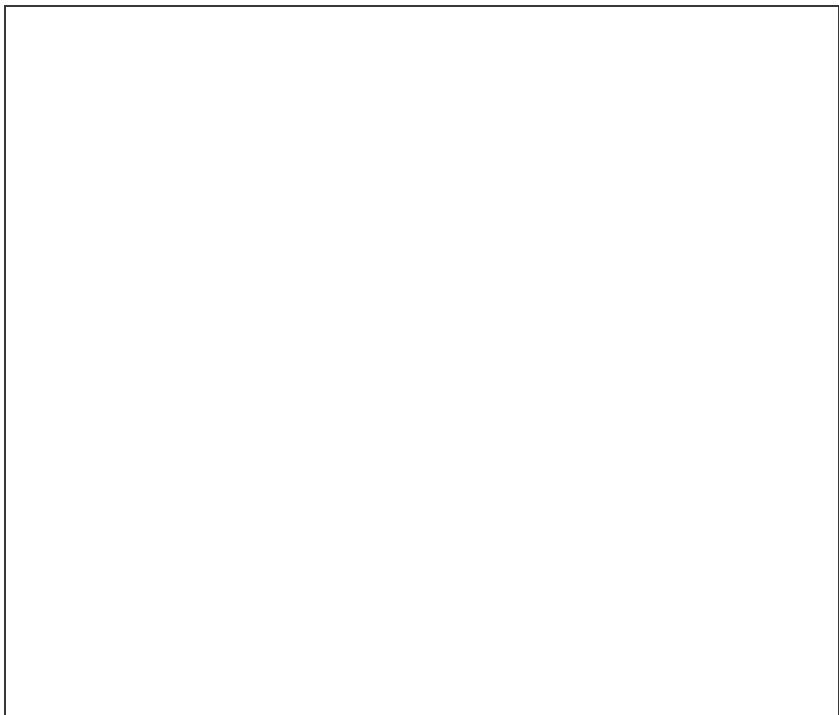


CHAPTER 6

PATIENCE



1. Developing motivation for patience [v1-6]
2. Keeping in mind the skilful means for accomplishing patience [v7-134]

1. Developing motivation for patience

The problems caused by anger are set out explicitly and this establishes implicitly the results of patience. The explanation of this has three parts:

1. Invisible results
 2. Visible results
 3. Summarizing the invisible and visible results
1. Invisible results

6.1

All those good actions

**Like giving and making offerings to the Sugatas,
Accumulated over a thousand aeons,
Are destroyed in an instant of anger.**

'Giving and making offerings to the Sugatas' means that giving itself is distinguished according to its recipients, which are of the inferior and superior fields. 'Like' means that what arises from moral discipline [319] and from meditation are also included. 'Good actions' means those that were meritorious but were not dedicated to liberation. 'Anger' means an aggressive attitude. 'Destroyed' means that since one is reborn into the lower realms in the next life as the result of anger, the possibility of all one's good actions ripening into experience is destroyed.

'If it is impossible to permanently destroy the seeds of past actions on worldly paths, is it not a contradiction to say here that the seeds are destroyed by anger?'

Since the possibility of their coming to fruition is postponed, their potential is suppressed but the seeds themselves are not permanently destroyed because there is no possibility to destroy seeds apart from the transcendental path.

Therefore, it is established that both anger and patience have great results:

6.2

**There is no nonvirtue like anger,
And no austerity like patience.
Therefore, in the various ways,
I should persevere in developing patience.**

To develop patience ‘in the various ways’ means, from the ultimate perspective, developing certainty in the dharma and, from the relative perspective, being unconcerned by difficulties and undaunted by suffering.

2. Visible results

1. Harm to the mind
2. Harm to the body

1. Harm to the mind

6.3

**If I hold onto thoughts afflicted by anger,
My mind will know no peace.
Having no happiness or pleasure,
I will be unsettled and unable to sleep.**

‘Peace’ means certainty. ‘Happiness’ relates to the mind. ‘Pleasure’ relates to the five senses. ‘Settled’ means the mind remains at ease.

2. Harm to the body

6.4

**Some may depend on his favour
For wealth and status,
But even they will turn against
A hateful master and kill him.**

6.5

Friends and relatives will become fed up with him and,

Though drawn by his generosity, will not want to be around him.

'Status' means to be served food and so forth. Such people will turn against an angry master and will kill him. Those who are his friends and relatives will not want to be around him, even though they are attracted by his giving.

3. Summarizing the invisible and visible results

**In short, someone who stays angry
Will never be happy.**

6.6

**It is the enemy, anger, which creates
Sufferings like these.**

The first two lines indicate non-happiness. The next two indicate the creation of suffering. Since this describes explicitly the result of anger, [320] the result of abandoning anger is implicitly established. Nevertheless, the result of abandoning anger is explicitly described in the last two lines:

**But whoever takes control and destroys anger
Will be happy in this life and future lives.**

2. Keeping in mind the skilful means for accomplishing patience

1. Preventing the characteristics of anger
2. Keeping in mind the results of patience

1. Preventing the characteristics of anger

1. The nature of its cause
2. Striving in the means of averting that cause
3. The means of averting that cause
4. Keeping in mind the means of averting the cause of the cause

1. The nature of its cause

6.7

**It arises in the production of what I wish against,
And in the obstruction of what I wish for.
Feeding on an unhappy mind,
Aggression grows and destroys me.**

Through experiencing the production of the twelve undesirables and the twelve obstructions of desirables,¹ an unhappy mind arises and, in conjunction with that, aggression, by which one's mind is tormented and troubled.

2. Striving in the means of averting that cause

6.8

**Therefore, I should completely eliminate
The sustenance of this enemy—
An enemy which does nothing
But harm me.**

This verse indicates the elimination of the means—an unhappy mind—and aggressive actions.

3. The means of averting the cause

6.9

**Whatever may befall me,
My joyful disposition will not be disturbed.
Being unhappy won't accomplish any of my wishes
And my virtues will only deteriorate.**

6.10

**If something can be done,
What's the point of being unhappy?
If nothing can be done,
What good is it to be unhappy?**

The first two lines indicate generally the abandoning of an unhappy mind; the third line indicates that an unhappy mind does not result in one's wishes being accomplished; the fourth line indicates that what

one wishes against results from an unhappy mind; the second verse indicates the mental antidote for an unhappy mind.



4. Keeping in mind the means of averting the cause of the cause

1. General explanation distinguishing desirable and undesirable dharmas
 2. Ceasing anger toward the production of undesirables
 3. Ceasing anger towards those who obstruct desirable dharmas
-
1. General explanation distinguishing desirable and undesirable dharmas

6.11

For myself and my friends,
I want no suffering, no disrespect,

**No criticism and nothing unpleasant.
For my enemies, I want the opposite.**

The twelve undesirables are:

- Suffering, disrespect, criticism and displeasure for oneself
- The same four for my friends
- Happiness, respect, praise and pleasure for one's enemies

The twelve desirables are:

