

Chapter 8, the "Perfection of Meditative Absorption." Verses 90ff. pages 98-99, Santideva, *The Bodhicaryavatara*, tr. Kate Cosby and Andrew Skilton.

V. 90:

At first one should meditate intently on the equality of oneself and others as follows: 'All equally experience suffering and happiness. I should look after them as I do myself.'

V. 91

Just as the body, with its many parts from division into hands and other limbs, should be protected as a single entity, so too should this entire world which is divided, but undivided in its nature to suffer and be happy.

V. 92

Even though suffering in me does not cause distress in the bodies of others, I should nevertheless find their suffering intolerable because of the affection I have for myself,

V.93

In the same way that, though I cannot experience another's suffering in myself, his suffering is hard for him to bear because of his affection for himself,

V. 94

I should dispel the suffering of others because it is suffering like my own suffering. I should help others too because of their nature as beings, which is like my own being.

V.95

When happiness is liked by me and others equally, what is so special about me that I strive after happiness only for myself?

V. 96

When fear and suffering are disliked by me and others equally, what is so special about me that I protect myself and not the other?

V. 97

If I give them no protection because their suffering does not afflict me, why do I protect my body against future suffering when it does not afflict me?

V. 98

The notion 'it is the same me even then' is a false construction, since it is one person who dies, quite another who is born.

V. 99

If you think that it is for the person who has the pain to guard against it, a pain in the foot is not of the hand, so why is the one protected by the other?

V. 100

If you argue that, even though this conduct is inappropriate, it proceeds from the sense of self-identity, [our response is that] one should avoid what is inappropriate in respect of self and others as far as one can.

V. 101

The continuum of consciousness, like a queue, and the combination of constituents, like an army, are not real. The person who experiences suffering does not exist. To whom will that suffering belong?

V. 102

Without exception, no sufferings belong to anyone. They must be warded off simply because they are suffering. Why is any limitation put on this?

V. 103

If one asks why suffering should be prevented, no one disputes that! If it must be prevented, then all of it must be. If not, then this goes for oneself as for everyone.

V. 104

You may argue: compassion causes us so much suffering, why force it to arise? Yet when one sees how much the world suffers, how can this suffering from compassion be considered great?