

**The Entrance for the Children of the Conquerors –  
A Commentary on the Introduction to the Actions of Bodhisattvas**

Chapter Six: The Way of Training in Patience

Author: Gyaltsab Rinpoche  
Subject: Bodhicitta and the Six Perfections  
Translator: Fedor Stracke



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## **The Way of Training in Patience**

### **Explaining the Text of the Chapter**

#### **Meditating on Patience Earnestly, Eliminating the Obstacles to Its Establishment and Abiding**

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## The Way of Training in Patience

### Explaining the Text of the Chapter

#### Meditating on Patience Earnestly, Eliminating the Obstacles to Its Establishment and Abiding (Page 3 - 5)

##### The Faults of Anger

— The Unobservable Faults

— Anger Destroys One's Roots of Virtue

— Understanding the Faults of Anger and the Benefits of Patience, Make an Effort to Meditate on Patience

— The Observable Faults

— Anger Takes the Opportunity for Physical and Mental Wellbeing

— It Turns Away Friends and so forth

— A Summary of the Faults

##### The Benefits of Patience

#### Applying to the Mind the Methods to Establish Patience (Page 6 - )

##### Eliminating the Cause for Anger

— The Nature of the Cause, Including Its Shortcomings

— Advice to Strive in the Method to Oppose Anger

— The Actual Methods to Oppose Anger

— It is Unsuitable to Generate Anger

— The Reason for This

— Striving to Abandon Anger upon Having Analyzed the Cause for Anger in Detail

— Showing the General Divisions of Objects for Generating Anger

— Stopping Anger for Undesired Actions

##### Meditating on the Benefits of Patience

## **The Way of Training in the Remaining Four Perfections<sup>1</sup>**

(The Way of Training in Patience; The Way of Training in Enthusiasm; The Way of Training in the Common and Uncommon Mental Stabilisations That Are Contained in Calm Abiding; Training in the Nature of Superior Insight, i.e., Wisdom)

### **The Way of Training in Patience**

(Explaining the Text of the Chapter; The Name of the Chapter)

#### **Explaining the Text of the Chapter**

(Meditating on Patience Earnestly, Eliminating the Obstacles to Its Establishment and Abiding; Applying to the Mind the Methods to Establish Patience)

#### **Meditating on Patience Earnestly, Eliminating the Obstacles to Its Establishment and Abiding**

(The Faults of Anger; The Benefits of Patience)

#### **The Faults of Anger**

(The Unobservable Faults; The Observable Faults; A Summary of the Faults)

#### **The Unobservable Faults**

(Anger Destroys One's Roots of Virtue; Discerning the Faults of Anger and the Benefits of Patience, Make an Effort to Meditate on Patience)

#### **Anger Destroys One's Roots of Virtue**

All the wholesome actions [1]  
Of generosity and offerings to the tatagatas,  
Built up over a thousand eons,  
Are destroyed by anger.

Since anger is the ultimate obstacle to the generation and abiding of virtuous dharmas in one's continuum, one should initially meditate on the faults of anger, and then consequently strive to abandon anger.

One instance of anger at a bodhisattva destroys from the root all virtue generated by:

- The generosity built up over one hundred or one thousand eons.
- All the wholesome actions of having made offerings to the tatagatas over one hundred or one thousand eons.
- From meditating over one hundred or one thousand eons.
- From the wholesome actions of morality over one hundred or one thousand eons.

Not only this, but in a quote used by the Sarvastivadin<sup>2</sup>, and which is cited in the *Compendium of Trainings*, it says that if a monk becomes angry at a companion in the pure trainings, then he has destroyed the merit equalling the merit of being reborn as a thousand-fold wheel-turning king for as many times as the particles one covers, down to the golden wheel, with one's body when prostrating. This merit is accumulated when one makes a prostration to a stupa that contains the hair or nails of the Buddha.

<sup>1</sup>These outlines form the headings for chapter 6, 7, 8, and 9 respectively.

<sup>2</sup>Those That Assert That All Exists – a school of Buddhism.

It is taught that the anger that destroys the virtue of one hundred or one thousand eons has to be directed at a bodhisattva, which is also taught in the *Introduction to the Middle Way*. The statement in the beginning of the chapter on the four resting places in the *Great Commentary on the Vinaya*, that says that anger destroys one's vows, clearly refers to the fact that strong anger destroys one's roots of virtue.

Further, since it is also stated in the *Blaze of Reasoning*<sup>3</sup> that wrong views and harmful intent destroy one's roots of virtue, one should strive, among other things, to contain one's anger.

### **Discerning the Faults of Anger and the Benefits of Patience, Make an Effort to Meditate on Patience**

There is no negativity like hatred, [2]  
There is no austerity like patience,  
Therefore meditate on patience  
In earnest in various ways!

There is no negativity like anger for obstructing the generation of the path and destroying virtue, and there is no austerity like patience for destroying the heat and misery of the afflictions. Therefore meditate on patience in earnest in a variety of ways and methods!

### **The Observable Faults**

(Anger Takes Away the Opportunity for Physical and Mental Wellbeing; It Turns Away Friends and So Forth)

#### **Anger Takes Away the Opportunity for Physical and Mental Wellbeing**

If one holds the painful mind of hatred [3]  
Then one's mind will not experience peace.  
One will not attain joy or bliss,  
Sleep will be elusive and there will be no stability.

Since it generates intense suffering, if one holds the painful thought of anger, one cannot experience the joy of having pacified mental suffering. One will also not attain mental joy or physical bliss, sleep will be elusive and the stability of a mind abiding in its natural state will be non-existent.

#### **It Turns Away Friends and So Forth**

Even those who became dependent on [4]  
The offerings of wealth and honour  
Will rise up and kill  
The malevolent lord.

Friends will get disgusted, [5ab]  
Even those accumulated with generosity will leave.

<sup>3</sup>By Bavaviveka.

Even those that have become dependent on the extended offerings of wealth and honour will rise up and kill the malevolent lord. Anger will also exasperate friends and cause them to be disgusted. It will also disrupt the affection of those accumulated with generosity. Therefore one should abandon anger.

### **A Summary of the Faults**

In short, there is nobody [5cd]  
That abides in happiness through anger.

The enemy that is anger creates suffering [6ab]  
In the here and the thereafter.

In short, due to anger there is no abiding in happiness. The enemy of anger is the supreme cause for the shortcomings explained earlier, such as suffering in the present and later.

### **The Benefits of Patience**

Those who destroyed anger by focusing, [6cd]  
Will be happy here and thereafter.

Should a person, after having contemplated well the shortcomings of anger, focus their mind and destroy anger, then this will be the cause for their very happiness in this life and future lives. Therefore one should strive in abandoning anger. If one does not abandon anger, then there are very great shortcomings, as explained in the *Sutra of the Great Play of Manjushri*.

### **Applying to the Mind the Methods to Establish Patience**

(Eliminating the Cause for Anger; Meditating on the Benefits of Patience)

#### **Eliminating the Cause for Anger**

(The Nature of the Cause, Including Its Shortcomings; Advice to Strive in the Method to Oppose Anger; The Actual Methods to Oppose Anger; Striving to Abandon Anger upon Having Analyzed the Cause for Anger in Detail)

#### **The Nature of the Cause, Including the Shortcomings**

Finding the nourishment of mental unhappiness, [7]  
Which arises from the undesired and  
From obstructions to the desired,  
Hatred grows stronger and destroys self.

Query: How does anger generate suffering?

Answer: Mental unhappiness, which is caused either by that which is undesired by the self and those belonging to the self, or by that which obstructs that which is desired by the self and those belonging to the self, is the nourishment that increases anger. Having found the nourishment of mental unhappiness, the body of hatred grows stronger and destroys self in this life and future lives.

### **Advice to Strive in the Method to Oppose Anger**

Therefore I need to destroy the food [8]  
Of this enemy of mine,  
An enemy who has no other function  
Aside from harming me.

Therefore I should destroy mental unhappiness, the nourishment of this enemy of mine. There is nothing that harms me more than this enemy of anger and I should strive in destroying this arch enemy of mine.

### **The Actual Methods to Oppose Anger**

(It Is Unsuitable to Generate Anger; The Reason for This)

#### **It Is Unsuitable to Generate Anger**

Whatever happens, I should never [9]  
Let this mind of joy be disturbed.  
Though disliking, one will not attain one's desire,  
And virtue will degenerate.

Query: How then does one abandon mental unhappiness?

Having contemplated the benefits of accepting suffering think: "I shall under no circumstances let my mental joy be disturbed." Contemplate this point well.

Mental joy is the antidote to mental unhappiness. Therefore, if one generates dislike upon meeting something undesired, then, though one generates dislike, one will not achieve one's wishes and the virtue that bestows the desired result degenerates. In this way all sufferings are generated.

#### **The Reason for This**

If one can do something [10]  
What is there to dislike?  
If one can do nothing,  
What use is dislike?

If one can do something about the object that generates mental unhappiness, then what reason is there to generate dislike? Right away one acts and the mental unhappiness vanishes. In case one cannot do something then what is the use to generate unhappiness? One can dislike that space lacks obstructions, but what is the benefit in that?

### **Striving to Abandon Anger upon Having Analyzed the Cause for Anger in Detail**

(Showing the General Divisions of Objects for Generating Anger; Stopping Anger for Undesired Actions; Stopping Anger at Obstructions to One's Wishes)

#### **Showing the General Divisions of Objects for Generating Anger**

I do not wish for myself or my friends [11]  
Suffering, criticism, harsh words  
And unpleasant talk.

For the enemy it is the opposite.

For myself and my friends I do not want these four: feelings of suffering, criticism, harsh words spoken to one's face and the spreading of unpleasant derogatory rumours. These I do not wish for and wish to reverse them, but in relation to the enemy these likes and dislikes are the opposite. In short, they are the eight worldly dharmas.

## Stopping Anger for Undesired Actions (Page 9 -)

### Stopping Anger at that Which Faults Self

#### Tolerating the Generation of Suffering

##### **Meditating on the Patience that Tolerates Suffering (12-21)**

1. Contemplating that One Is Not Beyond the Nature of Contaminated Suffering

2. Contemplating the Benefits of Meditating on Suffering

3. Contemplating How They Are not Difficult Once Habituated

##### Extensive Explanation

It Becomes Easier with Familiarisation

Establishing This With an Example

The Object to Tolerate

Through Familiarity the Strength of Patience Increases

##### Summary

4. The Benefits of Striving to Abandon the Afflictions

5. Extensive Explanation of the Benefits of Suffering

##### **Meditating on the Patience that Definitely Relies on the Dharma (22-34)**

1. Extensive

Anger and Those Getting Angry Depend on Causes and hence Lack Independence

A. Anger and the Angry Person Are Not Independent

Why it is Unsuitable to be Angry with an Afflicted Person

Anger is not Generated Volitionally

Since All Faults are Dependent on Conditions they Lack Independence

B. Their Causes and Conditions Are Not Independent

Refuting the Existence of Independent Causes

A. Refuting the Independent Self and Primary Principle of the Enumerators

Refuting the Generation of independent Expressions by the Principle

Refuting that the Knowledge Being Engages Objects Independently

## **Stopping Anger for Undesired Actions**

(Stopping Anger at that Which Faults Self; Stopping Anger at that Which Faults Friends; Stopping Being Angry at Those Benefiting One's Enemies)

## **Stopping Anger at That Which Faults Self**

(Tolerating the Generation of Suffering; Be Patient with Contempt and So Forth)

## **Tolerating the Generation of Suffering**

(Meditating on the Patience that Tolerates Suffering; Meditating on the Patience That Definitely Relies on the Dharma; Meditating on the Patience That Does Not Think Anything of Harm)

## **Meditating on the Patience That Tolerates Suffering**

(Contemplating That One Is Not Beyond the Nature of Contaminated Suffering; Contemplating the Benefits of Meditating on Suffering; Contemplating How They Are Not Difficult Once Habituated; The Benefits of Striving to Abandon the Afflictions; Extensive Explanation of the Benefits of Suffering)

## **Contemplating That One Is Not Beyond the Nature of Contaminated Suffering**

Causes for happiness come adventitiously, [12ab]  
Causes for suffering abound.

