



Bodhicharya

AWAKEN THE HEART BY OPENING THE MIND

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Giving Away the Body
3rd Chapter, Stanzas 13-17



BA3_13-17: Giving Away the Body. 3rd Chapter, Stanzas 13-17.

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Teachings on the Bodhicharyavatara for the Bodhicharya Online Shedra

So, we continue with the Bodhicharyavatara, chapter number 3, verse number 13. From 13 to 17 it's about giving your body to the sentient beings, particularly. Earlier we talked about this because the body, the positions and the positive deeds are the things that we are most attached to, so therefore, it says:

This body I've now resigned

To serve the pleasure of all living beings.

I've decided that I would use this life, this body, to help all living beings, to serve all living beings. So therefore, I just have dedicated my life towards all the beings, so, it's up to them what they would like to do to me.

*Let them ever kill, despise, and beat it,
Using it according to their wish.*

Even if somebody wants to kill me or despise me or beat me, I would not return reactions of killing and beating and despising them because my most important objective, my purpose, my dedication, is to be of use, be of great benefit to all the sentient beings:

*And though they treat it like a toy,
Or make of it the butt of every mockery,
My body has been given up to them.
Why should I make so much of it?*

Because it is dedicated – I have already dedicated my life and my body – whatever happens to it, unless it is something that will become very harmful to those beings I will not fight against them, or I'll not return the same action when they do some negative actions to my body, to me.

And this is the fifteenth:

*And so let beings do to me
Whatever does not bring them injury.*

If they do something that brings injury to them now, or in the long run, then I should try to prevent that because it is not good for them: otherwise, if it is good for them then it's okay for me.

*Whenever they may think of me,
Let this not fail to bring them benefit.*

So, whatever, whenever anybody thinks about me, any actions to do with me or towards me, may

that be of some benefit to them. My life, my body, everything that I have may become of some use, some benefit, some good cause for all the beings. Anybody who has any connection with me, whether good or bad may become beneficial to them.

*And if in my regard they have
A thought of anger or respect,
May these states always be the cause
Whereby their good and wishes are fulfilled.*

Sometimes people have good relationships, positive relationships. When they have respect for me, then they love me, they give me something, they learn from me, we have good relationships, good connections, may those good connections be or great help to them, bring happiness, bring positive things, be of very great help to them.

But, not only that, even if people have negative relationship to me, they are angry to me, they are not nice to me, they have hatred to me, they want to harm me, even those kinds of connections, may they become useful to the others and may this become a source of happiness to them, so that I make a karmic connection to them so that finally they would be able to be liberated. Even whether it's a good connection, a bad connection, whether it's a neutral connection, whatever connection anybody makes towards me, may I be able to make it a kind of karmic connection so that I may be able to help them in a very big way.

*May these states always be the cause
Whereby their good and wishes are fulfilled.*

All their positive wishes may be fulfilled that bring really good consequences, a kind of a lasting happiness for all of them.

I think you know the story of the *rishi* who was practising on the patients and then the king killed this rishi because he was he was jealous and he was upset and angry. And then this rishi made a promise that when he becomes the Buddha and enlightened, then this king would be the first to be liberated and he would cut off all his negativity as he is cutting his body now. So because of

that connection, that bad connection, it is said that when the Buddha became enlightened, Kaundinya, one of the first five disciples became an arhat, the first arhat, and that could happen because of this very negative, karmic connection.

So, in this way, any connections to the Bodhisattvas, good or bad, at the end, result into good things. But of course, if you made a bad connection with the Bodhisattva, then, of course, it brings lots of suffering. It is very negative karma and it's not good so we have to make as much as possible of positive karma. But here we are saying even that connection I might have, it should, I pray that it would, because of my positive actions, because of my positive karma it would at the end turn out to be helpful to those people.

*All those who slight me to me face
Or do to me some other evil,*

So in the same way, anybody who abuses me or who kind of does something wrong, something negative to me, in my face, in front of me, to myself: or, they do something behind me that is harmful to me, intending to be harmful to me, whatever – so,

Even if they blame or slander me,

Whether they are making some blames on me which I have not done, a negative thing I have not done, I have not made any mistakes, but still they blame me or they slander me all the bad things that I have done, that I haven't done, even then, I would not be angry at them, I would not be upset with them because I know that they are under the influence of negative emotions, negative karma, misguided and a little bit unstable in their mind, more or less. So therefore, they are like children and they would do mistakes. So, there's no reason that I should be angry and wish them bad whether they do good things to me, anybody, or they do bad things to me I would always wish them well and I would always pray that eventually I will be able to help them. Even the good things they do towards me or even bad things they do towards me will eventually create a karmic link that they will be in a very big way benefited and helped. So, it says, even if they do all this blame and slander and slight on my face and harm me,

May they attain the fortune of enlightenment.

Sooner or later, and more sooner than later may they become enlightened and I may become a kind of big contribution or big cause to make them enlightened and attain lasting peace and happiness and end all their sufferings and all their negative actions of this kind as well.

So this is giving up the body or giving the body to other beings. This is from stanza number 13 to 17.

So, we had a little gap. There was summer camp and everybody was busy and I was a little busy too so there was some time when I couldn't do any videos but now we are soon going to have a new platform for internet and you should go to this Bodhicharya community. I think it would be very interesting. Just go and register there and you'll see what new things there are.

Thank you very much.

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This is a transcript of a video talk given for the Bodhicharya Online Shedra by Ringu Tulku Rinpoche. The transcript has only been lightly edited and is meant to be used within the Online Shedra study context.