

periodically remind ourselves of the bodhicitta motivation while we are actually engaged in our practice.

1.1. Extensive explanation of fifty-seven defects to be forsaken

1.1.1. The first fifteen, anger, etc.

1.1.1.1. ONE THROUGH FOURTEEN, ANGER ETC. (CONT.)

In our last session we introduced the first four of the fifty-seven faults to be forsaken: belligerence, enmity, concealment, malevolence.

403. *Belligerence is a disturbance of mind.
Enmity is a [tight] hanging onto that.
Concealment is a hiding of ill-deeds [when confronted].
Malevolence is to cling to ill-deeds.*

(1) Belligerence

On this Gyaltsab Je's commentary reads:

Belligerence is the term presented in the sutra; *a disturbance of mind* is the description from the treatises; this manner of presentation is to be understood for the rest.

Another text¹ on mind and mental factors gives a more detailed explanation:

An intention to harm another through striking and so forth when one is in any of the nine situations of harmful intent. It differs from the root affliction anger in that anger is an impatience and intent to harm that arises when a harmful sentient being, or one's own suffering, or sources of suffering appear to the mind.

As mentioned previously anger is a primary delusion, while belligerence is listed as a secondary delusion. Thus it is to be understood that there is a difference between anger and belligerence. One way to understand the difference is in that the object of anger can be both inanimate and animate objects (including oneself and other living beings).² We also become angry with inanimate objects when they are a source of frustration, as well as when we experience suffering. So, when inanimate objects and suffering itself is an object of our anger, then our anger is directed at objects that don't have a mind or feelings. Thus the objects of anger can be either animate or inanimate. The object of belligerence, however, is specifically an animate or living being.

At the more specific level of the state of mind, anger is defined as an intention to harm. Belligerence is an intention to harm that has reached a heightened level after having thought about the object again and again. Belligerence occurs when the intention to harm reaches the intense level of wishing to reach out and actually harm the object. In other words, belligerence is a more intense, focussed form of anger. It arises as a result of thinking about the object and really developing a strong sense of animosity, to the point where the wish to harm the object becomes much more apparent.

As explained in the Abhidharma teachings, the nine objects of harmful intent are:

- In relation to oneself, contemplating that the other:
 - has harmed me in the past,
 - is harming me now and
 - will harm me in the future.

By thinking in that way, a strong intention to harm the other will develop.

- In relation to one's relatives and friends contemplating that the other:
 - has harmed them in the past,
 - is harming them now and
 - will harm them in the future.

There will be a strong intention to harm those who cause harm to one's friends or relatives if we contemplate in that way.

- In relation to one's enemies the intention is the opposite of the earlier two. The objects are those who:
 - have benefitted one's enemies in the past,
 - are benefitting them now and who
 - will benefit them in the future.

So, one develops a strong sense of animosity towards those who assist one's enemies.

The intention of harming these nine objects can be out of anger or belligerence which is when it reaches a heightened level due thinking about the objects again and again. However this analysis of the nine objects cannot apply to an inanimate object. For example, an inanimate object like a thorn can cause suffering and anger but we don't dwell on the thorn as having caused us harm in the past, or that it is harming us in the present and that it will harm us in the future! [*Geshe la laughs*] That sort of mindset does not arise with inanimate objects, although some might deal with the situation by immediately destroying the object that causes harm. There are many incidents of people breaking things out of frustration. Belligerence, however, specifically focuses on these nine objects. Also mentioned earlier, as the Abhidharma teachings explain, belligerence and anger don't exist in the form and formless realms, because the nine objects that cause harm are not present there.

The text describes belligerence as *a disturbance of the mind*. What one needs to note is that even though there is a distinction between belligerence and anger, belligerence is definitely related to anger. Because it is distinct from anger belligerence is listed as a secondary affliction. This understanding can also be applied to all other the secondary mental delusions as well. It is good to have an understanding of these differences, in order to be able to distinguish a primary delusion from a secondary one.

(2) Enmity

Some translations use 'resentment', which may be a more accurate rendering of the Tibetan term.

As Gyaltsab Je's commentary explains:

Enmity is a tight hanging onto belligerence, thus it is a later state of mind depending on the previous.

The other text explains enmity as:

A wish to harm or to answer harm, involving non-release of a continuum of anger. It has the function of serving as a basis for impatience.

