
Shantideva's *Bodhicharyavatara*

བྱང་ལྷན་སེམས་དཔའི་སྣོད་པ་ལ་འཇུག་པ་བཞུགས་སོ

Commentary by the Venerable Geshe Doga

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As is the usual practice for the study group, we will do the *tong len* (giving and taking) meditation. The motivation for that is encompassed by the refuge and bodhicitta prayer that we have just recited. [meditation]

First of all, I would like to express my appreciation for this opportunity to be able to gather together again, as we are old friends like brothers and sisters. Having such a gathering of like-minded people, is an incredibly fortunate opportunity.

You would, no doubt, have had a good break and a good time over Christmas and New Year. However when we think about it, there is nothing remaining from the festivities but the memory of them. Regardless of whether you had a good time or an uncomfortable time, by now it has gone, there is nothing left, and it makes no difference to the here and now.

Thus, it is far more appropriate for us to look forward to what is yet to come. Then we find that our objectives will fall into two main categories. Just as in the practice of giving and taking that we did earlier, where we take unwanted suffering from others and we imagine giving them our happiness; similarly for our own well-being, there are certain things that we need to acquire and certain things that we need to discard.

The *tong len* meditation has two essential elements, love and compassion. Taking upon the suffering of others encompasses compassion, whereas giving our happiness to others encompasses love. Thus the meditation is a training to increase love and compassion in our hearts. When we see others who are deprived of happiness, and we generate a genuine wish for them to be happy, we are expressing our love for them; and when we see others experiencing suffering, and we generate the wish to eliminate their suffering, we are expressing our compassion for them.

Aside from our attempts to engage in and meditate on the practice of giving and taking, even just feeling some sort of inclination to develop more love and compassion towards other beings is already a great start. The *tong len* practice of giving and taking is a higher form of practice, and not an easy one to perform.

Someone who is genuinely determined to practise this technique would be happy when they experience personal suffering, and very wary when they experience happiness or a pleasant situation. In order to willingly take upon the suffering of others, one should not be daunted or overwhelmed by suffering, and thus be willing to endure hardships and difficulties, and then use that as a practice. Conversely, the reason why such a practitioner would wary and uneasy with happiness is because when one experiences something pleasant, there

is a great danger that attachment to those good conditions and pleasant sensations will arise. Therefore a true practitioner would be wary about good conditions and pleasant sensations.

We really need to try to understand what this practice entails, and why it is such a necessary practice. From a conventional or worldly perspective, it sounds very strange that someone would be willing and happy to experience hardships and suffering while being wary and unhappy when pleasant things occur. However when we understand why a practitioner adopts such an outlook, then we begin to see that this is not all weird or strange, but in fact a great point of practice.

If we carefully consider our normal situation, we will come to see that it is our obsession with wanting to experience pleasantness and to avoid suffering that actually causes us the most trouble in our life. If we think about it we will see that this is really true.

Maintaining a normal, worldly view means being constantly obsessed with wanting to experience pleasant sensations and conditions, and constantly trying to avoid any unpleasant conditions and situations, and it is this worldly view that causes us so much turmoil and difficulty when our expectation are not met. When we understood this, we see how it is this worldly attitude that gives rise to delusions such as strong attachment and anger. To go into further detail, when we experience a pleasant sensation and become obsessed with it, then strong attachment to that sensation or pleasant condition arises.

We come so fixated on not wanting to experience any unpleasantness, that the moment the slightest unpleasantness arises, we immediately become upset and angry about that. So we can see how maintaining such a worldly view or outlook causes attachment and anger to repeatedly arise in one's mind. Conversely, one can adopt an attitude where, by willingly accepting and enduring all hardships, one does not become daunted when unpleasantness and difficulties arise. One of the categories of patience is to willingly endure any suffering and hardship. So applying this patience means we will not be daunted by hardships and difficulties, and so our mind will not be disturbed.

The very definition of patience entails not allowing the mind to become disturbed or upset in the face of difficulties or any unwanted experiences. Thus, patience protects the mind from anger. Conversely, if we allow our mind to be completely obsessed with external situations, believing that external good conditions and so forth bring us happiness, then, for as long as we have those external conditions, while we may experience temporary fleeting pleasures, but the moment those conditions cease, we will be left with a feeling of being empty of any sense of happiness. So working on our internal conditions, will help us not to be overly attached to external conditions and situations and solely dependent on them for our happiness.

