

**Transcript of the teachings by Khen Rinpoche Geshe Chonyi on  
*Engaging in the Bodhisattva Deeds, 2014***

**Root text:** *Engaging in the Bodhisattva Deeds* by Shantideva, translated by Toh Sze Gee. Copyright: Toh Sze Gee, 2006; Revised edition, 2014.

**Lesson 30****3 June 2014****CHAPTER SIX: VERSES 6.1 – 6.7.**

A. Abandoning hindrances to the accomplishment of abiding by the antidote: Devoting oneself to the cultivation of patience (V. 6.1 – V. 6.6)

B. Engaging the mind in the methods for accomplishing patience.

1. Arresting the cause of anger (V. 6.7)

*Student 1:* During Lesson 27, I asked about single-pointed faith to the guru at the time of death. You mentioned that it is a condition for the ripening of past virtue that had been accumulated rather than being a karma in itself. My question now is: Can this condition—the single-pointed faith to the guru at the time of death—change an actualising karma that is non-virtuous to a virtuous karma?

*Answer:* In general, the projecting karma for a good rebirth is virtuous karma and the projecting karma for a rebirth in the lower realms is non-virtuous karma. I think probably it is not possible for non-virtuous karma to transform into virtuous karma.

You were saying that at the time of death, if one dies with a virtuous state of mind, can that act as a condition to change a non-virtuous karma into a virtuous one? I think the answer is probably not.

As I said before, the very basis for a good rebirth has to be virtuous projecting karma. In the first place, the karma must be virtuous. At the time of death, let's say a virtuous frame of mind is manifested. That nourishes a virtuous karma that was accumulated in the past thereby leading to a good rebirth. You cannot have a virtuous state of mind nourishing a non-virtue that will then lead you to a good rebirth. I don't think that is possible.

*Khen Rinpoche:* Now I have a question for you.

*Question from Khen Rinpoche:* At the time of death, let's say a virtuous state of mind is manifested. At that time, do you freshly accumulate a virtuous projecting karma that transforms into an actualising karma with that very same karma sending you off to a good rebirth? Is that possible?

*Khen Rinpoche:* This is my question for you. Is that possible? You got the question? Yes, the senior students should answer this one.

You die with a virtuous state of mind. At the time of death, due to that virtuous state of mind, you accumulate fresh virtuous projecting karma. This virtuous projecting karma becomes the actualising karma that is nourished and which sends you off to a good rebirth. Is that possible? You must explain why.

First thing, at the time of death, is it possible to accumulate fresh projecting karma?

*Khen Rinpoche: If you have the answer, then give me the answer. If you don't have the answer, then you can think about this. If your answer is no, you must give the reason why.*

*At the time of death, do you create projecting karma or not?*

*Student 2:* No. Because to me, projecting karma should be accumulated before the time of death and because it is a karma that is created before the time of death, that karma is infused with the consciousness. Then at the time of death, this projecting karma is nourished to become actualising karma.

*Khen Rinpoche: Go point by point. Why must (the projecting karma) be created before the time of death?*

*Student 2:* Because projecting karma is a throwing karma. Hence it has to be a full projecting karma that fulfils all the four factors of attitude, basis and so forth. That is why it cannot happen at the time of death.

*Khen Rinpoche: Why not? The question is still back to, why not? You are not addressing that. Why not?*

*Student 2:* Because for a projecting karma to throw us into a particular realm, it has to take three lifetimes.

*Khen Rinpoche: You are saying that it takes three lifetimes to create a projecting karma?*

*Student 2:* No. Even at the time of death, if you were to produce projecting karma, that projecting karma will not be ...

*Khen Rinpoche: The question goes back to this: At the time of death, do you create projecting karma or not?*

*Student 2:* Yes. It is still possible to create projecting karma.

*Khen Rinpoche: What else is there to discuss? So far up to this point, you said no. Now you say yes. Your answer is different.*

*Student 2:* At the time of death, it is still possible to create projecting karma.