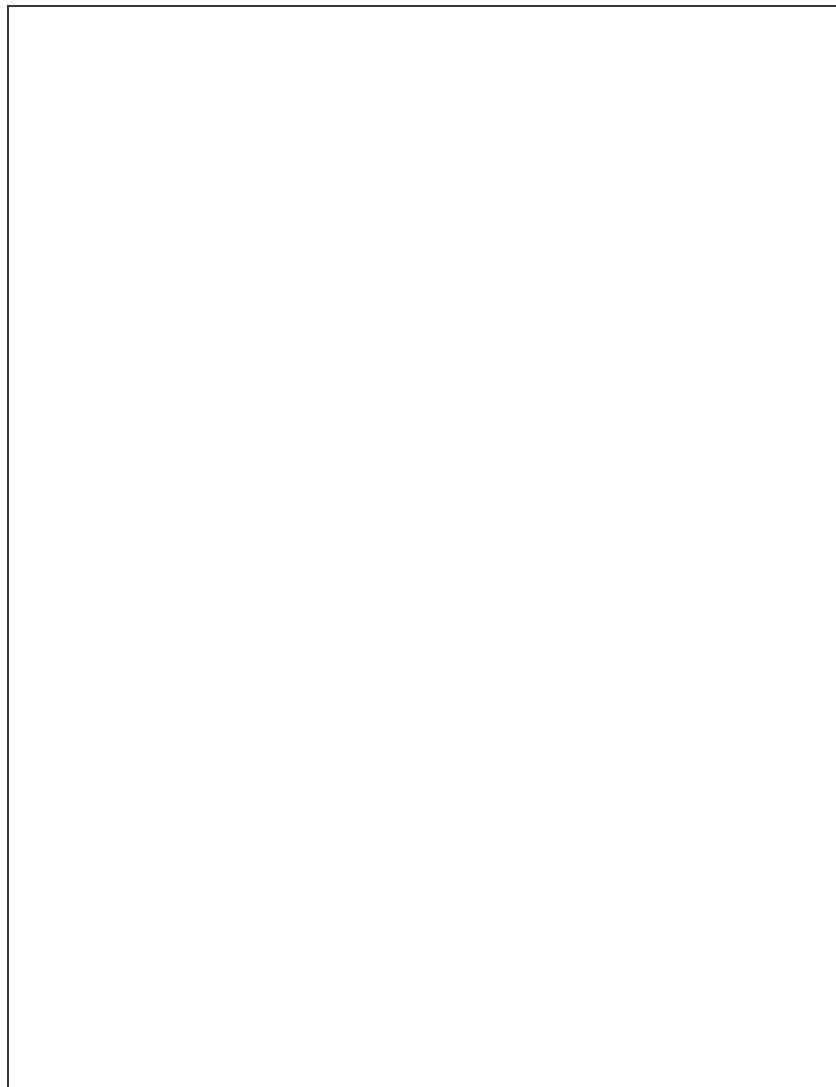
- Happiness, respect, praise and pleasure for oneself
- The same four for one's friends [321]
- Suffering, disrespect, verbal abuse and displeasure for one's enemies

In addition, there are obstructions to the twelve desirables, i.e. twenty-four undesirables in total. Concerning friends of enemies, if they make one unhappy and cause harm, they are essentially the same as enemies, whereas if they bring benefit and happiness, they are essentially friends. If they bring neither benefit nor harm, since they are objects neither of attachment or aversion, they are not determined one way or the other.

2. Ceasing anger toward the production of undesirables

1. Stopping impatience with the production of negative actions towards oneself
 2. Stopping impatience with the production of negative actions towards one's own side
 3. Stopping impatience with the production of good towards one's enemies
-
1. Stopping impatience with the production of negative actions towards oneself
-
1. Stopping impatience with the establishment of suffering for oneself

2. Stopping impatience with the establishment of disrespect, etc.
[for oneself]



1. Stopping impatience with the establishment of suffering for oneself
 1. Tolerating suffering by examining the suffering itself
 2. Definitive consideration of the qualities in the discrimination

3. In discriminating harmful sentient beings, how to think of them as not causing the harm
1. Tolerating suffering by examining the suffering itself
 1. Examining the nature of suffering
 2. Examining the great benefits of suffering which is undergone for happiness
 3. Examining that the reliance on suffering is not difficult
 4. Examining the qualities of the practice
 5. Examining the inherent qualities
1. Examining the nature of suffering

6.12

**While the causes of happiness are few,
The causes of suffering are many.**

Since the former are occasional or adventitious, while the latter are ubiquitous, it makes no sense to be angry with them for their nature, for it is like being angry with a fire for being hot.

2. Examining the great benefits of suffering which is undergone for happiness

**Without suffering, there is no renunciation.
Therefore, mind, remain steady.**

6.13

**The devotees of Gaurī and the practitioners of Karna
Undergo burns, cuts and so forth,
Enduring them patiently for no benefit. Yet, for the sake
Of liberation, why do I have no courage?**

The three points here are:

- The result of austerities—the first two lines
- An example of patience which has no result—beginning of verse 13

- Patience which does have a result—from ‘Yet, for the sake...’
[322]

Gaurī, also known as Umā, is a goddess of austerities. Those who have faith in her actually cut off their own heads. The people of the country of Karna believed they could be liberated by killing one another with weapons during a lunar eclipse.

3. Examining that reliance on suffering is not difficult

Accomplishing patience by familiarization:

6.14

**There is nothing that does not
Become easier with habituation.
Therefore, by habituation to small difficulties,
I will have the patience for great difficulties.**

Reasons for having patience:

6.15

**Who has not undergone the pointless sufferings
Of snake or insect bites,
Experiences of hunger and thirst,
And afflictions like skin inflammations?**

Objects of patience:

6.16

**I should not be so sensitive
To heat, cold, rain, wind and so forth,
To sickness, confinement, blows and so forth—
Because that only magnifies their harm.**

An example of generating the force of patience:

6.17

**Some, when they see their own blood,
Develop even greater courage and resolve.
Some, when they see the blood of another,**

Feel faint and fall unconscious.

6.18

**These come from having a stable
Or a weak state of mind.**

Summary:

**Therefore, disregarding harm,
I will be unaffected by suffering.**

4. Examining the qualities of the practice

6.19

**Even when suffering occurs,
The wise should not let it disturb their peace of mind.
In battles with the defilements
There will be many injuries.**

6.20

**Having disregarded all sufferings,
Enemies like aggression will be overcome.
Those who do so are the real conquering heroes—
The rest are just butchering corpses.**

When aggression occurs, one who cultivates the antidote is a heroic warrior. But to cultivate the antidote when aggression is not occurring is like butchering corpses.

5. Examining the inherent qualities

6.21

**Furthermore, suffering has good qualities:
Sadness dispels arrogance,
One feels compassion for those in samsāra,
Avoids nonvirtue and delights in virtue.**

The four points here are that pride, the cause of suffering, is destroyed (first two lines), one has the courage to benefit others (third line), the

causes of suffering are dispelled (first half of last line) and one pursues the causes of happiness (second half of last line).

2. The patience of a definitive consideration of their qualities

1. Since it depends on a cause, it does not have autonomy
2. Refuting the essential characteristics of autonomy
3. The necessity of overcoming anger
4. Summary

1. Since it depends on a cause, it does not have autonomy

1. Anger and the angry person do not have autonomy
2. Their conditions do not have autonomy

1. Anger and the angry person do not have autonomy

1. Establishing the fact
2. General explanation of the sameness of their qualities by example
3. Connecting with the meaning
4. Summary

1. Establishing the fact

6.22

**I have no anger towards things like bile,
Though they can be great sources of suffering,
So why be angry with those which have a mind?
They are all just responding to conditions.**

[323] One gets angry with the cause of suffering when it is sentient but not when it is insentient, yet they are similar in respect of both being causes.

2. General explanation of the sameness of their qualities by example

6.23

**Though they are unwanted,
Such sicknesses nevertheless occur.**

**Similarly, though they are unwanted,
Defilements stubbornly arise.**

These two are not distinct in as much as they are similarly unwanted, yet arise from causes.

3. Connecting with the meaning

6.24

**They don't think, 'I'm going to get angry now',
But people nevertheless get angry.
Similarly, it doesn't think 'I'm going to arise now',
But anger nevertheless arises.**

The first two lines indicate ordinary people's lack of autonomy. The latter two lines indicate the lack of autonomy in anger itself.

