

Understanding the Concept of *Khanti* – Patience

in the *Theravāda Pāli* Texts

A Dissertation

Presented to

the Faculty of the Department of Religious Studies at

University of the West

In Partial Fulfillment

of the Requirements for the Degree of

Doctor of Philosophy

in

Religious Studies

by

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Fall 2025

Approval Page for Graduate

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I hereby declare that this dissertation has not been submitted
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Namo Tassa Bhagavato Arahato Sammāsambuddhassa!

Dedication

To my father,

Mr. Ashok Ganpatrao Gedam

Acknowledgments

First and foremost, I bow thrice and pay my homage to the three supreme jewels – the Buddha, the *Dhamma* and the *Saṅgha*. Next, I touch my parents' feet, my mother, Mrs. Lalita Ashok Gedam and my father, Mr. Ashok Ganpatrao Gedam, for their loving care and blessings, for whatever I may, is insufficient to thank them enough. My father's blessings intended the completion of this work.

With high regards, I am deeply grateful to my teachers, *Bhante Dr Sheelaratna Bodhi* from India, who introduced the meaning of *Buddhānusati* and *Bhante Dr Ashin Kusala* from Myanmar for teaching the profound *Abhidhamma*. With heartfelt respect and veneration, I am immensely grateful to *Bhante Bhikkhu Bodhi* for teaching *Pāli*. My respects to all *Bhante* from whom I am blessed to have always receive the Buddha's teachings through their way of well-spoken words and disciplined conduct.

I am very glad to have met Professor and Author, Dr Maria Heim and to have met her in an academic conference at Sri Lanka. I am deeply grateful for her guidance and her gracefulness in writing a reference letter.

I am immensely grateful for the instructions of my advisors, Dr Jane Iwamura and Dr Miroj Shakya, who are the first Professors I have met at the University of the West; which paved the way for seeking admission into this prestigious university set up by our great visionary grandmaster, Venerable Master Hsing Yun, who I am thankful for providing this wonderful learning facility of higher studies at the UWest for us students.

This dissertation thesis, right from the topic subject has progressed through the able and efficient guidance of my chief advisor and Chair of the Department of Religious Studies at the UWest, Dr Miroj Shakya. I am immensely grateful for all his endeavors and encouragement, especially at the time when I needed the most to get well.

I express my gratitude to my advisor, Dr William Chu, for his immaculate guidance in research methodology and his role as a Professor of Buddhist Studies. Additionally, I am privileged to be a student of the Emeritus Professors at UWest Dr Lewis Lancaster and Dr Darui Long. I express my heartfelt gratitude to them and to Dr Shou Jen Kuo for inspiring thought - provoking insightful courses.

My heartfelt thanks to our UWest President Dr Minh-Hoa Ta, for her outreach and brightness that shines our student's path. Very grateful to Ms. Grace Hsiao and Ms. Lezli Fang for the IBEF scholarship and the Golden Benefactor Awards, and so am I thankful to the International Buddhist Education Foundation.

Ms. Ling-Ling Kuo and especially Ms. Judy Hsu, I thank for her untiring support in providing guidance for searching library books and articles and for the long hours of explaining the technicalities of academic guidelines used in the formatting of texts and citations. I thank all *Bhante*, my friends, staff and students at the University of the West and otherwise for their wonderful association supporting the learning process.

Especially, I am thankful to the *Bhante Dhammapethi* and all *Bhante* at Los Angeles Buddhist Vihara for their blessings in recovering my health. I also express my gratitude to all my previous teachers and associates who have guided me by word or deed in this journey. I am deeply grateful to my teachers for setting a good foundation while studying in Mumbai University, especially Dr Sharda Sanghavi for inspiring

encouragement and inculcating the foundational knowledge of *Pāli*, and Dr Yojana Bhagat for the Master's course curriculum that introduced the initial know-how of the *Tipiṭaka* texts.

Last, but not the least, I am exceptionally grateful to my husband, Mr. Sanjay Sitaram Gaidhani and our daughter, Ms. Apoorva Gaidhani, for their utmost loving care in rejuvenating my good health, reinforced with supportive understanding always, that it became possible to steadily complete this dissertation work. But most importantly, I cherish our togetherness in learning and sharing the *Dhamma* as university students' classmates during our Master's program. I thank Pilloo, whose ability of resilience during weaker moments, infused inspiring strength.

Finally, to all my extended family members and friends, I thank for their love, kindness and support. This dissertation work is the collaborative result of all of our patient efforts put together. I am deeply grateful in my heart to all beings, who are directly or indirectly associated. With *mettā*, sharing the merits of our collective work with all sentient beings, in wellness, happiness and peace!

Abstract

Understanding the Concept of *Khanti* – Patience in the *Theravāda Pāli* Texts

By

Vaishali Sanjay Gaidhani

This dissertation examines the concept of *khanti*, as it is articulated in the *Pāli Nikāyas* and other early Buddhist texts. The *Mahāparinibbāna sutta* mentions the brahmin *Dona* reminding the kings, “*Amhākam Buddho Khanti-vādi.*” Meaning, “Our Buddha is a Professor of Patience.” The third century *Asokan* inscription at Ahraura mentions this statement and that the Buddha’s relics are laid on a platform structure and not inside a *Stūpa*. *Khanti*, seems to be a unique characteristic, as a foundational platform of the Buddha’s teaching.

There is no single word meaning of *khanti* in English. The *Pāli-English Dictionary (PED)* states three meanings of *khanti*; namely - patience, forbearance, and endurance. The quality of *khanti* in the life of a human being is given prime importance in Buddhist tradition, both the *Theravāda* (*Pāli* - *khanti*) and *Mahāyāna* (Sanskrit - *kṣānti*), schools of Buddhism. The Buddha praises the quality of “patience” as the ‘highest austerity’ in the *Nikāya*. The notion of *khanti* is of prime importance in the practice of both, the perfection of the *Bodhisatta*, and the attainment of Buddhahood,

insomuch that *Khanti* is one of the three *pāramī* considered fundamentally inherent in the pursuit of other perfections.

Drawing material from the corpus of the *Sutta* and *Jātaka* preserved essentially in the *Pāli* texts, the methodology adopted in this dissertation works by documenting (1) the philological and etymological aspect of *khanti*, (2) the notion of *khanti* as a *pāramī* in the fulfilment of *Bodhisatta*'s perfection, and (3) the concept of *khanti* as a teaching relevant for the attainment of the noble eightfold path to *Nibbāna*.

Certain concepts like generosity (*dāna*), precepts (*sīla*), wisdom (*paññā*), and others are frequently examined by various scholars. Then the question arises, why is the concept of *khanti* underplayed. Even if *khanti* is unknown and does not feature prominently in scholarly writings, *khanti* is indeed embedded in these doctrinal concepts.

By providing a comprehensive view of *khanti* within the *Pāli* Buddhist tradition, the study illuminates the role of patience, forbearance and endurance within the Buddhist path.

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List of Abbreviations

All references to *Pāli* texts in the footnotes are according to the PTS editions:

<i>A</i>	<i>Aṅguttara-nikāya</i>
<i>A-a</i>	<i>Aṅguttara-nikāya aṭṭhakathā</i>
<i>BD</i>	<i>Buddhist Dictionary</i>
<i>Bv</i>	<i>Buddhavaṃsa</i>
<i>Cv</i>	<i>Cullavagga</i>
<i>D</i>	<i>Dīgha-nikāya</i>
<i>D-a</i>	<i>Dīgha-nikāya aṭṭhakathā</i>
<i>Dh</i>	<i>Dhammapada</i>
<i>Dh-a</i>	<i>Dhammapada atṭhakathā</i>
<i>Dh v#</i>	<i>Dhammapada verse#</i>
<i>Jā</i>	<i>Jātaka-kathā</i>
<i>M</i>	<i>Majjhima-nikāya</i>
<i>M-a</i>	<i>Majjhima-nikāya aṭṭhakathā</i>
<i>Nidd</i>	<i>Niddesa</i>
<i>PED</i>	<i>Pali-English Dictionary</i>
<i>S</i>	<i>Samyutta-nikāya</i>
<i>Sn</i>	<i>Suttanipāta</i>
<i>Sn-a</i>	<i>Suttanipāta aṭṭhakathā</i>
<i>Vin</i>	<i>Vinaya</i>

Specific suttas are abbreviated according to Sixth Council edition:

<i>AN</i>	<i>Aṅguttara nikāya</i>
<i>DN</i>	<i>Dīgha nikāya</i>
<i>Dhp</i>	<i>Dhammapada</i>
<i>DhpA</i>	<i>Dhammapada aṭṭhakathā</i>
<i>Dhs</i>	<i>Dhammasaṅgani</i>
<i>KN</i>	<i>Khuddaka nikāya</i>
<i>MN</i>	<i>Majjhima nikāya</i>
<i>SN</i>	<i>Samyutta nikāya</i>
<i>Sn</i>	<i>Suttanipāta</i>
<i>Skt</i>	<i>Sanskrit</i>
<i>TPR</i>	<i>Tipitaka Pali Reader</i>
<i>Vism</i>	<i>Visuddhimagga</i>

Chapter 1

Introduction

Khanti paramam tapo titikkhā, Nibbānam paramam vadanti Buddha!

This proposed dissertation is a textual analysis in ‘Understanding the Concept of *Khanti* – Patience in the *Theravāda Pāli* Texts.’

1.1 Introduction to the Dissertation

The patience of the energetic man shines with splendor.

– The *Cariyāpiṭaka* Commentary.

The quality of patience is highly appreciated. Waiting patiently in a queue for our turn to arrive is a common example of patience, we recognize in our daily life. Waiting over a period of time, even if longer than what we had expected, while carrying a pleasant disposition through it, is called as patience in the English language we communicate today. Here, patience is the capability of accepting delay with equanimity, while being persevering or diligent. This, generally is the accepted meaning in the understanding of patience. Patience, although considered as an admirable quality is quite often ignored in our normal environment today.

Religion in the world, born out of the necessity to deal with the unknown and heal the inherent suffering humankind, emphasizes morality as a good human behavior. An insight into the worldview of religion would definitely offer to shed more light on understanding of how then does, patience affect the moral life.

In the Canterbury tales¹ that mention about the pilgrimages marked by virtuous behavior about ‘Patience as a high virtue’, makes clear that the practice of patience is made for a more contented journey, even in the face of self-denial and contrition.

Of the lived religions today, Buddhism is followed globally in various forms based on the geographical locations and the different schools that have evolved since the Buddha’s time. The schools that survived until today are mainly the *Theravāda*, *Mahāyāna*, *Vajrayāna*, Tibetan (*Tantra*), and others. Each of these schools over time have taken shape over 2500 years of long historical enigma.

Of the many texts containing the teachings of the Buddha, available today, the *Theravāda* Canon- *Tipiṭaka* written in *Pāli* language, also called as the *Buddha-vacana* as the words of the Buddha, the language the Buddha used for teaching people, is considered to be a complete² teaching of the Buddha in itself. However, we also find the Buddha’s teachings preserved in the Chinese, Sanskrit and Tibetan texts, through the various schools that evolved as Buddhism spread in due course of time.

Khanti (in *Pāli* or *Pāli*) or *Kṣānti* (in Sanskrit) is patience, forbearance and endurance or forgiveness. It is one of the *pāramī/pāramitā* in both *Theravāda* and *Mahāyāna* Buddhism. We see that the *Mahāyāna* school of Buddhism developed with the compassionate thought of the *Mahābodhisatta* concept as the prime focus in the training. In the *Mahāyāna* teaching, the practice of patience as *kṣānti* developed great significance. Of the ten, *khanti* is considered as the sixth *pārami* in the *Theravāda* and the third of the

¹ Geoffrey Chaucer, *The Canterbury Tales*, trans. Nevill Coghill (London: Penguin, 1977), 148.

² Complete teaching in the sense that, the entire path to *Nibbāna* is explained in the *Tipiṭaka* or three baskets - *Vinaya piṭaka*, *Suttanta piṭaka* and the *Abhidhamma piṭaka*.

six *pāramitā* in the *Mahāyāna* tradition. If one accounts for the split in the *Saṅgha* as the *Mahāyāna* and *Sthaviravāda* school, during the second Council at *Vesālī*, about a hundred years after the Buddha's passing away, one can say that the *Theravāda* school developed by not explicitly placing importance on the practice of *khanti* as a tool in the cultivation of the mind in the goal to attain *Nibbāna*; while on the other hand, the *Mahāyāna* school developed by placing *kṣānti* as a primary practice in the goal of development of the *Bodhisatta* path.

However, Shantideva (Skt: *Śāntideva*) an 8th-century Indian Buddhist monk and scholar, in his authored text, *Śikṣāsamuccaya* (Compendium of Precepts), explains in detail the conduct *bodhisattvas* always embrace. He divided patient endurance (*kṣānti*) into three major types: namely, (i). enduring suffering (*duṣkhādhivāsana-kṣānti*); (ii). dharmic patience, that is endurance that comes from reflecting on the *Dharma* (*dharmanidhyāna-kṣānti*); (iii). patience toward others' wrongdoing (*parāpakāramarṣana-kṣānti*). The *pāramitā* of *kṣānti* is like a "Crucible of Character".³

We thus find evidence that "Patience as a virtue" has long been touted and accepted universally by humankind since ancient times. 'Common sentiments such as this often make their way into the literature of the time, which makes it difficult to pinpoint the exact origin of the phrase since the quote may have already been known to people through an oral story tradition.' As estimated during 6th c. BCE, the time the Buddha lived, the texts mention that the Buddha in his numerous *Dhamma* Teachings cited examples that refer to His previous birth stories as a *Bodhisatta*. These birth stories

³ Śāntideva, *Śikṣāsamuccaya: A Compendium of Buddhist Doctrine*, trans. Cecil Bendall and W. H. D. Rouse (Delhi: Motilal Banarsi Dass, 1971), 179.

portray the quality of patience equally, although not so prominently emphasized, as the other noble qualities of generosity, truth, wisdom, loving kindness and so on, are generally mentioned.

There is an ongoing battle against impatience- an impulse to react unmindfully; and patience- to endure with right understanding, through the times of every generation. In the end, if patience is victorious, we are well positioned to live a happier, more virtuous life, in that highly regarded state of moral excellence.

This dissertation deals with an endeavor to take a closer look at the subtle quality of patience (*khanti*), that has not been highlighted as prominently, as like the other virtues in the *Pāli* texts of the *Theravādin* school of Buddhism.

1.2 Thesis Statement

This dissertation attempts to study the concept of *khanti* = patience, and its importance through the *Bodhisatta* ideal of *pārami* as in the previous lives of the Buddha found in the *Jātaka aṭṭhakathā*⁴ and *Dhammapada aṭṭhakathā*; and the *Buddhapāda* path of enlightenment found in the *Sutta Piṭaka*, *Vinaya Piṭaka* and *Abhidhamma Piṭaka* with reference to the *Theravāda Pāli* texts. Further, an attempt will be made as an additional scope for future to explore the evolution of the concept of *khanti* in the early 1st c. BCE.

⁴ *Jātaka kathā* or *Jātaka aṭṭhakathā* also called as *Jātaka vannanā*.

1.3 Hypothesis

Although the quality of patience is appreciated by the Buddha as the foremost austerity, we cannot find many discourses (*Suttās*) in the *Pāli* Canon⁵, that teach the specific practice of *khanti*. Therefore, the practice of *khanti* does not seem a teaching as fundamental as *sīla* (moral training of precepts), neither central a teaching as *paññā* (wisdom), nor direct a teaching as *mettā* (loving kindness), not focal a teaching as *sati* (mindfulness). This dissertation attempts to explore the subtle concept of *khanti* and its significance in the practice of the Buddha's teaching during early period of the *Pāli* texts.

Khanti paramam tapo titikkhā, meaning 'Patient endurance is the foremost of austere practices.' Although the quality of patience is appreciated by the Buddha as the foremost austerity, we cannot find many *suttas* (discourses) in the *Pāli* texts, that teach the specific practice of *khanti*. Therefore, the practice of *khanti* does not seem as fundamental a teaching as *sīla* (moral training), neither central a teaching as *paññā* (wisdom), nor as direct a teaching as *mettā* (loving kindness), nor focal a teaching as *sati* (mindfulness). This dissertation attempts to explore the subtle concept of *khanti* and its significance in the practice of the Buddha's teaching from the *Pāli* texts as preserved by the *Theravāda* school of Buddhism. Therefore, we can hypothesize that the practice of *khanti* or patience in *Theravāda* Buddhism is not the most important practice. It is one of the ten *pārami*- perfections that are the noble deeds or wholesome qualities to be

⁵ The *Tipitaka* or three baskets - *Vinaya piṭaka*, *Suttanta piṭaka* and the *Abhidhamma piṭaka*; "The Origin of the Pali Canon," Pali Canon, accessed April 28, 2021, <http://www.palicanon.org/>.

perfected by a *Bodhisatta*- one aspiring for Buddhahood. Patience comes sixth in the order of the ten perfections practiced by a *Bodhisatta*.

Secondly, elaborating further on the concept of *khanti* depicted in the *Jātakās* and the *Nikāyās*, one can see that *khanti* as used in the *Jātakās* and other Canonical late material they tended to be more about a kind of perfection that you need to perfect before you can practice.

When we try to understand the *Nikāyās*, it seems that the perfections are not so important. As a teacher, the Buddha worked out a teaching method through *Suttās*-discourses, by way of listening, discussion, and meditative practice, *pariyatti*, *paṭipatti* and *paṭivedhana*, it became possible for people, as like the waterlilies that were just beneath the brim could rise above the surface. However, as Buddhism developed over time the Buddha becomes more and more like a god, less and less like an admirable teacher and so people started explaining why is it that the Buddha is so infinitely superior not just to us lay people, but also to His own disciples, to His noble (*Ariya*) disciples.

Because in these late accounts the Buddha had practiced perfections for countless lives for long eons. The Buddhahood is largely a result of that perfection that culminates into the ultimate goal of enlightenment - realization of the Four Noble Truths and discovering the *Majjhimā paṭipadā*- the Noble Eightfold Path⁶. As a *Bodhisatta*, the practice is of accumulation by way of noble deeds through ten perfections and the Buddhahood is the elimination (*pahāna*) of what has been acquired previously, through the knowledge of the *Majjhimā patipadā*. The *Bodhisatta* path is less a resolve of having

⁶ Bhikkhu Bodhi, *The Noble Eightfold Path: The Way to the End of Suffering*, 2nd rev. ed. (Kandy: Buddhist Publication Society, 1994), 122.

practiced the Four Noble Truths, the Eightfold Noble Paths, but rather, acquiring the perfections – noble deeds.

1.4 Research Questions

1. How do we define the concept of *khanti* in the *Theravāda* Buddhist thought as seen in the *Pāli* texts?
2. What is the practice of perfection of patience (*khanti pārami*) as a *Bodhisatta* path?
3. Is there any co-relation between the two - the practice of *khanti* in the *Theravāda* Buddhist tradition as a path to Buddhahood and as a *pārami* on the *Bodhisatta* path?
4. Additional scope identifies, how the concept of *khanti* evolved in the early *Mahāyāna* period?
5. Why certain concepts like generosity (*dāna*), precepts (*sīla*), wisdom (*paññā*), and others are frequently examined by various scholars.? Why is *khanti* underplayed?

This study of *khanti* involves the following two aspects. And the third aspect is deduced from the first two. (i). One, an analogical study of *khanti* exemplified in some of the *Jātakās*, the previous birth stories, as acts of the *Bodhisatta* fulfilling the perfections (*pāramīs*). (ii). Two, the analytical study of the virtue of *khanti* as enumerated in related discourses (*Suttās*) by the Buddha in His final birth of Buddhahood- *Buddhapāda*. (iii). Three, understanding the fundamental underlying semiotics (scientific description to an already completed intuitive interpretation) of *khanti* from the viewpoint of *Abhidhamma*.⁷ This also provides the co-relation to the above two aspects of interpreting *khanti* and its

⁷ Ācariya Anuruddha and Bhikkhu Bodhi, *A Comprehensive Manual of Abhidhamma: The Abhidhammattha Sangaha of Ācariya Anuruddha* (Seattle: BPS Pariyatti Editions, 2000).

importance and evolution from the Buddha's period to the 1st c. BCE, thereby laying the foundation of the importance of *Kṣānti* - *pāramitā*⁸ in *Mahāyāna* Buddhism.

The *Bodhisatta* path in *Mahāyāna* Buddhism considers *kṣānti* as the third in order of the fulfilment of *pāramitā* (*Bodhisatta*'s perfection of noble deeds). It is understood that the *pāramī* illustrated by *Jātaka kathā*, is a doctrine that plays no part or has very little significance in the *Nikāyā* that profess the path of enlightenment. However, the *Jātaka kathā*'s doctrinal teaching from the past, previous birth story of the *Bodhisatta* (*atīta kathā*) illustrates the moral relevance in the present narration (*paccuppanna vatthu*) of the story, which eventually establishes the co-relation that serves to guide the listener on similar lines towards the noble path (*ariya magga*).

1.5 Research Methodology

The important aspect of a research is the method adopted to conduct it. In this dissertation the method adopted is 'Textual study and analysis.' McKee suggests, "you can never 'just analyze a text'. We analyze in order to answer a specific question."⁹

1.5.1 Textual Analysis

A textual analysis offers an educated guess of most likely interpretations that the text has on its reader; that is to say, it is the cultural construction of our view of the world. Furthermore, every methodology has its lacuna of (i). partial or limited

⁸ Barbara O'Brien, "Ksanti Paramita: Perfection of Patience," Learn Religions, accessed June 25, 2024, <https://www.learnreligions.com/ksanti-paramita-perfection-of-patience-449609>.

⁹ Alan McKee, *Textual Analysis: A Beginner's Guide* (London: SAGE Publications, 2003), 127.

information, and (ii). as a lingering remnant of literary tradition. Therefore, Alan McKee¹⁰ (2019) suggests that methodology must be intuitive rather than being taught. It must be sensitive to the reader who is seeking power and material for identity formation. The *Jātaka kathā* stories and the Buddha's *suttās* - discourses serve this very intent of intuitive learning.

1.5.2 Textual Interpretation

There are many possible interpretations of a text, some more likely than others in particular circumstances, reflecting reality. There are many ways of accurately describing the same 'truth'. There is no one standard of measurement. 'Every version of 'reality' (that we might measure our text against) is - inescapably another representation - another text. Ways of thinking about and categorizing the world are not natural but cultural.' The texts (*suttās*) have many versions of the conventional truth (*sammuti sacca* as *pariyāya desanā*); while only one ultimate truth (*paramattha sacca*).

We can never simply measure a text against reality because every description of reality is only one version of reality. Example, what is English version of 'brown' can be 'grey' version of Welsh. This is true for two different languages. Additionally, within a single language, different texts can present the same event in different ways, and all of them be as truthful and accurate as each other. Just like different headlines for stories covering the same event. Although, as regards to the concept of *khanti*, not much has been written by scholars we can still reach a consensus of understanding through the available scholarly literature and resources relating to the explanation of *khanti* through

¹⁰ McKee, "Textual Analysis," 73.

the two-fold methods: (i). one, of perfection - as a *pārami*, and (ii). two, of meditative practice to *Nibbāna* - as a noble path. And this ultimately is the process, a methodology that we envisage, investigate, and describe in this textual analysis.

Why is it important to try to understand the likely interpretations of texts? How texts can be used to make sense of the world we live in; collecting facts is not understanding our society and culture because these collections are just more texts. If we want to understand the world we live in, then we have to understand how people are making sense of that world. Therefore, we can get some sense by doing textual analysis on the available articles by different scholars. By doing this we get a better understanding, a sense of different scholar members of that community, how they are interpreting the world around them.

1.5.3 Context

“The meaning of words is always with reference to their use in context.” As the context changes, so does the meaning of the word. The *Tipiṭaka* – the Buddhist *Pāli* Canon we have today, mentions every *sutta* beginning with, *evaṁ me sutam, ekaṁ samayam bhagavā (sāvatthiyam) viharati* - translated to English as ‘Thus has been heard by me, ‘At one time the Blessed Lord was residing (at Sāvatthi) ...’. Here, *viharati* is to be understood to mean carrying the body in the four postures- of sitting, standing, walking and lying down. Further, elaborating the situation and the Buddha’s discourse to one or many of those visiting the Buddha or those visited by the Buddha. Thus, setting the context for the occurrence of the event, related to time, place and the mode of conduct of the person in a set environment. Context of an event is a one- time occurrence. In the

present context of reading the *suttās*, may be said as, “*evam me patham ...*” “Thus has been read by me ...”

Regarding an observer, Babbie states the Heisenberg's Principle of Uncertainty in the simultaneous measurement of position and momentum of a sub-atomic particle is impossible, not due to the flaw of imperfect measurement techniques, but due to the error inherent in the nature of location and velocity. Since then, researchers in subatomic physics have adopted a sophisticated approach to include the observer in their understanding of the observed. In contrast, social scientists have attempted to avoid observer effects, he finds ironical because the impact of the observer is more obvious and common sense in the latter case. The impact of the observer, he believes might actually be an essential source of reality. Convincingly, he puts forth that a great deal of reality is a function of communication. In a social context, *khanti* cannot exist unless it is communicated. “The chief methodological implication is that we should always be explicit about the way in which our data were collected.”

Context is this dynamic moment to moment shift in a matrix set by an unbound yet interdependent network of web connections. One context is followed by another. So, is the context a vast sequence of events; the previous one as a condition to the next. The original contextual essence of the Buddha's words is, therefore incomprehensible to us. What we have with us today is not the definitive meaning of the Buddha's words, but a tradition of interpretation of the Buddha's teaching in an attempt to comprehend the perspective of the ultimate goal of *Nibbāna*. This is not with the perspective related to that context, but in reference to our own present observation (*sandiṭṭhiko*) here and now, of that context. One can say that, the context of the Buddha's teachings then brings to our

mind consciousness its significance in the present moment with respect to we (our experiential observation of that ‘as it is’ - *yathā bhuta*) as an observer.

1.5.4 Text

The relation between a reader and writer is not the same as a speaker and hearer. What Paul Ricoeur calls as a “temporary immediate relationship” between the speaker/hearer, “the speaker and the interlocutor share in the same rhetorical discourse event; readers/writers, on the other hand, are temporally dislocated, but, even more important than this, communication between them cannot take place.”¹¹

There are two primary ways of analysing a text. Explanation of a text is an act of clarifying by means of language or formula or code. Interpretation is the activity of decoding the symbolic language on the part of the reader. ‘There is, unavoidably, always a subjective element in the translation process and the choice of that word is up to the translator and no one else.’ This is analogous to the writer as an encoder and the reader as a decoder as in conventional computer system.

