

**The Entrance for the Children of the Conquerors -
A Commentary on the Introduction to the Actions of
Bodhisattvas**

Chapter Ten: The Dedication

An Explanation of the Training in the Generosity of Giving Away Body,
Possessions, and Roots of Virtue for the Purpose of Others

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(Explaining the Words of the Chapter, Explaining the Name of the Chapter)

Explaining the Words of the Chapter

(In Short: May All Sentient Beings Enter the Bodhisattva Trainings; Elaborate Dedication; Prostrating by Remembering Kindness)

In Short: May All Sentient Beings Enter the Bodhisattva Trainings

By any virtues of my writing the [1]
Introduction to the Bodhisattva's Actions
May all migrators
Enter the bodhisattva's actions.

The author of the commentary says: By any virtue derived from composing this detailed exposition on how to enter the action of bodhisattvas by completely practicing the paths of the three beings, the path for one person to attain enlightenment, which is the purpose of all the teachings, and by the virtue derived from explaining, listening to and contemplating the meaning, may all migratory beings practice the bodhisattva trainings accordingly.

From the *Sutra Requested by the Ocean of Wisdom*,

Just like a drop of water fallen into the great ocean
Does not exhaust for as long as the ocean does not dry up,
The virtue that is thoroughly dedicated towards enlightenment
Does not exhaust until enlightenment is attained.

Upon contemplating the benefits mentioned above, such as that virtue that would otherwise be exhausted in the interim if undedicated, does not become completely exhausted and rather is increased, and that even small virtue brings forth a great result, strive to dedicate even the smallest virtue towards the highest enlightenment for all sentient beings.

For the *Sutra of the Wisdom Gone Beyond*,

Dedicate all roots of virtue only for omniscient transcendental wisdom,
And not for the Hearer and Self-Liberator grounds.

These virtues need to be dedicated by being held by the wisdom realizing the lack of true existence of the three circles.

The Difference Between Dedication and Prayer

A prayer is characterized by an aspiration without anything as a cause for that which is aspired for. A dedication is characterized by an aspiration that transforms a causal virtue into a cause for the desired result.

Elaborate Dedication

(Dedication for the Purpose of Others; Dedication for the Purpose of Self;
Dedication for the Increase of the Dharma, the Source of Happiness)

Dedication for the Purpose of Others

(Dedicating for Purposes of the World; Dedicating for Purposes Having Gone
Beyond the World)

Dedicating for Purposes of the World

(Pacifying Sufferings such as Sickness; Pacifying the Sufferings of the Lower
Realms; Dedicating for Happy Migrations; Dedicating in a Summarized Way
for the Purpose of All Sentient Beings)

Pacification of Sufferings such as Sickness

(Dedicating for Temporary Happiness; Dedicating for Ultimate Happiness)

Temporary Happiness

May those found in all directions [2]
Afflicted by suffering in body and mind
Attain an ocean of bliss and happiness
Through my merits.

May those found in all directions, who are held by the sufferings of physical
and mental sickness, be liberated from their sickness and be filled with an
ocean of physical bliss and mental joy by whatever merits I have for
happiness.

Ultimate Happiness

For as long as they are in cyclic existence [3]
May they never fall from happiness.
May migrators attain uninterruptedly
The highest happiness.

May these migrators never degenerate from happiness until the end of cyclic
existence, and in the end may they attain the unceasing cause for the highest
happiness.

Pacifying the Sufferings of the Lower Realms

(Pacifying the Sufferings of the Hells, Dedicating for Animals and Hungry Ghosts)

Pacifying the Sufferings of the Hells

(Dedication for the Quick Pacification of Sufferings, Dedication for Pacification through the Power of Others)

Dedication for the Quick Pacification of Sufferings

(Pacifying Suffering in General, Pacifying the Sufferings of the Cold Hells, Pacifying the Sufferings of the Hot Hells)

Pacifying Suffering in General

May all embodied beings existing [4]
In the all the hell realms
Found in the transitory worlds
Be happy and attain bliss through happiness.

