

# 12. The Perfection of Patience

## How to train in the Perfection of Patience

5 parts: 1. What patience is 2. How to being the cultivation of patience 3. The divisions of patience 4. How to practice 5. A summary

### 1. What patience is

Patience is: 1. disregarding harm done to you 2. accepting the suffering arising in your mind stream 3. being certain about the teachings and firmly maintaining belief in them

There are 3 sets of factors that incompatible with these:

1. for the first - **hostility**
2. for the second - **hostility and loss of courage**
3. for the third - **disbelief and dislike**

Perfecting patience means that you simply complete your conditioning to a state of mind wherein you have stopped your anger and the like.

`Undisciplined persons are as limitless as space;  
You could never overcome them.  
If you conquer the single mental state of anger  
It is like vanquishing all your enemies.

Where could you get enough leather  
To cover the entire surface of the earth?  
Wearing just the leather of your sandals  
Is like covering all the earth.

Similarly, I cannot change  
External thing, but when  
I can change my state of mind,  
Why do I need to change anything else?

Shantideva

### 2. How to begin the cultivation of patience

Although there are many ways to cultivate patience, to begin I will explain the meditation on the

benefits of patience and the faults of not being patient.

- will not have many enemies later on
- will not have many separations from those to whom they are close
- will have much happiness and contentment
- have not regret at the time of death
- will be reborn among the deities in the higher realms

by looking at such benefits, they too are patient. They engage others in upholding patience, and they also praise patience. When they see patient persons, they are delighted and full of joy.

Patience is also the craftsman that creates a buddha's embodiment of form,  
Adorned with the beautiful signs of good qualities.

Compendium of Perfections

Whoever works hard and overcomes anger is happy in this and future lives

Shantideva When you rely on patience continually, you do not spoil your joyful attitude, so you are always happy even in this life. Moreover, patience stops miserable rebirth in future lives, gives special rebirths in the happy realms, and ultimately bestows certain goodness, so you are utterly happy in this and future lives.

Meditate on these benefits until you gain a strong, firm certainty about the cause and effect relationship wherein benefits such as these arise from patience.

With respect to the faults of anger:

Any good deeds, such as  
Generosity and worshipping the sugars,  
You have collected over a thousand eons  
Are all destroyed in one moment of anger.

Shantideva

In general, for there to be destruction of the roots of virtue it is not required that the anger be toward bodhisattvas.

How it stops the non-virtue is like how the 4 opponent powers stop the ripening of the karma. It's like spoiling the seeds.

Thus, the invisible faults of anger are that it projects its own fruitions, which are extremely unpleasant, and that it prevents the arising of the measureless very pleasant fruitions of its opposite — virtue.

The faults of anger visible in this lifetime are that you do not experience a peaceful and good mind; the joy and happiness that you had previously perish, and you cannot regain them; you cannot sleep well; and you weaken the stability wherein your mind stays calm. Even friends and family will get annoyed and leave you.

read more on pg 158 on the defects

Meditate until you are firmly convinced that grave consequences such as these arise from anger.

There is no sin like hatred  
And no fortitude like patience.  
Therefore, earnestly cultivate  
Patience in a variety of ways

Shantideva

**So, first, understand the benefits and faults, and then strive to cultivate patience in many ways.**

### 3. The Divisions of Patience

3 parts: 1. Developing the patience of disregarding harm done to you 2. Developing the patience of accepting suffering 3. Developing the patience of certitude about the teachings

#### **a. Developing the patience of disregarding harm done to you**

has 2 parts: 1. Stopping impatience with those who harm you 2. Stopping both dislike for harm done and delight in their troubles

#### **1. Stopping impatience with those who harm you**

2 parts: 1. Stopping impatience with those who prevent your happiness and with those who cause you to suffer 2. Stopping impatience with those who prevent your praise, fame or honor, and with those who have contempt for you, or say offensive or unpleasant things to you

