

Shantideva Center

For the Highest Good: Shantideva's *Guide to the Bodhisattva's Way of Life* Part One – Chapters 1-3

Section One - Introduction and Verses 1.1 - 1.4 -- Handout #1

- A. Definition of mind generation (*bodhichitta*) from *Abhisamayalamkara* (*Ornament for Clear Realizations*) by Arya Maitreya:

The desire for perfect complete enlightenment for the benefit of others.

- B. The two aspirations from Gyelsthab Je's *Essential Explanation: A Commentary on Arya Maitreya's Abhisamayalamkara* (*Ornament of Clear Realizations*):

Conventional mind generation is composed of two aspirations or desires:

- 1) The aspiration to benefit sentient beings and
- 2) The aspiration to attain enlightenment.

The first aspiration is a cause while the second aspiration is its companion.

- C. The two types of mind generation or *bodhichitta* from Gyelsthab Je's *Essential Explanation: A Commentary on Arya Maitreya's Abhisamayalamkara* (*Ornament of Clear Realizations*):

"The wishing and engaging minds of enlightenment are explained in the *Stages of Meditation* by Kamalashila:

[1. Wishing mind generation (*bodhichitta* of aspiration):] "The wishing mind generation is an aspiration that wishes to become an enlightened being in order to benefit other sentient beings."

[2. Engaging mind generation (*bodhichitta* of action):] "The engaging mind of enlightenment is a mind that engages in the multitude of actions beginning from the moment of taking the engaging vow."

"...The important difference between the two kinds of mind generation is that a wishing mind generation is not sustained by the practice of any of the six perfections while an engaging or practical mind generation is sustained by the practice of any one of the six perfections."

"...Even after taking the vow of the engaging mind generation there are two ways of engaging: (1) when even at the time of increasing the intention of giving there is the active aspiration to achieve omniscient mind -- such a practice is an activity directly sustained by mind generation -- and (2) an activity during which there is no mind generation manifested is an activity not directly sustained by mind generation."

D. The two methods for generating *bodhichitta*:

Both of these methods are preceded by the preliminary practice of meditation on equanimity, considering the transitory nature of friend, enemy and stranger.

1) The sevenfold cause and effect method

1. Perceiving all beings as one's mother
2. Remembering their kindness
3. Wishing to repay their kindness
4. Generating great love
5. Generating great compassion
6. Developing the pure superior (altruistic) intention
7. Resulting in the mind of enlightenment, *bodhichitta*

2) The method of equalizing and exchanging self and others

1. Equalizing oneself and others
2. Contemplating the shortcomings of not exchanging self and others
3. Contemplating the advantages of exchanging oneself and others
4. Determining the ability to exchange self and others
5. Taking and giving (*tonglen*):
 - a) Taking on the suffering of others through the power of the motivating vision of compassion
 - b) Giving away your happiness to others through the power of the motivating vision of love
6. From all this, one comes to *bodhichitta*, the altruistic aspiration to attain enlightenment, as in the sevenfold cause and effect method.

Section One - Introduction and Verses 1.1 - 1.4 -- Handout #2

- The Ten Chapters of *Guide to the Bodhisattva's Way of Life* with Brief Descriptions:
 - ◆ **Chapter 1: The Benefits of the Awakening Mind** - A detailed explanation of the benefits of developing the mind of enlightenment, *bodhichitta*

- ◆ **Chapter 2: Disclosure of Evil** - An explanation of how to prepare the mind for the cultivation of *bodhichitta* by eliminating all the negativities that impede its development
 - ◆ **Chapter 3: Full Acceptance of the Awakening Mind** - An exhortation to fully accept and make a commitment to the bodhisattva path
 - ◆ **Chapter 4: Conscientiousness** - An admonishment to conscientiously maintain one's *bodhichitta* and prevent it from decreasing
 - ◆ **Chapter 5: Guarding Alertness** - An explanation of how to guard one's behavior with watchfulness and vigilance (Perfection of Morality)
 - ◆ **Chapter 6: Patience** - An explanation of how to maintain an mind that is undisturbed and without anger (Perfection of Patience)
 - ◆ **Chapter 7: Enthusiasm** - An explanation of the perseverance that is a delight in virtue (Perfection of Joyous Effort)
 - ◆ **Chapter 8: Meditation** - An explanation of how to develop a mind of calm abiding that is free of interferences (Perfection of Meditation or Concentration)
 - ◆ **Chapter 9: Wisdom** - An extensive exposition of the penetrative insight or discriminating wisdom that perfectly realizes the view of emptiness (Perfection of Wisdom)
 - ◆ **Chapter 10: Dedication** - A dedication of merit for the benefit of all other sentient beings (includes the Perfection of Generosity)
- Summary of the first nine chapters according to Nagarjuna's prayer on bodhichitta:
May the supreme jewel bodhichitta...
 - (1) *That has not arisen, arise and grow* Chapters 1-3
 - (2) *And may that which has arisen not diminish* Chapters 4-6
 - (3) *But increase more and more.* Chapters 7-9
 And the tenth chapter is a concluding prayer of dedication.
 - The Presentation on the Ten Chapters according to the Abbot Dragpa Gyaltsen's *A Precious Garland: A Commentary on [Shantideva's] Bodhisattvacharyavatara* :

