

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

Chapter Three: Taking the Mind of Enlightenment

An explanation of the practises of rejoicing, requesting the buddhas to remain, requesting the buddhas to turn the wheel of dharma, dedication, and the taking of the bodhisattva vows.

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Introduction to Chapter Three: Taking of the Mind of Enlightenment¹

This commentary by Gyaltsab-je shows the complete stages of the path to enlightenment. It shows the training in the thoughts of the small and middling beings as preliminaries for the training in the thought of the great capable being and it shows that, having thus generated the mind of supreme enlightenment, one then trains in the six perfections of generosity and so forth.

Preceding the mind generation and striving in it, as explained in this commentary, one must understand that mind generation upon having abandoned the obstructing conditions of the obscurations and building up the conducive conditions of the accumulations of merit is the supreme way to take the essence of the precious human rebirth with freedoms and endowments.

Initially, to generate the mind for supreme enlightenment, one needs to strongly increase joyful strength through contemplating its benefits well. This is described in the first chapter, which also shows the training in the thoughts of the small and middling being, as auxiliary limbs for that mind generation.

Then, to generate the mind of supreme enlightenment, which has the root of love and compassion, one must confess the opposing conditions, i.e., the obscurations, and one must build up the conducive condition, i.e., accumulate merit.

This is done on the basis of having cleaned the place of practice, as if one is expecting a wheel-turning king to come for visit at one's house. Then one needs to take the mind of enlightenment. The former is explained in chapter two and the latter in chapter three.

This chapter completes what was started in chapter two, i.e., the taking of the bodhisattva vows on the basis of the seven limbs. Having explained the limbs of prostrations, making offerings and confession in the second chapter, here first the remaining limbs of rejoicing, requesting the buddhas to remain, requesting the buddhas to turn the wheel of dharma, and the limb of dedication are explained.

Then follows the explanation of how to take the bodhisattva vows.

¹ Inserted by the translator

Lama Zopa Rinpoche:

Rejoicing is an easy method to accumulate vast stores of merits.

Chapter Three: Taking the Mind of Enlightenment

Actually Taking the Mind of Enlightenment after Having Build up the Conducive Condition of Merits Through Rejoicing and so forth²

(explaining the text of the chapter, the title of the chapter)

Explaining the Text of the Chapter

(preparation, actual, concluding activities)

Preparation

(rejoicing in virtue; requesting to turn the wheel of dharma; requesting to not pass beyond sorrow; dedicating virtues; as an auxiliary of the perfection of generosity, training in the thought of giving away body, possessions and roots of virtue)

Rejoicing in Virtue

(rejoicing in the virtues that are the cause for higher status, and in their effects; rejoicing in the virtue of the cause and effect of mere liberation, rejoicing in the cause and effect of highest enlightenment)

Rejoicing in the Virtues That Are the Causes of Higher Status, and in Their Effects³

In the virtues that give respite from the sufferings [1]
Of the lower realms of all sentient beings,
And in the abiding in happiness of them that suffer,
I rejoice with pleasure.

I rejoice in the causal virtues that give respite from the sufferings of the lower realms, of all sentient beings abiding in cyclic existence, and which cause them to attain special higher status.

I also rejoice in the result, i.e., the abiding of the suffering sentient beings in the happiness of higher status.

Reflecting on these with pleasure, I rejoice in their existence.

Rejoicing in the Virtues that Are the Causes of Mere Liberation, and in Their Effects

I rejoice in the accumulation of virtue [2]
That becomes the cause for enlightenment.
I rejoice in the definite liberation
Of embodied beings from the sufferings of cyclic existence.

I also rejoice in the accumulation of the virtue which becomes the cause for the enlightenment of the hearers and self-liberators, such as the virtue that harmonizes with liberation.⁴

I also rejoice in the attainment of definite liberation from the sufferings of cyclic existence by embodied beings as a result of that virtue.

Rejoicing in the Causes of Highest Enlightenment, and in Their Effects

I also rejoice in the enlightenment of the protectors [3]
And in the grounds of the conqueror's children.

In the ocean of virtue that is the mind generation, [4]
Which works for the happiness of all sentient beings,
And in the actions benefiting sentient beings
I rejoice with pleasure.

I also rejoice in the complete enlightenment of the protectors of migrators,
and in the ten grounds of the conqueror's children.