May every suffering of every embodied being in all the hot and cold hell realms found in all transitory realms extending to the edge of space be pacified, and may they attain mental joy through the bliss of the Realm of Great Bliss.

Pacifying the Sufferings of the Cold Hells

May those burdened by cold attain warmth. [5a]

May those burdened by the cold of the eight cold hells of blisters and so forth attain the warmth that will generate bliss for them.

Pacifying the Sufferings of the Hot Hells

(Pacifying Suffering with Water from the Clouds of the Two Accumulations of Bodhisattvas, Pacifying the Sufferings of the Neighboring Hells, Pacifying the Sufferings of the Actual Hells, Pacifying other Sufferings of the Neighboring Hells)

Pacifying Suffering with Water from the Clouds of the Two Accumulations of Bodhisattvas

May infinite water from [5bcd]
The great clouds of bodhisattvas
Refresh the beings oppressed by heat.

May infinite water from the great clouds of compassion, building up the two accumulations of a bodhisattva, refresh those oppressed by heat.

Pacifying the Sufferings of the Neighboring Hells

May also the forests of blade leaves [6]
Become beautiful sandalwood forests.
May the trees or the Shalmari forests
Become wish-fulfilling trees.

May the forests with blade-like leaves, which exist next to the hot hells, become for the sentient beings there beautiful pleasure gardens like the flourishing groves of Indra.

May the iron trees of the Shalmari forest, with the thirty-six downward pointing thorns be transformed into wish-fulfilling trees becoming the source for everything desired.

May they be beautified by the melodious sounds of [7]
White swans and yellow geese and other water fowl.
Through lakes with greatly scented lotus flowers
May the places of hell become enjoyable.

May these trees be beautified by the melodious sounds of white swans, yellow geese and other water fowl. May the places of hell become enjoyable through lakes with greatly scented lotus flowers.

Pacifying the Sufferings of the Actual Hells

May the heaps of burning coals become heaps of jewels. [8]
May the burning ground become like a crystal ground.
May the grinding mountains become the crystal palace
Of offerings, and be filled with Ones Gone To Bliss.

May also the heaps of burning coals in the hot hells become heaps of jewels. May also the burning iron ground become like a pleasant crystal ground. May the goat-like grinding mountains, between which one become crushed, transform into the crystal bathing house filled with Ones Gone To Bliss.

May the rain of leafs, embers and weapons [9]
Become forthwith a rain of flowers.
May those cutting each other with knives,
Forthwith throw flowers for fun.

May the rain of fire leaves, embers and weapons transform forthwith into a rain of flowers. May those in the reviving hells, who slice each other with knives, throw instead flowers at each other for fun.

Pacifying Other Sufferings of the Neighboring Hells

May those sinking in Vaitarani, equalling a fire pit, [10]
Their bones, the flesh boiled off, in the color of the Kunda flower,
Through the power of my virtue attain the body of a god,
Enjoying themselves with goddesses.

May also those sinking in the wrathful boiling waters of Vaitarani, the bankless river of ash and boiling water, whose bones, with the flesh boiled off, are in the color of the Kunda flower, attain the perfect body of a god through the power of my virtue, enjoying themselves with goddesses in a bathing pool.

Dedication for Pacification through the Power of Others

(Vajrapani Pacifying Suffering through Power; Chenrezig Pacifying Suffering through Compassion; Manjushri Pacifying Sufferings with Emanations; The Other Close Disciples Pacifying Suffering with Ability)

Vajrapani Pacifying Suffering through Power

Thinking, “Why be afraid here of the lord of death’s men, crows and vultures?[11]
The power creating bliss and happiness dispelling darkness completely,
Whose power is this wholesomeness?”
They look up, and see Vajrapani blazing in the center of the sky.
May they accompany him as their joy purifies their negativities.

When the sentient beings of the hell realms are temporarily freed from their sufferings, they think, “Why am I afraid of the men, crows and vultures of the lord of death, those killers of men. Whose is this wholesome power that creates physical bliss and mental happiness dispelling all darkness completely?” May they look up into the sky and see Vajrapani blazing with splendor 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.

