

Shantideva's Bodhisattvacharyavatara

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Commentary by the Venerable Geshe Doga

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As usual, let us devote some time to our regular tong-len meditation practice. [*tong-ten meditation*]

We can now generate the motivation for receiving the teachings based on the bodhicitta intention.

We'll begin by reciting the tenth chapter together. As mentioned previously, when we recite these verses it is good to incorporate one's own virtues in the dedication: 'whatever virtues I've created in the past, whatever virtues that I'm creating now in the present and whatever virtues I will create in the future, I dedicate towards the ends of the aspirations just as they are presented in this chapter'.

2.1.1.2.1.2. Dedication for the pacification through the power of others

There are four subdivisions:

2.1.1.2.1.2.1. Dedicating for the pacification of suffering through the power of Vajrapani

2.1.1.2.1.2.2. Dedicating for the pacification of suffering through the compassion of Chenrezig

2.1.1.2.1.2.3. Dedicating for the pacification of suffering through emanations of Manjushri

2.1.1.2.1.2.4. Dedicating for the pacification of suffering through the ability of the other close disciples

2.1.1.2.1.2.1. Dedicating for the pacification of suffering through the power of Vajrapani

Vajrapani is an embodiment of the power of all enlightened beings, so he is regarded as an incredibly powerful deity. Practices relying on Vajrapani are said to be very effective for eliminating various types of diseases and obstacles.

It might be appropriate to relate a true story here, which I felt was an obvious and clear sign of the power of Vajrapani. In 1984 I went up to Chenrezig for a teaching session. I was informed that a young Tibetan man who was married to an Australian was attending the teaching. Later I found out that I knew the man, whose name is Thubten Gendun. His wife Felicity was stricken with a disease on her leg for which there was no known cure.

In 1985, Geshe Ngawang Dhargyey-la was visiting Australia giving teachings and initiations. When he bestowed the Vajrapani initiation Thubten Gendun and Felicity were both present, and after receiving that initiation Felicity's leg (previously believed to be incurable) was completely cured. She is able to walk and no longer needs a wheelchair. Geshe Ngawang Dhargyey-la later said to her, 'Vajrapani turned out to be the most powerful remedy to cure your disease'.

These kinds of practices in relation to powerful deities definitely have a positive effect for some diseases that otherwise seem to be incurable, or for which a treatment has not been found. Of course, one would also need to

have the karma for that practice to be effective, but nevertheless it does definitely seem to have a positive effect.

There was once an American nun at Tara House called Konchog Drolma – Bonnie was her American name. Later she lived in Dharamsala for many years. At one time she apparently had a stomach ailment which could not be cured by any kind of medication. Then she visited Geshe Ngawang Dhargyey. Again through the practices given to her by Geshe Ngawang Dhargyey, she was completely cured. Apparently this occurred on two different occasions with two different complications! Her faith in Geshe Ngawang Dhargyey-la was unwavering and very strong. She said, 'I don't think there is anyone as powerful as Geshe Ngawang Dhargyey'. Through the advice of Geshe Ngawang Dhargyey, those diseases and obstacles were removed.

Vajrapani, Chenrezig and Manjushri are also referred to as the three supreme lineage protectors. Vajrapani is from the lineage of the vajra family, Chenrezig from the lotus family, and Manjushri is of the Tathagata family. Although I'm not 100% certain, it may be that they are called the supreme protectors of the three lineages because each one of them represents a particular lineage.

Here the dedication is for the alleviation of the sufferings of sentient beings through the power of Vajrapani. On a personal level, faith and a strong connection with Vajrapani and the other deities can definitely have a very powerful effect on removing personal obstacles and so forth.

Both the relevant verse and the explanation in the commentary are quite clear.

11. *Thinking, "Why be afraid here of the lord of death's men, crows and vultures?*

The power creating bliss and happiness dispelling darkness completely, Whose power is this wholesomeness?"

They look up, and see Vajrapani blazing in the centre of the sky. May they accompany him as their joy purifies their negativities.

The commentary reads:

May sentient beings of the hell realms suddenly be freed from their sufferings, making them wonder, 'Why am I now free from the terrifying men, crows and vultures of the lord of death who harm me in this abode of hell. Whose is this wholesome power that creates physical bliss and mental happiness dispelling all darkness completely?' and when they look up into the sky see Vajrapani blazing with splendour in the centre of the sky. May they take refuge in this protector and the power of their extreme joy free them from their previously accumulated negativities and may they then accompany him.

