



Bodhicharya

AWAKEN THE HEART BY OPENING THE MIND

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Proving the Benefits of Action Bodhichitta
1st Chapter, Stanzas 29-30

BA17: Proving the Benefits of Action Bodhichitta by Reasoning (continued). Chapter 1, Stanzas 29-30.
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We continue with the benefit of action bodhichitta looking from the analytical reasoning point of view. We went through the first two stanzas on this, stanzas number 27 and 28, and now we come to stanza number 29 which says:

“But those who fill with bliss

All beings destitute of joy,”

The last time we said that all the beings would always run after, very much wish to have joy and happiness, but they don't know how to get that. So therefore, they go for things that will bring them suffering and pain. Like the moth, who's attracted by the light of the fire, the lamp, they think that that is nice for them and they go there and then they get burned. Understanding this, the bodhisattvas, with great compassion, with great love - this is what we call love, *maitri* - with love, they want to fill all these beings, limitless beings, every being, they want to make them have happiness, bliss, and try to work towards that. Those beings who are destitute of joy, who don't have joy, who don't have happiness and who don't know how to bring this great joy, happiness or peace, these bodhisattvas continuously think about, wish to work towards that.

Now this is something very important. The bodhisattvas, they are very content about their own desires. They're happy with little things because they know that being content is the best way of finding happiness, joy and peace. But they're never content, they're never complacent about bringing happiness to others. They're not saying, "Okay, I've been able to do something, that's enough." They keep on working, they keep on doing things, trying, working, training, making plans and accumulating causes and conditions to bring the highest, the best kind of joy and happiness. And not only the highest and best kind of joy and happiness but every kind of causes of happiness, joy, peace, any kind of good things, small things as well as big things, to each and every being throughout the space, irrespective of whether they are your friends, whether they are your close ones, your family members or not: even those who are your enemies or who are not nice to you or kind to you or have been doing things that are not helpful to you. So, understanding that these beings are also like you, they need happiness and they don't want unhappiness and because they're so afraid of suffering, so attached to the happiness, that's why they do these harmful things to you and harmful things to others because they don't know where it comes from.

So these kind of bodhisattvas are in this way. And not only with that, that comes with a great loving kindness. Then,

*“Who cut all pain and suffering away
From those weighed down with misery.”*

That’s the second part of the twenty-ninth stanza. This is about what we call the compassion, *karuna*, with great compassion, with great *karuna*, because *karuna* is a strong wish to free beings from suffering. So, all those beings that are weighed down with all kinds of causes and the result of suffering. The causes of suffering are the negative deeds they do: negative actions and negative emotions, the negative karma and negative *klesha*, and then, because of that, they suffer through all different kinds of painful and difficult situations. So the bodhisattva works and tries to work to get rid of these sufferings right from the root and completely eliminate every kind of suffering. So that’s the bodhisattva’s way of being. The more one does that, the more one does have that kind of commitment, this kind of intention and action, that much greater a bodhisattva one is.

Therefore, we come to the next stanza, stanza number 30:

“Who drive away the darkness of their ignorance--”

And, with their great wisdom - because when you are trying to find the ways and means to end the suffering and bring happiness, then you know how, what is the real cause of happiness, what is the real cause of suffering and therefore you become more wise, you know how to do things - so, with this great wisdom, you can help people to get rid of their ignorance, it's like "drive away the darkness of their ignorance". Because only if you can do that you can end the suffering and pain.

Otherwise, just by *wanting* to be free from suffering and *wanting* to be happy does not bring it. You have to know how to: you have to know the causes and conditions that bring suffering; causes and conditions that bring happiness and peace and joy; and then you have to get rid of those ways seeing, those ways of reacting, those ways of doing which bring suffering and pain and problems; and the more we can do that the more we can bring happiness and joy.

So, if there is a person like that - that is bodhichitta: wisdom and compassion - so when with wisdom you know how to and with compassion you actually do try and work bringing this end of suffering - if one is like that, if one has that quality, if one has that understanding and the experience and the commitment,

“What virtue could be matched with theirs?”

