

[The following selection is taken from the *Path of Ease (bDe-lam)*, by His Holiness the First Panchen Lama, Lobsang Chukyi Gyeltsen (1567?-1662); with a selection from the *Chest of Riches (Rin-chen bang-mdzod)*, a commentary on this work by Master Ngulchu Dharma Bhadra (1772-1851), folios 61a-64b.]

, 'KHOR BA SPYI' SDUG BSNAL BSAM PA DANG , SO SO'I SDUG BSNAL BSAM PA'O, , DANG PO NA LAM RIM CHEN MOR SDUG BSNAL BRGYAD BSAM PA, DRUG BSAM PA, GSUM BSAM PA RNAMS RIM PAR GSUNGS KYANG BDE LAM DU 'DIR SDUG BSNAL DRUG BSAM PA BSHAD NAS, BRGYAD BSAM PA SO SO'I SDUG BSNAL GYI SKABS DANG PO BDUN MI LA SBYAR TE GSUNGS PAS DE BZHIN DU 'CHAD PA LA,

Here first is the contemplation of the sufferings of cyclic life in general, and then the contemplation of the individual sufferings of this life. The first of these is covered in the *Great Book on the Steps of the Path* in three progressive stages: the contemplation of the eight kinds of suffering, the contemplation of the six kinds of suffering, and the contemplation of the three kinds of suffering. In the *Path of Ease* though the contemplation of the six sufferings is presented at this point, and then the first seven of the eight kinds of suffering are applied specifically to humans in the contemplation of the individual sufferings of life. As such I will give my own explanation in this same order.

BDAG GI MI DGE BCU SPONG BA DANG DGE BCU SGRUB PA TSUL BZHIN BYUNG BA'I DBANG DU BYAS TE NGAN 'GRO'I SDUG BSNAL LAS 'DAS PA'I BDE 'GRO'I GO 'PHANG ZHIG THOB KYANG SDUG BSNAL RTZA BA NAS SPANGS PA'I THAR PA ZHIG MA THOB NA BDE 'GRO'I LUS CI 'DRA ZHIG THOB KYANG NYON MONGS MA SPANGS PA'I DBANG GIS BDE BA'I SKABS SKAD CIG KYANG MI 'DUG STE, ZHES DAM BCA' BKOD NAS MI NAG CHEN GYI DPE GSUNGS SO,

First comes the following resolution, made in the practitioner's mind:

Suppose I am able to give up doing the ten bad deeds, and then follow the ten good deeds in the proper way. And suppose that, for this very reason, I pass beyond the suffering of the lower births and reach up to the level of the higher ones. If though I fail to reach a freedom where I have eliminated suffering from its very root, it doesn't matter what kind of body I may be able to attain in the higher births. The fact that I have not yet gotten rid of the mental afflictions means that I will never enjoy even a single instant of happiness.

Right after this, the metaphor of the terrible criminal is presented.

,DE LA DA LTA DBYUG PAS BSNUN PA'I SDUG BSNAL MED KYANG
ZHES PA LA, GONG DU LA THIGS DANG DBYUG BRDUNG GNYIS GSAL
BA'IDBANG GIS, LA THIGS DANG DBYUG PAS BSNUN PA'I SDUG BSNAL
MED KYANG ZHES 'BRU SNON NGAG TU 'DON PA'I LUGS KYANG SNANG
MOD, DE'I DON 'DOD KHAM KYI LHA MI LA LA THIGS DANG 'DRA BA'I
SDUG BSNAL MED LA, KHAM GONG MA GNYIS LA TSOR BA BDE SDUG
MED PA'I PHYIR LA DBYUG GNYIS KA'I SDUG BSNAL MED CES PA'I DON
DU GO BAR SNANG NGO ,

Here the text includes the phrase that begins, "Even though we don't at the present moment have the suffering of being beaten with a club..." Prior to this point in the work, two different punishments--the torture of having molten wax dripped slowly over your body, and being beaten with a club--have been explicitly mentioned. As such we see nowadays a custom where, when the text is recited out loud, people add a few words and say, "Even though we don't at the present moment have the suffering of being tortured with drops of wax, or beaten with a club..." Nonetheless it appears to me that the point of this phrase is that, first of all, we who live the life of a pleasure being or human in the desire realm are free of any constant pain like the torture of molten wax. Those who live in the higher two realms have neither feelings of pain nor of [so-called] pleasure, and are thus free of both the suffering of the wax and the club.