Chenrezig Pacifying Suffering through Compassion

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

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 temporary satisfaction of happiness. When they look around may they then see Chenrezig, who holds a lotus flower in his hands.

Manjushri Pacifying Sufferings with Emanations

Friends, come hither, far away from the dangerous ones. May all go [13]
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 invitation: “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.”

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

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.

The Other Close Disciples Pacifying Suffering with Ability

Thus, by the roots of my merits, [15]
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.

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.

Dedicating for Animals and Hungry Ghosts

May animals be free from the [16ab]
Fear of feeding upon each other.

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.

Dedicating for Hungry Ghosts

May all hungry ghosts be as happy[16cd]
As the people in Draminyen.

May the hungry ghosts be satisfied [17]
By a stream of milk flowing down
From the hand of the powerful transcendent Chenrezig
And be refreshed forever by the bath.

May the hungry ghosts be as happy as the people in Draminyen, and 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.

Dedicating for Happy Migrations

(Dedication to Be Free From Suffering; Dedication to Achieve their Purpose)

Dedication to Be Free From Suffering

To Be Without Incomplete Organs and Birthing Pain; To Be Without the Suffering of Poverty and Without Mental Suffering; To Be Without the Sufferings of Sickness and Encountering Hate; For the Sufferings of Travelers and Non-human Harms to be Pacified)

To Be without Incomplete Organs and Birthing Pain

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

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.

To Be without Suffering of Poverty and Mental Suffering

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

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

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

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.

To Be without the Sufferings of Sickness and Encountering Hate

May all sick sentient beings quickly [21]
Be liberated from their sicknesses.
May all the sicknesses of all migratory beings
Be eternally banished forever.

May the frightened be without danger. [22]
May serfs become liberated.
May the powerless become empowered
With beautiful minds.

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.

For the Sufferings of Travelers and Non-Human Harms to Be Pacified

May all the travelers [23]
Encounter happiness wherever they go.
May the purpose for which they set out
Be accomplished effortlessly.

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

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

May those in the wilderness without paths, fearful and miserable, [26]
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.

May all travelers 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.

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.

May those who wander on circuitous fearful routes in sandy deserts, meet with travelers 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.

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.

Dedication to Achieve their Purpose

(General Human Purpose; Purpose of Ordained Ones)

General Human Purpose

(Attaining Perfect Excellence; Entering a Correct Path; Having Temporary Endowments and Happiness)

Attaining Perfect Excellence

(Attaining a Basis with Freedoms and Endowments with Perfect Possessions; Being Free from Harm and Attaining Perfect Splendor; Attaining a Perfect Form and Progressing from Inferiority to Greatness; Dedication for Perfect Virtue)

Attaining a Basis with Freedoms and Endowments with Perfect Possessions

May they be liberated from all inopportune states, [27]
Be endowed with faith, wisdom, and compassion.
Always having perfect food and actions,
May they always be aware of their lifetimes.

May they receive unceasing wealth [28ab]
Equalling the space-like treasure.

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.

Being Free from Harm and Attaining Perfect Splendor

May they live together without quarrels and arguments. [28cd]
May they, without harmfulness, attain independence.

May sentient beings with little splendor [29ab]
Achieve great splendor.

May they live together harmoniously, without quarrels, and may they live independently, without experiencing harm. May those of little splendor who are the object of ridicule, achieve great splendor.

Attaining a Perfect Form and Progressing from Inferiority to Greatness

May those with wretched bodies such as ascetics [29cd]
Have beautiful completely perfect and whole bodies.

May all women existing in the worlds [30}
Become solely men.
May the low achieve high status
And abandon pride as well.

May all those, who with wretched bodies, such as ascetics whose bodies are tormented by heat and cold, have beautiful, completely perfect and whole bodies. May all women in the worlds become men. May all those of low lineage achieve a higher status, and abandon pride despite this attainment.

