



# Bodhicharya

AWAKEN THE HEART BY OPENING THE MIND

## Ringu Tulku Rinpoche *Questions and Answers 2 (Chapter 5)*

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So, I'll go through the next set of questions for Chapter number 5. The first question is:

*"I do not quite understand why it is that maintaining a patient state of mind prevents the arising of anger. I can see that impatience can be one cause of anger, but we get angry for many different reasons, for example, being criticized or attacked. Could you kindly explain a bit more about the connection between patience and anger?"*

I think you didn't understand the patience. I think we will discuss this more in detail in the next chapter which is on patience. The whole chapter is dedicated to patience, so we will learn more about patience. But I think here you understood patience as the opposite of just impatience, which is not the case in Buddhism. Patience is not just the opposite of being impatient, but a whole lot of things. So we will discuss this in the [next] chapter, and then I think you will understand it much more clearly. Because not getting angry, or not getting your mind disturbed is patience. And there are many reasons, or many ways how to maintain that peace of mind, or serenity, or clarity. And one is to understand very clearly that being angry or upset or hateful is not useful. It doesn't serve any purpose, it is neither good for you nor for others. So when one really understands that deeply, experientially, and then one kind of actualizes that experience, then one gets patience. And the anger reduces or eventually kind of doesn't stick. I think that is it. So therefore there is a lot of connection with anger and patience. But this will be very much discussed in great detail in the next chapter, so I wouldn't go through it too much [now].

Now the next question is:

*"In one of the teachings in The Way of the Bodhisattva there is a statement "everything comes from the mind" but in the book Progressive Stages of Meditation on Emptiness there seems to be another stage of learning involving luminosity beyond the mind. Could you please share your insight since I believe these contradict?"*

These do not contradict because at this stage, when we are discussing the mind, we are not distinguishing the luminosity mind and the samsaric mind. We are saying "mind" as a whole. And then maybe if you go a little bit deeper, then the mind, what we call our consciousness, is not just these samsaric emotions and thoughts and concepts, but it has another aspect which is clear and calm, and which is kind of imbued, which always contains all the positive experiences. You can call it Buddha nature or Buddha mind. It is also a part of our mind. It is also an aspect of our mind. So therefore there is a teaching on how to experience that side of the mind, which is the whole purpose of meditation and practice, and things like that. So there is no contradiction. But, here what it is saying is that this is something obvious. It is also the same thing, you can say this also, that all the negative emotions and sufferings and pain, all the samsaric state of mind is also product of the mind, which is the samsaric mind. And the enlightened mind, the Buddha mind which is completely peaceful and compassionate, or wisdom mind, is also the mind, because that is the luminous mind. So therefore, all good things, all bad things, positive and negative, everything is coming from our mind. So we need to work on our mind. Mind is very important. That is the idea.

Then the next question is:

*"Dear Rinpoche, I have been trying to understand better the paramita of patience, and how this relates to the rising of anger. Does patience in this context mean a sustained state of mindfulness that doesn't get disturbed by anger? Is it that you perceive anger but you manage not to react to it?"*

I think so. You can say that. I think that is okay. But as I said before, we have a whole chapter on patience, so I will not go too deep, or say too much on patience at this stage.

Then there is another question:

*“In Chapter 5, verse 15, the state of your mind is seen as more important than acts of body and speech. However, does not a truly stable mind spontaneously generate positive actions? Are not one's actions the natural fruit of the state of one's mind, positive giving rise to positive and negative to negative? Please would you comment?”*

Yes, of course, that is why the mind is so important; because it is what generates the actions. So if we need to change our actions or reactions, or the way we live, the way we experience things, we need to work on our mind. Otherwise there is no possibility. So we need to start to train our mind. If we can do that, if we can really train our mind, then everything is done. If not, then, however much we control the actions of the body and speech, it doesn't really change. Unless our mind changes, unless our way we perceive things, our way we react, changes, we can control them but we cannot totally transform them. That is why the mind is so important. That is why the emphasis is that we should work on the mind first. We should really go to the source. It is not saying our actions are not important. Our actions are very important of course. But in order to transform our actions of the body and speech, what we really have to do is work on our mind. That is why mind is important. So therefore, the whole practice of Dharma, or understanding, is how to work, to really understand that our mind is so important. How we think, how we act, react, how emotions come and how we see things. If we don't do something there then things don't change. So therefore, it is very, very important. That is why mind is so very important. I hope I made it a little bit more clear here.

Then the next question – I think it is not even a question; maybe it is a comment. This is from Lili.

*“I am starting today my study. Thank you Rinpoche for the simplicity and deepness of your teaching! It is a very good way of staying connected with you. I don't know why I didn't start before... Right time... It is wonderful we live in this advanced technological world that makes this transmission possible.”*

So thank you very much. You are most welcome for the group and I will try my best to go through these wonderful teachings and try to explain as I can and hopefully it will be of some use. Sometimes, when I am traveling or when I have technical problems, or if I am sometimes lazy, then I cannot transmit these things on time, but I am sure you understand. And so we can go slowly and

there is no hurry also. So we will slowly go through it. Those of you who are joining in between can go from the beginning, and also study from the beginning of the book, can also study from the beginning of the chapter, and then slowly go through a previous chapter, or things like that. It is not necessarily that unless you really start from the beginning, you won't understand. Of course, if you can listen from the beginning, it would be much more clearer, maybe easier, because the things have been a little bit building up. But I think you can also understand some things if you join in in the middle as well.

So thank you, wish you all the best to everybody. I am now in Germany, in Huttenried, and of course the technology is much better and it is easier to send things. Sometimes in India it takes hours and hours to send one video, sometimes days also. So thank you very much. See you soon. Thank you.

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