A text is a fixed entity and is not subject to change. The reader’s interpretation enthuses variety in it.

The reader is absent from the act of writing; the writer is absent from the act of reading. Therefore, a text is not a dialogue, nor a speech in writing; but rather a one-way communication, where the voice of one (writer/author) directly connects to the hearing of the other (hearer/reader).¹²

Ricoeur continues by saying:

Sometimes I like to say that to read a book is to consider its author as already dead and the book as posthumous. For it is when the author is dead that the

¹¹ Paul Ricoeur, *From Text to Action*, Evanston, IL: Northwestern University Press, 1991, 107.

¹² Ricoeur, “From Text to Action,” 107.

relation to the book becomes complete and, as it was, intact. The author can no longer respond; it only remains to read his work.¹³

Ricoeur points out how the reader's reading of a text is also a re-reading; the reader brings his world to the text and thereby, understands the text from his particular perspective or context.

To discover likely interpretations of a text, a series of inter- texts, related texts tie down the interpretations of a text. The jealous King is praised by the ascetic named *Khanti-vādi* (preacher of Patience) because the king helped the ascetic practise the perfection of patience. In today's world, would the afflicter be praised by the victim? Jesus Christ said, "Forgive them for they know not what they do", bearing the pain while understanding that the violent adversaries are not doing a good act. The Jains self-inflict pain and torture to remove the 'dust of *kamma*'.¹⁴ The Buddha also practiced self-mortification before enlightenment and did not consider this as a low practice. On the other hand, indulging in sensual pleasures, the Buddha considered of low (*hīno*) grade in the spiritual journey. The example of the Buddha accepting with equal fervour *Sujātā*'s milk-rice (*kheer*) before enlightenment and the *Cunda*'s last meal before passing away, are noteworthy. The dialogue between the Buddha and *Puṇṇā Thera*, when the latter requests the Buddha to allow him to go to a place called *Sunaparānta* where the people were infamous for their fiercely aggressive nature. Venerable *Puṇṇā*, regardless of what

¹³ Ricoeur, "From Text to Action," 107.

¹⁴ The Buddha also practiced self-mortification (*attakīlamathānuyogo*) before enlightenment and did not consider this as a low spiritual practice. On the other hand, indulging in sensual pleasures (*kāmasukhāllikānuyogo*), the Buddha considered as low (*hīno*) in the spiritual journey.

might come his way, answers the Buddha's questions with forbearing thoughts towards those people's violent actions, is permitted and praised for his quality of *khanti*.

The study in this dissertation, is conducted in three parts –

1. The understanding of the concept of *khanti* as a fulfilment of *pārami* (perfection) in the *Bodhisatta* path. For e.g., *Khantivāda jātaka* #313. The concept of *khanti* denotes an act of renunciation, generosity and virtue on the part of *Bodhisatta*.

2. The understanding of the concept of *khanti* in early Buddhism in the *Sukhānta* (renunciant) tradition, through the *Pāli* texts we have today, preserved by the *Theravāda* school of thought. We find examples of *khanti* in the *sutta*, as an internal meditative practice of endurance, in bearing the discomfort of the physical body.

3. Seeking to establish a correlation between the above-mentioned two aspects of the concept of *khanti*. There is hereby set a hypothesis, to find varying perspectives in understanding *khanti* through the two aspects defined above - one, through the *Jātakās* as a perfection and the other during early Buddhism as a meditative practice.

For this, the primary source evidence is drawn through the *Pāli* Canonical literature, with an assumption that the *Pāli* Canon preserved by the *Theravāda* school of Buddhism in the *Pāli* language, which is based upon a dialect close to that spoken by the Buddha, is recognized as the only complete early Canon still extant, in accordance with what the Buddha preached. Harvey writes:

Our knowledge of the teachings of the Buddha is based on several canons of scripture, which derive from the early *Saṅgha*'s oral transmission of bodies of teachings agreed on at several councils. The *Theravādin* 'Pāli Canon' is preserved in the Pāli language, which is based upon a dialect close to that spoken by the Buddha, Old Māgadhi. It is the most complete extant early canon, and contains some of the earliest material. Most of its teachings are in fact the common

property of all Buddhist schools, being simply the teachings which the *Theravādins* preserved from the early common stock.¹⁵

One observes that there are five *Nikāyās* in the *Theravāda Pāli* Canon, and at least three major ones are referred by various schools (*Vihārās*). However, the *Pāli* Canon of the Sixth Buddhist Council, *Chhaṭṭha Saṅgāyana Tipiṭaka*¹⁶ will be referred for the major portion of discussion herein.

This research begins with listing out the many ways of usage of term *khanti*. In *Pāli* language, it is common to come across terminologies having different interpretive meanings, termed as polysemy. According to the context it is used, the term *khanti* has different meanings in the *Pāli* literature ranging from the understanding of ordinary beings of ‘non-anger’ to the higher spiritual states of the Four Noble Truths penetrated by the noble persons that define the all-encompassing endurance of *dukkha* as life itself and the wisdom of eradicating it.

It is hereby assumed to create some sort of categories, some sort of classification, some sort of interpretive skills, of how by the different aspects of *khanti* in different ways, it is expected to find *khanti* as it is used in the para-canonical late *Jātaka* *Atṭhavannanā* intended to be more about forbearance. However, *khanti* as it is used in the early commentarial ethos, they tended to be more something like equanimity, the quality that has very little to do between interpersonal dynamics. It’s not so much about hoarding

¹⁵ Peter Harvey, *An Introduction to Buddhism: Teachings, History and Practices*, Cambridge University Press, 1990, 3.

¹⁶ The *Chatṭha Saṅgāyana* (*Pāli* for ‘Sixth Recitation’) was the Sixth Buddhist Council, from May 17, 1954 to May 24, 1956, a gathering of *Theravāda* Buddhist monks held in Yangon, Burma (now Myanmar). The council was convened to reaffirm and preserve the teachings and practices of the Buddha, as presented in the *Pāli* Canon.

up with other people. Its more about enduring cold and heat and the hardships you are likely to encounter as a lone meditator. In such a meaningful classification or so, if we apply the classification by this interpretive skill, one will see that indeed this works out. *Khanti* as in the *Jātakās*, most of the times, is with putting up with other people's conduct. *Khanti* as in the *Dhammapada*, is found in the main *Nikāyās*, it means enduring personal hardships, internally, while meditating.

The literature used as a source material for advancing studies on the understanding of *khanti* are the three baskets- *Vinaya Piṭaka*, *Sutta Piṭaka* and the *Abhidhamma Piṭaka* and other commentarial literature which provides additional information about the *mula Tipiṭaka* texts. By examining the *Pāli* Texts for references to *khanti*, this dissertation examines the theme of patience, and its forms of expression. As such, the project advances our understanding, more specifically of the teachings, on *khanti*. The Bibliography of the secondary sources used will be mentioned at the end of this text. In this dissertation, *khanti* is translated into English language as 'patience', though not as a comprehensive meaning of the word, but as convenience of use to refer as a single-word synonym in English language. We will see the etymological meaning of *khanti* in Chapter 2 of this dissertation.

1.6 Literature Review

Many scholars have research publications dedicated to the Buddhist concepts of *dāna* (giving), *sīla* (moral training), *paññā* (wisdom), *anatta* (selfless persons), *sacca* (truth), *mettā* (loving kindness), *upekkhā* (equanimity), *ditṭhi* (views), *karuṇā* (compassion). Rooted emphatically on lived moral practices, the Buddhist doctrines

exemplify one of the great human traditions of religious and philosophical thoughts. Such inquiry into the concept of *khanti* has not yet been explored in a comprehensive way, as *Ditṭhi*¹⁷, *Dāna*¹⁸, *Paññā*¹⁹, *Mettā*²⁰, *Karunā*²¹ *Sīla*²², *Sati*²³ so on is.

The intent of this research is then to collate all the scattered literature related to understanding the concept of *khanti*, although meagerly available, in a meaningful, methodical and structured manner, eventually, in this single volume. The concept of *khanti* is considered of prime importance in the study of Buddhism. Reviewing through the literature, we understand that a dedicated study in the concept of *khanti* needs attention. And therefore, this dissertation is an attempt dedicated to the understanding of *khanti* through the aforementioned objectives.

Furthermore, the meaning of *khanti* when translated in English has different synonyms, like patience, forbearance, tolerance (endurance). Even in *Pāli*, this word holds different meanings, like *titikkhā* (endurance), *adhibāsanatā* (tolerance), *khamanatā* (having patience with, pardon- though not in the sense of forgiving), *nijjhānakhanti* (reflection with patience).

¹⁷ Paul Fuller, *The Notion of Ditṭhi in Theravāda Buddhism: The Point of View* (London: Routledge Curzon, 2005).

¹⁸ Wendy Adamek, “The Impossibility of the Given: Representations of Merit and Emptiness in Medieval Chinese Buddhism,” *History of Religions* 45, no. 2 (2005): 135-179.

¹⁹ Baidyanath Labh, *Paññā in Early Buddhism* (Delhi: Eastern Book Linkers, 1991)

²⁰ Harvey B. Aronson, *Love and Sympathy in Theravāda Buddhism* (Delhi: Motilal Banarasidass, 1980).

²¹ Chiara Meloni, “Tracing the Teachings of Compassion (Karunā) in Early Buddhism,” *Religions* 13, no. 2 (2022): 157, <https://doi.org/10.3390/rel13020157>.

²² Peter Harvey, *An Introduction to Buddhist Ethics: Foundations, Values and Issues* (Cambridge: Cambridge University Press, 2000).

²³ Bhikkhu Anālayo, *Mindfulness in Early Buddhism: Characteristics and Functions* (Cambridge, UK: Windhorse Publications, 2020).

1.6.1 Meaning of *Khanti*

Many a times a question arises, “Though Buddhism has a deeper root in South and East Asia, many countries in the region and most of its people do not exactly exhibit patience and compassion. How far Buddhist philosophy is useful for global understanding and peace?” One ponders on questions like ‘Does having patience mean just waiting, or not get angry, or not-reacting?’

Venerable Rerukane²⁴ responds by saying, “It is not enough to simply not get angry; it does matter why you do not get angry.” Patience has the characteristic of acceptance. Its function is endurance to both, the desirable and undesirable. If we can bring our defilements under control, in restraint, then we become wise; if we cannot then we are stupid. To be able to practice patience, we need to see the actual cause; not people, but our inner defilements that lead to ignorance.

Instances in Prince *Siddhāttha*’s life exemplify that there is great strength in the Buddhist calls for compassion and acceptance. (i) Among the various examples in the scriptures states one from its founder *Siddhāttha Gotama*, who abandoned his own familial allegiance for the sake of reconciliation. In the *Sutta Nipāta*, the *Sākyā* and *Koliya* kingdoms were close to declaring war over the use of the river Rohini, which flowed along the borders of both kingdoms. Each kingdom needed water for irrigating their crops, and a recent drought had deepened the severity of that need. However, instead of choosing his own kingdom of *Sākyās*, *Siddhāttha* counselled both sides to

²⁴ Rērukānē Candavimala Mahathero, *Analysis of Perfections* (Kandy, Sri Lanka: Buddhist Publication Society, 2003), 88–90.

share the water, by arguing ‘blood is more important than water.’²⁵ (ii) Just before attaining enlightenment, the Buddha-to-be’s endurance of severest ascetic practices, bearing extreme austerities, giving no attention to the body and disregarding the senses therein; although excelling His companions - the five ascetics, He knew that He had gained not liberating wisdom. Even though reduced to a scrawny creature, even at this critical time, intensified His practice in solitude with determination.

Luang Por Pasanno (2013), in ‘*The Khanti Pāramī*’, says:

I’ve never come across a satisfying translation of *khanti* — “patient endurance” doesn’t quite get it. In general, I think it’s important to reflect on it in terms of how it manifests for us: *How do I turn the mind toward a quality that isn’t swayed, pushed, or pulled?* It’s a willingness to be present with experience and especially important in meditation.²⁶

Despite the vagueness to express the meaning in words, he further emphasizes its importance in the practice thus:

As part of the ethos and flavor of Ajahn Chah’s training, the development of the *khanti pāramī* was strongly encouraged so we would have a good, solid foundation in our practice—a foundation that helped to steady us despite the changing circumstances and conditions of our lives.²⁷

Although *khanti* is an underrated *pāramī*, considered in many ways and even misinterpreted, it supports the bearing of insufficiency of other *pāramīs*. Pasanno (2013) recollects “I remember *Varapañño Bhikkhu* disparaging himself, saying: “I just don’t

²⁵ Michael K. Jerryson and Mark Juergensmeyer, *Buddhist Warfare* (Oxford: Oxford University Press, 2010), <http://catdir.loc.gov/catdir/enhancements/fy1007/2009012194-t.html>.

²⁶ Luang Por Pasanno, “The Khanti Pāramī, April 2013,” Abhayagiri, https://www.abhayagiri.org/media/web-books/beginning-our-day-volume-one/text/ch109_lpp_2013-04_the_khanti_parami.xhtml.

²⁷ Pasanno, “Khanti Pāramī.”

have any *pāramīs* of wisdom, meditation, loving-kindness, or anything like that. But at least I can just put up with this. I can build some *khanti pāramī*.”

There are two kinds of *khanti pāramī* mentioned by Ledi Sayadaw: “Patience has two kinds; patience with living beings; and patience with unpleasant phenomena, such as heat and cold, etc. So, the Buddha taught patience with many things. The main point is, in the world, if we encounter internal and external phenomena, not let these things soil our mind, without complaining and facial expression. And we are just doing our tasks of merit and welfare without affecting them, with a clear and determined mind.”. Venerable *Sāriputta* in his Lion’s Roar mentions the nine qualities he possesses of forbearance, one of those resembles the quality like the earth that stays unmoved whether urine or garland is thrown over it.

Tipiṭakadhara Yaw Sayadaw gave a talk on human strength and mentioning about patience said, “Patience is the foundation dhamma of *sīla*, *saṃādhi* and *paññā*.” Patience and right exertion (*sammā-vāyāma*) can destroy the mental heat (i.e., *kilesā* heat). It can burn out defilements (*kilesā*). This is called *tapa*—austerity. The source of *mettā* (loving friendliness) is patience. ‘*phuṭṭhassa lokadhammehi cittam yassa na kampati*’, from the *Mangala Sutta* is echoed in the *Buddhavamsa*, where the Buddha, admonishes his disciples to bear praise and disdain with patience- *saṃāvamānakhamo*.

1.7 Synopsis: Overview of the Chapters

Chapter 1. Introduction

Khanti is a *Pāli* term meaning patience, forbearance and endurance. The significance of understanding the concept of *khanti* or patience from the *Pāli* Canonical

texts is emphasized for understanding of the Buddha's teaching as preserved in the *Tipiṭaka* by the *Theravāda* school of Buddhism. The methodology used is by referring to two frames of reference- the path of *Bodhisatta* and the path to Buddha-hood. The *Bodhisatta* path as seen in the *Jātakā* and the *Dhammapada Aṭṭhakathā* – commentaries. The *Suttās* and the *Vinaya* texts majorly refer to the path of Buddha-hood. This is the primary literature used.

The secondary literature is very limited and is available not in a comprehensive volume or a title, as an academic study solely dedicated to the understanding of *khanti* is yet to be undertaken. Therefore, the secondary literature that is available is being studied, relevant information sought and extracted through the small amount of information that lies hidden in the multi-layered sub-titles covered in the books on other primary concepts academically researched by various *Pāli* academicians and scholars. It is thereby stated why it is imperative to look into the concept of *khanti* in a comprehensive manner.

Chapter 2. Etymology of *khanti*

Etymology is the study of the origin of words and the way in which their meanings have evolved. From Latin and from Greek *etymologia* "analysis of a word to find its true origin," properly "study of the true sense (of a word)," with -logia "study of, a speaking of." Polysemy is a Greek word meaning 'many signs' in linguistics, in the sense of the capacity of a word, symbol or phrase that has multiple meanings. A word that has separate meanings, that can be different but related to one another. Example the English word 'set' has around 120 meanings listed in the dictionary. Defining *khanti* according to its usage in the *Pāli* texts (*Suttanta*, *Vinaya* and the *Abhidhamma*) to seek an

understanding of the term *khanti*. We will come across different meanings of *khanti* in due course of this research dissertation.

Chapter 3. Meaning of *Khanti* from the *Sutta and Jātaka* - A Literature Review

This chapter reviews the available secondary literature regarding the topic of *Khanti*. Due to meagre source of secondary literature on the topic of *khanti* in the *Pāli* texts, an attempt to dig into the aspect of *khanti* discussed in the secondary sources specific to the *suttas* and other *Pāli* texts that discuss *khanti* in the secondary sources are referred. The meaning of the term *khanti* used singly or in a compound combined with other terms, from the various texts of the early *Suttās* and in the later dated texts of *Jātakās* and *Dhammapada* commentaries is discussed.

Chapter 4. Role of *Khanti* in the *Bodhisatta* Path

The role of *patience* in the *Bodhisatta* path of fulfilling the *pāramīs* (perfections) will be discussed in this chapter. The *Mahā-Bodhisatta* fulfils thirty *pāramīs*, namely each of the ten²⁸ *pāramīs* in three ways - *pārami*, *upa-pārami* and *paramattha-pārami*, amounting to thirty in totality. The *sāvaka-Bodhisatta* fulfils the first ten *pāramīs* in their previous births. The *khanti pārami* in relation to other *pāramīs* will also be discussed. What is the *khanti pārami*? How is the *khanti pārami* positioned in the sequence of the ten *pāramīs*? Both the Canonical and the non-canonical *Pāli* texts will be referred to in the above-mentioned context to explain the concept of *khanti*, for example the para-

²⁸ Bv II v.76; “*Dāna, sīla, nekkhamma, paññā, viriya, khanti, sacca, adhitthāna, mettā, upekkhā.*” Meaning, “Virtue, renunciation, wisdom, energy, patience, truthfulness, determination, loving kindness, and equanimity are *dhammās* culminating in Buddhahood.”

canonical *Jātakā* commentaries, which mention the stories of the previous births of the Buddha as a *Bodhisatta* in the form of human being or animal. There are other texts in the *Suttanta Piṭaka*, *Kuddaka Nikāya* like the *Dhammapada*, *Theragāthā* (Verses of the Elder) and *Therigāthā* commentaries and the *Cariyāpiṭaka* that provide information related to their aspiration, perfections and conduct (*cariyā*) in their past-lives shed light on the said subject.

Chapter 5. Bodhisatta's Khanti in Jātaka and Samyutta Nikāya Texts

In this chapter, how the *Bodhisatta* performed the perfection of *khanti* in his previous births as mentioned in the *Jātaka* and specifically of the *Samyutta Nikāya* will be discussed. Both the Canonical and the non-canonical *Pāli* texts will be referred, for example the para-canonical *Jātakā* commentaries, which mention the stories of the previous births of the Buddha as a *Bodhisatta* in the form of human being or animal, and the *Samyutta Nikāya* texts which mention the previous birth of the Buddha in the heaven realm as a *Sakka* - king of *Devās*.

Chapter 6. Khanti as a Path to Buddhahood

In the *Suttanta Piṭaka*, the *Kuddaka Nikāya* texts contain the *Cariyāpiṭaka* that provide information related to their aspiration, perfections and conduct (*cariyā*) in their past-lives shed light on the said subject. *Khanti* as explained in the various *suttas* in the *Nikāyās* – *AN*, *MN*, *DN*, *SN* and *KN* will be discussed. Primarily, the role of *khanti* to Arahathood will be discussed. After enlightenment, the Buddha instructed His disciple *bhikkhūs* (also called as *samanās*), the importance of *khanti* in the *Ovāda Pātimokkha* - *khanti paramaṇ tapo titikkhā!* The Buddha is also addressed as *Samaṇa Gotama*. An

attempt to understand the concept of *khanti* from the Buddha's teachings as the path to Buddha-hood or *Arahat*-hood, will be discussed. Herein, most of the reference will be considered from the *Vinaya Piṭaka* and the *Suttanta Piṭaka*.

Chapter 7. Role of *Khanti* in the *Buddhapāda*

Here the concept of *khanti* is seen from two aspects- (i). The Buddha attaining Enlightenment and thereafter, (ii). The Buddha's teachings to His disciples. To those seekers of truth, what is the Buddha's message – 'to strive ardently' (*appamādena sampādetha*), instructing to dispel sloth and torpor (*thīna-middha*) on one hand, while on the other hand, is 'to stop the rebirths', 'to be dealt with patience in the process', by willing to endure the adverse conditions that arise in the way of attainment of Enlightenment?

Chapter 8. *Khanti* as Seen in the Disciples of the Buddha

Khanti as seen in the great disciple Venerable *Sāriputtathera*, Venerable *Puṇṇatthera* and Venerable *Āngulimala* is discussed. In addition, the *mettā* shown by the lay-lady *Uttarā* is also analytically reviewed.

Chapter 9. An Explanation of *Khanti* in the *Dhammapada*

In the *DhA vv183-185*, the Buddha declares the austere meditative practice of *khanti* 'patient endurance', as the supreme of all ascetic practices, which leads to the supreme goal of *Nibbāna*, is discussed, for understanding purpose through two methods.

Chapter 10. *Khanti* from the *Abhidhamma* Perspective

The concept of *khanti* will be discussed from the *Abhidhamma* point of view. A discussion regarding how do we interpret our thoughts, that are difficult to endure the adversities? In the *Abhidhamma* texts, the definition at *Dhammasaṅgaṇī* Dhs 1341 states: *khanti khamanatā adhivāsanatā acandikkaj anasuropo attamanatā cittassa*.²⁹ *Abhidhamma* perspective provides a definite answer. The *sobhana cetasikā* of *adosa* (non-ill will, non-harm) is the *paramattha*- ultimate reality of patience. *Adosa* is also synonymous to lovingkindness (*mettā*). How then does *Dhammasaṅgaṇī* define *khanti*?

Chapter 11. Art - Architecture and Evolution of *Khanti*

The development of Buddhist Art and Architecture by Emperor Asokan inscriptions and later dated reliefs at Nagarjunakonda and Ajanta paintings that mention the *Khanti-vādi jātaka* is discussed. In the centuries that followed, the evolution of *Kṣānti* as a major school as in *Śāntideva*'s *Mahāyāna* text, *Bodhicaryāvatāra* is further mentioned.

Chapter 12. Contemporary Relevance and Conclusion

Following points form the concluding segment of the dissertation, namely: Findings from the above chapters will be reviewed. The *Bodhisatta* and the *Buddhapāda* perspectives of *khanti* are compared. Do both of these paths mean the same or are they different, is an attempt sought out in this chapter. Effects of war and contemporary relevance of *khanti* in today's world, the Buddha's Message and world-view of *khanti*, and finally, the understanding of the *Pāli* term *khanti* from this study is summarized.

²⁹ Khantisara, "Tolerance: A Theravada Buddhist Perspective", *eJournal of Buddhist Research Studies*, vol. 2 (2016): 1- 2. <http://research.thanhsiang.org/2016vol2>.

Chapter 2

Etymology of *Khanti*

2.1 Introduction – Understanding the Meaning of *Khanti*

This chapter, discusses the literary meaning of *khanti* from the etymological and polysemic perspectives.

What is *khanti*? This chapter is an endeavor to understand the concept of *khanti*, whether theoretical or practical, vis-à-vis the *Bodhisatta*'s experiments prior to enlightenment, as a preacher of the doctrine of *khanti* and after attaining enlightenment as a preacher of Buddhahood. For ease of communication, we use the English word 'patience' as a single word translation of *khanti*, and in certain instances as 'forbearance' or 'endurance', unless otherwise stated, in the text ahead.

Further, in the context of this thesis, the *Bodhisatta*'s path to *fulfil pāramī*, and the virtuous teaching of patience- *khanti* taught by the Buddha to His disciples (*sāvaka*) as a path to *Arahathood* will be denoted by *khanti*, unless its synonym is otherwise stated. Although it is generally accepted by scholars, for reason's explained earlier and further in this Chapter, that *Pāli* words are not 'translatable' into a single word in other language, yet it is assumed that they come close to understanding the meaning of *khanti*.

Some scholars are of the opinion that to understand the philosophy of *khanti* linguistic mode should be adopted. G. H. Sasaki is of the opinion, '... the philosophical understanding [that] should be lead [led] by the linguistic method we employ.' He elaborates giving an example from the *Mahāyāna - Laṅkāvatārasūtra* text of *an-utpanna-*

dharma-ksānti literally meaning ‘not-born-object-patience’, wherein *ksānti* is (mis)interpreted by various scholars to mean ‘unwillingness’ which goes against the original meaning of *Pāli khanti* as ‘willing to’.

He further suggests, the implication of *anutpannakṣānti* is not confined to the intellectual recognition, rather, the sense of *ksānti* in this passage, however, should mean the positive mental disposition or a willing acceptance of all things existing through the denial and that which inclines to the ultimate truth.³⁰

Khanti is the first word of the *Ovāda-Pātimokkha Gāthā*. *Ovāda-Pātimokkha* was recited by earlier Buddhās like-wise our present Gotama Buddha, when the community of bhikkhus all consisted of noble ones (*ariya puggala*). *Pātimokkha* in *Pāli*³¹ is an “Exhortation Verse” for Monastic Rules (*Bhikkhū - Bhikkhunī*) Recitation. This Exhortation verse is also found in the *Dhammapada*, v184, thus:

khantī paramam tapo titikkhā, Nibbānam paramam vadanti Buddhā,
*na hi pabbajito parūpaghātī, samāno hoti param vihethayanto.*³²

translated as: ‘The best moral (ascetic) practice is patient endurance; “*Nibbāna* is Supreme”, says the Buddhās. A *bhikkhu* does not harm others; one who harms others is not a *bhikkhu*.’

³⁰ Gegun H. Sasaki, *Khanti, Kānti, Kṣānti, Linguistic Approach to Buddhist Thought* (Delhi: Motilal Banarsidass, 1986), 356–57.

³¹ Although *Pāli*, a vernacular language during the Buddha’s time, is very much used as a liturgical language today in *Theravāda* Buddhism, one cannot call entirely a liturgical language for the sole reason that ‘liturgy’ designates rituals as external state of human consciousness. In addition, *Pāli* words and language have the natural ability to internally embed expressions in human consciousness. Therefore, even though considered a dead vernacular language today, is sought world over as a storehouse of the Buddha’s words of wisdom.

³² Dh v51.