Chapter 1:

"In order to initially generate the mind [aspiring] to supreme enlightenment by way of this great treatise, through contemplating well its benefits, you need to increase the force of your enthusiasm exceptionally. This is revealed by the **first** chapter."

Chapters 2 & 3:

"You must uphold the two minds of enlightenment by (1) confessing negativities and obscurations, the adverse conditions for the generation of the mind [of enlightenment], and (2) accumulating the two collections, the favorable conditions for the generation of

the mind [of enlightenment]. Therefore these two points are respectively taught by the **second** and **third** chapters."

Chapter 4:

"Having generated the mind [of enlightenment], you must rely upon conscientiousness to train in the deeds; this is indicated by the **fourth** chapter."

Chapter 5:

"The way to train in ethics by means of guarding mindfulness and introspection is extensively revealed by the **fifth** chapter."

Chapters 6 through 9:

"Then, with patience and joyous effort, the ways to train in concentration, wisdom, and so forth are respectively indicated by four, [the **sixth to the ninth,**] chapters."

Chapter 10:

"The tenth chapter indicates the way to train in the mind of giving one's body and resources as well as roots of virtue to others, and the way to train in generosity qualified by dedication."

Also within Chapter 9:

"The **ninth** chapter teaches the resultant state -- buddhahood."

Passages from *A Precious Garland* have been translated from the Tibetan by Toh Sze Gee for the FPMT Basic Program at Istituto Lama Tzong Khapa © Toh Sze Gee and Istituto Lama Tzong Khapa 2006

Section Two - Verses 1.5 - 1.30 -- Handout #3

► **CHART ONE:** The Five Analogies to Describe the Benefits of *Bodhichitta* Set Out by Shantideva (in verses 1.10, 1.11, 1.12, 1.13 and 1.14ab)

ANALOGY	EXPLANATION
1. Like the supreme gold-making elixir	Describes how something inferior can be transformed into something superior
2. Like the skilled helmsman leading merchants to the island of jewels	Illustrates that it is difficult to find and is of great value
3. Like the perennial wish-fulfilling tree that unceasingly bears fruit	Illustrates its benefits of inexhaustible and increasing virtue
4. Like the powerful and brave hero who can be depended upon for protection when one is greatly afraid	Teaches the benefit of being able to protect from great fears

5. Like the fire at the end of an eon that burns up entire realms	Indicates its benefit of destroying negativities without difficulty
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► **CHART TWO:** The Twelve Analogies to Describe the Benefits of *Bodhichitta* Set Out in the *Array of Stalks Sutra* (referred to in verse 14cd)

ANALOGY	EXPLANATION
1. Like a seed	Is the seed of all the teachings of the Buddha
2. Like a field	Acts as the cause for the wholesome actions of all migrating beings to prosper
3. Like the earth	The whole world depends on it
4. Like Vaishravana, the Lord of Wealth	Completely eliminates all kinds of poverty
5. Like a father	Completely protects all bodhisattvas
6. Like the king of wish-fulfilling jewels	Perfectly fulfills every purpose
7. Like the excellent vase	Acts to accomplish every wish
8. Like a spear	Vanquishes the foe of afflictions
9. Like armor	Stops improper mental attention
10. Like a sword	Beheads the afflictions
11. Like an axe	Fells the tree of afflictions
12. Like a weapon	Guards from all kinds of attack

► **CHART THREE:** The Three Minds for Generating *Bodhichitta*

MIND FOR GENERATING BODHICHITTA	EXPLANATION
King-like bodhichitta	Just as a king is in a position to best take care of his subjects, this mind thinks, "I will first attain buddhahood and then I will liberate all sentient beings from cyclic existence and lead them to enlightenment."
Captain-like bodhichitta	Just as a captain of a ship travels together with his passengers to their destination, this mind thinks, "I will attain enlightenment at the same time as other sentient beings."
Shepherd-like bodhichitta	Just as a shepherd places his animals in their pens after returning from a day of grazing in the fields and then goes home himself, this mind thinks, "First I will set all sentient beings in buddhahood and after that I myself will attain enlightenment."

