From: The Miraculous Play of Mañjuśrī - Mañjuśrīvikrīḍita
(In 226 verses)
Translated on 84,00.com (with small alterations by george)

111
Mañjuśrī asked: “Maiden, where does so-called ‘patience’ come from?”

The Maiden answered: “It comes from being hurt by all beings, Mañjuśrī.
Why is this? If one is not hurt, there is no patience. But those who, even though they have been hurt by all beings, are unperturbed and do not harm anyone, they have cultivated patience”.

།འཇམ་དཔལ་གྱིས་སྨྲས་པ། བུ་མོ་བཟོད་པ་ཞེས་བྱ་བ་ག་ལས་འོང་།

བུ་མོས་སྨྲས་པ། འཇམ་དཔལ་སེམས་ཅན་ཐམས་ཅད་ཀྱིས་ཐོ་བཙམ་པ་ལས་མཆིའོ། །དེ་ཅིའི་སླད་དུ་ཞེ་ན། ཐོ་བཙམ་པ་མ་མཆིས་ན་བཟོད་པ་ཅི་
ཡང་མ་མཆིས་པའི་སླད་དུ་སྟེ། འཇམ་དཔལ་གང་ལ། སེམས་ཅན་ཐམས་ཅད་ཀྱིས་ཐོ་བཙམ་པ་ན། འཁྲུག་པ་མ་མཆིས་ཤིང་གནོད་པ་མི་བགྱིད་པ་དེ་
བཟོད་པ་བསྒོམ་པ་ལགས་སོ།

1112
Mañjuśrī asked: “Maiden, what is so-called ‘anger’ like?”

The Maiden answered: “Mañjuśrī, that which harms the roots of virtue collected for a hundred eons is called ‘anger’.” See Note 10 below

།འཇམ་དཔལ་གྱིས་སྨྲས་པ། བུ་མོ་ཁོང་ཁྲོ་བ་ཞེས་བྱ་བ་ཇི་ལྟ་བུ་ཡིན།

བུ་མོས་སྨྲས་པ། འཇམ་དཔལ་གང་གིས་བསྐལ་པ་བརྒྱར་བསགས་པའི་དགེ་བའི་རྩ་བ་རྣམས་ལ་གནོད་པར་བགྱིད་པ་འདི་ནི་ཁོང་ཁྲོ་བ་ཞེས་བགྱིའོ།
pratighaḥ pratigha iti kalpaśatopacitaṃ kuśalamūlaṃ pratihanti tenocyate pratigha iti.

113
Mañjuśrī asked: “Maiden, what could be called ‘non-anger’?”

The Maiden answered: “Mañjuśrī, those who have no negative thoughts and do not cause harm to any object are to be known as those who are patient.”

།འཇམ་དཔལ་གྱིས་སྨྲས་པ། བུ་མོ་ཁོང་ཁྲོ་བ་མེད་པ་ཞེས་བྱ་བ་ཇི་ལྟ་བུ་ཡིན།

བུ་མོས་སྨྲས་པ། འཇམ་དཔལ་གང་གིས་སེམས་ལ་ཞེ་འགྲས་པ་མ་མཆིས་ཤིང་ཡུལ་ཐམས་ཅད་ལ་གནོད་པ་མི་བགྱིད་པ་སྟེ། དེ་ནི་བཟོད་པ་ལགས་
པར་རིག་པར་བགྱིའོ།
mañjuśrīr uvāca katamo dārike ’pratigha iti, āha yo mañjuśrīr apratihatacitto na sarvaviṣayān pratihanti sa kṣānta iti veditavyaḥ

The “Maiden” here is a beautiful courtesan’s daughter,(or, “a Maiden who was a courtesan”) Suvarṇottamaprabhāśrī. A banker’s son has purchased her favors, but while they are riding together toward a pleasure garden the girl’s attention is captivated instead by the radiantly attractive Mañjuśrī, who gives her instructions related to the meaning of the mind set on awakening. She then expresses her new understanding in a dialogue with Mañjuśrī, in the presence of King Ajātaśatru, his retinue, and the citizens of Rājagṛha.

tho btsams pa = to try to harm, inflict injury

Note 10
This sentence is very widely quoted in the commentarial literature, both Indian and Tibetan. The Sanskrit can be found in the Śikṣāsammucaya (Toh 3940), ch. 7 (Bendall 149.5), as well as in the Bodhicaryāvatārapañjikā (Toh 3872), ch. 6 (Bcp 91): pratighaḥ pratigha iti kalpaśatopacitaṃ kuśalamūlaṃ pratihanti tenocyate pratigha iti. The etymological relationships are lost in translation: “anger / hostility (pratigha) is called ‘anger / hostility’ because it destroys (pratihanti) the roots of virtue collected for a hundred eons, and on that account it is called ‘anger / hostility.’ ” As well as being an important doctrinal point, this sentence also constitutes a canonical gloss for the term pratigha, which has the more general meaning of “hostility” or “aversion” compared to the standard Tibetan translation (specified in Mahāvyutpatti S.1945), khong khro ba, “anger.”