4. Summary

6.25

**All the various negative actions
And all the many kinds of nonvirtue
Arise through the power of conditions.
They are not autonomous.**

2. Their conditions do not have autonomy

6.26

**Though there is a coming together of conditions,
There is no thought of, 'I'm going to arise now.'
Nor does that which is produced
Have any thought of itself as produced.**

Though they have no intentional thought of, 'We will create a cause', nor any intentional thought of, 'We will produce a result', nevertheless they naturally arise.

'Though these conditions have no autonomy, is there not some other autonomous creator?'

2. Refuting the essential characteristics of autonomy

1. Refuting the position of the Sāṃkhyas
2. Refuting the position of the Naiyāyikas
3. Summary

1. Refuting the position of the Sāṃkhyas

6.27

Some claim that there is a primal substance,

[Objection:] ‘That which depends upon external conditions has no autonomy. However, we postulate a primal substance and individual consciousnesses² that are sempiternal and arise by their own power without dependence upon conditions. When the three material natures that comprise the primal substance are in disequilibrium, its universal flow displays manifestations,³ all of which are pervaded by the oneness of the primal substance.’

And they designate a ‘self’,

‘The nature of individual sentient beings is containers of cognition and awareness within the primal material substance, resting evenly within the two-sided, sempiternal mirror of mind.⁴ The manifestations are classified as follows:

1. The ‘Great One’
2. Pride [324]
3. The five bare elements
4. The five elements
5. The eleven organs⁵

‘In the mirror of mind, happiness and so forth—the manifesting nature of the five bare elements—are resting passively. The selves—cognizing awarenesses—are also resting passively. When these two factors connect, objects arise as experiences of benefit and harm to the self. The primal nature and its manifestations are ultimately one, arising in themselves, though the primal nature is sempiternal while the manifestations are temporary. Therefore, an individual consciousness creates harm autonomously by engaging in aggressive actions such as attacking an enemy.’⁶

[Response:] Regarding this designation of a self, were the impermanent manifestations of the sempiternal primal substance existent or nonexistent before their arising? If existent:

**But it does not deliberately think,
'I will arise now', and then arise,**

The logical subject is the manifestation. The manifestation of aggression does not have a premeditated intention⁷ which deliberately thinks, 'I will arise now', because it would have to exist before it had arisen. If a manifestation existed before arising, it would follow that its arising subsequently would be meaningless. The position is untenable because you yourselves assert that manifestations are newly arisen, thus it is a contradiction. Furthermore, it violates valid cognition, since arising is established by direct perception.

If the manifestation is nonexistent before its arising:

6.28

**And if that which has not arisen does not yet exist,
What in that moment wants to create itself?**

[Proof:] The logical subject is the moment when the manifestation has not yet arisen. The probandum is indicated in the second line, i.e. that there is no premeditating intention at that time. The reason is indicated in the first line, i.e. because a wish to create itself cannot exist before the manifestation has arisen. Therefore, since there is no premeditating intention before the manifestation has arisen, the manifestation itself is not an autonomous creator.

'Since the sempiternal nature of the individual consciousness is sentience, [325] it is that which has the premeditated intention.'

**Since it would immutably attend to its object,
It would never cease.**

The individual consciousness exists in all circumstances, regardless of the existence or nonexistence of its objects and experiences. It follows that, though objects are temporary, its consciousness of them would be

unchangeable. If that is the position, it is incompatible with direct perception.

2. Refuting the position of the Naiyāyikas

'The self is inherently insentient matter⁸ but possesses all the capabilities [of an agent]. Since its mind is separate from it, the self is the autonomous producer of aggression.'

6.29

**Furthermore, if the self is sempiternal,
Like space, it is clearly not an agent.**

To present these lines in logical form: the sempiternal self is the logical subject. [The probandum:] it is not an agent, i.e. something which produces an effect. [The reason:] because it is empty of gradual and instantaneous functions. The pervader is not supported.⁹ 'Like space' is the example confirming the pervasion.

The qualification for that¹⁰ is established *a priori* according to the following definition of 'sempiternal': if sempiternality is the positive establishment of the absence of graduation [i.e. alteration over time], the existence of graduation is eliminated, i.e. graduation is logically exclusive with sempiternality. Since sempiternal objects are incompatible with the presence of graduation, it is established that a sempiternal object is logically exclusive from any graduation. By the logical exclusion of any graduation, it is established that the sempiternal object is completely incompatible with both instantaneous functions—those in which it produces a previously unproduced result in a single instant—and gradual functions—those in which it produces results gradually over time.

'Your pervasion¹¹ is not established. While the sempiternal self is not itself graduated, the result is gradually produced by the gradual introduction of conditions, so there is no contradiction.'

**Even if it encountered extraneous conditions,
Being immutable, what could it do?**

The logical subject is the self which is designated as 'immutable'. [326] The probandum is indicated by, 'Even if it encountered extraneous

conditions, what could it do?' i.e. it could not begin to do something which it was not previously doing. The reason: 'Because it is immutable.' The pervader is not supported.¹² To establish the qualification for that:¹³

6.30

**During creation, if it is as it was previously,
In what sense did it create the thing?**

At the time of the creation [of anger] by conditions, the self is the same as it was before, when the conditions were absent. If it is no different at the later time, in what sense was it the creator? It did not do anything. Thus [the qualification] is established *a priori* according to the above conception of 'sempiternal'.

'Although, being sempiternal, the self does not change, it can change only in the sense that it has the ability [to produce harm] under the right conditions. In this sense, it produces a result but in another sense it does not produce the result.'

What results from conditions cannot be the result of the sempiternal object:

**'It was produced due to this [condition].'
Then what relation does the self have to the product?**

3. Summary

6.31

**In this way, everything is extraneously controlled,
And not even the controllers have any power.
When this is recognized, I will not get angry
At things which are like apparitions.**

What depends upon conditions is extraneously controlled. 'Like apparitions' means it is a deluded perception.

Alternatively, the author of the *Great Commentary* explains it this way:

6.27

**Some claim that there is a primal substance,
And they designate a ‘self’.**

The first line refers to the sempiternal material primal substance asserted by the Sāṃkhyas. The second line refers to the sentient mind, a premeditating intentionality comprised of matter with a separate awareness connected to it, asserted by the Naiyāyikas.¹⁴ Having presented their doctrines, then they are refuted.

1. Refuting the position of the Sāṃkhyas

1. Refuting the primal substance as creator
2. Refuting the manifestations as creator
3. Refuting the individual consciousness as creator

1. Refuting the primal substance as creator

**But it does not deliberately think,
‘I will arise now’, and then arise,**

The primal substance itself cannot have the deliberate thought or premeditated intention, ‘I will produce the manifestations’, because it is material. Thus, the contrary pervader is supported.¹⁵

‘The primal substance is not the creator; the manifestations are the creator.’

2. Refuting the manifestations as creator

6.28

**And if that which has not arisen does not exist,
What in that moment wants to create itself?**

[327] The state in which the manifestations have not arisen is the logical subject. ‘What wants to create itself’ indicates that there is no mind to think ‘I want to create myself’. ‘If it does not exist’ indicates [the reason]: because it has no nature before it has arisen.

‘The individual consciousness is the creator.’

3. Refuting the individual consciousness as creator

1. It is contradictory to a creator
2. Refuting its connection to temporary objects and experiences

1. It is contradictory to a creator

This also refers to the first two lines of v28. The individual consciousness is the logical subject. Line 28b is the probandum, a statement that it is not a creator. The reason: ‘Because it does not exist [28a]’. If one thinks this reason is not established, [it is established]: the individual consciousness—the logical subject—has no nature because it has not arisen, like a sky flower. Thus, the pervader is not supported.¹⁶ It has ‘not arisen’ even according to the opponent, whose position is that the individual consciousness is primordially without arising or destruction.

