



Diamond Mountain University

Depth Course 4: Setting Fire to Your Meditation

Answer Key One: The Key

1) List both the worldly and the spiritual reasons why we need to strive to perfect the art of meditation:

[Worldly reasons: while in the meditation you get into a blissful state of mind, with no mental afflictions; outside of meditation you are able to focus on and accomplish anything you desire.

Spiritual reasons: we must get ourselves and everyone else out of this pain-filled place, and the only way to do it is to progress through the five paths, and the only way to do that is in a state of deep meditation. To do so quickly we must practice Tantra, but it is necessary for us to be able to get into deep states of meditation in order for our Tantric practice to be successful.]

2) Name the primary source text that we will be working with, the author, and his dates (text name in Sanskrit, Tibetan, and English):

[भावनक्रम	བསྐྱེལ་པའི་རིམ་པ།	The Steps of Meditation
Bhavanakrama	Gompay Rimpa	

by Master Kamalashila आचार्य कमलशील]

3) Describe the situation in which this book was written in Tibet:

[Master Kamalashila was called to Tibet to participate in a debate with a Chinese monk, on what we should be mediating on. The Chinese monk was teaching that students could get to enlightenment only by clearing the mind of all thought. Master Kamalashila proved him wrong, and then wrote this book.]

4) What is the key that we need in order to quickly progress in our meditation (in Sanskrit or Tibetan, and English):

[महाकरुणा སླིང་ཇེ་ཆེན་པོ། great compassion
mahakaruna nyingje chenpo]

5) What are the eight limbs, and why are we studying them in a class on meditation:

[यम नियम आसन प्राणायाम प्रत्याहार धारण ध्यान समाधि

yama, niyama, asana, pranayama, pratyahara, dharana, dhyana, samadhi

self-control, commitments, physical poses, control of the breath, withdrawal of the senses, focus, fixation, and perfect meditation]

These eight limbs are the steps that were described in the Indian yoga tradition for getting the mind to a calm enough place to enter into a deep state of meditation.]

6) What is the book we will be studying which leads us through these eight, and what is the name of the author:

[हठयोगप्रदीपिका Light on the Yoga of the Sun and Moon
Hatha Yoga Pradipika by Master Svamarama]

Hypertext assignment: On the back side of this page, write out either the Tibetan or the Sanskrit script of the line in your reading from the sutra *Inciting the Power of Faith*, which starts “When there is no form of pain...”, and then write each English word underneath the corresponding Tibetan or Sanskrit word.

[དེ་ལ་ the point སླིང་ཇེ་ compassion ཆེན་པོ་ great ནི་ you have བཤང་ when སེམས་ཅན་ living
being བམས་ཅན་ every ཡོངས་སུ་ ultimate སློན་པར་ evolution བྱ་བའི་ to bring ལྗོངས་ in order

ལྷན་པ་སྐྱེ་བ་ pain མི་ hesitate ལེན་པ་ take on ཅུ་ form of ཡང་མེད་ there is no དོ། །
དེས་ and བདེ་བ་སྐྱེ་བ་ pleasure མི་ hesitate འདོར་བ་ to give up ཅུ་ form of ཡང་མེད་དོ་ there is
no ཞེས། །

तत्र the point when करुणयापि great compassion सर्व every सत्त्व living being परिपाचन
bring to their ultimate evolution ।र्थ in order to न no तत् किञ्चित् form of सुखोपाधानं
pleasure यन् when न hesitate परित्यजति give up इति ॥ that is]



Diamond Mountain University

Depth Course 4: Setting Fire to Your Meditation

Answer Key Two: Opening Our Hearts

1) Give a personal example of someone you have seen demonstrating great compassion, explaining why it was great compassion:

[This must include an explanation of why the action was an act of great compassion, i.e. some kind of sacrifice of self-interest in order to bring themselves and others to enlightenment.]

2) How is pain useful to us?

[When we think either of others' pain or our own, we realize how undesirable this existence really is, and it gives us a sense of renunciation. This gives us a greater impetus to practice, and helps us get rid of the meaningless activities in our life, like running after objects of the senses, since we realize they cannot make us happy.]

3) Give one example in our human experience of each of the six realms:

[1. Hell realm: Someone is going to buy bread at a store in Jerusalem, and all of a sudden a bomb goes off and they are completely on fire. Or anyone's experience of dying.

