

Part Three:
THE PERFECTION OF PATIENCE
(Chapters 24–25)

THE PERFECTION OF PATIENCE

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Chapter 24: The Meaning of the Perfection of Patience

Sutra Text: It is through non-movement of the mind that one should perfect *kṣānti pāramitā* (the perfection of patience).

Exegesis Text:

Question: What is meant by “*kṣānti*” (patience)?

I. INTRODUCTORY DISCUSSION OF *KṢĀNTI*

A. TWO TYPES OF PATIENCE

Response: (Chinese textual note: In our language, *kṣānti* means patience.)¹ Patience is of two types: patience with respect to beings (*sattva-kṣānti*) and patience with respect to dharmas (*dharmakṣānti*).

B. THE FRUITS OF THE TWO TYPES OF PATIENCE PRACTICE

When the bodhisattva practices patience with respect to beings, he gains an incalculable measure of merit. When he practices patience with respect to dharmas, he gains an incalculable measure of wisdom. Because he perfects the two factors of merit and wisdom, his achievements are then able to accord with his aspirations.² This is analogous to a person who, because he possesses both eyes and feet, is able to go wherever his mind intends.

C. THE BODHISATTVĀ’S BASIS FOR GENERATING PATIENCE

If the bodhisattva encounters harsh speech or cursing, or if he is set upon with knives or clubs, he reflects and realizes that these events result from causes and conditions associated with prior karmic offenses and [a deficiency of] merit, and that all dharmas, whether inward or outward, are ultimately empty, devoid of self, and devoid of anything belonging to a self. This is because the three seals of Dharma (*dharmamudrā*) imprint all dharmas.³ Thus, although he may have the power to respond in kind, he does not generate evil thoughts and does not bring forth the karma of harsh speech.

D. PATIENCE’S STABILIZING EFFECT

At this time, there arises a mental dharma (*caitasikadharmā*) known as “patience.” Because he has gained this dharma of patience, the patient and knowledges are able to become durable and solidly established.⁴ This is analogous to painting. If the pigments are mixed with a binder, then they are able to adhere solidly.

E. PATIENCE AS THE COARSER OF TWO KINDS OF GOOD MIND

There are those who say that a mind imbued with goodness may be of two sorts: There is that which is coarse and there is that which is subtle. The coarse is characterized by patience whereas the subtle is characterized by dhyāna absorption. When one has not yet gained the mental bliss of dhyāna absorption but is nonetheless able to block himself off from committing the manifold evils, this is [goodness characterized by] patience. When the mind has gained the mental bliss of dhyāna absorption and so does not engage in the manifold evils, this is [goodness characterized by] dhyāna absorption.

F. ABHIDHARMIC CONSIDERATIONS

This patience is a dharma associated with the mind. It is interactive with the mind and follows along with the actions of the mind. It is not the case that it is karma in and of itself and it is not the case that it occurs as a karmic retribution. It occurs in conjunction with karmic actions.

There are those who say that it is connected with two of the [three] realms. There are those who say that it can only be connected with the desire realm or that it has no particular connections. This analysis is based on the fact that there are no external evils to be endured in the form realm.

It may either be attended by outflow-impurities or characterized by the absence of outflow-impurities. This is because it may be gained either by a common person or by an ārya. Because one blocks off unwholesome dharmas originating in both one's own mind and the minds of others it is referred to as "good." Because it is good, it may be subject to severance through meditation or perhaps one may refrain from severing it. There are all sorts of other issues such as these which are extensively analyzed in the Abhidharma literature.⁵

II. PATIENCE WITH RESPECT TO BEINGS

Question: What is meant by patience with respect to beings?

A. TWO TYPES OF BEINGS REQUIRING PATIENCE

Response: There are two kinds of beings who come and approach the bodhisattva: The first are those who are respectful and who contribute offerings. The second are those who are hateful, who scold, and who may even bring injury through blows. At such times, the bodhisattva's mind is able to remain patient. He does not develop affection for the respectful beings who contribute offerings, nor

does he become hateful of those beings who heap evil upon him. This behavior embodies patience with respect to beings.

1. PATIENCE WITH BEARERS OF REVERENCE AND OFFERINGS

Question: How is it that one can even speak of “patience” in regard to respectfulness and the giving of offerings?

Response: There are two kinds of fetters (*saṃyojana*): The first are the fetters which belong to the sphere of affection. The second are those fetters which belong to the sphere of hatefulness. Although respectfulness and the giving of offerings do not inspire the generation of hatefulness, they do cause the mind to become affectionately attached. These are referred to as the soft thieves. Hence one should constrain himself to be patient with these things so that he does not become attached and thus remains unmoved by affection.

a. ANALOGY: ATTACHMENT AS A DEEP WOUND

How is one able to be patient? One contemplates that these situations are impermanent and that they constitute a point for the potential arising of the fetters. As stated by the Buddha, the wounds which occur through offerings go deep. It is as if they cut through the skin and reach the flesh, cut through the flesh and reach the bone, and then break through the bones and reach the marrow. When a person becomes attached to offerings, then they break through the skin of upholding the precepts, cuts into the flesh of dhyāna absorption, breaks through the bones of wisdom, and brings about loss of the marrow of the subtle and marvelous mind of goodness.

b. DEVADATTA’S AFFECTION FOR OFFERINGS (STORY)

This principle is illustrated by a case which began when the Buddha first roamed to the state of Kāpilavastu. He went together with twelve hundred and fifty bhikshus, all of whom had the physical appearance of *brahmacārins*. Because they had previously been involved in making offerings to fire, their physical appearance was haggard. Due to their earlier ascetic practice of fasting, their bodies were emaciated and black.

King Śuddhodana thought to himself, “Although my son’s present retinue is entirely pure in both mind and conduct, they are utterly lacking as regards their appearance. I should select from among those families with many sons and grandsons and have each send forth one man to become a disciple of the Buddha.” After he had this thought, he issued an edict throughout the country so as to be able to select candidates from among the sons of the Śākyan

nobility. Those who came forth in response to the official declaration were all ordered to leave the home life.

