



Bodhicharya

AWAKEN THE HEART BY OPENING THE MIND

Ringu Tulku Rinpoche

Rejoicing in Taking the Vows (Part 2) ***3rd Chapter, Stanzas 29-34***



BA3_29-34: Rejoicing in Taking the Vows (Part 2). 3rd Chapter, Stanzas 29-34.
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So, now we come to stanza number 29 of the third chapter of Bodhicharyavatara and this is the continuation of rejoicing after having taken the Bodhisattva's vows.

This is the supreme draft of immortality

That slays the Lord of Death, the slaughterer of beings.

The bodhichitta is something if you practise then it will bring you to the complete, lasting peace

and happiness of total enlightenment; it is like giving the complete immortality. So therefore, it is like amrita or the draft of immortality that gets rid of - that slays or kills - the Lord of Death which brings suffering, pain and death again and again. So, by practising the bodhichitta you kind of overcome the fear of death – therefore, because it brings the lasting peace and happiness, it brings the end of all the fear and the end of the fear of death and the fear of impermanence and insecurity.

And it's also said that by practising bodhichitta and doing these positive deeds naturally you will also get rid of all the obstacles of life and therefore you live long.

The rich unfailing treasure-mine

To heal the poverty of wanderers. [29]

By practising the bodhichitta, when you attend the eighth *bhumi*, it's said that the sense of poverty or the sense of not having enough is totally overcome; and also because of these great positive deeds accumulated by this it brings treasure that's unfailingly rich and which brings the end of poverty. And not only the end of poverty to yourself but heal the poverty of all the beings, wanderers in the six realms.

It is the sovereign remedy

That perfectly allays all maladies,

The most kind of important and most serious, or the cause of all the disease is the disease of the mind poisons, the ignorance, the aversion, the attachment; and because of this cause disease then all other illnesses, disbalances in your body and mind happen; and by practising the dharma and by practising the bodhichitta, this will get rid of the causes of the diseases, the mind poisons and ignorance and thereby it also gets rid of all the diseases so it is not an ordinary kind of medicine but the greatest medicine which actually works on the root of all the diseases. So therefore it is said it's a sovereign remedy that completely gets rid of all the maladies and illnesses.

It is the tree that gives relief

To those who wander wearily the pathways of existence. [30]

When people are travelling on the path a long distance and they're tired and [there is] too much sun and heat and things like that, they need the shade of the trees to rest a little bit and recover their strength: so the bodhichitta also gives that - that those people who are on the path of - not the enlightenment - but the path of liberation from samsara or a little bit kind of lower kind of intentions so there also the bodhichitta gives them the rest, brings them to the resting place, the shades of the trees, makes them rest there and then again encourages them to go forward to wherever the lasting peace and happiness is.

So therefore it is like a kind of a resting place. It provides a resting place and relief on the path as well.

*It is the universal bridge that saves
All wandering beings from the states of loss,*

Also when people are suffering from the lower realms, hell realm and hungry ghost realm and kind of suffering from not having the freedom to do things like [in] the animal realms, then, these bodhichitta and Bodhisattvas' activities brings to these people like a bridge, or sometimes it's called a palanquin, to bring them out of the most painful sufferings of the lower realms and then gives them the happiness, the comfort of higher realms.

So therefore, what it's saying here is with the practice of the bodhichitta and the Bodhisattva's vows, Bodhisattva's practices, it helps ourselves and others eventually to become enlightened but also, for the time being, gives solace, brings out of the most kind of painful states of beings like lower realms and all kinds of temporary solutions and then after getting rested again encourages you to go forward. It's good for the time being, it's good for the long run so there's nothing that is negative and bad in this. Therefore I'm extremely happy that I could actually generate the bodhichitta, and that I've decided to work on this.

*The rising moon of the enlightened mind
That soothes the sorrows born of the afflictions. [31]*

The two most important obscurations or obstructions to lasting peace and happiness are the afflictions, the kleshas, and the ignorance. So, this is about the afflictions or the mind poisons or the kleshas. It's like the "*rising moon...that soothes the sorrows*", it soothes the heat, the heat wave that scorches of the midday in the desert. So therefore, in the same way, it calms down our negative emotions. Therefore, it gives solace, it gets us out of the strong samsaric sufferings; but it is also the mighty sun:

*It is the mighty sun that utterly dispels
The misty ignorance of wandering beings,*

So, it's not only like the moon which gives some solace from the heat and calms down and kind of gets some rest of the night but it is something that totally gets rid of all the negativities like the ignorance.