*Khen Rinpoche: OK. You stop there. You create projecting karma, right? You can then nourish that projecting karma to become actualising karma and take a good rebirth. That is possible. Again the question is why?*

*Student 2: Projecting karma created in this lifetime can only be nourished in the next life.*

*Khen Rinpoche: Who said that?*

*Student 2: Because in the last cycle of BP (Basic Program), it was said that the 12 links can only be completed in three lifetimes.*

*Khen Rinpoche: Don't blame the last BP. It is not possible. I never said that. The 12 links can be completed in two lifetimes.*

*Anybody else wants to try? She did not complete her answer.*

*One thing that I have to tell all of you. You must listen. When you are discussing, the points must go from one point to the next. When somebody asks a question and you are not getting the point, it takes a long time. You must learn this. Sometimes somebody asks you something but you are talking about something else. Whatever question I'm asking you, you must answer that question to the point.*

*Student 2 rephrases Khen Rinpoche's question: Your question is this: Is it possible for a projecting karma that one creates at the time of death to be nourished immediately after that to become the actualising karma that throws us to a future rebirth?*

*Khen Rinpoche: Yes. Finally you got my question!*

*Student 3: Projecting karma can be created at the time of death. However it is highly unlikely that it will be nourished.*

*Khen Rinpoche: Why do you say that? What is your reason for saying that that particular karma cannot be nourished?*

*Student 3: It is highly unlikely that that karma will ripen because at that time, it is a newly created karma and it is a weak karma. So the karma that will ripen is probably a karma that was created earlier. The karma that is newly created is weak.*

*Khen Rinpoche: You are saying that in order for it to be nourished, the karma has to be strong at that moment?*

*Student 3: Yes. Because the karma is not strong enough. For a karma to be ripened at the time of death, it has to be karma created in the past.*

*Khen Rinpoche: Give your reason for saying that.*

*Student 3:* Because karma grows over time which is one of the four characteristics of karma. Hence a freshly created karma is probably quite weak, so probably it will not be ripened.

*Khen Rinpoche:* According to your logic, only karma created eons and eons ago will be the karma that is nourished. So in this life, you create karma but that karma cannot be nourished by the virtuous karma? Are you saying that?

*Now you listen. According to your logic, because the time is too short so the karma is not strong. So following your logic, the virtuous karma you created when you were a child, that karma cannot be nourished at the time of death. (According to you) that is not possible?*

*Student 3:* That is possible. Because during your lifetime, through purification practice and anger, you may also destroy older karma.

*Khen Rinpoche:* But according to your logic, the time is too short.

*Student 3:* At the time of death, the moment is too short.

*Khen Rinpoche:* So your logic is that the time is too short.

*Student 3:* That is why it is highly unlikely (to be nourished) if it is freshly created karma.

*Khen Rinpoche:* So according to your logic, (the time) is too short, the karma is not strong. So here I am talking about the same thing. Comparing the karma that you create in this life and the karma you created eons ago, the karma that is nourished have to be karma created eons ago and not the karma that you created in this lifetime because it is too short a time compared to the karma that you created eons ago.

*Student 3:* If the karma was created eons ago and it is destroyed or purified, that could well be the karma that is nourished first because of the fact that karma grows over time. Also the teachings say if the karma is of equal strength, then the earlier karma will be the one that ripens first.

*Khen Rinpoche:* You are saying that the time is too short.

*Student 3:* Yes, the time is too short at the time of death because we talking about a brief moment.

*Khen Rinpoche:* Based on that reason, it has to be karma that was created a long time ago.

*Student 3:* If it is a karma that you can nurture over a whole lifetime, that karma can get stronger and stronger. But karma created only at the brief moment before the time at death, it is quite likely that that karma will be too weak to be the one that is nourished at that moment.

*Khen Rinpoche: Your answer is that the time is too short. But it does not make sense. If you compare your life to eons ago and this present life, it is exactly the same thing. Comparing (the karma created at) the time of death and the earlier part of your life, what is the big difference (compared to karma created) eons ago and (the karma created in) your (present) life? Is it not the case that karma created in this lifetime can be nourished (in this very life)?*

*Student 4: I think the answer relates to the 12 links.*

You need craving and grasping to actualise the projecting karma. Because of that, what you create is not the last moment. You need an intervening moment before you die, before you go on to the next life. The action that produced the projecting karma is not the last moment. You still need to generate craving and grasping. So that becomes your last moment.