It was at this time that Devadatta, son of King Droṇadana, left the home life, studied the Path, and memorized the sixty-thousand verse Dharma collection. He cultivated vigorously for a full twelve years. Afterwards, motivated by a desire to gain the benefit of offerings, he came to where the Buddha dwelt, seeking to study the superknowledges. The Buddha told him, "Gautama, if you contemplate the impermanence of the five aggregates, you can succeed in gaining the Path while also developing the superknowledges." But he did not instruct him in the methods for direct acquisition of superknowledges.

Devadatta left and sought this same thing from Śāriputra, from Maudgalyāyana, and eventually from five hundred arhats. None of them would explain it to him, saying instead, "You should contemplate the impermanence of the five aggregates. You can thereby gain the Path while also acquiring the superknowledges."

He did not get what he was seeking and so wept and felt unhappy. He went to where Ānanda was and sought to study the superknowledges. This was at the time when Ānanda had not yet achieved the knowledge of others' thoughts. Out of respect for his elder brother, he passed these techniques on to Devadatta just as they had been explained to him by the Buddha himself. Having finally obtained the method for studying the superknowledges, he went directly into the mountains and before long gained the five superknowledges.

Having gained the five superknowledges, he thought to himself, "Who should become my *dānapati*?⁶ There is, for instance, Prince Ajātaśatru. He possesses the features of a great king." Seeking then to become the Prince's intimate acquaintance, he went up to the heavens and acquired a type of heavenly cuisine. Then, returning by way of Uttaravatī, he also obtained some "spontaneous" rice. Finally, he went to the *jambū* forest, got some *jambū* fruit (*Eugenia jambolana*),⁷ and then presented all of these as gifts to Prince Ajātaśatru.

Sometimes he would transform himself into a precious elephant or into a prized horse so as to play tricks on the Prince's mind. At other times he would turn himself into an infant and sit down on the Prince's knee. The Prince would then be moved to cradle him in his arms, whereupon the infant would coo and gurgle and drool.

Whenever he did this, he would repeatedly utter his own name, thus causing the Prince to become aware of it. He manifested all sorts of unusual appearances in order to affect the Prince's thoughts.

The Prince's mind was tricked by this. He built an immense *vihāra*⁸ in Ambavana Park and prepared the four kinds of offerings together with all sorts of other assorted gifts so that nothing was not present in abundance. He then provided all of them to Devadatta. Every day, he brought along all of the great officials and personally offered up five hundred dishes of fine foods with rice.

Devadatta received offerings in great measure and yet his following of disciples was still very small in number. He thought to himself, "I possess thirty of the marks of a great man, only slightly less than the Buddha. It is only that I have not yet had disciples gathering around me. If I was surrounded by a great assembly, how would I be any different from the Buddha?" Having reflected in this manner, he conceived the idea to break up the Sangha and thereby succeeded in taking on five hundred disciples. Śāriputra and Maudgalyāyana responded to this circumstance by speaking Dharma and provided instruction to them. As a consequence, the Sangha became harmonious and united once again.

Devadatta then had the evil idea to push a boulder down from the mountain to crush the Buddha. A *vajra*-bearing stalwart intervened from a distance by throwing his *vajra* cudgel to deflect it. A broken piece of the boulder rolled up, injuring the Buddha's toe.

Floral Appearance Bhikshuni⁹ rebuked Devadatta who responded by striking the bhikshuni with his fist. The bhikshuni's eyes popped out from the force of the blow and she immediately died.

Devadatta committed three of the "relentless" (*ānantarya*) transgressions¹⁰ and drew close to such evil and fallacy-promoting non-Buddhist masters as Pūraṇa. He severed all roots of goodness and his mind became devoid of a sense of shame or regret. Additionally, he imbedded a noxious poison under his fingernails, wishing to take the occasion of bowing to the Buddha to injure the Buddha through poisoning. He was about to proceed, but had not yet followed through when the earth in the city of Kings' Abode (Rājagṛha) spontaneously split open and a fiery carriage came forth. It took him on board and transported him, still alive, down into the hells.

Devadatta's body possessed thirty of the marks of a great man and yet he was unable to resist and overcome his own mind. Motivated by the benefits accruing from offerings, he created great

offenses and fell into the hells even while still alive. It is for this reason that it is said that the wounds inflicted by offerings go deep, breaking through the skin and reaching even to the marrow.

One should cast out any thoughts of affection which might arise specifically towards whoever presents offerings. This is what is intended when it is said that the bodhisattva's mind of patience refrains from becoming affectionately attached to those who present offerings or demonstrate respect.

C. THREE KINDS OF OFFERINGS

As an additional point, there are three kinds of offerings: The first are those resulting from the causes and conditions associated with past-life merit. The second are those wherein one receives respect and offerings on account of present-life merit associated with cultivating the moral precepts, dhyāna absorption, and wisdom. The third are those wherein one gains offerings through falseness and pretense. Although one is inwardly devoid of actual meritorious qualities, one makes it appear outwardly as if one is utterly pure. One thereby deceives whoever is present at the time and thus succeeds in obtaining offerings as a result.

With respect to these three kinds of offerings, one should reflect, "If one now obtains offerings through previous-life causal circumstances involving diligent cultivation of merit, this is just something created through personal diligence and thus is obtained in the natural course of things. What would be the point in becoming haughty over something like this? This is just like planting in the spring and reaping in the fall. This is something gained individually through the application of one's own efforts. What in it is sufficient cause for arrogance?" After one has reflected in this manner, he is able to endure and overcome his own mind so that he is able to refrain from becoming attached or prideful.

Where, due to present-life efforts, one generates merit and consequently obtains offerings, one should reflect, "This comes to me perhaps on account of my having some measure of wisdom, perhaps through awareness of the true character of dharmas, or perhaps through being able to cut off the fetters. It is on account of these meritorious factors that this person makes such offerings. It does not actually have anything specifically to do with me."

