

Then why am I tormented  
When I see them receiving mere mundane respect?

82. If a relative for whom I am caring  
And to whom I must give many things  
Should be able to find his own livelihood,  
Wouldn't I be happy, rather than angry?
83. If I do not wish for beings to have even this,  
How can I wish for them to awaken?  
And where is there an bodhichitta  
In him who becomes angry when others receive things?
84. What does it matter if (my enemy) is given something not?  
Whether he obtains it  
Or whether it remains in the benefactor's house,  
In either case I shall get nothing.
85. So why, by becoming angry, do I throw away my merits,  
The faith (others have in me) and my good qualities?  
Tell me, why am I not angry (with myself)  
For not having the causes for gain?
86. Let alone not having any remorse  
About the evils that you committed, (O mind),  
Why do you wish to compete with others  
Who have committed meritorious deeds?

As ordinary persons, we wish that we will always experience happiness and comfort. We also always try to avoid suffering and pain. We may become very upset if someone is praising our greatest enemy or our enemies become successful and more famous than we are. When someone else is praising our enemy, we should instead rejoice at this and not become angry or jealous, so that our mind will remain at peace. We will be able to maintain our comfort and pleasure out of the virtue of rejoicing upon another's positive actions. So being jealous of the success or fame of people we don't like makes us upset and creates mental pain. That pain is caused by ourselves, so it's meaningless.

87. Even if your enemy is made unhappy  
What is there for you to be joyful about?  
Your merely wishing (for him to be hurt)  
Did not cause him to be injured.

88. And even if he does suffer as you had wished,  
What is there for you to be joyful about?  
If you say, "For I shall be satisfied,"  
How could there be anything more wretched than that?

89. This hook cast by the fishermen of disturbing emotions  
Is unbearably sharp: Having been caught on it,  
It is certain that I shall be cooked  
In cauldrons by the guardians of hell.

If someone should try to impede our success, we shouldn't become angry. Similarly, we should not rejoice at the misfortune or suffering of individuals we dislike or who are our enemy. If rejoicing at the misfortune and suffering of our enemy would give us happiness, then that would be something else. But rejoicing at the suffering of others doesn't add to the misfortune of the other person. Rather, our rejoicing at the misery of others simply leads us to accumulate further negative karma. Since rejoicing at the misfortune of others does not do any good, we should not rejoice at the downfall or the misfortune of those we don't like. Similarly, when other people try to prevent the success of our friends or relatives, it is natural to become angry at them. But once again it's not proper to express aggression towards them because becoming angry will not do any good to solve the problem and will only lead you to accumulate negative karma.



#### PATIENCE WITH THOSE WHO HURT OUR REPUTATION

90. The honor of praise and fame  
Will not turn into merit nor life;  
It will give me neither strength nor freedom from sickness,  
And will not provide any physical happiness.

91. If I were aware of what held meaning for me,  
What value would I find in these things?  
If all I want is (a little) mental happiness,  
I should devote myself to gambling, drinking and so forth.

92. If for the sake of fame  
I give away my wealth or get myself killed,  
What can the mere words (of fame) do then?  
Once I have died, to whom will they give pleasure?

93. When their sandcastles collapse,  
Children howl in despair;  
Likewise when my praise and reputation decline  
My mind becomes like a little child.
94. Since short-lived sounds are inanimate  
They cannot possibly think of praising me.  
But as it makes (the bestower of praise) happy,  
(My) reputation is a source of pleasure (for me)
95. But whether this praise is directed at myself or someone else  
How shall I be benefitted by the joy (of he who bestows it)?  
Since that joy and happiness is his alone  
I shall not obtain even a part of it.
96. But if I do find happiness in his happiness  
Then surely I should feel the same way towards all?  
And if this were so then why am I unhappy  
When others find pleasure in that which brings them joy?
97. Therefore the happiness that arises  
From thinking, "I am being praised," is invalid.  
It is only the behavior of a child.
98. Praise and so forth distract me  
And also undermine my disillusion (with cyclic existence);  
I start to envy those who have good qualities  
And all the very best is destroyed.
99. Therefore, are not those who are closely involved  
In destroying my praise and the like  
Also involved in protecting me  
From falling into the unfortunate realms?
100. I who am striving for freedom  
Do not need to be bound by material gain and honor.  
So why should I be angry  
With those who free me from this bondage?
101. Those who wish to cause me suffering  
Are like buddhas bestowing waves of blessing.  
As they open the door for my not going to an unfortunate  
Why should I be angry with them?