*Khen Rinpoche: I think you may have something there. Good one. I am not sure. I am still thinking.*

*Student 4: There is an intervening moment before the projecting karma can be actualised. You need craving and grasping in that next moment of mind. Therefore the last moment of virtuous thought is actually related to this craving and grasping. So it cannot be that virtuous thought that produces the projecting karma that can be actualised in the next life.*

*Khen Rinpoche: I ask some similar question (related to your answer). The last moment of the mind is craving and grasping or is it the virtuous mind? The virtuous mind comes after craving and grasping or does the virtuous mind come before that?*

*Student 4: The virtuous mind comes before craving and grasping.*

*Khen Rinpoche: That is it. I got you!*

*Student 4: OK. I change my answer. (Laughter).*

*Khen Rinpoche: Now you listen. (If the virtuous mind comes) before that, then why not now?*

*What you said before is totally the opposite of what you are saying now. You must listen to what you said and what I say. You must listen actively with your mind. Before what you said. Now what I say. Because now what you are saying is the opposite (of what you said) before.*

*Student 4: I don't know. I have to go back and think some more.*

*Khen Rinpoche: Yes, you better go back and sit down. (Laughs).*

*Of course I don't have a conclusive answer for everyone but this is just to give you some idea.*

*Whatever the other person says, immediately, you must target directly at what was said. You are not fighting here but you are using logic with what you say.*

*The reason that was used, "Because the time is too short," it doesn't make sense. But if you don't think about, you will just accept, "Oh, that is true. It is too short a time, so there is no time to nourish that karma." Your mind doesn't think of anything else.*

*Kelvin (student 3) said, "The time is too short." Most people will think, "OK. That is right." You don't really think deeper than that.*

*Then Swee Kim (student 4) says, "There is craving and grasping," and so on. Then you all think, "Yes, that is also right."*

*Then what Mui Cheng (student 2) said is right too. You do not think much about what was said.*

*Here we are learning Buddhist philosophy. You need to think why the person is saying what he or she is saying until you get the point, "This makes sense. This is the right answer." Whatever logic is put forth, it should not be contradictory. Then you will get some idea.*

*So this is how to learn and how to think. We need to think more. Sometimes when we debate, we just get upset. Our practice then is also not so correct. We have to be strong but we cannot be upset.*

*Now we are starting on the chapter on patience. I mentioned before that sometimes this happens in the monastery. First there is this virtuous mind but after really arguing, "My position is right, yours is wrong," then anger arises. Sometimes that happens. Anger arises but we don't really hit one another or fight. But sometimes anger arises.*

*It shouldn't be that way. Sometimes when you debate, you have to be strong. Otherwise whatever the other person says, you give in, "OK la." That is not really good debate. You give your view but you don't think much about it. Then when the other person shares his view, you just say "OK la! Whatever you say." That is not really going deep down into the subject. We should go deeper to understand better.*

*Of course in order to go deeper, you must have some knowledge. Otherwise it is difficult.*

*I thought everybody should know the 12 links very well. This is basic Buddhism and I thought everybody knew them very well.*

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## **CHAPTER SIX: RELYING ON PATIENCE**

Anger is a big obstacle to the generation of bodhicitta. The discordant class of bodhicitta is anger. Therefore it is said that the meditation on patience is a very important antidote to anger. Chapter Six is an explanation of the faults of hatred and

anger, the benefits of patience and the need to respect others and it starts with an explanation of the faults of anger.

The faults of anger consist of the unseen or invisible disadvantages of anger and the visible disadvantages of anger. Of the two, first we look at the unseen disadvantages of anger. The text talks about how:

1. Anger destroys the root of virtue.
2. One should make effort in cultivating patience after having understood the faults and qualities of fury and patience.