,DPE DE BZHIN DU BDE 'GRO'I GO 'PHANG CI 'DRA ZHIG THOB KYANG
SNGAR BYAS KYI LAS BZANG PO'I PHEN PA ZAD PA NA SLAR YANG
NGAN SONG DU LHUNG BAS SDUG BSNAL DPAG TU MED PA MYONG
BAS NA MTHA' SHIN TU NGAN PA'O,

All this is a metaphor for life in the higher states of birth; no matter how good a rebirth you may gain there, the good karma you have collected in the past, and which has projected you there, eventually wears out. Then you fall to the lower births, and begin to experience infinite varieties of pain. The final end of such a birth then is always something gruesome.

,SDUG BSNAL DRUG BSAM PA DNGOS NI, BSDOMS LA,

Here next is the actual contemplation of the six forms of suffering. A summary of these in verse goes as follows:

,SDUG BSNGAL DRUG NI NGES MED NGOM MI SHES, ,YANG YANG LUS
'DOR YANG YANG NYING MTSAMS SBYOR, ,YANG YANG MTHO DMAN
DU GYUR GROGS MED PA'O,

Life has no certainty, we know no satisfaction, and shed our bodies
Over and over, take birth again, over and over, go over and over
From high to low, with no companion: and so we suffer, six ways.

,ZHES PA LTAR NGES PA MED PA NI GZHAN YANG GNAS 'KHOR BA 'DIR
RGYU LAS NYON GNYIS KYI NGO BO SKYE BA ZHIG BLANGS PHYIN
CHAD 'BRAS BU SDUG BSNGAL GYI RANG BZHIN LAS MA 'DAS TE, DGRA
GNYEN DU 'GYUR BA DANG ZHES SOGS TE, BSHES SPRINGS LAS,

The first of the sufferings mentioned here is [1] the fact that life has no certainty.
We have taken birth here, in the cycle of suffering, and by its very nature our
birth has two causes: the pair of our own past deeds, and our mental afflictions.
The only result that can ever come from these two causes is something which is,
in its very essence, pain. And the kinds of pain that come to us are those in the
words that include the line, "Enemies turn to those we love..." The *Letter to a
Friend* describes this suffering as follows:

,PHA NI BU NYID MA NI CHUNG MA NYID, ,SKYE BO DGRAR GYUR PA
DAG BSHES NYID DANG , ,LDOG PA NYID DU MCHI BAS DE SLAD DU,
, 'KHOR BA DAG NA NGES PA 'GA' MA MCHIS,

Your father turns to your very own son, your mother to your wife;
And the one who was your enemy becomes a relative dear to you.
The complete reverse of this happens too, and thus it is we say
That in the circle of life there is no certainty at all.

,ZHES RANG GI TSE SNGA MA'I PHA TSE 'DI LA BUR 'GYUR BA DANG ,
SNGA MA'I MA CHUNG MAR 'GYUR BA DANG , DGRA MDZA' BSHES SU
'GYUR BA DANG , YANG DE LAS GO LDOG STE SNGA MA'I BU TSE 'DI'I
PHAR 'GYUR BA SOGS SHIN TU MA NGES PAR MA ZAD, TSE 'DIR YANG
LO SNGA MA GCIG GIS GCIG GSOD PAR BRTZAMS PA'I DGRA ZHIG LO
PHYI MA GNYEN GYI DVANG MAR 'GYUR BA SOGS NGES PA MED PA
MNGON SUM GYIS GRUB PA LA, NGES PA YOD YOD 'DRA BAR BZUNG
STE CHAGS SDANG DRAG POS PHAN GNOD BYED PA MANG BA NI KHYI
'THOM THANG LA 'KHYAMS PA DANG 'DRA STE KHYI 'THOM ZHIG DON

CHEN PO YOD YOD 'DRA BAR PHYOGS GCIG LA LDUR LDUR RGYUG PA
NA MI ZHIG GIS SKAD CHEN POS KHYOD BYAS NA STABS KYIS LOG STE
YANG PHYOGS GZHAN ZHIG LA SNGAR LTAR RGYUG GO, DES NA DGRA
GNYEN LA RIGS SU BCAD NAS CHAGS SDANG SKYE BA BKAG STE 'KHOR
BA'I CHOS LA BLO GTAD SA GANG YANG MED PAR BLTAS LA SKYO BAR
BYA'O,