So therefore, these two things, what we call ignorance, dispelling the whole of ignorance and dispelling the complete kind of misunderstanding or the wrong way of seeing and opens your eyes completely so that you can see the true nature and therefore you are totally free from samsara and become enlightened. So, it's like this, it's like the sun in this way, and like the moon to give solace for the night.

*The creamy butter, rich and full,
That's churned from milk of holy teaching. [32]*

It's like, as we said before also, the bodhichitta is the essence of all the teachings of the Buddha. Like Patrul Rinpoche said, "*I've read all the teachings of the Buddha, all the commentaries, sutras, tantras, the pith instructions and there, anywhere, everywhere, I have never found anything other than the bodhichitta because some are the introduction to bodhichitta, some are methods to bring you to bodhichitta, some are the actual bodhichitta and some are the different branches of the bodhichitta.*" So in the same way, this is like the creamy butter. If the milk is kind of churned and churned and churned the real essence of the milk is the butter so in the same way this is the essence of all the teachings of the Buddha: the bodhichitta, the Bodhisattva's vow.

So therefore, if we get this bodhichitta and if we practise this bodhichitta then we are practising all the teachings of the Buddha and all the path.

Now this is 33:

*Living beings! Wayfarers upon life's paths,
Who wish to taste the riches of contentment,
Here before you is the supreme bliss.
Here, O ceaseless travelers, is your fulfillment! [33]*

Now this translation is a little bit kind of unclear but what it's saying is those wayfarers, all the sentient beings, the samsaric beings are always on the move, always running after something, always running away from something, always in a kind of a haste, always being chased by something, always unsatisfied, discontented. Therefore, for them, we, bodhisattvas, I would like to become somebody who is giving them some rest or some kind of help on the way. Sometimes there are places where you are going for a pilgrimage and then it's a very difficult kind of area and then there's a camp there who is looking after those people, preparing them to go forward, giving a kind of food and meditation and rest, whatever they need to make them ready to go forward.

So, may I become like that, for those people who are samsaric beings who are travelling and not travelling just like that but really running all the time, totally discontent, totally chased by their negative emotions, and karma and things like that, for them I would like to become a kind of resting place, and then lead you to the supreme place and there give all the beings the complete fulfillment, the complete satisfaction, the lasting peace and happiness. Therefore, I am extremely happy that I've taken this vow of Bodhisattva's and would like to work towards helping all the other beings including myself, so I am happy that I am on this way.

Now lastly, this is kind of asking other people to rejoice. This is stanza number 34, the last stanza:

*And so, today, within the sight of all protectors,
I summon beings, calling them to Buddhahood.
And till that state is reached, to every earthly joy!
May gods and demigods and all the rest rejoice!*

So today, in front of all the protectors, protectors means Buddhas, Bodhisattvas and all the enlightened as well as unenlightened protectors I would like to invite, to summon or invite all the beings to what – to the Buddhahood, summon them calling them all to Buddhahood. I would invite all the beings to lasting peace and happiness of Buddhahood. And not only to the Buddhahood, eventually, but until that stage is reached, *“to every earthly joy”*, not only to the Buddhahood, but even before they attend the Buddhahood, on the way, I would like to bring them all the kind of comforts and joys and positive things of the samsara of whatever is possible within the samsara all kinds of joys, earthly joys, all kinds of samsaric joys and samsaric good things, that’s my kind of main promise and my intention and aspiration.

And now, when I’m making this aspiration, may all the positive gods, all the kind of positive beings and gods or protectors and demigods and all the rest of the great beings and all the positive beings and everybody rejoice that I am, and all the beings also rejoice, because I bring them to this lasting peace and till that happens, to all the positive things. I’ll help them as much as possible in every way that is possible. So therefore, may all the beings be happy, may all those kind of protectors and other gods and demigods who are aware of this happening also rejoice and help me to accomplish this promise or this venture that I am about to make including all the Buddhas and Bodhisattvas, may they also help me and bless me that I will be able to accomplish this. This is kind of requesting other beings, other great beings, other positive beings to rejoice as well, and also that I’m making this promise in front of all of them so I also can keep this promise and keep this aspiration more strong and clear and I cannot go back.

So now this is the end of the third chapter. So thank you.

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