2. Preta realm: Someone who is too poor to buy enough food, or lives in a place where food is scarce

3. Animal realm: People fighting and attacking each other. Or a woman walking alone at night.

4. Human realm: This is characterized by any act of trying to be happy but creating the causes for exactly the opposite.

5. Demi-God realm: People who live in luxury, who continue to search for the happiness that eludes them

6. God Realm: People who bury themselves in their work, or in their minds, not thinking at all about the miserable future that awaits them.]

4) Describe the three types of suffering:

[The first type is the suffering of suffering. This is just outright pain, either physical or emotional, like breaking an arm or getting a divorce.

The second type is the suffering of change. This is the fact that every good thing we have in our lives must come to an end, must die, and there's nothing we can do about it.

The third type is moment-to-moment suffering. This is our constant impetus to reach out for happiness in a mistaken way, to a mistaken object, with ignorance on a moment-to-moment basis, without a break. It can also be described as the fact that, because we live in ignorance this way, we have no control over our lives or our happiness.]

5) Which path does great compassion open the door to?

[The first path, the Path of Accumulation ཚོགས་ལམ། (tsok lam)]

6) List the ten pledges of self-control, and then explain how they fit into the six perfections:

[Not harming any living being, speaking the truth, not stealing, pure sexual conduct, not getting angry, joyful effort, love, sincerity, controlling food intake, and cleanliness.

The first four relate to perfection #2. The fifth is perfection #3. The sixth is perfection #4.]

Hypertext assignment: On the back side of this page, write out either the Tibetan or the Sanskrit script of the line in your reading which starts "And so now, look at all these beings..", and then write each English word underneath the corresponding Tibetan or Sanskrit word.

Depth Course 4: Setting Fire to Your Meditation
Answer Key Two: Opening Our Hearts

[།དེ་ལྟར་ and so now, འགྲོ་བ་ beings ཐམས་ཅད་ all these ལྷུག་བསྐྱེད་ suffering ལྱི་ལོ་མེ་
ལྷུ་ flames རི་ by ལྷོང་བའི་ encircled ས་ place ཡིན་པར་བལྟས་ look at ལ། ཇི་ལྟར་ just as
བདག་ I ཉིད་ myself ལྱི་ལྷུག་བསྐྱེད་ pain མི་ལྷུག་པ་ distasteful ལྟར་ (just as) ལམས་ others
དག་གི་ཡང་ so too དེ་དང་འདྲ་བ་ the same སེམས་ feel ཤིང་ and then, ཐམས་ཅད་ beings
ཐམས་ཅད་ all ལ་ for ལྷིང་བརྩེ་བ་ love ཁོ་ན་ exclusively བསྐྱོམ་པར་བྱ་ meditate ལྷེ།

तद् एवं and so now, सकलम् all एव these जगद् beings दुःखsuffering
अग्निज्वालावलीढम् flames इत्यवेत्य place encircled by यथा how मम I myself दुःखम्
pain अप्रियं distasteful तथ so too अन्येषाम् others अप्रियम् feel the same इति just as
चिन्तयता think about सर्वेष्व for all वैexclusively सत्त्वेषु beings कृप भावनीया
meditate ॥]



Diamond Mountain University

Depth Course 4: Setting Fire to Your Meditation

Answer Key Three: Creating the Wish

1) Describe the method of meditation that Master Kamalashila describes to us in order to gain great compassion, and where it originally came from:

[Meditate on the suffering of the people you are close to, then meditate on the suffering of the people you feel indifferent toward, and try to call up in your heart the same kind of compassion. Then meditate on the suffering of those you dislike, and try to call up in your heart the same kind of compassion.]

This practice originally comes from Lord Buddha, in His teachings on abhidharma (higher knowledge).]

2) How do you know when you have reached a state of great compassion?

[At the point when you feel the same compassion for every being as you would your own sick child, you have reached great compassion.]

3) What must we first do to our perception of ourself in order to reach a state of great compassion?

[We must develop a sense of self which does not rely on other people's opinions of us—we must become in our own minds a person who can take care of everyone else. For this, we must understand our own emptiness, and the possibility of recreating ourselves into this kind of person.]

4) Describe the analogy Master Kamalashila makes between having the Wish and a diamond jewel:

[He is talking about how getting the Wish for enlightenment is an amazing accomplishment even if we never act on it, just as a diamond jewel is the most amazing jewel even if it were shattered. Just as the shattered diamond would

still outshine all other jewelry, and can still be called a diamond, and would still stop all kinds of poverty; so the Wish without acting on it would still outshine all other lower paths, and the person having it could still be called a bodhisattva, and it would still act to stop the poverty of this cycle of pain.]