Having first defined belligerence, enmity or resentment is defined as hanging on to that mind. Resentment has that

¹ These definitions were prepared for the Masters Program by extracting them from Hopkins, *Meditation on Emptiness*, pp. 261-268. Hopkins noted that he based his text on Yeshe Gyaltsen's *Clear Exposition of the Modes of Minds and Mental Factors*, and Lati Rinpoche's oral teachings.

² Last week the notes erred in indicating the reverse. This is the correct interpretation.

sense of holding on to anger, and so it is actually the direct opposite of patience. There are many who confuse patience and resentment. They don't react outwardly with anger but harbour it within as resentment. There are many psychologists who say, 'You shouldn't hold onto anger—you should let it out'. However I feel that perhaps in this case the distinction between anger and enmity or resentment is not clear. It is considered as anger if it is displayed outwardly, while resentment is an inner form of acquainting oneself with a mental state related to anger.

One should not hold onto resentment, which is, as I said earlier the direct opposite of patience. When the practice of patience is introduced, some may feel that it is an inappropriate practice, because it is holding something in mind that will result in mental disturbance which, if sustained over a lengthy period, might even cause illness. However, the real practice of patience is specifically not holding onto any animosity, and therefore not allowing the mind to become disturbed by whatever caused the harm.

The Tibetan word for patience, *zopa*, has the connotation of being able to be bear. In the event of harm from others, suffering, or whatever difficulties or problems that prevail, it refers to bearing the suffering without animosity, in the sense of not allowing the mind to become disturbed.

Thus, the true mark of patience is to remain calm and undisturbed in the event of harm and suffering. How incredible it would be if we were able to practice like that! It would be so much more worthwhile to overcome an angry state of mind in that way, rather than feeling and expressing anger. How could you possibly exhaust your anger solely by charging at an actual object (or a substitute object) of harm with a stick, and hitting it? Indeed does the method of expressing anger completely exhaust it, to the point where our mind is no longer angry and disturbed? If methods, such as expressing it or acting it out, don't work towards exhaust anger, then it is far better to apply the actual antidote of patience, so that our mind is not disturbed in the first place. As I explained earlier, patience is not allowing the mind to become disturbed in the event of harm and suffering.

So, this completes the explanation of enmity.

When one begins to understand the real meaning and significance of practising patience, one will be able to implement the practice to its fullest extent. Practices such as the *tong len*, or giving and taking, will not daunt us, and we will gladly and willingly be able to accept and take upon ourselves the suffering of other beings. We will be able to do this practice joyfully and happily because it does not disturb our minds. So we can see how the practice of patience assists us with such profound practices as the *tong len* practice.

Without training our mind in patience, the slightest physical hardship can cause a much deeper level of mental anguish. However with patience we will willingly engage in any practices, even those that involve some form of physical hardship. If, when we experience some physical suffering, we allow it to become a cause for mental suffering, then our suffering has doubled. When we allow physical suffering to cause mental suffering it can reach the point where we can no longer bear that suffering any longer. But if we practice patience then, even though we may not be able to remove the physical suffering immediately and we continue to experience physical hardships and difficulties, our mind will not be disturbed. Thus the practice of patience protects us from mental suffering. In this way we will be able to bear physical hardships such as sickness and so forth.

When we understand what the real practice of patience entails, and its significance, then we can see how it serves as an antidote for overcoming anger as well as belligerence, resentment and so forth.

(3) Concealment

The explanation given by Gyaltsab Je is:

Concealment is hiding of ill-deeds through means of deception when confronted by others.

The other text explains concealment as:

A wish, through the force of ignorance, to hide a fault when another person, such as a spiritual guide, points out that fault.

Thus concealment refers particularly to concealing one's own faults, out of ignorance. When someone (a spiritual guide or a close friend) very kindly points out one of our faults to us, then rather than acknowledging and accepting it as a fault, we would rather hide it. We assume that we don't actually have that fault, thinking 'They don't have right to point this out to me'. So out of ignorance one conceals the fault.

If we fall into this trap then there is no way for us to actually begin to work on improving the state of our mind. If we are constantly concealing our faults it will be very difficult for real transformation to take place. Thus, it is to be understood that concealment is a state of mind that intentionally hides one's faults through the influence of ignorance.

(4) Malevolence

The next defect listed in the text is malevolence. Another translation uses 'spite'.

Gyaltsab Je gives this description in his commentary:

Malevolence is to cling to ill-deeds not giving them up.

The other text gives a more specific definition:

A wish, through the force of belligerence and resentment, to speak harsh words, out of ill-will towards another who has pointed out a fault.