Dedication for Perfect Virtue

By my merits, [31]
May all sentient beings without exception,
Having abandoned all negativity,
Continuously practice virtue.

By my merits from meditating on bodhicitta and so forth, may all sentient beings without exception, who are the purpose, abandon all obstructive conditions of negativities such as killing and the like, and continuously practice virtue.

Entering a Correct Path

(To Be Endowed with Correct Motivation and Practice of the Path to Liberation; Dedicating for Complete Conducive Conditions and No Obstructing Conditions)

To Be Endowed with Correct Motivation and Practice of the Path to Liberation

May they be inseparable from bodhicitta, [32ab]
And engage in the bodhisattva practices.

May all sentient beings never be separated from bodhicitta and always engage in the bodhisattva practices, such as generosity.

For Complete Conducive Conditions and No Obstructing Conditions

May they be looked after by the buddhas; [32cd]
May they abandon actions induced by demons.

May they be looked after by the virtuous teachers, the buddhas, and may they abandon the actions induced by demons, who obstruct the creation of virtue.

Having Temporary Endowments and Happiness

(Long Life and Pure Environment; Being Made Happy by Benevolent Beings; Complete Necessities and Pacification of Harm)

Long Life and Pure Environment

May all those sentient beings [33]
Have a limitless life span.
May they always enjoy a happy life, and
May the sound of death never ring.

May all directions be filled with [34]
Groves of wish-fulfilling trees,
Full of buddhas and bodhisattvas
Proclaiming the melodious sound of dharma.

May the grounds everywhere be pure, [35]
Without pebbles and the like,
Smooth like the nature of lapis lazuli,
Similar to the palm of one's hand.

May all those sentient beings take rebirth in a happy migration and be able to have a long limitless life span. May these long lives always be happy, and the sound of death never ring. May all directions be filled with groves of wish-fulfilling trees, full with buddhas and bodhisattvas proclaiming the melodious sound of dharma. May the ground everywhere be lush¹, pure and smooth, without stones, thorns or pebbles, smooth like the nature of lapis lazuli, similar to the palm of one's hand.

Being Made Happy by Benevolent Beings

May, wherever mandalas of retinues are, [36]
A multitude of bodhisattvas reside,
Adorning the ground
With their goodness.

May all embodied beings [37]
Hear uninterruptedly the sound of dharma
From all birds, trees, and sunlight,
And even from space.

May they always meet buddhas [38]
And the children of the buddhas.
May they offer infinite offering clouds
To the highest of migrators.

May, wherever mandalas of retinues of dharma students are, a multitude of bodhisattvas reside, adorning the ground with the goodness of their excellent qualities. May all embodied beings hear uninterruptedly the sound of dharma from all trees, light rays, and even from space, like bodhisattvas who have attained power. May these sentient beings always meet buddhas and the children of the buddhas. May they offer infinite oceans of offering clouds to the highest of migrators, the buddhas.

Complete Necessities and Pacification of Harm

May the gods bestow timely rain, [39]
And may a perfect crop ripen.
May kings act in accordance with the dharma
And may the worldly realms increase.

¹ According to the Ven Geshe Doga, *sa tsa-go chen* refers to ground that is parched from extreme heat, so here it refers to the opposite.

May medicines be effective and [40]
May the recitations of secret mantra be successful.
May sky dwellers, yakshas, and so forth
Be endowed with the mind of compassion.

May sentient beings not experience the slightest suffering, [41abc]
Be free from dangers and criticism,
And not have the slightest mental unhappiness.

As conducive conditions for dharma practice, may the gods bestow timely rain, and may the crops be perfect and complete. May the powerful among human beings, such as kings and princes, act in accordance with the dharma and may the worldly realms be increased through being adorned with happiness and joy. May medicines be effective in curing disease, and may the purposes of the recitations of secret mantras accomplishing pacifying, increasing and other activities be accomplished the way they were intended. May sky dwellers, yakshas, carnivorous beast and the like become endowed with the mind of love.