Section Three - Verses 1.31 - 2.25 -- Handout #4

► **CHART ONE:** Refuge and the Seven-limb Practice with Corresponding Verses

REFUGE & SEVEN LIMBS	CORRESPONDING VERSES
■ <i>Refuge</i>	Verse 2.26
1. <i>Prostration</i>	Verses 2.23 through 2.25
2. <i>Offering:</i> <i>a) Offerings of owned & unowned substances</i> <i>b) Offering one's own body</i> <i>c) Offering mentally emanated substances</i> <i>i) Common/ordinary</i> <i>ii) Unsurpassable</i>	Verses 2.1 through 2.22 >Verses 2.2 through 2.7 >Verses 2.8 and 2.9 >Verses 2.10 through 2.21 >Verse 2.22
3. <i>Confession</i>	Verses 2.27 through 2.65
4. <i>Rejoicing</i>	Verses 3.1 through 3.4
5. <i>Supplication to Remain</i>	Verse 3.6
6. <i>Request to Turn Dharma Wheel</i>	Verse 3.5
7. <i>Dedication</i>	Verses 3.7 through 3.10

► **CHART TWO:** The Special Activities Accomplished by the Seven Limbs and the Main Methods of Each Limb

#	ACTIVITY ACCOMPLISHED (a)	MAIN METHODS
1.	Accumulates merit	Prostrating with body, speech and mind
2.	Accumulates merit	Making ordinary and unsurpassable offerings
3.	Purifies negativities	Using the four opponent powers
4.	Increases merit	Taking joy in own and others' virtues
5.	Accumulates merit	Offering a golden lion-throne
6.	Accumulates merit	Offering a beautiful dharmachakra
7.	Multiplies merit and makes it inexhaustible	Dedicating present and past merits

► **CHART THREE:** The Seven Limbs as Remedies to Specific Afflictions and Causes for Specific Beneficial Results (b)

#	ACTS AS THE REMEDY TO:	SPECIFIC BENEFICIAL RESULTS
1.	Pride	Infinite qualities of the Buddhas
2.	Miserliness/Avarice	Enjoyments as limitless as the sky
3.	Negative karma and delusions, esp. the three poisons	Ceases the two obscurations

4.	Jealousy	Achieve the holy body of a Buddha
5.	Negativities in relation to the guru, such as disrespect	Meeting the holy Dharma again
6.	Ignorance and abandoning the Dharma	Achieve the Buddha's speech
7.	Heresy and wrong views	Plants the seed to achieve all knowledge and qualities of the Buddha

(a) Taken from *Steps on the Path to Enlightenment, Volume 1: The Foundation Practices* by Geshe Lhundub Sopa, p.208

(b) Taken from *A Daily Meditation on Shakyamuni Buddha* by Lama Zopa Rinpoche, pp.10-11

Section Four - Verses 2.26 - 2.53 -- Handout #5

The Main Causes of Going for Refuge

1. A state of mind that is fearful of:
 - ◆ the suffering in the unfortunate states (small scope)
 - ◆ the suffering of cyclic existence in general (middle scope)
 - ◆ the suffering of all living beings (great scope)
2. The confident belief in the power of the Three Jewels to protect you from the above sufferings

The Objects of Refuge: The Three Jewels

1. The Buddha Jewel: Actual - The omniscient beings who have abandoned all faults and achieved complete realizations; Conventional - Any representation of a buddha, such as a statue or painting
2. The Dharma Jewel: Actual - The true paths or realizations of reality and the true cessations of suffering and its causes attained by way of those paths; Conventional - The scriptures, i.e., any text or book containing the teachings of the Buddha
3. The Sangha Jewel: Actual - Any arya or superior being, someone who has attained true paths and true cessations; Conventional - A group of four or more fully ordained monks or nuns

The Excellent Qualities of the Three Jewels

1. The Buddha Jewel possesses supreme qualities of body, speech, mind, and activities
2. The Dharma Jewel is the force from which the Buddha who possesses infinite excellent qualities arises
3. The Sangha Jewel are those who are not distracted from that Dharma