What this verse is saying is that it is possible for the person who was your father in your last life to turn into your son in this life. Your mother in your last life then can turn to your wife in this one. Your worst enemy can turn into your dearest relative, and the complete reverse of all these can happen as well: your son in your past life turns into your father in this one, and all the rest--there is no absolutely no certainty who is who. And that's not all. Even in this present life, we can see with our own two eyes how uncertain life can be: a person who was ready to murder someone the year before becomes in the following year their bosom friend, and so on. People though grasp to the occasional appearance that these relationships are something that are certain, and then begin to feel strong emotions of attachment, or anger. These lead them to spend their lives helping some people, and hurting others. They act like some kind of animal, dazed and confused, wandering aimlessly across some great wasteland. The animal runs, with no idea what it does, exhausting itself in the pursuit of what seems to be some great goal. And then some man appears and shouts at it, "What are you doing!" And then the animal reverses direction, and runs just as purposefully the opposite way. So give up now this tendency you have of making any distinction between your friends and your enemies, this habit of liking the friends, and disliking the enemies. Come to realize that there is not a single object in this entire suffering life that you can trust. Study to find disgust for this kind of existence.

,NGOM MI SHES PA NI, 'KHOR BA'I BDE BA JI TZAM SPYAD KYANG ZHES
SOGS TE,

The next suffering, [2] the fact that we can never find any sense of satisfaction, is described in the words that include, "No matter what kind of happiness you find here in the circle of suffering life..." The verse here is:

,RE RES RGYA MTSO BZHI LAS LHAG PA YI, 'O MA 'THUNGS TE DA DUNG
SO SO YI, ,SKYE BO'I RJES SU 'BRANG BA'I 'KHOR BA PAS, ,DE BAS CHES
MANG NYID GCIG BTUNG 'TSAL LO,

Each one of us has fed upon a massive amount of milk
Exceeding the water in all four seas; and those still living within
This suffering life, who follow the way of ordinary beings,
Can still expect to drink a measure infinitely more.

,ZHES 'GRO BA RE RE'I LUS BLANGS PA'I 'O MA'I NU ZHO 'THUNGS BA
RNAMS MA GOD PAR BSAGS NA RGYA MTSO CHEN PO BZHI LAS KYANG
LHAG PA ZHIG 'THUNGS PA STE RGYA MTSO BZHI NI PHYI RGYA MTSO
CHEN PO LA RI RAB KYI MDANGS 'PHOG LUGS KYIS KHA DOG BZHI'I
SGO NAS BZHAG LA, DE RNAMS LA GTING MTHA' SOGS KYI TSAD
BZHAG NUS PA DANG RANG GI SKYE BA'I YA MTHA' LA TSAD MED PA'I
PHYIR RGYA MTSO LAS MANG BA ZHIG 'THUNGS ZIN CING , DA DUNG
LAM LA MI SLOB MAR SO SO SKYE BO'I RJES SU 'BRANG NA DE BAS CHES
MANG BA ZHIG BTUNG DGOS PA'I DON NO,

The point of the verse is as follows. Suppose that you could manage to bring back, and collect together all the mothers' milk that you had ever fed upon in all the different bodies you have taken upon yourself. The massive amount of this milk would exceed the water in all four seas. The "four seas" here are different parts of the greater outer ocean, named from the four different hues of its four quarters as the colors of Mount Supreme reflect upon them.

Even the deepest parts of these seas, and their other distances, are something that it is possible to measure; yet the number of births that you and I have taken are limitless in number. As such we have already drunk more milk of our mothers than the water these seas hold in them. And if we continue the way we are, if we go on following the life of ordinary beings, failing to practice the path, then we can still expect to drink a measure of milk which is infinitely more.

,DE ZHES PA NI SNGAR 'THUNGS PA LA GO BAR MI BYA STE SNGAR
'THUNGS PA LA TSAD BZHAG TU MED LA DES NA RGYA MTSO BZHI LAS
MANG BA ZHIG DA DUNG 'THUNG DGOS PA'I DON NO,

The meaning of the words "a measure infinitely more" is not "infinitely more than what they drank before," since the milk we have sucked in the past is itself beyond all measurement. The point rather is that we will from this point on be forced to drink again a quantity that is greater than all the water in the four seas.