**A. ABANDONING HINDRANCES TO THE ACCOMPLISHMENT OF ABIDING BY THE ANTIDOTE: DEVOTING ONESELF TO THE CULTIVATION OF PATIENCE**

*1. The disadvantages of anger*

*A. The unseen disadvantages*

*1. Anger destroys the roots of virtue*

Verse 6.1

Whatever wholesome deeds,  
Such as generosity and making offerings to the sugatas,  
Have been amassed over thousands of eons,  
Will all be destroyed by anger.

The “thousands of eons” refer to a thousand great eons. As we have seen earlier, one great eon consists of 80 intermediate eons:

- the eon of formation
- the eon of abiding
- the eon of destruction
- the eon of nothingness

Here the merit amassed over a thousand great eons through practices such as generosity, ethics, meditating on patience and cultivating meditative stabilization, “will all be destroyed by anger.” Of the two collections, all these roots of virtue come under the collection of merit.

The collection of merit amassed over a thousand great eons is destroyed by just one moment of anger directed at a bodhisattva. Here is an indication of how powerful a negativity anger is. The destruction of merit accumulated over a thousand great eons was taught by the Buddha in the sutras but the context refers to a non-bodhisattva who gets angry at a bodhisattva.

The *Play of the Manjushri Sutra* says that the merit accumulated over a hundred eons is destroyed by anger. This sutra is also cited by Chandrakirti in his *Supplement to the Middle Way*. There seems to be a difference here because the context is different. The destruction of merit accumulated over a hundred great eons is in the context of a more powerful bodhisattva who gets angry at a lesser bodhisattva. So if a higher-level bodhisattva or more powerful bodhisattva gets angry at a lesser or lower-level bodhisattva, then he destroys a collection of merit accumulated over a hundred great eons.

Who is a higher-level bodhisattva and who is a lower-level bodhisattva? This is relative. The Mahayana path of accumulation is divided into small, middling and great and the Mahayana path of preparation is also divided into four stages. Let's say a bodhisattva who is on the Mahayana great path of accumulation gets angry or upset with a bodhisattva on the Mahayana middling path of accumulation. The bodhisattva on the Mahayana great path of accumulation would destroy the collection of merit accumulated over a hundred great eons.

If a lower-level bodhisattva gets angry at a higher-level bodhisattva, of course this bodhisattva will also destroy his collection of merit.

In the *Condensed Sutra*, it is mentioned that when a bodhisattva who has not received a prediction of his enlightenment gets angry at a bodhisattva who has already received the prediction of his enlightenment, the former bodhisattva will have to start the path all over again.

I think a bodhisattva who has obtained a prediction of his enlightenment is at least a bodhisattva on the Mahayana path of preparation. In this case, when a bodhisattva on the Mahayana path of accumulation is to get angry at a bodhisattva on the Mahayana path of preparation, then that bodhisattva on the path of accumulation would have to start his path all over again.

What is the meaning of 'having to start his path or train all over again'? An example is given in the teachings. Let's say a bodhisattva on the Mahayana path of accumulation is to attain the Mahayana path of preparation within one eon. But before he achieves the Mahayana path of preparation, for whatever reason, he gets angry at a bodhisattva on the path of preparation. Because of his anger, his achievement of the path of preparation will be delayed by one eon. In that sense, it is as if he has to start again.

*Khen Rinpoche: So that means actually (he will achieve the path of preparation) in one eon but because of anger, it will now take two eons.*

I think that is the meaning of 'having to start his path or train all over again.'

The teachings also mentioned that when a non-bodhisattva gets angry at another non-bodhisattva, i.e., we are talking about ordinary beings, he or she will also destroy the merit.

In another text, it gives the example of the merit one accumulates from making one full-length prostration to a holy object such as a stupa containing the actual relics of the Buddha. The merit that one accumulates will enable one to take rebirth as a wheel-turning king. The number of times one is able to take such a rebirth is equal to the number of atoms covered by one's body when prostrating on the ground. So one accumulates a lot of merit but that is all destroyed when one gets angry at a fellow practitioner, somebody who is likewise engaging in virtue like oneself.