The Two Ways of Going for Refuge

1. Going for causal refuge: Going for refuge to those who have already become buddhas, to the true paths and true cessations that exist in the continua of others, and to the superior beings who possess true paths and true cessations
2. Going for resultant refuge: Going for refuge to the buddha we will become, to the realizations and cessations we will have in our future, and to the superior being we will become

Section Four - Verses 2.26 - 2.53 -- Handout #6

► **CHART ONE:** The Four Opponent Powers and the Corresponding Verses

THE FOUR OPPONENT POWERS	CORRESPONDING VERSES
1. <i>Repudiation/Regret</i> : A strong heartfelt remorse or regret upon having contemplated the negative action(s) that one has committed in the past, is creating in the present, or will commit in the future	Verses 2.27 through 2.46
2. <i>Reliance</i> : Going for refuge by relying upon the Three Jewels and generating bodhichitta by relying on all sentient beings as the object of compassion	Verses 2.47 through 2.53
3. <i>Remedy/Antidote</i> : A virtuous action that acts as an opponent force for whatever negative action(s) being purified	Verses 2.54 through 2.59
4. <i>Resolve/Refraining/Turning Away</i> : A strong determination or promise to not engage in the action(s) again for as long as one is capable	Verses 2.60 through 2.65

► **CHART TWO:** The Ten Non-Virtuous Actions

THE THREE DOORS	THE TEN NON-VIRTUOUS ACTIONS
Body	1. Killing
▼	2. Stealing
▼	3. Sexual Misconduct
Speech	4. Lying
▼	5. Divisive Speech
▼	6. Harsh Speech
▼	7. Idle Talk
Mind	8. Covetousness
▲	9. Harmful Intent
▲	10. Wrong View

► **CHART THREE:** The Points of the Meditation on the Remembrance of Death

ROOT PROPOSITIONS	REASONS
One: <u>Death is certain</u>	1. <i>Death will definitely come, nothing can prevent it.</i>
	2. <i>Life span cannot be increased and it decreases continuously.</i>
	3. <i>Death will certainly come regardless of whether you have made time to practice Dharma or not.</i>
FIRST RESOLUTION: <i>Death is definite; therefore I must practice Dharma.</i>	
Two: <u>The time of death is uncertain</u>	4. <i>The life span of beings in this world is not certain.</i>
	5. <i>There are more factors conducive to death than life.</i>
	6. <i>Our bodies are very fragile.</i>
SECOND RESOLUTION: <i>The time of my death is uncertain; therefore I must practice Dharma now.</i>	
Three: <u>At the time of death nothing but the Dharma can benefit</u>	7. <i>My friends will not be of benefit.</i>
	8. <i>My wealth and possessions cannot benefit.</i>
	9. <i>My body cannot be of benefit</i>
THIRD RESOLUTION: <i>As nothing but Dharma will benefit me at the time of death, I must practice Dharma purely.</i>	

Section Six - Verses 3.23 - 4.11 -- Handout #7

(A) The Eighteen Transgressions of the Bodhisattva Vow which are Downfalls

1. Praising oneself or disparaging others [out of attachment to reward, respect or service]
2. Not giving teachings or wealth
3. Not heeding the confession of others or striking them in anger
4. Rejecting the Great Vehicle or giving a counterfeit of the excellent teachings
5. Robbing what belongs to the Three Jewels
6. Rejecting the teachings
7. Taking away the robes of ordained people
8. Committing any of the five heinous crimes
9. Holding wrong views*
10. Destroying towns and so forth
11. Explaining emptiness to the unprepared
12. Encouraging another to give up the intention to attain complete enlightenment
13. Encouraging another to give up the individual liberation vow
14. Disparaging the Hearer Vehicle

15. Telling a lie about the profound
16. Taking what has been offered to the Three Jewels
17. Following bad discipline
18. Giving up the altruistic intention*

* For these two, the four binding factors need not be present for a root downfall to occur