#### **1. Stopping impatience with those who prevent your happiness and with**

#### **those who cause you to suffer**

2 parts:

1. showing that anger is unjustified
2. showing that compassion is appropriate

## 1. showing that anger is unjustified

3 parts:

1. On analysis of the object, anger is unjustified
2. On analysis of the subject, anger is unjustified
3. On analysis of the basis, anger is unjustified

### 1. On analysis of the object, anger is unjustified

4 parts:

1. On analysis of whether the object has self control, anger is unjustified
2. On analysis for either the adventitiousness or inherency, anger is unjustified
3. On analysis of whether the harm is direct or indirect, anger is unjustified
4. On analysis of the cause that impels the harm doers, anger is unjustified

### 1. On analysis of whether the object has self control, anger is unjustified

Analyze thinking: “What would be reasonable grounds for anger toward harm doers?”

Whereupon, you might think “They first had the thought of wanting to harm me, prepared the method, and then either prevented my happiness or inflicted unpleasant physical or mental suffering, so my anger was justified”

Those who inflict harm do not have control over themselves, for, when the conditions and causes — seeds left by afflictions which they were previously habituated, a nearby object, and erroneous conceptions — come together, they give rise to the thought to harm. If those causes and conditions are not complete, they will never produce the thought to harm.

**These causes and conditions produce the desire to harm,; this in turn produces the work of harming; and produces suffering for someone else, so those harm doers do not have even the slightest self control. They have become like servants to their afflictions.**

If you are mad because they have no self control, then your anger is totally unjustified. Its like people who are possessed by demons and do harm to their friends. Their friends do not feel hatred towards the person, because they know they are possessed by demons. They then strive to the best of their ability to free them of their demons.

**Likewise, when bodhisattvas are hurt by others, they think “They do this because the demons of the afflictions have eliminated their ability to control themselves.”** Without being even the slightest bit angry they then must generate the spirit of enlightenment thinking “I will strive at the bodhisattva deeds and eliminate them from these afflictions.”

`Just as a doctor does not fight but helps  
Patients who are possessed by spirits, they they get angry,  
So the Sage sees that the afflictions are at fault,  
Not the persons who have the afflictions.