5) What are the four causes that Je Tsongkapa lists for achieving a state of stillness, and how does it relate to the ten forms of self control from *Hatha Yoga Pradipika*?

[Je Tsongkapa lists four causes for achieving a state of stillness and getting to extraordinary vision: 1) controlling the doors of our senses, 2) conducting ourselves with awareness, 3) correctly gauging our amount of food, 4) monitoring our sleep.]

6) Describe three things you can practice thinking about as you do your eating meditation, and the reason for each:

[1) Eating in order to rid self of negative thoughts, 2) Eating in order to create good karma for those who've contributed the food, and 3) Eating in order to feed the 80,000 little creatures living in our body.]

Hypertext assignment: On the back side of this page, write out either the Tibetan or the Sanskrit script of the line in your reading which starts “The moment you begin to feel the same for every living being...”, and then write each English word underneath the corresponding Tibetan or Sanskrit word.

[གང་གི་ཚེ་ the moment when ཡིད་དུ་འོང་བའི་ beloved ལུ་ child མི་བདེ་བ་ fallen ill བཞིན་དུ་
as if སེམས་ཅན་ living being ཐམས་ཅད་ every ལ་ for ཡང་ ལྷག་བསྐྱེལ་ suffering
གཏན་ནས་ completely དབྱུང་བར་ eradicate འདོད་པ་ longs to རི་ which རྣམ་པ་ feeling རི་ of

ལྷིང་རྗེ་compassion རང་གི་ངང་གིས་ all on its own འཇུག་པ་ arises བདག་ཉིད་གྱིས་
automatically མཚུངས་པར་ feel the same ལྱུང་པ་ begin དེ་ཉི་ཚེ་ only then དེ་ this practice
རྫོགས་པ་ perfected ཡིན་པས་ is ལྷིང་རྗེ་ compassion ཆེན་པོ་ great རེ་ of ལྷིང་ name ཐོབ་ gain ལྷོ།

यदा च the moment दुःखित fallen ill बाल child प्रियेष्व् beloved इव as if दुःख
suffering འདྲེག་ཅིང་ completely eradicate འཇུག་ longs to ལྷིང་རྗེ་ all on its own ལྷིང་རྗེ་
automatically རྣམས་ལ་འདྲ་བར་ every ལྷིང་རྗེ་ living being ལྷིང་རྗེ་ for ལྷིང་རྗེ་ same ལྷིང་རྗེ་ ལྷིང་རྗེ་
begin ལྷིང་རྗེ་ only then ལྷིང་རྗེ་ perfected ལྷིང་རྗེ་ ལྷིང་རྗེ་ is ལྷིང་རྗེ་ great compassion
ལྷིང་རྗེ་ name ལྷིང་རྗེ་ then ལྷིང་རྗེ་ ལྷིང་རྗེ་] earn]



Diamond Mountain University

Depth Course 4: Setting Fire to Your Meditation

Answer Key Four: A King's Wish

1) Describe Master Kamalashila's idea of skillful means in getting people to develop the Wish:

[He is describing how to lure people into getting the wish in their hearts by telling them they don't have to worry right now about doing all the activities that go along with the wish, only the thought in their minds. Then of course, once the thought gets into their mind they will automatically start acting on it.]

2) Master Kamalashila quotes a sutra where Lord Buddha is advising a king. What kind of practice is He teaching him?

[He is teaching a rudimentary form of the meditation preliminaries.]

3) Why would we want to make offerings to Enlightened Beings?

[This makes the Enlightened Beings more real for us, and then we create the karma for Them to come to us, and help us.]

4) What karmic result does Lord Buddha describe to the king as a result of his embracing the Wish?

[Lord Buddha describes that due to the king's previous seeds planted by his embrace of the wish, he was born many times as a god or a human, and every time, he was like royalty.]

5) List the ten commitments found in the Hatha Yoga Pradipika, in Sanskrit and English:

[*tapa*: Embracing spiritual hardships; *santoshā*: being content with what we get; *astikya*: believing in higher things; *dana*: the perfection of giving; *ishvara pujana*: honoring your Lama; *siddhanta*: studying the different schools' presentation of emptiness; *vakya shravana*: listening to teachings on emptiness; *hrimat*: a sense of shame; *japa*: reciting mantras; and *huta*: doing fire offerings.]

6) How does collecting good karma through keeping these commitments help your meditative concentration?