102. But what if someone should obstruct my gaining merit  
With him too it is incorrect to be angry;  
For since there is no fortitude similar to patience  
Surely I should put it into practice.
103. If due to my own failings  
I am not patient with this (enemy),  
Then it is only I who am preventing myself  
From practicing this cause for gaining merit.
104. If without it something does not occur  
And if with it, it does come to be,  
Then since this (enemy) would be the cause of (patience)  
How can I say that he prevents it?
105. A beggar is not an obstacle to generosity  
When I am giving something away,  
And I cannot say that those who give ordination  
Are an obstacle to becoming ordained.
106. There are indeed many beggars in this world,  
But scarce are those who inflict harm;  
For if I have not injured others  
Few beings will cause me harm.
107. Therefore, just like treasure appearing in my house  
Without any effort on my behalf to obtain it,  
I should be happy to have an enemy  
For he assists me in my conduct of Awakening.
108. And because I am able to practice (patience) with him,  
He is worthy of being given  
The very first fruits of my patience,  
For in this way he is the cause of it.
109. —But why should my enemy be venerated,  
He has no intention for me to practice patience?—  
Then why venerate the sacred Dharma?  
(It too has no intention) but is a fit cause for practice.
110. —But surely my enemy is not to be venerated  
For he intends to cause me harm—

But how could patience be practiced  
If, like doctors, people always strove to do me good?

111. Thus since patient acceptance is produced  
In dependence upon (one with) a very hateful mind,  
That person should be worthy of veneration just like the sacred Dharma,  
Because he or she is a cause of patience.

These verses concern us having patience with those who try to jeopardize our reputations. As ordinary persons we enjoy praise, fame, and success. But enjoying these things is not very meaningful because praise and fame do not give us any longer life or more physical strength or better health. Also after having received praise and fame, we become very unhappy when our success or fame begins to diminish. So when this fame and fortune wanes, we should not become angry regardless of the situation we are in. This is emphasized in the example of children building a beautiful sandcastle, when the castle begins to collapse under its own weight, the children begin to cry and are unhappy because the castle is ruined. But logically, having built a castle of sand was not of great benefit and when it collapsed it did not harm anything. So this loss shouldn't have caused any suffering.

As practitioners our goal is to achieve realization through the practice of Dharma. The main key to achieving Dharma practice is developing patience. To develop patience, we need to have someone upon whom we can practice patience. If we do not have anyone we dislike, on whom are we going to practice patience? Since patience is the main key to the success in the Dharma practice, we need to practice on people whom we dislike or feel have hurt us. Having understood that, we try to relate to our enemy more as being a spiritual friend and we try to be very grateful towards those denigrating or obstructing us because they are the ones who give us the opportunity to practice patience.



#### PATIENCE IN RESPECT TO OUR ENEMIES

112. Therefore the Mighty One has said  
That the field of sentient beings is (similar to) a Buddha-field,  
For many who have pleased them  
Have thereby reached perfection.
113. A buddha's qualities are gained  
From the sentient beings and the Conquerors alike,

So why do I not respect them  
In the same way as I respect the Conquerors?

114. (Of course) they are not similar in the quality of their intentions  
But only in the fruits (that they produce);  
So it is in this respect that they have excellent qualities  
And are therefore (said to be) equal.

115. Whatever (merit comes from) venerating one with a loving mind  
Is due to the eminence of sentient beings.  
And in the same way the merit of having faith in the Buddha  
Is due to the eminence of the Buddha.

116. Therefore they are asserted to be equal  
In the share they have in establishing Buddha-qualities.  
But none of them are equal (in good qualities)  
With the buddhas who are boundless oceans of excellence.

117. Even if the three realms were offered,  
It would be insufficient in paying veneration  
To those few beings in whom a mere share of the good qualities  
Of the Unique Assemblage of Excellence appears.

118. Thus since sentient beings have a share  
In giving rise to the supreme buddha-qualities,  
Surely it is correct to venerate them  
As they are similar in merely this respect?