I also rejoice with joy in the cause of these, the ocean of virtue that is the mind generation for complete enlightenment, which works for the happiness of all sentient beings, and also in the actions that benefit sentient beings.

On all of these I meditate with clear faith that is combined with mental happiness, and rejoice with pleasure.

Requesting to Turn the Wheel of Dharma

To the buddhas of all directions [5]
I request with my palms folded:
Please light the lamp of dharma
For sentient beings confused in the darkness of suffering.

The respectful request with palms folded to the buddhas of all directions that became enlightened recently and who have not started to teach the dharma yet:

Please light the lamp of scriptural and realized dharma that clarifies the path to liberation, for the purpose of sentient beings who suffer and who are confused in the darkness of ignorance.

Requesting Not to Pass Beyond Sorrow

Requesting with palms folded [6]
The conquerors wishing to pass beyond sorrow
To not place these migrators in blindness
And remain for uncountable eons.

The request with folded palms to the conquerors who wish to go beyond sorrow:

Please do not cause the wisdom eye of these migrators to be blinded by ignorance. Rather, please remain for uncountable eons to illuminate the darkness of ignorance.

Dedicating Virtues

(general dedication, dedication for the sick, dedication to alleviate hunger and thirst, dedication for the fulfillment of all wishes)

General Dedication

Having thus done all of this, [7]
Whatever virtue I have accumulated,
May through it all sufferings
Of all sentient beings be cleared away.

Through whatever virtue I have accumulated by having acted in this way, from making offerings up to making requests, may all sufferings of all sentient beings be cleared away.

Dedication for the Sick

Until all migrators who are sick, [8]
Are cured from their disease,
May I be their medicine, physician,
And their nurse.

Through the power of these merits may I be the medicine, physician and the nurse for the sick migrators until they are cured from their disease.

Dedication to Alleviate Hunger and Thirst

With a rain of food and drink [9]
May I clear the suffering of hunger and thirst.
During the intermediate eon of famine
May I become food and drink.

May I be able to clear away all harm of hunger and thirst with a rain of various foods and drink for all those that are hungry and thirsty.

At the time of the intermediate eon of famine, out of the three intermediate eons, may I be able to pacify the hunger and thirst of sentient beings by myself becoming food and drink for them.

Dedication for the Fulfillment of All Wishes

May I become an inexhaustible treasure [10]
For destitute and poor sentient beings,
And abide as various requisites and necessities
In front of them.

For the sentient beings that are destitute and lack the requisites and necessities of life, may I become a treasure that is inexhaustible despite being used. May I abide effortlessly in front of them as the various necessities they need.

² This is the second subheading of the outline *Taking the Mind of Enlightenment*, which can be found at the start of chapter two.

³ Higher status means a higher status in cyclic existence, i.e. a high rebirth.

⁴ *That harmonizing with liberation* is a euphemism for the path of accumulation.

An Auxiliary of the Perfection of Generosity: Training in the Thought of Giving Away Body, Possessions and Roots of Virtue

(training in the thought of giving way body, possessions and roots of virtue, dedicating it to be the cause of inexhaustible virtue, dedicating it to be the cause of enjoyment)

Training in the thought of giving away body, possessions and roots of virtue

(the way of giving, the reason why one should definitely give, how to practice after the Offering)

The Way of Giving

Also my body, possessions [11]
And all virtues of the three times
I will give away without regret
To achieve the purpose of all sentient beings.

Also my body and possessions, such as food and drink, and all my virtues that are contained in my three doors within the three times, I offer with a mind free from regret and dependence, to achieve the temporary and ultimate purpose of sentient beings.

The Reason Why One Should Definitely Give

(by giving up attachment for everything and offering one goes beyond misery, making offerings to sentient beings is appropriate as they are the supreme field for generosity)

By Giving Up Attachment for Everything and Offering One Goes Beyond Misery⁵

Giving everything one goes beyond misery - [12ab]
My mind achieves the going beyond misery.

My mind wants to achieve the non-abiding state beyond misery, and giving up one's body, possessions and all roots of virtue enables one to achieve that aim. Hence it is suitable to give up everything.

Making Offering to Sentient Beings is Appropriate As They Are the Supreme Field for Generosity

To surrender everything at once [12cd]
Is the supreme offering to sentient beings.