When we engage in the *tong len* practice, we recite the verses as a reminder of how to practise giving and taking. Even if we are not able to develop the strong determination to apply their real meaning in our heart,

just familiarising our mind with those words and trying to adopt that sort of attitude is still worthwhile for us beginners.

The technique of giving and taking works toward developing a genuine sense of love and compassion within oneself, thereby becoming a means to oppose such strong delusions as attachment and anger. When we understand that, we can gain an overall appreciation of the meditation technique as being the means to acquire a true sense of well-being and happiness.

Our ultimate goal is to experience a true sense of well-being and happiness and to discard any unwanted suffering. In order to reach that goal, we need to apply the proper method and techniques. When we apply this meditation technique in the appropriate way, it will help us to genuinely begin to develop that sense of well-being. In particular, it will help us to increase a genuine, sound wisdom that will help us to clearly identify the conducive factors, and discard the opposing factors to our well-being. When we develop such sound wisdom, then we will begin to really establish a true sense of a relaxed, calm and clear mind, which becomes the basis for our endeavours to progress in our spiritual lives.

It is really worthwhile to contemplate what we are setting out to achieve. When we look around, we can see that everyone is busy trying to achieve something. So when we actually stop and genuinely think about what it is we are trying to achieve, it really comes down to a sense of well-being and happiness, and the lack any factors and conditions that bring about unpleasantness and suffering. Regardless of whether people consciously think about it or not, that is really what it comes down to — whatever we do arises from wanting to achieve some sort of pleasantness, and to discard any unpleasant situations.

The point then is to really consider whether the attempts we are making in our very busy lives are working for us or not? Are they bringing about those good results? That is something that we need to contemplate.

Now of course we have definitely achieved quite a lot. When we were born, we came naked without any possessions. We weren't born with a sum of money in our hands! We can readily appreciate the comparison with what we have now. When we were first born we couldn't walk or even crawl. At that time we were completely at the mercy of our caretakers, particularly our parents. We were completely dependent on their love and kindness our parents and caretakers to feed and cloth us. Then, at a certain point we became educated and were able to think for ourselves. It was our parents or caretakers who nourished and cared for us up to the point where we considered ourselves to be independent, when we could work and earn for ourselves. But up until then, we were loved, cared for and nourished by others.

At this point we are able expend a lot of energy in acquiring the means to eliminate a lot of external adverse conditions. But even though we have achieved sufficient external conditions for our well-being, when we look within ourselves, we can all acknowledge that there is a constant nagging wish for something more, which is really uncomfortable. Somehow we are not fully satisfied; there is something that is not quite right, something that

is missing. So internally, within our own minds, we still haven't really achieved that satisfactory sense of contentment and happiness.

We have spent quite a lot of time and energy in achieving a significant number of favourable worldly circumstances, and we have also endured a lot of difficulties and hardships along the way. If we expend the same amount of energy and time and willingly undergoing difficulties and hardships to acquire favourable internal conditions, we will also be able to achieve adequate internal conditions for our well-being and happiness. That is something that we can definitely achieve. Then we will definitely be able to overcome and eradicate the troublesome attitudes that compromise our well-being and happiness.

Another question that can be posed is, 'How do I actually overcome these problems that trouble my mind? What are the methods that can I use?' These are significant questions. Of course, many may feel that their internal problems are related to external causes and conditions. We are all too familiar with that way of thinking! This attitude stems from a deeper notion that we are not at fault, 'I'm OK, I'm completely innocent'; 'There is nothing wrong with me'; 'The problem was caused by someone else'.

Whilst we may be well acquainted with the notion that our problems are caused by external sources, if we look within ourselves and honestly scrutinise and analyse our internal conditions, we will slowly come to realise that our mind is influenced by delusions such as strong desire and anger. And as long as one is under the control of the mind, which in turn is dominated by the delusions, then to that extent one's mind will always be prone to problems. If we genuinely look within, we will find that the real causes for our unhappiness are our own delusions.

Once we begin to detect where the problem really lies, we will be willing to adopt a technique that does not allow our minds to be influenced by the delusions. For example, we can focus on a particular type of object that does not cause any delusions to arise. If we are able to focus on that object for some time, whether it is one, two, or three minutes, then for that period of time we will not experience a troubled mind. That is because during that time our mind is protected from the delusions, and so we experience a genuine sense of calmness and well-being.