Hell realms are not unique to Buddhism. Other religious traditions such as Christianity believe in hell realms as well. I've heard that some Greek Orthodox churches even have icons representing the hells. Also the Hindu tradition believes in the hell realms.

When beings in the hell realms suddenly find themselves free from suffering, they would wonder, 'Why am I free of these terrifying men, crows and vultures of the lord of death?' We can see these ferocious beings such as the terrifying

guardians and vultures with iron beaks that are depicted in the drawings of the hell realms. Due to the karma of the beings in the hell realms they are confronted by these terrifying denizens of the hells, such as vultures with iron beaks and terrifying guards and so forth. When that cause of so much pain and suffering suddenly disappears, they again wonder, *'Whose is this wholesome power that creates physical bliss and mental happiness? How has this come about?'*. And when *they look up into the sky they see Vajrapani blazing with splendour*.

In one of the various manifestations of Vajrapani, known as the 'holder of the secret', he is lifting up a vajra with his hand facing outwards, and has a wrathful aspect. This manifestation of Vajrapani seems to be the one referred to here as blazing with splendour.

The aspiration here is for the beings in the hell realms to *take refuge in the protector, Vajrapani, and through the power of their extreme joy free themselves from their previously accumulated negativities, and then accompany Vajrapani in great splendour and bliss and happiness. This is the extent of the aspirations in this verse.*

2.1.1.2.1.2.2. *Dedicating for the pacification of suffering through the compassion of Chenrezig*

Chenrezig is an incredibly significant deity, who is the embodiment of the compassion of all enlightened beings. Relying on Chenrezig is said to be incredibly effective in subduing an otherwise unruly and unsubdued mind.

When you make supplications to Chenrezig while reciting the six-syllable mantra OM MANI PADME HUM and visualising your mind as being inseparable from the mind of Chenrezig, you will find this to be very effective method to settle down your agitated mind.

The aspirations in the verse and the explanation in the commentary are quite clear, so we don't need to spend too much time explaining them.

The verse reads:

12. *Having seen the fires of hell extinguished
By a splattering rain of flowers mixed with
scented water,
The hell beings wonder where this sudden
satisfaction of happiness
Came from, and see the One Holding a Lotus in
His Hand.*

The commentary explains:

Further, having seen the fires of hell extinguished by a splattering rain of flowers mixed with scented water, the hell beings wonder what the cause was for this sudden satisfaction of happiness. When they look around may they then see Chenrezig, who holds a lotus flower in his hands.

The aspiration here is to alleviate the sufferings of the hell beings. *Having seen the fires of hell extinguished by a splattering rain of flowers mixed with scented water* indicates a blessing from Avalokiteshvara (Chenrezig). Due to this blessing of Avalokiteshvara all the causes of suffering in the hell realms are transformed when a *splattering flowers mixed with scented water* rains down on them. The hell beings then wonder *what is the cause for this sudden satisfaction of happiness?* When they look around for the source, *may they see Chenrezig, who holds a lotus flower in his hands.*

2.1.1.2.1.2.3. *Dedicating for the pacification of suffering through emanations of Manjushri*

Manjushri is regarded as the essence of the wisdom of all enlightened beings. So here we make supplications to and rely on Manjushri as the enlightened being who is the source of all wisdom.

There are two verses under this heading.

The first reads:

13. *Friends, come hither, far away from the
dangerous ones. May all go
To him, by whose power they shall be free from
all sufferings and enraptured in the power
of joy,
Who generates bodhicitta and love, to rescue
all migrators.
Who will come to the youthful one with the
radiant top knot eliminating all fears?*

The commentary explains:

Some beckon their friends, 'Come here, come here, far away from the dangerous ones of hell. May all go to him, by whose power they shall be free from all sufferings of the body, and all mental fears, and thus be enraptured in the power of joy. He, who is the light and loving mother rescuing all migrators, the youthful one with the radiating crown protrusion who frees our minds from fear.'

The implication here is that some hell beings, having been suddenly affected by a powerful blissful experience, call over to the other hell beings saying '*Friends, come here, come here* quickly, there is no danger here! It is a place free from danger and the sufferings of hell'. Through the power of Manjushri may *they be free from all sufferings of the body, and all mental fears, and thus be enraptured in the power of joy.*

Manjushri is described as *he, who is the light and loving mother rescuing all migrators, the youthful one with the radiating crown protrusion who frees our minds from fear.* The crown protrusion refers to the five layers of the top knot on Manjushri's head, which is one of the marks of an enlightened being.