Having reflected in this fashion, one is able to overcome his own thoughts and refrain from falling into arrogance or condescension. He realizes, "Truly, this is just a case of people having a fondness

for certain meritorious qualities. It is not that they have any specific fondness for me as such.”

d. THE KASHMIRI TRIPITAKA MASTER (STORY)

This is well illustrated by the case of the Kashmiri tripitaka master bhikshu who cultivated the dharma of the *araṇya*.¹¹ He happened to go one day to one of the King’s temples where that temple had arranged a great convocation. When the door guard observed the coarse weave and low-quality of his robes, he blocked the door and refused to permit the monk to proceed. This same thing happened to him time and time again. Due to the poor quality of his robes, he was never allowed to go forth.

He then availed himself of a skillful means whereby he simply borrowed a fine robe before coming. The doorman observed this and permitted him to go right on in without even being detained. Having arrived at a seat in the convocation, he obtained all manner of fine foods. Before eating, he first made an offering of the food to his robes. Everyone around him would be moved to inquire of him, “Why is it that you do that?”

He replied, “I have been coming here repeatedly of late, but on every occasion have been unable to gain entry. Now, because I have taken to wearing these robes, I have been allowed to sit in this seat and obtain all kinds of fine foods. It is actually on account of the robes that I have been able to obtain it. This is why I make an offering of it to these robes.”

When one obtains offerings on account of the merit of cultivation, on account of upholding the moral precepts, and on account of wisdom, the practitioner should think to himself, “This occurrence is a consequence of karmic merit. It is not the case that it arises directly from me.” When one contemplates in this fashion and thus becomes able to overcome his own thoughts, this qualifies as “patience.”

If one were to gain offerings through falseness and deception, this would be tantamount to self-destruction and thus it is a behavior to which one cannot draw near. One should reflect, “If I were to employ such falseness and then obtain offerings as a result, it would be no different from an evil thief committing a robbery to obtain his sustenance.” This would be a case of falling into the karmic offense of deliberate deception.

When one’s mind restrains itself in this manner from becoming affectionately attached to these three types of offering-bearing

persons while also refraining from developing an arrogant attitude, this qualifies as “patience with respect to beings.”

e. HOW TO AVOID ATTACHMENT TO BENEFACTORS

Question: When a person has not yet achieved realization of the Path, clothing and food remain as urgent issues for him. How then does such a person adopt a skillful means to gain that patience which prevents the mind from developing attachment and affection for benefactors?

Response: One resorts to the power of wisdom to contemplate the mark of impermanence, to contemplate the mark of suffering, and to contemplate the mark of the absence of an inherently-existent self so that the mind is influenced to abide in a state of constant renunciation and vigilant concern.

1) DEATH-ROW INMATE ANALOGY

This circumstance is comparable to that of the criminal who is drawing close to the time when he must undergo capital punishment. Even though he may have fine flavors set before him, even though his family may have come to offer him encouragement, and even though the refreshments and meals may consist of the most exquisite cuisine, because of his distress over the thought of being put to death, he remains undistracted by their distinctive flavors.

The practitioner behaves in just the same way. He constantly contemplates the mark of impermanence and the mark of suffering. Then, although he may obtain offerings, his mind nonetheless still remains free of any attachment to them.

2) THE ANTELOPE AND TIGER ANALOGY

This situation is also analogous to that of the antelope (*jang*, a.k.a. *Moschus chinloo*) which is hotly pursued by the tiger and remains unable to lose him completely. As a consequence, even though he may be able to feed on fine grasses and drink from the best waters, even while drinking and eating, the antelope’s mind remains free of any taint of attachment to these things.

The practitioner acts in much the same way. He is constantly pursued by the tiger of impermanence and remains unable to escape it for even a moment. His mental reflections are characterized by renunciation and vigilant concern. Even though he may be able to consume finely flavored foods, he nonetheless refrains from indulging any corrupting attachment to it. Therefore, even when in the midst of people who present offerings, the practitioner’s mind naturally abides in patience.

3) DESIRE-RELATED CHALLENGES TO CULTIVATING THE PATH

Furthermore, if it happens that women desirous of sensual pleasures come and seek to seduce the bodhisattva, the bodhisattva should then subdue his own thoughts, have patience, and not allow them to arise.

a) BUDDHA AT THE BODHI TREE (STORY)

This circumstance is comparable to that of Shakyamuni Buddha beneath the Bodhi Tree. The king of the demons was distressed and so sent forth three of his “jade” daughters. The first was named “Blissful to Behold.” The second was named “Pleasurable to Others.” The third was named “Lust.” They came, revealed their bodies, and assumed various poses, desiring to destroy the Bodhisattva. At this time, the mind of the Bodhisattva did not move for even a moment, nor did he even lay eyes on them for even a moment.

The three maidens thought to themselves, “The minds of men are not all the same. That of which they are enamored is different in each case. Some are fond of the young, some are fond of the middle-aged. Some are fond of those who are tall and some are fond of those who are short. Some are fond of those who are black and some are fond of those who are white. There are many preferences like these. Everyone has that which they love.”

At this time the three maidens each transformed themselves into five hundred beautiful maidens. Each of those transformationally produced maidens assumed countless unusual poses upon emerging from the forest, like flashes of lightning appearing momentarily from the midst of black clouds. Some displayed their eyebrows and fluttered their eyelids, or posed alluringly, or offered subtle gazes. They made many sorts of music and showed all kinds of seductive mannerisms. They drew close to the Bodhisattva, desiring with posed bodies to touch and pressure the Bodhisattva.

The secret *vajra*-bearing stalwarts then bellowed and glowered hatefully at them, “Who do you think this is that you dare to approach him seductively, attempting to touch and bother him?” At that time those secret stalwarts uttered a verse in which they scolded them:

You are unaware of the fate of the gods.
They lose what is fine and their beards turn yellow.
The waters of the great sea which were clear and beautiful,
Today have become entirely bitter and salty.

