



Kalyāṇa-Mitta Meditation Center

Ajahn Kumāro Bhikkhu, Resident Monastic
122 Arlington Street, Unit B, Asheville, NC 28801
Elisha Buhler's telephone #: (910) 922-1549
website: mittameditation.com
email: mittameditation@gmail.com

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Perfection of Patience (khanti pāramī)

The perfections (pāramīs) are a set of ten virtues that are cultivated in order to progress on the path to nibbāna, liberation from suffering (dukkha). An overview of the Ten Perfections are presented in the January 2024 Newsletter: The Perfection of Giving (dāna pāramī). The Ten Perfections (pāramīs) are:

1. Giving (dāna pāramī) discussed in the January 2024 Newsletter,
2. Virtue (sīla pāramī) discussed in the February 2024 Newsletter,
3. Renunciation (nekkhamma pāramī) discussed in the March 2024 Newsletter,
4. Wisdom (paññā pāramī) discussed in the April 2024 Newsletter,
5. Energy (vīriya pāramī) discussed in the May 2024 Newsletter,
6. Patience (khanti pāramī) is discussed in this Newsletter,
7. Truthfulness (saccā pāramī) will be discussed in the July 2024 Newsletter,
8. Determination (adhiṭṭhāna pāramī) will be discussed in the August 2024 Newsletter,
9. Loving-Kindness (mettā pāramī) will be discussed in the September 2024 Newsletter, and
10. Equanimity (upekkhā pāramī) will be discussed in the October 2024 Newsletter.

The Perfection of Patience (khanti pāramī) is a mind trained in tolerance, forbearance, and to endure difficulties, hardships, setbacks, and challenging situations without anger, aversion, resentment, irritation, frustration, or negativity. Patience is not merely the absence of frustration or irritation but a positive quality actively cultivated through mindfulness, concentration, loving-kindness, and an understanding of impermanence. Patience is an important virtue on the path to liberation from suffering, nibbāna; if the mind never gives up on the training, no matter how many setbacks are encountered, then success is assured.

- The mind with patience has forbearance, endures physical and mental discomfort without reacting negatively. This includes enduring physical pain, discomfort, illness, or challenging situations without giving in to aversion or frustration but instead the mind rests in equanimity.
- The patient mind is tested when faced with criticism, insults, or negative behavior from others. Rather than reacting with anger or defensiveness, the trained mind responds with wisdom and compassion.
- The quality of patience lets go of grudges and forgives others for perceived wrongs. Holding onto resentment will hinder the mind's purification of defilements, and forgiveness frees the mind from the burden of negative emotions.
- Training in mindfulness of thoughts and emotions, without immediate reaction but instead the mind maintain awareness and wisdom for an informed reaction. Through mindfulness, the mind will have the awareness and the opportunity to choose a skillful response, which is how patience is practiced in challenging situations.
- The practice of loving-kindness (metta) is a mind with boundless and unconditional love towards oneself and others. Loving-kindness is a condition for forgiveness, and will enhance patience and endurance.
- Understanding the impermanence of all things, including difficult situations, is a condition for a patient mind to accept for the moment 'what is', knowing that the next moment will be different. The trained mind recognizes that challenges are temporary and not to react impulsively, which allows the mind to rest in equanimity.

- The mind that cultivates equanimity, or even-mindedness, is an essential aspect of patience. This involves maintaining balance and composure in the face of life's ups and downs, not getting overly elated by success or unduly discouraged by failure.
- Practicing internal solitude and contemplation allows the mind to develop inner strength and patience. In the silence and stillness of meditation, the mind observe thoughts and emotions, and learns to respond to challenges with patience and wisdom.
- Practicing patience is aided with the understanding of the law of kamma, that wholesome actions result in wholesome circumstances, thereby the trained mind cultivates wholesome intentions while refraining from unwholesome intentions.

The Dhammapada: The Buddha's Path of Wisdom translated by Acharya Buddharakkhita

184. Enduring patience is the highest austerity. "Nibbāna is supreme," say the Buddha. He is not a true monk who harms another, nor a real renunciate who oppresses others.