2. Refuting its connection to temporary objects and experiences

**Since it would immutably attend to its object,
It would never cease.**

The individual consciousness is the logical subject. It follows that it would never cease because of ‘immutably attending to its object’, i.e. its experience is sempiternal. Since objects and experiences are temporary, this position is to be rejected. Therefore, because objects and experiences are temporary, one must accept their creator [i.e. individual consciousness] is not sempiternal. The contrary pervader is supported,¹⁷ i.e. it is proven that this is incompatible with an individual consciousness.

The refutation of the Naiyāyikas in the *Great Commentary* is the same as above.

3. The necessity of overcoming anger

‘Since in reality neither the aggressor nor the one who prevents aggression is accomplished, it is not logical to practise preventing something.’ This is the objection:

**'Who prevents what?
It is inappropriate to prevent anything.'**

Although in reality there is no prevention nor anything to prevent, in dependence upon their existence in relative truth, one dispels the sufferings of others. Therefore, one should prevent them [328]:

**Through reliance on this, the stream
Of suffering will be cut—there is nothing wrong with this.**

4. Summary

6.33

**Therefore, regardless of friend or enemy,
When I see them behaving negatively,
Thinking, 'This comes from related conditions',
I will remain happy.**

6.34

**If it were true that we could achieve whatever we wanted,
Then, since among all living beings,
Nobody wants to suffer,
There would never be any suffering.**

The first verse establishes extraneous control and the second verse refutes autonomy.

3. The patience of not thinking of them as the cause of harm

1. One should have the characteristics of affection in one's attitude
2. Not dwelling on the characteristics of anger
3. Examination of one's own faults

1. One should have the characteristics of affection in one's mind

The harms of this life are created by delusion:

6.35

Those who lack concern cause harm

**Even to themselves, with weapons, etc.
And for the sake of what they might attain, such as women,
They go hungry, refuse food and so on.**

6.36

**Some, by hanging themselves, jumping off precipices,
Taking poisonous or harmful food,**

The harms of future lives are created the same way:

**Or by unmeritorious actions,
Do harm to themselves.**

It is not illogical that they would cause harm to others:

6.37

**When the defilements are in control,
Even the precious self can be killed.
How, then, could they not
Do harm to the bodies of others?**

Therefore, focus on the characteristics of affection:

6.38

**Even if I do not develop vast compassion
For those who, driven by defilements,
Resort to killing themselves and so forth in such ways,**

And cease the characteristics of anger:

How can I become angry?

2. Not dwelling on the characteristics of anger

Anger towards an intrinsic nature is wrong:

6.39

**If it is in the nature of fools
To cause harm to others,**

**Then it is wrong to be angry with them:
That is like getting angry with a flame for having the nature
to burn.**

Anger towards an accidental nature is wrong:

6.40

**On the other hand, if their faults are accidental,
Occurring despite their intrinsic nature,
Then it is wrong to be angry with them:
That is like getting angry with an empty space for the
presence of a cloud of incense.**

Anger is wrong under examination of the direct and indirect causes:

6.41

**It is their weapons and so forth that are the direct instruments
of harm,
So when I get angry with someone who strikes me,
It would make more sense to be angry with their aggression,
Since they are themselves driven by aggression.**

3. Examination of one's own faults

1. The faults are one's own
2. The fault of grasping the body, which causes suffering
3. The fault of attachment, which causes suffering
4. The fault of activities which are of no benefit to others
5. The angry mind has it the wrong way round
6. Abandoning objections

1. The faults are one's own

6.42

**Previously, I caused sentient beings
Some similar kind of harm.
Therefore, it is only right that harm should come
To me, a doer of harm to sentient beings.**

One should consider the results of harmful actions performed by oneself.

2. The fault of grasping the body, which causes suffering

6.43

**His weapon and my own body
Jointly caused this suffering.
He drew the weapon, I brought the body:
Which of these should I be angry with?**

6.44

**The human form is like an abscess:
It is unbearably sensitive and painful.
If, blinded by craving, I cling to it,
Who should I be angry with when I am harmed?**

The first verse indicates that just as one is angry with the person who strikes one with the condition of suffering—a weapon, so one should also be angry with the person who grasps the body. How to do this is indicated in the second verse.

3. The fault of attachment, which causes suffering [329]

6.45

**If a fool does not want to suffer
But, nevertheless, is attached to its causes,
It is his own negative actions that are harming him,
So why fall out with others?**

6.46

**It like how, for example, the guardians of hell
Or the forest of razor leaves
Come from my own actions.
That, then, is who I should be angry with.**

4. The fault of activities which are of no benefit to others

6.47

Provoked by my own actions,

**Beings come to harm me
But, in doing so, they fall into the hells.
Is it not I who am destroying them?**

By the cause—one’s own negative actions, others have become involved in doing harm to oneself. Thus, one has involved them in the causes of rebirth in the lower realms.

5. The angry mind has it the wrong way round

6.48

**In dependence upon them,
With patience, many nonvirtues are purified,
But in dependence upon me,
They fall into the hells for a long time.**

6.49

**So if I am doing harm to them
But they are bringing benefit to me,
Do I not have it the wrong way round?
It is wrong of you, mind, to be angry.**

If someone harms himself but benefits oneself, one would not feel anger towards that person. Since he is benefitting oneself, why would one feel anger? That would be to have it the wrong way around. How does he benefit oneself? Many of one’s own nonvirtues are purified in dependence upon him. By what essential cause? By patience: since he is helping one practise patience and helping purify one’s nonvirtues, he is benefitting oneself. How is one doing harm to him? Since the enemy’s harm is directed towards oneself, it is in dependence upon oneself that he is reborn as a hell-being for such a long time.

6. Abandoning objections

1. Abandoning the objection that it is illogical to say others benefit oneself
2. Abandoning the objection that it is illogical to say one harms others
3. Refuting instigating harm

1. Abandoning the objection that it is illogical to say others benefit oneself

'Since they will be going to a rebirth in the lower realms through me, I am supporting the nonvirtues of others. I cannot both support their nonvirtues and purify my own nonvirtues. Therefore, if I am not purifying my own nonvirtues, how can you say that their nonvirtues benefit me by supporting the purification of my own nonvirtues?'

6.50

**If I have the right attitude,
I will not go to the hells.**

Although the nonvirtues of others are conditional upon oneself, one's own nonvirtues will be purified and one will not be reborn in hell because of this.

'Why will I not be reborn in the hells when I am the condition for their nonvirtues?' [330]

Because of having the right attitude, i.e. patience. Therefore, when one's own nonvirtues are purified, it is established that others are the beneficial supports of that.

2. Abandoning the objection that it is illogical to say one harms others

'Since others are helping me purify my nonvirtues, they will not be reborn in the hells. Thus, I am not sending them to the hells, so it is contradictory to say that I am harming them.'

**But if I only look after myself,
What does this do for them?**

If one has a benevolent attitude, thinking, 'They are supporting my practice of virtue', what does this do for them? It does nothing for them. Therefore, since they will still go to the hells, it is not contradictory that one harms them, since oneself is the condition of their going there.

'If they did not intend to support my virtue, how are they supports of my virtue?'

It is ‘if I only look after myself’, i.e. while they can support both nonvirtue and virtue, if one protects one’s own mind from nonvirtue with patience, then they are supporting only the virtue.

3. Refuting instigating harm

‘If harming someone can help them, I should benefit others by actively harming them.’