Dedication to be separated from that which is unwished for: May sentient beings be utterly free from physical suffering. May their minds be free from fears, may they not be humiliated by others and may they be utterly free from mental unhappiness.

Purpose of Ordained Ones

(Dedicating for the Sangha in General; For the Purpose of Gelongs; For the Purpose of Gelong-mas; For the Purpose of Complete Morality; For the Enjoyment of the Result)

Dedicating for the Sangha in General

May the monasteries abide well, [41d]

And be adorned by reading and recitation. [42abc]

May the sangha always be harmonious and

May the purpose of the sangha be accomplished.

May the sangha who live in the monasteries abide well by spreading and increasing the dharma through reading the teachings of the Buddha and the elucidations of his thought, and reciting prayers.

For the Purpose of Gelongs

May the gelongs who aspire towards the trainings [42d]

Attain isolation and [43abc]
Upon having abandoned all distraction,
Attain a mind of pliant meditation.

May the pure gelongs who wish to protect their training from degeneration attain the isolation of the recognition of the body, which is an obstacle to morality. Having abandoned all mental distractions and having become adorned with the bliss of mental and physical pliancy, may they meditate on virtue with pliancy.

For the Purpose of Gelong-mas

May gelong-mas have gain, and [43d]

May they abandon harm or quarrel. [44a]

May gelong-mas have the gain of being endowed with the dharma, and abandon the harm of quarreling, being seduced by by others and such.

For the Purpose of Complete Morality

Similarly may all those who are ordained [44bcd]
Never degenerate their morality.
Having renounced mistaken morality.

May they always abandon negativity. [45]
On having attained a higher rebirth
May their discipline never degenerate.
May the sages always be praised,

And always receive enough alms, [46abc]
May their continuum be perfectly pure, and
May they be renowned in all directions.

Likewise, may all ordained ones complete their morality and be without degeneration. Should they receive individual mistaken moralities, then may they renounce them by generating regret and always abandon negativity. Then, even if they attain a higher rebirth in the next life, may even then their discipline not degenerate. May the sages of the world receive praise and

alms. May their continua be completely pure, free from pride and such, and may they be pleasantly renowned in all directions.

For the Enjoyment of the Result

May they not experience the sufferings of the lower realms. [46d]

May they, without any difficulties, [47abc]
Quickly attain enlightenment
Through the body superior to gods.

May they not experience the sufferings of the lower realms. May these proficient ones quickly attain enlightenment, without any difficult hard actions of the three doors, with the body that is the ripening result superior to the ripening result of the gods, this body that possesses the seven qualities of higher status for attaining omniscient consciousness.

Dedicating in a Summarized Way for the Purpose of All Sentient Beings

May all sentient beings repeatedly [47d]

Make offerings to all buddhas and [48abc]
Through the infinite happiness of the buddhas,
May they always be endowed with happiness.

By whatever virtue there is, may all sentient beings repeatedly offer all devotions of body and speed to all buddhas. In dependence on this may they practice the actions of bodhisattvas, and thus continuously become endowed with happiness, through the infinite happiness of the buddhas.

Dedicating for Purposes Having Gone Beyond the World

(For the Accomplishment of the Wishes of the Bodhisattvas; For the Completion of the Buddha's Actions; For Accomplishment of the Wishes of Hearers and Self-Liberators)

For the Accomplishment of the Wishes of the Bodhisattvas

May bodhisattvas accomplish the purpose [48d]

Of migrators they intent in their heart. [49a]

May, in dependence on the virtue of composing this commentary and other virtues, bodhisattvas accomplish the actions for the temporary and ultimate purpose of all migrators the way they intend in their heart.

For the Completion of the Buddha's Actions

Whatever the protector's intent, [49bc]

May that happiness be received by sentient beings.

May sentient beings receive whatever infinite happiness the buddha protectors intend for them.

For Accomplishment of the Wishes of Hearers and Self-Liberators

Likewise, may self-liberated buddhas [49d]

And hearers also attain happiness. [50a]

Likewise, may self-buddhas and hearers also attain the happiness of peace.