399. He who without resentment endures abuse, beating, and punishment, whose power, real might, is patience – him do I call a holy man.

The Numerical Discourses of the Buddha: A Complete Translation of the Anguttara Nikaya translated by Bhikkhu Bodhi IV.164 (4) Patient (1)

... (1) "And what, bhikkhus, is the impatient practice? Here, someone insults one who insults him, scolds one who scolds him, and argues with one who picks an argument with him. This is called the impatient practice.

(2) "And what is the patient practice? Here, someone does not insult one who insults him, does not scold one who scolds him, and does not argue with one who picks an argument with him. This is called the patient practice.

The Numerical Discourses of the Buddha: A Complete Translation of the Anguttara Nikaya translated by Bhikkhu Bodhi IV.165 (5) Patient (2)

... (1) "And what, bhikkhus, is the impatient practice? Here, someone does not patiently endure cold and heat; hunger and thirst; contact with flies, mosquitoes, wind, the burning sun, and serpents; rude and offensive ways of speech; he is unable to bear up with arisen bodily feelings that are painful, racking, sharp, piercing, harrowing, disagreeable, sapping one's vitality. This is called the impatient practice.

(2) "And what is the patient practice? Here, someone patiently endures cold and heat ... rude and offensive ways of speech; he is able to bear up with arisen bodily feelings that are painful, racking, sharp, piercing, harrowing,

The Numerical Discourses of the Buddha: A Complete Translation of the Anguttara Nikaya translated by Bhikkhu Bodhi V.215 (5) Impatience (1)

"Bhikkhus, there are these five dangers in impatience. What five? One is displeasing and disagreeable to many people; one has an abundance of enmity; one has an abundance of faults; one dies confused; with the breakup of the body, after death, one is reborn in the plane of misery, in a bad destination, in the lower world, in hell. These are the five dangers in impatience.

"Bhikkhus, there are these five benefits in patience. What five? One is pleasing and agreeable to many people; one does not have an abundance of enmity; one does not have an abundance of faults; one dies unconfused; with the breakup of the body, after death, one is reborn in a good destination, in a heavenly world. These are the five benefits in patience."

The Numerical Discourses of the Buddha: A Complete Translation of the Anguttara Nikaya translated by Bhikkhu Bodhi V.216 (6) Impatience (2)

"Bhikkhus, there are these five dangers in impatience. What five? One is displeasing and disagreeable to many people; one is violent; one is remorseful; one dies confused; with the breakup of the body, after death, one is reborn in the plane of misery, in a bad destination, in the lower world, in hell. These are the five dangers in impatience.

"Bhikkhus, there are these five benefits in patience. What five? One is pleasing and agreeable to many people; one is not violent; one is without remorse; one dies unconfused; with the breakup of the body, after death, one is reborn in a good destination, in a heavenly world. These are the five benefits in patience."

The Connected Discourses of the Buddha: A New Translation of the Samyutta Nikaya translated by Bhikkhu Bodhi I.7.3 (3) Asurindaka

... [The Blessed One:]

619 "The fool thinks victory is won

When, by speech, he bellows harshly;

But for one who understands,

Patient endurance is the true victory.

The Connected Discourses of the Buddha: A New Translation of the Samyutta Nikaya translated by Bhikkhu Bodhi
I.10.12 Āḷavaka

... [The Blessed One:]

854 “Come now, ask others as well,
The many ascetics and brahmins,
Whether there is found here anything better
Than truth, self-control, generosity, and patience.”

The following are examples of how the Perfection of Patience (khanti pāramī) is balanced and assisted by the other perfections.

- The Perfection of Patience is balanced by the Perfection of Loving-Kindness (mettā pāramī) because cultivating loving-kindness helps in maintaining a patient and compassionate attitude towards oneself and others.
- Patience allows the mind to endure challenges without reacting negatively, while the Perfection of Energy (virīya pāramī) fuels the effort needed to overcome obstacles and directly reinforces patience.

The following sutta excerpts provide additional teachings on patience.