You are unaware that your days are diminishing.
 All of the Vasu gods are bound to fall away.¹²
 Fire ultimately acts as a mouth consuming the heavens.
 So that everything now therein is finally bound to be devoured.¹³
 You remain unaware of all these matters.
 And so it is that you dare to slight this ārya.

The crowd of maidens then suddenly retreated a little and spoke to the Bodhisattva, saying, "Now, these gathered maidens are beautiful and adorned beyond compare. They could serve to delight your mind. Why then do you just sit there in such an upright fashion?"

The Bodhisattva said, "You all are impure, foul-smelling, filthy and detestable. Depart from here and cease this deceptive discourse." The Bodhisattva then set forth a verse, saying,

This body is a thicket of filthiness.
 It is but a collection of decaying matter.
 This truly is a walking toilet.
 What in it is sufficient to please the mind?

When the maidens heard this verse, they thought to themselves, "It is because this man is unaware of our pure heavenly bodies that he speaks such a verse." They then immediately transformed their bodies again, returning to their original forms. They radiated light which shimmered and illuminated the forest and proceeded to make heavenly music. They then spoke to the Bodhisattva, saying, "Since our bodies are actually of this sort, what could there be to criticize?"

The Bodhisattva replied, "When the time comes, you will naturally understand."

They asked, "What do you mean by these words?"
 He then replied with a verse:

In the parks and forests of the heavens,
 And in the seven-jeweled lotus blossom pools,
 The gods enjoy with one another the pleasures of the senses,
 When that is lost, you will naturally understand.

At this time, you will observe impermanence
 And realize the pleasures of the gods are all wedded to suffering.
 You should renounce the pleasures of desire
 And cherish the Path that's right and true.

When the maidens had heard this verse, they thought to themselves, "This man is possessed of a great wisdom which is boundless in its

scope. He realizes the ills inherent even in the pure pleasures of the gods. He is not of the sort who are amenable to obstruction." They then immediately disappeared.

It is in this fashion that the bodhisattva contemplates the pleasures associated with sexual desire. Thus he is able to control his own mind and abide in a patience wherein he is not the least bit moved by such matters.

b) FOR MONKS: THE HAZARDS OF INVOLVEMENT WITH WOMEN¹⁴

Then again, the bodhisattva contemplates all sorts of impurity in desire. Of all the kinds of ruination, ruination by women is the most severe. One may still remain briefly close to such phenomena as knives, fire, lightning storms, enemies, and poisonous snakes. But one cannot grow close to the miserliness, jealousy, hatred, flattery, seductive defilement, disputatiousness, avarice, and anger of women. Why not? Women are prone to be petty people. Their minds are shallow and their wisdom is scant. Their eyes are only directed towards desire. They have no particular regard for whether one is wealthy, of noble birth, wise, virtuous, or famous. They focus on carrying through with the unwholesome endeavors associated with desire and thus bring about the destruction of a man's roots of goodness.

Although one may say that it is difficult to escape fetters, shackles, the cage, being confined and tied up, or being imprisoned, these are still comparatively easy to break out of. When the lock of womanhood restrains a man, the defilement grows solid and its roots go deep. One who has no wisdom becomes immersed in it and finds it a difficult thing to escape. Of all of the many kinds of illness, the "female affliction" is most severe. This is illustrated by a verse once spoken by the Buddha:

One should rather use a red-hot iron rod
And twist it around in the eyes:
One must not allow the scattered mind
To gaze with improper intent at the body of a woman.

The subtle smile, the artful pose,
The arrogance, the shamelessness,
The turn of the head, the inviting gaze,
The lovely words, the jealousy and hate,

The walking along with defiling seductiveness—
These are all used to trick a man

Into the net of lustfulness
 Where men are all bound to become entrapped.
 Whether sitting, lying down, walking, or standing,
 The sidelong glance in return, and clever flattery—
 With a foolish man of only scant wisdom,
 His mind is prone to be intoxicated by this.
 When taking up a sword against an enemy,
 In this, one can still be victorious.
 But when the feminine insurgent visits harm on a man,
 This is such as cannot be restrained.
 Even with venomous insects and snakes,
 One might still be able to grasp them in hand.
 But feelings for women so delude a man
 That they are such as cannot be touched.
 For a man who is possessed of wisdom,
 They are such as should not be looked upon.
 If one wishes to observe them,
 It should be as one would one's mother or sister.
 If one trains upon them a gaze anchored in reality,
 Their bodies are just collections of impurities.
 If one fails to do away with the fire of lust,
 One is bound to be utterly burned up by it.

Moreover, as for the characteristic nature of women, if they encounter a situation where they are treated with veneration, then they allow the husband's mind to be buoyant. If the worshipful emotions slip away, then they cause the husband's mind to become beset with dread. In this fashion, women constantly deliver emotional afflictions, distress, and fearfulness to men. How then can one even draw close to them? The subversion of intimacy and good feeling through contrariness and estrangement is an offense committed by women. The clever assessment of the vulnerabilities of men is a strain of intelligence possessed by women.

A great conflagration which incinerates people might nonetheless still be approachable. A light breeze devoid of form might nonetheless still be laid hold of. Poisonous insects and venomous snakes might nonetheless still be touched. But in the mind of a woman one can find nothing substantial. Why is this? It is the characteristic nature of women that they have no regard for wealth, nobility, uprightness and correctness, fame, wisdom, virtue, family

background, artistic ability, eloquence, intimacy, or deep love. None of these have priority in their minds. Their vision esteems only whatsoever they desire. They act like poisonous dragons which do not discriminate between those who are fine and those who are detestable, but rather seek only to kill people.

Moreover, women will not even lay eyes upon anyone who is in distress, suffering, or haggard. Their interest lies in being provided with material support and worshipful admiration. Their vanity and extravagance are uncontrollable.