In cyclic existence the causes for happiness arise only occasionally and the causes for suffering abound. Since one is not beyond the nature of cyclic existence it is appropriate to tolerate sufferings.

## **Contemplating the Benefits of Meditating on Suffering**

Without suffering there is no renunciation [12cd]  
Therefore, mind be firm!

If the faithful of Durga and the Kanapa [13]  
Tolerate the meaningless feelings of  
Being burned and cut, then why  
Do I not have courage for liberation?

It is appropriate to contemplate the nature of the sufferings of cyclic existence because without doing so the mind of renunciation will not arise. Hence, "Mind be firm!"

It is appropriate to tolerate suffering. The faithful of the goddess Uma, in order to reverse and lessen the austerities of Ishvara, on the ninth of the middle month of autumn, fast and cut and burn themselves in order to please her.

The people of Kanatapa and so forth in the south, in order to compete with each other, endure the sufferings of cutting their bodies and the like. If one can tolerate sufferings for such meaningless purposes, then why do I fear the experiences of suffering for the great purpose of liberating all sentient beings from their sufferings? It is appropriate to tolerate them.

## Contemplating How They Are Not Difficult Once Habituated

(Extensive Explanation; Summary)

### Extensive Explanation

(It Becomes Easier with Familiarization; Establishing This with an Example; The Object to Tolerate; Through Familiarity the Strength of Patience Increases)

### It Becomes Easier with Familiarization

There is nothing that does not become [14]  
Easier through familiarization.  
Therefore, by meditating on small harm  
One will be able to tolerate great harm.

If one meditates on patience, then one will tolerate suffering. All ways of apprehending arise through familiarization, and therefore there is no object of the mind that does not become easier through familiarization. For this reason, having meditated on tolerating small harms such as hot or cold, or harsh speech by others and so forth, know that one can also be patient with great harms such as the fires of the hell realms.

The *Sutra of the Meeting of Father and Son* explains this extensively:

The Bhagavan possesses the concentration called *All Phenomena become Happiness*. Whoever attains this concentration will experience all objects of bodhisattvas only as happiness and will not experience suffering ... should they receive the harm of the hell beings they will still abide in the recognition of happiness.

### Establishing This with an Example

Snakes and insects, [15]  
The feelings of hunger and thirst,  
Rashes and so forth,  
Who has not seen it with these meaningless sufferings?

Query: If we meditate on small sufferings, the patience will not have power.

Answer: Why do you not see that if one meditates on patience for small and absolutely meaningless sufferings such as the feelings of hunger and thirst, skin diseases, rashes and the like, that they then become tolerable, and if one does not meditate, they become difficult to bear. This is directly observable and it is therefore appropriate to meditate on patience.

### The Object to Tolerate

I should not be impatient with [16]  
Heat, cold, rain, wind and so forth,  
Sickness, bondage and beatings,  
If I do so the harm will increase.

One should not be impatient with heat or cold, rain and wind, sickness, being bound

by ropes or being beaten with a stick and so forth, because this will only greatly increase the harm since great patience becomes smaller.

### **Through Familiarity the Strength of Patience Increases**

For some, seeing their own blood, [17]  
Will increase their steadfastness and courage.  
Some, when seeing the blood of others,  
Faint and become unconscious.

This comes about due to natural [18ab]  
Firmness of the mind and fear.

For a brave person, seeing their own blood upon being injured by a weapon will only increase their steadfastness and courage. Cowards will faint and become unconscious even when they see the blood of someone else. This does not come about through the force of the external object, whether it is large or small, nor does it come about due to a soft or hard body. It comes about solely through the mind being either firm or fearful.

Therefore, one should strive in meditating on the patience that tolerates suffering.

### **Summary**

Therefore one should disregard harms [18cd]  
And not be influenced by sufferings.

The skilled, although receiving sufferings, [19ab]  
Remain with the clarity of their mind unpolluted.

Therefore one should make one's mind stable, disregard any harm received and not be influenced by the suffering. They who are skilled in meditating on the Mahayana path, although receiving sufferings, through meditating on patience remain with their mind clear and not polluted by anger.

### **The Benefits of Striving to Abandon the Afflictions**

One wages war with the afflictions [19cd]  
And while waging war there is much harm.

Disregard all sufferings [20]  
And destroy the enemies of anger and so forth.  
They who win thus are heroes,  
The rest kill corpses.

The objects of abandonment, such as the affliction of anger, and their antidotes are at war, and during the time of waging war many sufferings arise. If in worldly terms someone who disregards the harm inflicted by weapons and kills the enemy is called a hero, then someone who disregards all physical and mental sufferings, destroys the enemy of anger and conquers the afflictions, should be called a hero. The rest kill the ones who die anyway by themselves, which is just like killing corpses. They should not be called heroes.

## **Extensive Explanation of the Benefits of Suffering**

Further, the qualities of suffering are:

[21]

Through despondence it destroys pride,  
It generates compassion for those circling,  
Fearing negativities and joy for virtue.

Further, meditating on suffering greatly reduces the obstacles to one's practice. The benefits of contemplating the shortcomings of sufferings are:

Seeing that one is controlled by suffering one becomes disheartened, which destroys the haughtiness of pride and arrogance.

Seeing that others are under the control of suffering one generates the compassion that thinks: How wonderful it would be if they were free from suffering.

Seeing that the suffering is the result of non-virtue and since one does not want suffering, one becomes fearful of non-virtue.

Since one does not wish suffering and desires happiness, and seeing that happiness to be the result of virtue, one generates joy in virtue.

## **Meditating on the Patience That Definitely Relies on the Dharma**

(Extensive; Summary)

### **Extensive Explanation**

(Anger and Those Getting Angry Depend on Causes and Hence Lack Independence; Refuting the Existence of Independent Causes; The Need for Reversing Anger)

### **Anger and Those Getting Angry Depend on Causes and Hence Lack Independence**

(Anger and the Angry Person Are Not Independent; Their Causes and Conditions Are Not Independent)

### **Anger and the Angry Person Are Not Independent**

(Why It Is Unsuitable to Be Angry with an Afflicted Person; Anger Is Not Generated Voluntarily; Since All Faults Are Dependent on Conditions They Lack Independence)

### **Why It Is Unsuitable to Be Angry with an Afflicted Person**

If one is not angry at bile disease and [22]  
Other great sources of suffering,  
Then why be angry at the ones with mind,  
Which are also all induced by conditions.

For example, although one does not desire it, [23]  
The sickness arises anyway.  
Similarly, although one does not desire it,  
The afflictions are generated powerfully.

Argument: Since the other person harms me it is suitable to get angry at them.

Answer: It is unsuitable. One does not get angry at bile disease and the like, which are a great source for the suffering of the disturbance of imbalance. Why would one then get angry at a sentient being, i.e., a being with mind?

Argument: Since bile disease and so forth arise without control one does not get angry at them.

Answer: Then it follows it is also unsuitable to be angry at the person, because afflicted beings are ordered around by the condition of their afflictions and hence do not have independence of actions.

For example, similar to this sickness arising against one's wish when the conditions are complete, this person does not desire to be angry, but due to the cause of mental unhappiness and the like the afflictions arise strongly. Therefore, if one were to get angry, then one should get angry at the afflictions and not at the person.

### **Anger Is Not Generated Voluntarily**

Although not thinking, "I should get angry," [24]  
Beings become angry naturally.  
Although not thinking, "I shall generate,"  
Anger generates likewise.

Argument: Since the other person thinks “I shall harm,” it is not the same as with the afflictions.

Answer: Although the causes do not think “I shall generate anger,” when the conditions are complete then beings generate anger without any choice. Although afflictions do not think “I shall generate,” anger is generated likewise. They do not have any freedom of action.

Otherwise, the first half can be related to the person and the second to the condition of the afflictions.

### **Since All Faults Are Dependent on Conditions They Lack Independence**

All the faults that are found, [25]  
And the variety of negativities,  
They all arise through the force of condition,  
They do not have independence.

All the faults of afflictions that are found and the variety of negativities that arise from them also arise through the force of conditions and do not have independence. Similar to it not being suitable to get angry at water flowing downhill, thinking about these reasons stops anger.

### **Their Causes and Conditions Are Not Independent**

The accumulation of conditions also [26]  
Does not have the thought “I shall generate.”  
That generated by them also does not  
Possess the thought “Why was I generated?”

Also the accumulation of conditions that generates the sufferings does not have the thought “I shall generate these sufferings,” and the generated sufferings also do not possess the thought, “I was generated by them.”

Therefore it is unsuitable to be angry at the other person based on the reason that the other person thinks “I shall inflict harm.”

### **Refuting the Existence of Independent Causes**

(Refuting the Independent Self and Primary Principle of the Enumerators; Refuting the Independent Self of the Logicians; Understanding All Beings to Resemble Emanations, Anger Is Unsuitable)

### **Refuting the Independent Self and Primary Principle of the Enumerators<sup>4</sup>**

(Refuting the Generation of Independent Expressions by the Principle; Refuting that the Knowledge-Being Engages Objects Independently)

### **Refuting the Generation of Independent Expressions by the Principle**

Whatever is accepted as that called principle, [27]  
And any imputation that is called self,  
They do not arise volitionally, thinking

<sup>4</sup>Samkya

“I shall arise.”

If the non-generated does not exist [28ab]  
How can one then posit generation?

Consider the dual subject – “The primary principle possessing five characteristics, which is an equilibrium of particle, darkness and courage, as well as the harms that are contained in its expressions” – it follows it is unsuitable to say that they are generated independently – because this very principle is like the horns of a rabbit that cannot perform actions. It does not arise volitionally thinking “I shall arise to generate an independent expression.”

Consider the subject – “The self that is imputed on the knowledge person” – it follows that it is unsuitable to say that it engages objects independently – because this very self is like the horns of a rabbit that cannot perform actions. It does not arise volitionally thinking “I shall arise to generate the independent experience of the object.”

It follows it is unsuitable to assert that at the time of the generation of the result a result is generated from the principle – because the principle itself is not generated. There is a pervasion because – if oneself is not generated then one cannot generate a result, there is then a pervasion that one cannot generate a result.

### **Refuting That the Knowledge-Being Engages Objects Independently**

Since it would always be distracted by objects [28cd]  
It will also not cease.

Does the knowledge-person cease when it does not engage objects? It follows it does not because it is accepted to be a permanent functionality and if it is that, then it will always be distracted by objects, because there will be no time when it is not apprehending objects.

### **Refuting the Independent Self of the Logicians<sup>5</sup>**

(It Is Impossible for Something Permanent to Produce a Result; It Is Impossible for Such a Self to Depend on Conditions; Such a Self Cannot Be Related to Conditions)

#### **It Is Impossible for Something Permanent to Produce a Result**

It is clear that if the self is permanent [29ab]  
Then, like space, it cannot act.

The Naiyayika assert a self that has form and is a permanent functionality, and they say it creates harm. However, it is very clear that if such a self is a permanent functionality then, similar to non-compounded space, it cannot produce a result.