As described here, malevolence or spite refers specifically to the influence of the forces of belligerence and resentment, which cause one to speak harsh words out of ill-will to someone who has pointed out any of our faults. In other words, when someone out of good will, points out any of our faults and brings it to our attention, we might respond by being really spiteful, rather than willingly accepting that comment. The Tibetan term for someone who is very spiteful implies that they are ready to use very harsh and violent words when speaking to others.

So spite is a corrupt mental state, which is influenced by belligerence and resentment and thus related to anger. These are all very deluded states of mind that we hold on to. It is good to try to relate them on a personal level, and identify any of these states of mind within ourselves. That is the real significance of studying this text: we can relate it to our own state of mind and see how many of these corrupt states of mind we hold on to.

It is important to recognise this through self-analysis by thinking, 'It is these very states of mind that prevent me from transforming and developing my mind, and thus hindering my spiritual realisations. From beginningless time, these are the very states of mind that have bound me to the cycle of suffering again and again'. So the main significance of studying this is to relate it to one's own state of mind. When one identifies any of these within one's own mind, one needs to then to recognise them as being the main

fault that prevents one from gaining higher realisations, and freeing one from the samsaric nature of suffering.

Another way to take this as a personal instruction is to relate it to, for example, the sayings of the First Dalai Lama, Gyalwa Gendun Drub. In one of his texts, he said that delusions such as attachment and anger are the real enemies, and that they lie nowhere else but within oneself. So isn't it, he said, worthwhile to be honest and to directly face the real enemy, and overcome it? Wouldn't that be really worthwhile? These are very meaningful and pungent words of advice which are good for us to keep in mind. Rather than trying to look outside of ourselves for the enemy and trying to find fault in everyone else, Gyalwa Gendun Drub is exhorting us to be honest and look for the enemy within, which is none other than the delusions such as attachment and anger.

What causes us real pain is not an external enemy or someone who approaches with a big stick! Mere physical pain will wear off. It might initially hurt us physically, but the mental pain doesn't usually linger on (although it may in severe cases). In most cases the actual physical pain does not cause any mental anguish; what does cause us mental anguish and pain on a continual basis is the strong attachment and anger within our own mind.

Now we come to the fourth verse of this chapter, which reads:

*404. Dissimulation is deceptiveness.
Deceit is crookedness of mind.
Jealousy is to be bothered by others' good qualities.
Miserliness is a fear of giving.*

(5) Dissimulation

Gyaltsab Je's commentary is quite succinct:

Dissimulation is deceptiveness.

Dissimulation is defined more specifically in the other text:

A wish to hide one's fault from others through the force of desire for goods and services.

Thus it is a wish to hide one's faults from others, motivated by a desire for goods and services.

(6) Deceit

Gyaltsab Je's commentary reads:

Deceit is crookedness of mind.

The other text defines deceit as:

A pretension of having good qualities, whereas one does not, through the force of strong attachment to goods and services.

This secondary affliction is clearly defined as a state of mind where one pretends to have qualities such as knowledge and realisations and so forth, when in fact one lacks those qualities. We should be very mindful about this, not just with respect to ourselves but when we witness others displaying it. This defect can be both prevalent and obvious. There are those who go around with a sense of superiority, with pretensions about their qualities, which they announce to the world in order to secure fame and followers and so forth.

It seems that there are many people who are really influenced by that fault and who get carried away with it. So we really need to be mindful of ourselves, as well as be a little wary when someone declares their qualities and knowledge and so forth. Otherwise we might be influenced in the wrong direction. At a personal level, being cautious about deceit

assists us to avoid the eight worldly concerns; falling victim to deceit is completely giving in to the worldly concerns.

As the great master Atisha advised: 'Engage in the practice of concealing one's qualities and declaring one's faults; but announce the good qualities of others, whilst hiding their faults. This is the way we need to practise if we are to overcome the eight worldly concerns. Otherwise we might go around announcing our qualities, even if we don't have that many, and make a big deal about whatever we have studied or done and so forth. So we need to be really cautious.

This simple advice is really profound when we take it as a personal instruction. Declaring one's faults is open and honest, and will not deceive others about those faults. If we say 'These are my faults', then we are being honest right from the very beginning. One's qualities are not something to boast about; one should be modest about them and keep them to oneself. When Atisha mentions 'hiding their faults' he means not focussing on the faults of others, while focussing on their qualities. That is a very practical way to develop a really genuine appreciation of others.