There are three reasons why we should respect our enemies. The first reason for respecting our enemies is that our enemies are the fuel for developing the Buddha qualities. To achieve a total awakening, a state of enlightenment, requires two things. The first is developing faith, respect, and devotion towards the buddhas, bodhisattvas, and enlightened beings. Without that development, we cannot achieve enlightenment. Second, we need to develop compassion and loving kindness, and to practice generosity toward all sentient beings. So it is sentient beings that lead us to enlightenment. On the path many enlightened beings having successfully practiced loving kindness, compassion, and generosity to achieve enlightenment. We should do the same.

119. Furthermore, what way is there to repay (the buddhas)  
Who grant immeasurable benefit

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And who befriend the world without pretension,  
Other than by pleasing sentient beings?

120. Therefore since benefitting these beings will repay  
Those who give their bodies and enter the deepest hell for their sake,  
I shall behave impeccably in all (that I do)  
Even if they cause me a great deal of harm.

121. When for their sake, those who are my Lords  
Have no regard even for their own bodies,  
Then why am I the fool so full of self-importance?  
Why do I not act like a servant towards them?

122. Because of their happiness the Conquerors are delighted,  
But if they are harmed they are displeased.  
Hence by pleasing them I shall delight the Conquerors  
And by harming them I shall hurt the Conquerors.

The second reason for respecting our enemies is that when we develop respect, generosity, loving kindness, and compassion towards all sentient beings including those we dislike, we are pleasing the enlightened beings as well as pleasing sentient beings. So practicing generosity and patience towards our enemies and all other sentient beings is of great benefit not only to them but to the enlightened beings.

123. Just as desirable sense-objects would give my mind no pleasure  
If my body was ablaze with fire,  
Likewise when living creatures are in pain  
There is no way for the Compassionate Ones to be pleased.

124. Therefore as I have caused harm to living beings,  
Today I openly declare all my unwholesome acts  
That have brought displeasure to the Compassionate Ones.  
Please bear with me, O Lords, for this displeasure I have caused you.

125. From now on, in order to delight the Tathagatas  
I shall serve the universe and definitely cease (to cause harm).  
Although many beings may kick and stamp upon the head,  
Even at the risk of dying may I delight the Protectors of the World (by  
not retaliating).

126. There is no doubt that those with the nature of compassion  
Regard all these beings (to be the same) as themselves.

Furthermore, those who see (this Buddha-nature) as the nature of sentient beings see the buddhas themselves;  
Why then do I not respect (sentient beings)?

127. (Pleasing living beings) delights the Tathagatas  
And perfectly accomplishes my own purpose as well.  
In addition it dispels the pain and misery of the universe,  
Therefore I should always practice it.

The third reason for respecting our enemies is that practicing the Dharma will lead us to experience infinite, immeasurable bliss. Whatever happiness we have experienced out of the practice of Dharma is made available to us because of the Buddha. The buddhas' kindness is immeasurable so we need to learn to repay the kindness of enlightened beings. Offering food, clothing, and possessions to the enlightened beings does not really repay their kindness because enlightened beings do not really long for or need food, clothing, or possessions. What enlightened beings wish us to do is to try to practice loving kindness, compassion, generosity, and patience. This is the proper way of repaying the kindness of the enlightened beings.

In short, when we are helping the sentient beings, we are at the same time pleasing the enlightened beings. When we are harming sentient beings, we are essentially harming the enlightened beings. The practicing of patience is a great offering to enlightened beings and it also helps us to bring meaning to our own life.



#### BENEFITS OF PRACTICING PATIENCE

128. For example, should some of the king's men  
Cause harm to many people,  
Farsighted men would not return the harm  
Even if they were able (to do so).
129. For they see that (these men) are not alone  
But are supported by the might of the king.  
Likewise I should not underestimate  
Weak beings who cause me a little harm;
130. For they are supported by the guardians of hell  
And by all the Compassionate Ones.  
So (behaving) like the subjects of that fiery king  
I should please all sentient beings



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131. Even if such a king were to become angry,  
Could he cause the pain of hell,  
Which is the fruit I would have to experience  
By displeasing sentient beings?
132. And even if such a king were to be kind,  
He could not possibly grant me Buddhahood,  
Which is the fruit I would obtain  
By pleasing sentient beings.
133. Why do I not see  
That my future attainment of Buddhahood  
As well as glory, renown and happiness in this very life  
All come from pleasing sentient beings?
134. While in cyclic existence patience causes  
Beauty, health and renown.  
Because of these I shall live for a very long time  
And win the extensive pleasures of the universal Chakra Kings.