The next verse under the same heading reads:

14. *A hundred gods make offerings to his lotus feet
with their crowns,
Eyes moistened with compassion, diverse
flower bouquets raining down on his
crown,
Hundred-thousands of goddesses in towering
buildings singing praises, behold him!
Having seen Manjushri like this may their
hellish minds emerge.*

The commentary then explains:

Friends, behold the one to whom a hundred gods make offerings to his lotus feet with their crowns, who has eyes moist with compassion, on whose crown diverse flower bouquets are raining down and who is praised by hundred-thousands of goddesses from towering buildings with verses and music. May the sentient beings of the hell realms be placed in the laughter of joy upon seeing the Melodious One who bestows breath.

Again, the verse and the explanation are quite clear so there's no need for further explanation.

2.1.1.2.1.2.4. *Dedicating for the pacification of suffering through the ability of the other close disciples*

'Other close disciples' actually refer to the eight close disciples of the Buddha who are in the aspect of bodhisattvas.

The verse under heading this reads:

15. *Thus, by the roots of my merits,
May the hell sentient beings be delighted
By seeing fresh, fragrant and blissful rain
falling from the unobscured
Clouds of the bodhisattvas Samantabhadra
and so forth.*

As the commentary explains

Thus, by the roots of my merits, may from the unobstructed clouds of the bodhisattvas Samantabhadra, Maitreya, Sainyingpo, Namkhai, Nyingpo and so forth, these bodhisattvas with powerful prayers, a blissful rain, fresh and fragrant, fall. May the hell beings, upon seeing this rain, be delighted.

The Sanskrit names are: Kshitigarbha; Akashagarbha, and Sarvanivaranavishkambhin respectively. These are three of the eight close disciples of the Buddha, who are said to have manifested as bodhisattvas at the time of the Buddha. The other five are the earlier three, Manjushri, Vajrapani and Avalokiteshvara, along with the bodhisattvas Samantabhadra, and Maitreya.

2.1.1.2.2. *Dedicating for the sufferings of animals to be pacified*

The aspirations presented in the following passages are very important to bear in mind as we contemplate the sufferings in the different realms. We can see how the text includes dedications to beings in all six realms from the hot hell realms through the cold hell realms and the neighbouring hell realms. Then there are the sufferings of animals, the sufferings of hungry ghosts and the sufferings of humans.

The two lines of verse for this heading are:

- 16ab. *May animals be free from the
Fear of eating each other.*

Then the commentary explains:

May, in dependence on each and every root of merit of myself and others, the animals be free from the fear of eating one another.

Although mentioned very briefly here, the sufferings of animals are very obvious and take many forms. In the wild, there is the constant suffering of bigger animals preying on smaller animals. Even those that prey on animals are themselves preyed upon by other animals. That form of suffering is continuous. Humans also inflict a lot of suffering on animals used as beasts of burden, and for heavy work and so forth. When we look around, animals are in a pitiful state due to their extreme suffering. So when we engage in any virtue, it is very meaningful to make strong dedications for the suffering of animals to be completely eliminated.

Contemplating the various types of suffering experienced by animals will naturally lead to a deeper sense of compassion, wishing that they be free from these sufferings. Then we will very naturally and spontaneously dedicate our virtue towards that end.

Here, the text is very meticulously explaining the way to generate compassion and to do something meaningful with it by accumulating virtue and dedicating it. There are so many ways of meditating in this way, which can be very effective for naturally subduing and calming our unruly mind.

If we don't include these practices into our meditation, then of course there is no way that they will move our mind, and we won't see any benefit. We will however benefit if we actually work at putting them into practice. As said before, we can relate to the sufferings of animals as we are surrounded by them. There's nothing obscure about this as we share the same abode, and the same planet: we are so closely associated with animals that we cannot avoid seeing their suffering. We also have the ability to free them from some suffering, especially our immediate pets. If we care for our dogs and cats we are helping them to have a better life, thus making their life a little bit more meaningful.

In fact it is right that we care for animals, as our survival very much depends on them. At an immediate and obvious level our clothing, food and so many other products come from animals. Even within our body, our immune system is very much dependent on bacteria if it is to function well. On that level the animals within our bodies are keeping us alive. So we can see how dependent we are on animals.