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|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| A non-bodhisattva gets angry at another non-bodhisattva                                                                                                                                                                         | Destruction of merit equal to making a full prostration to a stupa (The sutras say that the number of atoms covered by the body during such a prostration is equal to the number of times one will be reborn as a wheel-turning king).                                                                                                                                                      |
| A non-bodhisattva gets angry at a bodhisattva.                                                                                                                                                                                  | Destruction of merit accumulated over a thousand great eons                                                                                                                                                                                                                                                                                                                                 |
| A lower-level bodhisattva gets angry at a higher-level bodhisattva<br>E.g., a bodhisattva who has not received a prediction of his enlightenment gets angry at a bodhisattva who has received a prediction of his enlightenment | His achievement of the next path is delayed. E.g., a bodhisattva on the great Mahayana path of accumulation who is due to enter the Mahayana path of preparation gets angry at another bodhisattva who is already on the path of preparation. Instead of entering the path of preparation, his realisation is delayed for one great eon and he has to retrain for this path all over again. |
| A higher-level bodhisattva gets angry at a lower-level bodhisattva.                                                                                                                                                             | Destruction of merit accumulated over a hundred great eons.                                                                                                                                                                                                                                                                                                                                 |

The roots of virtue that are subject to destruction when one gets angry are the roots of virtue that are included in the collection of merit. The roots of virtue that are included in the collection of wisdom are not destroyed by anger.

The destruction of the roots of virtue should not be taken literally to mean that the roots of virtue themselves are destroyed. Rather the destruction of the roots of virtue means that the capacity of a particular root of virtue to produce its fruitional effect is hindered or eliminated. That is the meaning of the destruction of the roots of virtue.

In Chandrakirti's *Supplement to the Middle Way*, the hindering of the capacity of the roots of virtue to produce a fruitional effect is discussed in terms of extinguishment. There can be a great extinguishment, middling extinguishment or small extinguishment:

- Small extinguishment: If a particular root of virtue is not destroyed by anger, it would have produced a great fruitional effect or it would have enabled one to experience its positive fruitional effect for a very long time. But because of anger, although one still experiences the positive fruitional effect, the result is either smaller or one can only enjoy it for a shorter period of time. These are the examples of small extinguishment.
- Great extinguishment: This refers to the situation whereby one almost does not experience anything positive from the roots of virtue because its capacity to produce any positive fruitional effect has been eliminated. When that happens, that is what one calls a great extinguishment.

Chandrakirti tells us what a small extinguishment is. He also tells us what a big extinguishment is. Then based on that, he tells us to figure out what a middling extinguishment is.

Essentially the destruction of the roots of virtue is referring to the elimination or the hindering of the capacity of the roots of virtue to produce a positive fruitional effect. The destruction of roots of virtue could either mean that the roots of virtue will not produce any positive fruitional effect or it would only produce a very small positive effect. The destruction of roots of virtue does *not* mean that the seed of the root of

virtue is destroyed. That seed is not destroyed but rather the capacity of the seed to produce a fruitional effect is either hindered or incapacitated.

In the teachings on mind training (or *lojong*), the teachings advise us to look upon everybody as a virtuous friend, as a guru. Also it says to meditate on the kindness of everyone. If we get angry at someone and if the person is in reality a buddha, of course it goes without saying that one destroys so much merit. Even if the person is a bodhisattva, so much merit is destroyed. Even if the person is not a bodhisattva, i.e., just an ordinary being, one also destroys a lot of merit. Hence there is this advice to regard everyone as our virtuous friend or guru.

We see such proclamations by the Buddha on the invisible effects of anger. We may find them difficult to believe. They are quite inconceivable, are they not? How can it be that one moment of anger can destroy the roots of virtue accumulated over a thousand great eons?

Remember some time back we had this discussion as to how long one great eon is. We are talking about hundreds of billions of years. Here we are talking about merit that is accumulated over a thousand great eons that can be destroyed by just one moment of anger. So is it not quite difficult for us to believe that this is so? It cannot fit our mind. But here these proclamations were made by the Buddha who at all times sees correctly every single phenomenon including those extremely hidden phenomena as they are.