To surrender everything at once is equal to offering it, and to offer to sentient beings is the supreme offering, because through this offering one attains enlightenment.

How to Practice After the Offering

(from today on I give up the idea of having control over one's body, explaining the meaning of this extensively, relating it to suitable action)

From Today on I Give Up the Idea of Having Freedom Over My Body

Since I have offered this body [13]
To all sentient beings, to do with it as they please,
They can always kill it, criticize it,
Or beat it; whatever pleases them.

Question: How shall one act upon having offered one's body?

Answer: Now that I have offered this body to all sentient beings to do with it as they please, it depends on what pleases them. They can always kill it, insult it with words or physically beat it and so on. I must give up attachment to my body and completely give up my anger towards others.

Explaining the Meaning of This Extensively

Whether they use it for play, amusement [14]
Or to ridicule it,
Since I have already offered it
Why should it concern me?

Since I have already unconditionally given my body to others, they should be able to do with it as they like. From today onwards, why should I concern myself with protecting it, even though they use it for play, amusement or ridicule it.

Relating It to Suitable Action

I shall allow them any action [15ab]
That does not harm them.

I shall let them do any action that benefits self and others and does not harm self or others, now and in the future.

Dedicating It to Be the Source of Inexhaustible Virtue

(dedicating it to be only the cause of the welfare of others, dedicating the thought as the cause for inexhaustibility, dedicating the action as the cause for inexhaustibility)

Dedicating It to Be Only the Cause of the Welfare of Others

May looking to me [15cd]
Never be meaningless.

May it never become the cause for sentient beings to be disappointed when they look to me for help.

Dedicating the Thought as the Cause for Inexhaustibility

Whether a mind of anger or faith, [16]
Arises, directed at me,
May it become the cause for all their purposes
To be continually fulfilled.

Regardless of whether it is a mind of anger or faith that has arisen, directed at me, may it become the cause that in all lifetimes all their temporary and ultimate aims are achieved.

Dedicating the Action as the Cause for Inexhaustibility

May whoever affronts me, [17]
Harms me otherwise,
Or backstabs me,
Have the fortune of enlightenment.

May whoever affronts me verbally, or otherwise, physically harms me, or backstabs me, may all these actions become the cause for them to have the fortune of attaining the great enlightenment.

Dedicating It to Be the Cause of Enjoyment

(dedicating oneself to become the cause of necessities, dedicating for time and expanse, dedicating for the uninterrupted continuum of object and time)

Dedicating Oneself to Become the Cause of Necessities

May I become a protector for the unprotected, [18]
A guide of those traveling along a path,
A ship, ferry or bridge
For those that want to cross.

May I become an island for those wishing an island [19]
A place of rest for those that wish to rest
A slave for all embodied beings
Who desire a slave.

May I become a wishfulfilling jewel, a pure vase, [20]
A knowledge mantra or powerful medicine,
A wishfulfilling tree or cow
For embodied beings.

May I become:

- A protector for those without protector.
- In all lives a guide for travelers on their paths.
- A ship, ferry and bridge for those wishing to cross waters.
- Dry land for those that wish for an island.
- A lamp for those that desire a lamp.
- A resting place for those that desire to rest.
- A slave for all those that desire a slave.
- A wishfulfilling jewel and pure vase for those desiring food, drink and the like.
- A knowledge mantra accomplishing the actions of pacifying, increasing and so forth, for those wishing to achieve those actions.
- Medicine taking the essence that dispels all sickness.
- A wishfulfilling tree that gives what is desired, such as food and drink.
- A wishfulfilling cow that can give whatever is desired by embodied beings.

Dedicate in such a way repeatedly.

Dedicating for Time and Expanse

Like the elements of earth and so forth, [21]
And like space as well,
May I always be the basis for the many necessities
Of the boundless sentient beings.

May I always become, in many ways, the cause for the necessities of the boundless sentient beings, like the four elements of earth, water, fire and wind are the basis for the actions of sentient beings, and similar to space, which is permanent.

From the *Stacking of Jewels*,

Bodhisattvas work for the welfare of sentient beings like the five elements.

Dedicating for Uninterrupted Continuum of Object and Time

Likewise, may I be the cause for the livelihood [22]
Of all the realm of sentient beings,
That stretch until the edge of space,
Until they all go beyond misery.

