



# Bodhicharya

AWAKEN THE HEART BY OPENING THE MIND

**Ringu Tulku Rinpoche**  
***Protecting the Training from Declining***  
***5th Chapter, Stanzas 45-49***



BA5\_45-49 Protecting the Training from Declining  
5th Chapter, Stanzas 45-49. June 23, 2012. Transcribed by Desi Lake and revised by Rinchen.  
Teachings on the Bodhicharyavatara for the Bodhicharya Online Shedra

So now we have come to stanza number 44 of the 5th chapter of Bodhicharyavatara which is on vigilant introspection. So now how to protect these trainings, these practices, from declining - what to do. So stanza number 45:

*And if you find yourself engaged  
In different kinds of pointless conversation  
And curious sights, the like of which abound -  
Be rid of all delight and taste for them. [5:45]*

What it's saying here is this – that sometimes a bodhisattva also needs to not waste time in making useless kinds of talk or gossip or speeches and things like that. That's supposed to be one of the trainings. But sometimes, it's necessary to make useless talk. Like for instance - somebody is feeling lonely or somebody is sick and you want to entertain this person, you want to be kind and nice to this person and give [them] some company, and then you make just useless talk, or unnecessary talk or just talk about [the things] he wants to talk about, or she wants to talk about. That's good with that purpose - this is okay - it's necessary to have gossip and different kind of useless, common talk and speech. Also sometimes one needs to tell jokes or useless stories and things like that or even perform [different] kinds of acts, or drama, or participate in many different kinds of festivals and things like that – [if] that is necessary, that is something useful for somebody, for [different] people - then it's good to do that. But it's important to look at yourself - do not yourself get caught up with this and become addicted to it. So therefore, even while one is participating in these things - not something really useful and productive or important - make sure that you don't become addicted yourself to it or get too much attached to it or let it become your habitual tendency of only doing that. That's what it's saying I think. Then the 46<sup>th</sup>:

*And if you find you're grubbing in the soil,  
Or pulling up the grass or tracing idle patterns on the ground,  
Remembering the precepts of the Blissful One  
In fear, restrain yourself at once. [5:46]*

Now this is about mindless activities. Of course, if you have to do gardening, you have to grow flowers, or vegetables or something - that's good, that's ok, that's useful. But if without any use or without any purpose or without any kind of need you are playing with the soil - taking out the soil or writing something on the ground, or pulling at the grass, taking this grass like this - or making patterns on the ground and either disturbing the animals on the grass or in the forest - or actually pulling plants out and disturbing them, and grasses and flowers and things like that - it's not good. It's not necessary to do that. So this is just an example I think. So whatever you have to do, try to see what is the purpose - is there a purpose, is there something nice, is there something useful, is it something benefiting somebody in some other way? Then you do it. If not then why do something? And so especially if you do something which is somehow creating problems for something or for some beings, then you remember [this]. [This is] especially [the case] for monks

and nuns. The Buddha gave them instruction not to cut grass, not to disturb plants, or destroy them. So if you need to do that for a purpose, for a good purpose, then you have to do it but [if you are acting] without any purpose, then you should not do it and you have to become mindful. Mindlessly doing things which disturbs beings is not good - that's what it is saying. And then stanza number 47:

*And when you feel the wish to move about,  
Or even to express yourself in speech,  
First examine what is in your mind.  
For steadfast ones should act correctly. [5:47]*

So this is being mindful - being aware. When you want to move about, go somewhere, do something, or when you want to say something - you're about to say something, use your speech - then immediately you need to see, you need to watch your mind and say, 'What is it I'm going to do? What is it that I'm going to say?' The thing that you are going to do, the way you are going to go, the thing you are going to say - is it something proper? Is it something useful? Is it something needed? Is it something harmful or unnecessary? [But] if this is something useful and something needed and inspired by some good kind of motivation or aspiration [and] knowing [this] that's how and why you are doing it you go ahead, do it, say it - whatever - go there. But, if you find that it is not like that - that there is actually no use or no need to go anywhere - there is no use or need or it's even not good to do that or not even useful to say these things - then you don't say it. So therefore becoming mindful and aware of your own actions of body, speech and mind and then with mindfulness and awareness you do it in the correct way - that is the training. It's not saying that every action we do will always be like that - but the more we can be aware and the more we can be vigilant - [I] can [see] what actions I am about to take and then [consider] whether it's necessary or not - whether it's positive - then the less mistakes we make, the less troubles we make and the more positive we will become.

Now here it describes 27 things that you have to be aware of and should not do you can say. [Because] if you want to practice dharma properly and transform your mind into the positive side then [you have to be a] little bit careful about these 27 things. Now these 27 things - I will try to

count them but it would be little bit difficult I think but, let me see. Now it says,

*When the urge arises in your mind (or in my mind)*

*To feelings of desire or angry hate,*

*Do not act! Be silent, do not speak!*

*And like a log of wood be sure to stay. [5:48]*

So this is I think first two - when my mind becomes attached and clings to something pleasant such as friends, wealth and the like, I become too much clinging or too much craving for something. My mind becomes like that and I act according to that craving. Then if I find that, I allow my mind to not really act – [to be unmoving] like a log of wood. This is based on the understanding that our thoughts and emotions are fleeting, they change all the time, they come back, but they go again, come back, then go and again, come back. If we are very strongly used to certain emotions [then they] come back again and again. But it's not that they don't go - they go and then they come back again. So therefore, one way to discipline ourselves, one way to train, is when those kinds of negative emotions or urges or thoughts or desires come up in your mind, then you delay the reaction. You delay the reaction. When you see this - *'Okay, I'm about to do something, about to say something, about to react in a way that is not good, that's not useful, that's going to create some pain and problem for me and others'*, [then] I delay the reaction and be like a log. Log [here] means a piece of wood, that's cut, just lying on the ground, not growing - it's already felled. So even if the wind blows it cannot move - totally unmoving - so I [become] like that - I just freeze.