Additionally, when in the company of the good, then they tend to appropriate to themselves a lofty attitude. When among those who are unintelligent, they tend to look upon them as if they were enemies. When in the company of the wealthy and those of noble birth, they pursue them with admiring affection. When among those who are poor or of humble station, they look upon them as if they were dogs. They constantly follow the mind of desire and do not tend to pursue meritorious qualities.

c) THE FISHERMAN AND THE KING'S DAUGHTER (STORY)

In this connection, there once was a king with a daughter named Kumuda. A fisherman named Śubhakara was walking along the road when he looked from afar and observed the princess's countenance in an upper-story window. He then fantasized with thoughts of defiling attachment which he remained unable to relinquish for even a moment. He then passed through days and months of being incapable of drinking or eating normally. His mother eventually inquired why this was happening, whereupon he revealed his feelings to her: "Ever since I laid eyes on the daughter of the King, my mind has been helpless to forget her."

The mother explained to her son, "Whereas you are a man of lesser social station, the King's daughter is a highly esteemed member of the nobility. You would not be able to pursue a relationship with her."

The son replied, "But my mind prays for this bliss and remains unable to forget it for even a moment. If I cannot have it as I will it, then I will be unable to go on living."

For the sake of her son, the mother entered the palace of the King, constantly providing gifts of fat fish and fine meats which she left for the King's daughter without requesting any remuneration. The Princess thought this strange and so inquired as to what wish she was seeking to fulfill.

The mother addressed the Princess, "Pray, dismiss the retainers. I must relate a personal matter." She then continued: "I have only one son. He cherishes a respectful admiration for the daughter of the King. His feelings have taken hold so strongly that it has caused him to be taken with illness. He is not likely to survive much longer. I pray that you will take pity on him and give him back his life."

The Princess replied, "On the fifteenth of the month have him go into such-and-such a deity's shrine and then remain back behind the image of that deity."

The mother returned and told her son, "Your wish has already been fulfilled." She then described what had transpired. When the time came, he bathed, put on new clothes, and stood back behind the image of the deity.

When the appointed day arrived, the Princess told her father, the King, "I have something inauspicious which has come up. I must go to the shrine of the deity and seek for auspiciousness and blessings."

The King replied, "That is very good." He then immediately ordered forth five hundred nicely adorned carriages and had them escort her to that deity's shrine. Once she arrived at her destination, she ordered her retainers to close the doors and wait as she entered the shrine alone.

The shrine's celestial spirit thought, "This should not be occurring. The King is the lord of the land. I simply cannot allow this man of lesser station to corrupt and dishonor the Princess." He then caused the fisherman to become so tired that he fell into a sleep from which he could not awaken.

Having entered, the Princess saw that he had fallen asleep and so shook him very hard. Even so, he did not awaken. She then left him a necklace worth a hundred thousand double-ounces of gold and went upon her way.

After she had left, this man was finally able to wake up again, only to notice that the necklace was there. Next, he inquired of people in the surrounding crowd. He then realized that the King's daughter had in fact come to him. But because he was unable to follow up on his infatuation, he became distressed, full of regret, and overcome with grief-ridden torment. The fire of lust broke loose within him, so much so that he was burned up by it and died.

With this as corroboration, one may consequently realize that a woman's mind may be such that she might be unable to distinguish

between the noble and the base, with the result that she may only be concerned with pursuing desires.

Again, there once was the daughter of a king who pursued a *caṇḍāla* and went so far as to consummate impure acts with him. Also, there once was the daughter of a rishi who followed after and pursued a lion. All sorts of examples such as these demonstrate that a woman's mind may be unable to be selective in these matters.

For reasons as these, one should get rid of emotional desires towards women and patiently refrain from indulging affectionate attachments to them.

2. PATIENCE WITH THOSE WHO ARE HATEFUL

How does one succeed in being patient even in the midst of people who are hateful and tormenting? One should reflect thus: "All beings are freighted with causes and conditions linked to transgressions and thus alternate in attacking and wreaking harm on one another. That I am now compelled to undergo such torment is also a consequence of such causes and conditions arising from my own past-life deeds.

"Although this is not something I have committed in this present life, it is the retribution for evil committed in a previous life. I am now having to pay for it. Hence I should just accept it agreeably. How could I go against it?" This is analogous to the circumstances surrounding indebtedness. When the lender asks for it, one ought to repay it happily. One can't legitimately get angry over it.

Moreover, the practitioner constantly resorts to thoughts of loving-kindness. Although there may be torment and chaos inflicted on his own person, he must certainly nonetheless be able to have patience and undergo it.

a. THE PATIENCE-CULTIVATING RISHI (STORY)

This is illustrated by the rishi who devoted himself to the practice of *kṣānti* (patience). He dwelt in a great forest where he cultivated patience and practiced loving-kindness. It was at this time that King Kali once brought his courtesans along with him as he entered the forest to wander around and sport about. Having finished his refreshments and a meal, the King then took a short nap.

Meanwhile, the courtesans wandered off amongst the flowers and trees and happened to encounter this rishi. They offered their reverential respects and stood off to one side. The rishi then spoke in praise of loving-kindness and patience for the benefit of the courtesans. His words were so fine and so marvelous that the listeners

were transfixed by them and could not get enough. They remained there for quite a long time and could not bring themselves to leave.

By this time, King Kali had awoken from his nap and, failing to see his courtesans, picked up his sword and followed along behind so as to catch up with them. He came upon them standing before that rishi and consequently became full of arrogance and jealousy. With hate-filled glowering, he brandished his sword and demanded of the rishi, "Just what is it you think you're doing?!"

The rishi replied, saying, "I'm just abiding here in the cultivation of patience and the practice of loving-kindness."

The King said, "I'm now going to put you to the test. I'm going to take a sharp sword and slice off your ears and nose. I'm going to chop off your hands and feet. If you don't get angry, then we'll know that you really *do* cultivate patience."