Likewise, may I also become the cause for the livelihood of all the realms of sentient beings, which extent to the edge of space, by benefiting them in infinite ways, until they go beyond misery.

Train the mind like this again and again.

Actual

Just as the previous tatagatas [23]
Generated the mind of enlightenment
And continued in the gradual
Trainings of a bodhisattva,

I too shall generate the mind of enlightenment [24]
For the welfare of sentient beings,
And train step by step
In the trainings.

When the previous tatagatas generated the mind, they initially generated the supreme wishing bodhicitta in front of the buddhas and bodhisattvas, and then, to take the bodhisattva vows, they generated the engaging bodhicitta. Subsequently they trained and remained in the gradual bodhisattva trainings.

Likewise I, for the temporary and ultimate benefit of sentient beings, either in front of an actual preceptor with pure bodhisattva vows, or in front of invoked buddhas and bodhisattvas, upon the request for attention, shall generate the wishing mind of enlightenment. Likewise, I shall train and remain in the gradual trainings upon having generated the engaging mind.

Repeat the verses three times, either after the preceptor, or, if there is none, after the invoked buddhas and bodhisattvas.

The meaning of training gradually:

Practices like the generosity of one's body should not be done with an impure mind. Otherwise it becomes a fault. It should be done when it does not become a fault and rather becomes a great accumulation of merit⁶.

Some opponents posit as the meaning of sequential training that one trains sequentially in the three moralities: the morality of restraint, the morality of building up virtue and the morality of benefitting others, according to boundary. This is incorrect.

Others posit the meaning as having a separate ceremony for the generation of the engaging mind and the engaging vows. This is also incorrect according to any of the great pioneers⁷.

To take the engaging mind after having first taken the wishing mind, and then training in the wish to practice the perfections, is the supreme method that accords with the differences in different persons. It is also suitable to take the two minds sequentially in one ceremony.

The way of taking them and so forth one can know from the earlier mentioned treatises of great teachers. I shall not elaborate on it here.

⁵ Gone beyond misery= nirvana

⁶ In general it is prohibited for bodhisattvas to practice generosity with their body before the path of seeing. This point is also made in the chapter on enthusiasm, verse 25

⁷ Nagarjuna and Asanga

Conclusion

(rejoicing, inducing others to rejoice)

Rejoicing

(achieving one's own purpose, achieving the purpose of others)

Achieving One's Own Purpose

(rejoicing by eulogizing the mind, meditating on conscientiousness after having found such a mind, rejoicing because of having generated a rare mind)

Rejoicing by Eulogizing the Mind

After the wise ones [25]
Took very joyfully the mind of enlightenment,
To engage and increase
They praise the mind like this:

Today my life has become fruitful, [26]
The human existence was well attained.
Today I was born into the buddha family
Now I have become a child of the buddhas

After the wise bodhisattvas have taken the two bodhicittas with a very clear joyful mind and faith, they engage into methods for it to not degenerate and to increase its practice. Towards this end they generate joy and praise the mind.

If we explain how: Today, when I generated the mind and took the vows, my life has become fruitful, my human existence was well attained and the freedoms and endowments became meaningful. Today I was born into the family of the Buddha and became a bodhisattva.

The meditation on joy thinking “now I have become a child of the buddhas” relates to the wish, “when have I finally become a bodhisattva?”.

Meditating on Conscientiousness After Having Generated Such a Mind

From now on I shall as much as possible [27]
Engage in actions befitting this lineage.
I shall act in a way so as not to dirty
This faultless and holy lineage

If it is asked whether this alone is enough:

From now on I shall engage into actions of the three doors that befit the family of the Buddha.

I shall strive in the method in a way that does not sully this holy lineage, which is adorned only by qualities and is faultless in the beginning, middle and end, with the faults and downfalls of the wishing and engaging advice.

Rejoicing Because of Having Created a Rare Mind

Just like a blind person finding a jewel [28]
In a heap of rubbish,
I generated this mind of enlightenment
Just by coincidence.

This mind of enlightenment was born from me by pure chance, just like a poor and destitute blind person finding a jewel on a heap of rubbish by sheer coincidence. It must have been though the force of the buddhas.