Aryadeva

``` This is not the living beings' fault, Rather it is the fault of the afflictions. So the learned analyze And do not fight with others.

Chandrakirti `` Although many reasons are set forth in The Way of the Bodhisattva, it is easy to be certain of this one, and it is a very powerful remedy against anger. It also talks about how you can bear harm after you meditate on the idea of mere phenomena. **So meditate repeatedly on this remedy until you reach certain knowledge of it.**

**If these beings had self-control, they would not have any suffering, because they would not want suffering and because they could control it.**

You should stop you anger also by thinking "When these beings are moved by strong afflictions, they commit suicide, leap from cliffs, harm themselves with thorns, weapons, etc. and stop eating and so forth" If they do this to even their great cherished self, of course they will do so to others.

`Thus everything is dependent on something else,  
And, because that in turn is dependent, it is not autonomous.  
Understanding this, do not be angry  
At anything, all things are like illusions.

Shantideva

## 2. On analysis for either the adventitiousness or inherency, anger is unjustified

The fault of doing harm to others either is or is not in the nature of living beings. If it is in their nature, it is wrong to get angry, just as it is wrong to get angry at fire for being hot and burning. Similarly if it is adventitious it is also wrong to be angry, just like it would be wrong to get angry at the sky for having the flaws of smoke obscuring it.

`If doing harm to others  
Is natural for the childish  
It is wrong to get angry at them,  
Just as it is at fire's burning nature

Still, if the fault is adventitious,  
And the nature of beings is good,  
My anger is wrong, just as is  
Anger at smoke's appearance in the sky.

Shantideva

### 3. On analysis of whether the harm is direct or indirect, anger is unjustified

If you are angry at the agent of harm that directly inflicts the harm, you will have to be angry at the stick, etc, just as you are at the person. If you are angry at the person, it is the hostility that impels the person, so you should be angry at the hostility.

`The stick and so forth directly cause the harm  
But if I am angry at the one who throws it,  
Then, since hostility impels them,  
It is better to get angry at hostility

Shantideva

` **If you are not angry at the stick, it is also wrong to be angry at the one who throws it; if you are angry at the one who throws it, it is correct to be angry also at the hostility.** Not believing this, your mind has gone down a wrong path. Become certain of the overall logic here. Further, use the reasoning as before on whether the stick or the person each have harmful intent.

### 4. On analysis of the cause that impels the harm doers, anger is unjustified

The experience of suffering produced by those who harm does not occur causelessly or from discordant causes, so it occurs from concordant causes, which means it comes from non virtuous actions that you have done in the past. **Therefore, harm doers are helplessly**

**impelled to do harm by the power of your karma.** Consequently, blame yourself thinking “This is my fault, and I am wrong to get angry at others.”, and stop your anger on all occasions.

**It is similar in the way that beings produce the guardians of hell with their own bad karma, and these guardians then inflict harm on them.**

`I, at former time, inflicted  
Harm such as this on living beings.  
Therefore, it is fitting that I, who hurt others,  
Shall receive this harm.

Shantideva

☹️ When you say “I am not at fault,” it indicates that you, in fact, have not internalized even a bit of the teaching.

Sha-bo-wa ☹️

## **2. On analysis of the subject, anger is unjustified**

If you get angry at a harder through an inability to bear suffering, it is contradictory because, even as you are failing to bear slight suffering, in the present, you are aggressively creating the cause for measureless suffering in the miserable realms.

Therefore, induce a sense of embarrassment thinking “I am very stupid,” and work to contain your anger.

`If I cannot endure  
Even the slightest suffering of the present,  
Then why do I not stop my anger,  
The cause of suffering in the hells?

Shantideva

` The suffering generated by harm is the effect of previous bad karma; by experiencing it, you exhaust this karma. If you bear the suffering, you do not accumulate new sins and you greatly increase your merit.

You must not consider how harm does ruin their virtue, but view them as kind in that they are engaged in actions for the sake of clearing away your sins.

`You want to say that you are exhausting  
The effects of non virtuous karma done in the past;  
How then can you sow the seeds of further suffering  
By getting angry and harming others?

Chandrakirti Commentary on the Middle Way

` **Therefore, just as you tolerate bleeding and burning as a treatment to cure a severe illness, it is appropriate to bear small sufferings for the sake of preventing great suffering**

### **3. On analysis of the basis, anger is unjustified**

2 parts: 1. Analyzing the causes of harm and where the fault lies 2. Analyzing your commitment

#### **a'. Analyzing the causes of harm and where the fault lies**

`His sword and my body  
Are both causes of suffering.  
He obtained the sword, I obtained the body;  
At which should I be angry?

If, blinded by craving, I have obtained  
The abscess with a human form,  
So painful that it cannot bear to be touched,  
With whom should I be angry when it is hurt?

Shantideva

```` If some people, out of confusion, harm others While others in confusion get angry with them, Who is blameless And who is to blame?

Shantideva ``

#### **b'. Analyzing your commitment**

Develop the fortitude of patience thinking: "It is wrong for even shravakas who act for their one purposes alone, to be impatient and get angry. So of course it is wrong for me." I committed myself to achieving the benefit and happiness of all living beings when I generated the spirit of enlightenment. I act for others' welfare and care for all beings.

#### **b. Showing that Compassion is appropriate**

Contemplate from the depths of your heart how all beings have been your mother and cared for



you. Being impermanent they lose their lives and are miserable to the 3 types of suffering. Crazy by the demons of the afflictions they destroy their own welfare in this and future lives. I must generate compassion for them. How could it be right to be angry or to retaliate for harm?