The rishi replied, "Well, just do what you will."

The King immediately drew forth his sword and sliced off the rishi's ears and nose. After that, he chopped off his hands and feet as well. He then inquired, "Well, has your mind moved yet, or not?"

The rishi replied, "I cultivate loving-kindness and compassion. My mind has not moved at all."

The King said, "You are just a single isolated person here. You have no power in this situation. Although you can claim that you have not been moved, who could really believe that?"

The rishi then straightaway made a vow, "If I truly *do* cultivate loving-kindness and patience, all of this flowing blood ought to turn into milk." The blood then immediately transformed into milk.

At this, the King became both greatly frightened and delighted. He then departed, leading the courtesans away with him. Because of the actions he had taken against this rishi, the dragons and spirits of the forest then set loose a furious storm of thunder and lightning bolts. The King was grievously injured by it and died there, unable even to make it back to his palace.

It is on this sort of basis that it is said one should be able to practice patience even in the midst of the chaos of being tormented.

b. EMPLOYING COMPASSION

Additionally, the bodhisattva cultivates the mind of compassion. All beings are constantly undergoing manifold sufferings. They dwell in the womb where they are forced to abide in a tight space and undergo all manner of intense pain. When born, they are subjected to such forceful pressure, it is as if their bones and flesh are

being crushed. The cold air strikes their bodies more severely than a sword or halberd.

It was on account of this circumstance that the Buddha stated that, among all of the types of suffering, the suffering of being born is most intense. In much the same fashion, the suffering of aging, sickness, and death are fraught with difficulty and misery. How then could a practitioner allow himself to increase their sufferings even more? This would be like plunging a knife into the center of an open wound.

c. GOING AGAINST THE CURRENT

Additionally, the bodhisattva reminds himself, "I should not be like everyone else who constantly follows along in the flowing current of cyclic births and deaths. I should move up against the current in order to seek out the very source and enter the path to nirvāṇa.

"All common people, when met with attack, are hateful, when met with benefit, are delighted, and when in a frightening place, become fearful. In becoming a bodhisattva, I cannot act in the way that they do. Even though I have not yet succeeded in cutting off the fetters, I should nonetheless still exert self-restraint as I pursue the cultivation of patience.

"When tormented and injured, I will not become hateful, and when encountering respect and offerings, I will not be moved to delight. I should not be fearful of the intense difficulties involved in the manifold forms of suffering. And, for the sake of beings, I should let flourish the mind of great compassion."

d. SEEING TORMENTERS AS FRIENDS AND GURUS

Moreover, if the bodhisattva sees a being coming to afflict him with torment and aggravation, he should think to himself, "This is my close friend and he is also my guru. I must enhance my treatment of him with familial affection and respectful thoughts. Why? Because if he does not afflict me with manifold forms of torment, then I will be unable to perfect the practice of patience." It is for this reason that he says, "He is my close friend and he is also my guru."

e. SEEING TORMENTERS AS CLOSE RELATIVES

Also, the bodhisattva's awareness accords with the Buddha's explanation that, "Throughout beginningless time and in a boundless number of world systems, beings have been going and coming, circulating an incalculable number of times through the five destinies of rebirth."¹⁵

Thus he reflects, “I myself have been the father, mother and elder and younger brother of these beings. These beings have also all served as my father, as my mother, and as my elder and younger brother. It will be just the same in the future as well.” Extrapolating in this manner, he realizes that he should not nurture an evil mind cherishing hatefulness and harmful intent.

f. SEEING TORMENTERS AS BUDDHAS

He additionally considers: “Among all these beings, those belonging to the lineage of the Buddhas are extremely many. If I harbor hateful intentions towards them, then this is just the same as acting hatefully towards the Buddhas themselves. If I behave hatefully towards the Buddhas, then I am surely done for.”

This point is nicely illustrated by the earlier discussion about the pigeon. Even it will eventually succeed in achieving buddhahood. Although it may be only a pigeon just now, one must nonetheless refrain from even from slighting it in the present.¹⁶

g. REALIZING THE DISASTROUSNESS OF HATRED

Additionally, among all of the sorts of affliction, hatefulness is the most serious. Among all of the retributions for committing bad acts, the retribution for hatred is the greatest. The other fetters do not have such severe punishments. This is demonstrated in Śakra Devānām Indra’s verse in which he queried the Buddha:

What thing is it which, murdered, brings peace and security?
 What thing is it which, slain, one has no regrets?
 What thing is it which is the root of venomousness?
 And which devours and destroys all forms of goodness?
 What thing is it which one slays and then one is praised?
 What thing is it which, slain, brings on no more distress?

The Buddha replied with a verse in which he said:

If one murders anger, the mind will be peaceful and secure.
 If one slays anger, the mind will have no regrets.
 It is anger which is the root of venomousness.
 It is anger which destroys all forms of goodness.
 When one slays anger, all buddhas offer praise.
 If one slays anger, one has no more distress.

The bodhisattva considers, “As I now practice compassion, I wish to cause beings to gain happiness. Hatred devours all forms of goodness and visits poisonous injury on everyone. How then could I commit such a severe karmic offense? If one cherishes hatefulness,

one loses even one's own happiness and benefit. How then could one be able to bring about happiness in others?

"Moreover, all buddhas and bodhisattvas take the great compassion as their foundation. They come forth from compassion. Hatred is the poison which destroys compassion. Given that connection, hatefulness is especially inappropriate. If one destroys the very foundation of compassion, how can he qualify as a bodhisattva at all? From what then could bodhisattvahood be supposed to emerge?"

For reasons such as these, one should persevere in the cultivation of patience.

h. MINDFULNESS OF A TORMENTOR'S OTHER FINE QUALITIES

If a being visits all manner of hatred and torment upon one, then one should remain mindful of his other meritorious qualities, thinking, "Now, although this being has committed this one offense, still, aside from this, he possesses all sorts of other marvelous meritorious qualities." Based on his possession of these other meritorious qualities, one should refrain from becoming hateful.

i. REFLECTION ON A TORMENTER'S HELPFULNESS

One should also reflect: "Additionally, if this person curses me or strikes me, he is helping to refine me. This is analogous to a goldsmith's refining of gold where the impurities are gotten rid of with fire so that only true gold remains. This is the very same sort of process.