2.1.1.2.3. *Dedicating for hungry ghosts*

The second two lines of the earlier verse, and the next verse read:

- 16cd. *May all hungry ghosts be as happy
As the people in Draminyen.*
17. *May the hungry ghosts be satisfied
By a stream of milk flowing down
From the hand of the powerful transcendent
Chenrezig
And be refreshed forever by the bath.*

The commentary explains:

May the hungry ghosts be as happy as the people in Draminyen, who receive food, clothing and possessions merely by wishing for them.

May a stream of nectar milk flowing down from the hand of the powerful transcendent Chenrezig satisfy the hunger and thirst of the hungry ghosts, and may they be refreshed forever by bathing in it.

The commentary then explains quite clearly *may the hungry ghosts be as happy as the people in Draminyen* (the continent called Uttarakuru in Sanskrit) *who receive food, clothing and possessions merely by wishing for them.* The aspiration is for the hungry ghosts to achieve whatever they desire and be relieved from their sufferings of hunger and thirst.

Furthermore, *may a stream of nectar milk flowing down from the hand of the powerful transcendent Chenrezig satisfy the hunger and thirst of the hungry ghosts.* As a visualisation practice it is good to visualise the eleven-faced manifestation Avalokiteshvara with one of his hands holding a vase filled with nectar, which flows down to the hungry ghosts below relieving them of their thirst.

May they be refreshed forever by bathing in it. Here bathing relates to the bathing house that is visualised when we

make the offering of a bath, which was extensively explained in Chapter Three. During an Easter course we did a visualisation of a bathing house where after the enlightened beings have bathed, the water is then used to satisfy beings such as the hungry ghosts. These are visualisations that one can do.

2.1.1.3. DEDICATING FOR HAPPY MIGRATIONS

Having made dedications for the sufferings of the three lower realms to be alleviated, the text now turns to making dedications for happy migrations, which includes the desire realms.

This is subdivided into two:

2.1.1.3.1. Dedicating to be free from suffering

2.1.1.3.2. Dedicating to achieve their purpose

2.1.1.3.1. *Dedication to be free from suffering*

This has four subdivisions which meticulously relate the aspirations to the particular types of sufferings experienced in higher rebirths.

2.1.1.3.1.1. Dedicating to be without incomplete organs and the pain of childbirth

2.1.1.3.1.2. Dedicating to be without the suffering of poverty and mental suffering

2.1.1.3.1.3. Dedicating to be without the sufferings of sickness and encountering hate

2.1.1.3.1.4. Dedicating for the sufferings of travellers and non-human harms to be pacified

2.1.1.3.1.1. Dedicating to be without incomplete organs and the pain of childbirth

The verse reads:

18. *May the blind see with their eyes,
And the deaf always hear sounds.
Like the magical goddesses.
May pregnant women safely give birth.*

The commentary explains:

May the blind behold forms with their eyes, and may the deaf always hear sounds. Like the magical goddess, may pregnant women safely give birth.

Here *incomplete organs* refers to congenital defects of organs that are associated with a precious human rebirth, rather than becoming blind or deaf due to secondary circumstances. So *blind* refers to being blind from the time of birth and *deaf* from birth. When people lack these organs, they endure suffering that those with complete organs do not experience. The aspirations here are for the blind to be able to see and the deaf to be able to hear. Of course, this aspiration can also include those whose organs are defective due to later causes.

The term literally translated here as *magical goddess*, refers to Mayadevi who was mother of Prince Siddhartha. When she gave birth to him, it was a miraculous birth which didn't involve any labour pains. Therefore the aspiration here is, 'May all women giving birth also be free from the pain of childbirth'. Those of you who are mothers will know this extreme form of suffering, but the rest of us can only try to imagine what the pain of childbirth may be like.

2.1.1.3.1.2. Dedicating to be without suffering of poverty and mental suffering

One can dedicate for others to be free from mental suffering and the suffering of poverty. This also includes our own future. The verse relating to this is:

19. *May the naked ones receive clothes
The hungry get food, and may
The thirsty get water
And tasty drinks.*

The commentary explains:

May the naked ones receive clothing, the hungry food of perfect colour, smell and taste, and may the thirsty receive water and other tasty drinks.