#### **It Is Impossible for Such a Self to Depend on Conditions**

Although conditions meet [29cd]  
How can they affect the unchanging?

If it is like before during the action [30ab]  
What did the action do to it?

<sup>5</sup>Naiyayika, brahmanical followers of the Naiya school of logic.

Argument: Although its nature is permanent, if this self meets with conditions then it can produce a result.

Answer: It is impossible for a permanent phenomenon to meet with conditions. Although the conditions of striving and so forth meet with other conditions, how could these conditions affect the self?

It follows they cannot – because the self cannot change. It follows there is a pervasion – because when these conditions have an effect, this self will not have changed from before the result was generated, and since it did not change, what effect did the conditions have on it? They did not change it in the slightest.

### **Such a Self Cannot Be Related to Conditions**

“These are its actions,” you say. [30cd]  
How do they become related?

Argument: The self does not facilitate an action that is in its own nature as this action is an entity different from the self.

Answer: This is also not valid – because if one says that the action which creates the result of this self is of a different entity, then how does it become related to the self? It could not be related to the self by nature or cause.

### **Understanding All Beings to Resemble Emanations, Anger Is Unsuitable**

Thus, everything is other-powered, [31]  
Through the power of this they are powerless.  
Having understood this, do not become angry  
At emanation-like phenomena.

Thus, all actions that produce a result are other-powered, and these conditions are again powered by earlier causes and conditions. Therefore, the result does not have any say in whether it arises or not, and hence is like an illusion or emanation.

When one understands that all functionalities perform actions while being empty of existence from their own side, one does not become angry at these emanation-like functionalities. Therefore one should train in realizing the dependent arising that is the lack of existence from its own side, which destroys the seed of the afflictions.

### **The Need for Reversing Anger**

If it is said: What is supposed to oppose what? [32]  
Also, opposing is unsuitable.  
There is nothing unsuitable about asserting  
That in dependence on that the continuity of suffering is severed.

Argument: If there is not even the slightest particle of inherent existence, then what antidote is supposed to oppose what object of abandonment? Since action and activity are invalid even the action of opposing is unsuitable.

There is nothing unsuitable about the lack of inherent existence of the conception that

grasps at the two truths as mutually exclusive, and due to which one cannot posit action and activity of something that lacks inherent existence; i.e., there is nothing unsuitable about the lack of inherent existence of the object of abandonment and the antidote.

It follows it is like that – because in dependence on realizing the lack of inherent existence of the object of abandonment and the antidote all afflictions of anger and so forth become extinct and the continuum of suffering is severed.

### Summary

Therefore, whether it is friend or enemy, [33]  
If one sees them acting unsuitable,  
Say “it came due to those conditions.”  
Keeping this in mind be firm in happiness.

In case they acted independently, [34]  
Since nobody desires suffering,  
None of all the embodied beings,  
Would receive any suffering.

For those reasons, if one sees someone, whether it is friend or enemy, doing something unsuitable that harms, think “this person has only become like this due to their afflictions. They do not have any freedom.” Keeping this in mind, stop anger and make your mental happiness firm by not letting it degenerate. Be patient in such a way.

If the result would be independently created out of their own wish, without the power of other conditions then, since not one sentient being desires suffering, none of all the embodied beings should have any suffering. Since we see that they receive suffering and they do not have freedom, it is unsuitable to be angry at them. The mental afflictions are behind them.

- Refuting the Existence of Independent Causes
  - B. Refuting the Independent Self of the Logicians
    - It Is Impossible for Something Permanent to Produce a Result
    - It Is Impossible for such a Self to Depend on Conditions
    - Such a Self Cannot Be Related to Conditions
  - C. Understanding all Beings to Resemble Emanations, Anger Is Unsuitable
  - D. The Need for Reversing Anger
- Summary ( - page 18)

## **Meditating on the Patience that Does Not Think Anything of Harm (35-51)**

### **Bringing to Mind the Method of Compassion**

- Some Harm Themselves Out of Ignorance
- If They Commit Suicide Due to Ignorance, It Is No Great Surprise that They Harm Others
- It Is Suitable to Be Compassionate with that Person

### **Stopping the Cause of Anger**

- If Childishness Is Their Nature, then Anger is Unsuitable
- If the Fault of Harming Is Adventitious, then Anger is Unsuitable
- Anger Is Unsuitable When the Direct or Indirect Causes Are Analyzed

### **Considering it One's Own Fault If Something Undesired Is Received**

#### **The Actual Meaning**

- Considering It One's Own Fault if One Is Harmed by Others
- Holding onto the Body Is a Cause for Suffering
- It Is the Fault of Having Craved the Cause of Suffering in Previous Lives
- The Unsuitability of Being Angry at Others by Relating One's Karma to the Cause of Their Suffering
- Anger is Simply Wrong and Unsuitable

#### **Refuting Objections**

- Refuting that It Is Incorrect that Others Benefit Us
- Refuting that It Is Incorrect that One Is Harming Others
- Stop Treating the Benefactor Wrongly ( - page 26)

## **It Is Suitable to Be Patient with Contempt and so forth**

### **Be Patient with Contempt and so forth**

#### **It is Unsuitable to Get Angry at a Person That Is Related to Anger**

#### **It is Unsuitable to Be Angry at Obstacles to Things like Gain (55 - 61)**

- Since Gain Disintegrates Quickly, Anger at Obstacles to Gain Is Unsuitable
- Stopping Wrongful Gain
- Establishing by Example that Craving for Gain is Unsuitable
- The Reason why Craving for Gain Is Unsuitable
- Refuting that It Is Suitable to Establish Gain

#### **It is Unsuitable to Be Angry if Others Lack Faith (62 -**

- If It Is Suitable to Get Angry when there Is a Loss of Faith due to Unpleasant Words to Oneself, then It Is also Suitable to Be Angry if there Is a Loss of Faith Due to Unpleasant Words to Others
- If One Can Be Patient with a Lack of Faith for Others, then It Is also Suitable to Be Patient with a Lack of Faith in Oneself Due to the Condition of Afflictions

## **Meditating on the Patience that Does Not Think Anything of Harm**

(Bringing to Mind the Method of Compassion; Stopping the Cause of Anger; Considering It One's Own Fault If Something Undesired Is Received)

### **Bringing to Mind the Method for Compassion**

(Some Harm Themselves Out of Ignorance; If They Commit Suicide Due to Ignorance, It Is No Great Surprise That They Harm Others; It Is Suitable to Be Compassionate with That Person)

### **Some Harm Themselves Out of Ignorance**

The reckless harm themselves [35]  
With thorns and so forth.  
In order to attain women and so forth.  
They become obsessed and starve themselves and so forth.

Some are obstructed and jump from heights, [36]  
Eat poison and other unbecoming things;  
With unmeritorious actions  
They harm themselves.

These people that harm others through the power of recklessness and afflictions also harm themselves. To attain liberation they roll on thorns or jump from great heights. Some become obsessed with attaining wealth and women and out of anger starve themselves and so forth.

Some are obstructed by the afflictions and jump from great heights, eat poison and other disagreeable things. Through non-meritorious negative actions that are the cause for the lower realms they harm themselves in this and in future lives. How can it be appropriate to be angry when one is harmed by others?

### **If They Commit Suicide Due to Ignorance, It Is No Great Surprise That They Harm Others**

When under the control of the afflictions [37]  
Suffering sentient beings even kill themselves.  
How could it be that at such time  
They do not harm the body of others?

When one falls under the control of the afflictions one will suffer at heart and be dependent and even kill oneself. At this time, how could it come that one does not harm the body of other sentient beings? By thinking that it is impossible not to be harmed it is unsuitable to get angry.

### **It Is Suitable to Be Compassionate with That Person**

Even if one cannot generate compassion [38]  
For those that, due to generation of afflictions,  
Commit suicide and so forth,  
Why should anger have the last word?

It is suitable to practice compassion towards such a person that, upon having generated afflictions, harms others as explained above and even kills themselves. Even if compassion is not generated then how can anger be the final word? It is extremely unsuitable to get angry.

### **Stopping the Cause of Anger**

(If Childishness Is Their Nature, Then Anger Is Unsuitable; If the Fault of Harming Is Adventitious, Then Anger Is Unsuitable; Anger Is Unsuitable When the Direct or Indirect Causes Are Analyzed)

#### **If Childishness Is Their Nature, Then Anger Is Unsuitable**

In case harming others [39]  
Is the nature of the childish,  
It is as unsuitable to be angry at them  
As it is to take exception at the burning nature of fire.

If harming others is in the nature of the childish, who do not know what has to be practiced and what has to be abandoned, and even if knowing, are overwhelmed by afflictions, then it is unsuitable to be angry at them. It is unsuitable to take exception and be angry at fire for being in the nature of burning.

#### **If the Fault of Harming Is Adventitious, Then Anger Is Unsuitable**

Then, even if this fault is temporary [40]  
And the nature of sentient beings is wholesome,  
It is still not suitable to become angry,  
Like taking exception that smoke rises in space.

Even if the fault of harming others arises adventitiously and the nature of the mind of sentient beings is wholesome, it is still unsuitable to become angry at the harmer because that would be as unsuitable as taking exception at space for letting smoke arise.

#### **Anger Is Unsuitable When the Direct or Indirect Causes Are Analyzed**

Though I am touched directly by the stick, [41]  
If I am getting angry at the wielder,  
Since they are induced by hatred,  
I should get angry at hatred instead.

Argument: It is suitable to get angry as the other person is harming me.

Answer: If I were to get angry at that which directly harms me then, since I am directly touched by the stick, weapon and so forth, and thus harmed by them, it would be suitable to get angry at them.

Then, since they are not doing this independently, but are wielded by a person, if one were to get angry at the wielder, they are also without independence due to hatred. Instead of getting angry at these two I should get angry at hatred.

## **Considering It One's Own Fault If Something Undesired Is Received**

(The Actual Meaning; Refuting Objections)

### **The Actual Meaning**

(Considering It One's Own Fault If One Is Harmed by Others; Holding onto the Body Is a Cause for Suffering; It Is the Fault of Having Craved the Cause of Suffering in Previous Lives; The Unsuitability of Being Angry at Others by Relating One's Karma to the Cause of Their Suffering; Anger is Simply Wrong and Unsuitable)

### **Considering It One's Own Fault If One Is Harmed by Others**

I previously caused sentient beings [42]  
Harm similar to this.  
Therefore it is suitable that  
I receive now the harm that sentient beings inflict.

Because I have caused the same harm that I am receiving now to sentient beings in a previous life, it is therefore appropriate that I now receive the harm that sentient beings inflict. Practice patience by thinking in this way.

### **Holding onto the Body Is a Cause for Suffering**

Their weapons and my body [43]  
Are both causes for the suffering.  
Weapons come from them and the body from me,  
At whom shall I get angry?

This abscess similar to a human body [44]  
That is suffering and cannot bear touch,  
If I hold on to it with blind craving  
At whom should I be angry when it gets harmed?

Also for the following reason it is unsuitable to get angry: both the weapon of the other person and my body are causes for my suffering since my suffering is created by the other's weapon meeting with my body. At whom is one supposed to get angry? It is unsuitable to get angry at the other person alone. This abscess that is similar to a human body, if I hold onto this suffering body that cannot bear the slightest touch, since it can be harmed even by thorns, at whom should I get angry when it gets harmed? One should think that it is one's own fault.

### **It Is the Fault of Having Craved the Cause of Suffering in Previous Lives**

The childish do not desire suffering and [45]  
Are attached to its causes;  
If one gets harmed though one's own fault  
What reason is there to take exception with others?