,BDE BA LA LONGS SPYOD PA NI YID TSIM PA'I PHYIR YIN PA LA SRID
PA'I BDE BA NI JI TZAM SKYED KYANG MI TSIM PAR MA ZAD CHAGS PA

RGYAS TE 'KHOR BAR RING DU 'KHYAMS TE BDE BA DE DAG GIS CHA
TZAM DU YANG MI 'GYUR BA'I SDUG BSNAL SHIN TU MI BZAD PA DU
MA 'DREN PAR BYED,

The whole point of enjoying things which are pleasant is to bring ourselves some kind of contentment. The fact though is that, no matter how much pleasure we may feel with a thing in this cycle of suffering, we never reach any sense of satisfaction. Much less; for the normal reaction is that our feelings of attachment grow more, and this forces us to wander around even longer in the circle of life. And what the pleasures end up bringing to us are great many different kinds of suffering--unbearable pains that dwarf the pleasures themselves.

GZHAN YANG SNGON RGYAL PO 'GU PA LI'I SPYI BO NAS KHYE'U
BZANG PO ZHIG 'KHRUNGS PA SPYI BO SKYES SAM NGA LAS NU ZHES
BRTZIS MKHAN RNAMS KYIS 'KHOR LOS BSGYUR BA'I RGYAL POR LUNG
BSTAN CING , DES MNGA' 'BANGS RNAMS KYIS ZAS GOS SOGS BSGRUB
PA'I PHYIR BSOD NAMS SOGS LA 'BAD PAR GZIGS TE RGYU MTSAN DRIS
PAS ZAS GOS SOGS 'BAD MED DU 'BYUNG BA'I SMON LAM BTAB PAS MA
SMOS MA BTAB PA'I LO TOG DANG , RIN PO CHE'I CHAR BABS PA DANG ,
SHING BZANG PO'I GOS LA SOGS PA CI 'DOD BYUNG BAS BSOD NAMS
KYI STOBS SHIN TU CHE BAS 'DZAM BU GLING THAMS CAD LA DBANG
BSGYUR,

So too there was in days long ago a wonderful child who was born from the head of a king named Gupali. The child was named "Headborn," and known as well as "Nurse-from-me." The astrologers foretold that he would someday be the emperor of the world.

This prince sought to make great efforts in doing good deeds, in order to provide for the food, clothing, and other needs of his people. After inquiring into the ways of bringing this about, he made great prayers that his subjects would be able to find the food, clothing, and other needs without any effort at all. As a result, people began to get anything they wished for: crops sprang forth without anyone ever planting them; jewels fell like raindrops from the sky; clothing grew like leaves from the branches of wonderful trees; and the like.

Because of the incredible force of the good deeds he had done, Headborn came to be emperor over our entire world, the continent of Dzambu.

DES MA NGOMS PAR SHAR LUS 'PHAGS PO, DES MA NGOMS PAR NUB BA

LANG SPYOD, DES MA NGOMS PAR BYANG SGRA MI SNYAN, DE THAMS CAD KYIS MA NGOMS PAR RGYAL CHEN BZHI RIGS KYI LHA GNAS, DES KYANG MA NGOMS PAR SUM CU RTZA GSUM DU PHYIN TE BRGYA BYIN GYI STAN PHYED LA 'DUG STE DE DANG MNYAM POR LO BRGYA DANG SO BDUN BAR DU DBANG BSGYUR, DE NAS SANGS RGYAS 'OD SRUNG GI DUS SU LHA MA YIN GYI DMAG BYUNG BA BRGYA BYIN GYIS KYANG MA BZLOG PA DE SPYI BO SKYES KYIS BZLOG PA NA BRGYA BYIN DANG MTHUN MONG DU DBANG BSKUR BAS MA TSIMS PAR RIL PO 'DOD NAS BRGYA BYIN BSAD DGOS BSAM PA'I NGAN SEMS SKYES PA NA, DES BSOD NAMS ZAD DE 'DZAM BU GLING DU LHUNG ZHING , DE NAS KYANG MI RING BAR 'JIG RTEN GZHAN DU GSHEGS PAR PHYOGS PA NA BLON PO DAG GIS LHA GSHEGS PA'I RGYU DRIS PAS, 'CHI BA'I RGYU NI NGAN SEMS KYIS BYAS PAR SMRA BA SOGS SO,

Dissatisfied with only this much, he then went to the eastern continent of Greatbody, and took it over as well. Dissatisfied with only this much, he then went to the western continent of Cattle-Users, and took it over as well. Dissatisfied with only this much, he then went to the northern continent of Unpleasant Sound and took it over as well. Dissatisfied with only this much, he went to the Heaven of the Thirty-Three, and appropriated half the throne of Shakra, the king of the full pleasure beings. He reigned there with this being, for the length of 137 years.