Venerable Khantisara states: “Tolerance is the noblest practice, the deathless is supreme.” And explains the grammatical deduction of the word *khanti* from its root, thus:

Tolerance can be translated as ‘*Khanti*’ in *Pāli* 1 (Sk. *kṣānti*). The *Pāli* word “*Khanti*” is well known as the blessing of patience: *khanti mangala* and the perfection of forbearance: *khanti pāramī*. It is derived from the root /*khamu* and ‘*ti*’ suffix. The root *khamu* means ‘to endure, to tolerate or to bear patiently’. According to grammatical rule, ‘*u*’ of /*khamu* is elided and ‘*m*’ of *kham* is changed into ‘*n*’: *khan+ti*= *khanti*. The word ‘*khanti*’ with ‘*ī*’ long vowel is also used.³³

Nibbāna cannot be realized through an ordinary meritorious deed. One has to specifically wish for it, and even if a wish is made, merit-making deeds cannot convey one to *Nibbāna* directly. To enfeeble the merit’s contributive powers towards *Nibbāna*, one should aspire for *bodhi*. A *bhikkhu* focusses on the aspiration of *Nibbāna*.

And in the story of the ascetic *Sarabhaṅga* (*Sarabhaṅga jātakavaṇṇanā*# 522), we see the verse: *khantim vadantam samanām adūsakam* is translated as: ‘The bhikkhu praises patience as blameless (*adūsakam*).’ Here *samaṇa* is referred to the Buddha as well as to the Buddha’s disciple, a *bhikkhu*.

Here, firstly, we find the practical aspect of *khanti* is manifested in the *bhikkhu*’s choice of reciprocation, or ‘no reciprocation’ for that matter. In this context, *khanti*, the action of ‘patience’ is delivered as a sign of communication between two (or more) beings. Therefore, the quality of *khanti* is manifested as an external conduct through the three aspects of body (*kāya*), speech, (*vācā*) and mind, (*mana*) by choosing the conduct of non-harming and non-vexation towards other beings. That, that *bhikkhu* is a *samaṇa*, is a practitioner of patience (*khanti*), one who calms the mind (*sama*), therefore *samaṇa*.

³³ Khantisara, “Tolerance,” 2: 1-2.

The five precepts avoid the unwholesome (*akusala*) actions. Unwholesome actions are said to be blameworthy because they yield suffering.³⁴ It is noteworthy to mention here that the first step of training in the virtuous practice is the bodily conduct of non-harming beings, especially the training of abstaining from killing (*pāṇātipātā veramani sikkhāpadam*). Therefore, one can say that the practice of patience is the first step in undertaking the virtuous practice (*sīla*), in learning.³⁵

The stories mentioned in the *Jātakās* illustrate the *Bodhisatta*'s consistent practice of virtues (*sīla*) as a *pāramī*.³⁶ However, the *Jātakās* also mention that the *Bodhisatta* has specifically practiced the Perfection of Forbearance (*Khanti pāramī*). The Great Chronicle of the Buddhas, translates 'Khanti' as 'Forbearance'.

Definition of Perfection of Forbearance (*Khanti Pāramī*):

The perfection of forbearance (*Khanti Pāramī*) is the practice of being patient; such as the earth endures all that is thrown down upon it both impure and pure, and shows no repugnance or approval. It is patient of all respect and disrespect, and not feeling exulted when encountering pleasant and remaining patient without giving vent to anger when encountering hardship.³⁷

Therefore, patience (*khanti*) is a virtue as well as a noble duty to be performed as a perfection, a requisite to qualify for Buddhahood,

It is a difficult task to attain something which is unknown or unheard of before, and is mostly rent with many difficult situations. Just as a scientist faces many hardships

³⁴ *akuslakammā sāvajjam, dukkhavipāka lakkhaṇam*.

³⁵ A i 52-58 *Adhikaranavagga* (Chapter 2, Suttas 11–20) Sutta 284-286.

³⁶ *Sīla Pāramī* is the Perfection of Virtue; *Pāramī* are the noble duties of the *Bodhisatta* translated as 'Perfections' in English language.

³⁷ Mingun Sayadaw and Bhaddanta Vicittasārābhivamso, *Maha Buddhavamsa—The Great Chronicle of Buddhas*, trans. U Ko Lay (Singapore: The Buddha Sasana Council, 2008), 103.

while experimenting through various trials and tribulations to arrive at his/her discovery or invention; so also, in adverse situations when faced with extreme hardships of life, the practice of *khanti* to maintain calm demeanor is hailed by the *Bodhisatta*. However, it is the curiosity to know the unknown that is the driving force for the scientists. Confronting undesirable results are just failure of their instrumental experiments and do not relate to their mental status of feeling. Their hard work comprises of pursuing their search of the know-how of the external physical world. Their patience is likened to pursuing and waiting for the intentional desired outcome of their experiments in identifying the secretive aspect of material nature.

2.2 A Linguistic Philological Approach

The PED, *Pāli-English Dictionary* states the meaning of *khanti* as patience, forbearance and forgiveness³⁸. From these three different meanings, we understand that one single word in English language is not adequate. It does not satisfactorily provide a comprehensive meaning of the Pāli word *khanti*. On the other hand, there are multiple Pāli words that are synonymous to the meaning of *khanti*. We find such words in the *Tipitaka* as *titikkhā*, *adhivāsanatā*, *adosa*, *sahana*, and few others. This is further elaborated in the following sections of this chapter. These alternate words are significant to their application in the relevant context. Further, we will see how *khanti* has the meaning of 'virtue' (*sīla*) as a moral conduct aimed at an ethical aspect.

³⁸ T. W. Rhys Davids and William Stede, "khanti & Khantī," in *Pāli-English Dictionary* (Delhi: Motilal Banarsi Dass Publishers, 2007), 232.

Sister Clear Grace clarifies there are a few translations of *khanti* and each translation is subtly different from the others:

Even scholars have difficulty finding consensus on *khanti*'s complex meaning. And across traditions, *khanti* is explained through different means: narrative episodes, hypothetical scenarios, philosophical debates, and by inclusion in didactic lists.³⁹

What is called as polysemy in linguistic terms, suggests there is another meaning of *khanti*. As a *Pāli* term *khanti* is also mentioned as the sixth of the ten *pāramī* according to the *Theravāda* tradition, and only eight *pāramī* are listed in the *Buddhāpadāna* and seven in the *Cariyāpiṭaka*; whereas according to the *Mahāyānā* school of thought, its counterpart term in Sanskrit, *kṣānti*, is the third of the six *pāramitā* referred commonly; however, four, five, seven or even ten perfections also occur.⁴⁰ *Pāramī* or *pāramitā* are the meritorious deeds of noble persons, that have to be dutifully fulfilled to qualify for the position of 'Buddhahood.' Polysemy of *khanti* suggests the meaning of noble deeds of perfection as well as the foundation of performance ground in the *Bodhisatta* career.

Moreover, in the *Pāli* texts, it is found that the word *khanti* is usually used as a single word and sometimes also in combination with other words, to explain different meanings according to the situation or condition in which it is used. With such diverse usage of the term, therefore, it makes meaningful an attempt to get a clear understanding of the term *khanti* from the linguistic aspects. This is one reason.

³⁹ Sister Clear Grace Dayananda, "Lean Into Suffering Through Khanti," *Lion's Roar*, accessed March 3, 2025, <https://www.lionsroar.com/lean-into-suffering-through-khanti/>.

⁴⁰ James B. Apple, "Perfections (Six and Ten) of Bodhisattvas in Buddhist Literature," *Oxford Research Encyclopaedia of Religion*, November 22, 2016, <https://doi.org/10.1093/acrefore/9780199340378.013.193>.

The second reason is by reviewing the literature of noted scholars with due regard to their attempt. It is found that the literary aspect that evolved, the scholars of *Mahāyānā* school following the *Bodhisatta* career path, have significantly contributed to the topic of *kṣānti*. Comparatively, not as much academic discussion about the concept of *khanti* is seen in the *Theravāda* tradition that emphasizes on the practice of the Buddha's path to *Arahathood*. This dissertation thesis attempts to find out the importance of *khanti* in the *Theravāda* tradition.

The third reason is further a significant extension of the second. While studying the *Pāli* texts, it seems that other doctrinal concepts like Mindfulness (*sati*), Virtue (*sīla*), Giving (*dāna*), Views (*diṭṭhi*), Wisdom (*paññā*), Loving kindness (*mettā*) have aroused much curiosity amongst the scholars, rather than the concept of Patience (*khanti*). Therefore, it is felt all the more necessary to explore the relevant understanding of what Patience (*khanti*) means from the reference of the *Pāli* texts.

The methodology adopted in the following chapters is to understand *khanti* as a *Bodhisatta*'s path of seeking the Truth and *khanti* as the path taught by the Buddha for attaining *Nibbana*, that is, the role of *khanti* as a *pārami* to be a *Sammāsambuddha*; and the role of *khanti* as a doctrinal teaching to *Arahathood*. From the *Khuddaka Nikāya*, can be found the *Avadana*, *Buddhavamsa*, *Cariyapiṭaka*, *Jātaka*, *Dhammapada* and their commentaries that shed light on the previous lives of the Buddha when he was a *Bodhisatta*, as well as the Buddha's present life teachings are said to be well mentioned in the *Nikāyās* of the *Sutta Piṭaka*, *Vinaya Piṭaka* and the *Abhidhamma Piṭaka*, comprehensively altogether.

Therefore, the purpose of this chapter is to understand the meaning of *khanti* from both etymological and polysemic perspectives; assuming they would serve to provide a somewhat comprehensive understanding by considering both perspectives.

2.2.1 What is *Akkhanti*?

Before exploring the meaning of patience (*khanti*), let us first see what impatience (*akkhanti*)⁴¹ is:

Venerable A. *Thittila* (1969), defines *akkhanti* impatience as follows:

Therein what is ‘impatience’? That which is impatience, being impatient, absence of forbearance, ferocity, abruptness, absence of delight of consciousness. This is called impatience.⁴²

Heim suggests *akkhanti* is a word having negative meaning of *khanti*:

In Pāli Buddhism, (*Vibhaṅga* 360) *akkhanti* is "ferocity, irascibility, discontent, lack of forbearance, and lack of patience." This is impatience with other people and an unwillingness to put up with discomfort.⁴³

See Maria Heim’s translation of the following references:

1. unwilling to listen to the Buddha's teaching... *Ānguttara* i.236 tells of a monk filled with *akkhanti* and *appaccaya* (petulance) toward the Buddha's rules (NDB: 322-323);
2. *Vinaya* IV.240 describes a nun teaching other nuns about *akkhanti* and other vices⁴⁴ (I. B. Horner, trans., *The Book of the Discipline*, vol. III, Oxford: Pali Text Society, 2004: 210-211).
3. many disadvantages... *Vibhaṅga* 378-379. *Thittila* 1969: 489. *Abhidhamma* Buddhist psychology...⁴⁵

⁴¹ *Akkhanti* = *a* + *khanti*; where ‘*a*’ is a prefix of negation and the first consonant ‘*k*’ is doubled in the compound word.

⁴² P. A. *Thittila*, trans., *The Book of Analysis (Vibhaṅga)* (London: Pali Text Society, 1969), 468.

⁴³ Maria Heim, *Words for the Heart: A Treasury of Emotions from Classical India* (Princeton, NJ: Princeton University Press, 2022), 43–44.

⁴⁴ I. B. Horner, trans., *The Book of the Discipline*, vol. 3 (Oxford: Pali Text Society, 2004): 210–11.

⁴⁵ Heim, “Words,” 43–44.

There are five disadvantages of impatience as Venerable *Thittila* (2010) mentions:

Therein what are ‘the five disadvantages of impatience’? One is not dear, not pleasant to many people; one is the enemy of many and has many faults; one dies confused; at the breaking up of the body [379] after death one is reborn in the woeful, unhappy, ruinous state of hell. These are the five disadvantages of impatience.⁴⁶

Anguttara Nikāya 5.215 Intolerance (1st) *Pathamaakkhanti sutta*,⁴⁷ *Bhikkhu Sujato*

translates as:

Mendicants, there are these five drawbacks of intolerance. What five? Most people find you unlikable and disagreeable. You have lots of enmity and many faults. You feel lost when you die. And when your body breaks up, after death, you’re reborn in a place of loss, a bad place, the underworld, hell. These are the five drawbacks to intolerance.⁴⁸

Madame Cone’s dictionary⁴⁹ states both the positive *khanti* and the negative *akkhanti* definitions: *akkhanti*, *f.* and *mfn.* 1. (*f.*) *impatience, intolerance; irascibility; unwillingness to forgive*; (*Vin* IV 241). *Vibhaṅga* 360 defines *akkhanti* as:

yā akkhanti akkhamanatā anadhivāsanatā caṇḍikkam asuropo anattamanatā cittassa.

And *Dhs* 1341 defines *khanti* as the opposite of *akkhanti* thus:

⁴⁶ Pathamakyaw Ashin Thittila (Setthila), trans., *The Book of Analysis (Vibhanga): The Second Book of the Abhidhamma Piṭaka, Translated from the Pāli of the Burmese Chatthasāhāgīti Edition* (Bristol: The Pali Text Society, 2010), 489.

⁴⁷ “*pañcime, bhikkhave, ādīnavā akkhantiyā. katame pañca?*
bahuno janassa appiyo hoti amanāpo, verabahulo ca hoti, vajjabahulo ca, sammūlho kālam karoti, kāyassa bhedā param maranā apāyam duggatim vinipātam nirayam upapajjati. ime kho, bhikkhave, pañca ādīnavā akkhantiyā.”

⁴⁸ A iii 254; Bhikkhu Sujato, trans., “*Pathamaakkhantisutta*,” SuttaCentral, accessed February 26, 2025, <https://suttacentral.net/an5.215/en/sujato?lang=en&layout=linebyline&reference=main¬es=none&highlight=true&script=IASTPali#1.3.A>; “*bahuno janassa appiyo hoti amanāpo, verabahulo ca hoti, vajjabahulo ca, sammūlho kālam karoti, kāyassa bhedā param maranā apāyam duggatim vinipātam nirayam upapajjati. ime kho, bhikkhave, pañca ādīnavā akkhantiyā.*”

⁴⁹ Margaret Cone, “*akkhanti*,” in *A Dictionary of Pāli*, ed. Pāli Text Society, Gandhari, accessed February 12, 2025, <https://gandhari.org/dictionary?section=dop>.

yā khanti khamanatā adhivāsanatā acanḍikkam̄ anasuropo attamanatā cittassa.

Heim translates thus stating that impatience is to be guarded by fortifying it at the level of perception (*saññā*).

So *akkhanti* is to be guarded against. In *Abhidhamma* Buddhist psychology and the work it recommends for restructuring one's emotional life, *akkhanti* is analyzed as occurring at a very basic level of perception and assimilating information. It shapes, even before one is fully aware of it, how one sees a situation. And so it is at the level of perception that it must be fortified against.⁵⁰ This is done through "restraint" (*khanti samvara*) as one guards what and how one comes to see.⁵¹

A suitable example in this regard is of *Khujuttarā*, queen *Sāmāvati*'s maid, having heard the Buddha's discourse, decided to speak the truth of stealing partial money that queen *Sāmāvati* regularly gave her to purchase flowers. Without thinking of the consequences, she approached the queen and confessed her wrong act. While listening to the Buddha's discourse, perceiving the danger in wrong deeds she had turned her mind towards righteousness, thereby transforming from unwholesome to wholesome thoughts at the level of perception (*saññā*). She immediately practiced restraint through the precept of non-stealing and truthful speech.

Heim, further states the disadvantage of impatience in guarding the sense faculties, thus:

Certain practices of restraint work at the level of the sensory faculties, guarding the doors, as it were, of perception. Else, like a thief who slips into an unguarded city and plunders the treasures within, *akkhanti* can enter through the doors of perception and plunder one's good will and generous vision. (like rain water leaking from the roof inside the house).⁵²

⁵⁰ Heim, "Words," 43-44.

⁵¹ Dh v290: "mattāsukhāpariccāgā, passe ce vipulam̄ sukham̄. caje mattāsukham̄ dhīro, sampassam̄ vipulam̄ sukhan"ti.

⁵² Heim, "Words," 43-44.

2.3 Etymology of the *Pāli* Term *Khanti*- A Linguistic Approach

Sasaki begins with emphasizing that some of the important Buddhist terms have been *Sanskritized* incorrectly from *Pāli* and in due course have been accepted and propagated undergoing a great change of meaning from the original. Evidently, suggesting that *khanti* is one such *Pāli* word which basically establishes this supposition.⁵³

Coming to the discussion on literature review, one of the earliest and probably the only most elaborate of the articles' found pertaining to *khanti* especially from the linguistic aspect was dealt by Professor Gegun Sasaki. In his research, he proposes to derive the meaning of *khanti*, etymologically from the root word, \sqrt{kam} in *Pāli* and not $\sqrt{kṣam}$ in *Sanskrit*.

Khanti, as Sasaki suggests is evidently derived from the root word, \sqrt{kam} in *Pāli*, meaning 'to be willing to'. He undoubtedly sees its etymology, as incorrectly translated to *Sanskrit* root *kṣam* ('to bear', 'to be able to'), as far as it is concerned with its counterpart *Sanskrit* term *kṣānti*.

Further, Sasaki recommends, scholars who accept the meaning of *khanti* as 'tolerance' should not do so as it is incorrect. He also rejects the meaning of *khanti* as 'endurance' and states it as a secondary meaning, through supporting evidences from the *Pāli* *suttās*, the *Sutta Nipāta*, *Dīgha Nikāya* and *Majjhima Nikāya*, he mentions that the meaning of *khanti* is also not 'tolerance'. He renders the original meaning of *khanti* as 'to

⁵³ Gegun H. Sasaki, *Linguistic Approach to Buddhist Thought* (Delhi: Motilal Banarsi Dass, 1986), 133-34.

be willing to' or 'like to'. Drawing similar analogy, from the Chinese translation *Padārtha-sutra* which renders the word *khanti* in the meaning of 'willingness' (*khanti*) (*Taisho* 4.178 a).⁵⁴ And also from *Sn* 944 (or 951) which says: "purāṇam nābhinandeyya, nave khantim na kubbaye; hiyyamāne na soceyya, ākāsam na sito siyā."⁵⁵ In this *abhinandeyya* is in relation to *khanti* 'willing to' or 'like to'.

In *Sn* 897 (or *Sn* 904): 'anūpayo so upayam kimeyya, diṭṭhe sute khantimakubbamāno', Sasaki says *akubbamāna* is concerned with just the state of 'non-attachment' and not as 'endurance'. A *Pāli* term *upaya* in here is a synonym of *khanti*, meaning 'attachment to the profane'.⁵⁶

The *Poṭṭhapāda sutta* states: *dujjānam* *kho etam*, *poṭṭhapāda*, *tayā aññadiṭṭhikena aññakhantikena aññarucikena aññatrāyogena aññatrācariyakena*: 'saññā purisassa attā 'ti vā, 'aññāva saññā añño attāti' vā 'ti.'⁵⁷ In this *Poṭṭhapāda sutta* and also *Aggivacchagotta sutta*⁵⁸ which is same as above, there appears a word *añña-khantika*. *Añña* means 'other', and *khantika* is rendered by Rhys Davids as 'acquiescing in, of such and such a belief'; which Sasaki is of the opinion that this should mean 'the inclination to the idea of the heretic', i. e. willing to the idea of the heretic.'

A term *añña-khantikena* is clearly expounded by a term *añña-rucikena* ('under another's free will'); *kan*, a root of *khanti*, is here explained by *ruc* ('to please'). Thus, it would be more accurate to render *khantika* as 'willingness to do such and such a thing' than 'acquiescing in such and such a belief'.⁵⁹

⁵⁴ Sasaki, "Linguistic Approach," 358.

⁵⁵ *Sn* 4.15.6 *Attadāṇḍa sutta*: "Don't relish the old, or welcome the new. Don't grieve for what is running out, or get attached to things that pull you in."

⁵⁶ Sasaki, "Linguistic Approach," 134.

⁵⁷ *D i* 187 *Poṭṭhapāda sutta*.

⁵⁸ *M i* 487 *Aggivacchagotta sutta*: "so tayā dujjāno aññadiṭṭhikena aññakhantikena aññarucikena aññatrāyogena aññatrācariyakena."

⁵⁹ Sasaki, "Linguistic Approach," 135.

The contemporary Jain teachings⁶⁰ also mentioned, though not in Prakrit, regardless in Sanskrit *kṣānti*; which H. Jacobi⁶¹ renders as *Sanftmut*, the German word for sweet temper, sweetness meekness, humility, gentleness; of a quiet, kind and gentle disposition. Therefore, Sasaki concludes that wrongly translating the *Pāli* word *khanti* into Sanskrit has created a confusion leading to an incorrect interpretation of the word as 'endurance'. In his words, Sasaki states:

The new and surprising element brought in by the sanskritization of *khanti* as *kṣānti* is the meaning endurance, which should have come from the root $\sqrt{kṣām}$, meaning to endure. It does appear to be the wrong sanskritization, while it should rightly been *kānti*, in Sanskrit, which represents the original meaning of *khanti* derived from the root \sqrt{kam} , meaning to like, but not the word *kṣānti*, as it appears.⁶²

Interpreting the meaning of *kṣānti* in Sanskrit, Dayal, (1932) states that the meaning of *kṣānti* is not adequate as Dayal (1932) quotes D T Suzuki and A. B. Keith:

This word has been rendered as " forbearance", "patience ", "meekness", "die Milde", etc. A. B. Keith, following D. T. Suzuki, interprets it as "not feeling dejected in the face of evils. But this explanation is not adequate. *Kṣānti* is always described as the opposite of *krodha* (anger), *dveṣa* (hatred), *pratigha* (repugnance) and *vyāpāda* (malice), It is defined as freedom from anger and excitement (*akopanā*, *akṣobhanatā*) and as the habit of enduring and pardoning injuries and insults (*par-āpakārasya marṣanam*). This is the primary and fundamental connotation of *kṣānti*.⁶³

However, Dayal (1932) states that, it can be used in two other subsidiary senses: in addition to (1). the gentle forbearance as their spiritual garment (*kṣānti-sauratyam*),

⁶⁰ *Tattvārthādhigama Sutra* vi. 13: *bhutavratyānukampa dantam saragasaxnyamadi yogah ksantih sancam iti sadvedasya*.

⁶¹ H. Jacobi, *Eine Jaina-Dogmatik: Umāsvati's Tattvarthādhigama-Sutra übersetzt und erläutert*, Zeitschrift der Deutschen Morgenländischen Gesellschaft 60 (1906): 287–88, 512–13.

⁶² Sasaki, "Linguistic Approach," 358.

⁶³ Har Dayal, *The Bodhisattva Doctrine in Buddhist Sanskrit Literature* (London: Kegan Paul, Trench, Trubner & Co., Ltd., 1932), 209.

(2). patient endurance of pain and hardship (*duhkh-adhivāsana*), and (3). acquiescence in or acceptance of the ideals and doctrines of the religion with faith (*dharma-nidhyānadhimukti*).⁶⁴ Thus, *kṣānti* as the *Bodhisatta*'s path is explained in much detail in the *Mahāyāna* texts.

The *Snp 4.13 Mahābyūha sutta* begins with the Buddha warning the *bhikkhūs* not to involve in arguments. About conflicts, the Buddha says, regarding those who maintain their own view arguing that, "This is the only truth", are all of them subject to criticism. Some also win praise for that. "This is a small thing, insufficient for peace. It is said these two, criticism and praise, are fruits of conflict. Having seen this, one should not argue looking for security in the land of no conflicts."

With the above precursor to the *Mahābyūhasutta*, it follows that: "One who knows does not get involved with any of the many different convictions. Why would the uninvolved get involved, since they do not believe (accept) based on the seen or the heard?"⁶⁵ In this verse *khanti* means believe or accept what is seen or heard, and not that "only this is true", while "**not getting caught up in what is seen and heard.**"

Tolerance for all Religions in the *Snp 4.13 Mahābyūhasutta*

"The very same teaching that some say is 'ultimate', say is inferior. Which of these doctrines is true, for they all claim to be an expert?" 'They say their own teaching is perfect, the teaching of others is inferior. arguing, they quarrel, each saying their own convictions are the truth. If someone else's disparagement makes you inferior, no-one in

⁶⁴ Dayal, "Bodhisattva Doctrine," 209.

⁶⁵ Sutta nipāta 4.13 *Mahābyūhasutta*: "yā kācimā sammutiyo puthujjā, sabbāva etā na upeti vidvā; anūpayo so upayam kimeyya, ditṭhe sute khantimakubbamāno".

any teaching would be distinguished. For each of them says the other's teaching is lacking, while forcefully advocating their own. But if they honor their own teachings as they praise their own journeys, all doctrines would be equally valid, and purity for them would be an individual matter.^{66, 67}

In the *Sn 905 Cūlabyūhasutta*,⁶⁸ the Buddha explains, thus:

But if on your own authority you're a knowledge master, an attentive one, then there are no fools among the contemplatives." "atha ce sayam vedagū hoti dhīro, na koci bālo samañesu atthi.⁶⁹ 'Those who proclaim a teaching other than this have fallen short of purity, and are inadequate': so say each one of the sectarians, for they are deeply attached to their own view. 'Here alone is purity,' they say, denying that there is purification in other teachings.⁷⁰

The meaning of *kṣānti* is further rendered into Tibetan as *bzod pas* and Chinese as *jen, ju* (pronounced as *rēn*). *Rēnrū bōluómì* (忍辱波羅蜜) translates from traditional Chinese as 'patience and tolerance'. 忍 *rēn* / *reen* is a free morpheme⁷¹ which can be used as a freestanding word in Modern Standard Chinese. 忍 emphasizes 'endurance' or 'willingness to tolerate' pain, cold, injustice etc. until they cease or it becomes possible to

⁶⁶ Sn 174 *Mahābyūha sutta*.

⁶⁷ Bhikkhu Sujato, trans., "The Longer Discourse on Arrayed for Battle (Sutta Nipāta 4.13)," SuttaCentral, accessed March 20, 2025, <https://suttacentral.net/snp4.13/en/sujato?lang=en&layout=linebyline&reference=main¬es=none&highlight=true&script=IASTPali>.

⁶⁸ Sn 171 *Cūlabyūha sutta*.

⁶⁹ Sn 171 "atha ce sayam vedagū hoti dhīro, na koci bālo samañesu atthi."

⁷⁰ Bhikkhu Sujato, trans., "The Shorter Discourse on Arrayed for Battle (Sutta Nipāta 4.12, Cūlabyūhasutta, Anthology of Discourses 4.12)," SuttaCentral, accessed March 20, 2025, <https://suttacentral.net/snp4.12/en/sujato?lang=en&layout=linebyline&reference=main¬es=none&highlight=true&script=IASTPali>.

