving, afflicted, distressed, or otherwise miserable take refuge and find immediate happiness.

59. I bow down and worship the Great Ones by whose

grace all suffering is ended. I salute my spiritual teacher, whose kindness has enabled me to become strong through adversity and match calamity with serenity.

Commentary:

Technically, it's impossible to give away all of one's virtue. That's because as one gives it away, this generates more virtue. So the more virtue you give away, the more virtue you get.

END