6.51

**However, if I return their harm,
That will not protect them either,
But it would damage my conduct,
And so destroy the discipline.**

It would not support virtue for someone with the right attitude [patience] to actively harm others. Rather, one would be supporting nonvirtue. Rather than protect them, since one’s own conduct would be damaged, one’s discipline would be destroyed.



2. Stopping impatience with the establishment of disrespect, etc. [for oneself]

1. It does no harm to the body
 2. It makes no sense to get angry in connection to the hatred of others
 3. It makes no sense to get angry with obstacles to acquisition
 4. Disrespectful beings are inappropriate as objects of anger
1. It does no harm to the body [331]

6.52

**Since the mind lacks physical form,
What could destroy it?
It is by attachment to the body
That I am harmed by physical suffering.**

6.53

**If disrespectful words,
Harsh speech and criticism
Cannot harm the body,
Why, mind, do you fly into a rage?**

The first two lines refute the idea that unpleasant words can harm the mind. The second two lines indicate that physical suffering is created not by criticism but by clinging to the body as ‘mine’. The second verse indicates that disrespect and so forth do not create physical suffering.

2. It makes no sense to get angry in connection to the hatred of others
‘Although disrespect may not harm my body, nevertheless someone is taking a hateful attitude towards me, so I should be angry.’

6.54

**If contempt from others
Will not, in this life or future lives,
Destroy me,
Why am I so averse to it?**

One commentary explains this verse as a response to the objection that although it does no physical harm, nevertheless people would lose respect for oneself. But that would just be a repetition of what is stated below [verses 62-3].

3. It makes no sense to get angry with obstacles to acquisition

1. The meaninglessness of the acquisitions themselves
2. Ceasing to create more harm
3. Demonstrating their meaninglessness by example
4. Their specific kind of meaninglessness
5. Objection and response
6. Establishing the purpose¹⁸

1. The meaninglessness of the acquisitions themselves

6.55

**I am averse to something
Because it hinders acquisition,
But the acquisitions of this life will be lost,
While the nonvirtues will firmly remain.**

Although acquisitions may be acquired though anger, they will be lost but one's future lives will be accompanied by the nonvirtues of anger.

2. Ceasing to create more harm

6.56

**It would be better to die today
Than to live a long life badly,
For although someone like me might be around for a long
time,
The suffering of death still awaits.**

Even though one may live a long life, the suffering of death cannot be avoided.

3. Demonstrating their meaninglessness with an example

6.57

**Someone wakes from a dream
Of having a hundred years of happiness,
And another awakes
Having dreamt he had just a moment of happiness.**

6.58

**Though they have both awoken,
The happiness of neither one will return.
No matter whether life is long or short,
At the moment of death, it is exhausted just the same.**

Whether life is long or short, it ends in death. At that time, the happiness one had when alive will be just a memory.

4. Their specific kind of meaninglessness

6.59

**Though I may have gotten many acquisitions
And enjoyed happiness for a long time,
I will nevertheless go forth naked and empty-handed,
As if robbers had left me that way.**

At death, one's acquisitions will be left behind, depicted here as robbers stealing them.

5. Objection and response

6.60

**'But can't I live off these acquisitions,
Exhausting nonvirtue and gathering merit?'**

Objection: 'I will attain acquisitions to practise virtue and give up nonvirtue.'

**If I get angry over acquisitions,
Won't that merit be exhausted in nonvirtue?**

Response: 'Exhausting merit' [332] is a reference to anger destroying virtues that have been gathered over thousands of aeons. 'Nonvirtue' means the nonvirtue of aggression.

6. Establishing the purpose

6.61

**What am I living for
If I am violating the very point of life?
Where is the meaning in living a life
In which there is only nonvirtue?**

The point of life is to practise virtue, so if we damage that through aggression towards others, since there would not be any virtue in that, what would be the meaning of it?

4. Disrespectful beings are inappropriate as objects of anger

6.62

**'It is because of the damage they do
By criticizing me that I get angry with beings.'**

'By criticizing me, they will damage the respect others have for me. It is for this reason that I become angry.'

**Then why do you not get angry like this
When they are criticizing others?**

And yet, when those same people criticize someone else, causing others to lose respect for him, it follows that you should also become angry with them.

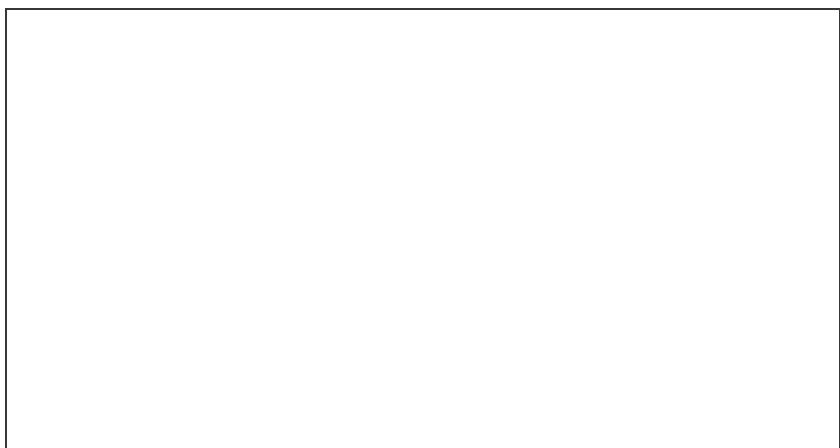
'Damage done to the reputations of others by someone else criticizing them has nothing to do with me.'

6.63

**You are patient with a loss of respect
When it depends on someone else,**

Yet, when respect for oneself is damaged through the defilements of a contemptuous person, that also has nothing to do with oneself, so it is inappropriate to be angry with them:

**So why not be patient with criticisms,
Since they are dependent upon the arising of the defilements.**



2. Stopping impatience with criticism, etc. towards one's own side¹⁹

1. Properly considering those [who criticize or harm] the dharma
2. The patience of putting up with harm-doers

1. Properly considering those who criticize or harm the dharma

One should have patience towards those who harm the Three Jewels:

6.64

**Although they may disparage or destroy
Statues, stupas or the holy dharma,
It is wrong for me to be angry,
For they have no power to harm the Buddhas and so forth.**

One should have patience towards those who harm one's own side:

6.65

**They may even harm my teachers,
Friends or relatives but,
Seeing these things arise from conditions,
As explained above, anger will be averted.**

'As explained above' means, just as it was explained in the previous section on being patient towards those who do harm to oneself, consider that being aggressive or harmful are not autonomous states [333] but arise from extraneous conditions and hence one should have patience.

2. The patience of putting up with harm-doers

1. The marks of anger are not established
2. Examining its irrationality
3. Examining one's own faults
4. Consideration of the results

1. The marks of anger are not established

6.66

**If bodies with minds
And bodies without minds both do harm,
Why be angry only at those with minds?
I should be patient with their harm either way.**

One gets angry with enemies who have a mind, like those who harm one's own side, so why not get angry with something mindless like bile?

2. Examining its irrationality

6.67

**If someone out of delusion does something wrong
And someone else out of delusion gets angry,
Which of them is without fault,
And which of them is at fault?**

To practise negative actions out of delusion means harming one's side due to not understanding the ripening of actions. To become angry out of delusion means the anger is due to not understanding the faults of aggression. It is inappropriate for both of them to become angry.

3. Examining one's own faults

6.68

**Why did I previously commit actions
That make others harm me?
If it all comes down to my own actions,
Why get mad at others?**

6.69

**Looking at it this way,
I should concentrate on increasing merit
And bringing about an attitude
Of mutual love between everyone.**

It is wrong to be impatient towards those who bring harm to one's side, since one has accumulated the direct causes of that harm.

