

**Segyu Rinpoche**  
**Week 3, Awakening the Mind: A Journey for Contemporary Life**  
**Cultivating Compassion**  
**March 18, 2013**  
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Hello again. I hope all of you have enjoyed your weeks of meditation—your concentration meditation and also better knowing your inner emotions and inner pattern. And it's very, very, very, very fundamental. Let's give a little review what has been covered. We're talking about the awakening of the mind, and that great view of Buddha that says if you want to change the quality of our experience, we need to go within. Then when we go within we understand our inner pattern and inner story, changing that, transforming that. And that's the way to transform the qualities of our inner experience. For that we have *Awakening the Mind* [download link under Supplementary Materials] and you have the four blocks. And I have said that the fundamental cornerstone for that process is meditation. That's the meditation, the first one we did. And then balancing the emotions was last week. And this week want to cover the cultivating of compassion. And the following week will be developing the insight.

Let's see what compassion is about. Compassion is a process in which by seeing somebody else's sufferings we have empathy for their suffering and we feel it ourselves. Then some of us really want to help, we want to put ourselves in a position to help that person. That feeling of seeing the hardship of others, that empathy, that feeling of compassion, rises in us, and then we want to be helpful in order to relieve that hardship. But I believe all of us have heard the saying, "The road which leads to hell is paved by good intention." Let's translate that. When we see somebody else's suffering, we get that feeling of empathy, and that empathy will turn into actions. Sometimes the way you act will not produce a positive result. No, indeed, sometimes our actions could even create more harm, more hardship than help. And create both hardship and frustration for us. We feel frustrated because, hey I'm trying to help here, and you're not accepting my help. We create harm because we don't have the capacity to help or the skills to help.

Understanding that definition of compassion—our unbelievable capacity to help—is the Buddhist ideal. If I can change myself in the world it's so good. Why not? I am helping others in the same way. We should. We need to have that motivation to help others. Yes. But we also need to act with skillful means. If you don't have the wisdom, that motivation to help will turn into action, and that action will turn into more hardship and more enabling rather than help. It is fundamental for us to really understand those aspects of compassion; how cultivating compassion should have those three fundamental aspects. In the Juniper perspective, these are the motivation, the action itself, and the skillful means in the way we act. Let's go one by one.

First, motivation. Motivation is acquired when you see somebody else's hardship and then we feel empathy about that. We just really have this motivation to do something. That initial contact with the hardship is fundamental. We should not contaminate that motivation by making judgments about what that hardship is about or analyzing that hardship or being critical of that hardship. It is very important for you to not allow your personal agenda or ego or pride get involved in that motivation. Let that motivation be clean. Clean by having the feeling of seeing somebody else's hardship, and then genuinely wanting to relieve the suffering of that person without judgment.

By putting that motivation into consideration, you start to analyze or set your mind in such a way to elaborate a plan of action. And as well, your skillful means for you to be able to help them without hurting them or hurting yourself. Move your attention to the second aspect of compassion, which is the action. You have that motivation, and then you start to act. Be really motivated to act, but do not be impatient to take that action. You need to know what you need to do. You need to learn the case without being in judgment and so forth and so on. Pay attention a little bit to reasoning upon the actions you want to do.

When you try to help in others you have to have the *means* to help others. The best way to help others is when you have helped yourself, when you have had the compassion to go inside yourself and balance your emotions, balance your inner story, reframe your inner story, reframe your pattern of behavior and your personal version of reality. By having that inner compassion, you'll be able to extend that action to others in much better ways. Therefore when you're acting towards others, make sure you are not excluding yourself from that process. You need to have a solid basis so that your actions will be productive and fruitful.

As you acquire that inner compassion, the self-compassion, you'll see others' hardship as well. You'll start with your friends and then you go for people who are different and even your enemies. This capacity of growing yourself inwardly and understanding your hardship, defining your hardship, and really applying that toward others—that's where the real compassion starts to take shape and be effective. Your motivation will be pure, and your actions will be infused with skillful means. You know how to act, how to help. It's very important to balance your inner process of growth and someone else's growth. It is important to understand the three aspects of compassion, which are the motivation, the actions you take, and the skillful means, or how you will be able to apply that action.

Develop that kind of view, develop that kind of understanding and clarity in your mind. And then little by little you'll become a very positive and potent force in the world. And that's where in many ways it's very important to pay attention to the next chapter, which is developing the wisdom. So the better clarity we have towards how to help, what the nature of the compassion is, from that aspect of the wisdom then better will become our motivation. Better will become

our actions and better will become the skillful means in order to help ourselves and others. The best way to do that is to continue to enhance that compassion, which is a magnet of force of growth. That's how the *bodhisattva* vision comes about. As I motivate myself in the world, then I will be able to express that outwardly to become a positive force in the world.

Compassion is an important building block. In that case it is important for you to meditate. Get familiar with the definition of compassion. Understand it is a process in which you have that feeling of helping people. It's great to help people, but then you don't help people just once, and it's important not to get aversion to others. Be in the middle, in equanimity mode. And in order to establish that it starts in home. It starts with people who are familiar to you, and then you move to those you are indifferent to, and then you accomplish that even towards your enemies.

How? Because we all want to be happy, we don't want to suffer. We all have this level of compassion. We care for someone. But sometimes we're so imprisoned in the ocean of afflictions and oceans of patterns that these feelings we have are buried. As we grow through the analysis of the two previous blocks, meditation and balancing the emotions, it allows that inner compassion to develop. So, the inner compassion will become outer compassion. The self-compassion becomes outer compassion, the compassion for others. And then you will become this potent and positive force in the world. And then you'll be better able to enhance others' capacity to surpass that hardship and also be able to be happy, be able to be integrated in society in a peaceful, loving, kind society for each other. That is that spirit of the compassion.

That is where that building block is fundamental for us—in the way that we can free our experience, and really practice compassion. It will also help tremendously to have that self-compassion, to face our own inner pattern and inner story. Because sometimes it's not that easy to look at ourselves in the mirror. Therefore by combining those two blocks together and practicing that at this moment, that will give us a great basis for inner transformation.

My suggestion during this week is that I would like for you to continue your concentration meditation, but then at this time you also start to focus in your analytical meditation about compassion, about your motivation, how and when that feeling of compassion comes into you. Make it analysis. Do I act properly? Do I have skillful means to do so? What do I need to acquire that? I am compassionate towards myself. Do I really feel compassion towards me or am I very critical of myself? Look into those things and then as you grow into that see how you also could be helpful with others, how you could generate this kind of feeling towards others. Deeply and sincerely watch the world. Have this really loving, kind heart for the sake of this humanity—a humanity of supporting, caring, growth, and an appreciation for life, to which you have the best to offer. It is this love and kindness toward other things. Thank you very much and see you. Have a good meditation. See you next week.