For example, if the guardians of hell [46]  
And the forest of sword leafs  
Are generated by one's karma  
At whom shall one get angry?

The childish do not desire suffering but are attached to and crave the causes of suffering such as killing and so forth. Hence, since I receive a result of harm projected by my own faults, what reason is there to take exception with others? It is my own fault alone.

For example, if the guardians of hell, the forest of sword leaves and so forth, which harm one, are not generated by someone else with purpose, but arise from one's karma, then one cannot get angry at them. Similarly, if harm is generated also from one's karma in one's life, then at whom shall one get angry? Since it is one's own fault alone, from now on strive in abandoning the cause for suffering.

### **The Unsuitability of Being Angry at Others by Relating One's Karma to the Cause of Their Suffering**

Having been induced by my karma [47]  
Harm givers come into existence.  
If that throws them into the lower realms,  
Have I not destroyed them?

Further, having been induced by my previous negative karma, in this life people that give me harm come into existence. If through harming me the person is thrown into the lower realms, then have I not destroyed that person? Saying this to my mind I scold it. Say: "I have thrown them into the lower realms."

### **Anger Is Simply Wrong and Unsuitable**

In dependence on them [48]  
I purify much karma through patience,  
In dependence on me  
They will be thrown for a long time into the hells.

I give them harm [49]  
And they give me benefit  
Why, oh unsuitable mind  
Are you mistakenly angry?

Further, by having taken that person as the object of patience I have meditated on patience and purified much negativity. In dependence on me that person will be thrown into the hells where they experience suffering for a long time. I am giving harm to the enemy and he is benefiting me. To get angry at a benefactor is mistaken. Why, you unsuitable mind, do you get angry? You should like them.

### **Refuting Objections**

(Refuting That It Is Incorrect That Others Benefit Us; Refuting That It Is Incorrect That One Is Harming Others; Stop Treating the Benefactor Wrongly)

### **Refuting That It Is Incorrect That Others Benefit Us**

If I have the quality of thought [50ab]  
Then I will not go to the lower realms.

Argument: Do I then not also go to the lower realms due to the condition of the negativity of others?

Answer: If one has the quality of the thought of patience, "They benefit me," then one will not go to the lower realms but purify negativities.

### **Refuting That It Is Incorrect That One Is Harming Others**

If I guard myself [50cd]  
Then how could they receive anything here?

Argument: Since the other person exhausts my negative karma they benefit me and therefore will also not go to the lower realms.

Answer: Since I meditate on patience for my attacker, I protect myself from negativity, but how does the other person receive merit here in this life? They do not practice virtue and only harm.

### **Stop Treating the Benefactor Wrongly**

Therefore, if I retaliate with harm [51]  
They are not guarded.  
Also, my actions will degenerate  
Finally my austerity will disintegrate.

Argument: If the attacker is a benefactor, then one should also attack others.

Answer: When I harm the other person in retaliation they will not be protected and my practice of the four dharmas of a monk and my promise to meditate on love and compassion degenerate. Finally, also the austerity of patience disintegrates.

### **Be Patient with Contempt and So Forth**

(Contempt, Slander, Etc. Do Not Harm My Body; It Is Unsuitable to Get Angry at a Person That Is Related to Anger; It Is Unsuitable to Be Angry at Obstacles to Things Like Gain; It Is Unsuitable to Be Angry If Others Lack Faith )

### **Contempt, Slander, Etc. Do Not Harm My Body**

Since the mind is not physical [52]  
Nobody can destroy it.  
If one grasps at the body  
The body will harm me with suffering.

When criticism, harsh words and [53]  
Unpleasant words  
Do not harm the body  
Then why, mind, do you get so angry?

If I protect my mind then, since it is not physical, it cannot be harmed at all by harsh words, weapons and so forth.

Argument: I get angry because the body harms me with suffering due to me grasping at the body.

Answer: When the criticism, harsh words and unpleasant words do not harm my body in the least, then why do you get angry, mind? It is unsuitable.

### **It Is Unsuitable to Get Angry at a Person That Is Related to Anger**

If the dislike of others for me [54]  
Does not devour me,  
Neither in this life nor in others  
Why do I have dislike for them?

If the dislike by others for me does not harm and devour me in this life or in other lives, then why do I have dislike for them? As this only unnecessarily creates the cause for suffering, dislike is unsuitable.

### **It Is Unsuitable to Be Angry at Obstacles to Things like Gain**

(Since Gain Disintegrates Quickly, Anger at Obstacles to Gain Is Unsuitable; Stopping Wrongful Gain; Establishing by Example that Craving for Gain Is Unsuitable; The Reason Why Craving for Gain Is Unsuitable; Refuting That It Is Suitable to Establish Gain)

### **Since Gain Disintegrates Quickly, Anger at Obstacles to Gain Is Unsuitable**

If I have dislike for them [55]  
Because they obstruct my gain,  
I destroy my gain in this  
And negativities abide firmly.

Argument: I do not like criticism, slander and harsh words as they obstruct my gain.

Answer: The gain, for which one meditates on anger, will be destroyed quickly in this life and the negativity of anger will remain firmly in my continuum. It is easier to not achieve gain and it is unsuitable to get angry.

### **Stopping Wrongful Gain**

If I die today, that is easy, [56]  
To live long with wrong livelihood is unsuitable.  
Even if someone like me remained for long,  
One is the very suffering of death.

Even if I die today without any gain, that is easier, but it is unsuitable to live long with the wrong livelihood gained through anger. Even if someone like me abides for a long time, in the end I have to give up everything and am not beyond the very sufferings of death.

### **Establishing by Example That Craving for Gain Is Unsuitable**

If one is someone who wakes up [57]  
After having experienced a hundred years of happiness in a dream  
Or if one is someone who wakes up  
After having experienced only a moment of happiness,

For both, when they are awake [58]  
This happiness does not return.  
For both, those of short life, or of long  
It will be the same at the time of death.

Regardless of whether one is someone who wakes up from a hundred year dream in which one experienced happiness or whether one is someone who wakes up after only a brief moment of happiness in a dream, for either, when awake, this happiness will not return. Similarly, whether one has had a long happy life or a short happy life, at the time of death it becomes only a mere memory, and therefore it is unsuitable to crave for gain.

### **The Reason Why Craving for Gain Is Unsuitable**

Though I may attain much gain [59]  
And live for a long time happily,  
Like being robbed by a thief  
I will go naked and empty-handed.

Though I may attain much gain and live happily for a long time, at the time of death, like having been robbed by a thief, I will have to go naked without clothing and empty-handed without wealth.

### **Refuting That It Is Suitable to Establish Gain**

If: If I live through gain, [60]  
I can purify negativity and shall be meritorious.  
If one gets angry for the purpose of gain  
Merits exhaust and doesn't it become negativity?

The life that I have lived for a purpose [61]  
Should it degenerate,  
What use was that life  
Where I only created negativity?

Argument: If I live for a long time due to gain, then, in order to purify negativity with the four powers and increase negativity, I shall achieve gain.

Answer: If one gets angry for the purpose of gain it will exhaust the merits accumulated over a thousand eons. Does one then not achieve negativity? If so, then what purpose did one's life serve, since it only becomes the condition for one's degeneration? The life where one only creates negativity, what shall one do with it as it is useless?

### **It Is Unsuitable to Be Angry If Others Lack Faith**

(If It Is Suitable to Get Angry When There Is a Loss of Faith Due to Unpleasant Words to Oneself, Then It Is Also Suitable to Be Angry If There Is a Loss of Faith Due to Unpleasant Words to Others; If One Can Be Patient with a Lack of Faith for Others, Then It Is also Suitable to Be Patient with a Lack of Faith in Oneself Due to the Condition of Afflictions)

**If It Is Suitable to Get Angry When There Is a Loss of Faith Due to Unpleasant Words to Oneself, Then It Is Also Suitable to Be Angry If There Is a Loss of Faith Due to Unpleasant Words to Others**

If: Because it degenerates sentient beings [62]  
I shall be angry at the one saying unpleasant words.  
Why do you not also get angry  
When unpleasant words are said to others?

Argument: Though it is unsuitable to become angry at the obstacles to gain, I shall be angry at those who speak unpleasantly to me as it degenerates the faith of my faithful.

Answer: If you are angry because of a degeneration of merit, then why do you not get angry when unpleasant words are said to another person? Here also the virtue of faith for others is degenerated.

**If One Can Be Patient with a Lack of Faith for Others, Then It Is Also Suitable to Be Patient with a Lack of Faith in Oneself Due to the Condition of Afflictions**

If you can be patient with non-faith, [63]  
Because non-faith depends on others,  
Then why are you not patient with unpleasant words  
That depend on the generation of afflictions?

In the case where you can be patient without anger with the loss of faith in another due to unpleasant words to them because the object depends on another person, then why mind, are you not patient with the unpleasant words said to me? It follows you should be because they depend on the generation of the other's afflictions.



### **Stopping Anger at That Which Faults Friends**

(Stopping It with the Patience of Definitely Relying on the Dharma; Stopping It with the Patience That Does not Think Anything of Harm)

### **Stopping It with the Patience of Definitely Relying on the Dharma**

(The Reason Why It Is Unsuitable If Objects like the Holy Bodies Are Harmed; It Is Likewise Suitable to Be Patient with Harm to Persons such as Friends)

### **Why It Is Unsuitable If Holy Bodies, Etc. Are Harmed**

Though the bodies, stupas and the holy dharma [64]  
Are derided and destroyed  
My hatred is unsuitable,  
Because the buddhas and so forth do not have harm.

Argument: Though it is unsuitable to be angry when oneself is harmed, it is suitable to be angry when the Triple Gem is harmed.

Answer: If the bodies of the buddhas and the stupas of great enlightenment and so forth and the holy dharma are the object of idle talk or criticism, and even if the bodies are destroyed, it is unsuitable to be angry. The buddhas and so forth, the Triple Gem, do not possess harm and the attacker is the object of compassion, and it is suitable to be affectionate towards them.

The meaning is that the Triple Gem does not generate mental unhappiness due to mental pain.

### **It Is Likewise Suitable to Be Patient with Harm to Persons Such as Friends**

Even if one's teacher and relatives [65]  
And friends are harmed,  
Stop anger by seeing that it came about  
Through the earlier way of conditions.

It is likewise unsuitable to get angry when one's teacher, contemporaries, relatives or friends and so forth are being harmed or one sees them being harmed. One should stop anger by seeing that the friends and so forth are being harmed due to the karma accumulated through unsuitable actions in the past, that the harm had arisen through the earlier explained way of conditions.

### **Stopping It with the Patience That Does Not Think Anything of Harm**

(Being Angry at That with Mind Alone Is Unsuitable; The Reason Why It Is Unsuitable to Be Angry; Contemplating One's Fault; Contemplating the Benefits of Patience)

### **Being Angry at That with Mind Alone Is Unsuitable;**

Embodied beings are harmed by both [66]  
Those with mind and those without mind.  
Why single out and take exception to those with mind?  
Therefore be patient with harm.

The embodied beings that are our relatives and so forth are harmed both by the enemy that has mind and the weapons and so forth that do not have mind, so why do I single out those with mind, take exception and be aggressive towards them? This is unsuitable and thus I should be patient with the harm of relatives.

### **The Reason Why It Is Unsuitable to Be Angry**

Some commit faults due to ignorance, [67]  
Some become angry due to ignorance.  
Who is without fault?  
Who is with fault?

Some beings commit harms such as killing and so forth due to being ignorant of the law of cause and effect, and some become angry because of being ignorant of the faults of anger. Out of those two, how can one say who is without fault and who is with fault? Since both are equally with fault it is unsuitable to return harm with anger.