Also if we think about it, if we apply a little bit of reasoning, we can see some truth in this. How I think about it is basically like this: it does not exactly prove that anger can destroy roots of virtue accumulated over such a long period of time but anyway this is what I think. Relationships that have been built over a long period of time—say over 30 or 40 years, whether it is a relationship between loved ones or close friends—can actually be destroyed by just a few harsh words. A few harsh words spoken just once can have the effect of destroying relationships built over 30 or 40 years. If we compare the two timeframes, it is one moment of harsh speech versus the destruction of a relationship built over 30 or 40 years.

We all know that our non-virtuous actions, whether it is anger or harsh speech, are very strong. Our virtue is very weak and it takes us so much effort to be able to do even some small virtue. But our non-virtue is so powerful that a brief moment of non-virtue can have very bad consequences.

Anyway these are the unseen or invisible faults of anger. The reason why it is called invisible is because there is no way for us to directly perceive it. We can only rely on the speech of the Buddha.

2. *One should make effort in cultivating patience after understanding the faults and qualities of fury and patience*

Verse 6.2

There is no negativity like hatred,  
And no fortitude like patience.  
Thus I should cultivate patience

Persistently through various ways.

We have seen that anger is one of the greatest hindrances to producing the paths within our minds and one of the greatest hindrances to developing the experiences and realisations of the path. Also anger is so powerful in destroying virtue accumulated over such long periods of time. Therefore it says here, “There is no negativity like hatred.”

There is nothing that comes close to patience in acting as the antidote to anger. Since there is no negativity that comes close to hatred and there is no fortitude that comes close to patience, therefore Shantideva says, “Thus I should cultivate patience/ Persistently through various ways.” We should earnestly and persistently cultivate patience through the various avenues that will be described soon.

Next is a discussion on the visible disadvantages of anger and how anger takes away the opportunity for physical and mental well-being and how anger turns away friends and so forth.

*B. The visible disadvantages*

*1. Anger eliminates the opportunity for physical and mental pleasure*

Verse 6.3

My mind will not experience peace  
If it holds painful thoughts of hatred.  
I shall find no joy or happiness;  
Unable to sleep, I shall feel unsettled.

It does not matter who we are upset with. Once we are upset or angry and if we keep that anger in our mind, we will not experience any peace. This is plainly obvious to all of us. When there is anger in the heart, there is no peace in the heart and we feel very unsettled.

When we are unhappy inside, we will not be able to fall asleep easily or we may not be able to sleep at all, thus affecting our physical well-being and health. Basically an unhappy mind acts as a condition for physical discomfort and it also affects our health. This is very obvious.

When there is anger, the mind is disturbed and we will not feel settled. The mind cannot be at ease. These are the visible faults of anger because all of us can see them, all of us know them, all of us are aware of them and all of us experience them. That is why they are visible.

*Khen Rinpoche: That’s why the Buddha said they are visible.*

*2. Anger causes us to destroy dear friendships and so forth*

Verse 6.4

A master who has hatred  
Is in danger of being killed  
Even by those who for their wealth and honor  
Depend upon his kindness.

Verse 6.5 a, b

By it, friends and relatives are disheartened;  
Though drawn by his generosity they will not rely upon him;

Even if you were to extend good treatment in terms of giving material comfort to the people around you—your followers, your servants, your staff or your workers and so forth—when you are bad-tempered and get angry with them, they will forget all that positive treatment in terms of being showered with material gifts. Instead they will get upset and sometimes, they may even retaliate. They may harm you, their boss and master, and sometimes they may even kill you.

These things happen primarily because of anger. Under the influence of anger, people usually engage in harsh speech. Also their physical demeanour will be unpleasant. Seeing this, their friends and relatives will get disheartened and they may also leave them.

You may try to bring people into your fold or under your influence by showering them with all kinds of material gifts without any sense of loss from your own side, i.e., you give generously without any hesitation. But if you are an angry person with a short temper and no patience, then no matter how much you can give materially, these people will never submit 100% to you. There will always be a mental distance between them and you. They may still need to rely on you, they may still do things for you but they will not do so happily from the heart.