Then, during the time of the Buddha named Kashyapa, a war with the lesser pleasure beings broke out. Even Shakra found himself unable to repulse them, but Headborn was successful. Then an evil thought began to form in his mind: dissatisfied with the idea of continuing to share his power with Shakra, he decided that he would have to murder the being.

This single thought erased all the good energy that was keeping Headborn in this realm, and he fell back to Dzambu Continent. Not long after that he was on his deathbed, ready to pass on to the next world. His ministers crowded around him, and asked the mighty being what it was that could force him to leave them so. And then it was that he gave his famous reply, describing how his bad thoughts had brought him to death, and so on.

,YANG YANG LUS 'DOR BA NI, LUS BZANG PO JI TZAM THOB KYANG ZHES SOGS TE LUS 'TSO SKYONG BYA BA'I PHYIR SDIG PA SNA TSOGS SHIG BSAGS KYANG MTHAR LUS NI NGES PAR 'DOR ZHING DE'I CHED DU BSAGS PA'I SDIG PA THAMS CAD SEMS STENG DU KHYER TE 'BRAS

BU SDUG BSNAL MI BZAD PA MYONG LA, GZHAN YANG RE RE'I BDAG
NYID RUS PA'I PHUNG PO NI, , LHUN PO MNYAM PA SNYED GCIG 'DAS
GYUR TE, , ZHES SEMS CAN RE RE'I LUS BLANGS NAS DOR BA'I RUS PA
RNAMS BSAGS NA RI RAB LHUN PO LAS KYANG MANG BA STE, SNYED
CIG CES PA NI LHUN PO DANG MNYAM PA JI SNYED CIG 'DAS ZHES PA'I
DON,

The next suffering is [3] the fact that we have to shed our bodies, over and over. This is indicated in the lines that include, "It doesn't matter what wonderful kind of body I may be able to attain..." The point here is that, regardless of all the bad deeds we might accumulate in order to maintain this body we have now, it is an absolute certainty that--in the end--we will be forced to shed it. The power of the wrong deeds we did for the sake of the body though we carry along in our mind, and they bring to us the eventual result of unbearable pain.

Beyond this are the lines that say,

The size of the stack of rotting corpses
belonging to each of us
Would exceed an equivalent to the height
of Mount Supreme itself.

Suppose that you could put together a huge stack of all the skeletons left from the bodies that any particular person had ever taken on, and then left behind. This stack would be more immense than Summit, the great mountain at the middle of the world.

The difficult expression *nyechik* here is meant to indicate "a quantity equivalent to the height," which is then exceeded.

YANG YANG NYING MTSAMS SBYAR BA NI, THOG MA MED PA NAS
YANG DANG YANG DU NYING MTSAMS SBYAR BAS ZHES SOGS TE,
NYING ZHES PA NI YANG ZHES PA'I DON TE, DGOS PA'I YANG DGOS PA
LA NYING DGOS DANG, LAG PA'I YANG LAG PA LA NYING LAG CES PA
LTAR SNGAR 'KHOR BAR SKYE 'CHI'I MTSAMS SBYAR BAR MA ZAD
YANG MTSAMS SBYAR ZHES PA'I DON NO,

The next suffering is [4] the fact that we have to take birth again, over and over. The text at this point includes the line, "Since we have, for time with no beginning, been forced to take birth again, over and over..."

The Tibetan expression for "taking birth again" here is *nying tsam jorwa*, and is somewhat unusual. The *nying* means "again," and appears with the same sense in a number of other terms. One is *nying-gu*, "ultimate goal," or the further goal within a goal. Another is *nying-lak*, "appendage," meaning a further limb [such as a finger] splitting off from what is already a limb [such as an arm]. The point of the expression *nying tsam jorwa* then is to emphasize that, during our lives in this circle of suffering, we have not just crossed the border [*tsam jorwa*] between death and life at some isolated instance in the past, but rather that we have done so again and again [*nying*].

GZHAN YANG , MA YI THUG MTHA' RGYA SHUG TSI GU TZAM , , RI
LUNG BGRANGS KYANG SA YIS LANGS MI 'GYUR , , ZHES RANG GI RTZA
BA'I MA, DE'I MA, DE'I YANG MA ZHES BGRANG BA'I PHYIR SA CHEN PO
'DI RGYA SHUG PA'I TSI GU TZAM DU BYAS TE BGRANGS KYANG SA ZAD
NAS BGRANG MI NUS PA'I DON NO,

Beyond this we see the lines that say,

Suppose you tried to count the mothers all the way back
to the beginning, using tiny balls
Of earth the size of juniper berries; the fact though is that
the planet would not be enough.