Again, the commentary is quite clear. *The naked ones* refers to those who are deprived of clothing. The aspiration is 'May those who are deprived of clothing actually *receive adequate clothing*'. The next aspiration is for *the hungry to find food which is of perfect colour, smell and taste*. This supports what I've mentioned before: reciting OM AH HUM clears away the bad, foul colours and smell and taste, and consecrates and purifies the offering of food and drink one makes.

A similar aspiration is the dedication, 'May all find the food and drink that is most suitable', which might be coffee or tea or even alcohol. The main thing is that whatever they consume is tasty! If they have something that is not tasty, then it is not enjoyable. So the aspiration is not only may they be sustained by food, but may their food and drink be tasty as well. We can all relate to that can't we?

We may wonder, 'How, can I possibly benefit others in these extensive ways?' as we do not see any immediate benefit from making these incredibly powerful aspirations. Although we may not see any immediate benefit, these aspirations will definitely reap a positive effect at future time when we do have the ability to help others. For example, while doctors may have the same qualifications, some can more effectively treat patients than others. Their patients are more receptive to their help and so they can help their patients to a greater extent. These are the consequences of previous strong aspirations of really wanting to benefit others. The main thing is that we have this strong wish to benefit others, and when the time comes and we have all the right conditions then we will be able to effectively benefit the other according to their wishes.

However, there are some things we can do now. If we come across someone who does not have any clothes and we have an extra piece of clothing, we can easily give it to them to protect them from the cold. That is not beyond our capacity right now. Giving food to those who are hungry is also something we can do. The implication of 'food' in this context is that it wouldn't be a true act of generosity if we were to give food that we cannot consume ourselves, e.g. out of date food and so forth. Giving away food because we don't wish to consume it ourselves is not really an act of generosity. The implication in this verse is that the food we give is food that we would eat ourselves. If we were to see someone who is hungry, we should be willing to share our food with others. That is how we can benefit others now.

Those of us who believe in future lives need to understand that these aspirations are ways of implanting the seeds to have a greater capacity to be able to benefit others in our future lives – if, that is, we were to be reborn again as a human. Then, due to the aspirations we make and the virtues we collect now, we will be in a much better position to be able to benefit others than we are now. Thinking, ‘Oh, I can’t see any change in my capacity to be able to help others, so what purpose do these aspirations serve?’ is a very limited view. Since we believe in past and future lives, we need to have a broader understanding of this aspiration by seeing the benefits for our future lives.

The next verse under the same heading is:

20. *May the destitute attain wealth.
May the miserable and downtrodden attain joy.
May the depressed be uplifted
And become perfectly stable.*

The commentary explains:

May the destitute lacking possessions attain wealth. May the miserable and downtrodden who are separated from what they wish for attain mental happiness. May the depressed whose fortunes degenerated be mentally restored and attain the excellent and complete stability where they cannot be harmed by suffering or mental unhappiness.

As the commentary explains quite clearly, *may the destitute lacking possessions attain wealth. May the miserable and downtrodden who lack what they wish for find mental happiness. May the depressed whose fortunes have degenerated be mentally restored and attain the excellent and complete stability where they cannot be harmed by suffering or mental unhappiness.* This is all very clear.

2.1.1.3.1.3. *Dedicating to be without the suffering of sickness and not encounter hate.*

The two verses under this heading read:

21. *May all sick sentient beings quickly
Be liberated from their sicknesses.
May all the sicknesses of all migratory beings
Be eternally banished forever.*
22. *May the frightened be without danger.
May serfs become liberated.
May the powerless become empowered
With beautiful minds.*

Then the commentary explains:

By the power of whatever virtue there is of myself and others, may all sick sentient beings quickly be liberated from their sickness, and may all the physical and mental sufferings of migrators be banished forever. May those that are in fear of an enemy be without fear. May serfs, who are bound by others and lack independence and freedom, be liberated from their bondage. May the powerless gain power and strength, and be endowed with the beautiful mind of mutually benefitting each other.

The earlier part of the explanation is clear. At the end *beautiful mind* is another way of saying a compassionate mind. So the aspiration is ‘*May they be endowed with a compassionate mind of mutually benefitting each other.*’ That is the main point.

2.1.1.3.1.4. *Dedicating for the sufferings of travellers and non-human harms to be pacified*

This dedication is for the suffering travellers to be overcome, as well harms from non-humans like spirits and so forth to be pacified.

The first verse under this heading reads:

23. *May all the travellers
Encounter happiness wherever they go.
May the purpose for which they set out
Be accomplished effortlessly.*

The commentary explains:

May all travellers of the ten directions, such as traders and so forth, be happy wherever they go, and may they achieve the purpose of their journey effortlessly.