The text gives the example of a farsighted person who is powerful and trusted by the king. For example, if a minor attendant of a king tried to harm or malign this farsighted person, this powerful person would simply not react knowing that he has the strong support of the king. Being a "farsighted" person, he would not react and ruin that person. Similarly, in a situation where sentient beings who are very powerless try to harm us, it is not proper to return their harm with dislike or anger because by reacting to them we are displeasing the buddhas and bodhisattvas. This will also cause us to accumulate negative karma which could result in being reborn in the lower realms. So we try not to react to or return harm to sentient beings, knowing that they are always loved by enlightened beings, buddhas, and bodhisattvas.

It is practical to be more concerned about sentient beings than to be concerned about, for example, a powerful king. If we do something to make a king displease us and he would punish us, but that would not be as bad as to the experience of suffering and rebirth in a lower realm. But if we hurt sentient beings, that act will lead us to accumulate negative karma that could result in us being reborn in the lower realms. Having understood this, we should be more frightened of harming sentient beings than of displeasing a king.



QUESTIONS & ANSWERS

*Question:* How can we completely eliminate the disturbing emotions?

*Rinpoche:* For example, to eliminate anger the antidote is patience. One develops patience by considering the consequences of what ensues from one's anger. Understanding the consequences, one is able to suppress anger, but the anger is not completely uprooted. To pacify anger completely one must meditate on selflessness, which is to meditate on the emptiness of all phenomena. In terms of the Vajrayana tradition one practices Mahamudra or Dzogchen until anger and all other disturbing emotions are abandoned and the true nature of mind is realized. After the true nature of mind is realized, these disturbing emotions will have been completely pacified.

*Question:* Can't anger be used for beneficial means?

*Rinpoche:* There are occasions that you could use your anger as a means to be of some benefit. You may, for example, use strong words to stop a child doing something which is harmful. But actually anger is never beneficial. What has helped you here is your self-confidence. You should not mistake self-confidence and anger. Self-confidence is necessary, but anger does not lead to any benefit.

*Question:* It's very difficult to rejoice with people who are praising the Communists. Can we at least try to talk with them and tell them that we don't think invading Tibet was a positive action?

*Rinpoche:* As a Buddhist, that really depends upon your motive. When you are going to talk to the people who are praising the Communists, you have to really examine what your motive is for talking to them. What would be the result of speaking to them. That is very important. If your motive is altruistic and if speaking to them is to free from anger and it would benefit many beings in the future, then it's very proper to talk to them. However, if your motive is not pure and does not seem to have much benefit, then it is better to tolerate them and let it be. Remember patience is not reacting with harmful actions.

*Question:* How is it possible to rejoice if the Communists are praising what they did?

*Rinpoche:* You have to examine the motive of the person who is praising the Communists. If the motivation in praising the Communists is really to benefit sentient beings, then it should be accepted because the motive is altruistic. But if their motive in praising the Communists is to harm living things, then instead of developing anger, you must develop compassion for them.

Once again, I would like to make it clear that in the text we are speaking here about a personal enemy. If we have a personal enemy, then instead of developing anger towards individuals whom we hate and who hate us, we try to develop joy at their success and develop some sense of compassion for them. But if there are people who are trying to harm other living beings, we would obviously not rejoice in their actions. So this must be made clear.

*Question:* What do you do if it's not a long-term enemy but a very short-term enemy?

*Rinpoche:* The main thing here is to utilize your wisdom or skillful means at that very moment. Of course, we have to defend ourselves and by using that skillful means we can avoid any harm to ourselves. But at the same time skillful means requires that we try not to develop anger or hatred in defending ourselves.

*Question:* Could you please repeat the three reasons for respecting sentient beings.

*Rinpoche:* First, we should respect sentient beings because through this respect we accumulate merit. Second, through respecting sentient beings we are also pleasing the enlightened beings. And third is thinking of the benefits of patience and the problems it will cause for us if we don't develop patience.