The Middle Length Discourses of the Buddha: A Translation of the Majjhima Nikaya translated by Bhikkhu Nanamoli and Bhikkhu Bodhi

21 Kakacūpama Sutta: The Simile of the Saw

... 11. “Bhikkhus, there are these five courses of speech that others may use when they address you: their speech may be timely or untimely, true or untrue, gentle or harsh, connected with good or with harm, spoken with a mind of loving-kindness or with inner hate. When others address you, their speech may be timely or untimely; when others address you, their speech may be true or untrue; when others address you, their speech may be gentle or harsh; when others address you, their speech may be connected with good or with harm; when others address you, their speech may be spoken with a mind of loving-kindness or with inner hate. Herein, bhikkhus, you should train thus: ‘Our minds will remain unaffected, and we shall utter no evil words; we shall abide compassionate for their welfare, with a mind of loving-kindness, without inner hate. We shall abide pervading that person with a mind imbued with loving-kindness, and starting with him, we shall abide pervading the all-encompassing world with a mind imbued with loving-kindness, abundant, exalted, immeasurable, without hostility and without ill will.’ That is how you should train, bhikkhus.

... 20. “Bhikkhus, even if bandits were to sever you savagely limb by limb with a two-handled saw, he who gave rise to a mind of hate towards them would not be carrying out my teaching. Herein, bhikkhus, you should train thus: ‘Our minds will remain unaffected, and we shall utter no evil words; we shall abide compassionate for their welfare, with a mind of loving-kindness, without inner hate. We shall abide pervading them with a mind imbued with loving-kindness; and starting with them, we shall abide pervading the all-encompassing world with a mind imbued with loving-kindness, abundant, exalted, immeasurable, without hostility and without ill will.’ That is how you should train, bhikkhus.

21. “Bhikkhus, if you keep this advice on the simile of the saw constantly in mind, do you see any course of speech, trivial or gross, that you could not endure?” — “No, venerable sir.” — “Therefore, bhikkhus, you should keep this advice on the simile of the saw constantly in mind. That will lead to your welfare and happiness for a long time.”

The Middle Length Discourses of the Buddha: A Translation of the Majjhima Nikaya translated by Bhikkhu Nanamoli and Bhikkhu Bodhi

2 Sabbāsava Sutta: All the Taints

... 18. “What taints, bhikkhus, should be abandoned by enduring? Here a bhikkhu, reflecting wisely, bears cold and heat, hunger and thirst, and contact with gadflies, mosquitoes, wind, the sun, and creeping things; he endures ill-spoken, unwelcome words and arisen bodily feelings that are painful, racking, sharp, piercing, disagreeable, distressing, and menacing to life. While taints, vexation, and fever might arise in one who does not endure such things, there are no taints, vexation, or fever in one who endures them. These are called the taints that should be abandoned by enduring.

The Middle Length Discourses of the Buddha: A Translation of the Majjhima Nikaya translated by Bhikkhu Nanamoli and Bhikkhu Bodhi

62 Mahārāhulovāda Sutta: The Greater Discourse of Advice to Rāhula

... 13. “Rāhula, develop meditation that is like the earth; for when you develop meditation that is like the earth, arisen agreeable and disagreeable contacts will not invade your mind and remain. Just as people throw clean things and dirty things, excrement, urine, spittle, pus, and blood on the earth, and the earth is not repelled, humiliated, and disgusted because of that, so too, Rāhula, develop meditation that is like the earth; for when you develop meditation that is like the earth, arisen agreeable and disagreeable contacts will not invade your mind and remain.

14. “Rāhula, develop meditation that is like water; for when you develop meditation that is like water, arisen agreeable and disagreeable contacts will not invade your mind and remain. Just as people wash clean things and dirty

things, excrement, urine, spittle, pus, and blood in water, and the water is not repelled, humiliated, and disgusted because of that, so too, Rāhula, develop meditation that is like water; for when you develop meditation that is like water, arisen agreeable and disagreeable contacts will not invade your mind and remain.

15. "Rāhula, develop meditation that is like fire; for when you develop meditation that is like fire, arisen agreeable and disagreeable contacts will not invade your mind and remain. Just as people burn clean things and dirty things, excrement, urine, spittle, pus, and blood in fire, and the fire is not repelled, humiliated, and disgusted because of that, so too, Rāhula, develop meditation that is like fire; for when you develop meditation that is like fire, arisen agreeable and disagreeable contacts will not invade your mind and remain.