### **Contemplating One's Fault**

Why did I create previously [68]  
The karma to be harmed?  
If all depends on karma  
Then why do I take exception with them?

I shall make an effort to act meritoriously [69]  
So that all, upon seeing this,  
Develop the mind of love  
For each other.

In the past, why did I create the karma due to which others harm me? If all the meaningless harms that I receive depend on my bad karma, then why do I take exception to the other person?

I shall make an effort to practice the merit of compassion and so forth thinking, "Were it that all sentient beings generate the mind of love for each other upon having seen that all harm and suffering arise from karma."

### **Contemplating the Benefits of Patience**

(Striving not to Degenerate One's Virtue; Purifying the Causes for Hell by Tolerating Small Sufferings; It Is Suitable to Like the Austerities for the Great Purpose)

### **Striving Not to Degenerate One's Virtue**

For example, when a house is on fire, [70]  
And the fire has started to spread to other houses,  
The hay and so forth to which it has spread  
Is suitable to be given up.

Likewise, when, through being attached to something, [71]  
The fire of hatred spreads,  
And there is doubt that one's merits will burn,

Then of course one has to give it up.

For example, if a house is on fire and the fire has moved to another house where it spreads to the grass and wood, then it is suitable that one sacrifices the hay and wood in order to save the wealth of the house. It would be unsuitable to have attachment to them.

Similarly, if the fire of hatred is spreading due to the condition of attachment for friends and so forth and there is the doubt that the wealth of merits and so forth will burn, then the basis for one's attachment is suitable to be given up without doubt and it is unsuitable to be attached.

### **Purifying the Causes for Hell by Tolerating Small Sufferings**

(Example; Meaning)

#### **Example**

How can it not be good if a person to be killed [72]  
Is released upon having his hand cut off?  
How can it not be good if one is freed from hell  
Through the human sufferings?

Argument: If one is separated from friends and relatives one will suffer.

Answer: If a person condemned to death is freed upon having his hand cut off then how is that not good? It is good. Likewise, if one is freed from the suffering of hell merely by experiencing the human sufferings of hunger and thirst, then how is that not good? It is appropriate to tolerate small sufferings to reverse larger sufferings.

#### **Meaning**

If I cannot bear [73]  
Even the present sufferings,  
Then why do I not reverse anger  
The cause of the sufferings of hell?

Argument: I cannot bear these sufferings.

Answer: If I cannot bear even the small present sufferings of hunger, thirst and being cut with weapons, then why do I not make an effort to reverse the cause for the sufferings of hell? They are suitable to reverse.

### **It Is Suitable to Like the Austerities for the Great Purpose**

(Having Regret Due to Not Having Achieved the Purpose of Self or Others, Despite All the Bodies Already Taken; It Is Suitable to Be Happy Because of Achieving the Purpose of All Sentient Beings by Being Patient with the Present Austerities)

### **Having Regret Due to Not Having Achieved the Purpose of Self or Others, Despite All the Bodies Already Taken**

For the purpose of desire I experienced [74]

The sufferings of being burned and so forth in thousands of hells,  
But I have not achieved the purpose  
Of self or others.

Because before I was engaged in negative actions due to desire for the mistaken object of my craving, I have experienced for thousands of eons the sufferings of being cut and so forth in hell. Despite this, I have not achieved the purpose of self or others.

**It Is Suitable to Be Happy Because of Achieving the Purpose of All Sentient Beings by Being Patient with the Present Austerities**

This does not harm me like that [75]  
And it also achieves great purpose  
It is suitable to be only happy about  
The sufferings that clear the harm of sentient beings.

This austerity at the time of achieving the purpose of others does not harm me that much, but in dependence on it I achieve great purpose. Therefore, it is suitable to be only happy and accept the sufferings of the austerities that clear away all the harm of migrators.

## Stopping Being Angry at those Benefitting One's Enemies

### Abandoning Intolerance to the Achievement of Praise and Renown by Enemies

- Since It Is the Cause for One's Happiness It Is Suitable to Want It
- It being the Cause for Other's Happiness, not Wanting Is Unsuitable
  - If One Does not Wish Others to Have Happiness, Then One's Happiness Degenerates
  - Hence It Is Appropriate to Wish Others Happiness

### Abandoning Intolerance to Achieving Their Happiness

### Abandoning Intolerance to Other's Achieving Gain

- Contemplating that It Achieves One's Wish
  - It Is Suitable to be Happy if Sentient Beings Achieve Gain
  - Example
  - If One Does Not Wish for That, the Mind of Enlightenment Degenerates
- Contemplating the Non-lack of Wish
  - It is Unsuitable to be Jealous of the Gain of Others
  - It Is Unsuitable to Destroy One's Qualities
  - It Is Suitable to Mourn One's Negativities but Unsuitable To Be Jealous of Other's Virtue

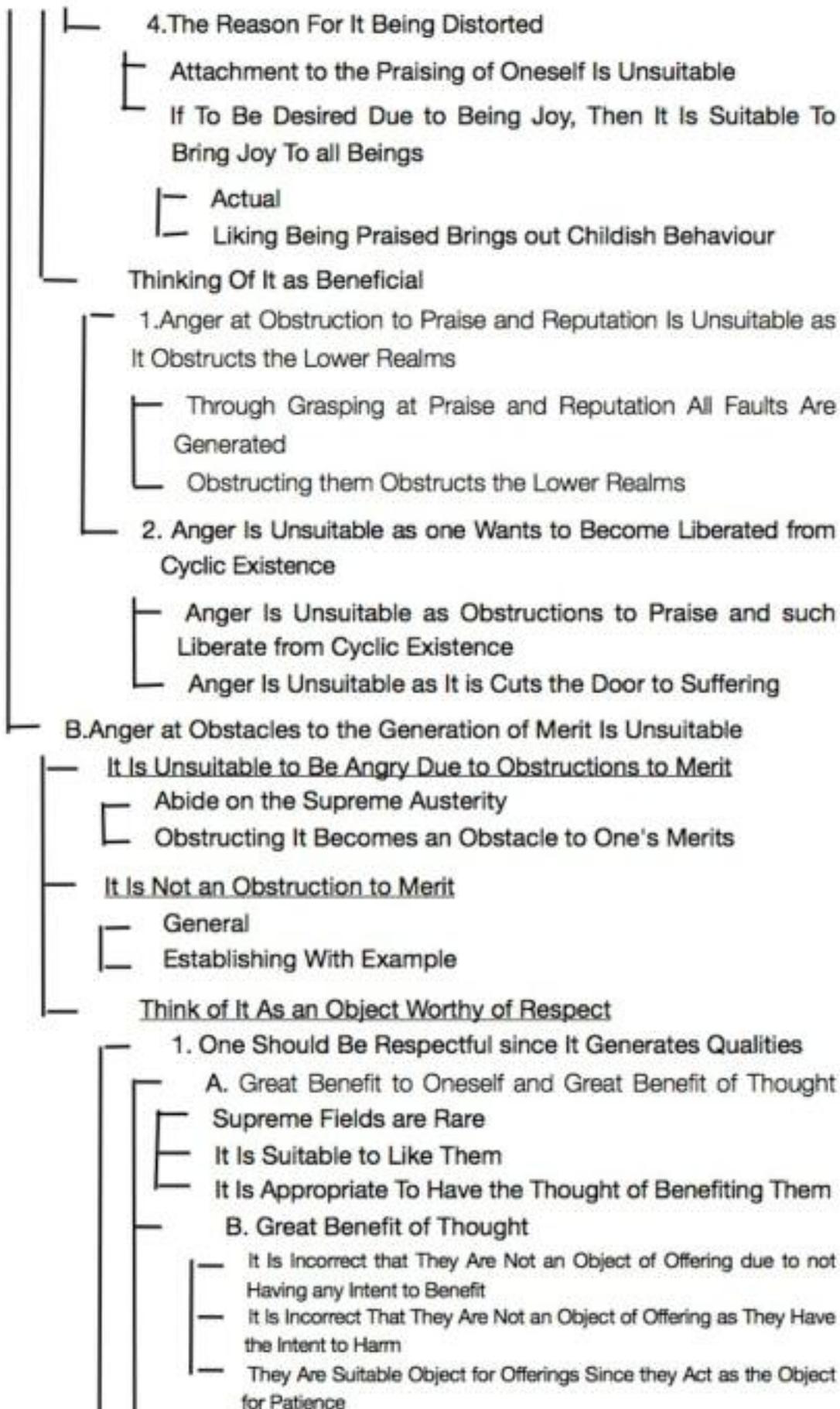
## Stopping Anger at Obstructions to One's Wishes

### Impatience with Obstacles to the Harm of One's Enemies Is Unsuitable

- One Is Not Benefitted by The Enemy's Dislike
- Generating Harmful Intent towards the Enemy Does not Harm Them
- It Harms Oneself
  - It Is Unsuitable to Be Happy Over the Suffering of the Enemy
  - Holding onto this Happiness Becomes the Cause for Great Suffering for Oneself

### It Is Unsuitable To Be Impatient with Obstacles to One's Own Benefit and Obstacles to the Benefit of Those Belonging to One's Side

- A. Anger at Obstructions to Worldly Dharmas Is Unsuitable
  - Anger at Obstructions to Receiving Praise and Reputation; Is Unsuitable
    - 1. There Is No Need for Mere Praise and Reputation
    - 2. It Is Unsuitable If Mere Mental Happiness Is the Objective
    - 3. It Is Distorted to Make merely this One's Objective
      - Mere Praise and Reputation Are Needless
      - Disliking their Degeneration means One Is like a Child



## **Stopping Being Angry at Those Benefiting One's Enemies**

(Abandoning Intolerance to the Achievement of Praise and Renown by Enemies; Abandoning Intolerance to Them Achieving Their Happiness; Abandoning Intolerance to Others Achieving Gain)

### **Abandoning Intolerance to the Achievement of Praise and Renown by Enemies**

(Since It Is the Cause for One's Happiness It Is Suitable to Want It; It Being the Cause for Other's Happiness, Not Wanting Is Unsuitable)

#### **Since It Is the Cause for One's Happiness It Is Suitable to Want It**

Others, having praised those with qualities, [76]  
Attain the happiness of joy.  
Mind, if they are praised  
Why are you not happy?

That this happiness of joy of yours [77]  
Is an unflawed source of happiness  
Was taught by those endowed with qualities.  
It is also the best for attracting others.

If others praise an enemy of mine saying, "He has qualities," then the person praising also gains happiness. In that case, why do you not like the other person that has praised the enemy? If you do, then the happiness of the joy of liking others' qualities will become the unflawed source of future happiness. This was taught by those with qualities, the conquerors and their children, and praised by them as such. It is also the best for attracting disciples.

### **It Being the Cause for Others' Happiness, Not Wanting Is Unsuitable**

(If One Does Not Wish Others to Have Happiness, Then One's Happiness Degenerates; Hence It Is Appropriate to Wish Others Happiness)

#### **If One Does Not Wish Others to Have Happiness, Then One's Happiness Degrates**

Further, it is said: "like this happiness arises"; [78]  
Maybe you do not wish for that happiness.  
Through giving up offering wages,  
The observed and unobserved degenerates.

Further, by also praising, the object of the praise becomes happy. If you do not wish them to have that happiness then, since the wages one pays one's servants makes them happy too, one should stop offering. By stopping this and other things then in this life the servants will not work and in a later life one will not have happiness. In such a way one's happiness degenerates in this observed life and in the unobserved future life.

#### **Hence It Is Appropriate to Wish Others Happiness**

When my qualities are expressed [79]  
I wish also others to have happiness  
When the qualities of others are expressed  
I do not wish happiness for myself.

