



# Bodhicharya

AWAKEN THE HEART BY OPENING THE MIND

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***Dedication of Mind Training***  
***3<sup>rd</sup> Chapter, Stanzas 18-22***

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So now we are at stanza number 18 of chapter number 3. And this is the dedication of the *lojong*. That's the training of the mind, training in compassion and wishing well – the aspiration of wishing well to all people. And here, whatever training of the mind we have done, now we are dedicating that positive merit towards all sentient beings.

And it's also very important to understand that this kind of dedication or aspiration is said to be very important - not only in that it increases our aspiration and [extends] the boundary of our compassion and commitment towards the welfare of all beings, but the more we wish that, the more we pray, the more we dedicate, the result of that creates the right conditions to be able to accomplish more - more benefit to people. Sometimes it is said that a very realized, very great being, a very highly experienced person with lots of realization, may not be able to accomplish much help, much benefit to lots of people - and someone who is maybe a little bit less accomplished than that is able to accomplish a lot of benefit for people. And why this happens is basically because of the dedication and because of the strong aspirations - the lack of that or because of that. And the more you have made great aspirations, the more dedications you have made, the more strong and clear and boundless aspirations you have made - that much powerful your activities will be in the future. So therefore it is very important to become very innovative and be able to pray in a very innovative way that we can be of great, great, great help to lots of beings.

So what I see here is not very difficult to understand.

*May I be a guard for those who are protectorless,*

You know there are lots of beings who don't have any protection, any help, who feel fear and danger in their lives - these kinds [of beings are] not only human beings [but] all kinds of beings. So for them, may I appear to them, or may I become their guard and guardian.

*A guide for those who journey on the road.*

And there are lots of beings who are lost in their way, who don't know where to go and how to proceed, whether it's on a physical kind of journey or a spiritual journey - and for them may I become a guide. May I lead them in a way that is easy for them and that will give very quick and unhindered progress on their path.

*For those who wish to cross the water,*

*May I be a boat, a raft, a bridge. [18]*

Those beings who want to cross the water, the sea, the lakes, the rivers and also the ocean of samsara, may I become a boat to them or a raft, or a bridge and help them to cross that without any problem, without any obstacles, without difficulties.

And then, stanza number 19:

*May I be an isle for those who yearn for land,*

*A lamp for those who long for light;*

*For all who need a resting place, a bed;*

*For those who need a servant, may I be their slave.*

And until they have attained the complete enlightenment, *“May I be an isle,”* an island, *“for those who yearn for land”*. If they are crossing the ocean and they're very tired and they're very exhausted and then sometimes they need an island so that they can rest a little bit, both in the spiritual as well as material kind of actual life, may I be able to do that. For those who are completely tired or desperate or burnt out, may I be able to give them space, or some kind of sustenance - like land, or an island, so that they can recuperate and they can rest and then go forward.

And those who are in darkness, who need light, who don't have light, who don't have vision, who want to read or who want to see but cannot - for them may I become a lamp or a light or a torch.

*“For all who need a resting place, a bed.”* There are lots of beings who are very, very exhausted and do not have anywhere to rest - to them, may I be able to provide them a bed, or may I become like a bed for them, so that they can rest. *“For those who need a servant, may I be their slave.”* And there are lots of beings who are too old or too sick or too disabled to do things for themselves - they cannot take care of themselves - may I be able to become their nurse, their servant, their slave - whatever you call that - but [so] that I really help them to go through all the problems and difficulties.

*May I be the wishing jewel, the vase of wealth,  
A word of power and the supreme healing,  
May I be the tree of miracles,  
For every being, the abundant cow. [20]*

May I be able to provide not only those little services, like the island for the exhausted in the sea, or a lamp to give light, or a bed, or a little bit of nursing or service - but may I also be able to give them everything that they wish for. So therefore [I become] like a wishing jewel. A wishing jewel is a jewel that if you have it and if you make a prayer to it, whatever you wish for, it produces from the rain - the thing falls from the sky. Or the vase of wealth - when they have the vase of wealth, then whatever you pray for, whatever you wish for, that automatically happens.

*A word of power* means somebody who has accomplished the mantras or the dharanis and then when you say the mantra, or when you have accomplished it, then everything you wish is accomplished through the words. *The supreme healing* - that all the diseases can be totally healed as soon as you touch them or as soon as you have whatever [is necessary] - that you have the power to heal and you heal everything as soon as you touch them or you give them whatever things that you have empowered [that then give] the power of that healing.

*“So may I be the tree of miracles.”* The tree of miracles is the same thing - that whatever I wish under the tree, then all these wishes are fulfilled.

*“For every being, the abundant cow.”* An abundant cow is also like that. You have this cow and then you can milk whatever you want from that cow. So may I become to all beings - until they become enlightened and totally free from all suffering themselves - may I become for them very available - that I may make available the wishing jewel, the vase of wealth, the words of power, the supreme healing, the tree of miracles and abundant cow - any of them or all of them, for all the beings, whenever they need them.

So in the same way,

*Just like the earth and space itself*

*And all the other mighty elements,*

*For boundless multitudes of beings*

*May I always be the ground of life, the source of varied sustenance. [21]*

Like the earth: earth is the basis - when there's earth, then you have the basis, you have the container of everything. And like space: space provides a space for everything, accommodates everything. In the same way all the other mighty elements, the four elements or five elements. The earth makes the basis for everything. The water gives moisture and collects the water elements. The earth element is one that sustains us, gives us our solidity. The earth element brings them

together, puts together all the parts. The fire element gives them heat and ripens things. The ripening, the power of ripening energy, is the fire element. And then the moving kind of energy or that which makes things move on - kind of change and move on - is the wind element or the air element. So may I become for all beings, to multitudes of beings, to the boundless multitudes of beings like all these elements – that I may I give them their space, put them together, ripen their positive things, give space and energy to go on. To all sentient beings may I become the source of their survival, their maintenance, their happiness - for all sentient beings.

*Thus for everything that lives,  
As far as are the limits of the sky,  
May I be constantly their source of livelihood  
Until they pass beyond all sorrow. [22]*

Especially, may I be able to bring them beyond all sufferings and sorrows and pain and make them become totally enlightened, totally free from suffering for all time, for lasting peace and happiness and until that happens, then may I be able to give them the source of livelihood, the source of happiness, source of sustenance and [in a way that is] very good, very happily, without problems - give them health, give them food, clothes, education, joy. Whatever service, whatever they need, whatever is necessary, whatever is good for them, may I be able to give them everything.

So what this is really saying here that is may I be able to bring them out of suffering to complete enlightenment, lasting peace and happiness, [and this] as soon as possible to all sentient beings. And until that happens, may I be able to provide them everything they need now and all the things that create positive circumstances and happy circumstances for all these beings.

This is the dedication. If you make it before the practice it becomes the aspiration, and if it is made after the practice then it becomes the dedication. And so therefore it is good, good to do it before, good to do it after and good to do it regularly because this is the main wish, the most important wish, and the important purpose of all our practices, all our training, all our endeavour. So therefore, if I am doing something which is not with that aspiration, then I am not doing it in the

true Bodhisattva Way. So therefore even if I am doing something for myself, it's eventually for these purposes - that I would like to improve myself. So therefore this has to be the kind of general understanding of a Bodhisattva's way of life.

So this was from stanza number 18 to 22. 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.