(B) The Forty-six Transgressions of the Bodhisattva Vow which are Faulty Actions

1. Not making offerings to the Three Jewels through physical homage, praise and faith
2. Following thoughts of desire
3. Not respecting one's seniors
4. Giving no answers to questions
5. Not accepting invitations
6. Not taking such things as gold
7. Not giving to those who seek teachings [1-7 the discordant class of generosity]
8. Disdaining the immoral
9. Not training for the sake of others' faith
10. Doing too little for the good of living beings
11. Not doing out of compassion what is otherwise non-virtuous
12. Readily accepting a wrong livelihood
13. Getting very excited through distraction
14. Thinking to travel only in cyclic existence
15. Failing to prevent defamation
16. Not correcting even those with disturbing emotions [8-16 the discordant class of ethics]
17. Abuse in return for abuse, and so forth
18. Ignoring those who are angry
19. Disregarding another's excuses
20. Following thoughts of anger [17-20 the discordant class of patience]
21. Gathering followers out of desire for reward and respect
22. Not getting rid of laziness and so forth
23. Indulging in gossip with passion [21-23 the discordant class of joyous effort]
24. Not seeking the object of meditative stabilization
25. Not eliminating the hindrances to concentration
26. Appreciating the taste of concentration [24-26 the discordant class of concentration]
27. Giving up the Hearer Vehicle
28. Effort in that, despite having one's own method
29. Without effort except for non-Buddhist treatises
30. Making effort and also liking them
31. Rejecting the Great Vehicle

32. Praising oneself or disparaging others [out of pride or animosity]
33. Not going for the teachings
34. Deprecating them and relying upon the letter [27-34 the discordant class of wisdom]
35. Not being a friend in need
36. Refusing to serve the sick
37. Not removing suffering
38. Not teaching the careless what is proper
39. Not repaying a good deed
40. Not assuaging others' grief
41. Not giving to those who want wealth
42. Not working for the welfare of followers
43. Not conforming to others' ideas
44. Not speaking in praise of good qualities
45. Not punishing to fit the circumstances
46. Not using miraculous feats to threaten and so forth [35-46 the discordant class of acting for the welfare of sentient beings]

(C) The Four Binding Factors [for a Root Downfall to Occur]

1. Not regarding the action as faulty
2. Not giving up the desire to do it
3. Enjoying and delighting in it
4. Being shameless and unembarrassed

Sections (A) through (C) above taken from *The Bodhisattva Vow* by Geshe Sonam Rinchen, Snow Lion Publications, pp.191-193

Section Six - Verses 3.23 – 3.34 -- Handout #8

Verses 3.29 through 3.33: Cultivating Joy by Seeing the Ways that Bodhichitta Accomplishes Others' Purpose

(1) Bodhichitta is Able to Dispel the Suffering of Sentient Beings

- Verse 3.29ab: Bodhichitta is the supreme ambrosia that overcomes the Lord of Death of migrating beings who will die by the power of actions and afflictions, because it places them in the state that is free from aging and death.
- Verse 3.29cd: Bodhichitta is the inexhaustible treasure that eliminates the poverty of migrating beings, since it bestows inexhaustible resources of necessities and Dharma upon all migrating beings.
- Verse 3.30ab: Bodhichitta is the supreme medicine that quells all the diseases of the three poisons that produce all the sufferings of migrating beings because, by

being separated from inner illness through its power, all beings will also be free from external ailments.

- Verse 3.30cd: Bodhichitta is the tree bestowing coolness that provides shelter from suffering for all migrating beings who are wandering in the cities of the six types of conditioned existence, and who are weary and tormented by various sufferings.
- Verse 3.31ab: Bodhichitta is the universal bridge that leads all migrating beings to freedom from the bad migrations.

(2) *Bodhichitta is Able to Dispel the Obscurations, the Cause of Suffering*

- Verse 3.31cd: Bodhichitta is the dawning moon of the mind that dispels the torment of the heat of the afflictions of migrating beings because it is able to destroy all afflictive obscurations.
- Verse 3.32ab: Bodhichitta is the dawning great sun that annihilates from the root the cataracts of the knowledge obscurations of the non-afflictive ignorance of migrating beings because the wisdom realizing emptiness that is connected to the vast collection of merit extinguishes the seeds of the knowledge obscurations.

(3) *Bodhichitta is Able to Accomplish All Benefit and Happiness*

- Verse 3.32cd: Bodhichitta is the quintessential butter that possesses the taste and potency to generate all the essence of benefit and happiness from the excellent churning of the great ocean of milk of the holy Dharma teachings with the wooden churn of the wisdoms of hearing and contemplation.
- Verse 3.33: Bodhichitta is the best method to satisfy all types of guests:
 - A. Bodhichitta satisfies the guests who are the migrating beings who journey on the path of existence and who wish to utilize the resources of the happiness of humans and gods -- the six types of migrating beings (the guests of compassion), and the spirits, interferers and so forth (the guests of karmic debts) -- because it easily bestows all the temporal happiness of high status of humans and gods and the final definite goodness of liberation and buddhahood.
 - B. Bodhichitta satisfies the guests who, by means of whom we can gain all qualities -- the Three Jewels (the guests who pacify existence) and the Protectors (the guests of excellent qualities) -- because it is the best and most pleasing of offerings.