4. Consideration of the results

1. Merit will not be diminished
2. Suffering will be averted
3. Great benefit will be achieved

1. Merit will not be diminished

6.70

**For example, when a fire consumes a house,
Before it spreads to another house,
One removes from it inflammables
Such as dry straw and so forth.**

6.71

**Similarly, if the mind is attached to something,
The fire of aggression will spread there,
So I should remove it right now
Out of fear that merit will be consumed.**

Just as it is essential when a fire is spreading to remove the causes of fire from its path, so when one's merit is about to go up in the flames of aggression that feed upon attachment to one's side, one should abandon the cause of aggression—attachment to one's side.

2. Suffering will be averted

6.72

**Isn't it better for a man to be freed with his hand chopped off
Than for him to be executed?
Isn't it better, then, to experience human suffering
If it spares me from the hells?**

6.73

**If I am unable now to bear
Even these slight sufferings,
Why do I not avert anger,
The cause of the sufferings of hell?**

Like someone who receives the punishment of a severed limb and is freed from the punishment of execution, similarly, when human sufferings ripen, freeing one from the sufferings of the hells, it is a good thing. Yet, if one cannot bear even comparatively minor human suffering, what can be said about the sufferings of the hells, which are very great?

3. Great benefit will be achieved

6.74

**Out of desire, I have undergone burning and so forth
In the hells, thousands upon thousands of times,
Without it doing anything meaningful for me
Or anything meaningful for others.**

6.75

**Now, great benefit can be achieved
For a harm that is not even a tiny fraction of that.
I should only be joyful
In sufferings that dispel the harms of beings.**

The first verse is an example of having the patience to bear sufferings which have no result. [334] The first line of the second verse indicates that the sufferings which have a result are only minor, while the second line indicates the greatness of the results. The last two lines indicate that therefore it is right to have patience.



3. Stopping impatience with the production of goodness for one's enemies

1. Abandoning impatience with their being praised and renowned
2. Abandoning impatience with their achieving happiness
3. Abandoning impatience with their getting acquisitions

1. Abandoning impatience with their being praised and renowned

1. Abandoning impatience since they cause one's own happiness
2. Abandoning impatience since they cause others' happiness

1. Abandoning impatience since they cause one's own happiness

6.76

**If others take pleasure in
Praising someone's good qualities,
Why, mind, do you find no joy
In praising them?**

6.77

**The pleasure you would have
Would not infringe your vows but bring you happiness.
It is permitted by excellent ones,
And is the supreme gathering of others.**

When one's enemies are made joyful by praising others, one should also praise them oneself, adding to their joy because the pleasure of benefitting others is a source of happiness, not a negative action and because it is extolled by the learned and accomplishes the benefit of others. In short, it is as joyful to join in with someone else's praise of another as when others praise oneself. So, it is right that one should also take joy in that.

2. Abandoning impatience since they cause others' happiness

'Although them praising me brings me joy, I do not want the causes of joy in certain others, such as my enemies.'

It is wrong not to want the causes of happiness for others:

6.78

**'But only others would have that happiness.'
If the happiness of others does not matter to you,
The visible and invisible will be lost,
Because of not paying them their wages and so forth.**

If one never cared about the happiness of others, since one would abandon paying them wages, the benefits of this life would be lost—the loss of visible dharmas—and one would abandon giving and so forth—the loss of the invisible results.

The happiness of others is the cause of one's own happiness and if that cause does not exist, the result—one's own happiness—will not arise. [335] Therefore, work for the result by taking joy in the causes of others' happiness without taking joy in the causes of one's own happiness. Otherwise one will be endeavouring in the wrong causes:

6.79

**When they are describing my good qualities,
That's when I want them to be happy, too,
But, when they are describing someone else's good qualities,
That's when their happiness doesn't matter.**

2. Abandoning impatience with their achieving happiness

6.80

**Having generated bodhicitta
By wishing for the happiness of all sentient beings,
Why do I get angry
When beings find happiness by themselves?**

It is right to be joyful about benefits that one would have had to establish oneself but no longer need to.

3. Abandoning impatience with their getting acquisitions

1. When they get what they wish for
2. Not wishing for them not to have it

1. When they get what they wish for

6.81

**If I am claiming to want sentient beings to be
Enlightened objects of veneration in the three worlds,
Why, seeing them receive just some basic respect,
Am I aghast at the sight of it?**

6.82

If your relative who needs looking after,
 And who relies on what you can provide for him,
 Becomes able to look after himself,
 Wouldn't this make you joyful? Or would you get angry
 with him?

6.83

Why would someone want enlightenment
 If they do not want what is best for beings?
 How can someone have bodhicitta
 Who gets angry with the acquisitions of others?

These three verses indicate, respectively, the contradiction of wishing for the enlightenment of others without wanting their lesser happiness, an example of how one should wish for others' happiness and the contradiction of generating bodhicitta while not wishing for others' happiness.

2. Not wishing for them not to have it

6.84

Regardless of whether he gets the thing
 Or it stays in the donor's house,
 Either way, you won't get it,
 So what does it matter whether it is given away or not?

6.85

Why did I reject merit,
 Faith and good qualities?
 Tell me why I am not angry with the one
 Who did not take the opportunities for acquisitions?

These two verses indicate, respectively, that it is equally of no use to oneself whether others get acquisitions or not and that it is one's own fault if one does not have acquisitions. 'Merit' means the accumulated actions of giving to others over a succession of lives. 'Faith' in this sense means practising giving, the skilful means of faithful people. 'Good qualities' means moral conduct and so forth. Why did one reject

these in one's former lives? Therefore, as someone who rejected these in former lives, why compare oneself—someone bearing the faults of their own past nonvirtues—with others?

6.86

**Not only are you not worried
About your own nonvirtues,
Do you also want to compete
With others who have gathered merit?**

3. Ceasing anger towards those who obstruct desirable dharmas

1. Abandoning impatience with those who obstruct
accomplishing negative actions towards one's enemies
 2. Abandoning impatience with those who obstruct good for
oneself and one's own side
1. Abandoning impatience with those who obstruct accomplishing
negative actions towards one's enemies [336]

6.87

**Even if an enemy is unhappy,
What in that brings you happiness?
Your merely hoping for it
Cannot be a cause of his harm.**

6.88

**Even if your wishes could bring him suffering,
What happiness is in it for you?
'I would be satisfied.'
Could anything be more destructive than that?**

The first two lines indicate that harm to others is of no use as an object of happiness for oneself. The second two lines indicate that the subjective malevolent mind does not harm others.²⁰ The second verse indicates that one's subjective malevolent mind harms oneself. One's destruction by the creation of suffering for others means that one will be reborn in the lower realms. Why?

6.89

**Those caught painfully on this sharp hook,
Cast by the angling defilements,
Will be cooked in the pots
Of the guardians of hell.**

Caught by the hook of one's anger, one will be boiled in the pots of hell.

2. Abandoning impatience with those who obstruct good for oneself and one's own side
 1. Abandoning impatience with those who obstruct worldly dharmas
 2. Abandoning impatience with those who obstruct merit
1. Abandoning impatience with those who obstruct worldly dharmas
 1. Not regarding [obstruction to] worldly praise and reputation as harmful
 2. Regarding the cessation of worldly dharmas as beneficial
1. Not regarding obstruction to worldly praise and reputation as harmful
 1. Praise and reputation do not bring benefit or happiness
 2. Mere joy is not meaningful
 3. Misconceived grasping for meaning
 4. Misconceived happiness
1. Praise and reputation do not bring benefit or happiness

6.90

**The prestige of praise and reputation
Will bring no merit, nor extend my life,
Will not make me stronger, nor free me from sickness,
Nor will it bring any physical pleasure.**

6.91

**If care about what is good for me,
I should ask what use these things are.**

'Merit' is beneficial in future lives, the rest is beneficial in this life.

