



Bodhicharya

AWAKEN THE HEART BY OPENING THE MIND

Ringu Tulku Rinpoche
Having Patience When Insulted, Part 2
6th Chapter, Stanzas 61-63



June 1, 2013

Transcribed by Desi Lake and revised by Rinchen
Teachings on the Bodhicharyavatara for the Bodhicharya Online Shedra

So again I'm sorry I was not able to record for some time. But now we come to stanza number 61 and this is a continuation of the previous [commentary on the] (mis)understanding that if somebody does something bad to me, then I have to be angry and upset. Or if somebody robs me of my wealth, or somebody causes me to lose my wealth [or something similar to that] then I must get angry because if I don't lose my wealth then I could do many positive deeds and that would be very useful for me and very good for others. So [I believe] it's really right to be angry, because if I can get lots of positive things done both for myself and for others that's good. But Shantideva says it's not correct to understand it in that way because by getting angry and upset and doing

something negative I'm actually losing my positive karma, because I will become aggressive and because I will do something negative and my mind will be overpowered by my anger and hatred. So which would be more beneficial for me? That I do something good with the wealth or things that I have gained by being negative to people – being angry and upset and harmful to other people? Is that better? Or that I lose my wealth but I don't become totally angry and upset, harmful and hateful. Because if I become very hateful, then that will create lots of negative karma and bad karma – and that would not be a very good thing for me to do. [Acting in that way] will not create a very positive gain in my karma - and in my future [in this and other lives] will not be a very positive one.

So therefore,

*And if the aim for which we live
Is thereby wasted and undone,
What use is there in living thus,
When evil is the only consequence? [6:61]*

“And if the aim for which we live Is thereby wasted and undone...” We say that the aim for which we live should be something that is very good and creating some very positive habitual tendencies for myself – habitual positive characteristics and a positive personality for me. [So it follows that] if we get too angry and upset and hateful, it's not [fulfilling that aim] – I've wasted and undone the real aim that I [was working towards] - a very positive future for myself.

So if that is the case, *“What use is there in living thus, when evil is the only consequence?”*

So if it is the case that I'm actually, by being hateful and upset, losing my wealth and the opportunities to do some good things, then is it good for me, is it useful for me that I will [experience] only negative consequences because I'm creating a negative, very angry, hateful, revengeful and unpleasant future for myself. Would that really be something useful for me or not? I have to consider that.

*And if, when people slander us,
We claim our anger is because they injure others,
How is it we do not resent
Their slander when it's aimed at someone else? [6:62]*

Now we are discussing slander – people say bad things about me and then I get angry and upset and become very hateful. Is that good or useful – is that right or not? [I may claim] that when people slander me I should be angry and I should resent it very much because this is not just [affecting] me. If they just say bad things about me that's ok, but, because I'm a bodhisattva, when people say bad things about me then lots of people will get that negative information or wrong information. And they will also say bad things about me and thereby gain lots of negative karma themselves. So therefore I am angry not because they are saying bad things about me but because it's causing lots of other people to gain lots of negative karma through this slander. That's why I'm angry. If you [think] like that, it's okay, it's alright. But how is it we do not resent their slander when it's aimed at someone else? People slander not only you as a bodhisattva, but many great masters, and many great positive beings. So why are you not angry and why you are not upset and why you are not hateful to them [about that as well]? If what you say is right, then, by slandering some other good people, people are also creating negative karma for others because they are giving wrong information or negative information. So I should be angry at that as well - and why not? [Concerning] that [it says in verse] 63:

*And if we bear with this antipathy
Because it's due to others factors,
Why are we impatient when they slander us?
Defilement, after all, has been the cause of it. [6:63]*

“And if we bear with this antipathy because it's due to others factors,” if we [justify ourselves by saying] that I cannot be angry at everybody who says some untruthful things or negative things against anybody because [after all] you cannot control them – some people do not have the right understanding about other people. And there are many other factors. Some people are overpowered by negative emotions. For some people maybe there is some little thing that they have done wrong. So [it's clear that whenever] somebody says something bad against somebody

else, it's not possible that I get angry and do something. If I [explain it in that way], then, *“Why are we impatient when they slander us? Defilement, after all, has been the cause of it.”*

It's true that we cannot control everybody. There are lots of factors for what people say and do. There are many different causes and conditions. So therefore it's not possible to stop everybody from saying and doing whatever they're doing – whether it's good or bad. So if that is the case then it's the same if they slander me as well. Even if people slander me or say bad things about me, I don't need to be impatient. I can't [reasonably do that because] it's [the] same [situation]. There are lots of different causes and conditions for that but basically it's the defilements, the negative emotions, obscurations – the defilements or kleshas: ignorance, aversion, attachment – that are the main reason why people do bad things and say bad things. In this case it's about slander but [it can be about] any negative thing. So therefore if you have to be angry, you have to be angry at these negative emotions and defilements. Nothing good comes by becoming angry and upset. Because however much you are upset, however much you are angry, it won't stop people doing those things. And so, therefore, when you cannot stop them doing those things, then what good will come out of getting so angry and upset? Nothing good will come out of it, because you [simply] cannot stop other people doing those things. [Furthermore] if you get angry and upset you will suffer. And on top of that you have created a negative habitual tendency in yourself – what we call negative karma. So therefore you become more angry and more upset and more harmful – more negative. And that will create more negative experiences for you. And you didn't do anything good for others – you didn't help anybody and you weren't able to stop negative things that other people were doing, so [that way] is totally useless and no good.

So it's not saying that when people do or say negative things I have no right to be angry. It's nothing like that. Of course you have a right to be angry. You have a right to do something to stop it – you should do something to stop it if you can. Of course, why not? But just getting angry and feeling very hateful, feeling resentment and [similar] things is not good – it's not good for me and not good for others. So we should let go of this resentment, we should let go of this anger, and then think clearly and see what we can do to make things better. Maybe it is possible to stop them doing those things. I can maybe explain. I can try. If I can succeed that's very good. I don't need to get angry. I don't need to feel bad. Then that's very good for both [sides]. If I cannot [stop them doing those things], that's also [ok] – what can I do. At least I don't suffer from that. I don't

have to bear the consequences of torturing myself with too much anger and hatred and things like that, so at least my mind is free – my emotions are free. So therefore, the things that people did didn't harm me as much as they could have. So at least I have helped myself by not becoming a victim of my own anger. If I had allowed myself to be taken over by my anger and resentment then it would have made the situation worse, not better.

So that is the understanding. Maybe I'll stop here, because here at this moment the [internet connection] is very weak. I think if I try to send a longer video it will take too long a time. So now we have done stanza number 63 and [soon we will look at] stanza 64 [which covers] a [slightly different] point. So thank you very much.

©Ringu Tulku Rinpoche

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.