This is quite clear so there is no need for further explanation on this point.

The next verse reads:

24. *May those who sail on boats and ships,
Achieve their aims according to their wishes.
May they safely reach the shore of their
destination
And joyfully reunite with their family.*

The commentary explains:

May those who set out on the ocean on small boats and big ships to find riches such as jewels, achieve their aims according to their wishes. May they then safely reach the shore and be happily reunited with their family.

Again, this is quite clear. We can all relate these accounts to our own wishes. This is basically wishing for the wishes of others to be fulfilled.

Then the third verse reads:

25. *May those wandering circuitous fearful desert
routes,
Meet with travellers,
And be free from dangers such as bandits,
thieves, or tigers.
May they be able to walk their paths untiringly
and happily.*

The commentary explains:

May those who wander on circuitous fearful routes in sandy deserts, meet with travellers who give them a fresh breath of hope, and may they then be able to walk their paths untiringly and happily, free from dangers such as bandits, thieves or tigers.

This is also quite clearly explained. When we relate it to our own experiences, we can recall our feelings of anxiety and fear when we have travelled an unfamiliar route. If we become lost, especially if it’s deep in a forest or in a deserted area, we become anxious and panic about the uncertainties of the place. Just as we experienced unease and discomfort on such occasions, we are making aspirations for others to be free from becoming lost while on their travels. Wishing them to be *free from the dangers such as bandits, thieves* and wild animals like *tigers* is quite clear.

The final verse under this heading reads:

26. *May those in the wilderness without paths,
fearful and miserable,
Those without protector, the children and
elderly,
Whose minds are deluded by sleep or totally
crazy,
May all of these be looked after by the gods.*

Then the commentary explains:

May children, the elderly, those without protector, whose minds are deluded by sleep or totally crazy, who are lost in isolated wilderness without paths, be looked after and guided by the gods of the white side.

Again the first part of the aspiration is quite clear. *Gods of the white side* refers to gods who support the Dharma. It is also said that these are the gods who help those who are engaged in Dharma practice.

2.1.1.3.2. *Dedication to achieve their purpose*

This is subdivided into two.

2.1.1.3.2.1. General human purpose

2.1.1.3.2.2. Purpose of ordained ones

We can see here again this meticulous presentation of the different levels of the aspirations. In the human realms there is the laity and those who are ordained.

2.1.1.3.2.1. Dedication for the general human purpose

This is subdivided into three:

2.1.1.3.2.1.1. Attaining perfect excellence

2.1.1.3.2.1.2. Entering a correct path

2.1.1.3.2.1.3. Having temporary endowments and happiness

2.1.1.3.2.1.1. *Attaining perfect excellence*

This is subdivided into four:

2.1.1.3.2.1.1.1. Attaining a basis with freedoms and endowments with perfect possessions

2.1.1.3.2.1.1.2. Being free from harm and attaining perfect splendour

2.1.1.3.2.1.1.3. Attaining a perfect form and progressing from inferiority to greatness

2.1.1.3.2.1.1.4. Dedication for perfect virtue

2.1.1.3.2.1.1.1. *Attaining a basis with freedoms and endowments with perfect possessions*

The next verse and a half relate to this:

27. *May they be liberated from all inopportune states,
Be endowed with faith, wisdom, and compassion.
Always having perfect food and actions,
May they always be aware of their lifetimes.*
- 28ab. *May they receive unceasing wealth
Equalling the space-like treasure.*

The commentary explains:

May they always be free from the eight inopportune states for Dharma practice, and endowed with faith, wisdom and compassion thinking about the welfare of others. Having attained perfect food and actions, may they always remember their lifetimes. May all who are destitute of possessions receive an unceasing stream of possessions, equalling the concentration of space treasure.

When the commentary explains, *may they always be free from the eight inopportune states for Dharma practice* it is referring to being endowed with the eight freedoms. This aspiration is for others to *endowed with faith, wisdom and compassion* which is *thinking about the welfare of others*.

Furthermore, as well as having these conditions of *having attained perfect food and actions*, *may they also always remember their lifetimes*. *May all who are destitute of possessions receive an unceasing stream of possessions, equalling the concentration of space treasure*. Here *space treasure* refers to an inexhaustible treasure house where one can take from it whatever one wishes for, and there is always more to take.

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

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Edited Version

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