⁷¹ Morphemes are the indivisible basic units of a language, smallest part of the word which still has its own independent meaning. Example, 'words' has two basic units- 'word' and 's'. Morpheme refers to a basic unit of meaning while, phoneme refers to a basic unit of sound.

take remedial action. For example, a nurse applying medicine to an injury would say **忍**—**忍** *rēn yī rēn / reen i reen* meaning “be patient / hold on just a little while longer”. This meaning is similar to *dheer dhar*, which is ‘to hold on calmly’ in Marathi language.

Sasaki⁷² has referred to the Sanskrit *kṣam* and not the Pāli *kham*. Reviewing the root derived from *kham* in *Pāli*, we find in the *PED*⁷³, the word *kha* meaning ‘sky’ or ‘space’, as in *kha-ga* which means ‘space-goer’, a bird. The *Pāli* “*kha*” syllable & ending, functions also as root, meaning “void, empty” or as neuter word meaning “space” is explained by Buddhaghosa with reference to *dukkha* as “*kham saddo pana tucche; tuccham hi ākāsam khan-ti vuccati*” in the *Visuddhimagga*⁷⁴.

The Pāli Text Society’s *PED* lists 17 meanings of *khanti*⁷⁵ used in the texts in different perspectives. The recently published ‘A Dictionary of Pāli’⁷⁶ by Margaret Cone has added to the list of the meanings of *khanti** (* and its compounds). This recently updated comprehensive dictionary also lists the negative term *akkhanti*** (** and its compounds) by further elaborating the meaning references. What is *khanti*? According to Madame Cone’s dictionary, *khanti* is: *f. and mfn. 1. (f.) (i) [S. kṣānti], patience; forbearance; endurance.*

Frequency of the Term *Khanti* Occurring in the *Tipiṭaka*

⁷² Sasaki, “Linguistic Approach,” 354.

⁷³ T. W. Rhys Davids and William Stede, “Kha,” in *Pāli-English Dictionary* (Delhi: Motilal Banarsidass Publishers, 2007), 230.

⁷⁴ Buddhaghosa and Nāṇamoli Bhikkhu, *The Path of Purification: Visuddhimagga* (Berkeley, Calif.: Shambhala Publications, 1976), 494.

⁷⁵ Davids and Stede, “Khanti & Khantī,” 232.

⁷⁶ Margaret Cone, “Akkhanti,” in *A Dictionary of Pāli*, ed. Pāli Text Society, Gandhari, accessed February 12, 2025, <https://gandhari.org/dictionary?section=dop>.

Frequency of *khanti* occurring in the *Pāli* Canonical texts obtained from software Tipiṭaka Pāli Reader's⁷⁷ Digital Pāli Dictionary (DPD) shows that the word *khanti* (exact word) is appearing 425 times in 71 books of the *Pāli* Canon; and 5368 (any compound) in 169 books. The terms frequently used, both in association as well as independently as synonyms of *khanti* are *titikkha* and *adhibhāsana*. Their frequency of exact occurrence in the *Pāli* Tipiṭaka is 116 in 45 books and 252 in 81 books respectively. Although scholars believe that synonymous words are said to overlap in meanings, however, they do not carry the same meaning of the words as when they are represented as synonym; that is, the essence of what they intent to mean is altogether theirs. In this sense, even the meaning of the word is a mere representation of the word and not what the message of the word intents to convey. More about the theme of 'Message' see concluding chapter.

2.4 Synonymous *Pāli* words of the Term *Khanti*

The Pāli Text Society's *PED* lists seventeen meanings of the word *khanti* & *Khantī* as a single word or used in combination, mentioning the *suttās* where they are found in the *Pāli* texts in relation to different context and conditions.⁷⁸ The specific meaning of *khanti* & *Khantī* has multiple meanings stated as follows:

Khanti & *Khantī* *Khanti* & *Khantī* f. [Sk. *kṣānti*] patience, forbearance, forgiveness. The definition at *Dhammasaṅgaṇī* gives the multifold meanings of *khanti* defines the state of mind (*citta*) according to the *Abhidhamma*, thus: Def. at *Dhs* 1341: *khantī khamanatā adhibhāsanatā acanḍikkay anasuropo attamanatā cittassa*.⁷⁹

⁷⁷ Bhante Subhūti, "Khanti," in *Digital Pāli Dictionary*, DPDict accessed February 26, 2025, <https://www.dpdict.net/>.

⁷⁸ Davids and Stede, "Khanti & Khantī," 232.

⁷⁹ Davids and Stede, "Khanti & Khantī," 232.

Most frequent combinations of *khanti* are:

with *mettā*; ...-*titikkhā* (forbearance); ...*khantiyā bhiyyo na vijjati*;... *khantī avihimsā*, *mettata*, *anudayatā*;... —*akodhana*;... —*soraccam*; ...-*maddava* ... and *khantā*;—*sovaccassatā*; ...*khantiyā upasamena upeta*; *anulomikāya khantiyā samannāgata*;...*akkhanti* (*kopa*);... *Vbh.* 360 (in def. as opp. of *khanti* *Dhs.* 1341.⁸⁰

Table 1: Some Words Meaning ‘Patience’ (*Khanti*) from the *Pāli* Texts

No	Synonyms	Meaning	Sutta Reference
1	<i>Abyāpādo</i>	Non-hatred as the power of <i>khanti</i>	<i>Dh.</i> 399: <i>Khantibalam balānikam. 'Byāpādassa pahinatta abyāpādo khanti' ti khantibalam.</i>
2	<i>Acandikam</i>	Of non-wrathful nature, mild	<i>Dhammasangani.</i>
3	<i>Adoso</i>	Non-hatred	Especially in <i>Abhidhamma</i> context.
4	<i>Adhivāsana</i>	endurance, forbearance, patience	<i>Cp. Ps. I, 79: Avuso, pabbajito nama adhivāsanasilo hoti ti.</i> An ordained one has patience in alms received from the country.
5	<i>Aduṭṭhacitto</i>	a mind of non-cruelty	<i>Ud.</i> 45: <i>Sutvana vacanam pharusam udiritam adhivāsaye bhikkhu aduṭṭhacitto.</i> Having heard harsh words, not arousing cruelty in the heart.
6	<i>Akkodho/ Akkoso</i>	Non-anger by bodily and verbal actions	<i>Akkosaka Bharadvaja in SN. Brahmana vagga.</i>
7	<i>Akujjhānabhāva</i>	Non-anger verbal	<i>Khanti-vadi Jātaka.</i>
8	<i>Dharati</i>	to hold up, to bear in mind, to take to heart, endure, support	(<i>Dhīra</i> = wise, steady, firm, possessing the knowledge of <i>Dhamma</i>).
9	<i>Khama</i>	patience, endurance, forgiveness	<i>Sivi Jātaka.</i> <i>Khanti</i> is the verbal noun of <i>khamati</i> .
10	<i>Khanti</i>	patience, forbearance, forgiveness	1. <i>Pāramī</i> 2. Virtue Not letting thoughts of ill-will to arise even if thieves cut both arms with a saw to monk <i>Moliya Phagguna</i> in <i>MN Kakacūpama sutta</i> ; Simile of the Saw.

⁸⁰ Davids and Stede, “*khanti* & *Khantī*,” 232.

No	Synonyms	Meaning	Sutta Reference
11	<i>Paṭikaroti</i>	to do with the right understanding, to redress, repair, expiate, make amends for a sin.	<i>Vinaya Pitaka</i>
12	<i>Sahana</i>	enduring, patience in bearing harsh words and waiting	The Buddha's instruction to Venerable Ānandatthera in the <i>DhpA Sāmāvativatthu</i>
13	<i>Sovaccassata, soracca</i>	gentleness, meekness	<i>Mangala Sutta</i> , as one of the 38 actions of well-fare
14	<i>Vacanukkhamo</i>	Patience in listening, gentle in words	The Buddha's instruction to bhikkhu Meghiya <i>DhpA</i> vv.33-34 <i>Udāna</i> 4.1; <i>AN</i> 9.3 One of the qualities of a good friend is 'patience in listening'.

Venerable Nyanatiloka Mahathera, in his *Buddhist Dictionary*, states the meaning of *khanti*, as patience, forbearance, and one of the ten *pāramis*.⁸¹ Regarding the synonymous words of *kṣānti*, Sasaki opines: "Such words as *anulomika, adhivāsana, nidhyāna* and *paropakāra* are simply the modified meanings of 'willing to' (*khanti* in *Pāli*). Various *suttas* mention words that have parallel meaning (*pariyāya*) with *khanti*.

Khanti is an 'action' verb. It represents an abstract quality of patience which cannot be measured in quantity. This action of patience is an aspect of the mind. However, *khanti* as a quality can be represented through the responsive modes of actions. It is conducted as a virtue and finds expression by way of bodily and verbal good behavior.

The Buddha taught the *Dhamma* first by negation, that is by explaining 'what is not', and then followed by 'what it rightly is', thereby eliminating the perceptions of 'what is' and 'what is not'. Moreover, the Buddha defined Himself as an *atakkavādi*,

⁸¹ Nyanatiloka Mahathera, "Khanti," in *Buddhist Dictionary*, DictionarySutta, accessed February 26, 2025, <https://dictionary.sutta.org/browse/k/khanti/>.

teaching the *Dhamma* which is ‘not based on logic’. (When the *brahmin Doṇa* asked the Buddha ‘Who are you? Are you a god or a human or a spirit?’)

In the *Suttās*, the Buddha first explains what *Dhamma* is not, and thereafter explains ‘what *Dhamma* is’ so that one can clearly understand the core concept of ‘what the *Dhamma* is’ better. The Buddha’s teaching method is unique in this sense. According to this method of the Buddha’s teaching, the *Dhamma*, to better understand a concept, it is important to first understand what does not denote *khanti* (patience). There are such synonymous words used in the *Pāli* texts, that indicate the opposing meanings of patience; so that their negations indicate the meaning of *khanti*, such as: *abyāpāda*, *akkodha*, *akkosa*, *adosa*. Another aspect of the Buddha’s teaching is the notion of ‘action’. The Buddha categorically said, “by act I mean intention.” “*Cetanāham*, *bhikkhave*, *kammañ vadāmi*”.⁸² Understanding the meaning of the words *adosa* or *akkodha* indicates the intention of the mind in accordance with one’s actions.

In contemporary Marathi (*Marāṭhī*) language, the word *dhīra* (धीर) is a vocabulary of everyday language. The *Pāli* word *dhīra* means being wise, steady, firm, possessing the knowledge of *Dhamma*; from the verb *dharati* = to hold up, to bear in mind, to take to heart, endure, support, is commonly used than *khanti*,⁸³ whereas in present context *khunti* in Marathi literature means ‘that which holds.’ The physical *khunti* is a protruding knob-

⁸² A iii 410 *Nibbedhika sutta*: “*Cetanāham*, *bhikkhave*, *kammañ vadāmi*. *Cetayitvā kammañ karoti*: *kāyena*, *vācāya*, *manasā*.” “Intention, I tell you, is *kamma*. Intending, one does *kamma* by way of body, speech, mind.”

⁸³ In this sense, the words *dhamma* and *khanti* seem to come parallelly close from the doctrinal perspective.

like hanger to hang upon the wall a garment or something. In Hindi, patience (धैर्य / धीरज) is pronounced as *dhairyā* / *dhīrājā*.

Patience which is a mental aspect is reflected through one's bodily conduct (*kāya carita*) and verbal conduct (*vaci carita*). This will be discussed in details from the moral viewpoint of virtues (*sīla*).

Chapter 3

Meaning of *Khanti* in the *Sutta* and *Jātaka*

- A Literature Review

The meaning of *khanti* in *Maṅgala sutta* is ‘patience and gentleness’ (*khanti ca sovaccassatā*⁸⁴), such that, when touched by the eight worldly vicissitudes the mind remains undisturbed. That is the ‘steadiness of mind’, which leads to the non-grief (*asokam*), stainlessness (*virajam*) and safe well-being (*khemam*). Here *khanti* is interpreted as being in a state of steady mind when faced with both the states, that is, say, when praise and disdain come on the way. This can be considered as the earlier meaning of *khanti*. Ledi Sayadaw gives the meaning of *khanti* as *sammānavamānakkhamo*.

In another instance, *khanti* means enduring both good and evil like the earth, the water, the fire and air, the balance of mind with respect to the four *mahābhutās* (*pañcakhandhā* as in the *Cūla Vedalla sutta*⁸⁵, *Kakacūpama sutta*⁸⁶). We see that the method of balancing of the mind is different for different *mahābhutā*. Forbearance or endurance is like the earth’s characteristic of ‘equally accepting’ *samānāvamānakkhamo* whatever is thrown over it, whether it be urine or garland.

⁸⁴ AN i 47 *Mudu sutta* states: Mind when developed and cultivated becomes soft and pliant. *Sovaccassatā* means compliance, willing to practice instructions given by the Noble Ones.

⁸⁵ M i 299.

⁸⁶ M i 122.

However, *khanti pārami*, means the noble deeds of ‘not reacting’ or ‘not losing calm’ when faced with confronting situations without allowing ill-will to arise in the mind. Another meaning of *khanti* is to bear the wrong of others as in enduring harsh speech of others as in *sahana* (*Dh* vv21-23 *Sāmāvati vatthu*). This term *sahana* is used in many Indian dialects even today, like Hindi, Marathi, Punjabi and others.

Cariyāpiṭaka commentary in ‘The Great Chronicles of the Buddha’ defines the following three stages in the cultivation of *khanti pārami*:

sattasankhāraparādhasahānam, adosappadhāno, tadākarappavattacittuppādo.

- (i). *sattasankhāraparādhasahānam* means enduring the wrong-doings of other beings.
- (ii). *adosappadhāno* means bearing non-hatred as the foremost (exertion).
- (iii). *tadākarappavattacittuppādo* meaning ‘at that time turning the mind (consciousness) to arise in accordance with (the foremost intention of non-hatred).⁸⁷

An alternate definition by Venerable *Mahāthera* Rerukane (2003) defines *khanti*⁸⁸ as follows: “It is the mentality dominated by non-hatred, tolerant of the crimes committed by human beings and softened with an encompassing attitude of compassion and efficiency in means.”

Further, Venerable Rerukane explains what patience is not and what patience is, thus:

Patience is an excellent quality praised by the Buddhas and other great beings. It is not the quality of suffering complacently in silence without attempting to extricate oneself from one's difficulties. What patience implies as a virtue and a *pāramitā* is not becoming confounded and perplexed in the face of difficulties and obstructions. There are some who, failing to do the needful in the face of a problem, adopt wrong measures resulting in confusion and chaos. Patience as a virtue and a *pāramitā* comprises refraining from abandoning the practice of one's

⁸⁷ Mingun Sayadaw and Vicittasārābhivamso, “Great Chronicle of Buddhas.”

⁸⁸ Rerukāne Candavimala *Mahāthera*, *Analysis of Perfections: English Translation of Paramita Prakaranaya*, trans., AGS Kariyawasam (Kandy: Buddhist Publication Society, 2003), 88.

accustomed good deeds in the face of difficulties and problems as also refraining from becoming angry and resorting to acts of vengeance.⁸⁹

One of the meanings of *khanti* is ‘no hatred’ or ‘*a-dosa*’. *Mettā* is a positive aspect signifying *adosa*, an extension of *adosa* as a good-will. Because the absence of anger, whether *mettā* or not, can also mean indifference. A mind of goodwill, that is the presence of a positive aspect which indicates evidence that it is free of the negative aspect. Therefore, the foremost effort is the intention of *adosa* or non-hatred towards other beings or things.

3.1 Difference Between Patience (*Khanti*) and Loving-kindness (*Mettā*)

Questioning the wise [*paññā*], I put forth the best energy [*vīriya*], reached perfection in the matter of forbearance [*khanti*], and obtained the Enlightenment par excellence. ... Intent on truth [*adhitṭhāna*], I fulfilled the perfection of truth [*sacca*]; reaching perfection in friendliness [*mettā*], I obtained the Enlightenment par excellence.⁹⁰

Through the determination of truth - *saccādhitṭhāna*, the *Bodhisatta* can practice forbearance without anger, the inconvenience caused due to mosquito bites and weather conditions, abuses and ailments, well. In addition, through *saccādhitṭhāna*, he does not deviate from the truth, does not follow the wrong course of hatred. Through *saccādhitṭhāna*, is attained the happiness of renunciation and first meditative absorption- *paṭhama jhāna*.⁹¹

The meaning of *khanti* in the earlier *suttās* indicates the inclination of the mind towards a happy state, as in *mettā*, the result of which is conducive to attaining *samādhi* or concentration of the mind. This is seen in the Sn 1.8 *Karaṇīyamettā sutta* as well as the Dhammapada story of the five hundred *bhikkhūs*. In this story the act of *khanti*, is by the

⁸⁹ Rerukāne Candavimala Mahāthera, “Analysis of Perfections,” 88.

⁹⁰ Dwijendralal Barua, “Buddhāpadāna,” in *B. C. Law Volume*, Part 2, ed. R. Bhandarkar (Poona: Bhandarkar Oriental Research Institute, 1946), 183–90.

⁹¹ Mingun Sayadaw and Vicittasārābhivamso, “Great Chronicle of Buddhas,” 149.

practice of loving kindness (*mettā*), the Buddha tells the five hundred *bhikkhūs*, is the weapon of wisdom (*paññāyudhena*) which helps to fight the forces of evil and win victory over an adverse situation.

In addition to the *Apadāna* and the *Cariyāpiṭaka*, the *Buddhavamsa* is an important text of reference. It is considered by most scholars to have been written during the 1st and 2nd century BCE.

However, it seems to be a later development that *khanti* indicates the meaning of the mind which has not yet reached the happy state, but just before that state when the mind is in a state of experiencing the physical or mental pain caused by the adverse situation, as a state of enduring the pain, seen as a circumstance difficult to go through. The meaning of *sahana* indicates the latter state of the mind. This can be seen in the *Sāmāvati sutta*. The term *sahana* may also indicate ‘to bear the pain (*kilesadukkha*) by a non - *Arahat*'; that is one who still has some *kilesās* or defilements left. Venerable *Ānanda* suggested the Buddha that they should leave the city of *Kosambi* when queen *Magāñdiya*'s men were verbally abusing. Regardless, the Buddha let allow the situation to persist and replied that this adverse situation will not last any more than seven days.

The Buddha seeing through the situation skillfully is thus considered: This situation has arisen as a result of past unwholesome action and that ‘patiently waiting while facing the situation without aversion’ is the only skillful way to overcome the unwholesome result (*akusala - vipāka*) of that past unwholesome deed (*akusala - kamma*). By doing so the Buddha's compassion, results in others' welfare even in return for their wrong-doings. However, those others' who have committed unwholesome actions of verbal abuse in this life towards the Buddha, any which ways, will certainly

have to reap the unhappy results in future. Vivid examples are the multiple attempts of *bhikkhu Devadatta* to murder and even cause a schism in the monastic Sangha.

3.2 Patience (*Khanti*) and Religious Urgency (*Dhamma Samvega*)

As a matter of fact, wrong-doing, whether as a shame (*hiri*) or fear (*otappa*), therefore, finds mention here. Considering the aspect of others' fear of wrong doing, *khanti* is sometimes misunderstood as a *samvega*. In the sense that both *khanti* and *samvega* are influenced by the external factors of being in existence and lead to the positive aspects of turning the mind towards the *dhamma*; *khanti* arises out of the intention of good-will; while *samvega* arises due to fear (*otappa*) by seeing danger of the unknown or the unwholesome result, which re-orientates the mind's attention towards appropriate wholesome action. This is termed as religious urgency (*dhamma samvega*):

The group of four kinds of fear (*bhaya*) of birth (*jāti*), old age (*jarā*), sickness (*vyādhi*) and death (*marana*); the knowledge that these four are fearsome dangers is called as *samvega*. The first three are the *samvega nimitta* as they give rise to the sense of religious urgency, cause terrible fright and alarm.⁹²

In another instance, *khanti* means enduring both good and evil like the earth, the water, the air and fire, the balance of mind with respect to the four *mahabhutā* (*pancakhandhā* as in the *Cula Vedalla sutta*). We see that the method of balancing of the mind is different for different *mahabhutā*. The method of the earth's endurance is of 'equally accepting' *saṃnāvamānakhamo* towards what is thrown over it, whether it may be urine or garland.

⁹² Mingun Sayadaw and Bhadanta Vicittasārābhivamso, *The Great Chronicle of Buddhas*, trans. U Ko Lay (Singapore: The Buddha Sasana Council, 2008), 226.

There is no rigid concept that the Buddha teaches to adhere to. As can be seen in the *Brahmajāla sutta* of sixty - two views. These sixty-two types of views need to be removed. This suggests there is no specific view to be attached to, in the practice of the noble path (*sīlabbattaparāmāsa* is one of the three fetters eliminated at the fruition of first stage of stream-entry). Even the Dhamma is to be set aside when one reaches the far end shore of liberation (*Nibbāna*). It is well known that in the Buddha's teachings even the perceptions (*saññā*) as one of the five aggregates (*pañcakkhandhās*) are to be eliminated. Therefore, there is no fixed view to be followed. The Buddha teaches the truth (*sacca*) by two ways of conventional (*sammuti sacca*) and ultimate realities (*paramattha sacca*). According to the teaching of the Four Noble Truths, the Buddha is referred to as *Sacca - vādi*. The Master is also known as *saccanāma*, 'he whose name is truth.' Also, in the subtle teaching of the *Abhidhamma* method, the Buddha is referred as *Vibhajja-vādi*.

From the *Nibbedhika sutta*, *Culakammavibhaṅga sutta*, the *Mahākammavibhaṅga sutta*, and the fundamental teachings based on the theory of 'action and its result' (*kamma-vipāka*) in the many *suttās*, the Buddha is referred as *Kamma - vādi*.

However, from the *Khanti-vādi Jātaka*, the *Bodhisatta* is a preacher of the doctrine of 'patience'. This previous life teaching is reflected in the *Kakacūpama sutta* (Discourse on the Simile of the Saw)⁹³. The Buddha very firmly conveys to His novice disciples the principle of forbearance. Even when faced by violent harsh situation, a bhikkhu should strictly follow harmlessness, without even a trace of ill-will in the mind.

⁹³ M i 122.

Rather, on the contrary, endure the situation with a mind of loving kindness (*mettā*) with equanimity (without discrimination) for all beings; as a means of ‘rising above the so-called notion of self’, abandoning not just the hatred (*dosa*) but also the desire (*lobha*) to exist (*bhava*). Therefore, to the minister’s request, in the *Khanti-vādi Jātaka*, the *Bodhisatta* replies, that those who go by his way (*mādisā*) do not incur cuss on anyone.⁹⁴

How could have the *Bodhisatta* practiced *khanti* if it was not for someone to make such a condition to occur? Considering the three characteristics, (*ti-lakkhaṇa – anicca, dukkha, anatta*) the changing nature of the material body as no - self (*anatta*). Here the Buddha is said to be *Anatta-vādi*. In the subtle teaching of the *Abhidhamma* method, the Buddha is referred as *Vibhajja-vādi*. However, even if the Buddha teaches different concepts of the *Dhamma* according to the understanding of the interlocutor; the purpose and intention of the Buddha’s teaching here can be solely and certainly said to be of non-harm (*na samaṇo hoti param vihethayanto*) towards others as a *Khanti-vādi*.⁹⁵

3.3 *Khanti* in *Samyutta Nikāya - Sakka Samyutta*

How does one practice patience? Is it by fear or otherwise, what motivates the practice of patience? In the *Sakka Samyutta*, the Buddha narrates the stories of the past life as a *Sakka*, the king of gods elucidating that one practices patience not by fear but by wisdom.

⁹⁴ *Tattha mādisāti mama sadisā khantibalena samannāgatā paññitā, ayam mam akkosi paribhāsi pahari, chindi bhindī”ti tam na kujjhanti.*

“Those like me are the wise endowed with the power of forbearance, “This (king) shouted abused hit, cut (me) into pieces, (yet) towards him I did not get angry.”

⁹⁵ The Buddha is referred to as *Kamma-vādi, Sacca-vādi, Dhamma-vādi, Anatta-vādi, Ātakka-vādi, Vibhajja-vādi, Khanti-vādi, Param-atthavādi*.

The *Sakka-Samyutta*, in the *SN.179* (283–287), describes *Sakka*, the king of gods residing in the ‘Heavens of Thirty-Three’ (*Tāvatimsa*), as one practicing patience with *Vepacitti*, the king of demons (*Asūrās*). *Vepacitti* who is imprisoned in *Sakka*’s royal palace, on *Sakka*’s arrival there, hailed abuses and reviled him from his prison. When *Sakka* came out of the royal palace again, *Vepacitti* couldn’t refrain from bad-mouthing, slandering, and abusing the king of the *Devās*. But *Sakka* remained calm and serene.

Seeing this, the charioteer *Mātali* asked, if *Sakka* is quiet because of fear of *Vepacitti*. “Sire, this king of the *Asūrās* insults you over and over again. Do you accept this so calmly because you are afraid of him?” *Sakka* replies him saying, *Vepacitti* is his prisoner, and that *Sakka* can retaliate *Vepacitti* the way he wishes. “Young friend, this king of the *Asūrās* is in my power. I can do with him as I like.” “Then why do you accept his such a behavior?” inquired *Mātali*. “But in spite of this, I forbear with his harangues, defamation, and aspersions,” said *Sakka*.⁹⁶

But *Sakka* does not do so as he sees wisely with patience. Because he understood the great benefits that forbearance brings. Although he knew that he could do anything he wanted to his prisoner and that his prisoner would not be able to pay him back, he remained calm and patient. The Buddha said that this is the highest form of patience: to forbear even though you do not have to, even though you could change the situation. Of course, it is also good to practice forbearance when you have no other choice, but to forbear voluntarily is the highest and best sort of forbearance.⁹⁷

Sakka has great power, but if he should react to such insults without being the stronger one, what would happen to him? Just like the king of the *Asūrās*, he would be defeated and have to endure imprisonment. He would have to suffer. Whoever tries to be something he is not, has to suffer a lot. So, even though he could have taken action, *Sakka* observed this practice of developing forbearance

⁹⁶ Bhikkhu Bodhi, trans., *The Connected Discourses of the Buddha: A Translation of the Samyutta Nikāya* (Boston: Wisdom Publications, 2003), 317-327.