Having been presented with a technique that allows our mind to become focussed and not influenced by the delusions, the next question we might ask ourselves is, 'Will it be possible for me to train in such a technique? Would it be suitable for me?' The answer to these questions is a definite yes! Even though, at present we may be influenced by the delusions and have certain negative tendencies within ourselves, we all possess a positive state of mind. So what we need to do is develop more familiarity with that positive state of mind. If we sincerely adopt this technique there is no question that it will work.

It is natural that when the mind is familiarising itself with an object, then that is the predominant thought. In this way our familiarity and acquaintance with that object,

whether it be an attitude or a particular way of thinking, that becomes the predominant thought. So when we familiarise ourselves with a positive object that does not cause any delusions to arise within the mind, then the more we acquaint ourselves with that object, the more natural it becomes for us to experience a state of mind that is not influenced by the delusions, not being completely dominated by them. As we become more and familiar with this technique and the object of meditation, then gradually the mind becomes clearer and brighter and our intelligence or wisdom will naturally increase. As a consequence of all of that, our mind will naturally become calmer, less troubled and less chaotic. That is definitely the positive result we can experience, but that, of course, requires constant familiarity and acquaintance with the practice.

As explained earlier, we call this technique meditation. The Tibetan term for 'meditation' is *gom*, which literally translates 'to familiarise'. The connotation is that we are familiarising our mind with something that is positive, rather than on negativity.

In order to see the great value and advantage of the practice of meditation, we need to see the faults of negativities such as anger. For as long as we don't see the faults of anger, we won't take the initiative to overcome anger. Thus we need to begin by contemplating again and again the faults of anger.

We need to see how when anger arises, it is followed by an intention of wanting to harm the object of our anger by whatever means. Driven by anger we think, 'I will wait until just the right moment, and then I will say or do something to hurt them'. That is how anger begins to lead us to engage in unwholesome deeds.

The very feeling of anger is accompanied by an intention of wishing to harm the object, and the moment anger arises it makes us feel uncomfortable. So even though anger comes with an intention to hurt others, it is we who experience a more immediate hurt. Thus, anger has no redeeming value — it hurts oneself as well as others. When we contemplate and think about the great disadvantage and faults of anger in this way we begin to develop a strong intention to overcome anger.

This is where the technique of focussing on an object that does not cause any delusions (such as anger and attachment) to arise is important. For the duration of our focus on an object, which by its very nature does not cause delusions to arise, we will not experience anger. If we begin to engage in this practice when we feel anger arising then, then for whatever time (one, two or three minutes) we adequately focus on this object, the anger will subside and we will experience a real sense of relief within our mind. The effect will be soothing and calming.

Another disadvantage of anger, is that when we become upset and angry, the person we are angry with and who we intend to hurt, is usually someone close to us. We won't go out of our way to find a stranger to become angry with! The very person that we either live with or associate with, the one we consider as a loved or dear one is normally the object with whom we become angry! So we can see here the futility of anger in that it influences us to hurt or do hurtful things to the very person we

consider to be closest to us. This is how we need to reflect upon the disadvantages of anger.

We can use these reflections on the disadvantages of anger to inspire us to engage in the practice of meditation; to apply it in our daily life; and to contemplate these disadvantages again and again. There are two reasons to meditate: there are the qualities that one needs to further develop and there are the faults one needs to discard. Meditation is precisely what will help us to accomplish that. When we adequately apply the meditation technique, it becomes the optimum protection for our own mind — our sense of peace and well-being will be enhanced and protected. A calm and a peaceful state of mind (which we all naturally have at some level) is something that we really need to try and protect at every cost. If we make the time to apply the meditation technique, it will help us to develop a clear, happy and a genuinely relaxed mind. Anyone who actually establishes such qualities will be a happy person, wherever they go and in whatever situation they may find themselves. No external conditions will be too daunting for them. They feel relaxed and calm wherever they may be and in whatever company they find themselves. The result is that others also experience that calmness, so it is something of mutual benefit.

Maintaining a happy mind should be a priority for our own well-being. That means actively engaging in analysing one's own state of mind, checking up on what's occurring in one's thoughts and attitudes. Asking oneself, 'what kind of state of mind am I in right now? Is it a happy and calm state of mind or on the verge of declining? Am I imbued with thoughts that promote and increase a sense of happiness and well-being within myself, or am I obsessed with thoughts that obstruct my happiness and calmness?' Undertaking such an analysis on a regular basis will contribute to our overall well-being.

