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The Jataka tales such as “Rupyavati” describe the Buddha’s past lives as bodhisattvas who partook in gruesome self-mutilation as an act of overall compassion, being indifferent to their own suffering. These allegories all illustrate that benefitting other beings out of selflessness helps to fulfill the “perfection of generosity” that ultimately led the Buddha to enlightenment (Ohnuma). Indeed, the *dehadana* in various Buddhist stories is made parallel to the Buddha’s gift of dharma (*dharma dana*), implying a connection between bodily gifts and traditional Buddhist doctrine. Patrul Rinpoche notes that offerings are given to accumulate merit and wisdom; there is no better offering than one’s own body, allowing one to sever his infatuation with it. *Chö* visualises destroying the body and feeding it to guests, thereby destroying the four maras and one’s own ego-clinging. Because of this, Buddhists might understand the concept of the gift to be something reflecting impermanence; lessening others’ suffering while symbolically detaching one’s own clinging to attachment and mental state, with the eventual realisation of the no-self.

Patrul Rinpoche describes some possible problems with these practises, noting that some modern practitioners of *chö* are “constantly full of anger,” whose “bravado is nothing more than hate or pride” (Patrul Rinpoche 302). Essentially, certain individuals who fail to grasp its key goal -- destroying the body through compassion (*bodhicitta*) to obtain spiritual wealth -- instead believe that the violence in and of itself towards the body is necessary for enlightenment. Becker states that man is half animal and half symbolic; such destructive practises might unintentionally ignite the animalistic fear of death in the practitioner, providing an effect opposite to its intent.