



Bodhicharya

AWAKEN THE HEART BY OPENING THE MIND

Ringu Tulku Rinpoche
Maintaining the Discipline of Refraining from Negativity
5th Chapter, Stanzas 56-58



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So, I'm very sorry there was some gap again because of the passing away of my uncle.
Now we come to stanza number 56 of the fifth chapter, Vigilant Introspection. It says:

*Let us not be downcast by the warring wants
Of childish persons quarreling.
Their thoughts are bred from conflict and emotion.
Let us understand and treat them lovingly. [5:56]*

Now, whatever we do it is not possible to satisfy everybody. The people, because they have the samsaric state of mind, they're like children. The children, when they're not very mature, then they sometimes fight, they become friends, they fight, they become friends very easily, they don't know how to look for long-time benefits and things like that. So, all these people, for very small things they are very happy with you; for very small things they are very unhappy with you; and then, we sometimes get frustrated by that: but we should not get frustrated by that. They're like children, they're not very mature, they have lots of negative emotions, negative habitual tendencies, and so therefore, they have lots of different kinds of emotions and conflicts within themselves – they are very disturbed people. And that's actually why we need to help them, we want to help them, we want to work for the benefit of all the sentient beings.

So, when all these conflicts, all these negative deeds, all these criticisms and different kinds of problems that come up – even if when we try to do something good for them – let us not become downcast, let us not become discouraged but let us understand. And then, because of this understanding, that we should be able to treat them lovingly, whatever they do towards us, whether they appreciate, whether they don't appreciate, whether they return in a negative way, even if we try to help them and things like that, so, this is one way of thinking so that we don't get frustrated, we don't give up, also don't expect too many things. It's very, very important to understand this because it's very easy to get frustrated when we work for the well-being of people.

Then:

When acting irreproachably,

For our sake or the sake of others

Let us always bear in mind the thought

That we are self-less, like an apparition. [5:57]

So when we are working on this, in this way, when we try to do our best with kindness, lovingly, compassionately trying to help people, and while doing that then whether people react in a good way or bad way we are not too much hurt or affected by that. *Irreproachably* is that we're not too much affected by that when we are doing things that are good for us, that's good for others or good for both. So, when at that time you should always bear in mind, *what am I, actually?* I am

also an interdependent thing; a relative thing; a dependent thing; I'm lots of things, I'm not one thing; my body is made of all sorts of cells – millions of cells, interdependent cells – and even my experiences are reactions of these cells, neurons, things like that. So, where is it that is me here?

So therefore, even the concept of *me*, the experience of *me* is also not a concrete thing. There's an experience that there is not a separate thing that is called "me" which can be destroyed or can be established as existing on its own. Therefore, I am like an apparition, like a reflection, like a mirage, like a rainbow and there is no one thing that is independently existing on its own. Therefore, there's nothing that I want to be. I want to be secure: there's nothing I can secure in myself; there's nothing that I want to be praised – what is there to be praised and helped by that praising? Gain – what is there? It's just a thought that I am praised, that I have gained.

So therefore, when you really understand this – the way I am – then my egocentricity, my selfishness, can become much less and therefore there is no reason why I should get hurt, that's why there's no reason that I should become frustrated or downcast and things like that. So it's important to understand that.

And work on this! Meditate on that! Experience this! When I can do that then maybe I'll be able to do all those things, nine things that we discussed before.

*This supreme freedom of a human life,
So long awaited, now at last attained!
Reflecting always thus, maintain your mind
As steady as Sumeru, king of mountains. [5:58]*

So, this time I have this precious human life which has lots of opportunities, which has lots of power to do things that might help lots of beings. So therefore, although there is really nothing, one thing, a totally independent thing, but that apparition also can be sometimes with lots of weaknesses, with lots of problems, lots of difficulties and sufferings, but this time I have this human life. Therefore, I need to maintain and use this life, use this body to understand what I am, to bring this understanding of freedom from ignorance thereby learning how to liberate myself and others from this constant kind of imprisonment where there is no prison but because of our

delusion we make ourselves prisoners and then completely go on suffering – keep on suffering all the time. This we need to work on and for that we must become very stable, steadfast and committed, like a mountain – not just a mountain but king of the mountain, the mountain Meru.

This is the end of this section on how to maintain our *shila*, discipline of refraining from doing negative things.

So, I think we stop here. And this time I'm also testing a new mike so hopefully this will work. I made a very small thing and then will continue soon on the next section so 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.