## **2'. Stopping impatience with those who prevent your praise, fame or honor, and with those who have contempt for you, or say offensive or unpleasant things to you.**

2 Parts:

1. Stopping impatience with those who prevent three things— praise, fame, or honor.
2. Stopping impatience with those who do three things to you — have contempt for you, or say offensive or unpleasant things to you.

### **a. Stopping impatience with those who prevent three things— praise, fame, or honor.**

3 parts: 1. Reflection on how praise and so forth lack good qualities 2. Reflection on how praise and so forth have faults 3. The need to delight in those who prevent praise and so forth

#### **1. Reflection on how praise and so forth lack good qualities**

When others praise you and speed your fame, it serves neither of 2 purposes: 1. for this life it does not bring you long life, health, and the like, 2. and for future lives it does not bring merit and so forth

Therefore do not get attached to fame or praise, but reproach yourself and think - **"My displeasure when my fame and praise are ruined is no different from when small children cry upon the collapse of their sand castles, which lack even the requisites for a dwelling."**

Praise, fame, and honor  
Do not cause merit, nor longevity,  
Nor cause strength, nor health,  
Nor bring physical well-being.  
  
Once I understand my own welfare,  
What meaning is there for me in those?  
  
Shantideva

## 2. Reflection on how praise and so forth have faults

Develop disgust for praise and so forth, thinking: **"Praise, fame, and honor distract my mind with the meaningless, destroy my disenchantment with cyclic existence, make me jealous of those with good qualities, and spoil my virtuous activities"**

`Praise and so forth distract me,  
Destroy my disenchantment,  
Promote my jealousy of this with good qualities,  
And destroy all that is good.

## 3. The need to delight in those who prevent praise and so forth

Stop your anger and feel delight from the depths of your heart thinking: "In that case, damage to my fame, praise, gain, and honor protects me from going to the miserable realms, cuts the bonds of my attachment, and, like the buddha's blessing, blocks the door through which I am about to enter suffering."

Thinking like this from the depths of your heart you should stop anger and feel happy.

## 2. Stopping impatience with those who do three things to you — have contempt for you, or say offensive or unpleasant things to you.

Prevent your unhappiness thinking "Since the mind is not material, it cannot be directly harmed by others. While the mind is indirectly harmed by directly harming the body, the body cannot be harmed by contempt offensive speech, and unpleasant words. These harm neither body nor mind, so I should take delight." When you prevent your unhappiness, you do not give rise to hostility.

`Since the mind is not physical,  
No one can ever destroy it.  
It is strongly attached to the body  
And so it is harmed by physical suffering.

Contempt, offensive speech,  
And unpleasant words  
Do not harm the body,  
Then why, mind, are you so angry?

Shantideva

`No matter what the 3 geshes heard, it was no different from speaking to dirt and rocks, so they remained happy. Since everyone nowadays reacts quickly to what is said, they become unhappy.

Sharawa

`Others dislike for me  
Does not devour me  
In this or other lives.  
Why am I averse to it?

Shantideva

## **Stopping dislike for harm doers' attainments and delight in their troubles**

Contemplate as follows, "After I have generated the spirit of enlightenment for the sake of accomplishing all living beings' benefit and happiness, I get angry at harm doers when they obtain happiness on their own. After I have said that I want all beings to obtain buddhahood, I get happy when harm doers get even minimal prosperity or honor. This is extremely contradictory."

**You must eliminate your jealousy regarding any sort of attainment by other persons and design in it from the depths of your heart. Otherwise your spirit of enlightenment and the achievement of beings welfare and happiness is mere words.**

Your malicious thoughts do no harm to your enemy, they only harm you. They lead only to your own suffering. Yet if such malice were to harm them, you should stop it completely.

Take many approaches to stop your anger, because it is a very great fault.