16. "Rāhula, develop meditation that is like air; for when you develop meditation that is like air, arisen agreeable and disagreeable contacts will not invade your mind and remain. Just as the air blows on clean things and dirty things, on excrement, urine, spittle, pus, and blood, and the air is not repelled, humiliated, and disgusted because of that, so too, Rāhula, develop meditation that is like air; for when you develop meditation that is like air, arisen agreeable and disagreeable contacts will not invade your mind and remain.

17. "Rāhula, develop meditation that is like space; for when you develop meditation that is like space, arisen agreeable and disagreeable contacts will not invade your mind and remain. Just as space is not established anywhere, so too, Rāhula, develop meditation that is like space; for when you develop meditation that is like space, arisen agreeable and disagreeable contacts will not invade your mind and remain.

Announcements

- Kalyāṇa-Mitta Meditation Center has a presence on Meet-Up social media and we ask that you please sign-up for every event that you are planning to attend at www.MeetUp.com. Some people are intimidated by a small number of attendees and a larger number will be encouraging.
- Please help advertise Kalyāṇa-Mitta Meditation Center by providing a review at www.google.com/maps.

Activities of the Meditation Center

- Sitting meditation is held everyday at 6:30AM and 5:30PM. After meditation, Ajahn Kumāro is available to answer questions and discuss the Dhamma. Please sign up on Meet-Up or send an email mittameditation@gmail.com on the days and time you would like to participate.
- The days of the full moon, new moon and the two half moons are called in Pāli: The Uposatha, and is a Buddhist day of observance. A lunar calendar is available at <https://cal.forestsangha.org>. Ajahn Kumāro will perform the ceremony of giving the five precepts on the full and new moon days after the 5:30PM meditation. You may elect to keep the precepts as long as you see fit (one night, a week, a lifetime, etc).
- Meditation Workshop is held on the first Sunday of each month between 11:00AM and 1:00PM. The workshop will provide instruction and practice for sitting and walking meditation. There will also be an opportunity to ask questions and discuss the Dhamma. Please sign up on Meet-Up or send an email mittameditation@gmail.com if you are planning to participate.
- A recording of a Dhamma Talk from an experienced Thai Forest Teacher will be played on the third Sunday of each month. Sitting meditation starts at 4:30PM and the Dhamma Talk will be played afterwards. Please sign up on Meet-Up or send an email mittameditation@gmail.com if you are planning to participate.
- Every Saturday at 4:15PM the Meditation Center will be cleaned. Please join us in maintaining a clean space for practicing and discussing the Dhamma.
- There is a Library at the Meditation Center. You may browse for books to borrow at 5:00PM and check out the books for three weeks.
- Everyday at 8:40AM Ajahn Kumāro leaves for alms-round in order to give residents of Asheville the opportunity to earn merit by practicing generosity of giving food and placing it into the alms bowl. Ajahn does not accept or handle money. Ajahn usually arrives at the Whole Foods Market, 70 Merrimon Ave. just before 9:00AM and stands in front of the store for alms.
- Ajahn is available at other times during the day to meet with individuals or groups when requested.

- For more additional information please send an email to mittameditation@gmail.com. We also have a presence on Facebook and Meet-Up social media.

Request for Support

The Meditation Center is in need of support in order to accomplish its' mission and vision. The support may take various forms. You will support the Meditation Center by:

- Being present at the Meditation Center for group meditation.
- Giving alms during alms-round.
- Bringing to the Meditation Center items that are listed on the support page of the website www.mittameditation.com.
- Volunteering your skills, energy and time at the Meditation Center.
- Informing your family and friends about the Meditation Center and encouraging them to participate in the activities.
- Donating financial contributions for the Meditation Center's expenses. Kalyana-Mitta Meditation Center is recognized as a tax-exempt organization by the IRS under section 501(c)(3). Donations are deductible in accordance with IRS regulations. Financial contributions may be made on the support page of the website www.mittameditation.com and additional means for making financial donations may be discussed with Elisha Buhler at (910) 922-1549.