Achieving the Purpose of Others

(it can eliminate mental sufferings; it can eliminate its cause, the obscurations; it can achieve all benefit and happiness)

It Can Eliminate Mental Sufferings

(it can destroy the lord of death, destroy poverty, destroy sickness, destroy the sufferings of existence in general, specifically the sufferings of the lower realms)

It Can Destroy the Lord of Death

It is also the supreme nectar [29]
Destroying migrator's lord of death.

This bodhicitta is also the supreme nectar that destroys the lord of death, through whom migrators die without freedom, by leading them to the ground free from old age and death.

It Destroys Poverty

It is also the inexhaustible treasure
That eliminates sentient being's poverty.

Because it gives inexhaustibly material and dharma, this mind generation is also the inexhaustible treasure that eliminates the poverty of migrators.

It Destroys Sickness

It is also the supreme medicine [30]
Pacifying migrators' heavy diseases.

It is also the supreme medicine that thoroughly pacifies the heavy diseases of migrators.

It Destroys the Suffering of Existence in General

It is the fruit tree that is a resting place for migrators,
Who wander the paths of existence and are tired.

It is also the fruit tree that provides a cool resting place for the migrators who
are wandering on the paths of existence and are tired.

It Destroys Specifically the Sufferings of the Lower Realms

It is the universal bridge that liberates [31]
All migrators from the lower realms.

This mind generation is also the universal bridge that liberates all migrators
from the lower realms.

It Can Eliminate its Cause

(eliminating afflictive obscurations, eliminating obscurations to knowledge)

Eliminating Afflictive Obscurations

It is the moon shining in the mind
That eliminates migrator's misery of the afflictions.

This mind generation is also the shining moon that eliminates the heat and
misery of the afflictions of migrators; i.e., it has the power to eliminate all
afflictive obscurations.

Eliminating the Obscurations to Knowledge

It is the great sun that dispels [32]
The vitreous humor of not knowing.

It is also the great sun that dispels from the root the non-afflictive not
knowing of migrators; the obscurations to knowledge. The reason is that the
wisdom realizing emptiness that is adorned with great accumulations
exhausts the seed of the obscurations to knowledge.

It Can Achieve All Benefit and Happiness

(achieving all benefit, achieving all happiness)

Achieving All Benefit

It is the essence of butter
That is derived from the milk of dharma.

This mind generation is the butter essence arising from churning the wood of wisdom arising from listening and contemplating in the great ocean of milk that is the holy dharma.

It is the essence of butter that can generate the taste of achieving each and every benefit, and therefore everybody should strive in it.

Achieving Every Happiness

The migrating guests wander on the paths of existence [33]
And wish to engage pleasant enjoyments;
It abides close to supreme happiness
And satisfies the great samsaric guests.

The migrating guests wandering in cyclic existence the paths of the three existences wish for the pleasant enjoyments of gods and humans.

This mind generation abides close to the supreme method for establishing happiness and satisfies the many guests from cyclic existence because it establishes the higher status and definite goodness of all sentient beings.

Inducing Others to Rejoice

Today I have, in front of all protectors, [34]
Served migrators the hospitality of
A tatagata and intermediate happiness.
The gods, demi-gods and so forth should rejoice.

Today, in front of all the protectors, who are the conquerors and their children, I have served migrators the hospitality of a sugata, who completes all ultimate benefit and happiness, and I have also offered the satisfaction of the intermediate happiness of gods and humans until they attain that state.

As such I have offered the supreme of hospitality and from today onwards the gods, demi-gods, serpent kings and so forth should be happy.

This is to generate rejoicing in others.

Preceding the generation of the two minds, as explained in this commentary: Understand that mind generation upon having purified the disrupting conditions of the obscurations and building up the conducive conditions of the accumulations of merit, is the supreme way to take the essence of the precious human rebirth with freedoms and endowments, and strive in it.

Summarizing Verses

They who understand they have attained a human rebirth with freedoms and endowments

Should strive in generating the two bodhicittas,

The essential meaning of all the teachings of the conquerors,

The sole path traversed by the tens of millions of their children.

Title of the Chapter

This is the third chapter of the The Entrance for the Children of the Conquerors - A Commentary on the Introduction to the Actions of Bodhisattvas, called Taking the Mind of Enlightenment

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