**These instructions provide the techniques for defeating your greatest enemy — anger. They involve arguing with your own afflictions and looking within yourself.**

**When you analyze well and stop the anger with reasoning, it leaves an extremely stable latent propensity.**

## **Developing the patience of accepting suffering.**

3 parts:

1. The reason you must definitely accept suffering
2. The way to develop acceptance
3. A detailed explanation from the viewpoint of the bases

## 1. The reason you must definitely accept suffering

The causes of happiness sometimes occur,  
Whereas the causes of suffering occur frequently.

Shantideva

As you continually experience whatever suffering is appropriate to you, you must know how to bring it into the path. Otherwise, you either generate hostility or you become discouraged about cultivating the path.

Some suffering will be caused by others, and some will be caused by your former karma. For the time being, you cannot dispel the suffering definitely produced by the power of former karma and immediate conditions.

**You must accept them when they arise, because:**

1. If you do not do this, in addition to the basic suffering, you have the suffering of worry that is produced by your own thoughts, and then the suffering becomes very difficult for you to bear.
2. If you accept the suffering, you let the basic suffering be and do not stop it, but you never have the suffering of worry that creates discontentment when you focus on the basic suffering.
3. since you are using the methods to bring even basic sufferings on the path, you greatly lessen your suffering, so you can bear it. Therefore, it is very crucial that you generate the patience that accepts that suffering.

## 2. The way to develop acceptance

2 parts:

1. Rejecting the idea that when suffering occurs, it is absolutely unpleasant
2. showing that it is appropriate to accept suffering

### 1. Rejecting the idea that when suffering occurs, it is absolutely

#### unpleasant

If you can remedy a situation wherein suffering occurs, you do not need to feel that it is unpleasant. If you cannot remedy it, it is not helpful to find it unpleasant, so there is no need for, or effectiveness to, your displeasure; there is even a disadvantage.

**If you are very impatient, even a slight suffering is difficult to bear, whereas if you**

**minimize your impatience, you can endure great suffering.**

If there is a remedy,  
Why be displeased?  
If there is no remedy,  
What is the use of being displeased?

Shantideva

I shall not be impatient with  
Heat, cold, wind, and rain,  
Illness, bondage, beatings, and so on;  
If I am, the harm increases.

Shantideva

## **2. showing that it is appropriate to accept suffering**

3 parts:

1. Reflecting on the good qualities of suffering.
2. Reflecting on the advantages of bearing suffering's hardships
3. How it is not difficult to bear suffering if you gradually grow accustomed to it, starting with the small.

### **1. Reflecting on the good qualities of suffering.**

Suffering has 5 good qualities:

1. **the good quality of spurring you on to liberation** - if you had no suffering, you would not develop the determination to be free from it
2. **the good quality of dispelling arrogance** - when suffering strikes you, it reduces your sense of superiority.
3. **the good quality of causing you to shun sin** - when you experience painful feelings, they arise from non virtue, so if you do not want these effects, you must avoid their causes
4. **the good quality of causing you to like cultivating virtue** - when you are tormented with suffering you desire happiness, and once you want it you must cultivate the virtue that causes it.
5. **the good quality of producing compassion for those who wander in cyclic existence** - after you assess your own situation you think "Other beings suffer like this."

From these 5, and from recognizing other good qualities on your own, train your mind to think "This suffering is a condition that I want!"

Since without suffering there is no determination to be free,  
You mind, stay fixed!

Shantideva

## 2. Reflecting on the advantages of bearing suffering's hardships

This has 2 parts:

1. Reflecting on the crucial benefits, such as liberation, etc.
2. Reflecting on the benefit of dispelling immeasurable suffering

### 1. Reflecting on the crucial benefits, such as liberation, etc.

Repeatedly make your mind steadfast thinking, "I know that in the past, while passing through cyclic existence I suffered for the sake of trifling desires and minor needs, yet I discourage the many sufferings, undergoing a great deal of purposeless suffering that will in turn cause immeasurable suffering for me in future lives. Given this, now that I know that I am engaged in virtue that will accomplish immeasurable benefits and happiness for myself and others, it is appropriate that I accept suffering a trillion times more than before -- so of course I will accept sufferings smaller than that."

