



Bodhicharya

AWAKEN THE HEART BY OPENING THE MIND

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Offerings of the Mind.
2nd Chapter, Stanzas 10-19.

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March 31, 2011

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Teachings on the Bodhicharyavatara for the Bodhicharya Online Shedra



So we are now on the second chapter of Bodhicharyavatara, and last time we talked about offering of our body. Now, the offering that's created by our mind – imagination - offerings of the imagination. Offerings created by the mind is also very important because the mind can create all kinds of things that I consider very good, I consider appropriate, I consider that I don't have, or I wish to have, or I wish others to get, or something that is nice and fulfilling. So anything, any dreams, nice dreams or nice kind of wishes I have, I can create them and then instead of feeling dissatisfied because I don't have them, I can make an offering and make it a satisfying experience.

So the offerings that are given here are an example. Now first thing, Shantideva has made the offering of the bath. I think, I don't know, but I think that is something very nice in India where it is so hot - I'm sure he wished to have a nice bath like this sometimes but of course everybody wants to have a bath sometimes.

This is now stanza number 10:

*"A bathing chamber excellently fragrant,
With even floors of crystal, radiant and clear,
And graceful pillars shimmering with gems,
All hung about with gleaming canopies of pearls."*

Now this is describing the very, very nice and very, very decorated bath, swimming pool or bathtub. In a way these kinds of things were there in India at that time. So... but then also you can imagine anything you know that's nice and wonderful. In the commentary there's a very elaborate description of this, but I think it is not necessary to describe this too much - I can leave it for each of us to imagine.

*"There the blissful Buddhas and their heirs
I'll bathe with many a precious vase,
Abrim with water fragrant and delightful,
All to frequent strains of melody and song."*

So I invite all the Buddhas of ten directions and three times - and not only the Buddhas, but all the bodhisattvas - 'their heirs' means bodhisattvas - and I'll give them, each of these Buddhas and bodhisattvas - I create the similar kind of spacious bathing chambers and then I offer them the bath and not only the bath but also lots of very kind of talented and excellent attendants making very nice music and songs and dances. I make offering of them all - maybe massage or so if I think

it will be good - with clothes of exemplified quality. And after offering the bath then:

*"With cloths of unexampled quality,
With spotless, perfumed towels I will dry them,*

After giving the bath then I dry them with perfumed towels -

*"And offer splendid scented clothes,
Well-dyed and of surpassing excellence."*

So I would like to offer them clothes, you know very beautiful, divine clothes made of silk like kashi silk - the colours that [are] whatever they desire - like yellow colour or maroon colour, or whatever that the Buddhas [require] – the three yellow colour dresses for the Buddhas - and for the bodhisattvas there is this, the princely, princess kind of clothes with decorations and ornaments and all these things - beautiful, well coloured, good colour, nice and abundant as much as thousands of them - I make these kinds of offerings to all of them. Now this, you know, the more I offer, the more good qualities and excellent things and kind of rare things and more precious things I can offer in my mind, the more I am accumulating in positive deeds and I am enriching my mind. So therefore try to make the offerings totally abundant, not scarce, in great numbers, in great qualities, you know it's not necessary that we have to offer very cheap qualities to the Buddhas because the Buddhas don't need for themselves -you know, very precious or very kind of expensive ones - that's not the idea. Here it's us, we want to offer them the best, the best qualities, the most expensive ones, the most highest of qualities in greatest numbers - so therefore this I make with my mind. And then:

*"With different garments, light and supple,
And a hundred beautiful adornments,
I will grace sublime Samantabhadra,
Manjughosha, Lokeshvara and their kin."*

So I will make these offerings to the Great Bodhisattvas also – like bodhisattva Samanthabadra, bodhisattva Manjughosha - Samanthabadra is Kuntuzangpo – Manjugosha is Manjushri, the Jampel

Yang - Lokeshvara is Avalokiteshvara, Chenrezig - and all the other great bodhisattvas like eight great bodhisattvas and millions and millions of them – countless bodhisattvas of the past - to all of them I make this great offering.

*"And with a sumptuous fragrance which
Pervades a thousand million worlds,*

And I also make offering of the fragrance, you know these nice smells, greatest smells that would pervade a thousand million worlds - as soon as you smell them you bring total kind of peace to the mind and get rid of all the diseases and things like that - healing scent.

*"I will anoint the bodies of the mighty Sages,
Gleaming bright like varnished gold refined and cleansed."*

The bodies of the great beings, enlightened beings are already glittering like gold shining with their glory and inner peace and happiness and well being but on them I will for my side make offerings of these scents. Now this – what we have, what we want and what we desire - is what we can enjoy with our six senses or five senses, what we can see - the beautiful things that we can see, the beautiful and nice things that we can smell, the very nice things that we can touch, the very nice things that we can taste, all these kind of things, nice things that we can feel, all these nice things of all the five senses we would like to make an offering, immense offering, countless offerings, greatest offering to all the Buddhas and all the bodhisattvas, all the great beings, enlightened beings, of the past, of the future, of the present moment in all the ten directions. So I feel that the whole space is filled with these great beings and I feel that my offering of all these unlimited offerings, all this made from my heart, radiating light and there at the end of each light, like five colours lights, I see goddesses of offering and from each of their hearts again another five lights and another five goddesses and things like that - then it makes kind of immeasurable goddesses of offering and they make offerings, countless offerings to all the great beings of the past and present and future.

"I place before the mighty Sages, perfect objects of my worship,

*Glorious flowers like lotus and mandarava,
The utpala, and other fragrant blossoms,*

You know, the offering of the flowers...

"Worked and twined in lovely scented garlands.

*I will offer swelling clouds of frankincense
Whose ambient perfume ravishes the mind,
And various food and every kind of drink,
All delicacies worthy of the gods.*

I will offer precious lamps

Now this is the offering of the light.

*"Arranged in rows on lotuses of gold,
A carpet of sweet flowers scattering
Upon the level incense-sprinkled ground.*

*To those whose very nature is compassion
I will give vast palaces, resounding with fair praise,
All decked with precious pearls and beauteous pendant gems,
Gleaming jewels that deck the amplitude of space."*

You know, I make not only the offerings of those things, but also praise - the songs of their greatness, the appreciation of their qualities - and to give, to understand the compassion and their precious work towards the human beings.

*"Fair and precious parasols adorned with golden shafts,
All bordered around with hems of precious jewels,
Upright, well proportioned, pleasing to the eye,*

Again, all this I give to all the Buddhas.”

If they are with any kind of positive things like parasols to protect them from the heat and then anything that is needed, so I make all the offerings of every kind that I can imagine. And this I do in great abundance and without any feeling of miserliness or not having enough, with great devotion and great open mind. So this is the ‘Imagined offering’. But this is just an example - you can do other things you can imagine and you can think about.

So this is from stanza number 10 to stanza number 19. Thank you very much.

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