

Words about Forgiveness from Religious Sacred Texts - Buddhism

The Buddha

Hatred does not cease through hatred at any time. Hatred ceases through love.

Kashmiri Pandita

If I experience happiness,
I give it as collected offerings to the gathering of all sentient beings;
By virtue of this, may happiness fill the expanse of space.
If I experience suffering,
May I be able to bear the sufferings of all sentient beings
And dry up the ocean of sorrows.

Geshe Langri Tangpa

Whenever someone out of envy
Does me wrong by attacking or belittling me,
I will take defeat upon myself
And give the victory to others

Even when someone I have helped
Or in whom I have placed great hopes
Mistreats me very unjustly,
I will view that person as my true spiritual teacher.

Togme Zangpo

If anger that dwells in our heart lies neglected
And, turning instead to our external foes,
We try to destroy them and even kill thousands,
Then thousands of others will plague us still more.
So seeing this action is not the solution,
Let's muster the forces of mercy and love;
Turn inwards and tame the wild flow of our mind-stream
The children of the Buddhas all practice this way.

Shantideva:

The victorious warriors are those
Who, having disregarded all suffering,
Vanquish the foes of hatred and so forth;
(Common warriors) slay only corpses

Furthermore, suffering has good qualities:
Through being disheartened with it, arrogance is dispelled,
Compassion arises for those in cyclic existence,
Evil is shunned and joy is found in virtue.

As I do not become angry
With great sources of suffering such as jaundice,
Then why be angry with animate creatures:
They too are provoked by conditions.

Although they are not wished for,
These sicknesses arise;
And likewise although they are not wished for,
These disturbing conceptions forcibly arise.

Without thinking, "I shall be angry,"
People become angry with no resistance,
And without thinking, "I shall produce myself,"
Likewise anger itself is produced.

All mistakes that are
And all the various kinds of evil
Arise through the force of conditions....

If I become angry with the wielder
Although I'm actually harmed by the stick,
Then, since he too is secondary, being in turn incited by hatred,
I should be angry with his hatred instead.

....Should one person ignorantly do wrong
And another ignorantly become angry (with him)
Who would be at fault?
And who would be without fault?

...when the fire of hatred spreads
To whatever my mind is attached
I should immediately get rid of it
For fear of my merit being burned.

...just like treasure appearing in my house
Without any effort on my part to obtain it,
I should be happy to have an enemy
For he assists me in my conduct towards (spiritual) awakening

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.

Since patience 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 is the cause of patience.

...For as long as space endures
And for as long as living beings remain,
Until then may I too abide
To dispel the misery of the world.