⁹⁷ Bodhi, “Connected Discourses,” 317–27.

in his mind, and that is very noble. The noble ones of old practiced forbearance at all times. *Bodhisattā* practice this too.⁹⁸

Venerable *Bhikkhu Bodhi*'s translation of the verses are as follows-

It is neither through fear nor weakness
That I am patient with Vepacitti.
How can a wise person like me
Engage in combat with a fool?

... Of goals that culminate in one's own good
None is found better than patience.
...One who repays an angry man with anger
Thereby makes things worse for himself.

Not repaying an angry man with anger,
One wins a battle hard to win.
He practices for the welfare of both,
His own and the other's,

When, knowing that his foe is angry,
He mindfully maintains his peace.
When he achieves the cure of both—
His own and the other's—

The people who consider him a fool
Are unskilled in the Dhamma.⁹⁹

According to this logic, Wakefield (2022), opines that the practice of *khanti* is extensively beneficial to all those in conflicts. *Khanti* as non-retaliation and forgiveness, in such a situation is a conscious letting go of negative emotions towards another person. One refrains from resentment, even if one is at the receiving end of wrongdoing. He says:

This aspect of *khanti* removes the harboring of pain and humiliation, and the elimination of anger removes the temptation, or possibility, to seek a corrupted form of justice through acts of revenge, whether in a military or a civilian context.¹⁰⁰

⁹⁸ Bodhi, "Connected Discourses," 317–27.

⁹⁹ Bodhi, "Connected Discourses," 317–27.

¹⁰⁰ Alex Wakefield, "'Freedom from Hatred': The Role of *Khanti* in Complementing the Work of International Humanitarian Law (IHL)," *Contemporary Buddhism* 22 (2021): 281–98, <https://doi.org/10.1080/14639947.2022.2038030>.

The Buddha then commended to his followers *Sakka*'s praise for "patience and gentleness" (*khantisoraccassa*).¹⁰¹ The term *khanti* (patience) and *soracca* (gentle speech) is often seen together. This connection is established in the *Sarabhaṅga jātaka* 522, where *Sakka* visits the *Mahāsattā*¹⁰², ascetic *Sarabhaṅga* to inquire about the characteristics of patience and how to practice it.

The *Khanti-vādi jātaka* 313 is the previous life story of the *Bodhisatta* as *Khanti-vādi* meaning 'the preacher of patience' and is a prelude that subsequently connects to the story of ascetic *Sarabhaṅga* who answers *Sakka* and the three kings' questions enfolding answers about the results of the grave events elocuted in the *Khanti-vādi jātaka*.

Another interesting attestation to the understanding that the Buddha's knowledge in the *Jātakās* relies on a perception into other peoples' karmic conditioning, and not only into his personal history of transmigration, is that the Buddha is commonly called *Dasabala*¹⁰³ in the text—"he who has the ten powers." "... this knowledge [of omniscience] can then be used by the Buddha benevolently in order to help people make the best of their life situations, through his deep care and love for them.¹⁰⁴

'In the *Jātaka Atthakathā*, 'Exposition on Patience Birth Story' (*Khanti-vannana-Jātaka*: 225), the Buddha narrates his former life as *Brahmadatta*, king of Benares. the king disclosed his knowledge of the courtier's betrayal and stated: "Good men, I trow, are rare enow: so patience is my rede."¹⁰⁵

¹⁰¹ Bodhi, "Connected Discourses," 321-23.

¹⁰² In the *Sarabhaṅga jātaka*, the *Bodhisatta* is addressed as "*Mahāsattā*", the Great-being. Generally, the Buddha is referred as the *Satthā* (Teacher), *Dasabala* (one of ten powers) and *Bhagavā* (untranslatable).

¹⁰³ As in the *Mahasihanāda sutta*.

¹⁰⁴ Eviatar Shulman, *Contemplating the Buddha in the Jātakas* (Sheffield, UK: Equinox Publishing, 2018), 19-20.

¹⁰⁵ W.H.D. Rouse, *The Jātaka: Or Stories of the Buddha's Former Births*, vol. 2 (New York: Dover Publications, 2004), 145-46.

3.4 Wisdom (*Paññā*) and Patience (*Khanti*) in *Yakkha Samyutta*

The Buddha visits *Ālavaka yakkha*, (*Samyutta Nikāya*) and by way of patient skillfulness teaches the mighty angry *yakkha* (spirits). This shows the Buddha's forbearance (*khanti*) of the *yakkha*'s. However, this type of *khanti* is not of the mundane (*lokiya*) one but of the supramundane (*lokuttara*) *khanti*. Instead of forbearance, in this sutta, the Buddha dealt with the *yakkha*, not with forbearance but with wisdom of the functional consciousness (*Ñāṇasampayutta Mahākiriya Kāmāvacara Sobhana citta*), because of the Buddha's Knowledge of others' effluents (*āsavānusaya nāna*).

In the *SN Ālavakasuttam*, The Buddha answers the questions of *Ālavaka yakkha*. In Point # 602, Venerable *Bodhi* co-relating the two tetrads in vv. 853-854 mentions *dhiti* is replaced by *khantyā*. The vv.852-854 are as follows:¹⁰⁶

v.852: *patirūpakārī dhuravā, uṭṭhātā vindate dhanam.*

v.853: *saccam dhammo dhiti cāgo*

v.854: *saccā damā cāgā khantyā*

Venerable *Bodhi* gives the correlation thus:

852 dutifulness, initiative = 853 steadfastness *dhiti* = 854 patience *khanti*.

Explaining the above schematically shown correlation Venerable *Bodhi* says:

“Come on now ask the ascetics and brahmins whether there is ... any greater means for finding mundane and supramundane wealth than patience, which is identical with activated energy, (called patience) in the sense that it endures heavy burdens, and which

¹⁰⁶ Bhikkhu Bodhi, trans., *The Connected Discourses of the Buddha: A Translation of the Samyutta Nikāya* (Boston: Wisdom Publications, 2003), 316, 487.

is referred to by the names dutifulness [*dhuravā* = mental energy] and initiative [*utthātā* = physical energy].”¹⁰⁷

From the above narration, patience is the zealous nature of persistent energy until attaining the goal of *Nibbāna*. Explaining wisdom in the above verses, Venerable Bodhi states: “Wisdom is called *Dhamma* because of bearing up and examining (*dhāranato upadhāraṇato*) entities in accordance with actuality. (As the verb *dhāreti* (> *dhāraṇa*) is the stock etymological explanation of *dhamma* in commentaries....”

Regarding the question whether there is any greater means for gaining mundane and supramundane wisdom than self-control (*dama*), Venerable Bodhi suggests reading (*damā*), “which explains that wisdom is so designated because it controls (*dameti*) the defilements as well as body and speech, etc.”, thereby giving the following corelation:

851: Wisdom [*paññā*] = 853: *Dhamma* [*dhāraṇa*] = 854: self-control [*damā*]¹⁰⁸

Thus, the Buddha answers *yakkha*’s questions and explains by doing so, one does not sorrow when passing from this world to the next.

Placing faith in the Dhamma of the Arahants¹⁰⁹
 For the attainment of *Nibbāna*,
 From desire to learn one gains wisdom
 If one is diligent and astute.¹¹⁰

¹⁰⁷ Bodhi, “Connected Discourses,” 487 - 488.

¹⁰⁸ Bodhi, “Connected Discourses,” 487 - 488.

¹⁰⁹ Arahants or *Arahatās* are the *Sammāsambuddha*, *Paccekabuddha* and the *Sāvakabuddha*.

¹¹⁰ Sn v851: ‘*saddahāno arahataṁ, dhammaṁ nibbānapattiyā. sussūsam {sussūsā (sī. pī.)} labhate paññām, appamatto vicakkhaṇo.*’; Bodhi, “Connected Discourses,” 316.

3.5 *Khanti* in Some More *Suttās*

There are few more *suttās* in the *Sutta nipāta* which emphasize on the quality of patience as noble and necessary to develop. Some sutta exemplify the Buddha's patience. While teaching the two *yakkhā*, *Hemavata* and *Sātāgiri*, the Buddha's patience is portrayed in the dialogue that goes between the two *yakkhā*. The *Hemavata Sutta* from the *Sn* v153-180, is a conversation between two guardian spirits, *Hemavata* and *Sātāgiri*.

Example of the *Nāga Bhuridatta*'s practice of patience through restraint with regard to the precepts (*uposatha samvara - sīla*)¹¹¹. The *Jātakās* are the stories that narrate the *Bodhisatta*'s zeal, effort and skillfulness to fulfil the perfections, that narrate the *Bodhisatta*'s marvellous heroic deeds called *pārami*.

Chamā, a term seen in the *Tipallattha-miga Jātaka*, is used for the earth or ground, came to define the root *cham* (= *kṣam*) from Skt. *kṣam*, cp. of *Pāli- khamati*. *Khamati* in the meaning of 'forgiveness'. Elder *Sāriputta* compares his own conduct to the patience of the earth. The characteristic of the earth to bear both good and bad with equanimity. In a way that even if any kind of waste is thrown on the earth or garlands put on it, the earth accepts both with equal fervor, without any distinction between the two.

AN 4.28. The practice of the path to *Nibbāna* is the flow of the mind away from its habitual *kammic* stream- *paṭisotagāmi*. The Buddha said this practice requires a 'willingness' to develop and abandon the inherent *kammic* tendency to flow with the stream. To develop such supreme skillfulness requires great effort aiming with

¹¹¹ The fivefold *saṃvara* are: *sīla - saṃvara*, *sati- saṃvara*, *ñāna- saṃvara*, *khanti- saṃvara*, *viriya- saṃvara*, that is, restraint by virtue, mindfulness, insight, patience, effort. In *DhsA* 351, in *Pāṭimokkha- saṃvara*, one of the five restraints *saṃvara*, is *khanti- saṃvara*.

mindfulness, concentration and discernment towards the goal of *Nibbāna*. A lack of commitment in the principle of *kamma* would cut short the patience and commitment required to fulfil the requirements towards the supreme goal of peace.

Another aspect of ‘patience’ can be seen in the *Kālāma sutta*, where the Buddha urges his listeners to follow His teachings not just based on faith, but through one’s own experience. To apply the skillful method in the present moment and to try and establish a relationship of those skillful actions with the results obtained. However, the favorable results are not always obtained immediately and require some time for the intentional seed of skillful actions to mature. In such a case, patience in practice is required. It is due to this delay in the principle of *kamma* that the need for faith arises. Faith in the action and the result it generates.¹¹²

Unwholesome actions lead to undesirable results and result in suffering- *dukkha*. Wholesome actions leading to favorable results and thereafter generating happiness- *sukha*. Patience here is just another concept of faith in this regard. This process of developing faith from the not-knowing (*micchādiṭṭhi*) - *diṭṭhinijjhānakkhanti*, to the knowing (*sammādiṭṭhi*) - *dhammanijjhānakkhanti*, involves practice of patience- *khanti*.

...in the *Paṭisambhidā-magga*, on the one hand, acceptance (*khanti*) occurs as one of the knowledge, of the Knowledge Discourse. ‘Acceptance knowledge is understanding as a result of having known (the aggregates, etc. as impermanent, etc.).’ Later in the Insight Discourse (*Vipassanākathā*) (based on A, III, 437; 431–433) the term occurs as *anulomikā khanti* (suitable acceptance). Here it is in close association with ‘certainty of rightness’ (*saṃattaniyāma*), a term which is linked with stream-entry.¹¹³

¹¹² In the *Dhammapada* story of *Ahipetavatthu* is mentioned: “If the results (*vipāka*) of one’s actions (*kamma*) could be immediately experienced thereafter, then none would do unwholesome (*akusala*) actions.”

¹¹³ L. S. Cousins, "The Origin of Insight Meditation," in *The Buddhist Forum*, vol. 4 ed. Tadeusz Skorupski (1994-96), 55.

Añña-khantika also means (from. *añña* -|- *khanti*) belonging to another “faith”.

There were six other teachers contemporary to the Buddha’s time. Their ‘beliefs’, ‘teachings’ or ‘faith’ are referred to as *añña-khantika*. All religions teach to be patient. The human endeavor of competitive mind falls short of the message. Which is the smallest group of people following a religion in the world? It also teaches patience. In fact, a mother who is the first teacher teaches patience to her child.

It is said that religion is the most powerful instrument that unites people in groups. However, it is seen that language has a yet stronger connect amongst people that helps to understand each other and bind them together with the tool of better communication. Venerable *Dhammadika* is of the opinion: “The richness and utility of language is that the words can be accepted and the language can be learnt to enrich the language of own learning.” Venerable S *Dhammadika*, states the spirit of the Buddha’s *Dhamma*, thus: “That which is ‘well-spoken’ is the word of the Buddha.”¹¹⁴ (*A. IV, 164*) Venerable *Dhammadika*¹¹⁵ translates the *Dhammapada* v54 in *Vācāvagga*, thus:

If he does not speak up, others know
him not; he is just a wise man mixed
up with fools. But if he speaks about
and teaches the Deathless, others will
know him. So let him light up the Dhamma,
let him lift the sage’s banner high.¹¹⁶

¹¹⁴ Bhante S. Dhammadika, *An Anthology of Verses from the Pali Scriptures*, The Wheel Publication No. 342/344 (Kandy, Sri Lanka: Buddhist Publication Society, 1987; digital edition, 2010), 5.

¹¹⁵ Bhante S. Dhammadika, *An Anthology of Verses from the Pali Scriptures*, 1987, 19.

¹¹⁶ “*Nabhasamaṇam jananti missam balehi panditam; bhasamaṇañ ca jananti desentam amatam padam; bhasaye jotaye dhammam pagganhe isinam dhajam.*”

3.6 Some More References of *Khanti* in the *Pāli* Texts

There are three¹¹⁷ paths specified in the *Pāli Tipiṭaka* to attain liberation. We here discuss the path of *Mahābodhi*, the path to *Sammāsambuddha* - hood; and the other is by the *sāvakabodhi* path to *Arahat* - hood. The *Mahābodhisatta* aspires to attain the state of Bodhi (enlightenment) through own effort. The *sāvakabodhisatta*¹¹⁸ aspires to attain Nibbana (liberation) under the guidance of the *Sammāsambuddha*. The *Sammāsambuddha* accumulates the knowledge of the Universal Law through actual lived experience by journeying in the rounds of *samsāra* as many times as is required to gain fulfilment of the meritorious deeds (*Pāramī*) therein.

The Buddha shared this knowledge in the form of stories supported by His past experience that provide a directional solution for the disciples to continue their effort in the right path. The *sāvaka* or disciple of the Buddha learns the Universal Law by listening to the *Sammāsambuddha*; and it is by this virtue of listening to the Dhamma that one is so called, in *Pāli*, *sāvaka* means a listener, (A 1.88), a disciple of the Buddha who attains enlightenment by listening *sāvaka* - *bodhi*. 'Patience (in listening)' means that one is like a saint, understands well, never hesitates in one's speech and does not flatter (*unintelligible). This is called 'patience (in listening)'.¹¹⁹

Primarily, there are the 547 *Jātaka* stories in the corpus of the *Pāli* Canon that illustrate the Buddha's past lived experiments when the *Mahābodhisatta* journeyed with

¹¹⁷ The three paths are of *Mahābodhi* to *Sammāsambuddhahood*, *Paccekabodhi* to *Paccekabuddhahood* and *Sāvakabodhi* to *Arahathood*.

¹¹⁸ *Sāvaka* is a disciple of the Buddha. Also, there are *Paccekabodhisatta* who aspire for *Paccekabuddhahood*. They know by themselves but cannot teach the *Dhamma* in words.

¹¹⁹ Arahant Upatissa, *The Path of Freedom (Vimuttimagga)*, ed. and pub. D. Roland D. Weerasuria (Colombo: Balcombe House, 1961), 50.

great compassion (*mahākaruṇā*) amongst beings with wisdom (*upayakosallañāṇa*).

Wynne¹²⁰ is of the opinion, “Numerous texts portray the Buddha as a master of adapting his instruction to particular didactic situations – what is generally referred to as the Buddha’s ‘skill in means’. . . .” Gombrich (1996: p. 17) suggests “Although the term “skill in means” translated as (Skt.) ‘*upāyakausalyañāṇa*’ is post-canonical, but the Buddha’s exercise of skill to which it refers, the ability to adapt one’s message to the audience is of enormous importance in the Pali Canon.”¹²¹ Another aspect is that the *Pāli* term *upayakosallañāṇa*¹²² is referred generally, to the *Bodhisatta*’s skill in fulfilling perfections (*Pāramī*); Whereas the Buddha’s mode of instruction is the knowledge of other’s taints (*āsavā*) referred as one of the Buddha’s ten knowledges *āsavānusayañāṇa*. What Wynne refers to the lone Canonical term found in the Th 158, *upāyakusalenāham*¹²³ indicates the wholesome (*kusala*) act of complete eradication of taints with the goal of *Nibbāna*.

Pāramī are the noble meritorious deeds that set the foundation of the attainment of Enlightenment in the final birth. Of the ten *Pāramī* which are the apparatus necessary in the experimental search for truth, *khanti* is one such *Pāramī*. However, *Pāramī* need to be fulfilled by *sāvakabodhisatta* also. But the degree of the noble deed varies in the sense that for *sāvakabodhisatta*, it is not mandatory to fulfil the *Pāramī* by giving up their

¹²⁰ Alexander Wynne, "The Buddha's 'Skill in Means' and the Genesis of the Five Aggregate Teaching," *Journal of the Royal Asiatic Society* 20, no. 2 (2010): 193.

¹²¹ Gombrich, Richard F. 1996. *How Buddhism Began: The Conditioned Genesis of the Early Teachings*. London: Athlone Press, 17.

¹²² Mingun Sayadaw, *The Great Chronicle of Buddhas* (Yangon: Department for the Promotion and Propagation of the Sasana, 1999), 62.

¹²³ Th 158: “*upayakusalenāham buddhenadiccabandhunā, yoniso paṭipajjitva bhave cittam udabbahin ti.*”

life, like the *Mahābodhisatta*. That is why in most of the *Jātakās* the *Mahābodhisatta* is referred to as *Mahāsatta*, the ‘Great Being’.

There is also a third type of *Bodhisatta* called as *PaccekaBodhisatta* - one who aspired to be a *Paccekabuddha*, translated as a ‘Silent Buddha’ or a ‘Solitary Buddha’ or a ‘Private Buddha’, because even though they are able to find the path of Buddhahood by and for themselves, they are unable to teach the *Dhamma*. Therefore, *Sammāsambuddha* is the foremost of the *Paccekabuddhā*, the Supreme Teacher (*Satthā*), who can teach and explain the difficult *Dhamma* of the ‘Universal Law of Dependent Origination’ in simple words of ‘Four Noble Truths’,¹²⁴ in the language of the people, so that those hearing the *Dhamma* are able to understand and practice accordingly by own self to attain liberation.

The understanding of the *Pāli* term *khanti* and its Sanskrit counterpart *kṣānti* has been a discussion long-standing among the scholars, right from Gegun Sasaki until today. Sungtaek Cho, 2016 in the recent past tries to unfold the meaning from the *Mahāyāna* perspective, as it has evolved. However, reviewing the two meanings of *khanti*, P V Bapat concludes that *khanti* in *Pāli* should be translated as *kanti* in Sanskrit, because the aspirated word *kha* in *Pāli* should be *ka* in Sanskrit, in lines many other words translated such from *Pāli* to Sanskrit. It sounds parallelly reasonable to state that if *khama* (pardon) is translated as *kṣama*, then *khanti* is rightly translated as *kṣānti* according to this norm.

¹²⁴ *Paticca – samuppāda*, the Universal Law of Dependent Origination is explained in the Buddha’s enlightenment story in the VP *Mahavagga Bodhikathā*; while in the *Dhammadakkappavattana sutta*, the first *Dhamma* teaching to the *pañcavaggiya bhikkhūs*, the Buddha explains the Four Noble Truths (*Cattāri Ariya Saccāni*).

The second point of discussion is about the meaning of *kanti* given as liking, seems to be deflecting from the definition of *khanti* given as *samanavamanakkhamo* = forbearing like and dislike in the same manner.¹²⁵

Sungtaek Cho is of the opinion that the term *khanti*, which forms an important term in *Mahāyāna* soteriology as *kṣānti* has not been understood correctly. Although from the term *anutpattika-dharma-kṣānti*, as ‘patiently waiting for the dharma that have not yet arisen’ seems suitable, Cho observes ‘patience’ is not the correct meaning that is seen in the *Sutta nipāta*, one of the Early Buddhist texts.

The interpretation denoting *khanti* as just ‘attentive “intentionality” or mental states’, he probably draws from the *Pārāyanavagga* of *Sutta nipāta*. Several suttas mention *khanti* in the *Sutta nipāta*. A *Gāndhārī* version of the *Khaggavisāṇasutta* - the discourse on the Rhinoceros’ Horn, a manuscript which is recently discovered in Central Asia, are said to be the earliest Buddhist texts, dated to belong to the period from 1st century BCE to 3rd century CE. The Buddha in the *Khaggavisāṇasutta* encourages one to live alone like a horned rhinoceros, as does a solitary Buddha (*Pacceka-buddha*). Although the word *khanti* is not mentioned, the quality of *khanti* is described in verses as:

Heat and cold, hunger and thirst, wind and sun, flies and snakes:
having put up with all these things, live alone like a horned rhino.^{126, 127}

¹²⁵ Mingun Sayadaw, *The Great Chronicles of the Buddha*, trans. by U Ko Lay, vol. 1 (Yangon, Myanmar: Tipitaka Nikaya Sangha Council, 1991), 1620.

¹²⁶ “*sītañca uñhañca khudam pipāsañ, vātātape damsasariṣape ca; sabbānipetāni abhisambhavītvā, eko care khaggavisāṇakappo.*”

¹²⁷ Bhikkhu Sujato, trans., “Sn 6 Khaggavisāṇa Sutta (“The Horned Rhino”),” SuttaCentral, accessed August 6, 2025, <https://suttacentral.net/snp1.3/en/sujato?lang=en&layout=linebyline&reference=main¬es=none&highlight=false&script=IASTPali>.

Some of the *suttas* mentioning *khanti* in the *Sutta nipāta* are as follows-

1. 2. 4 *Maṅgalasuttam*:

268. *Khanti ca sovacassatā samañānañca dassanam,*
Kālena dhammasākacchā etam maṅgalamuttamam.

2. 2. 7 *Brāhmaṇadhammadika suttam*:

294. *Brahmacariyañca sīlañca ajjavam maddavam tapam*
Soraccam avihimsañca khantiñcāpi avaṇṇayum.

3. 4-13. *Mahāviyuha suttam*:

901. *Yā kācimā sammutiyo puthujjā*
Sabbā'va etā na upeti vidvā,
Anupayo so upayam kimeyya
Ditṭhe sute khantimakubbamāno.

4. 4-15 *Attadanda suttam*:

v948. *Purāṇam nābhinandeyya nave khantim na kubbaye,*
Hiyamāne na soceyya ākāsañ na sito siyā.

The earliest instruction that the Buddha gave to the congregation of the noble monastic disciples (*ariya bhikkhū*) is the *Ovāda Pātimokkha* that states: the austere practice of forbearance (*tapo titikkhā*) is the highest of all ascetic practices.

The *Dh-a* narrates the story when once Venerable *Ānanda* asked the Buddha if the basic instructions for the conduct of the monks were the same in case of the past *Buddhās*, or if each *Buddhā* sets His own monastic rules. The Buddha replied with this vand with the preceding one (*Dh v183*) and with the following one (*Dh v185*), saying that

they (monastic rules) were all the same, adding that the previous *Buddhās* did conduct the *ovāda- pātimokkha* similar exhortation as these three verses. In the *Digha nikāya*, *Mahāpadāna sutta*, *Vipassi Buddha* gives the *Ovāda – Pātimokkha* to His noble disciples. Also, *Dh v184*, the Buddha explains the verse of *Ovāda – Pātimokkha* that begins with *khanti* (patience). This topic is continued in the section on ‘*Khanti* in the *Dhammapada*’.

3.7 Philology of *Khanti*

Unlike the written words, the spoken words have an intonation which consists of rise and fall of voice according to emotion and meaning. The writing method is limited in the sense, what is said and heard by the listener is different from what is written and understood by the reader, with regards to the meaning. Writing method is restricted in this context of understanding the meaning of what is said.

You will know that the Buddha stated, as reported in the *Theravādin* texts, that there was no “teacher’s fist”, as far as He was concerned, that is He did not hold anything back for an élite, but was making his teaching known to all who wished to listen. “*na tatth’ Ānanda Tathāgatassa dhammesu ācariya-muṭṭhi*”;¹²⁸

For scholars suggest that the language that the Buddha must have used is not much different from the *Pāli* language we read now. (Richard Gombrich, Bhikkhu Bodhi). Such that, in event of a hypothetical situation, where we discover the transcripts of the original discourses that the Buddha gave on His teaching rounds, would not seem to be variated more than ten percent and therefore will be understood by one who knows

¹²⁸ D ii 100, 4 = S v 153, 19.

Pāli well, says Venerable *Bhikkhu Bodhi*. Especially, the *Suttanta* which ‘provides an almost transparent window into the words and expressions the Buddha used.’¹²⁹

While Venerable *Bhikkhu Bodhi* mentions that although the language *Pāli* descended from Vedic Sanskrit, this language captures the nuances of the thought-word of the Buddha, He inherited from the prevailing Indic culture without the intrusion of alien influences. The Canonical texts in *Pāli* are not ‘translations’, rather ‘transfers’ from one Middle Indo Aryan dialect into another.¹³⁰

This is in contrast to the later translations into Chinese, Tibetan or English. Can a similar idea be considered about the Sanskrit texts that were translated later during the 4th Buddhist council around circa 1st BCE under the patronage of Emperor Kanishka?

Walsch (1995), is of a similar opinion that,

All the same, the language the Buddha actually spoke was in all probability not very different from *Pāli*. From the point of view of the non-specialist, we can think of *Pāli* as a kind of simplified Sanskrit. Its development, like that of other early Indian dialects, can be thought of as similar to an early form of Italian just breaking away from Latin.¹³¹

... But the two languages are still so close that it is possible to convert whole passages of Sanskrit into *Pāli* simply by making the necessary mechanical transposition.¹³²

Pāli is a milder language composed of simple, soft-spoken words in comparison with Sanskrit language, which is also grammatically more complex. Walsh further says:

It follows that while the form of a Sanskrit word cannot be predicted from its Pāli equivalent, the Pāli form can usually be predicted from the Sanskrit, provided the

¹²⁹ Bhikkhu Bodhi, *Reading the Buddha's Discourses in Pāli: Texts Selected, Translated, and Explained* (Boston: Wisdom Publications, 2020), 1-3.