Dedication for the Purpose of Self

(Praying for the Attainment of the Temporary Result; Praying to be Directly Guided by Manjushri; Praying to Abide within the Bodhisattva Trainings; Praying to Complete the Purpose of Others)

Praying for the Attainment of the Temporary Result;

May I also, through the kindness of Manjushri, [50bcd]
Until attaining the ground of supreme joy,
Always remember my lives

And attain ordination. [51]
In spite of inferior food
May I have splendor and livelihood.
May I in all my lifetimes abide in solitude

And attain perfection. [52a]

By the power of these virtues may I also, through the kindness of Manjushri, until the attainment of the ground of supreme joy always have mindfulness of my lives and attain ordination, the vessel for qualities. Despite inferior food that is bad and little, may my body be endowed with splendor, and may I have a happy livelihood. In all my lives may I remain in isolation from physical and mental distractions, and attain perfection.

Praying to Be Directly Guided by Manjushri

Whenever I wish to study, [52bcd]
Or have even small questions,
May I be able to behold without obstructions

The protector, Manjushri. [53a]

Whenever I wish to study the teachings of the conqueror and so forth, or wish to ask a small question regarding some meaningful words, may I be able to immediately, without obstructions, behold directly the protector Manjushri himself.

Praying to Abide within the Bodhisattva Trainings

May my actions, to accomplish [53bcd]
The purpose of all sentient beings,
Extending to the edge of space of the ten directions,

Equal the actions of Manjushri. [54a]

To accomplish the temporary and ultimate purpose of sentient beings extending up to the edge of space of the ten directions, may my actions equal the actions of Manjushri.

Praying to Complete the Purpose of Others

For as long as space abides, [54bcd]
And as long as sentient beings remain,
For that long may I also remain and

Eliminate the sufferings of sentient beings. [55]

May any suffering of migrators
Ripen upon myself.
By the power of the bodhisattva Sangha,

May all sentient beings enjoy happiness. [56a]

For as long as cyclic existence and the migrators circling within it remain, may I remain and eliminate all sufferings of sentient beings. May any suffering of migrators that exists ripen upon me. By the nature of the power of the bodhisattvas' sangha may all migrators enjoy happiness.

Dedication for the Increase of the Dharma, the Source of Happiness

May the sole medicine for the suffering of migrators, [56bcd]
The source of all happiness,
The Dharma, abide long

With praise and high regard. [57a]

In dependence on whatever virtue there is, may the sole unrivaled mental medicine for all sufferings, the holy source from which every happiness of migrators arises, the teachings of the Buddha Bhagawan, abide with praise and high regard for a long time, until the end of cyclic existence.

Prostrating by Remembering Kindness

I prostrate to Manjushri, [57bcd]
Through whose kindness virtuous minds arise.
I also prostrate to the virtuous teachers,

Through whom one develops. [58a]

I prostrate to the special virtuous teacher Manjushri, the empowering condition through whose kindness the meditation on bodhicitta and then training in the actions as well as the virtuous awareness to compose the treatise taking these as the subject, arose.

I also prostrate to the virtuous friend through whose kindness I was inspired to engage into the trainings and who gave strength for the virtuous side by generating the realizations of listening, contemplating, and meditating in my continuum.

This last chapter explains elaborately the training in the generosity of giving away body, possessions, and roots of virtue for the purpose of others with the dedication taking as objects and transforming them with strong aspiration into the temporary and ultimate objectives of prayer. Since the training in generosity was also explained earlier, I did not write a separate chapter on generosity.

Whatever virtue there is from listening, contemplating and meditating,
Whether it is the mere virtue of prostration or offering,
To make all virtues inexhaustible
And to increase them, I adorn them effortfully with dedication.
This is the condensed explanation.

Explaining the Name of the Chapter

This is at the tenth chapter of dedication of the *Introduction to the Bodhisattva's Way of Life*.

SARAVA MANGALAM