Rather than spending all our time and energy focussing on external conditions, we need to develop a much more internal focus. Although being completely immersed in external conditions brings some sort of temporary benefit to a certain degree, it leaves no time to acquire sufficient conditions for our inner well-being. So if we can adopt an attitude where, at every cost, we attempt to protect our own well-being and inner happiness then, regardless of the external conditions we will be able to maintain a sense of dignity, which encompasses that sense of calmness. When things are going well externally, everything may seem just fine. But when eventually things don't go so well, for example, when there's a difficult situation, or one's living conditions are temporarily reduced, if one has maintained an inner well-being, then one will not be daunted and will be able to adapt to whatever external conditions prevail. That is the most suitable way for us to conduct our lives.

We need to start paying attention to, and analysing our mind and our thoughts, looking for the thoughts that have greatest influence. If we find a negative state of mind, we ask ourselves, 'How do I overcome this?' 'What are the best ways to try and overcome this negative state of mind?' If, on the other hand we find that we have a positive state of mind, then be joyful and happy about

that and think of ways to further increase and nourish that positive state of mind. Such analyses and ways of thinking are really worthwhile and helpful for our own well-being.

The essential point is that the most precious possession one can ever have is a genuine sense of love and compassion. Any person endowed with a true sense of love and compassion is liked by everyone, and they will be welcomed wherever they go. When you can see that in others, then it must also be true for yourself. If you wish to be liked by others, then genuinely love them and be compassionate and help them when you can.

If you are unable to render help, you can at least make a commitment not to harm others, which is also appreciated. The person who does not intentionally harm others is generally appreciated and trusted. So we can see the great value of adopting these attitudes and, at best, exhibiting a true sense of love and compassion. We are the greatest beneficiaries of such an attitude.

One of the things people often talk about is trust. Some people complain that they are not trusted by others, or that their partner doesn't trust them, or that their friends don't trust them. If one wishes to be viewed as being trustworthy, then one needs to really look into what makes one trustworthy. Trust has to be earned! The optimum way to gain the trust of others is by exhibiting true love and compassion for them, and a true sense of concern. That is the best way. If one is not trusted, then one needs to look at the reason why that is the case. Has one's love and compassion, or true sense of concern for others perhaps declined? If that is so, then it follows that others will not render any trust.

Someone once asked me, 'Are there perhaps some mantras to recite to make others like me?' My response was, 'Well, there could be mantras, but that's not really necessary. If you really want others to like and appreciate you, and to draw others towards you, the best way is by developing a true sense of love and compassion. That is the best way'. But that didn't seem to go down too well!! [laughter] There is a story that Lama Zopa once related to me. One of the first FPMT centres in America was Vajrapani Institute, and its first geshe, Geshe Lobsang Gyatso, was one of the first geshes to go to the west from Sera. Apparently the translator had a bit of a hard time with him and was not able to translate everything, and Geshe Lobsang Gyatso seemed to be a little annoyed with him. The translator tried to please him, but to no avail. Then the translator apparently asked Lama Yeshe, 'Is there some mantra I can recite for the Geshe to like me?' [laughter] It seems that many people suspect that Buddhists to have some sort of mantra that can be recited as part of their tantric rituals to overcome or to acquire certain things.

Love and compassion is essential in all relationships, such the relationship between parents and children. It seems that in Western countries the relationship between parents and children causes a lot of suffering. The children might have faults and do things that are inappropriate, but I suspect that even from the parents' side, there are times when they lose the genuine sense of caring, love and concern for their children. It is when there is a mutual waning of that sense of genuine concern

for each other, when love and compassion have declined, that relationships are strained. Consequently, suffering is experienced by both the children and the parents, which is uncomfortable for both sides.

This is something we need to really think about: Since we are living in a world in which we have to rely upon others, it is worthwhile that we have a good relationship with them. So, we need to consider what are the main elements needed to have a good relationship between parents and children and so forth? In order to maintain our sense of love and compassion, we also need to develop patience. While we may extend our love and compassion, which in very simple terms is having a genuine concern for others, there may be times when the other lacks appreciation and so forth. When that happens, one may lose the sense of concern for the other which is a result of the love and compassion for the other beginning to decline. That is the time when it is very important to apply patience. Regardless of their attitude or any inappropriate remarks that they may make, we need to think, 'I should not be daunted by that; I must maintain a genuine sense of concern for them'. With that element of patience, we will be able to endure any temporary difficulties that we may experience in caring for others.