So this first one is that when lots of attachment or desire or too much craving comes then also I do [like] that. Second if anger or hatred - lots of that - dislike, aversion, or something [else similar] - I'm going to do something with too much anger - then also I do like that. These two [are the first] ones.

*And when your mind is wild or filled with mockery,*

*Or filled with pride and haughty arrogance,*

*Or when you would expose another's secret guilt,*

*To bring up old dissensions or to act deceitfully, [5:49]*

So this is the third one - when your mind is wild. Whenever I'm wild in body, speech and mind - not aware what my body, speech and mind are doing - and particularly when I'm wild because my mind is distracted - distracted by desire, distracted by anger and things like that - when my mind goes wild then I try not to react. When I find [all of] that - that's the third one.

The fourth one is when I'm mocking - that is to say that in a wish to make a joke that ridicules others I'm doing something or saying something that will make others feel bad or insulted or in some way put them down. If that kind of intention is coming in my mind or [if I'm] about to act in that way or if I find that what I'm going to do - although not intended like [that] - that might happen or might be perceived like that by others, then I also stop acting like that - I stop this process. That's I think the fourth one.

*'Or filled with pride'* - that's the fifth one I think - pride. Now the pride - we talked about this before - there are seven kinds of prides and one kind of pride is the simple pride, or slight pride - *'Oh I am good, I'm good, I'm better'*. Then, there is a pride like *'I am equal to everybody'*. This is I think simple pride, *'I am equal, I am equal to everybody.'* The second is *'I am better than all these people. I am much better than all these people'*. Then the third is *'I am better than the great ones, I'm really, really good'*. That's one of them. Then [there is] *'I'm not as good as the greatest, I'm a little bit lesser than that, but I am very good'*. That's also a pride. Then - *'I am'* - you know this kind of thinking about myself - this is the subtlest of prides - maybe you can say it's ego clinging - ego. *'I am'*. I am something separate from everybody else - *'I am'*. And that's also one pride. Then [there is] what we call infatuated pride. Infatuated pride means that I feel, I think, that I have qualities which I don't have. I'm not greatly learned, but I feel I am very learned. I'm not a great practitioner, but I feel I am a great practitioner. So there are seven prides. I don't know whether I [covered all] seven.

[So going over it again] - pride of thinking [of myself] as a separate being - that's the slightest - that's the most subtle pride - everybody has an ego.

Then there's slight pride - this little bit of pride like I'm equal.

Then pride of being greater or superior - that, I'm better, I'm superior - I'm kind of better than

most.

Then the great pride or pride of pride (Tibetan word) - that means I am better than the best. That's a kind of megalomania I think.

Then *'I'm slightly lesser than the good ones or best ones but I'm still very good'*.

Then false pride – this was missing in the earlier [analysis] - that I am proud of something that I don't need to be proud of. Usually it's nothing to be proud of - it's a bad thing - but I'm proud of that. I'm proud of being lazy for instance or I'm proud of being angry or something - proud of something that actually there's no need to be proud of - completely the opposite!

And then the seventh - you feel that you have qualities that you don't have - that kind of pride.

So these are the seven prides - that's the seventh I think – no, fifth of the 27 things that when those things arise in us we try not to react to.

And then there's something more - haughty arrogance - pride and haughtiness, *rgyags pa*. There are five kinds of *rgyags pa*. *Rgyags pa* is haughtiness but [also, with it,] infatuation. You know - *'I'm too puffed up'* - because of certain things. You can say, five [types] – (Tibetan words) - it doesn't matter. *'I am from a kind of a high caste'*, or *'I am from a big family, a good family'*, or *'I am very young'* or *'I am very beautiful'* or *'I am very rich'* - things like that.

(Tibetan) - yes, the five are the family or the caste, the beauty or your body, youth, [your] studies or you are very intelligent or you have lots of education or something like that, by your learning or expertise - and then by your wealth. So to be too much proud of them - or to be too much infatuated with that - when that kind of comes is I think the 6<sup>th</sup>.

And then seventh is when I have the intention to expose the faults of others - I don't need to explain that.

Eight is when I cause dissension - when I want to cause conflict or dissension between

people. When these kinds of thoughts come I should not react.

And the ninth one is when I have the thoughts of intending to deceive others.

So that is the 49th stanza.

These are the nine from the 27 things that we don't need to remember completely but just [consider] as examples. And probably there are more than 27 things but there are 27 things that are mentioned in the book. Thank you.

©Ringu Tulku Rinpoche

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.