



Nalandabodhi Connecticut Paramita of the Month Newsletter



"Look not to the faults of others,
nor to their omissions and commissions.
But rather to your own acts,
To what you have done and left undone."
-Dhammapada 50

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In his exposition on the perfection of dilligence in "The Words of My Perfect Teacher" Khenpo Ngawang Pelzang describes two topics: the essence and classification of dilligence.

In "The Way of the Bodhisattva" Shantideva describes heroic perseverance as "delight in virtue." Since delighting in negative wordly actions constitutes laziness, Khenpo instructs us that delighting in virtue is dilligence or perseverance. He further explains that when Shantideva uses the term "delight" he is expressing the fact that dilligence refers not to the actions of body and speech, but to a supreme mental state that delights in positive actions. To bring about such dilligence Khenpo suggests that we think about the benefits of positive actions and the drawbacks of negative actions.

Dilligence is explained as being of three types: armorlike dilligence, dilligence in application, and dilligence that cannot be stopped. Armorlike dilligence refers to the thought that in every instant you will strive to accomplish all the infinite activities that all the Buddhas and Bodhisattvas completed over many great kalpas. That even if you can not do better than the great beings of the past you will at least not do worse. Finally that even if you must strive to do this for innumerable kalpas to free all beings, you will not for an instant let yourself feel weary. Khenpo describes this as the "great armor" that is the "antidote to the kind of laziness that leads one to lose courage and feel inadequate." When we see with the wisdom that realizes no-self we will see that all is devoid of conceptual fabrications and that all birth, death, happiness, and misery are like a magical illusion. With such wisdom, even if we have to stay in samsara to benefit others, it would never occur to us to become weary.

Until one attains ultimate buddhahood there will remain realizations to acheive and obscurations to be discarded. Accordingly in all our thoughts and actions we must constantly apply ourselves to virtue, never leaving our body, speech, or mind for even an instant in a state without Dharma. Khenpo describes this as dilligence in application. He advises us to develop a sense of joy and enthusiasm towards our teacher and never allow ourselves to separate from what he teaches.

We should never feel satisfied with our practice of generosity and the other perfections until we reach the level of buddhahood. Until then we must continually strive to eliminate obscurations and develop good qualities. This requires a great deal

of energy, practicing dilligence over a long time. The mind that is never satisfied until buddhahood is achieved is the dilligence that cannot be stopped.

May all beings benefit!

The information presented in this newsletter is based upon teachings presented by Khenpo Ngawang Pelzang presented in the text "[A Guide to The Words of My Perfect Teacher](#)." This text is available through [Namse Bangdzo Bookstore](#).



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