Having extensively explained the importance and the great advantages of love and compassion, we now turn to the techniques of how to develop the genuine wish to benefit others based on love and compassion. This is precisely explained in the text we have chosen to study, which is *The Bodhisattva's Way of Life* or *Engaging in the Bodhisattva's Actions*, composed by Shantideva. This text is renowned among the great Indian and Tibetan masters. All of them agree that this text is the optimum source for advice on how to develop the mind of enlightenment or in simple terms the optimum way to benefit others based on love and compassion. Shantideva explains in great depth and detail the methods of how to develop this unique altruistic mind of enlightenment.

The benefit of developing love and compassion is unequalled. Developing love and compassion is the optimum way to achieve a true sense of well-being, so it is definitely a valuable practice that we need to engage in. Now, in saying that this is really a valuable practice, I am not implying in any way that I have mastered love and compassion myself. I am not saying that at all. But what I can say is that I do acquaint my mind with love and compassion regularly, contemplating the benefits and methods of developing love and compassion again and again. In fact I am mostly pre-occupied with thinking about the best ways to develop love and compassion within myself. My attempts to practise developing love and compassion give me a true sense of well-being and great solace. So, based on my limited experience of acquainting my own mind with love and compassion, I encourage you take up this practice as well. It definitely is a great tool for benefiting others while at the same time being a great source of solace and well-being for oneself. Thus it is something to which we can assign great value.

THE BODHISATTVA'S WAY OF LIFE

The great master Gyaltsab Je wrote a commentary on this text called *The Entrance for the Children of the Conquerors*. He presents his commentary in four main sections.

1. Meaning of the Title
2. Translator's Prostration
3. Meaning of the Text
4. Meaning of the conclusion

1. MEANING OF THE TITLE

The actual Sanskrit title of the text is *Bodhisattvacharyavatara*.

Bodhi in Tibetan is *jang chub*, which relates to the enlightened mind, or enlightenment;

The meaning of *sattva*, or *sempa* in Tibetan, is courageous or brave one;

Charya relates to the Tibetan word *jopa* which relates to actions or deeds;

Avatara or *jugpa* in Tibetan means to enter, or as in the translation 'an introduction'.

Thus the meaning of the title is, 'Introduction to the actions of bodhisattvas'.

There are different styles and systems of presenting the title of a text. It can relate to the person for whom the text was intended, for example there are sutras such as *Advice to a King*. A title can also relate to a place where the teaching was given, so the name of that place will be used in the title, such as *Gawa-gore Sutra* which is the sutra that was given on a particular mountain. Then there are titles based the time of the teaching. For example, there is a sutra the Buddha gave just before he passed into samadhi or nirvana, which is called *The Nirvana Sutra*. Finally there are titles such as this one, which present the content of the text in the title itself.

The meaning of the title is presented in a very meticulous way. The very name of the text can instil a great understanding in those who can relate to it. By merely seeing the title, a disciple who is of superior intelligence will be able to immediately understand the contents of the text. Those of medium intellect can derive a certain amount of understanding from the title alone, and even those with lower intellect would have some idea of what the contents would be. It is similar to labelling a medicine container. For those who are familiar with the name will know what type of medicine is in the container, just by reading the label.

In English the only translation we have of *bodhi* is *enlightenment*. With the Tibetan term *jang chub*, each word has a connotation of what that state actually indicates. The Tibetan word *jang* has the connotation of completely eradicating. This relates to having completely eradicated or abandoned the two obscurations — the deluded obscurations and the obscurations to omniscience. The Tibetan word *chub* has the connotation of acquiring all positive qualities and the ultimate quality to be accomplished is omniscience. So the state to be achieved, *jang chub* is a state in which all negativities are completely eradicated, and all positive qualities have been completely accomplished.

The Tibetan word *sempa*, which is a translation of the word *sattva* meaning a brave or courageous person refers to an individual who, with a courageous mind, is inspired and determined to achieve the state of enlightenment. They are not daunted by the task involved in achieving that state, which includes the practice of the six perfections. Thus, the person who willingly commits to engage in these actions to achieve that final state of enlightenment, is considered to be a courageous one.

