



# Bodhicharya

AWAKEN THE HEART BY OPENING THE MIND

## Ringu Tulku Rinpoche ***Questions and Answers 6 (Chapter 4)***

BA4Q6: Questions and Answers 6 (Chapter 4)  
March 31, 2012. Transcribed by Frank Billot.  
Teachings on the Bodhicharyavatara for the Bodhicharya Online Shedra

So, I would like to answer another question from the list of questions from Bodhicharyavatara chapter number 4. This is the second question. And probably it could be the video number 6 of the Q&A.

Now the question is:

*“How is it possible to reconcile a dispassionate mind, that is a mind which is completely calm, open and insightful with a compassionate mind? I know it is said that these are like the two sides of the same coin or two wings of a bird. But how is it possible to be both dispassionate and compassionate at one and the same time? What does it actually mean?”*

Now this is a very important question, because many people have this kind of question or misunderstanding in a way. First, I think I need to explain the compassion, and compassion and passionate. First of all, I think it is very important to understand that compassion is not just emotion or too much emotion. Compassion is more an attitude, the way you see things, or, you can say, your motivation.

When you say motivation, how you look at things – if your main kind of purpose, your main intention, is: *“I need to be helpful to other people, I want happiness and good things for other people too. I want good things for myself, of course, but I want good things for others”*, if that

becomes your basic outlook, or motivation, then you are compassionate. Sometimes, a compassionate person can be very passionate or emotional. Sometimes, a compassionate person does not need to be that much emotional, or that much passionate.

Now, I want to explain what passionate is. I think passion, or a passionate person, probably can be understood in two ways, two things. One is somebody who is very emotional, who is very emotionally driven, you know, when you get angry you get really angry, when you want something you really want it, when you love something you extremely must get it. That kind of passionate, that your passion is very high, you are very emotional. That is one kind of passionate.

There is another kind of passionate, I think is that you are very committed, you are very dedicated. If I say: "This is what I want to do" then you keep doing that, you keep working on it until that is accomplished or succeeded. So therefore there are people who are not too much like the wavering emotions but very determined and one-pointed, this type of person, very dedicated and committed, could be passionate also.

Now the compassion is very much that kind of passionate. It has to be that kind of passionate. But not too much or completely overpowered by emotions, because emotions are very uncertain, very flippy, very changing. I like something very much now, and next moment, I dislike something very much. I am very angry now and the next moment I am very moved and the next moment I am... You know, I like you so much and the next moment, you do something a little not [the way] I like and I hate you so much. If I am too much overpowered by these changing emotions I can't be really compassionate. I cannot be really committed. It is because I am not so clear. It is because I am not very insightful. So therefore that cannot be a very good basis for a strong compassion. So therefore, to have a real good compassion, or a strong passionate compassion – passionate in the sense committed or dedicated – you need to be able to overcome these fluctuating emotions. So therefore you have to be able to maintain a certain level of calmness or stability of your mind. So that becomes the basis. So therefore, I think it is very much possible – it is not only possible, but it has to be – that if you have to develop a good compassion, a stable compassion, a dedicated or one-pointed compassion then your mind must be calm and insightful and able to a little bit control your fluctuating emotions. You should not be totally taken over, overpowered by your fluctuating emotions or your temper, you can say, only by your temper. Of course, some people are more kind of quick, the aroused emotion. That's okay. Some people are more emotional, some people

less emotional. Some people are more emotional, that does not mean that they are more compassionate. Some people are less emotional, that does not mean that they are less compassionate. But some people who are very emotional can be very compassionate also. They can be emotional but they can also be insightful and have a certain kind of deep way of looking at yourself. And the more you can become insightful and the more you can see how to stabilize your emotions, the more you can be better compassionate. Therefore I think it is very important to understand this. Then you would not feel that to be able to become your mind calm and clear and insightful it has to be completely like dispassionate in the sense that you have no feeling or no urge or no kind of dedication or things like that, it's not like that.

So this understanding is extremely important, so if you have this understanding you will not find any problem that wisdom and compassion cannot go together, or one cannot have this feeling of experience of compassion and wisdom. Don't call it dispassionate. I think dispassionate is not the right word for this because it is only one-sided. Dispassionate does not explain what we are trying to explain and passionate has also different meanings, therefore I think this is important to understand. I stop here because I try to send a small file now and see if it works. Thank you.

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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.