2. Mere joy is not meaningful

**If it is only a happy state of mind that I want,
I ought to turn to gambling, drinking, etc.**

3. Misconceived grasping for meaning

6.92

**If, for the sake of reputation,
They spend all their money and even get themselves killed,
What use will mere words be to them?
If they are dead, who is going to enjoy them?**

6.93

**When their sandcastles collapse,
Children howl and cry.
Like them, when praise and reputation decline,
My mind is like a child's.**

The first two lines indicate the loss of happiness in this life, the third line indicates the hollowness of mere words and the fourth indicates that they are useless in future lives. In the second verse, the first two lines give an example of this and the second two lines apply the meaning of the example.

4. Misconceived happiness

1. The mere sound is inappropriate as a cause of joy
2. The intention of the one giving praise is inappropriate as a cause of joy
3. Establishing that by a counterfactual
4. Summary

1. The mere sound is inappropriate as a cause of joy

6.94

**Because it has no consciousness,
A fleeting sound cannot consciously praise me.**

[337] The mere sound of praise, which itself has no respect, is not a cause of joy because, occurring only within a conversation, it eventually ceases.

2. The intention of the one giving praise is inappropriate as a cause of joy

**'But praising me makes someone else happy.
Is that not a cause of joy?'**

6.95

**What difference does it make to me
Whether their joy is based on me or someone else?
The happiness and joy belongs to them alone.
I will not get even a little bit of it.**

The joy that others have in oneself does not benefit oneself. That joy is merely a happy state of mind for the person who is joyful.

3. Establishing that by a counterfactual

6.96

**If his happiness gives me happiness,
Then it should do so in every case.
If it did, I would not be so unhappy
When someone is made happy by their joy in others.**

If the happiness of another gives oneself happiness, then when someone takes joy in someone else, one would not be impatient with their happiness.

4. Summary

6.97

**Therefore, it is the thought, 'They are praising me'
That brings me joy.
This is really ridiculous.
It is the behaviour of a child.**

2. Regarding the cessation of worldly dharmas as beneficial

1. It prevents rebirth in the lower realms
2. It accomplishes liberation

1. It prevents rebirth in the lower realms

6.98

**Praise and so forth only distract me.
They ruin my dissatisfaction with samsāra.
They make me envious of those who have something good,
And destroy anything that is excellent.**

6.99

**Therefore, those who are at hand
To destroy my praise, etc.
Are they not in fact
Protecting me from the lower realms?**

The first verse indicates that praise and so forth involve oneself in the causes of the lower realms. The second verse indicates abandoning the causes of the lower realms.

2. It accomplishes liberation

6.100

**The shackles of acquisition and honour
Are not needed for the pursuit of liberation,
So how can I be angry
With someone who frees me from them?**

6.101

**They are like Buddhas bestowing blessings upon me—
Holding me back and bolting the door
As I try to run towards suffering.
How can I be angry with them?**

The first two lines indicate that acquisition and honour are the causes of being shackled to samsāra. The next two lines indicate that someone who opposes them is releasing one from those shackles. The next three lines give an example of averting one's own suffering. The last line indicates that, therefore, it is wrong to be angry with them.

2. Abandoning impatience with those who obstruct merit

1. It is contradictory to be angry with someone obstructing merit
2. They are not actually an obstruction
3. Considering them as objects of respect

1. It is contradictory to be angry with someone obstructing merit

6.102

'He is obstructing my merit.'

**It is not right to be angry with him either,
For if there is no austerity equal to patience,
Shouldn't I stick to it?**

Someone who obstructs one kind of merit helps us practise patience. Thus, when one encounters such a friend, one can impartially practise the alternative virtue, i.e. cultivate patience. [338]

'Whilst the conditions for merit may be present, the cause is absent, so how can patience arise?'

Others provide the conditions, so their contribution is complete. Since one cannot practise patience alone, it is oneself who creates the only remaining obstacle to merit:

6.103

**It is my own fault
That I do not practise patience towards him
When the cause of merit is at hand,
So I am the only obstruction.**

2. They are not actually an obstruction

The harm-doer himself is the logical subject. The probandum is indicated by the question, 'How can I call them an obstruction? [v104d]', i.e. they are not an obstruction [to merit]. The reason is because they are a cause of virtue.²¹ If one wonders whether this reason is established:

6.104

**If, without them, nothing happens but,
When they are present, it happens,
That person is a cause,
So how can I call them an obstruction?**

The harm-doer—logical subject—is a cause of virtue because it is not possible to practise patience when harm-doers are absent. Similarly, when a beggar is absent, since it is not possible to practise giving, the beggar is a cause of giving, or when an abbot is absent, since one cannot take ordination, the abbot is a cause of ordination:

6.105

**A beggar arriving during alms-giving
Is hardly an obstruction to giving,
And it would be absurd to say that an abbot
Is an obstruction to taking ordination.**

The first is an example of giving and the second of moral conduct.



3. Considering them as objects of respect

1. One should respect them for their own qualities
2. One should respect them out of one's faith in the Buddhas

1. One should respect them for their own qualities

1. They are greatly beneficial
2. Overlooking the factor of intention
3. Regarding them, therefore, as like the Teacher

1. They are greatly beneficial

6.106

**In this world, there are plenty of beggars,
But few who do us harm,
For unless I have harmed them,
They will not harm me.**

6.107

**Therefore, like a treasure appearing
In my own home without my doing anything,
They help me practise the bodhisattva conduct,
So I should take joy in enemies.**

6.108

**Both he and I are involved in this,
So the results of practising patience
Should be given to him first,
For he was the cause.**

The first verse indicates that sources of patience are rarer than sources of giving alms. The next three lines indicate that those rare ones are helpers of enlightenment. The next line indicates that therefore, one should take joy in them. The last verse indicates that one should give them the results of patience.

2. Overlooking the factor of intention

6.109

'But he did not intend for me to practise patience.
I should not have such respect for an enemy.'
He is nevertheless a cause of practice,
And do you not respect the holy dharma for the same thing?

6.110

'But my enemy really was intending to harm me,
So I should not respect him.'
If he was working for my benefit, like a doctor,
How could I practise patience?

6.111

Therefore, since the arising of patience
Completely depends upon someone's hostility,
That person is a cause of patience,
So I should respect him like I respect the holy dharma.

The first verse indicates that someone who does not intend to benefit oneself is nevertheless an object of respect. The next two verses indicate that, when there is no intention to do harm, there is no field of patience. [339]

3. Regarding them as like the Teacher

Just as we respect the Teacher [Buddha] because he is the basis of merit, so we should equally respect sentient beings, who are also the basis of merit.

1. Brief scriptural presentation
2. Establishing the fact of that
3. Therefore, they are equal as objects of respect
4. Abandoning an objection
5. Summary

1. Brief scriptural presentation

6.112

Therefore, as the Sage has taught,
The field of sentient beings is a Buddha field.

Sentient beings are a field of patience, compassion, etc. and Buddhas are a field of respect, offerings, etc. If one wonders where the Sage taught this, it is in the *Dharmasamgīti*:

Sentient beings are the bodhisattva's Buddha field, the Buddha field in which the qualities of a Buddha will be attained. To practise otherwise is wrong. One should think of them accordingly.²²

2. Establishing the fact of that

**Many have practised respect for them and,
In that way, completely crossed over.**

Having practised in the field only of sentient beings, many Buddhas have crossed over and been freed from samsāra. Thus it is a Buddha field.