When we follow that practice of focussing on the qualities of teachers and so forth, and really think about their qualities, we can develop genuine respect and faith. But if we constantly occupy our mind by focussing on their faults, then there is no room for genuine respect and faith. We need to understand how this is a really profound level of practice.

(7) Jealousy

The next defect presented here in the text is jealousy, which is described quite clearly in Gyaltsab Je's commentary:

... with attachment to riches and honor, to be bothered or tormented by others' good qualities.

The other commentary gives a more specific explanation:

A disturbance of the mind from the depths that involves an inability to bear another's fortune due to being attached to goods and services. ...

As explained here, jealousy is a state of mind that is not able to bear the good fortune or good qualities of others. While it is not attachment itself, jealousy is related to attachment. We know from our own experience that jealousy is clearly a state of mind that can cause mental anguish. And it is not just ourselves who are uncomfortable when we are jealous; when others notice we are jealous of their qualities or good fortune, it makes them feel uncomfortable too. So we can see that not only does jealousy harm oneself, but it also makes others feel uneasy. There is really no benefit to be gained by jealousy.

Feeling unhappy about the good fortune of others does nothing to change their good fortune or make it disappear, but it definitely disturbs our mind. We can deal with this by practising another form of patience. Rather than allowing the good fortune and good qualities of others to cause disturbance in our mind, we can train our mind to be joyful and happy about their good fortune and good qualities. It would be such a wonderful practice if we replace jealousy with a sense of joy and happiness about their good fortune, and it would definitely generate an enormous sense of ease in our mind.

Jealousy can also bring about feelings of hostility and distance from the object of our jealousy. Rather than cultivating that sort of attitude, try to befriend them, and praise and encourage them. Rejoice with them in their good deeds and good fortune and so forth. That brings about a

two-fold benefit: when we genuinely practice like that, it brings us real joy and happiness, and will be really good for the other person as well. What a wonderful practice that is!

(8) Miserliness

As described in the Gyaltsab Je's commentary the next fault is:

Miserliness is with a fear of giving, holding on tight to ones' possessions.

The other commentary describes it similarly:

A tight holding onto articles without letting them go through the power of attachment to goods and services.

Just like jealousy, miserliness is related to attachment. Out of a fear of losing possessions, one holds onto them and doesn't let them go. Here again we can understand how it is a secondary or a proximate delusion in relation to the root delusion of attachment. From a worldly perspective, miserliness seems to be one of the drivers of investment to increase one's wealth and so forth.

I was about eighteen when I first studied these topics, which come from the study of *lo rig*, or mind and awareness. Within the topic of mind and awareness, seven different types of minds are described. One category presented in the mind and awareness texts is mind and mental factors.

Then there are the primary minds and the secondary minds. Mind, mentality, and consciousness are all synonymous with primary mind. There are six primary minds or consciousnesses or mentalities. There are fifty-one mental factors or secondary minds, which are divided into the five omnipresent factors, the five determining factors, the eleven virtuous factors, the four changeable mental factors, the six root afflictions and the twenty secondary afflictions.

I have covered all of these in detail in 2001 over four sessions, following four sessions on Mind and Awareness.³ I think we covered the six root delusions but we were unable to cover the twenty secondary afflictions in detail. I taught the text on the condition that students commit to come to all the sessions, otherwise there would no point in studying it. About seventy-five people came along for the whole eight weeks.

Margie (and others) have requested that I complete the teaching. As they are part of this text I'm spending time going into detail about each one, so I am completing my responsibility to explain them. Then you cannot complain later on, 'Geshe-la did not teach that'!

As you are aware, the next session is the discussion. As I normally exhort you, engage in the discussion a meaningful way. Come to the discussion with the intention of really sharing your knowledge and whatever you have learnt with others, and learn from them as well.

It is always a two-fold process: sharing what one has learned with others and gaining more understanding from others who may have a better understanding. In that way there is always mutual benefit. Keep in mind the particular instructions that we have just covered: for example don't come to the discussion with the intent of seeing the faults and weaknesses of others. If you see any faults, try not to talk about them. Rather, try to see whatever qualities they

have and learn that. That would be the appropriate way to have a meaningful discussion.

When dealing with others, the Lam Rim teachings advise that even though something may be true, if it would cause hurt and harm to the other then it is best not to say it. The very practical analogy given is that it would be hurtful to call a person a 'blind person' or refer them as 'being blind', even though it is true. There is no need to mention something like that. We need to relate to this advice and practice to refrain from hurting others' feelings.

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³ These transcripts are included in the CD of teachings transcripts.