"If I encounter punishments, then this derives from the causes and conditions of earlier lifetimes. I should now proceed with paying off this debt and so should refrain from becoming hateful. I should exercise patience in this matter."

j. EMPLOYING KINDNESS TO BESTOW HAPPINESS ON TORMENTERS

Furthermore, the bodhisattva brings loving-kindness to his mindfulness of beings, looking upon them just as he would his own children, thinking, "The people of Jambudvīpa have an abundance of every kind of distress and worry and they experience only a few days of happiness. If they find enjoyment in coming here and cursing and reviling or in inflicting slander and injury, such happiness is a only rarely enjoyed."

He thinks, "Carry on then with the cursing as much as you please. Why? Because when I originally brought forth the resolve, it was done out of a desire to cause beings to be happy."

K. REFRAINING FROM INFLECTING YET MORE SUFFERING

“Also, the beings of the world are constantly tormented by the many sorts of diseases. Additionally, they are constantly pursued and spied upon by the insurgents of death which stalk them like an enemy always waiting for an opportunity to seize advantage. How then could a good person fail to act out of loving-kindness and pity, wishing instead to inflict additional suffering on them? One should prefer that, before suffering falls on someone else, one would first take the injury on himself.”

One should take up reflections of these sorts, thereby refraining from being hateful towards others as one invokes the cultivation of patience.

I. MORE REFLECTIONS ON HATRED'S FAULTS

Furthermore, one should contemplate that the faults of hatred run extremely deep. Of the three poisons, nothing is more serious than this. Of the ninety-eight secondary fetters (*saṃyojana*), this one is the most stubborn. Of all of the disorders which afflict the mind, this is the one which is the most difficult to cure.

People affected by hatred fail to distinguish between what is good and what is unwholesome. They lose all regard for whether their actions create karmic offenses or karmic blessings. They retain no awareness of what is beneficial as opposed to what is injurious. They do not even reflect upon the consequences for themselves. They are bound to fall into the wretched destinies. All discourse associated with goodness is lost in them. They do not cherish a good reputation and have no awareness of the torment undergone by others. Nor do they bother to reckon the toll taken on themselves in physical and mental weariness and aggravation.

Hatred so covers over their own eye of wisdom that they focus exclusively on proceeding with the persecution of others. This is analogous to the case of the rishi with the five superknowledges who, even though he cultivated pure practices, slaughtered the inhabitants of an entire country after the manner of a *caṇḍāla* [butcher].¹⁷

Again, it is difficult to keep company with someone possessed by hatred, just as it would be so with a tiger or a wolf. Such a person is comparable to a purulent sore readily exuding discharges and easily becoming decayed. A person full of hatred is like a venomous snake. People take no delight in encountering him. The evil mind of the person who accumulates hatreds gradually increases in

its intensity to the point that he ends up doing what one cannot do, killing even his father, killing even his sovereign, and even conceiving evil intentions towards the Buddha.

m. THE CONTENTIOUS KAUSĀMBĪ MONKS (STORY)

This idea is well illustrated by the case of the bhikshus in the state of Kauśāmbī. For relatively minor reasons, their hateful thoughts for each other became so severe that they split into two factions. If they had wished to come to a breaking off of relations, they should ordinarily have had to wait to the end of their three-month retreat. But they remained unable to put their differences to rest. The Buddha eventually came and, in the midst of the Assembly, raised up his wheel-marked hand to quiet them. He then told them:

All of you bhikshus—
 Don't generate such disputation.
 When evil thoughts continue on,
 The bitter retribution grows extremely severe.
 You are seeking to gain nirvāṇa.
 You should cast aside and relinquish worldly benefits.
 When abiding in the dharmas of goodness,
 How could you be so hateful and full of disputation?
 When worldly men become angry and contentious,
 This is something one might yet forgive.
 But with men who have left the home life,
 How can it be that they dispute and struggle?
 When in the mind of one who has left the home life,
 One cherishes venomousness, this brings harm on oneself.
 It is as if from amidst a cool cloud
 Lightning struck forth and burned the body.

Those bhikshus then addressed the Buddha, saying, "The Buddha is the Dharma King. He would prefer that we maintain a brief period of silence. However, this group assailed us. We cannot but respond."

The Buddha thought, "These men cannot be crossed over to liberation." He then soared forth from the midst of that group of Sanghins and disappeared, going then into the forest where he remained still in samādhi.

In this way, the offense of hatred becomes such that, at its extreme, one does not accept even the words of the Buddha. For this reason, one should get rid of hatred and cultivate patience.

Moreover, when one is able to cultivate patience, it is easy to succeed in developing loving-kindness and compassion. If one has succeeded in developing loving-kindness and compassion, one succeeds thereby in reaching the path to buddhahood.

n. ENDURING A PETTY PERSON'S ARROGANCE

Question: The dharma of patience is entirely fine, but there is one situation where it is unacceptable. This is where a petty person acts in a slighting and arrogant manner with the presumption that one will shrink in fearfulness. Thus one should not constrain oneself to be patient under every circumstance.

Response: If one is the victim of slighting and arrogance on the part of a petty person who presumes that one is afraid of him and so one desires to desist from patience, the karmic offense of not being patient in that circumstance represents an even more serious situation. Why? A person who fails to act with patience is looked upon lightly and is seen as base by the Worthies, by the Āryas, and by people who are good. The person who perseveres in patience is looked on with arrogance by petty people.

Of the two cases of being looked upon lightly, one ought rather to be the victim of arrogance on the part of those devoid of wisdom, thus avoiding being seen as base by the Worthies and Āryas. Why? Those devoid of wisdom slight what should not be slighted. People who are Worthies and Āryas treat as base what really should be seen as base. Hence one should persevere in the cultivation of patience.