After you think this way, uplift your mind and think: "Why am I not now bearing a suffering that achieves a great purpose? Although I am suffering, how excellent that I have found something like this to do."

Also think about how you have endured great suffering previously for mundane purposes like farming, business, and war.

### 2. Reflecting on the benefit of dispelling immeasurable suffering

Reflect well on the benefits of short term suffering over long term suffering, thinking. "A man who is to be executed is overjoyed when he is freed from execution by having merely his finger cut off. How excellent it would be if similarly, by means of this slight suffering of human hardship, I could permanently dispel the suffering of limitless cyclic existence in general and in particular the suffering of miserable rebirths such as the hells, etc." **If you do this well, you produce fearless courage with respect to hardship.**

How is it unfortunate if a man who is to be executed  
Is freed from having his hand cut off?  
How is it unfortunate if by human suffering  
You are released from hell?

Shantideva

### **C. How it is not difficult to bear suffering if you gradually grow accustomed to it, starting with the small**

There is nothing whatsoever  
That does not become easier through habituation.  
So by becoming used to small harms  
You will bear great harms as well

Shantideva

After you have conceived the armor-like thought to accept suffering, you gradually blend it with suffering, starting with small sufferings. When you do this, you steadily increase your capacity to accept suffering.

Once you have first grown used to small sufferings, you will become accustomed to the difficult and the very difficult. For example, just as all living beings have the idea that suffering is happiness through the power of conditioning, so you maintain the idea of joy whenever you experience suffering by becoming used to applying the idea of joy to these experiences.

Shantideva Compendium of Trainings

Daughter, in order to destroy all afflictions you should develop a mind that is hard to defeat.

Array of Stalks Sutra

### **Thus, you need courage that is very firm and stable; you will not be able to accept suffering with a fragile mind**

If you initially develop a significant degree of courage, even great suffering becomes helpful.

Like warriors who are emboldened by the sight of their blood.

Some seeing their own blood,  
Become more intrepid.  
Some, seeing others' blood,  
Fall unconscious.  
This comes from mind's fortitude  
Or from its timidity.

Shantideva

## A Detailed explanation from the viewpoint of the basis

Q: Given that one must accept the suffering that occurs, from where do these sufferings come and how does one accept them?

A: There are 8 basis for accepting suffering:

1. **Acceptance of suffering that is based on objects** - Robes, alms, bedding, seat, medicine, and necessities are objects that enhance pure conduct. Without displeasure and disappointment you accept the suffering that arises when these are given to you and you find them to be inferior or too few, or when they are given with disrespect or after long delay.
2. **Acceptance of suffering that is based on worldly concerns** - The 9 worldly concerns are: loss, disgrace, blame, pain, disintegration, extinguishment, aging, sickness, the death of what is subject to death subsequent of its decay. After you have analyzed the sufferings based on all or each of these, you accept the suffering.
3. **Acceptance of suffering that is based on physical activity** - the 4 physical activities are moving around, standing, sitting, and lying down. When all day and all night you purify your mind of obstructions by means of moving around and sitting you are accepting the sufferings that arise from them; however you do not relax on a couch, chair, or bed of straw or leaves when it is not the time to do.
4. **Acceptance of suffering that is based on upholding the teachings** - The teachings are upheld in 7 ways: 1. **worshipping and serving the 3 jewels** 2. **worshipping and serving the guru** 3. **understanding the teachings** 4. **teaching extensively to others what you have understood** 5. **reciting its praises in a loud clear voice** 6. **correctly reflecting on it in solitude** 7. **cultivating meditative serenity and insight that is imbued with yogic attention** -- When you strive at these you accept the suffering that arises.
5. **Acceptance of suffering that is based on living by begging** - the seven aspects of living by begging are - 1. **you experience having an ugly appearance due to shaving off your hair, beard, etc.** 2. **you experience wearing cloth that is patched together**