Suppose, says the verse, that you took tiny bits of dirt from this massive planet Earth and rolled them up into little balls the size of juniper berries. Then you used them to count all the mothers: you start with the one who was your mother this time, and then her mother, and then her mother's mother, and so on. The dirt contained in the entire planet would run out before you finished your counting.

,YANG YANG MTHO DMAN DU 'GYUR BA NI, 'KHOR BA'I PHUN TSOGS JI
TZAM THOB KYANG ZHES SOGS TE, BRGYA BYIN 'JIG RTEN MCHOD 'OS
GYUR NAS NI, , LAS KYI DBANG GIS PHYIR YANG SA STENG LHUNG , ,
'KHOR LOS BSGYUR BA NYID DU GYUR NAS KYANG , , 'KHOR BA DAG TU
YANG BRAN NYID DU 'GYUR, , ZHES DANG ,

The next suffering is [5] the fact that we have to go from a high position to a low position, over and over again. This is indicated in the lines that include, "No matter how many good things you get in this cycle of suffering..." As the verse says,

First you reach the level of the one named Shakra,
and merit the gifts of everyone in the world;
Then because of the force of past deeds done
you fall again to the surface of the earth.
First you reach the level of an emperor
who with the wheel reigns over all the world;
Then in the realms of the circle of birth
you become again the lowest of slaves.

'DUL BA LUNG LAS, MTHON PO RNAMS KYI MTHA' LTUNG 'GYUR, ,
'PHRAD PA'I MTHA' NI 'BRAL BA STE, , GSON PA'I MTHA' NI 'CHI BA YIN, ,
ZHES GSUNGS PA LTAR SRID PA'I PHUN TSOGS THAMS CAD KYI MTHA'
RGUD PAS SDUD PA'I PHYIR MTHO SA NAS DMA' SAR 'GRO BA'I TSUL
THAMS CAD BSAM LA 'KHOR BA LA SKYO BAR BYA'O,

As the *Word of the Discipline* says,

A high position eventually leads to a fall,
And relationships always come to separation;
Life itself leads in its end to death.

The point here is that any good thing that ever happens here in the circle of suffering life eventually turns into some kind of problem. Try to concentrate on this pattern that life shows us: how we always go from something high to something low. Try to develop a healthy disgust for this kind of existence.

GROGS MED PA NI, RANG NYID GCIG PUR GROGS MED PAR ZHES SOGS
TE, SPYOD 'JUG LAS, LUS 'DI GCIG PO BYUNG BA YANG , , LHAN CIG
SKYES PA'I SHA RUS DAG, ZHIG STE SO SOR 'GYES 'GYUR NA, , MDZA' BA
GZHAN LA CI ZHIG SMOS, , SKYE NA GCIG PU SKYE 'GYUR ZHING , , 'CHI
NA'ANG DE NYID GCIG 'CHI STE, , SDUG BSNGAL SKAL GZHAN MI LEN
NA, , GEGS BYED MDZA' BOS CI ZHIG BYA, , ZHES GSUNGS PA LTAR
GROGS KYI DON DU SDIG PA SNA TSOGS SHIG NI BSAGS LA DE'I 'BRAS
BU MYONG BA'I TSE GROGS RNAMS KYI SDUG BSNGAL GYI THOB SKAL
NI MI LEN CING CHOS BYED TSE GEGS BYED PA'I GROGS KYIS CI ZHIG
BYA ZHES SO,

The final suffering is [6] the fact that we have no companion. This suffering is indicated in the lines about "going by oneself, alone, with no companion at all..."
As the *Bodhisattva's Life* says,

Consider even just the body we have;
If the flesh and bone that come with it
Must one day rot and be parted from it,
What need then to talk of our other friends?

All who are born are born alone,
And all who die by themselves;
Since they can't share the slightest bit of your pain,
What use are the friends that hold you back?

As the verse points out, we tend to collect a great variety of different bad deeds for the sake of our friends. But when the time comes to experience the consequences of these actions, none of these same friends can participate in our pain at all. And in those situations where we try to practice some Dharma, these friends tend to hold us back. So what use are they, anyway?