Moreover, although a person who is patient may not practice giving or dhyāna absorption, still, he constantly earns subtle and marvelous merit whereby he is reborn among gods and men and later gains success in the Buddha Path. Why? It is because his mind is pliant.

Then again, the bodhisattva reflects, "Even if people torment me in this present life, bringing ruinous defamation on me, forcefully seizing wealth, slighting me, scolding me, and putting me in bondage, I should nonetheless still maintain patience. If I fail to be patient, I am bound to fall into the hells and undergo countless forms of suffering on their iron-walled hot grounds, enduring roasting and broiling and punishments such as one cannot completely describe."

For these reasons, one should realize that, although one may be slighted by petty people devoid of wisdom, one may still retain one's nobility. If one fails to exercise patience and thus resorts to the use

of force, even though he might gain some satisfaction, he thereby debases his own character. Therefore the bodhisattva should maintain patience.

o. SEEING OTHERS' HATEFULNESS AS DISEASE OR AS POSSESSION

Additionally, the bodhisattva considers, "When I first brought forth the resolve [to gain bodhi], I vowed to cure the mental diseases of beings. This being has now fallen ill with the fetter of hatred. I should be engaged in curing him. How then could I instead voluntarily make myself sick on this account? I should persevere in the practice of patience."

This is analogous to the master of medicines who cures the manifold diseases. If he encounters someone so afflicted by the disease of being driven crazy by ghosts that he pulls out a knife, curses, reviles others, and fails to distinguish good and evil, the physician knows that this is the disease of ghost possession. He then simply proceeds with curing it and thus avoids becoming angry himself.

If the bodhisattva is hated, tormented, cursed, and reviled by other beings, he realizes that they have fallen ill with the affliction of hatred and that these actions are brought on by a crazed mind. He employs skillful means to cure them, and in just this same manner, finds no cause for blame or condemnation.

p. SEEING OTHERS AS ONE'S OWN CHILDREN

Furthermore, the bodhisattva engages in the raising and nurturing of everyone, loving everyone as if they were his own children. Even if beings happen to act in a hateful and tormenting fashion towards the bodhisattva, the bodhisattva takes pity on them, refrains from feeling hatred for them, and does not condemn them.

This is analogous to a father who acts out of loving-kindness in raising his sons and grandsons to maturity. Because his sons and grandsons are young and immature, they don't yet understand anything. Thus there may be times when they curse and strike out, being disrespectful and careless of consequences. The children's father feels sympathy for their stupidity and immaturity and so feels even stronger affection for them. Even though they may commit transgressions, he does not hate them and does not allow himself to become angry. The bodhisattva's patience is just like this.

q. BEING WARY OF THE CONSEQUENCES OF RETALIATION

Additionally, the bodhisattva considers, "If beings heap hatred and torment on me, I should nonetheless continue to be patient. If I fail

to maintain patience, then my thoughts will be full of regret in this present life and what's more, I will fall into the hells in the future life and become bound then to undergo countless forms of suffering. If I should then come to abide among animals, I will become a venomous dragon, an evil snake, a lion, a tiger, or a wolf. In the event that I become a hungry ghost, then I will have flames which pour forth from my mouth.

This is analogous to that circumstance where someone is burned by fire. At the moment when one is burned, the pain may still be relatively mild. It is only afterwards that the pain becomes so extremely severe.

I. REFLECTING ON ONE'S BODHISATTVA VOWS

Additionally, the bodhisattva reflects, "I am a bodhisattva. I desire to be of benefit to beings. If I become unable to maintain patience, then I can't be called a "bodhisattva" at all, but rather should be known as one who is evil."

S. SEEING OTHERS' HATRED AS MERE ENVIRONMENTAL EVENTS

Further, the bodhisattva considers, "There are two kinds of phenomena in the world. The first are those which are sentient beings. The second are those not belonging to the sphere of sentient beings. When I first brought forth the resolve [to realize bodhi], I made vows for the sake of other beings.

"If I happened to be assailed and harmed by things which don't belong to the sphere of sentient beings, things such as mountain rocks, forest trees, wind, cold, heat, floods or rain, I simply seek a way to control the situation and, from the very outset, do not allow myself to become angry. Now it is these very beings who are the ones on whose behalf I am supposedly acting. Thus, when they happen to heap evil on me, I should endure it. How could I take this occasion as a reason to become hateful?"

T. REALIZING ABSENCE OF SELF IN THOSE WHO ARE HATEFUL

Moreover, the bodhisattva knows that from long ago on up to the present, it has always been the case that causes and conditions come together and are falsely referred to as a "person" even though in actual fact there is no genuine dharma of a "person" involved at all. Who then is it that could be hated in such circumstances? There exist herein only bones and blood and skin and flesh. This is comparable to something laid up with bricks or to a wooden puppet displaying mechanical movements and manifesting comings and goings.

When one understands that the situation is of just this very sort, then one should be able to refrain from cherishing any hatred and should reflect, “If I become hateful, then this is just stupidity and amounts to a voluntary acceptance of the suffering of the punishments bound to follow as a consequence.” For these reasons too, one should persevere in the cultivation of patience.

u. RECALLING THE NECESSITY OF EMULATING THE BUDDHAS

Additionally, the bodhisattva considers, “Throughout the past, during their original practice of the Bodhisattva Path, an incalculable number of Ganges sands of buddhas all first practiced patience with respect to beings and then later cultivated patience with respect to dharmas. I too am now seeking to study the path of the Buddhas. I should therefore accord with the Dharma of the Buddhas. Hence I should not allow myself to generate hatefulness in a manner characteristic of demon-realm dharmas. For this reason too, I should persevere in the practice of patience.”

For all sorts of incalculably numerous reasons such as these, one remains able to abide in patience. This is what is meant by “patience with respect to beings.”