¹³⁰ Bodhi, “Reading the Buddha's Discourses,” 2020, 2.

¹³¹ Maurice Walshe, trans., *The Long Discourses of the Buddha* (Boston: Wisdom Publications, 1995), 48.

¹³² Walshe, “Long Discourses,” 48.

word occurs. The meanings of Sanskrit and Pāli words are also not quite always the same.¹³³

However, even if we see the comparison between Latin-Italian or otherwise, one thing scholars are united on, is *Pāli Tipiṭaka*, formed in the 3rd c. BCE, in the 3rd Council was translated to Sanskrit almost five hundred years after the Buddha, during the time of King Kanishka around 1st c. CE in the northern sub-continent, during the 4th Council. Therefore, according to the period of translating the original texts, one can conclude that the Sanskrit word *kṣānti* originated to convey the meaning of the existing *Pāli* word *khanti*. *Khanti* was translated as *kṣānti* in Sanskrit at a later period.

Hence, there is all the more reason for the word *kṣānti* to convey the meaning of *khanti* in a different perspective, a perspective prevalent at the time of translating the text according to the social, cultural and religious condition prevailing at that time. No wonder, that the meaning of *kṣānti* finds detailed expression in the later *Mahāyāna* texts so much so that *kṣānti* or patience gains prominence as a prime doctrine of Buddhism professed by later *Mahāyāna* school which upholds forbearance as its primary principle to Buddhahood, in comparison to the *Theravāda* school.

Sasaki mentions, B C Law translates *khanti* as forbearance. Edgerton translated *khanti* as ‘receptivity’, and Sylvain Levi translated it as ‘acquiescence’. *Kṣānti* also refers to “manifold receptivities” as defined in Nagarjuna’s *Dharma-saṃgraha* (section 107) in the 2nd c. CE.:

dharmanidhyāna-kṣānti (receptivity from seeing the dharma),
duḥkhādhivāsanā-kṣānti (receptivity from forbearance with suffering),

¹³³ Walshe, “Long Discourses,” 17-18.

paropakāradharma-kṣānti (receptivity from the state of helping others).¹³⁴

Since then, *kṣānti* gained prominence as illustrated by Shantideva in the 8th c. CE.

Śāntideva in the 8th c. CE, defines *kṣānti* (क्षान्ति, “patient endurance”). —Śāntideva divides patient endurance (*kṣānti*) into three major varieties: first, enduring suffering (*duṣkhādhivāsanakṣānti*); second, dharmic patience, the patient endurance that comes from reflecting on the Buddha’s teaching, the dharma (*dharmanidhyānakṣānti*); and third, patience toward others’ wrongdoing (*parāpakāramarśanakṣānti*).¹³⁵ In all three cases, one remains calm and even happy in the face of various undesired events — pains, frustrations, wrongs — that one might face.

According to the 2nd century *Mahāprajñāpāramitāśāstra* chapter X, there are two kinds of patience (*kṣānti*): A *Bodhisattva* who practices: (i). patience towards beings (*sattvakṣānti*) - acquires immense merit (*apramāṇa-puṇya*), and (ii). patience towards *dharma* (*dharma-kṣānti*) - acquires immense wisdom (*apramāṇa-prajñā*). Endowed with these two benefits, merit and wisdom, he obtains (*yatheṣṭa-siddhi*), the realization of all his wishes, he is like the person who, having eyes and feet, can go wherever he wishes.¹³⁶

Anupātikadharma-kṣānti

Kṣānti concept in *Mahāyāna* literature is *anupatikadharma-kṣānti*. *Kṣānti* in this sense is pertaining to wisdom as an act of understanding the non-arising of *dharma*, rather than the act of forbearance.

¹³⁴ s.v. "Kṣānti, Kṣānti, Kshamti: 24 Definitions," *WisdomLib*, September 30, 2017, <https://www.wisdomlib.org/definition/kṣānti>.

¹³⁵ Śāntideva, “Śikṣāsamuccaya,” 179.

¹³⁶ Śāntideva, “Śikṣāsamuccaya,” 179.

Chapter 4

Role of *Khanti* in the *Bodhisatta* Path

4.1 Definition of *Bodhisatta*

“*Der im Besitz des Wesens der Bodhi Seiende*”, meaning “the one in possession of the essence of Bodhi”, *Bodhisatta* is defined by Bohtlingk and Roth.¹³⁷ D. T. Suzuki translates this term as ‘intelligence – Being’¹³⁸ In *Pāli*, Har Dayal interprets, *Satta* in *Bodhisatta* as a heroic being, a spiritual warrior.¹³⁹ The *Pāli* commentaries define the term *Bodhisatta* as “wholly attached to awakening,”¹⁴⁰ Similarly, Kariyawasam¹⁴¹ stating the importance of the term *Bodhisatta*, gives an etymological explanation of the meaning of *Bodhisatta* as ‘a sentient being whose essence is enlightenment’.

(*Bodhisatta* = *Bodhi* (root-word *budh* meaning ‘to be awake’) + *satta* (sentient being)).

Bodhisatta concept is primarily concerned with the *Jātaka* stories relating previous lives of the Buddha. The *Jātaka* stories narrate the state of mind of the *Bodhisatta* as mindfulness (*sati*). The *Abhidhamma* explains the rebirth consciousness

¹³⁷ Otto Böhtingk and Rudolf Roth, “Sanskrit Wörterbuch,” vol. 5 (St. Petersburg: Kaiserlichen Akademie der Wissenschaften, 1865–68), 127; *Desen Wessen Erkenntniss ist; Der im Besitz des Wesens der Bodhi Seiende, bei den Buddhisten ein Mensch in dem letzten Stadium auf dem Wege zur Erlangung der volkommenen Erkenntniss*. Meaning: “Whose essence is knowledge; the one who possesses the essence of Bodhi, among Buddhists a person in the final stage on the path to attaining perfect knowledge.”

¹³⁸ Daisetz Teitaro Suzuki, *Outlines of Mahāyāna Buddhism* (London: Luzac and Company, 1907), 277.

¹³⁹ Dayal, “*Bodhisattva* Doctrine,” 9.

¹⁴⁰ *bodhiyāñ satto āsatto ti pi bodhisatto*.

¹⁴¹ A. G. S. Kariyawasam, “*Bodhisattva*,” in *Encyclopaedia of Buddhism*, ed. G. P. Malalasekera (Sri Lanka: Department of Buddhist Affairs, 1972), 3, no. 2: 224–33.

(*patisandhi citta*) of a *Bodhisatta* is always with the first Great Wholesome consciousness (*Mahākusala Sobhana citta*): *Somanassa-sahagatam* *Ñāṇa-sampayuttam* *Asaṅkhārikamekaṁ cittaṁ*. The *Bodhisatta* career to become a Buddha begins with arising of the *bodhi* in the mind-thought (*bodhi-cittuppāda*) directed towards *Nibbāna*; and with own efforts has tremendous patience (*khanti*) to surpass all obstacles.

4.2 Introduction- A Brief History and Background of *Jātakās*

In this chapter, an attempt is made to understand the notion of *khanti* (patience) in the *Bodhisatta* path. The corpus texts referred are the *Jātaka Aṭṭhakatha*, commentary to the *Jātakās*, called as *Jātakavannanā* in the *Khuddaka Nikāya*, *Apadāna*, *Dhammapada Aṭṭhakatha* and the references to the previous lives of the Buddha as a *Bodhisatta* as mentioned in the *Vinaya Piṭaka* and the *Suttanta Piṭaka* texts. *Jātakās* is mentioned as one of the nine limbs of the Buddha's teachings (*Navāṅga Satthusāsana*), so-called before the rearrangement of the texts into the three baskets- *Ti-piṭaka*, during the 3rd c. BCE, in the third Buddhist Council during the time of Emperor Asoka. Rhys Davids comments thus:

But none the less also is the story-teller thoroughly in earnest; he really means that justice is noble, that to conquer evil by good is the right thing, and that goodness is the true measure of greatness. The object is edification also, and not amusement only. The lesson itself is quite Buddhistic.¹⁴²

The present *Jātaka* edition is an edition of the commentary, probably written in the fifth century A.D. in Ceylon by an author whose name is not known," thus Venerable *Ānandajoti* (2023) opines as follows:

This commentary is a translation into *Pāli* of the commentary as handed down in Ceylon. That earlier commentary, [Arahant Bhante Mahindatthera carried to Sri

¹⁴² Rhys Davids, *The Birth Stories of the Buddha* (London: Trübner & Co., 1880), xxv.

Lanka in the 3rd c. BCE], now lost, was in the *Singhalese* language throughout, except as regards the verses, which were in Pāli.¹⁴³

Scholars are having mixed opinion, whether ‘the stories are a folklore’ or ‘the stories of the Buddha’s previous birth are illustrating the acquisition of the knowledge of omniscience.’ This is a matter unto one’s discretion of thought. Scholars Schulman, Ohnuma, Appleton are of the latter opinion.

This is the Buddha’s omniscience, which appears in the *Jātaka* as a knowledge that allows Buddha to perceive not only his own past life, but also the karmic conditioning behind the actions of every being he meets.¹⁴⁴

The exposition on the moral qualities of the *Bodhisatta* is drawn from the *Bodhisambhāra-vannanā* - a sub-commentary on the *Jinālaṅkāra*, (Explanation of Requisites for Awakening from the Ornaments of the Victor). The *pārami* of *khanti* translated as ‘forbearance’ is placed at the foundation of all other *pāramīs* of all the ten *pāramīs* beginning with the *pārami* of *dāna*. And *khanti* is also mentioned as one of the individual *pārami* to be fulfilled in itself. In this manner, *khanti* practice is two-fold. From another aspect, as in the process of fulfilling all *pāramīs* in three ways the *Bodhisatta* has to give away his material belongings, by parts of the body and even by life; the virtue of *khanti* is applicable to all *pāramīs*. The *Bodhisatta* says:

Therefore, resting on the strength of forbearance (*khanti-bala*), which is the basis of all strengths, and taking their misdeeds upon myself, I will forbear; and with loving-kindness (*mettā*) and compassion (*karuṇā*) as guides, I will fulfil the perfections. Only by so doing will I attain omniscient Buddhahood. Only by having attained omniscient Buddhahood will I be able to save all beings from

¹⁴³ Bhante Ānandajoti, *The Birth Stories (Jātaka Atthakathā)*, trans. T.W. Rhys Davids, Robert Chalmers, H.T. Francis, W.H.D. Rouse, and E.B. Cowell, revised by Ānandajoti Bhikkhu (2023; ver. 3), 47-48.

¹⁴⁴ Eviatar Shulman, *Contemplating the Buddha in the Jātakas* (Sheffield, UK: Equinox Publishing, 2018), 18.

suffering that arises owing to a cause.” He thus sees the situation correctly, as it is.”¹⁴⁵

The *pāramī* that the *Bodhisatta* fulfilled are described as infinite in magnitude, incalculable in terms of period (*kāla* = time) and immeasurable in compassion and magnitude, with an aim for infinite wisdom, to end suffering. The *Bodhisatta* having taken upon the duty of sacrifice (*cāga*) and virtuous conduct (*cariyā*) the practices which are conducive to the maturity of Awakening (*Bodhi-paripācaka*).¹⁴⁶

From the above para one can then infer that the *Bodhisatta* practiced *khanti* in all life times. Thus, one can also say, all the *Jātaka* stories reflect the foundational aspect of *khanti* the *Bodhisatta* practices in fulfillment of all *pāramīs*.

The *Buddhavaṃsa* explains the perfections corresponding to the *jātaka* stories, for example, the first *pāramī* in sequence is the *Dāna pāramī* as referred in the *Sasā-pandita jātaka* and *Vessantara jātaka*; *Khanti pāramī* is as referred in the *Mahā – Sutasoma jātaka* #537. The Buddha acquires the omniscient knowledge through the performance of the thirty *pāramī* in His previous life (*jātaka*) as *Bodhisatta*. Although the *Khanti-vadi jātaka* depicts the *Bodhisatta* mastering the skill of patience, the *Mahā -Sutasoma jātaka* in the present context (*paccuppannavatthu*) of the story narrates the mighty power of the

¹⁴⁵ Bhikkhu Anandajoti, The Birth Stories (*Jātaka Atthakathā*), trans. T.W. Rhys Davids, Robert Chalmers, H.T. Francis, W.H.D. Rouse, and E.B. Cowell, revised by Ānandajoti Bhikkhu. August 2023. Ver. 3; The *Bodhi-sambhāra-vannanā - a sub-commentary on the Jinālankāra*, (Explanation of Requisites for Awakening from the Ornaments of the Victor).

¹⁴⁶ Bhikkhu Ānandajoti, “II: The Rare Appearance of a Buddha,” *Ancient Buddhist Texts*, accessed February 7, 2025, <https://ancient-buddhist-texts.net/English-Texts/Great-Chronicles/002.htm>.

Buddha's patience (*khanti*) towards the notorious bandit *Āngulimāla* by transforming him without any violence or force.

The bhikkhu seated in the Hall of Truth said: "Oh! what a miracle, sirs, was wrought by the Blessed One in that he thus peacefully and without using any violence converted and humbled such a cruel and blood-stained robber as *Āngulimāla*: Oh! Buddhas verily do mighty works!"¹⁴⁷

The Buddha narrated the *Mahāsutasoma Jātaka*, explaining that He had tamed even in His previous life, even before attaining enlightenment and in a condition when He had only limited knowledge. A similar incident of *khanti* is step-by-step narrated in the dialogue between the Buddha and Venerable *Puṇṇāththera* who intends to go to *Sunaparānta*¹⁴⁸, eventually transforming the harsh and violent people of *Sunaparānta*, and establishing them in virtue and as noble persons.

Although the ultimate supramundane (*lokuttara*) object of the reality of *Nibbāna* is common in the *Jātaka* and *Suttanta Nikāya*, the path to attain Nibbana is by means of the worldly (*lokiya*) instruments by the conventional.

4.3 Definition of *Khanti* from *Khanti-vadi Jātaka*

This *Jātaka* narration in the present scenario is called as *paccuppanna vatthu* part of the *Jātaka* story.¹⁴⁹ In the present situation, the Buddha narrates this *Jātaka* story to the

¹⁴⁷ Robert Chalmers, trans., *The Jātaka: Or Stories of the Buddha's Former Births*, vols. 1–6 (London: Pali Text Society, 2000); Jātaka no. 537, *Mahā-Sutasoma-jātaka; Tasmīm kāle dhammasabhāyam katham samuṭṭhāpesuṁ* — “āvuso, aho vata bhagavatā tathārūpam luddam lohitapāṇim mahācoram āngulimālam adandena asatthena dametvā nibbisevanam karontena dukkaram katham, aho buddhā nāma dukkara kārino”ti.

¹⁴⁸ *Sunaparānta* place is attributed to the present city of Pune in Western Maharashtra, India.

¹⁴⁹ *Jātaka vannana* begins with the *paccuppanna vatthu* (present situation) and establishing a connection ‘spoke of the past’ (*atītam āhari*).

bhikkhu who is angry. The Buddha illustrates how in the past times, ascetics practiced patience without getting angry even when their hands, legs, nose, ears were cut off and were beaten tearing their skin apart. The Buddha brings forth more clarity on the practice of patience by illustrating the story. The practitioner of patience (*Khanti-vādi*) is an ascetic, *Bodhisatta*, in the Buddha's previous life, according to the connection established by identifying the characters (*samodāna*) at the end of this story. Some relevant dialogues between the king and the ascetic, are as follows¹⁵⁰:

so (rājā) āgantvā Bodhisattassa santike thatvā “kimvādī tvam, samanā”ti pucchi.

He (the angry king) having approached and stood near the Bodhisatta asked:
“What do you preach ascetic?”

“*khantivādī, mahārājā*”ti.

“(I) preach patience, O King”

“*kā esā khanti nāmā*”ti?

“What is this (called) *khanti*?”

“*akkosantesu paribhāsantesu paharantesu akujjhānabhāvo*”ti.

“(When) angered upon, scolded upon, beaten upon, does not get angry.”

rājā “passissāmi dāni te khantiyā atthibhāvan”ti

The king (says) “Let me see now (whether) you have nature of patience.”

natthi mayhañ cammantare khanti, tayā pana datthum asakkuneyye hadayabbhan tare mama khanti patiṭṭhitā.

¹⁵⁰ Translated by the author.

My patience is not skin-deep. (I) am not able to show you (that) within the heart is my patience firmly well established.

“... mama khanti gambhīre hadayabbhantare patitīhitā”ti.

“... my patience is deep within (my) heart firmly placed.”

Here, *gambhīre hadayabbhantare*, is a locative declension denoted by the ending ‘e’ of the words *gambhir-e hadayabbhantar-e*, meaning ‘deep within the heart’; where *hadayabbhantara* = *hadaya* (heart) + *abbha* (cloudy mass or sky) + *antara* (inner, inside, having space between); and *gambhīre* is an adjective denoting ‘deep’, ‘profound’, ‘hard to perceive’.

Beginning with the definition of *khanti* as mentioned in the *Bodhisatta* path, this chapter proceeds to seek references that explain the *Bodhisatta* fulfilling the *pārami* of *khanti*, through the narratives and stories in the above-mentioned texts. The *Jātaka kathā* (Birth - stories) are the commentaries explaining the essence of the *Jātaka gātha* (verses).

4.4 *Khanti* in Various *Jātakās*

The *Khanti-vādi Jātaka-vāṇṇanā* illustrates the meaning of *khanti* in the dialogue between the angry king *Kalābu* and the ascetic called as *Khanti - vādi*. *Khanti* meaning ‘patience’, ‘forbearance’, ‘endurance’, ‘forgiveness’. In this context, *vādi* means ‘practitioner’ and ‘preacher’ here. Therefore, *Khanti - vādi* means ‘preacher of patience.’

In the *Khanti-vādi Jātaka*, it is noticeable from the gradual progression of the dialogues, that the *Bodhisatta* is attempting to open up his mind to its maximum

omniscient potential.¹⁵¹ Eviatar Shulman, in his article writes: ‘Interpreting the *khanti-vadi jātaka*, more than patience is the mastery of the mind.’

The great *khanti* of the Buddha-to-be, is the willingness in the aspiration to become the Buddha by taking the first step with faith towards hoping to fulfill in definite future. And the continuation of the will and zeal to rise higher and higher to the best of knowledge. Yet the *Bodhisatta*’s practice of patience is seen in the *Mahisa jātaka*, *Chhadanta jātaka* and *Matuposaka jātaka* #455, as: “although I have the *bala* (might) I will endure the pain of piercing arrows and himself cutting the tusk donated it.”

Not all *Jātakās* should be taken as expressing positive advancements on the *Bodhisatta*’s path to Buddhahood. Often, however, the *Bodhisatta* is actively patterning his own mind toward greater perfection. for example, in the *Mātuposaka - Jā 455*, as a king elephant who takes care of his blind mother, he avoids aggression against the king’s soldiers who have come to catch him, even though he can easily overcome them, since he does not want to impair his morality: ‘I am so powerful that I can even crush a thousand elephants; angered, I can ruin a whole army of a kingdom, together with its beasts. If, however, I become angry, my morality will be broken. therefore, today, I will not get angry even if I am struck by a thousand spears.¹⁵²

The willingness to donate more from within. Not that that many good qualities of the tusks (in the *Chhadanta jātaka*) or the eye (in *Sivi jātaka*) are not dear, but the tusk and eye of omniscient is dearer to me says the *Bodhisatta*.

A more remarkable case is the *Sivi-Jātaka* (no. 499), a pivotal story in which the Bodhisatta gives the extreme gift of his own eyes. the Bodhisatta was born as Prince Sivi, and after completing his studies in Takkasīla, he ascends to the throne (a common *Jātaka* motif). as king, he erects large gift-giving pavilions, in which he conducts great ceremonies on holy *uposatha* days. after a while, he is discontent and tired of giving ‘external gifts.’ he wishes to give an ‘inner gift’,

¹⁵¹ Eviatar Shulman, *Contemplating the Buddha in the Jātakas* (Sheffield, UK: Equinox Publishing, 2018), 26–28.

¹⁵² Eviatar Shulman, “Contemplating the Buddha in the Jātakas,” *Religions of South Asia* 12, no. 1 (2018): 9–33, <https://doi.org/10.1558/rosa.37510>, 29-31.

making the resolution to rip out his heart if he is asked for it, to pour out his blood, to become a servant, or even to give away his own eyes (considered the supreme possible gift).¹⁵³

In the Buddha's teaching, there are no physical weapons instrumental in overpowering the opponent. The Buddha is said to be free from fear. This is because the *Bodhisatta*'s path is directed towards seeking the ultimate truth and therefore it is seen in the *Jātakās* (previous births), that the *Bodhisatta* has never deviated from the virtue of the truth (*saccādhiṭṭhāna*). Therefore, the weapon for winning over an adverse situation the *Bodhisatta* chose is through the sublime teaching of 'loving kindness' (*mettā*) even for the one who harms (as in the *karaṇiyamettā sutta*). An emphasis on the ascetic practice of non-violence, come what may, is depicted in the *Khanti-vādi Jātaka Aṭṭhakathā* (JaA #313). And because the ascetic has mastery over his mind, he does not curse the king; rather speaks words of praise for his righteous rule.

In the *Jātakās*, the *Bodhisatta*'s forbearance of the *Devaputta Māra* is described in the metaphor of a young son of a loving father, who plays about hitting and tugging and nagging at the feet of his compassionate father, who far from being angry, picking up his son hugs him holding at his chest and let him sleep with fatherly affection. Similarly, the *Bodhisatta* looked at the *Devaputta Māra*, not with fear, but with compassion and loving kindness, with forbearance for all his evil wrong-doings.

4.5 The Perfection of *Khanti* and *Mettā* in the *Jātaka*

Some academicians are of the opinion that *Mahāsutosama jātaka* reflects the *Bodhisatta*'s fulfillment of *khanti pārami*. And in the *Ekarājā jātaka*, one can distinguish

¹⁵³ Shulman, "Contemplating the Buddha," 32.

between the *Bodhisatta*'s practice of loving kindness. According to *BuA.51; Mbv.11*, the *Ekarājā jātaka* is given as an example of a birth in which the *Bodhisatta* practiced *mettā* to perfection. The *Ekarājā* birth-story is the last one in the *Cariyā-Pitaka* (No. xiv).

Dabbasena captured the King *Ekarājā* and hung him with head downwards tied by a cord from the lintel of a door. In this position, *Ekarājā* cultivated thoughts of loving-kindness towards his enemy *Dabbasena*, and attained a stage of complete absorption in meditation. His bonds burst open and he sat cross-legged in mid-air. King *Dabbasena* who captured king *Ekarājā* was, meanwhile, seized with a burning pain in his body. On the advice of his courtiers, he had *Ekarājā* released, whereupon his pains disappeared. Realizing *Ekarājā*'s purity of virtue, *Dabbasena* asked for his forgiveness and restored his kingdom. The reference of this story is identified with the *Mahāsīlavā jātaka*. This *jātaka* elucidates *mettā-bhāvanā* as the meditative power to overcome all undesirable dangers.

The Buddha told these (*Jātaka* = previous birth) stories as illustrations, as occasions arose and under appropriate circumstances. The number of stories He told and the number of stories He did not tell, may be compared to the water in a bowl and the water in a great ocean respectively.¹⁵⁴

The devotional aspect to the Buddha is the phase of the grandeur of the greatness of the person who touched the hearts of many beings and liberated them from the world (*samsāra*) is seen the later dated text. The perfection of alms-giving fulfilled by the Buddha is sung in praise in the Ornaments of the Victor (*Jinālaṅkāra*) as follows:

*So sāgare jaladhikam ruhiram adāsi,
bhūmāparājya samamsam-adāsi dānam,*

¹⁵⁴ Ānandajoti, “II: The Rare Appearance of a Buddha,” <https://ancient-buddhist-texts.net/English-Texts/Great-Chronicles/002.htm>.

*Meruppamāṇam-adhikañ-ca samoli-sīsamī,
khe tārakādhika-taram nayanam adāsi.*¹⁵⁵ - *Jināl 31*

Venerable Ānandajoti translates the Burmese version of *Pāli* vin English thus:

Aiming at infinite wisdom, and full of faith and fervour, that Bodhisatta gave in generosity, his ruby-red blood in quantities much more than drops of water in the four oceans; aiming at infinite wisdom and full of faith and fervour, he gave in generosity, his naturally soft and tender flesh in quantities which would exceed the great earth that is 240,000 leagues in extent; aiming at infinite wisdom and full of faith and fervour, his heads, with glittering crowns studded with nine gems, he gave in generosity, would pile up higher than Mount Meru; aiming at infinite wisdom and full of faith and fervour, he gave in generosity, his wondrous smiling eyes, dark as corundum or of a beetle's wing, more times than the stars and planets in the space of the universe.¹⁵⁶

Thus, it is noted in the later dated texts, the sacrifices of the *Bodhisatta* moved the listeners and inspired by the sacrifices rendered deep emotional appreciation by way of beautiful language.

Regarding the *Jātaka*, Rhys Davids puts forth two points¹⁵⁷ thus:

(i). The introductory narrative called as the *Nidāna* connects two important milestones in the Tathagata's career.

... the milestone when the conscious will to become a helper of men first awoke, and the milestone when that will had reached such perfection that he could become such a helper.¹⁵⁸

(ii). He renders the translation of *Nidāna* as 'lineage' of antecedents as 'dead selves', and clarifies not what we reckon as hereditary 'of the flesh'.

In Buddhism the line of the individual stands out much more strongly, in startling incongruity with its church's rejection of the man. These are ancestors of dead

¹⁵⁵ Ānandajoti, "II: Rare Appearance of a Buddha."

¹⁵⁶ Ānandajoti, "II: Rare Appearance of a Buddha," xi.

¹⁵⁷ Rhys Davids, "Buddhist Birth-Stories," 1880.

¹⁵⁸ Rhys Davids, "Buddhist Birth-Stories," 1880.

selves through whom, again and again reborn, the man whose will is set on the best he knows, may rise as ‘onstepping-stones to higher things.’¹⁵⁹

The great *khanti* of the Buddha-to-be, is the willingness in the aspiration to become the Buddha by taking the first step with faith towards hoping to fulfill in definite future. And the continuation of the will and zeal to rise higher and higher to the best of knowledge.

