

**Shantideva's**  
**Bodhicaryâvatâra**

བྱང་ཆུབ་སེམས་པའི་སློབ་པ་ལ་འཇུག་པ།

Group Study with Venerable Lama Sangyay Tendzin

**Session 56 - Saturday November 26, 2022**

**Chapter SIX: Showing Patience (end)**

**REFUGE | MANDALA | REQUEST for TEACHINGS**

**Lama's Invocation of the Buddhas and assembly of lineage holders.**

**Short practice of Mental Quiescence - Generation of Bodhicitta**

Tashi Deleg! Today, we will study the last of the three topics on practicing respect for beings:

**"The Practice of Respect for beings thinking of the consequences of good and evil done to them"**

**Stanza 128:**

**For example, even when some member of the royal court  
Is harming the public,  
Farsighted people do not hurt him back  
Even if they're able,**

Shantideva brings the example of a royal minister, who causes impairment to the community of citizens such as by imposing enormous taxes, or by perpetrating abuses on them.

Cautious people will refrain from retaliating; even would they be able to do so. Quite the reverse, they will bear with the minister's will and make sure not to retaliate him.

**Stanza 129:**

**For that one, acting like this, is not alone:  
On the contrary, the king's power and might are his military forces.  
Likewise, some lowly person creating harm  
Is not to be belittled,**

They do so because they know that the minister is not proceeding on his own account and without support. He is indeed seconded by the power of the king and his other ministers.

In the same way, we should not retaliate even against the thinnest of our troublemakers, such as lice and their eggs, contemptuously destroying them.

**Stanza 130:**

**For his armed forces are the guards of the joyless realms  
And all the Compassionate Ones.  
So, like a commoner toward a violent king,  
I shall make all limited beings be pleased.**

For it is as though they have as their allies the terrifying guardians of hell who can boil and burn us in revenge, as well as the compassionate Buddhas and Bodhisattvas, who will be grieved at our mistakes.

In fact, it is us who, in the bardo, will be annoyed by our wrong doings with the consequence that we will be unable to meet them with respect and devotion. The result is that we will cease to be embraced by their compassion.

Therefore, Shantideva declares that he will respect and refrain from displeasing all living beings, just as subjects might serve a merciless and furious king who imposes extreme reprisals exacting the death sentence for the slightest offence. Shantideva will strive to appease beings in all sorts of ways.

**Stanza 131:**

**Should even such a king be enraged with me,  
Could he inflict the pain of a joyless realm,  
Which is what I'd be brought to experience  
By having made limited beings displeased?**

Moreover, the reality is far greater than this example might insinuate. The degree of either, benefit or harm involved, cannot be compared.

For however much we may displease and anger a king, he can do no more than kill us or confiscate our possessions. However, if we offend beings, the result will be suffering in the hells in our next lives. Even a potent king cannot inflict such terrible suffering.

**Stanza 132:**

**Should even such a king be pleased with me,  
It's impossible that he could bestow Buddhahood,  
Which is what I'd be brought to attain  
By having made limited beings be pleased.**

Conversely, however much we may please a king, he can only reward us with possessions, power, riches, and the enjoyments of this present existence.

But he is unable to bestow on us what is to be gained through pleasing beings and securing their happiness, namely, the ultimate condition of Buddhahood.

**Stanza 133:**

**Leave aside seeing that the future attainment of Buddhahood  
Arises from making limited beings be pleased,  
Don't you see that, at least in this life, great prosperity,  
Fame, and happiness come?**

Therefore, Shantideva reminds us that, by enduring all upsetting situations and by pleasing and bringing happiness to beings, he will achieve in the future the final fruit of such practices: the state of perfect enlightenment.

In the meantime, why should he ignore its immediate temporary consequences in his current life too, such as gaining general appreciation and enjoying an increase in glory and wealth? Together with the foundation of every excellence, the spread of good reputation and fame?

Reflecting like this, Shantideva resolves that, in whatever situation and company he finds himself, he will only ever help beings and do good to them and will therefore be serene in body and mind.

**Stanza 134:**

**Moreover, with beauty and so on, freedom from sickness, and fame,  
Someone with patience, while still in samsara,  
Gains extremely long life and the abundant pleasures  
Of a universal chakra king.**

Throughout all one's future lives, while one remains in samsara and until one achieves the full-grown effect of enlightenment, one will, because of cultivating forbearance, enjoy a handsome and attractive body with its parts and senses all complete.

Moreover, because of not harming to others, one will not be afflicted by different illnesses. Because pleasing and benefiting others, one will have an excellent renown; one's happiness will increase, and one will enjoy a long and happy life.

As a result, one will come to enjoy the vast and perfect contentment of a chakravartin, a universal king rich with the seven precious attributes of royalty and able to establish his subjects in the practice of the ten virtues!

This ends the commentary on Chapter SIX of the Bodhicaryâvatâra, Showing Patience, which is to be cultivated when the felony of anger (\*) appears.

(\*) Anger is the result of feelings of dissatisfaction arising through the subtle experiences of attachment and aversion.

These experiences are hard to recognize. They derive from the eight worldly concerns. Therefore, one is advised to scrutinise one's conduct to train in abandoning these. It depends essentially on training in "Letting be".

This Chapter SIX completes the Part TWO (\*\*) of the training taught by Shantideva in the Bodhicaryâvatâra:  
**How to Prevent Bodhichitta from Weakening Once It Has Been Generated**

(\*\*) To remind you and help you to keep a garuda view of the Bodhicaryâvatâra, let's rapidly review the outline of what has been explained so far:

**Part One: The Generation of Bodhichitta Where It Has Not Previously Existed**

1. The Excellence and Benefits of Bodhichitta
2. Confession of Negativity
3. Taking Hold of Bodhichitta

**Part Two: How to Prevent Bodhichitta from Weakening Once It Has Been Generated**

4. Carefulness
5. Vigilant Introspection
6. Patience

To enhance your correct understanding of Chapter SIX, Sessions 57 & 58 will be dedicated to Q&A. Would you have not already done so, I invite you to communicate me any questions you may have.

Q&A sessions on this chapter will be held on December 3 & 10 respectively.

Let us practice mental stillness for a moment, before dedicating the merit of this study for the benefit of all.