[There is a dilemma about keeping our vows: we need a certain amount of concentration to keep them, but concentration comes from keeping our vows. So how do we even start? This is by collecting some easy good karma, which is what these commitments are. This starts us on an upward spiral, where we are keeping our vows better, and then have better concentration, and then can keep them even better, and then get even better concentration, and so on.]

Hypertext assignment: On the back side of this page, write out either the Tibetan or the Sanskrit script of the passage from *The Sutra Requested by Viradatta*, which starts "If the amount of goodness we collect...", and then write each English word underneath the corresponding Tibetan or Sanskrit word.

[།སྲུང་ལུག་enlightenment སེམས་wish གྱི་by བསོད་ནམས་goodness གང་amount །
།དེ་ལ་གལ་ཏེ་if གཟུགས་physical form མཆིས་take on ན།
།ཀམ་མཁའ་universe འི་of ཁམས་vast expanses རྗེ་ཀུན་entire གང་fill up རྟེ།
།དེ་ནི་and དེ་བས་still ལྷག་པར་more འགྲུང་would be །།

बोधिenlightenment चित्तwishद् by वै यत्amount पुण्यम् goodness तच्च रूपिphysical
form भवेद् take on यदिif । आकाशuniverse धातुंvast expanse संपूर्यfill up भूयश्
would चand stillोत्तरित moreःभवेत्would be ॥]



Diamond Mountain University

Depth Course 4: Setting Fire to Your Meditation

Answer Key Five: This Bodhisattva

1) Describe the difference between the two types of Wish:

[There is the wish in the form of a prayer, that comes as soon as anyone makes a sincere wish that they could become a Being who could stop all suffering and save all beings. Then there is a wish in the form of taking action—throwing yourself into activities that will achieve this goal.]

2) When does one receive the right to be called a bodhisattva?

[The Tibetans are kind enough to call us bodhisattvas as soon as we decide that we really want to become a Being who could save everyone. This kind of thinking plants a seed for us to actually become someone who does every action for the sake of enlightenment, for both ourselves and all others.]

3) What is the most important thing to remember as you do your bodhisattva activities?

[Our intention is the most important thing of all. There is a difference between something that is just a nice thing to do for someone, which will create *sakche gyi le*, or impure good karma that merely ripens as some temporary pleasure still within this cycle of pain; and something that we consciously plant in order to help us and all others get out of this cycle forever. Only the latter can be called a bodhisattva activity. This means it becomes crucially important to cultivate a constant awareness of what we are doing throughout the day, an awareness that we get only by training our minds in things like meditation.]

4) Describe how you would go about fixing a foggy state of mind in your meditation, and how you would fix a restless state of mind:

[For a foggy state of mind, we need to bring the mind up drastically. For this, first think about something really joyful, like how lucky we are to be so far along on the path, and what great circumstances we have, etc. Then picture in your mind some physically bright object, like a clear blue sky.]

For a restless state of mind, we have to bring the mind way down. The best way to do this is to remember why we are here in the first place—call to mind all the people you know who are in pain, and how they are stuck in this horrible downward spiral of existence, and how they are constantly hurting themselves over and over; or think about the imminence of death.]

5) What is the most dangerous obstacle to someone who is already meditating, and how do you fix it?

[Subtle dullness is the most dangerous obstacle, because it is the one that can slip by undetected, and then plague our meditations for years. The antidote is to tighten down on the object of focus, meaning that we must increase our effort just a little and zoom in on that object a little bit more.]

6) Name three different activities where you yourself usually experience the type of concentration imbued with intensity:

[Some examples of this are when people are playing music or a sport, or working hard at some minute aspect of your job, or translating—this is pretty subjective, anything someone is totally immersed in and passionate about.]

7) Write the classical meaning of the word asana, and then describe four different asanas, and why they are important to know for meditation:

[Asana literally means “seat.” The seat that you take for meditation is very important; it can play an important factor in whether you have a good or a bad session. We need to find a comfortable pose that enables us to sit for an extended period of time without moving at all, and at the same time this pose must place our body in a conducive position for meditation, with our backs straight so that our inner winds can flow smoothly.]



Diamond Mountain University

Depth Course 4: Setting Fire to Your Meditation

Answer Key Seven: All the Way

1) What is the purpose of pranayama?

[The purpose of pranayama is to gain control over our breath, so that we can use it to induce a quieter state of mind, which brings us closer to stillness (shamata).]

2) How does the breath relate to the thoughts?