4.6 The *Jātaka* as Buddha’s Omniscient Knowledge

Recent scholarship has changed from an earlier understanding of the *Jātaka* stories. Earlier on some scholars believed *Jātakās* to be folk tales that were used to glorify and revere the Buddha. Some scholars believe that the *Jātakās* are the failed experiments of the *Bodhisatta*, which do not illuminate the noble eightfold path or do not lead to the attainment of the goal. However, recent scholarship has given a new dimension to the understanding of *Jātakās*.

From the earlier sections of *Jātaka* narration of the *Bodhisatta*, be an ascetic, king bird or an animal; the notion of opening one’s mind to the full potential of omniscience is seen as a recurrent theme in the *Jātaka*.¹⁶⁰ The *Bodhisatta* is a path to be pursued within. Eviatar Schulman¹⁶¹ summarizes that the *Bodhisatta* embraces the world with

¹⁵⁹ Rhys Davids, “Buddhist Birth-Stories,” 1880.

¹⁶⁰ Out of 547 *Jātaka* stories, *Bodhisattva* is reported to have been born as a king 85 times, as a ascetic (isi/ ṛsi) 83 times, Teacher 26, Minister 24, Brahmin 24, prince 24, land-owner 23, scholar 22, and merchant 13 times. The Buddha was born quite a few times as an animal (not mentioned in the earliest Canons), thrice as a low-caste person, twice as a thief and once as a cheat, etc. Cf. I. C. Ghosh, *Jātaka*, preface, 4.

¹⁶¹ Eviatar Shulman, "Contemplating the Buddha in the Jātakas," *Religions of South Asia* 12, no. 1 (2018): 9–33, <https://doi.org/10.1558/rosa.37510>, 29-30.

understanding the conditioning due to *kammic* potency while caring for the welfare of its creatures. The patterns of nature conditioning the acts structure the maturing of Buddha's omniscient knowledge.

Schulman opines, 'the Buddha's omniscience, which appears in the *Jātaka* as a knowledge that allows Buddha to perceive not only his own past life, but also the karmic conditioning behind the actions of every being he meets.'¹⁶²

The Buddha's omniscience is the knowledge patiently (*khanti*) and mindfully gathered, of arising in this world and passing away, not about his own past life (*pubbenivāsānussati* as in the *Temiya jātaka*) but also the faring of other beings in *samsāra* (*dibbacakkhu*), according to their *kammic* potency (for example: as in the *Sarabhaṅga jātaka*). *Pubbenivāsānussati* and *dibbacakkhu* of the Buddha is the matured revelation of this knowledge acquired in the previous lives as a *Bodhisatta*. From the above discussion, the *Jātaka* apparently serve as the *Bodhisatta*'s learning experiments as a gradual progression to acquire the skillfulness of perfections as a pre-requisite equipment for the great battle (*Mahāsaṅgāma*).

Some scholars suggest that the Buddha's omniscience is the knowledge at the three watches of the night before enlightenment, while in the *Jātaka*, the *Bodhisatta* is merely observing the nature's phenomenon of the working of *kamma*.

Beings, gods, human or non-human, approached the Buddha due to discontent, curiosity or confrontation. This is mentioned in the *suttas* as well as the *Jātaka vāṇṇanā paccuppannavatthu*. When the Buddha arrived, He asked the *bhikkhūs* gathered there,

¹⁶² Shulman, "Contemplating the Buddha," 29-30.

“*kāya nu 'ttha bhikkhave etarahi kathāya sannissinā?*” meaning ‘What is the purpose, bhikkhus, of discussion that you have gathered now?’ Schulman opines thus:

This formula is based on a familiar one from Sutta literature, in which it is clear that the Buddha knows something in a manner that is beyond the empirical, perhaps through his divine ear or some other miraculous powers (*iddhi*). The reference to this irregular knowledge suggests that the insight behind the Buddha’s storytelling is more than ‘just’ the knowledge of past lives. Finally, ..., there is an affective aspect to omniscience, which involves the care with which Buddha treats His students and followers.¹⁶³

The *Jātaka* narration is presented in three major parts:

- (i). The Buddha’s present mode of explaining the matter of discussion or questions requested by the *bhikkhūs*. Almost every *Jātaka*, begins with the present context, time and place.
- (ii). The Buddha’s knowledge of past connection during ancient times in relation to the present incident; which is actually the *Jātaka*. When the Buddha tells the bhikkhus, that it is not the first time that this incident or behavior of the character was such. Even in the past, such a thing had occurred previously, shows the nature of *samsāra* as repeated rounds (*vatta*). And the Buddha narrates the relevant story.
- (iii). The Buddha’s method of teaching the Dhamma that will suit to turn the being’s mind towards the goal of Nibbana, by the Buddha’s knowledge of the being’s latent disposition (*āsavānusaya-ñāṇa*), is related at the end of the *Jātaka* eschewing the identification of characters in the present scenario. There are additionally two more parts which state the *v(gāthā)* and shewing the connection between the present characters and the past (*samodāna*).

¹⁶³ Shulman, “Contemplating the Buddha,” 11.

Among these ten ‘powers’ are included that he knows truthfully (*yathābhūtam pajānāti*) ‘the inevitable, causal, fruition of actions that have been performed in the past, present and future’ (*atītānāgatapaccuppannānam kammasamādānānam thānaso hetuso vipākam*), as well as ‘the paths leading to all places’, that is to future rebirths (*sabbathagāminīm paṭipadām*), and the many inclinations of beings (*sattānam nānādhimuttikatām*). This list also includes the three insights said to have been gained on the night of enlightenment. *Dasabala*¹⁶⁴ is thus the one who lucidly perceives his interlocutor’s conditioning processes, which are normally hidden from view.¹⁶⁵

The omniscient knowledge of the Buddha is compared to the mighty ocean in the *Jātaka* just as in the *Abhidhamma*. Rather than biography of the Buddha, the *Jātakā*, as a textual learning (*pariyatti*) is the recollection of the Buddha (*Buddhānusati*). The *Buddhānusati* is therefore not unique to the *Jātakā*, but also of the *Suttās* as literary texts. It is a central motivation of the Buddhist literature as a whole.¹⁶⁶

Regarding the history of the *Jātaka* stories, Rhys Davids opines in the introduction, that the moral tales developed in the East are based on the *Jātakā*. Further, confirming that these are the previous life birth - stories of the Buddha, based on which the *Bodhisatta* completed the ten *pāramī* which is confirmed by the later dated *Cariyāpiṭaka* text, as follows:

But one book included in the Pali Pitaka consists entirely of real Jātaka stories, all of which are found in our Collection. The title of this work is Cariya-pitaka; and it is constructed to show when, and in what births, Gotama had acquired the Ten Great Perfections (Generosity, Goodness, Renunciation, Wisdom, Firmness, Patience, Truth, Resolution, Kindness, and Equanimity), without which he could not have become a Buddha. In striking analogy with the modern view, that true growth in moral and intellectual power is the result of the labours, not of one only, but of many successive generations, so the qualifications necessary for the making of a Buddha, like the characters of all the lesser mortals, cannot be

¹⁶⁴ *Dasabala* is the One with ten powers, referred to the Buddha in the *Mahāsīhanāda-sutta*

¹⁶⁵ Eviator Shulman, “Contemplating the Buddha in the Jātakas” (Sheffield, UK: Equinox Publishing, 2018), 20.

¹⁶⁶ Shulman, “Contemplating the Buddha”, 16-17.

acquired during, and do not depend upon the actions of, one life only, but are the last result of many deeds performed through a long series of consecutive lives.¹⁶⁷

Although in the *Khanti-vādi jātaka*, the Buddha narrates the story of ‘the Preacher of Patience’, and the *Kakacūpama sutta* (*Nikāyās*) narrates the qualities of *khanti* to be mandatorily practiced, however, the texts do not mention the *khanti-bala* of the Buddha separately in the Buddha’s *Dasa-bala*. In the *Mahisa jātaka* # 278, the *Bodhisatta* is narrated to be like a well-bred ox whose quality is patience.

The Buddha also compares Venerable *Āngulimālatthera* with the ox (bull) and confers him foremost amongst His disciples as one who has the ‘Power of Patience’ (*Khanti-bala*). In this sense, the *Mahāsutosama Jātaka* is similar in narration to the *Mātuposaka jātaka* where the mighty elephant, although possessing great power of destroying the king’s entire army, yet chooses to endure the piercing arrows coming from all directions, to preserve his virtue (*sīla*) of non-harming. Similarly, in the present section of *Mahāsutosama jātaka*, Venerable *Āngulimālatthera* although so powerful in strength, yet chooses to endure the people’s wrath, with great patience.

In the *Nigrodhamiga jātaka*, the present story narrates, Venerable *Devadatta* came to know about the nun mother. However, he being in a not-awakened state and without forbearance, goodwill or kindness, thought “Blame will arise of me that a nun of Devadatta’s party carries a child.” Therefore, he condoned and sent forth to dis-ordain the nun. The Buddha narrates a similar situation in the past story, where the *Bodhisatta* deer offers himself to the king. The king said: “Friend deer-king of golden hue, never have I

¹⁶⁷ T. W. Rhys Davids, trans., *Buddhist Birth-Stories (Jātaka Tales): The Commentarial Introduction Entitled Nidana-Katha* (Hertford: Stephen Austin and Sons, Ltd., 1880), xlviii.

seen even among men one in whom was such forbearance, goodwill and kindness. Hereat am I pleased with you. To both you and her I give immunity.” In this story, the *Bodhisatta* not only saves the doe but all the deer herd living in the forest.¹⁶⁸

Citing example of *Sivi jātaka* and *Chaddanta jātaka*, Eviatar Shulman puts forth three points: (i). that the *Bodhisatta* is attempting to open up his mind to its full omniscient potential; (ii). that that omniscience has emotional and motivational aspects as well; and (iii). omniscience is the Buddha’s ability He uses to help other beings.

In *Sivi jātaka*, the central point here is the *Bodhisatta*’s awareness that he is on the path to omniscience, and that he must work on the underlying conditioning, the accumulation of karmic potency, toward this rare form of knowledge. This dramatic statement demonstrates, again, how *Jātaka* is a reflection upon the idea of omniscience, and upon the figure of the Buddha as one who possesses omniscience, which was brought about by such wonderful acts. At his best, the *Bodhisatta* acts with this awareness: King *Sivi* knows that he is attempting to open up his mind to its full omniscient potential.¹⁶⁹

Explaining this point further Schulman suggests:

The *Jātaka* is trying to characterize the radical nature of his transformation, more than it is offering a description of the Buddha(-to-be)’s ‘biography’; The main point concerns the rare quality of Buddhahood, and the text is an attempt to understand what this unique being is about. The notion of opening one’s mind to the full potential of omniscience is a recurrent theme in the *Jātaka*. In another great *Jātaka*, the *Bodhisatta* who was born as the *Chaddanta* elephant king speaks in a similar way.¹⁷⁰

How these two *Jātakās* have the emotional and motivational aspects as well, Schulman says omniscience is the Buddha’s ability He uses to help other beings:

We must pause again to ask what the *Jātakās* intend by omniscience, which seems more than a form of ‘knowledge’, certainly of a propositional type. We have seen that omniscience is a knowledge of karmic conditioning, afforded perhaps by the

¹⁶⁸ C. A. F. Rhys Davids, ed. *Stories of the Buddha: Being Selections from the Jātaka* (New Delhi: Asian Educational Services, 2012), 16–20.

¹⁶⁹ Shulman, “Contemplating the Buddha,” 26.

¹⁷⁰ Shulman, “Contemplating the Buddha,” 26.

Buddha's perception into his own past lives. But the examples of *Sivi* and *Chaddanta* suggest that that omniscience has emotional and motivational aspects as well. For the Buddha of the *Jātakās*, omniscience is an ability he uses in order to help other beings.¹⁷¹

4.7 About *Khanti-vādi Jātaka*

“Even when he struck me with a sharp axe, as if I were a senseless thing, I was not angry with the king of *Kāsi*; such is my Perfection of Patience.” It is seen in the *Khantivādi* birth-story, the *Bodhisatta*, enduring great sorrow as if he were a senseless thing, acquired the Perfection of Patience.¹⁷²

In the *Khanti-vādi jātaka*, the minister begs of the ascetic to not vent out anger on the people of the land. To which the ascetic replies, that those who go by their way do not do so. All the more, the ascetic hailed verbal praises for the king's just rule and long life. With that expression, not minding the king's cruelty, whereas patiently enduring showed his loving kindness (*mettā*) towards the king. The Buddha speaks two verses at the end of the *Jātaka* story, which state the destiny of the illustrator of patience (*khantidīpano*) showed that harsh actions result in severe pain as the fate of the wicked king *Kalābu*.

The texts mention that the minister begs of the ascetic to not get angry. This indicates, as a general societal understanding, that the ascetics (referred as *jatila*- knotted hair) of those times used to, by the malevolent act of will by seers, cussed people when they encountered disrespect or injustice done to them. Whereas, here, when the king is venting his anger by causing cruelty one by one to check the nature of the ascetic, it is

¹⁷¹ Shulman, “Contemplating the Buddha,” 9–33, 28.

¹⁷² T. W. Rhys Davids, trans., *Buddhist Birth-Stories (Jātaka Tales): The Commentarial Introduction Entitled Nidana-Katha* (Hertford: Stephen Austin and Sons, Ltd., 1880), 143.

seen that the ascetic does not develop even a slight trace of anger in his mind (*akujjhānabhāva*). On the contrary, the ascetic showers words of loving kindness (*mettābhāva*).¹⁷³ *Akujjhānabhāva* is called as *khanti* and is instead followed by *mettābhāva*. And that *khanti* is a quality deeply placed (*gambhire patitthā*) within the heart (*hadayantare*), that cannot be touched by anyone.

The Buddha narrates the story of His previous birth as an ‘Illustrator of Patience’ to a bhikkhu who gets angry, by praising the ascetics of earlier times, who practiced patience even when they were hurt to death. Here, the ascetic succumbs to his wounds while some believe he went to the Himalayas. The king, by injuring a virtuous one suffers. He is swallowed by the earth and pulled into hell (*avici*) on account of his evil deed. The end part of the story mentions the result (*vipāka*) of evil deed (*akusala kamma*) of causing to kill (*pānatipātā*) is hell (*avici niraya*). Anger leads to unwholesome actions which are not beneficial to oneself. This theory is in accordance with the Law of action and its results (*kamma – vipāka*). Further, the story indicates that under no conditions is anger a beneficial remedy even in extreme situations of life and death. Nevertheless, what is more beneficial is *khanti*, patiently accepting and enduring the condition.

The qualification for a *Bodhisatta* to attain Buddhahood is by fulfilling the three-fold ten perfections: ten *pārami*, ten *upa - pārami* and ten *paramattha - pārami*. The ultimate- perfection of a noble act or *paramattha - pārami* entails giving up of one’s life in fulfilment of that act of perfection. It can be deduced that *Khanti-vadi Jātakavannanā*

¹⁷³ “*Ciram jīvatu so rājā*”: “May the king live long!”

seemingly narrates the *Bodhisatta* as an ascetic *Khanti-vādi* practising patience with life.

Thereby fulfilling the *paramattha pārami* of *khanti*.

Warren translates the *Jātaka* verse as follows:

... in the *Khantivada* Birth-Story, where he said, —
 264. “Like one insensible I lay,
 “While with his hatchet keen he hacked.
 Nor raged I ’gainst Benares’ king
 In patience I ’ve perfection reached,”
 in enduring great suffering, while appearing to be unconscious, he acquired the
 perfection of patience in its highest degree.¹⁷⁴

Graeme MacQueen in his study of the *Sāmaññaphala* sutta, distinguishes prominently between the themes he calls ‘Internal and External Mastery’. MacQueen illustrates this dichotomy with the help of the *Khantivādi Jātaka*. In this *Jātaka*, a jealous king in a fit of anger dismembers the calm ascetic, who does not allow even a trace of ill-will for the king to arouse in his mind, neither in his speech. The ascetic’s complete control and calmness is in sharp contrast to the wrathful flurry of the jealous king. The figure of the king symbolizes external mastery and the figure of the *samāna*, symbolizes internal mastery.

The renouncer’s way of overcoming psychological incongruity by changing the self is the opposite of the violent strategy chosen by King Kalabu in the *Khantivada* [*Khantivādi*] *Jātaka*¹⁷⁵ Through meditation and other practices the religious mendicants re-orient their own feelings and attitudes to make them correspond with the facts of life and death. The kings, on the other hand, manipulate the environment to fit their feelings and attitudes. There is a parallel

¹⁷⁴ Henry Clarke Warren, *Buddhism in Translations*, vol. 3 of *Harvard Oriental Series*, ed. Charles Rockwell Lanman (Cambridge, MA: Harvard University, 1896), 37.

¹⁷⁵ André Bareau, “The Place of the Buddha Gautama in the Buddhist Religion during the Reign of Asoka,” in *Buddhist Studies in Honour of Walpola Rahula*, ed. Somaratna Balasooriya et al. (London: Gordon Fraser, 1980), 64–65.

here with Festinger's theory¹⁷⁶ that attitudes change to fit cognitions of reality, as discussed above.¹⁷⁷

In the *Pāli Khantivādi jātaka*, 'Mac Queen argues that the external political power of the king is pitched against the internal mastery of the ascetic.¹⁷⁸ While the king controls the external world including even the *Khanti-vadi*'s body, the latter has control over his internal psychological world. He is thus more powerful of the two.'¹⁷⁹

In the *Eka-pada jātaka* #238: The *Bodhisatta*'s son as a young boy, sitting on his lap, asked him a question as follows: "Father, tell me a thing in one word which embraces a wide range of meaning;" and he repeated the first stanza:

Tell me one word that all things comprehends:
By what, in short, can we attain our ends?¹⁸⁰

His father, the *Bodhisatta* replied with the second:

One thing for all things precious--that is skill:
Add virtue and add patience, and you will
Do good to friends and to your foes do ill.¹⁸¹

Thus did the *Bodhisatta* answer his son's question.

¹⁷⁶ The central thesis of Leon Festinger and James Carlsmith's Theory of "cognitive dissonance" proposes that people seek psychological consistency when faced with information or actions that contradict their personal beliefs, that is between their expectations of life and the existential reality of the world. The inconsistency causes an uneasy feeling called dissonance, by which they are motivated to find a way to make the actions and beliefs more consistent. In this case, one can comment, rather than a forced compliance, its tendency is towards a matter of 'choice.'

¹⁷⁷ André Bareau, "Place of the Buddha Gautama", 64–65.

¹⁷⁸ Mac Queen, "Conflict Between Internal and External Mastery," Jstor, *History of Religions* 20, no. 3 (February 1981): 242–52, <https://www.jstor.org/stable/i243697>.

¹⁷⁹ Skilton, Andrew. 2003. "An Early Mahāyāna Transformation of the Story of Ksantivadin - 'The Teacher of Forbearance'". *Buddhist Studies Review* 19 (2), 115–36. <https://doi.org/10.1558/bsrv.v19i2.14356>, 118.

¹⁸⁰ Robert Chalmers, trans., *The Jātaka: Or Stories of the Buddha's Former Births*, vol. 2 (London: Pali Text Society, 2000); Jātaka no. 238, "Ekapada Jātaka."

¹⁸¹ Chalmers, "Jātaka," vol. 2: "Ekapada Jātaka."

The Buddha gives this instruction in the *Dh* v160:

One truly is the protector of oneself; who else could the protector be?
With oneself fully controlled, one gains a mastery that is hard to gain.¹⁸²

Another instance of a sage saving a crab again and again, and the crab biting the sage again and again. When asked why is the sage saving the crab when the crab is biting again and again, the sage answers: “the crab is following (his) *dhamma* and I am following mine.” This incident can also be seen as an opportunity for the sage to help other beings. There is also an opportunity for the crab to eventually realize not to harm, but be submissive to his savior’s compassion. The Buddha’s acceptance of *Devadatta* in the *Saṅgha* can be seen as one such deed of His great compassion.

The Kelley’s covariation model of attribution¹⁸³ states that, consistency is one of the causes of why people behave the way they do? The Buddha in the *Dh* v163 *Sanghabhedaparisakkanavatthu* mentions, it is easy for a person to do what that person usually does, which aligns with his habitual action. And it is difficult for that person to do what that person does not usually do, thus:

For a virtuous person, it is easy to do good deeds and difficult to do evil;
but for an evil one, it is easy to do evil and difficult to do good deeds.
Indeed, in life it is easy to do something which is not beneficial,

¹⁸² Dh v160; Acharya Buddharakkhita, trans. *Dhammapada*, Access to insight, accessed April 20, 2025, <https://accesstoinsight.org/tipitaka/kn/dhp/dhp.12.budd.html#fnt-14>.

¹⁸³ Harold Kelley’s covariation model of attribution assumes a rational process in which people make causal inferences to explain why we people behave in a certain way. This model explains why people decide if a behaviour is due to the factors of external situation or internal disposition by analysing the three causes of consensus, distinctiveness and consistency.

The three-dimensional testing model of attribution is (i). Locus of control: tests the locus of control is whether internal or external to the person; (ii). Stability: tests the duration of the attribute; (ii). Controllability: tests whether success or failure.

but it is very difficult to do something which is good and beneficial.¹⁸⁴

When the Buddha was approaching old age, Venerable *Devadatta* proposed the five observances and of taking charge of the *Saṅgha*. The Buddha outrightly rejected his proposal and called him a “spittle-swaller” (*kheṭasika*). After his three attempts to kill, Venerable *Devadatta* at this instance tried to create a schism in the *Saṅgha*. On hearing this incident, the Buddha reflected, “Devadatta is committing a very serious offence, it will send him to *Avici Niraya*.¹⁸⁵ According to the Buddha’s definition, Venerable *Devadatta*’s conduct can be said to be an example of impatience (*akkhanti*).

4.8 *Khantī-Pāramī in the Pāli Texts*

Pāramīs are the noble duties (*kamma*) of the *Bodhisatta*, also called Future Buddha.¹⁸⁶ The *Buddhās* are those who help others cross over (*tārayitu*) the ocean of *samsāra*. Buddhahood is hard to obtain (*dullabho*). To obtain a difficult thing requires patience. The Buddha obtained the difficult thing by *khanti* and helped others to obtain the difficult thing by *mettā* and *karuṇā* for other beings. *Khanti* is a quality of oneself by oneself within oneself. Effort of oneself to strengthen oneself for helping others.

Learning the methodology to overcome difficulties through one’s own experience. The Buddha teaches how to do, one has to do by oneself for oneself.¹⁸⁷ Like coming

¹⁸⁴ Dh v163, *Samghabhedaparisakkana Vatthu*, accessed April 20, 2025, <https://www.tipitaka.net/tipitaka/dhp/verseload.php?verse=163#:~:text=For%20a%20virtuous%20person%20it,which%20is%20good%20and%20beneficial.%22>.

¹⁸⁵ Dh v163, *Samghabhedaparisakkana Vatthu*.

¹⁸⁶ “*paramānaṁ ayam pāramī. paramānaṁ kammaṁ pārami.*”

¹⁸⁷ Dh v277: “*Tumhehi kiccam ātappaṁ akkhātāro tathāgatā. paṭipannā pamokkhanti jhāyino mārabandhanā.*”

out of the deep muddy pond by self-effort and helping others out of it by giving a hand to them.

After receiving the definite assurance of prospective Buddhahood¹⁸⁸, the future Buddha is entitled as the *Bodhisatta*. The *Bodhisatta* with the great wholesome consciousness¹⁸⁹ sets on the path to Omniscience, to determine the order and accomplishment of the Perfections by the knowledge of investigation of Perfections (*Pāramī-pavicaya-ñāṇa*)¹⁹⁰ by thirty requisites of Enlightenment (*Bodhi-sambhāra*)¹⁹¹. Detail information is given in the *Nidānakathā* of *Cariyā-piṭaka* commentary. *Pāramī* is the *cāga-cariyā*; meaning the great offerings of five kinds- wealth, children, wife, limbs and life with *Buddhattha-cariyā*¹⁹², practice with efforts to attain Enlightenment.

The *Pāli* texts exhorts patience as ‘to bear praise and disdain with patience’ (*sammānāvamānakhamo*). Similarly, the Venerable Ledi Sayadaw¹⁹³ defines *Khantī* as “not feeling exalted when encountering pleasantness and remaining patient without giving vent to anger when encountering hardships.”¹⁹⁴ Both these definitions are related

¹⁸⁸ ‘Niyata-vivaraṇa’; Rerukane Mahathero, *Analysis of Perfections*, a translation of *Paramita Prakaranaya* by A.G.S. Kariyawasam (Kandy, Sri Lanka: Buddhist Publication Society, 2003), 13.

¹⁸⁹ The complete act of resolution (*abhinīhāra*), is the great wholesome consciousness called as the *Mahā-kusala-citt’uppāda* in Abhidhamma defined as ‘*Somanassasahagatam nānasampayuttam asamkhārikamekam*’.

¹⁹⁰ In the absence of a teacher, this knowledge of investigation of Perfections (*Pāramī-pavicaya- ñāṇa*) is the guide which enables the *Bodhisatta* to penetrate things.

¹⁹¹ “*Catasso hi sambhāresu bodhisambhāresu bhāvanā, sabbasambhāra-bhāvanā, nirantara-bhāvanā, cirakāla-bhāvanā, sakkacca-bhāvanā ca ti.*”

¹⁹² Three types of practice (*cariyā*): *lokattha cariyā* = for the benefit of all beings, *nātattha cariyā* = practice for the benefit of one’s relatives and *Buddhattha cariyā* = practice with efforts to attain Enlightenment.

¹⁹³ Sayadaw is a Burmese word meaning “teacher”; Burmese title for a Buddhist monk.

¹⁹⁴ ‘*Maṅgala Sutta Nissaya*’ is a book based on the Buddha’s teaching in the *Maṅgala Sutta* of the thirty-eight blessings (auspices) to attain wholesome attainments in a

to pleasant and unpleasant feelings and are in mutual agreement. One is truly patient when pleasant situations are faced without greed; and unpleasant ones without hate.

Bodhisattās, who are fulfilling the Perfection of Forbearance (*Khanti-Pāramī*), have to put up with both pleasant and unpleasant experiences so as not to develop greed and ill-will.¹⁹⁵ The *Buddhavamsa* reconciles the *Bodhisatta*'s serious nature of comprehending pleasantness without greed or elation; or unpleasantness without ill-will or aversion. The *Bodhisatta* do not need to put up with pleasantness. It is in their nature to experience pleasantness without being moved by greed. Nonetheless, to tolerate insults and ill-treatments without generating hate needs to be cultivated. Generally, one can reason that most people find praise as pleasant and disdain as unpleasant. So, *Cariyā-piṭaka* commentary comments on the tolerance of unpleasantness, that is, to endure other's physical and verbal aggression, abuse and insults without giving way to anger.