When someone else expresses my qualities I then wish that person to have happiness, and when I express the qualities of others I do not even wish myself to have happiness – this is unsuitable and contradictory. In the same way one wishes others to be happy through one’s praise, the other person praising also wishes to be happy.

### **Abandoning Intolerance to Them Achieving Their Happiness**

Since one wishes all sentient beings to have happiness, [80]  
Then, having generated the mind of enlightenment,  
When sentient beings find their own happiness  
Why do you get angry at them?

One has generated the mind of enlightenment out of the wish to place all sentient beings in the highest happiness of enlightenment, and has accepted subsequently to practice the trainings. Hence, when sentient beings find a little of their own happiness and achieve their wish, then why are you now angry? It is suitable to be happy.

### **Abandoning Intolerance to Others Achieving Gain**

(Contemplating That It Achieves One’s Wish; Contemplating the Non-lack of Wish)

#### **Contemplating That It Achieves One’s Wish**

(It Is Suitable to Be Happy If Sentient Beings Achieve Gain; Example; If One Does Not Wish for That, the Mind of Enlightenment Degenerates)

#### **It Is Suitable to be Happy If Sentient Beings Achieve Gain**

One says “May all sentient beings [81]  
Attain enlightenment honoured by the three worlds.”  
Seeing that they receive some miserable praise  
Why does that make one miserable?

One has accepted the promise to place all sentient beings in the state of complete enlightenment that is honoured by the three worlds. Since one wishes this, when one sees that sentient beings attain some miserable praise then why does one become miserable? It is merely that one’s wishes are attained.

#### **Example**

If someone in need of nurturing who is nurtured by you, [82]  
Finds what they are supposed to get from you  
From a friend,  
Are you not happy and get angry again?

If the child to be nurtured by you receives from a friend what you should have given, so that it becomes unnecessary for you to give anymore, how is it suitable to like being unhappy or become angry?

#### **If One Does Not Wish for That, the Mind of Enlightenment Degenerates**

If one does not wish this for migrators [83]  
How does one wish them to be enlightened?

How can he who is angry at the wealth of others  
Possess the mind of enlightenment?

If someone begrudges migrants even small gains of food, clothing and so forth, then how can this person be someone wishing sentient beings to attain enlightenment? Once someone gets angry at the common wealth of others then how can that person possess the mind of enlightenment that wishes to place all migrants in the state of enlightenment? Since the mind of enlightenment degenerates one should abandon jealousy toward the gain of others.

### **Contemplating the Non-Lack of Wish**

(It Is Unsuitable to Be Jealous of the Gain of Others; It Is Unsuitable to Destroy One's Qualities; It Is Suitable to Mourn One's Negativities But Unsuitable to Be Jealous of Others' Virtue)

#### **It is Unsuitable to Be Jealous of the Gain of Others**

Regardless of whether it is received from them [84]  
Or whether it remains in the house of the benefactor,  
In any case, you will not have it.  
So whether it is given or not, what use is it?

Regardless of whether the enemy receives food, clothing and so forth from the benefactor or whether it is food, clothing and so forth remaining in the benefactor's home, in any case one will not have it. So regardless of whether it is given to the enemy or not, what use is jealousy?

#### **It Is Unsuitable to Destroy One's Qualities**

Whether it is merit or faith, [85]  
Why destroy one's qualities?  
One does not find gain,  
Say, why do you not get angry?

If one is angry at the gain of others and wishes gain for oneself then why destroy with anger the causes for gain such as merits, the behavior that causes faith in the lay's mind, one's qualities of morality, listening and so forth. Without holding the causes for gain, which one destroys, ask yourself, "why do I not get angry at myself?"

#### **It Is Suitable to Mourn One's Negativities But Unsuitable to Be Jealous of Others' Virtue**

Not only do you not mourn [86]  
The negativity you created,  
You also compete with the merits  
Created by others.

Not only do you not mourn the cause for not receiving any gain, the negativities that you created earlier, you also compete with the merits previously created by others and are jealous because you cannot bear them. Is this not unsuitable?

### **Stopping Anger at Obstructions to One's Wishes**

(Impatience with Obstacles to the Harm of One's Enemies Is Unsuitable; It Is Unsuitable To Be Impatient with Obstacles to One's Own Benefit and Obstacles to the Benefit of Those Belonging to One's Side)

### **Impatience with Obstacles to the Harm of One's Enemies Is Unsuitable**

(One Is Not Benefitted by the Enemy's Dislike; Generating Harmful Intent towards the Enemy Does Not Harm Them; It Harms Oneself)

### **One Is Not Benefitted by The Enemy's Dislike**

Even though the enemy does not like it [87ab]  
What is there for you to like?

Argument: I am happy when the enemy receives harm and I get angry at what obstructs this harm.

Answer: Even though one's enemy generates dislike and is unhappy, what is there for you to be happy about? It does not benefit you, but harms you.

### **Generating Harmful Intent towards the Enemy Does Not Harm Them**

Just your mental wish alone [87cd]  
Does not cause harm to them.

Just your mental wish alone that thinks "may the enemy receive harm" does not cause harm to the enemy. Therefore, since your purpose is not achieved in the slightest, abandon anger.

### **It Harms Oneself**

(It Is Unsuitable to Be Happy over the Suffering of the Enemy; Holding onto this Happiness Becomes the Cause for Great Suffering for Oneself)

### **It Is Unsuitable to Be Happy over the Suffering of the Enemy**

Even if the suffering you wish for [88ab]  
Were established, what would be there for you to be happy?

Even if the wish "may the enemy receive something unsuitable" were fulfilled and the other person would receive suffering, what would there be for you to be happy about? It does not benefit in the slightest.

### **Holding onto this Happiness Becomes the Cause for Great Suffering for Oneself**

If it is said: "I will be satisfied," [88cd]  
What would be sadder than that?

This fishhook cast by the fisher [89]  
Of the afflictions is very frightening.  
Once hooked by it one will be cooked  
In the cauldrons of sentient beings' hell by the hell guardians.

Argument: If the enemy receives harm, I will receive satisfaction because my wish will have been fulfilled.

Answer: What other method is there for destruction apart from generating strong harmful intent, since one will go to the lower realms? For example, as the fisherman cooks the fish upon catching them with his hook. Similarly, having been caught by the terrifying hook of the negative karma of strong harmful intent that was cast by the fisherman of the affliction of anger, one will definitely be cooked by the hell guardians in the cauldrons of sentient beings' hell.

### **It Is Unsuitable To Be Impatient with Obstacles to One's Own Benefit and Obstacles to the Benefit of Those Belonging to One's Side**

(Anger at Obstructions to Worldly Dharmas Is Unsuitable; Anger at Obstacles to the Generation of Merit Is Unsuitable)

### **Anger at Obstructions to Worldly Dharmas Is Unsuitable**

(Anger at Obstructions to Receiving Praise and Reputation Is Unsuitable, Thinking Of It as Beneficial)

### **Anger at Obstructions to Receiving Praise and Reputation Is Unsuitable**

(There Is No Need for Mere Praise and Reputation; Mere Mental Happiness Is Unsuitable as Objective; It Is Distorted to Make merely this One's Objective; The Reason For It Being Distorted)

### **There Is No Need for Mere Praise and Reputation**

The tribute of praise and reputation [90]  
Does not become merit or life,  
One does not become strong or without sickness,  
And happiness of the body is also not attained.

If one understands what is beneficial for self [91ab]  
Then what benefit for self lies therein?

Argument: I do not like it when praise or reputation is obstructed.

Answer: Out of the five benefits that are explained for sentient beings, which does the tribute of direct praise and indirect reputation accomplish? It does not become merit and it does not become life. It also does not become the cause for increasing one's strength, and it does not provide physical happiness.

Therefore, if one analyses and understands the benefit for self, what benefit for self lies within praise and reputation? Not the least.

### **It Is Unsuitable If Mere Mental Happiness Is the Objective**

If one wishes for mere mental happiness [91cd]  
Then one should also rely on gambling, alcohol and so forth.

If one's sole objective is mere mental happiness, then one also needs to rely on gambling, singing and dancing, taking someone else's woman and drinking alcohol.

### **It Is Distorted to Make Merely This One's Objective**

(Mere Praise and Reputation Are Needless; Disliking their Degeneration Means One Is like a Child)

#### **Mere Praise and Reputation Are Needless**

Wealth is spent for the sake of reputation [92]  
And if one is even killed  
Then what use are the words?  
When I am dead whom will they make happy?

Not only are they meaningless, but in order to have renown as a generous person one gives away wealth, and to be known as courageous, one goes to war. If one then even loses one's life, what will one do with the words of praise and reputation? Consider well to whom praise and reputation will give happiness after one has died.

#### **Disliking Their Degeneration Means One Is Like a Child**

Children cry desperately when [93]  
Their house of sand collapses.  
Similarly, my mind is like a child  
When praise and reputation wane.

Children cry when their house of sand collapses. Similarly, my mind becomes like a child out of dislike when praise and reputation wane.

#### **The Reason For It Being Distorted**

(Attachment to the Praising of Oneself Is Unsuitable; If to Be Desired Due to Being Joy, Then It Is Suitable To Bring Joy to All Beings)

#### **Attachment to the Praising of Oneself Is Unsuitable**

For instance, since sound does not have a mind [94]  
It is impossible that sound intends to praise me.  
It is known that others like one,  
This is stated as the cause for the joy.

It could be others or oneself [95]  
What benefit is the joy of others for oneself?  
That joy and happiness is only theirs,  
One does not attain a part of it.

If one is happy because of being praised, it is, for instance, unsuitable to like the praising sound, because it does not have a mind and can therefore not have the thought thinking "I shall benefit that person." Therefore it is unsuitable to like it.

It is known that the person praising one generates joy at the time of praising. If this joy of the person praising is stated as the reason for one's happiness: What use is the joy of the person praising, regardless of whether others or oneself is praised? Since the joy in another's continuum is only their consciousness, one does not even attain a part of it.

## **If to Be Desired Due to Being Joy, Then It Is Suitable to Bring Joy to All Beings**

(Actual; Liking Being Praised Brings out Childish Behavior)

### **Actual**

If I am happy due to their happiness [96]  
Then one needs to treat all equally.  
Then why, when they become happy through  
The joy of others, one is not happy?

If the happiness of the person praising is the happiness of others and makes me happy, then I should also be happy if all other sentient beings are happy in this way. Why then, when others become happy due to the happiness of the person praising an enemy, does one become unhappy? One should be happy.

### **Liking Being Praised Brings out Childish Behavior**

Therefore, if one generates joy, [97]  
By saying "I am being praised."  
Since this is again invalid,  
One only becomes like a childish person.

Therefore, if it generates joy in one's continuum saying "I am being praised," when this is analyzed then it does not have the slightest essence. In this way, since the mere praise is not valid as the cause for happiness, one only becomes like a childish person by liking it.

### **Thinking Of It as Beneficial**

(Anger at Obstruction to Praise and Reputation Is Unsuitable as It Obstructs the Lower Realms; Anger Is Unsuitable as One Wants to Become Liberated from Cyclic Existence)

### **Anger at Obstruction to Praise and Reputation Is Unsuitable As It Obstructs the Lower Realms**

(Through Grasping at Praise and Reputation All Faults Are Generated; Obstructing Them Obstructs the Lower Realms)

### **Through Grasping at Praise and Reputation All Faults Are Generated**

Praise and so forth distract one [98]  
And also destroy disillusionment,  
Jealousy for those with qualities  
And degeneration of qualities

It is unsuitable to be angry at that which destroys praise and reputation. Praise, reputation and gain distract one from the virtuous object and also destroy disillusionment with cyclic existence. They also cause jealousy for others with qualities and also destroy one's virtues and the perfections of others. As such they are the source for all faults.