[The breath is connected to the inner winds that run within our channels, and the inner winds carry our thoughts. So in controlling the breath, we can have control over our thoughts, and vice versa.]

3) What does the First Panchen Lama recommend as a meditation to practice in order to achieve a state of stillness (shamata), and give two reasons why:

[The first Panchen Lama recommends using an Enlightened Being for our stillness meditation, because it incites us to recall their good qualities, and because it prepares us for tantric practice.]

4) Name and describe the two paths of a bodhisattva, and how they relate to each other:

[In the sutra *Mountain of Gaya* it says that there are two paths for a bodhisattva: method and wisdom. Method is all the activities of the perfections (except for the last one) and so on that serve to collect good karma. Wisdom is what we use to purify our method, to make sure that what we are collecting is a good karma that will serve to get us enlightened, and not just another posh life until we die.]

5) Describe the metaphor relating to consuming a poison:

प्रज्ञा wisdom रहित which lacks उपाय method उपाय method रहित which lacks च or
प्रज्ञा wisdom बोधिसत्त्वानां bodhisattvas बन्धनम् ties which bind इत्यु उक्तम् ।
उपाय method सहिता which has प्रज्ञा wisdom प्रज्ञा wisdom सहित which
has उपायो method मोक्षत्वेन is freedom वर्णितः ।]



Diamond Mountain University

Depth Course 4: Setting Fire to Your Meditation

Answer Key Eight: The Middle Way

1) Describe the idea of method and wisdom as two sides of a coin:

[Method is not method (i.e. it is not a bodhisattva activity) unless it is imbued with wisdom, and vice versa. It is the two ideas of a) something being your projection, and on the other hand, b) that thing being empty of being anything other than your projection. The first we use as we go through our day, and the second we use in our deep meditations.]

2) How will those two keep us from falling to either extreme?

[Using wisdom prevents us from falling to the extreme of fabrication—thinking that the world exists out there, from its own side. This is proven wrong to us by entering into deep states of meditation on emptiness. Using method prevents us from falling to the other extreme, of nihilism—thinking that if nothing exists from its own side, that means that nothing exists at all, and that nothing matters. This is proven wrong to us by seeing the workings of cause and effect in our own lives as we practice.]

3) What is a higher reason for doing good deeds?

[We don't want to think of doing our good deeds just so that we can get to be a better person, that is actually a lower motivation. We need to remember that all of this personal working with cause and effect in our own lives should be used as a method of verifying for ourselves how the world really works, and how we can change it to make it anything we dream of. Ultimately, these deeds create half of our Buddha paradise.]

4) What parts of our Buddhahood are the result of method, and what are the result of wisdom, and why:

[The enjoyment body (sambhogakaya) and the emanation bodies (nirmanakaya) are the two bodies of a Buddha that are the result of utilizing method. The emptiness body (dharmakaya) and the wisdom body (jnyana dharmakaya) are the result of utilizing wisdom. More specifically, our physical and mental bliss, as well as all the things that create physical and mental bliss, are the result of method, and omniscience itself is caused by the method side, and not the wisdom side.]

5) What does it mean when Lord Buddha tells us we must eventually give up the teachings as well?

[This means that the teachings themselves are empty, with no power of their own to change us, which is why everyone hears them differently. We must eventually realize this, and learn not to grasp onto even the teachings as self-existent.]

6) Quote the lines from the first Panchen Lama and from Je Tsongkapa from our earlier readings that teach us how to withdraw from the world:

[The first Panchen Lama says: “Stay in solitude, in a pure place with good friends, that is conducive to your mind. Keeping your conduct very pure, avoid associating with too many people or interacting too closely with anyone, and cast out all the baser thoughts of desire for objects of the senses.”

Je Tsongkapa says: “First of all, due to the interaction of the sense power with its object, the six consciousnesses arise. And just after that, the mental consciousness starts to feel either attraction or distaste for the pleasant or unpleasant object—this is what we must guard our minds against.”]

7) Why are our senses the enemy?

[Our senses are the means by which we wrongly establish that the world exists out there, apart from us, from its own side; they are the ones who lie to us and tell us that things are coming towards us, from out there—our only evidence for the world out there is determined by faulty machinery.]

Hypertext assignment: On the back side of this page, write out either the Tibetan or the Sankrit script of the sutra quotation which starts “True bliss is...”, and then write each English word underneath the corresponding Tibetan or Sanskrit word.