and is of poor color 3. you live by restraining yourself from the conduct of worldly persons and act in a way other than they do. 4. you give up farm work, etc and then live by getting material goods from others, so you live in dependence on others 5. since you do not employ material gain, you seek things such as robes, etc from others as long as you live 6. since you give up sexual intercourse, you turn away from human desires until you die. 7. since you give up dancing, laughter and the like, you turn away from human merriment until you die in order to give up friends, intimate companions, childhood friends, and the like, as well as pleasures and enjoyments. You accept the suffering that comes about because of these.

6. **Acceptance of suffering that is based on fatigue due to perseverance** - You accept the suffering that arises from mental and physical fatigue, hardship, and disturbance while you are persevering at cultivating virtues.
7. **Acceptance of suffering that is based on acting for the welfare of living beings** - There are 11 activities for other welfare; you accept the sufferings that occur because of these... see note 286 for these
8. **Acceptance of suffering that is based on current tasks** - You accept the suffering that arises from tasks for a renunciate, such as the work associates with the begging bowl, robes, and so forth, or from the tasks for a householder, such as faultless work on a farm, in business, as a government employee, etc.

Even if you are stricken with any of the sufferings that arise in dependence on these 8 basis, you do not give up your joyous perseverance at each. You act for the sake of enlightenment, joyfully, not letting such sufferings become an obstacle that causes you to turn back once you have set forth.

## Developing the patience of certitude about the teachings.

The patience of certitude about the teachings means generating the forbearance of conviction. It has 8 objects:

1. **The object of faith** - this is the good qualities of the 3 jewels
2. **The object to be actualized** - This is the reality of the 2 selflessnesses
3. **The desired object** - This is the great powers of the buddhas and bodhisattvas, of which there are 3 -- the power of superknowledges, the power of the 6 perfections, the power which is innate
4. **The object to be adopted** - This is wanting both the cause -- good deeds, and the affect of these good deeds
5. **The object to be discarded** - This is wishing to avoid both the cause - misdeeds, and the effects of the deeds
6. **The object of meditation that is the goal to be achieved** - This is enlightenment
7. **The object of meditation that is the method for achieving the goal** - This is the path of training in the spirit of enlightenment

8. **The object of subsequent practice through study and reflection** - Drolungpa says that this refers to the province of what is to be known, such as impermanence and so forth. Asanga in the **Power Lineage Chapter** says this is the sublime teaching - the 12 branches of scripture and so forth -- so I think you have to take it as being this.

**The way to have conviction is to become certain about these objects just as they are, and then to think about them again and again apprehending them without conflict**

These 8 bases are in accordance with the passages in the Bodhisattva levels. There is extensive coverage there of the patience of certitude about the teachings.

## How to practice

When practicing any kind of patience, you practice it in association with the 6 supremacies and all 6 perfections. These are the same as in the earlier explanation, except the generosity of patience means to establish others in patience.

## A Summary

The recollection and cultivation of the spirit of enlightenment -- the basis of the bodhisattva deeds -- is the root of the wish to establish all beings in patience wherein they have extinguished the contaminations. After you steadily increase this spirit, aspire to practice the patience of those at high levels and then train your mind in it.

Distinguish the trainings for the patience of a beginning bodhisattva, and then learn these properly.

If you transgress the boundaries as explained, you must make an effort to amend this. If you neglect these transgressions at the time of practicing these trainings you will continually be tainted by many great misdeeds, and even in future lifetimes, your practice of the marvelous deeds of the bodhisattva will be extremely difficult.

Seeing that the essentials of the path are supreme, practice right now what you can, and inculcate the intention to practice even those you now cannot. If you do this, as it says in the **Question of Subahu Sutra**, you will bring the perfection of patience to completion with little difficulty and minor suffering.