So within the word bodhisattva, *bodhi* refers to the ultimate state that is to be achieved, and *sattva* to the courageous one who has dedicated themselves to achieve that ultimate state of enlightenment.

The definition of *charya* is the action or deeds, which most texts relate to the six perfections. However as His Holiness the Dalai Lama explained in his recent teachings on this text, the action itself can be divided into three stages:

1. The initial action, which is the development of bodhicitta — the altruistic mind wishing to achieve enlightenment.
2. The actual actions, which are engaging in practices of the six perfections.
3. The accomplished action, which is to obtain the ultimate state of enlightenment.

The last word of the title, *avatara*, which is translated in the commentary as the 'introduction', relates to introducing the complete methodology to engage in the actions of a bodhisattva, in other words the contents of this text.

In summary, *Bodhisattvacharyavatara* is a clear and unmistakable presentation of the unmistakable methods for engaging in the deeds or actions of a bodhisattva encompassing the six perfections, which lead one to the ultimate state of enlightenment.

This explanation of the title of the text can, in itself, provide us with something really significant to contemplate. As His Holiness the Dalai Lama recently said, 'Traditionally we don't hear about meditations on the *Bodhisattvacharyavatara*, but when we recite this text, we can contemplate the meaning of every single word in it. That would be a significant meditation based on the meaning of this text'. So it is good to really reflect on the meaning of each word in the title.

What does *bodhi* relate to? When we refer to Buddha, we may think that it just relates to a statue, but that is not correct. It actually refers to the state of enlightenment, which has been obtained by individual beings. When you use the Tibetan words and contemplate the connotations of each word, it gives an in-depth meaning. What does *sattva* mean? What does *charya* relate to? What are the actions that bodhisattvas engage in? What does *avatara* mean?' Contemplating each of these points becomes an adequate form of meditation.

The text itself is divided into ten chapters. As His Holiness recently explained, it is good to use the dedication prayer that we recite regularly, 'May the supreme jewel bodhicitta that has not arisen, arise and grow, and may that which has arisen never diminish but

increase more and more', as the basis for our contemplation of this text.

As His Holiness explained, this aspirational prayer presents the structure of this text.

- The first three chapters introduce bodhicitta, and then clearly define the distinction between aspirational bodhicitta and engaging bodhicitta, and what is entailed in developing that. In other words they relate to the bodhicitta that has not yet arisen to arise and grow.
- The next three chapters, chapter four which is on conscientiousness, five on introspection and six on patience, explain how not to ensure that the bodhicitta which has already arisen does not degenerate or diminish.
- Chapters seven which is on joyous effort, eight on meditation and nine about wisdom, show us how to increase bodhicitta even more. While chapter eight explains the method for increasing conventional bodhicitta, chapter nine specifically explains in detail how to increase ultimate bodhicitta.
- The tenth chapter is a chapter on dedication which seals all the positive virtues that one has accumulated from having developed bodhicitta, by dedicating those virtues and aspirations.

The text explains all this in meticulous detail.

I had great fortune to receive a teaching on this text recently from His Holiness the Dalai Lama in Sarnath. It was a wonderful opportunity to receive it just before I was about to present it here in our study group. So, now I can be bold in presenting it to you!!

Geshe-la then mentioned a few others who had been present with him at the teaching.

The way His Holiness presented this very precious teaching was really incredible. He was so skilful in the way he presented it, that you didn't necessarily have to be a Buddhist to relate to it; he presented it so that it could be used by anyone who listened to the teachings regardless of what tradition they may come from or even if they didn't follow a particular religion.

That will be sufficient for this evening. Those of you who have the material can start to familiarise themselves with it as preparation for class. That will be a good way to conduct the teachings.

I mentioned that it would be good to compile the teachings I give on this so that it can later be published in book form, and Ross has very kindly and courageously accepted that task. But it would be good for everyone to render support and help with that.

Although I have conducted numerous teachings over the years, we have not been able to produce that many books. I am not about to boast, but such detailed teachings and explanations on a certain text are not found all that readily. That is why compiling a book will be useful.

Extracts from *Entrance for the Child of the Conquerors* used with the kind permission of Fedor Stracke

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