[མཚན་signs དང་and དཔེ་བྱད་marks བཟང་པོ་excellent རི་with its གཟུགས་body གྱི་of རྒྱུ་
body ཡོངས་སུ་གྲུབ་པ་attaining ལ་མངོན་པར་true དགའ་བ་bliss ཡིན་is གྱི་but ། ཚེས་
emptiness གྱི་རྒྱུ་body མངོན་པར་ཉེན་པས་པ་perceiving ཙམ་merely ལ་by མངོན་པར་true དགའ་བ་
bliss རྒྱུ་མ་can't ཡིན་get རོ། །ཞེས་སོ། །]

लक्षणsigns नुव्यञ्जनmarks रूपform कायbody परिनिष्पादनattaining अभिरतश्च true
bliss चbut भवति get न can't धर्मemptiness कायbody अभिसमयperceiving मात्र merely
अभिरतःtrue bliss । इति ।]



Diamond Mountain University

Depth Course 4: Setting Fire to Your Meditation

Answer Key Nine: Using Wisdom

1) List three synonyms for the term “ultimate purity” that was used in our readings:

[The true nature of things, suchness, thusness, the ether of reality, and emptiness are synonyms for ultimate purity, which is the object that we see.

Extraordinary vision and path of seeing are synonyms for the subject mind who sees it.]

2) What are the three types of wisdom Master Kamalashila describes that we must utilize in order to reach the state of ultimate purity:

[The wisdom that comes from spiritual study: མོས་བྱུང་གི་ཤེས་རབ། (tujung gi sherab),

the wisdom that comes from contemplation: བསམ་བྱུང་གི་ཤེས་རབ། (samjung gi sherab),

and the wisdom of meditation: གོམ་བྱུང་གི་ཤེས་རབ། (gomjung gi sherab)

This is most commonly known as “tu sam gom.”]

3) List in the three types of meditation in Tibetan and English:

[Review meditation, or ཤར་གློམ། (shargom)

Analytical meditation, or བྱེད་གློམ། (chegom)

Fixed meditation, or འཇོག་གློམ། (jogom)]

4) What does Master Kamalashila mean by method and wisdom in this reading, as opposed to how he was describing them in the previous ones?

[Here Master Kamalashila is talking about the three different types of meditation, and how review and analytical meditations use method, and how fixed meditation is using wisdom.]

5) Describe the analogy of a master gold smith as it is applied to analytical and fixed meditation:

[Just as a master goldsmith forges his ore in fire, we must forge our minds in the fires of thinking about this suffering life and the endless problems of this cycle of pain, using analytical meditation. In the same way as the gold ore, this will make our minds free of impurities.

And then, just as this master goldsmith immerses the ore in water, in order to make the gold soft and pliable, so must we immerse our minds in analytical meditations about the incredible qualities of our goal— enlightenment, to make our minds fit for doing fixed meditation.]

6) What is the highest way to prepare the mind for both stillness and seeing emptiness directly?

[Je Tsongkapa states that the combination of these two types of analytical meditations mentioned just above in question five is the highest way to get to a deep, single-pointed state in our fixed meditations.]

7) When do we give up analytical meditation and move on to focus solely on fixed meditation?

[We don't!]

Hypertext assignment: On the back side of this page, write out either the Tibetan or the Sankrit script of the sutra quotation from Lord Buddha which starts “If you

were to analyze..”, and then write each English word underneath the corresponding Tibetan or Sanskrit word.

[གཤམ་ཏི་if you were ཚེས་things ལ་to བདག་“self” མེད་lack of སོ་སོར་རྟོག་to analyze །
སོ་སོར་དེ་upon that བརྟགས་analyzed གཤམ་ཏི་if you were བསྐྱོམ་པ་to meditate རྒྱུ་།
དེ་this རྟོག་itself ལྷ་ངན་grief འདས་traveling beyond ཐོབ་achieving འབྲས་བུ་result རྒྱུ་for
ལྷ་cause །
ལྷ་cause གཞན་other གང་ཡིན་at all དེ་ནི་that རྒྱུ་peace མི་no འགྲུང་could bring you ། །
ཞེས་། །

नैरलack of त्म्य”self” धर्मान् to things यदि If प्रत्यवेक्षते you were to analyze तान् upon
that प्रत्यवेक्ष्य analyzed यदि And if भावयेत ।to meditate
सthis itself हेतुर्cause निर्वाण traveling beyond all grief फलस्य result of प्राप्तये
achieving योat all अन्यother हेतुcause न no सthat भोति could bring you to शान्तये
peace ।
इति ।]