### **Obstructing Them Obstructs the Lower Realms**

Therefore, aren't those that are closely involved [99]  
In destroying one's praise and so forth,  
Engaged in protecting one from falling  
Into the lower realms?

Therefore, aren't those taking great care in destroying one's praise, reputation and so forth, engaged in protecting one from falling into the lower realms? How can one be angry at them?

### **Anger Is Unsuitable As One Wants to Become Liberated from Cyclic Existence**

(Anger Is Unsuitable as Obstructions to Praise and Such Liberate from Cyclic Existence;  
Anger Is Unsuitable as It Cuts the Door to Suffering)

### **Anger Is Unsuitable as Obstructions to Praise and Such Liberate from Cyclic Existence**

Oneself, who aspires to liberation, [100]  
Does not need the restraints of gain and veneration,  
How can one be angry  
At that which liberates one from bondage?

Further, since one aspires to liberation from cyclic existence, and since gain and veneration bind one to cyclic existence, one does not need such restraints. How can one be angry at that which liberates one from bondage by obstructing gain and veneration? It would be appropriate to like it.

### **Anger Is Unsuitable As It Cuts the Door to Suffering**

One wishes to enter suffering [101]  
But like the blessings of the buddhas  
It becomes the threshold not allowing to pass.  
How can one get angry at that?

One wishes to enter the house of suffering, but like the blessings of the buddhas, it becomes the threshold not allowing one to pass into that house. How can one become angry at that? Since it is a great friend it is appropriate to like it.

### **Anger at Obstacles to the Generation of Merit Is Unsuitable**

(It Is Unsuitable to Be Angry Due to Obstructions to Merit; It Is Not an Obstruction to Merit;  
Think of It as an Object Worthy of Respect)

### **It Is Unsuitable to Be Angry Due to Obstructions to Merit**

(Abide on the Supreme Austerity; Obstructing It Becomes an Obstacle to One's Merits)

### **Abide on the Supreme Austerity**

They are an obstruction to merits it is said; [102]  
It is also unsuitable to be angry at them.  
If there is no austerity like patience  
Then wouldn't one abide on it?

Argument: Though it is unsuitable to be angry at obstructions to worldly dharmas, enemies obstruct the merits of generosity, morality and so forth.

Answer: If one does get angry like that: It is unsuitable to be angry at them because if one aspires towards merits then wouldn't one abide in patience since there is no other austerity that equals patience with anger? It is extremely suitable to abide on patience.

### **Obstructing It Becomes an Obstacle to One's Merits**

If, through my own fault, [103]  
I do not practice patience with them,  
I obstruct myself from  
Abiding close to the cause of merits.

If, through one's own fault of being greatly angry, one generates anger to abiding close to the cause of merits of being patient with the enemy, then one obstructs one's merits and not the other person.

### **It Is Not an Obstruction to Merit**

(General; Establishing with Example)

#### **General**

When it does not exist it does not arise, [104]  
When it exists it does arise,  
If it is its cause  
Then how can it be called an obstruction?

The merit of patience does not arise when there is no harmer; when there is an enemy then the merit of patience exists. If this very enemy is the definite cause of the merit then how can it be called an obstruction? That which is conducive is not suitable as obstruction.

#### **Establishing with an Example**

The begging woman at the time of generosity [105]  
Is not an obstruction to generosity.  
Those facilitating the going forth  
Are not an obstruction to going forth.

There is no obstruction to generosity due to the begging woman at the time of having, and wanting to give away the substance. Also, the abbots and preceptors facilitating the going forth are unsuitable to be called obstructions to the going forth of those wishing to do so.

### **Think of It As an Object Worthy of Respect**

(One Should Be Respectful Since It Generates Qualities; One Should Be Respectful Because of Having Faith in the Buddha)

### **One Should Be Respectful Since It Generates Qualities**

(Great Benefit to Oneself and Great Benefit of Thought; Independent from the Benefits of Thought; Viewing Them Like the Buddha)

### **Great Benefit to Oneself and Great Benefit of Thought**

(Supreme Fields are Rare; It Is Suitable to Like Them; It Is Appropriate To Have the Thought of Benefiting Them)

#### **Supreme Fields Are Rare**

In the world it is indeed the beggar, [106]  
Those harming are much rarer,  
If one thus does not harm them,  
Then nobody will inflict harm.

Since the field for patience is rarer than the field for generosity it is suitable to like one's enemies. In the world the field for generosity is the beggar and the field for patience is that harming, and that harming is rarer. If it is explained why: Because, if one thus does not harm others then one will not be harmed in return.

#### **It Is Suitable To Like Them**

Hence, just like a treasure [107]  
Received effortlessly in one's house,  
One should like one's enemies,  
Since they become a condition for enlightenment.

The fields for patience are rare. Therefore one should like, with the thought of wanting to repay their kindness, one's enemies, since they become the condition to meditate on the bodhisattva action of patience, just like a treasure that one receives effortlessly in one's house.

#### **It Is Appropriate To Have the Thought of Benefiting Them**

Since it is established though this and myself [108]  
It is suitable to dedicate the result of patience  
First to them –  
They are the cause of patience.

Since it is established through this enemy and myself practicing patience, we are both the cause for patience. Therefore it is suitable to dedicate enlightenment, which is the result of patience, first to the harmer. The enemy is a powerful cause for the patience that creates my enlightenment.

#### **Independent from the Benefits of Thought**

(It Is Incorrect That They Are Not an Object of Offering Due to Not Having Any Intent to Benefit; It Is Incorrect That They Are Not an Object of Offering As They Have the Intent to Harm; They Are Suitable Object for Offerings Since They Act as Object for Patience)

#### **It Is Incorrect That They Are Not an Object of Offering Due to Not Having Any Intent to Benefit**

If: The enemies have no intent to establish patience, [109]  
Therefore they are not to be made offerings to.  
Then why make offerings to the holy dharma  
That is suitable as cause for practice?

Argument: Since they do not have the thought to establish patience in my continuum, they are not to be made offerings to.

Answer: Then it follows one also should not make offerings to the holy dharma jewel that is suitable as the cause for practice, because it does not have the thought thinking, "I shall cause the generation of virtue."

### **It Is Incorrect That They Are Not an Object of Offering as They Have the Intent to Harm**

If: this enemy has the intent to harm, [110]  
Therefore they are not the object of offering.  
If they were to strive to benefit like a doctor  
Then how could one practice patience?

Argument: It is not the same. The enemy is not an object of offering because they have the intent to harm me.

Answer: If they strove to accomplish benefit and happiness, like a doctor, then they would not be the object of patience. How would one then practice the patience that does not think anything of suffering? It is suitable to like the harmer.

### **They Are a Suitable Object for Offerings Since They Act as Object for Patience**

Hence, since patience is generated in dependence [111]  
On a strong mind of hatred,  
It alone is the cause for patience  
And suitable for offerings just like the holy dharma.

Since patience is not completed in dependence on a mind intending to benefit, it is generated in dependence on the harm inflicted due to strong hatred. Hence, only the harmer is the cause of patience and is suitable to be made offerings to just like the holy dharma, despite not having the intent to benefit.

## Viewing Them Like the Buddha

### Extensive Explanation

1. It Is Stated in the Scriptures that Sentient Beings and Buddhas Are Equal in Being a Field for Merit
2. Establishing this with Reasoning
  - By Having Faith in the Buddhas and Sentient Beings One Will Attain the Ultimate Aim
  - To Discriminate Between Them, Accepting One and Rejecting the Other, Is Unsuitable tSince They Are the Same in that One Will Attain Enlightenment by Having Faith in Them
3. Refuting Objections
  - Refuting That It Is Unsuitable to Meditate Equally on Patience Because of Not Having Equal Qualities
  - It Is Suitable to Equally Meditate on Faith Because the Greatness of Having Faith in Both Is Equally the Cause for Enlightenment
  - It Is Suitable to Have Faith Because the Merits of Making Offerings to Sentient Beings Who Possess Parts of the Qualities of a Buddha Is Infinite

### Summary

## One Should Be Respectful Because of Having Faith in the Buddha

One Should Be Respectful Because They View all Sentient Beings Like an Only Child

### Establishing the Main Method Needed for Becoming Enlightened

- Identifying the Main Method for Repaying the Buddhas' Kindness
- Achieving that Very Action

- Being Patient when Harmed by Sentient Beings

- Abandoning Regarding Sentient Beings With Harm
- Abandoning Harm

- The Reason Why It Is Unsuitable to Harm;

- If One Harms Them, there Is No Way to Please the Buddhas

To Confess the Disrespectful Actions One Engaged in Earlier

Refraining from Future Disrespectful Actions

Showing Subsequently as a Summary that One Also Needs To Be Respectful to Sentient Beings

## **Viewing Them Like the Buddha**

(Extensive Explanation; Summary)

### **Extensive Explanation**

(It Is Stated in the Scriptures That Sentient Beings and Buddhas Are Equal in Being a Field for Merit; Establishing This with Reasoning; Refuting Objections)

### **It Is Stated in the Scriptures That Sentient Beings and Buddhas Are Equal in Being a Field for Merit**

Therefore the Able One said: “The field  
Of sentient beings and the field of conquerors.” [112ab]

Since it is necessary to treat sentient beings with respect it is stated in the *Sutra Perfectly Containing Dharma*:

The field of sentient beings is the field of the buddhas. From the field of the buddhas the buddha dharma is obtained. It would be unsuitable to mistreat them.

In this and other quotes the Able One stated that the field of sentient beings, where one can plant the extensive seeds for merits, is as much a field to accumulate merits as the field of the buddhas.

### **Establishing This with Reasoning**

(By Having Faith in the Buddhas and Sentient Beings One Will Attain the Ultimate Aim; To Discriminate Between Them, Accepting One and Rejecting the Other, Is Unsuitable Since They Are the Same in that One Will Attain Enlightenment by Having Faith in Them)

### **By Having Faith in the Buddhas and Sentient Beings One Will Attain the Ultimate Aim**

Many a one, by making them happy,  
Have thus gone to the perfection beyond. [112cd]

It is suitable to respect all sentient beings, because by having faith in the buddhas and sentient beings, and by making them happy, many have gone to the perfection beyond that has completed the two purposes.

### **To Discriminate Between Them, Accepting One and Rejecting the Other, Is Unsuitable Since They Are the Same in that One Will Attain Enlightenment by Having Faith in Them**

The dharmas of a buddha are equally attained  
From sentient beings and the conquerors. [113]  
What behavior would it be to please the conquerors  
But not sentient beings?

For these reasons one attains the resultant dharmas of a buddha, such as the powers and so forth, equally from sentient beings and the conquerors. What kind of behavior would it therefore be to respect the conquerors but to not respect sentient beings likewise? It would be unsuitable.

## **Refuting Objections**

(Refuting That It Is Unsuitable to Meditate Equally on Patience Because of Not Having Equal Qualities; It Is Suitable to Equally Meditate on Faith Because the Greatness of Having Faith in Both Is Equally the Cause for Enlightenment; It Is Suitable to Have Faith Because the Merits of Making Offerings to Sentient Beings Who Possess Parts of the Qualities of a Buddha Is Infinite)

### **Refuting That It Is Unsuitable to Meditate Equally on Patience Because of Not Having Equal Qualities**

Not through the qualities of thought, [114]  
But through the result, sentient beings  
Also equally have qualities.  
Therefore they are equal.