3. They are equal as objects of respect

6.113

**The Buddha qualities are established
Through sentient beings and Buddhas alike,
So how can I respect the conquerors
But not also respect sentient beings?**

These fields are similar in that they both establish the qualities of a Buddha. So it would be inconsistent to have respect for Buddhas but not for sentient beings.

[Objection:] 'Then they undifferentiated in every way.'

4. Abandoning an objection

6.114

**It is not in their respective intentions
That they are equal but in their results.
It is in this sense that sentient beings have the qualities
Due to which they are like the Buddha.**

6.115

The greatness of sentient beings

Is there in venerating someone who has a loving mind.

The greatness of the Buddha

Is there in the merit of having faith in him.

The first line indicates that there is no contradiction in their being the same as a basis of accumulation whilst not being the same in abandonment, realization and so forth. The next three lines indicate that although they are not the same in nature, they are the same in being a basis of accumulation. The second verse indicates the accomplishment of that.

It is taught that there is greater merit in venerating someone who is practising loving kindness than there is in venerating a monk [340] who is practising renunciation. Hence, the meditation of loving kindness is preeminent. Since sentient beings are the basis of that meditation, it is established that sentient beings are an excellent basis of merit. Since there is merit in having faith in the Buddha, faith in the Buddha is preeminent. Since the Buddha is the basis of that [faith], it is established that the Buddha is an excellent basis of merit.

5. Summary

1. The same result
2. Different qualities
3. Summarizing the fact that sentient beings are an excellent field [of merit]

1. The same result

6.116

It is in respect of their producing the Buddha qualities

Therefore, that we hold them equal,

The position we hold is that sentient beings and Buddhas are equal. In what respect? In respect of their both being fields from which the conditions for establishing the Buddha qualities are created. Therefore, they are equal in this regard.

2. Different qualities

**But none is equal to the Buddha,
Who has limitless oceans of qualities.**

3. Summarizing the fact that sentient beings are an excellent field of merit

6.117

**His collection of supreme qualities is unequalled but,
If someone with just a fraction of those qualities were to
appear,
Then to offer him even the three realms
Would be a small offering.**

'Collection of supreme qualities' means mastery of the ten powers, etc. 'Unequalled' means the Buddha is peerless. 'Just a fraction of those qualities' means that although it is impossible for sentient beings to have all the qualities of the Buddha, nevertheless they do possess one of these, i.e. being a field of accumulation. Therefore, if one were to make offerings to someone who encompasses merely the cause of those qualities, to offer him everything in the three realms would be a small offering.

To present the conclusion that it is right to venerate someone who has the essential characteristic of being a field of accumulation:

6.118

**Since sentient beings have a part in generating
The supreme Buddha qualities,
It is right to venerate them
Just for their doing this.**

The first two lines present the reason and then the subsequent two lines draw the conclusion.

2. One should respect them out of one's faith in the Buddhas
 1. The Buddhas treat sentient beings as their own [341]
 2. The Buddhas treat sentient beings as themselves
1. The Buddhas treat sentient beings as their own

1. Briefly expressing this
2. One should be patient with harm-doers
3. Abandoning self-importance
4. Abandoning harm
5. Confessing needless faults before the Sage
6. Desisting from now on

1. Briefly expressing this

6.119

**Furthermore, apart from my dedication to sentient beings,
How can I ever repay
Their steadfast friendship
And their carrying out limitless benefit?**

‘Steadfast friendship’ refers to their aspiration, which is loving. ‘Carrying out of limitless benefit’ refers to their application. Similarly, one can return the benefit they give one by one’s dedication to sentient beings, i.e. by treating them as one’s own.

2. One should be patient with harm-doers

6.120

**If I am to repay the benefit
Of those who give up their bodies to enter the Avīci Hell,
I should do everything good for everyone,
Even if they do me great harm.**

To repay the Buddhas who, having given up their bodies to enter the Avīci Hell, work to benefit sentient beings, one should be patient with sentient beings who do one harm.

3. Abandoning self-importance

6.121

**If our masters sometimes act
Without regard even for their own bodies,
How can I, a confused person,
Have such conceit as to not be their servant?**

As the Buddhas are one's masters, it would be wrong to be filled with self-importance, as they work for the benefit of others. Rather, one should act as their servant.

4. Abandoning harm

6.122

The sages are pleased when beings are made happy,
And displeased when they are harmed.
By bringing beings joy, we please all the sages but,
By harming beings, we harm the sages.

6.123

Just as no object of desire could delight
Someone whose whole body is on fire,
So when sentient beings are harmed,
There is no way to please the great compassionate ones.

Just as if the body which one holds as 'mine' were to catch fire, food and so forth would not ease one's mind, so if sentient beings which are held as 'mine' are being harmed, it is impossible for the Buddhas to be pleased.

5. Confessing needless faults before the Sage

6.124

Therefore, since I have harmed beings,
And displeased the great compassionate ones,
I now confess every one of those nonvirtues,
And ask the sages to be patient with everything I have done
to displease them.

6. Desisting from now on

6.125

To please the tathāgatas,
From now on I will serve the world.
Even if many beings kick me in the head, beat me
And try to kill me, I will not retaliate but will please the lords
of the world.

2. The Buddhas treat sentient beings as themselves

6.126

**There is no doubt that the lords of compassion
Treat all beings as own selves.
I may see them as sentient beings
But the protectors see them as self. Why then do I have no
respect?**

Though one may see the nature of sentient beings, the lords of the world see their similarity to themselves.

2. Keeping in mind the results of patience

1. Brief presentation
2. An example from the perspective of the result
3. The example is far outweighed [342]
4. Summary enumeration of results

1. Brief presentation

6.127

**This is what pleases the tathāgatas,
And it perfectly accomplishes my own benefit.
It even dispels the world's sufferings.
Therefore, I should always practise this.**

The first line refers to pleasing the conquerors by practising respect for sentient beings. The second line indicates that this also accomplishes one's own benefit. The last two lines indicate that sentient beings have the power of liberation.

2. An example from the perspective of the result

6.128

**For example, though one of the king's men
May harm many people,
The judicious people
Do not retaliate, even though they could.**

6.129

For he is not alone,
But his power is that of the king.
Similarly, I should not have contempt
For even the weakest of harm-doers,

6.130

For they are supported by legions
Of hell-guardians and compassionate ones.
Therefore, like the subjects of a wrathful king,
I should try to placate sentient beings.

Even though they can return the harm done to them by someone close to the king, they do not do so out of fear of the king himself. Similarly, out of fear of rebirth in hell by going against the teachings of the Buddha, one should not return harm to sentient beings even though one is able.

3. The example is far outweighed

6.131

If the king were to become angry
He could not bring the miseries of hell upon me.
Yet, that is what is brought about
By my harming sentient beings.

6.132

On the other hand, if the king were to be pleased,
He could not bestow buddhahood upon me.
Yet, that is what is brought about
By my pleasing sentient beings.

The first verse indicates that the harms of the lower realms that result from doing harm far outweigh the harms of this life. The second verse indicates that the benefits of buddhahood that result from helping others far outweigh the benefits of this life.

4. Summary enumeration of results

6.133

Quite apart from the fact that the future achievement of
 buddhahood
Comes from pleasing sentient beings,
Can I not see that patience brings good fortune,
Reputation and prosperity?

6.134

In samsāra, patience brings beauty,
Good health and reputation,
A long life,
And all the vast pleasures of a universal emperor.

The first two lines indicate the principal result. The second two lines indicate the visible results [in this life]. The second verse indicates the fully ripened result [in future lives].