



Bodhicharya

AWAKEN THE HEART BY OPENING THE MIND

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Anger Is the Enemy
6th Chapter, Stanzas 6-10



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So now we go back to Chapter 6, the chapter on patience. We have gone through the first five stanzas and now we are on stanza number six:

*All these ills are brought about by wrath,
Our sorrow-bearing enemy.
But those who seize and crush their anger down
Will find their joy in this and future lives. [6:6]*

So all the pain and sufferings and difficulties that we discussed are brought about by our anger, our wrath - which brings lots of sorrow, lots of suffering, lots of pain to ourselves and others – so

therefore we must see that wrath, that anger, that hatred as our enemy. Because what is our enemy? The enemy is somebody or something that brings suffering and problems and pain to ourselves – that harms us. So therefore since this is the thing that brings most harm to us we must see it as our enemy. And therefore if we can somehow crush this anger down – somehow get rid of this anger and hatred and similar things – many different emotions, or different reactions that are of this same kind – then, and then only, we will find peace and happiness and joy. And not only in this life but also continuously in future lives, because our mind is a continuum. So therefore if it can bring joy now, it can bring joy in that continuum as well – as long as there is a consciousness. So therefore both in this life and in lives to come, and both in myself and in others – both in me as an individual and in my family and my society - the joy will happen. So that's the understanding.

Then, stanza number seven:

*Getting what I do not want,
And all that hinders my desire –
In discontent my anger finds its fuel.
From this it grows and beats me down. [6:7]*

You know, the reason why I get angry, experience hatred and all the negative emotions is because when I get something that I do not want then my mind becomes disturbed, unhappy, upset. And that brings anger, and, slowly, hatred, aversion and all negative things. In the same way, not getting something that I want also makes me upset, makes me unhappy, makes my mind disturbed and thereby I get angry, upset, all those things. So the real fuel that makes me angry or upset – have hatred and things like that, and brings lots of suffering – is in fact my upset mind – my mind that is upset, disturbed. The Tibetan word here is *yid mé dewa*. Here it is translated as discontent. It is kind of discontent but it is not just discontent. *Yid* means mind and *mé dewa* uncomfortable. So uncomfortable mind, disturbed mind, the mind that's not okay, the mind that's a little bit upset or unhappy – not joyful – hurt. So therefore that's the fuel – the upset mind – the mind that is hurt, upset, disturbed. The disturbed mind is the main fuel of anger and all the other negative emotions. So therefore that upset mind, or discontented mind or disturbed mind then grows – gets bigger and bigger and that brings upset and hurt and anger and then, slowly, wrath and then hatred and wanting to take revenge and all sorts of very, very serious problems – so therefore this

is something we have to understand.

And then the eighth:

*Therefore I will utterly destroy
The sustenance of this my enemy,
My foe who has no other purpose
But to hurt and injure me. [6:8]*

So therefore I must now destroy the sustenance of this, my big enemy that's harming me – that's unhappiness, upset mind, disturbed mind. So what I have to do is when I am a little bit upset – when something makes me upset, or makes my mind unhappy or upset or disturbed – then I have to look at my mind for this is upsetting me. This is making my mind disturbed. This is not good. There is no use allowing my mind to be disturbed because that will make me unhappy. It's also of course the other people – what they say, what they do – but more important is myself, my emotions – how I hold on to these emotions. So when I'm upset, when I'm disturbed, my mind is disturbed – then suddenly I find that I'm unhappy. And I don't want to be unhappy, I want to be happy. So therefore I should take it very seriously. It's very important. *“No, I'm not going to let my mind be disturbed. I'm not going to let my mind be upset. I'm going to be happy, I'm going to be positive. I will divert my attention from being upset. I'm not allowing my mind to be upset for nothing because I want to be joyful and happy and at peace”.*

People sometimes get things mixed up thinking I have to make something right, try to do something to make things become better. And then I let my mind be totally disturbed and unhappy and angry. But that doesn't help to make things better. That actually harms making things better. So therefore I need to be more clear, more understanding, more intelligent, cleverer. And say that, *“Yes, what I have to do is to make things better, but first I must make myself better, otherwise I will destroy my own happiness by myself and I don't want to do that”.* So this is very important. So I'm not allowing myself to be destroyed by my enemy of 'upsetness', and feelings of hurt and all those kinds of things.

Then the ninth:

*So come what may, I'll not upset
My cheerful happiness of mind.
Dejection never brings me what I want;
My virtue will be warped and marred by it. [6:9]*

So this resolution I have to try to make that whatever may come I will not let my mind be upset. I will not let my mind be hurt. I'm not going to keep the feeling of hurt and upset and disturbance. I will continue to make my mind cheerful, happy, joyful, positive – for that's what I want and I should never allow anybody to disturb my mind – why should I? Because, if I do, then:

Dejection never brings me what I want;

Dejection here means the same thing – *sem mé dewa*, the mind is disturbed. The disturbed, unhappy, discontented mind will never bring me what I want. If I keep up this emotion that is not going to make things better for me, it's not going to change things. If I'm getting something I don't want, however upset I am, however disturbed I am, however hurt I am, that's not going to make this thing disappear – the thing that upset me. The only thing that can help me get rid of this is if I do something and for that I don't have to be upset. So,

*Dejection never brings me what I want;
My virtue will be warped and marred by it.*

If I keep on being upset and keep on being disturbed and unhappy, that will get rid of, that will destroy my joyful state of mind, my positive state of mind, my kindness and compassion – my positive way of looking at things. So therefore all my virtues will degenerate, will be destroyed and marred and so therefore I must be very careful about this, I must be very clear about this understanding that I should not allow my mind to be disturbed.

*If there's a remedy when trouble strikes,
What reason is there for dejection?
And if there is no help for it,
What use is there in being glum? [6:10]*

Now this is translated in many different ways. Here the tenth stanza is translated in this way. But usually what I say is that if something happens, if I can do something, there's **no need** to be upset. If I cannot do anything there's **no use** in being upset. This philosophy or this way of looking or this attitude is the most important thing. I say that because something happened that caused me not to get what I wanted and that's why I'm upset. Or I got something that I didn't want – that's why I'm upset. Or somebody did something that they shouldn't have done and that's why I'm upset. Or somebody didn't do something that they should have done and that's why I'm upset. Okay. Now, all those things, whether I got something or didn't get something – what can I do about the thing I didn't want – can I get rid of it or not? If I can get rid of it there's no need to be upset. I just get rid of that and then it's okay. There's nothing to be upset about. It's useless to be upset. It's needless to be upset. It's useless to be angry and make all the fuss, all the pain, problems and suffering for myself and others. I can just do it. If whatever I do it cannot be changed, if I cannot get rid of what I didn't want – it's already happened - then however much I get upset is not going to change anything. So then why get upset? It will only make me more unhappy, more disturbed, more angry and suffer more. So I should not get upset, I should not get hurt because it's of no use – it's only more pain – it doesn't help. When you have this understanding then you know it's totally useless to be angry and upset, and therefore the most important thing is that I want to be happy and joyful and live peacefully in a positive way – that's what I want. So therefore I should do that and get rid of my upset mind or disturbed mind. So this is the important thing to understand.

So this is stanza number ten of chapter six and I'll stop here and see you next time.

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