Argument: Even though they are a field of merit, since they do not have equal qualities, it is unsuitable to make offerings to them as to the buddhas.

Answer: They are not made equal through the qualities of thought but because they are the same in being the cause for enlightenment. If one is also respectful to sentient beings then one will also have the qualities of enlightenment and therefore they are equal fields.

### **It Is Suitable to Equally Meditate on Faith Because the Greatness of Having Faith in Both Is Equally the Cause for Enlightenment**

Any offerings to those with the mind of love [115]  
Are the very greatness of sentient beings.  
Any merit of having faith in the buddhas  
Is again a greatness of the buddhas.

There is a pair establishing the dharmas of a buddha [116ab]  
And therefore they are asserted to be equal.

The offerings to those endowed with the mind of love for all sentient beings, which is taught to be infinite merit, are the very greatness of the sentient beings that are the object of that love.

Any merit of having faith in the buddhas is again a greatness of the object of the faith, the buddhas alone. Therefore, having faith in both contains equally the causes that establish the dharmas of a buddha and therefore they are both equally asserted as suitable.

### **It Is Suitable to Have Faith Because the Merits of Making Offerings to Sentient Beings Who Possess Parts of the Qualities of a Buddha Is Infinite**

Not at all equal to the buddhas [116cd]  
With an ocean of infinite qualities

Even giving the three realms for the purpose [117]  
Of making offerings to those few in whom appears

A mere part of the qualities of those  
That are only an accumulation of qualities, it would be too little.

Argument: From the side of the qualities of thought they are not equal because they are not at all of equal qualities with the buddhas that possess an infinite ocean of extensive and difficult to fathom qualities.

Answer: Though they do not have equal qualities, there are some that have parts of the qualities of the buddhas, who are an unequalled accumulation of supreme and great qualities. To give all objects of the three realms for the purpose of making offerings to them would still be too little. What need is there to mention others?

### **Summary**

A part of that which generates the supreme dharmas [118]  
Of a buddha exists in sentient beings.  
Merely though this they become equal  
And it is suitable to make offerings to sentient beings.

Though they do not have qualities equal to the buddhas, since a part of the cause that generates these supreme qualities exists in sentient beings, they become equal merely through this. Hence it is suitable to respect sentient beings and make offerings to them as to the buddhas.

### **One Should Be Respectful Because of Having Faith in the Buddha**

(One Should Be Respectful Because They View All Sentient Beings Like an Only Child; Showing Subsequently as a Summary That One Also Needs To Be Respectful to Sentient Beings)

### **One Should Be Respectful Because They View all Sentient Beings Like an Only Child**

(Establishing the Main Method Needed for Becoming Enlightened; To Confess the Disrespectful Actions One Engaged in Earlier; Refraining from Future Disrespectful Actions)

### **Establishing the Main Method Needed for Becoming Enlightened**

(Identifying the Main Method for Repaying the Buddhas' Kindness; Achieving That Very Action)

### **Identifying the Main Method for Repaying the Buddhas' Kindness**

Further, apart from making sentient beings happy, [119]  
How can one repay the kindness  
Of those that are immovable friends  
And accomplish boundless benefit.

Further, another reason for treating sentient beings respectfully: The buddhas, induced by great compassion, are the immovably honest friends of all migrators and establish boundless benefit for them. Apart from making sentient beings happy, how can one repay their kindness? There is no better offering to please the buddhas than to work for the benefit of sentient beings.

### **Achieving That Very Action**

(Being Patient When Harmed by Sentient Beings; Abandoning Regarding Sentient Beings with Harm; Abandoning Harm)

#### **Being Patient When Harmed by Sentient Beings**

If one repays the benefit of those [120]  
That give up their life and enter suffering beyond,  
Then even if one is harmed greatly by them,  
One solely treats them with everything wholesome.

Benefiting sentient beings repays the kindness of the buddhas who gave up their life for sentient beings and who would even enter the realm beyond suffering for them. Hence, even if one is harmed greatly by sentient beings one not only does not get angry, but one should strive solely to benefit them through one's three doors with everything wholesome that establishes all happiness for them.

#### **Abandoning Regarding Sentient Beings With Harm**

One should not be ignorant and generate pride [121]  
Or be competitive with those  
That even the very ones that are one's lords  
Regard without concern for their own bodies.

Further, one should not be ignorant and generate arrogant pride or be competitive in any action with the sentient beings for whose purpose the very buddhas, that are one's lords, work without concern for their own bodies. One should abandon pride and be respectful.

#### **Abandoning Harm**

(The Reason Why It Is Unsuitable to Harm; If One Harms Them, There Is No Way to Please the Buddhas)

#### **The Reason Why It Is Unsuitable to Harm**

Those whose happiness makes the conquerors happy, [122]  
Those then when harmed causes unhappiness to arise,  
The conquerors are happy when they are happy  
And harming them will harm the conquerors.

The conquerors are happy when sentient beings are happy, and are unhappy when one harms them. It is therefore the best offering to all the able ones to make these sentient beings happy by benefiting them. This makes the conquerors happy and harming these sentient beings becomes harming the conquerors.

#### **If One Harms Them, There Is No Way to Please the Buddhas**

Just as one will never be mentally happy despite all sense objects [123]  
When the whole body is completely in flames,  
Similarly there is no way to please the greatly compassionate ones  
When one harms sentient beings.

For that reason, just as one will never be mentally happy despite all sense objects such as food and so forth, if one's body is completely in flames, there is no way to please the greatly compassionate ones if one harms sentient beings.

### **To Confess the Disrespectful Actions One Engaged in Earlier**

Hence, whatever harm to migrators [124]  
That caused displeasure to the greatly compassionate ones,  
That negativity I confess today individually  
And request the conquerors to be patient with anything causing displeasure.

Since harming sentient beings causes displeasure to the buddhas I will confess the negativities that brought displeasure to the greatly compassionate ones because of the harmed migrators. From today I will confess them individually and not conceal them and I request them to be patient with any harm to sentient beings that causes displeasure.

### **Refraining from Future Disrespectful Actions**

In order to make the tatagatas happy [125]  
From today I will be absolutely subdued and the world's servant  
Though many beings smash my head by kicking it  
Or even kill me, I won't retaliate but please the protectors of the world.

In order to make the tatagatas happy, from today I will be absolutely subdued and harm nobody and become and accept myself as the servant of the world. Subdue here refers to accepting oneself as servant of the world with stable enthusiasm. Though many beings smash my head by kicking it or even kill me, I shall not retaliate but bear it and in such a way act to please the minds of the protectors of the world.

### **Showing Subsequently as a Summary That One Also Needs To Be Respectful to Sentient Beings**

There is no doubt that all these migrators [126]  
Are regarded by those possessing compassion as self.  
Those seen in the identity of sentient beings  
Are in the nature of the protector, why not be respectful?

There is no doubt that all these migrators are regarded by the buddhas that possess compassion as self by way of meditating on equalizing and exchanging self and others. Hence, those seen in the identity of sentient beings are in the very nature of the protector, and respecting them gives enlightenment. Therefore, why not be respectful? It is appropriate to have faith and be respectful.



## **The Benefits of Meditating on Patience**

(In Brief; Explaining the Benefits with an Example; A Summary of the List of Benefits)

### **In Brief**

It alone pleases those gone thus, [127]  
It alone perfectly establishes the purpose of self,  
It alone also clears the sufferings of the world,  
Therefore I will continuously practice only this.

To be patient and respectful when harmed by sentient beings, this alone is the supreme method for pleasing the buddhas. To work for the welfare of others, this alone is the supreme method to complete the accumulations in one's own continuum. This alone also clears the sufferings of all sentient beings. Therefore, since it perfects the two purposes, I shall continuously meditate on the three types of patience.

### **Explaining the Benefits with an Example**

(Example and Meaning from the Point of View of Benefit; Explaining It to Be Superior to the Example)

#### **Example and Meaning from the Point of View of Benefit**

(Example; Meaning)

#### **Example**

For example, though some of the kings men [128]  
Inflict harm on many beings,  
The farsighted people  
Will not retaliate even though they can.

This is not because of them alone, [129ab]  
But due to the king's power, that is their support.

For example, though a few people belonging to the entourage of the king harm many others, the farsighted people that look at the long term benefits and harm will not retaliate even though they can. That they cannot retaliate is not alone just because of the entourage's power alone, but due to the power of the king.

#### **Meaning**

Likewise, one should not dismiss [129cd]  
An insignificant harmer.

The wardens of hell [130ab]  
And those endowed with compassion are their support.

Likewise, as in the example, one should not dismiss any humble harmer because they have as their support the ripening fruit of the hell guardians and the displeasure of the compassionate conquerors and their children.

## Explaining It to Be Superior to the Example

Thus, like people and the wrath of the king, [130cd]  
One should please sentient beings.

Even if one gets angry at someone like a king, [131]  
Do they give the harm of the lower realms  
That one will experience due to  
Making sentient beings unhappy?

Even if one pleases someone like a king [132]  
That what one will attain  
By pleasing sentient beings,  
The very enlightenment, they cannot offer.

Because of this one should please sentient beings like the people fearing the wrath of the king. Even if one gets angry at someone like a king, do they give the harm of the lower realms, which one will experience as a result of making sentient beings unhappy? They cannot. Even if one pleases someone like a king, that which one will attain by pleasing sentient beings, the very enlightenment, they cannot offer.

## A Summary of the List of Benefits

(The Main Result; The Seen Result; The Ripened Result)

### The Main Result

Look at the future buddha [133ab]  
That is attained as a result of pleasing sentient beings.

Look at how it is appropriate to please sentient beings and be patient with them by contemplating the benefit of enlightenment that arises as a result of pleasing sentient beings. This is also saying that it is suitable to meditate on patience in relation to the results ripening in this and the later life.

Although the meaning is clear, an earlier proponent says:

Since it is difficult to cognize a buddha, it is unsuitable to interpret the meaning of *for the moment* as *leave it*. Although the phenomena of this life are easy to cognize, the extremely hidden future results are harder to cognize than a buddha. A buddha can be cognized by depending on reason, without depending on quotations, but that the very hidden meaning can only be cognized subsequently to this, accords with the view of all great pioneers.

### The Seen Result

In this very life one will attain great glory, [133cd]  
Fame and happiness. Why does one not see this?

Also in this life there are seen results that arise from patience, such as glory of increased perfections, being well regarded and happiness. Why does one not see this? Therefore, one should strive in making sentient beings happy.

## **The Ripened Result**

While circling, one will attain from patience [134]  
Beauty and so forth, absence of sickness, and fame,  
Due to which one will live very long,  
And one will attain the extensive happiness of a wheel-turning king.

Also, while circling one attains a beautiful form, the samsaric perfections, good health and great reputation. Through that one will have a long life. One will also have the extensive and vast happiness of a wheel-turning king.

In short, having recognized opposing factors such as a proclivity for anger, intimidation from virtuous dharmas, non-wish or aspiration for virtuous dharmas and so forth, one then relies on their antidotes, which are the patience that does not think anything from harm, the mind that is not harmed by suffering and abides in its natural state, and the patience strongly abiding on the wish for the dharma due to discriminating awareness.

### *Summarising verse*

Although one meditates on the virtue of generosity and the like for eons,  
They are destroyed by the fire tongue of anger.  
Therefore one needs to generate the force of patience again and again  
And not give anger any chance.

## **The Name of the Chapter**

This is the commentary on the sixth chapter called the Perfection of Patience from the commentary on the Introduction to the Actions of Bodhisattvas, called The Entrance for the Children of the Conquerors.

**SARVA MANGALAM**