So what good thing, what virtue, what positive thing, something else that can even match with that, there's nothing better than that because it's something that only brings the good things and the best for everybody irrespective of whoever they are and this person who has this knows how to do it and will try their best to do it, so therefore there can't be anything more virtuous, more positive than that. If you look from any angle, from any of point of view, this kind of bodhichitta is the most virtuous, most positive, cannot be anything better. And in the same way,

“What friend could be compared to them?”

So there is no friend - we say that a friend is a very good thing; we are close to the friend; the friend is somebody that helps you when you need them - but most of our friends, however close they are, however sincere they are, however trustworthy they are, do they have that much wisdom and that much compassion? So therefore, bodhisattva, or bodhichitta, whoever who has

the bodhichitta becomes the best of friends to everybody, a best friend to *everybody*. That is, there cannot be a better friend and that best friend is not even needed to be acquainted to you. So, to every being a bodhisattva is the best friend.

“What merit is there similar to this?”

Therefore, what can be better than that? If anybody is creating merit or accumulating positive deeds by doing things which are helping people, by doing things which are supposed to be good useful and beneficial, then, is there any other way, is there anything else that can bring more benefit to other beings, which could be more meritorious or more useful or beneficial? There can't be anything.

So therefore, the bodhichitta, especially in action, there's nothing you can admire [more], there's nothing you can appreciate [more], there's nothing that's kind of [more] respectable. There's nothing other than that, or nothing more than that, than bodhichitta. So bodhichitta is something that we should really value if it is anybody, any person that you know about or you don't know about. If they have bodhichitta then they are good for every being. They're good for you, they're good for themselves, they're good for every being in the whole world because they are always helping or trying to help and they know how to help. They try to understand how to help in the best way that's possible.

So therefore, there can't be anything better than that. So you must value and respect anybody who has [even] a little bit of bodhichitta. The stronger the bodhichitta the better it is.

And in the same way, if that kind of intention or that kind of action arises in yourself, we should be really happy. It's such a great thing, such a wonderful thing, so powerful thing that is something that is not easy to get and I have got it. Then, therefore, I really need to understand the value of bodhichitta, the benefit of bodhichitta, because it's only good and so much good and can't be anything bad. So therefore, when I understand that, when I understand how important it is to have this bodhichitta, especially action - both action and intention, but especially action - then I would really like to generate that in me, for my own good and for the good of everybody, for the benefit of everybody.

It's not that I understand how to talk about this a little bit conceptually, that's not enough, I really have to feel that if that kind of bodhichitta can arise in me, how nice it would be, how useful it would be: then my life would become really useful, beneficial and meaningful. So I must try to generate that in me and in others as much as possible, as quickly as possible, as strongly as possible. And if I can generate a little bit or if I have a little bit generated then I must do everything so that it doesn't degenerate or it's not lost, and if it's not only a little bit there I [mustn't] be contented, be complacent with that, but I must do everything to improve on it, to develop it, to make it grow more and more.

This is so important, the most important thing. When I understand like that, then there is no other way, but this bodhichitta actually generates and happens, and then also you very much value and appreciate the compassion and the wisdom, the bodhichitta, in others. So, we always pray that this bodhichitta may arise in ourselves, this bodhichitta may arise in every being, not only arise but also increase more and more because you know how beneficial it is, how good it is, how important it is. If everybody has bodhichitta there will be not more negativity, no more problem in the world.

The world will become completely peaceful, completely harmonious, everybody will be trying to help each other, and there will be no more conflict, no more atrocities. Unless and until we can do this - we can transform our inner selves, we can all generate certain kind of understanding towards each other and compassion towards each other - there's no other way to bring true peace, true harmony, and true happiness to the world. So therefore, it is the most important thing for me to generate and also to try that that kind of understanding or that kind of experience happens with everybody or anybody. One is very good; two is better; three is [even] more better and if there are hundreds and thousands millions of them we'll have a great world that we can live in.

So, I think I'll stop here.

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