Next is the summary of the faults of anger.

*C. A presentation of the disadvantages in brief*

Verse 6.5 c, d

In brief there is nobody  
Who dwells comfortably with anger.

Verse 6.6 a, b

The enemy, anger,  
Creates sufferings such as those.

In short, there will not be any person who can say, “I’m happy,” while there is anger burning in the heart because anger has all these faults. Therefore the text is telling us that we should strive to abandon anger.

As I mentioned earlier, anger destroys the roots of virtue that one has accumulated in the past and prevents one from experiencing positive fruitional effects and happiness that one would have experienced otherwise. Not only that, anger causes one to create negative karma that will throw one into the lower realms such as the hells. In short, anger causes one problems in this life and will cause suffering and problems in one’s future lives. Therefore it says, “The enemy, anger,/ Creates sufferings such as those.” In short, the enemy, anger is the fully-fledged cause of all the problems of this life and the future lives.

Next are the benefits of patience.

*2. Reflecting on the benefits of patience*

Verse 6.6 c, d

But whoever assiduously overcomes it  
Creates happiness in this and other lives.

“It” refers to anger. On the other hand, if someone was to subdue his own mind, control his anger and is able to destroy it, then he will not experience all those problems of anger mentioned earlier. Instead that person will have happiness in this life and also have great happiness in all future lives.

Destroying anger is the cause for achieving happiness in this life and all future lives. Therefore the text is saying that we should strive to abandon anger and to cultivate patience. The text is also saying that if one meditates on patience, there are only benefits and happiness. It will not bring about any problems. Instead it will only bring about benefits in this life and in all future lives.

Gyalsab Je in his commentary mentioned that meditating on patience is the cause of happiness. It brings only happiness. Therefore, one should strive in cultivating it. But if one were to get angry, then one will experience only problems. There is no benefit whatsoever, only problems. Through meditating on the faults and the disadvantages of anger that was explained earlier, then one can strive in cultivating its antidote, patience.

Next is engaging the mind in the methods for accomplishing patience of which there are two points:

1. arresting the causes of anger
2. the benefits of cultivating patience.

In arresting the causes of anger, there are four points:

1. The nature of the cause along with its disadvantages
2. Instructions on making effort in the methods for overcoming anger
3. The actual method for overcoming that
4. Having examined in details the causes that give rise to anger, making effort to abandon them

First, we look at the nature of the cause of anger; what is the nature of the very cause of anger including its shortcomings.

**B. ENGAGING THE MIND IN THE METHODS FOR ACCOMPLISHING PATIENCE**

*1. Arresting the causes of anger*

*A. The nature of the cause along with its disadvantages*

Verse 6.7

Having found its fuel of mental unhappiness  
In the doing of what I do not wish for  
And in the hindering of what I wish for,  
Hatred develops and then destroys me.

What is the cause of anger? What makes somebody upset? We get upset and unhappy if somebody prevents us or our loved ones from achieving what we want or if somebody causes problems to us or our loved ones. This unhappiness builds up, becoming stronger and stronger, and eventually leads us to become angry.

Mental unhappiness is like the food eaten by a physically weak person in order to regain his strength. A weak person needs to take nutritious food to build up his strength over time and to regain his strength to the point where he can actually overcome or defeat his enemy.

Mental unhappiness is like the food for anger. When mental unhappiness builds up, it gives strength to the anger. Then over time, the anger becomes powerful. When it arises, anger actually destroys our roots of virtue in the way we saw earlier. Here the text is saying that when we notice that we are really upset, we should arrest that feeling there and then. We should prevent this mental unhappiness from continuing because if we let it continue, it would manifest in very strong anger or hatred that will then destroy our roots of virtue.

Mental unhappiness is the condition for the arising of anger. If we do not stop our mental unhappiness and let it grow, it will lead to the arising of very strong hatred. When strong hatred or anger develops, it will destroy us, “Hatred develops and then destroys me.” “Destroys me” means destroying our happiness of this life and also destroying the happiness of our future lives.

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