4.9 The *Bodhisatta*'s Practice of Perfections

The *Bodhisatta* is moved by the suffering beings in the world who are beset with ignorance thereby helplessly suffering in the difficult journey of life, right from birth to the wickedness of worldly issues. Venerable U Ko Lay explains the great compassion and forbearance of the *Bodhisatta* as follows:

progressive manner from the mundane to the supramundane goal of Nibbāna; R. L. Soni, trans., *Life's Highest Blessings: The Mahā Maṅgala Sutta*, ed. by Bhikkhu Khantipālo (Kandy, Sri Lanka: Buddhist Publication Society, 2006).

¹⁹⁵ To the *Bodhisatta Mahisa* (in the *Mahisa Jātaka*), the tree sprite asks why the buffalo does not retaliate with a mighty stroke of rebuke of anger towards the perniciously behaving monkey. The *Mahisa Bodhisatta* replies to the tree sprite because that kind of behaviour would not be in accordance with the *Bodhisatta*'s wish and therefore, although being mighty in physical strength, yet forbears the monkey's hurtful behaviour.

The *Bodhisatta* thinks: “How shall I treat the people who have wronged me?” “Powerful indeed is delusion! Forceful Indeed is craving!” The *Bodhisatta* reflects that people have gravely wronged against even the *Bodhisatta* who is trying to help them, because of which there are troubles awaiting them. The *Bodhisatta*’s such thoughts reflect his earlier experience of people. (A vivid and direct example of this is the (i. *Mahākapi jātaka* #407 about saving his troupe of 80,000 fellow-monkeys; and ii. *Mahākapi jātaka* #516 saving a brahmin lain in a pit and starving since past ten days, trying to help the brahmin outside the forest). The *Bodhisatta* further contemplates on how to find a solution to the cause of craving and delusion that overwhelm people to take hold of wrong views.¹⁹⁶ The *Bodhisambhāra vāññanā* from *Jinālaṅkāra Tikā* mentions the *Bodhisatta*’s reliance on his forbearance (*khanti*) at this point in finding a way out of suffering by discerning the following two reasons:

(i). The *Bodhisatta* shows not the slightest anger on the wrong-doers, even if they cut limbs or do any other kind of wrong. Rather the *Bodhisatta* takes upon the wrong doing on himself by thinking it is me who would have done something wrong previously for which I deserve to be punished in this way. Thus, the *Bodhisatta* takes upon himself the offence of others.¹⁹⁷

(ii). The *Bodhisatta* perceives the only path of forbearance that is the savior: “Only with forbearance will I be able to save the people. If I do the same wrong as they

¹⁹⁶ Wrong-view is: Of what is of the nature of impermanence (*anicca*) as permanence, what is of the nature of suffering (*dukkha*) as happiness, what is no-self (*anatta*) as self and what is unpleasant (*asubha*) as pleasant.

¹⁹⁷ Mingun Sayadaw and Bhaddanta Vicittasārābhivamso, *Maha Buddhavamsa—The Great Chronicle of Buddhas*, trans. U Ko Lay (Singapore: The Buddha Sasana Council, 2008), 61-62.

have done, I will be like them; there would be no difference between them and me. In this case, I would not be able to find a solution to their suffering.”¹⁹⁸

Thus, writes Venerable U Ko Lay in the Great Chronicle of the Buddhas:

Therefore, resting on the strength of forbearance, which is the basis of all strengths, and taking their misdeeds upon myself, forbear I will; and with loving kindness and compassion as guides I shall fulfil the Perfections. Only by doing so will I attain Omniscient Buddhahood. Only by having attained Omniscient Buddhahood will I be able to save all beings from suffering that arises owing to a cause. He thus sees the correct situation as it stands.¹⁹⁹

In the sequence of ten perfections, patience is the sixth. The treatise on perfections states the reason why patience is mentioned immediately after energy (*viriya*).

Patience is mentioned immediately after energy: (a) because patience is perfected by energy, as it said: “The energetic person, by arousing energy, overcomes the suffering imposed by beings and formations”; (b) because patience is an adornment of energy, as it is said: “The patience of the energetic person shines with splendor”; (c) in order to state the causal basis for serenity immediately after the basis for exertion, for restlessness due to excessive activity is abandoned through reflective acquiescence in the *Dhamma* (*dhammanijjhānakkhanti*). Patience here is a stabilizing factor.

Perseverance of an energetic yet patient person is free from restlessness. And there is no craving when one reflects on the *Dhamma* in accordance with actuality; such a *bodhisattva* patiently endures the suffering created by others even when he is working to the utmost for their welfare.²⁰⁰

4.10 The *Bodhisatta’s Khanti Pāramī*:

An allusion to the first stage in the active career of a bodhisattva. After the bodhisattva makes his original aspiration at the feet of a living Buddha and receives from the Buddha the prediction of his future attainment of Buddhahood, he goes into solitude and investigates each of the *pāramī* in terms of their specific characteristics. Following the investigation, he undertakes their practice.²⁰¹

¹⁹⁸ Mingun Sayadaw and Vicittasārābhivamso, “Great Chronicle of Buddhas,” 61.

¹⁹⁹ Mingun Sayadaw and Vicittasārābhivamso, “Great Chronicle of Buddhas,” 61–62.

²⁰⁰ Bhikkhu Bodhi, trans., *The All-Embracing Net of Views: The Brahmajāla Sutta and Its Commentaries* (Kandy, Sri Lanka: Buddhist Publication Society, 2007), 247.

²⁰¹ *Buddhavamsa* 11, vv.116–66.

Forbearance or *khanti* is seen as the foundation for all other perfections. The practice of giving (*dāna*) and observing precepts (*sīla*) account for meritorious (*puññakamma*) deeds. Cultivating the practice (*bhāvanā*), accepting the doctrinal teachings account for wisdom (*ñāṇa*).

The practice of giving brings as its kammic retribution the acquisition of wealth, the observance of precepts the attainment of a happy rebirth either in the heavens or in the human world. Virtue, as the observance of precepts, prevents the transgression of moral principles by body and speech. Renunciation, as mental purification, removes the obsession with unwholesome qualities of mind.²⁰²

The word *khanti*, although normally means patience in the sense of the forbearance of the wrongs of others and the endurance of hardships, but it is sometimes also used ‘to signify the intellectual acceptance of doctrines which are not yet completely clear to the understanding.’

The compound *dhammanijjhānakkhanti* seems to indicate a stage in the growth of wisdom whereby the mind accepts intellectually, principles initially assented to, in faith without yet fully grasping them by immediate insight.²⁰³

Venerable *Bhikkhu Bodhi* explains the characteristic of patience in the compound *dhammanijjhānakkhanti* (= *dharma* + *nijjhāna* + (*k*)*khanti*) as follows:

Patience thus becomes a virtue not only of the will but of the intellect. It is a “suspension of disbelief” born of trust, a willingness to acquiesce in propositions baffling or even scandalous to the rational understanding in the confidence that the growth of wisdom will transform this acquiescence into clear and certain knowledge.²⁰⁴

The requisites of enlightenment (*bodhisambhāra*) are the perfections (*pāramī*) themselves, performing dual functions: the requisites of merit (*puññasambhāra*) and the

²⁰² Bodhi, “All-Embracing Net,” 245-246.

²⁰³ Bodhi, “All-Embracing Net,” 247.

²⁰⁴ Bodhi, “All-Embracing Net,” 247.

requisites of knowledge (*ñāṇasambhāra*), based on the uniformly steady platform of forbearance (*khanti*).

Immediately after patience (*Khanti*) comes the perfection of Truthfulness (*Sacca*) succeeded by determination (*adhitthāna*), because the determination to practice patience continues long through truthfulness. *Mahākapi jātaka* is an apt example of preserving the truthful words even by patiently enduring the wrong inflicted by the brahmin, even when the *Bodhisatta* is working to the utmost to help him. Shows that a *bodhisattva* who through patience does not vacillate in the face of abuse, through truthful speech does not relinquish (his antagonist).²⁰⁵

‘The future *Buddhās* have the ability to improve their existence in next life, regarding how to make this existence faultless and pleasant, life after life.’²⁰⁶ By truthfulness of the knowledge developed through reflective acquiescence in the emptiness of beings, for the *Bodhisatta* all the ten *pārami* by three ways (ordinary, minor and major), have their foundation based on *khanti pārami*. Without forbearance (*khanti*) *pārami*, no other *pārami* can be fulfilled. In many *Jātakās*, the combination of forbearance, loving kindness and compassion = *khanti-mettānudaya sampanno* is mentioned together. (For ex., in the *Nigrodhamiga jātaka* and the *Mahāsīlavā jātaka*):

The idea of the ‘perfections’ (*pārami*) is not central to the JA but is important to the way *Jātaka* is understood by tradition, most significantly in relation to the last ten *Jātakā* of the JA, the *Mahā-nipāta*.” Schulman agrees with Appleton and Shaw (2015), that “these *Jātakā* are understood as relating the events in which each of the perfections was mastered, even though it is not always clear how the perfections are mapped onto the texts. In the well-known *Khantivādi-Jātaka*, in which the *Bodhisatta* manifests absolute patience even when his limbs are being

²⁰⁵ Bodhi, “All-Embracing Net,” 247-8.

²⁰⁶ Mingun Sayadaw and Vicittasārābhivamso, “Great Chronicle of Buddhas,” 41; Many meanings of *parama*. One of the meanings given is the Buddha, the Supreme One.

cut off upon the orders of a cruel and jealous king, the real theme is not about the ‘perfection’ of patience, but about the difference between inner and outer mastery (MacQueen 1981).²⁰⁷

But considering further:

These cannot be the only Buddha-making conditions”, and beholding the sixth Perfection of Patience, he thought to himself: “Wise *Sumedha*, do thou from this time forth fulfil the Perfection Patience; be thou patient in praise and in reproach. And as when men throw things pure or foul upon the earth, the earth does not feel either desire or repulsion towards them, but suffers them, endures them and consents to them, even so thou also, if thou art patient in praise and reproach shalt become a Buddha.²⁰⁸

The Great Chronicles of the Buddha further explain the synopsis of the *pāramī*.

How the thirty *pāramīs* are reduced to ten; how the ten *pāramīs* are reduced to six:²⁰⁹

Dāna, Sīla, Khantī, Vīriya, Jhāna and *Paññā*; then how these six *pāramī* are reduced to the four *Adhiṭṭhānā*; and finally, how all the *pāramīs* are reduced to two factors:

Compassion (*karunā*) and Wisdom (*upāyakosallañāna* or *paññā*). The Treatise on *pāramī*, in chapter iv defines the perfection of patience thus:

The perfection of patience is the endurance of harm imposed by beings and formations, or the act of consciousness occurring in such a mode, predominated by non-aversion and accompanied by compassion and skillful means.²¹⁰

Chapter v states the four aspects of nature (*sabhāva*) of patience, thus: “Patience has the characteristic of acceptance; its function is to endure the desirable and undesirable; its manifestation is tolerance or non-opposition; seeing things as they really

²⁰⁷ Shulman, “Contemplating the Buddha,” 25.

²⁰⁸ T. W. Rhys Davids, trans., *Buddhist Birth-Stories (Jātaka Tales): The Commentarial Introduction Entitled Nidana-Katha* (Hertford: Stephen Austin and Sons, Ltd., 1880), 105.

²⁰⁹ Bodhi, “All-Embracing Net,” 244.

²¹⁰ Bodhi, “All-Embracing Net,” 244.

are is its proxy cause.” The method of reflecting upon the perfection of patience is stated in Chapter v, thus:

‘*Anulomiyani khantiyam thito.*’ ‘Acquiescence in conformity’ indicates the stage in the development of insight where the mediator can accept the basic truths of his contemplation without yet having fully apprehended them by mature wisdom. *Khanti* here signifies the acceptance of recondite doctrines rather than patience in the ordinary sense.²¹¹

Venerable *Bodhi* mentions that *khanti* here signifies the acceptance of recondite doctrines rather than patience in the ordinary sense.²¹² The function of Patience is opposing the defilements by accepting the desirable, the undesirable, and emptiness.

Established in acquiescence in conformity, the groundlessness of all ‘I-making’ and ‘mine-making’ becomes evident to reflection thus: ‘Mere dhammas alone exist, devoid of a self or of anything pertaining to a self. They arise and pass away in accordance with their conditions. They do not come from anywhere; they do not go anywhere; they are not established anywhere. There is no agency in anything whatsoever.’ In this way a bodhisattva becomes fixed in his destiny, bound for enlightenment, irreversible.²¹³

Patience is a proximate cause for the four foundations as follows:

1. through patient acceptance in accordance with one's vow [view];
2. through the relinquishing of discrimination against others on account of their wrongs;
3. through the pacification of the obsession of anger; and
4. through the pre-eminence of wisdom.

In *M iii* 240-46, these four foundations are explained in relation to *Arahatship*.

²¹¹ Bodhi, “All-Embracing Net,” 271.

²¹² Bodhi, “All-Embracing Net,” 271.

²¹³ Bodhi, “All-Embracing Net,” 272.

Chapter x is about evolution of *khanti*, as follows: Just as the ten *pāramī* become thirtyfold through analysis, so they become sixfold through their specific nature: as giving, virtue, patience, energy, meditation, and wisdom.²¹⁴ Attaining perfection for abandoning fear, is the dyad of wisdom and energy. Patience plays a vital role in developing wisdom. Accomplishing of *Pāramī* also requires enduring effort over a long period without coming to a halt half-way. This Patience is referred to long-suffering.

Table 2 *Pāramī* Combinations with Patience: Five Dyads and One Triad

S No.	<i>Pāramī</i> Combinations with Patience (<i>Khanti</i>)	Attains Perfection of -
1	giving and patience	pair of non-greed and non-hatred
2	virtue and patience	purification of means and the purification of the end
3	patience and energy	acceptance and fervour
4	patience and meditation	abandoning of opposing and favouring
5	patience and wisdom	acceptance and penetration of emptiness
6	giving, virtue, and patience	abandoning of greed, hatred, and delusion

It should be noted here that the opposites of forbearance, is resentment (*akkhanti, dosa*); for loving-kindness, is ill-will; for equanimity, is (submission to) vicissitudes of the world. The *Brāhmaṇadhammika sutta* in the *Sn v295* mentions *khanti* as one of the eight practices of earlier ascetics who followed the *Brahmacariyā* (*mettā, karuṇā, muditā, upekkhā*) way of life.

They praised celibacy and morality, integrity, gentleness, and fervor, sweetness and harmlessness, and also patience.²¹⁵

²¹⁴ This is in accordance with the *Mahāyāna* concept of six *pāramitā*.

²¹⁵ “*Brahmacariyā sīlañca, ajjavāñca maddavāñca tapāñca, soraccāñca avihimsāñca, khantiñcāpi avāññayum.*” – *Sn v295*

Of those who were supreme among them abstained from sex totally (even in their dreams) and lived by one's knowledge towards duties by practicing and praising the three aspects of: (i). abiding in the four divine abodes (*brahmacariya*), (ii). virtuous living (*sīla*) and (iii). patience (*khanti*). – *Sn v297*:

Training in line with their duties, many smart people [wise men] here; praised celibacy and morality, and also patience.²¹⁶

It is with reference to this *sutta* that the Buddha defines the characteristics (*guna*) of ascetics are mentioned as *samaṇa-brāhmaṇa* (*Aggañña sutta*). Therefore, the early *brāhmaṇās* who did not indulge in worldly affairs of the kingly states, departed to the forests and were called as the *guna-brāhmaṇās* (by virtue of their conduct). Later, some of them deflecting from the practice of the forest tradition, took residence close to the villages and composed the lore infested with greed, hatred and delusion. These, now during the Buddha's time, were called as the *jāti-brahmins* (by birth).

²¹⁶ “*Tassa vattamanusikkhantā, idheke viññujātikā; brahmacariyañca sīlañca, khantiñcāpi avaṇṇayuṁ.*” – *Sn v297*

Chapter 5

Bodhisatta's Khanti in Jātaka and Samyutta Nikāya Texts

5.1 The Bodhisatta's Conduct of Khanti

Following later in chronology of the *Jātaka* stories, in line with the story of *Khanti-vadi jātaka* is the story of *Sarabhaṅga jātaka*. The latter mentions, *Bodhisatta Jotipāla* achieves mastery as a skilled archer. Having abandoned the life of a lay person retires to the forest and becomes a master of eight meditative attainments. Significance of *Sarabhaṅga jātaka* relates to the *Bodhisatta*'s conduct of *khanti* as follows:

(i). The *Bodhisatta*, called as *Mahāsatta*, the Great- being, has knowledge of men of earlier times, about their passing away and rebirth based on their good or evil actions. The three kings²¹⁷ and *Sakka*, approach the *Bodhisatta* seeking to inquire about the fate of king *Kalābu* and ascetic *Khanti-vādi* in the story of *Khanti-vādi jātaka*. Having explained the Law of Action and Result (*kamma-vipaka* theory), the *Bodhisatta* replies that the king was reborn in *avici* the lowest hell realm on account of his evil deed, while the ascetic was reborn in the divine realms on account of his virtue of patience (*khanti*).

(ii). Further, the *Bodhisatta* answers *Sakka*'s questions regarding 'whose harsh words should one endure.' 'Generally, it is easier to endure harsh words from one superior to oneself, like from our parents, teachers. One also does not mind harsh words from equals like friends. But it is difficult to endure harsh words from one considered

²¹⁷ The names given of the three kings are *Kalinga*, *Atthaka*, *Bhīmaratha*.

inferior to oneself.' And why so? The *Bodhisatta* well expounds the truth that who one considers as inferior, may not be so. The perspective of inferiority is based on the outer appearance of the person. However, this perspective might be entirely deceiving. Because great men are often disguised in seemingly inferior or shabby appearances. What one sees (them) as inferior, it tricks one's perspective of guessing correctly the inferiority and superiority of men by one's knowledge. Therefore, the *Mahāsatta Sarabhaṅga* guides *Sakka*, 'although it is best to have patience for all men, the best patience is to endure harsh words from people one considers inferior.'

Due to distorted perspective (*saññā vippallāsa*), one is deceived and cannot arrive at the truth. Patience helps to develop right perspective, and to arrive at the truth in accordance with abiding by the *Dhamma* as the Law of Nature. In this manner, the *Bodhisatta* with the help of his previous experiential understanding answers all questions put forth by *Sakka* and the kings.

Another dimension of understanding patience is paying respect to seniority, irrespective of size or appearance. The *Tittira Jātakavaṇṇanā* explains the method of knowing the seniority in animals by way of one's experiential existence with reference to a Sal tree. Praising the nature of animals who abided righteously by appointing the tiny bird, *Tittira* as the senior-most in age, worthy of respect and veneration, amongst the bigger and mighty animals, monkey, lion and elephant. The Buddha praises the patience of these wise mighty animals. Based on this *Jātaka*, the Buddha laid the *Vinaya* rules of seniority for those living the noble life in the bhikkhu sangha, as to who are foremost worthy to receive respect, veneration and the best of requisites. This rule is based on the

number of rains retreats (*vassāvāsa*) in the holy life, irrespective of the attainments of path and fruition.

Venerable *Anālayo* gives an example from the *Theravāda Vinaya*. The Buddha elucidates ‘patience’ from the *Dīghitikosalajātaka*, Jā 371 to the *bhikkhūs* at *Kosambi*, when a bitter dispute arose over a minor issue of proper conduct. ‘In order to inspire the disputing factions to patience, the Buddha delivered the tale of a prince. Of how the prince (*Bodhisatta*), without revealing his identity enrolls himself in the murderous king’s administration to avenge the cruel killing of his father. However, when the opportunity arrives, he backs out without taking revenge and decides to spare the king’s life.²¹⁸

Venerable *Anālayo* mentions that the *Pāli Jātaka* identifies the prince Long-life with the *Bodhisatta* while the Chinese *Jātaka* identifies his father King as the *Bodhisatta* and the prince with Venerable *Ānanda* in his past life. Due to the identification of previous birth story which gives an impression of this tale being added later to the *Jātakās*, scholars are of an opinion that there is a tendency for “parables for teaching monks [found] in [the] *Vinaya Piṭaka* of the *Pāli* Canon” to be turned into “previous lives of ŚākyamuniBuddha.” (Tanabe 2003: 53) See (p.66-67). However, *Bhante Anālayo* depicts a picture of the sculpture of this *Jātaka* story which is reflecting in the *Nagārjunakonda* archaeological site.²¹⁹

Such variations as found in the *Pāli* and Chinese *Jātakās* are obscure to identify the correct interpretation. Whether the variation in the *Jātaka* commentary as pointed by

²¹⁸ Bhikkhu Anālayo, *The Genesis of the Bodhisattva Ideal*. Hamburg: Hamburg University Press, 2010, 65.

²¹⁹ Anālayo, “Genesis,” 65.

Venerable *Anālayo* occurred during the translations from *Pāli* to Sanskrit in the 1st c. CE, later Sanskrit to Chinese or during the translations of the commentary from Sinhalese to *Pāli* in the fifth c. CE.

While another *Jātaka*, *Nandivisāla-jātaka* #28, the Buddha elucidates the importance of ‘gentle speech’ to stop the bhikkhus from abusing each other. The story narrates that the well-bred ox refuses to obey the masters command of performing a planned feat, because the master addressed him in insulting words. Scholars deduce, this *Jātaka* implicitly identifies the ox with the *Bodhisatta* in a former life in the *Pāli Vinaya*, wherein the use of the personal pronoun “*nandivisālo pana ‘ahameva’ ahosin*”ti. indicates that the tale should be reckoned a *Jātaka*. Hence in this case the *Theravāda Vinaya* is in agreement with the corresponding *Pāli Jātaka*.

The message about patience *khanti*, that is ‘not responding to hatred with hatred’ is well-conveyed in the *Dīghitikosala jātaka* #371, which explains the teaching of patience in an extreme case of violent hatred; yet the prince, although having earlier vowed to avenge his father’s murder, when opportunity comes, is forgiving by not resorting with hatred of violence. What to say about the bitter dispute regarding a minor issue of disagreement about a proper conduct.²²⁰

Bhante Anālayo suggests that:

The logic behind this [of considering tales from the past as records of former existences of the bodhisattva] tendency would have been based on the assumption that, when delivering teachings, the Buddha drew on such tales based on recollections from his previous lives.²²¹

²²⁰ M i 320 *Kosambiya sutta*.

²²¹ Bhikkhu Anālayo. *The Genesis of the Bodhisattva Ideal* (Hamburg Hamburg University Press, 2010), 66.

The Buddha's knowledge of His past lives- *pubbenivāsānusati*.²²² And additionally, the Buddha's omniscient knowledge (*sabbaññū ñāna*).

From the above discussion, there are two aspects that one can infer that the message is well-conveyed, when, as far as the essence of the teaching is concerned. Also, it is noteworthy to remember that the *Vinayapitakapāli* texts are the earliest compilations during the first Buddhist council by Venerable *Upālittthera*. And later until now, are propagated through centuries of *Pātimokkha* recitations, the authenticity of the *Vinaya* texts stand testimony, according to the Buddha's instruction to *Bhante Ānandatthera*, that *Vinaya* and the *Dhamma* will be the teachers for posterity, after the passing away of the historical Buddha.

With reference to the *Nandivisāla Jātaka* story, *Bhante Anālayo* mentions that:

This tale in the *Theravāda Vinaya* appears to be the sole instance within the corpus of *Pāli* discourses and Canonical *Vinaya* texts where a former life of the Buddha as an animal [ox] is recorded.²²³

There is also mention of the Buddha's past life as a bird 'quail' (*Tittira*) that appears in the *Vinaya* texts. The Buddha narrates the *Jātaka – Tittira jātaka* #37, strictly admonishing the *bhikkhūs* to respect the senior *bhikkhūs* by offering a place to sleep at night, the *senāsana* and other requisites because they are the ones who are foremost worthy of it by virtue of their seniority. However, the *Vinaya* text does not identify the quail as the Buddha's past life; while in the *Jātaka* it is stated explicitly.²²⁴

²²² Anālayo, "Genesis," 66.

²²³ Anālayo, "Genesis," 67.

²²⁴ Anālayo, "Genesis," 62.

There is another mention of a *Tittira* Stūpa referring to the identification of location as *Tittira* village at *Kusinārā*, the Buddha chose as the place of passing away. The Buddha refers having been died at this place six times in the past lives, once even as a wheel-turning monarch (*cakkavatti rājā*) by the name of *Mahāsudassana* in the past life. When Venerable *Ānandatthera* suggests Buddha to choose a better place, the Buddha replies: “*Ānanda*, this place was prosperous and famous in the past, one should not under-rate this place. I have in the past six times died in this place. And now have approached for the seventh time.” Xuan Zang, the Chinese pilgrim mentions about this place in his travelogue.

The present incident mentioned in the *Sarabhaṅga jātaka* #522 is at the instance of Elder Venerable *Mahāmoggallāna*’s passing away. The *samodāna*, personality identification in the past life, is mentioned at the end of the *Jātaka*. The Buddha establishing a connection between the earlier life of the Elder, mentions reference in the *Sarabhaṅga jātaka* where the ascetic *Kondañña* (past life identified with Venerable *Mahāmoggallānatthera*) is a disciple of the *Mahāsatta* and meets with a fate of being physically abused and killed by a king. The *Mahāsatta* praises the quality of patience of the ascetic *Kisavaccha* and causes to build a Stūpa over his relics. The king *Dandaki*, having sinned against *Kisavaccha*, due to his evil actions, resulted in destruction of his life and kingdom. The master *Sarabhaṅga* informed, by virtue of that king’s evil deeds he is reborn in the hell realms.

Drawing analogy between *Khanti-vadi jātaka* and *Sarabhaṅga jātaka*, is the forbearance of the *Bodhisatta* in the former story and the endurance of the disciple *Kisavaccha*, in the latter. *Sarabhaṅga Ja* also illustrates the theory of *kamma* and *vipāka*

(action and their results) especially of those kings who have sinned against the ascetics, the knowledge of the results of their sinful actions that cause rebirth of those kings in the hell realms, is known by the master *Sarabhaṅga*. For a king who sins against the harmless ascetics reaps heavy results of rebirth in the hell realms. The ascetics who forbear are the practitioners of *khanti* and reborn in the divine realms. From these *Jātaka* stories, it is evident that the disciple of the *Bodhisatta*, *Kisavaccha*, identified as Venerable *Mahāmoggallānatthera*, the chief disciple of the Buddha, also in his previous life associated with the *Bodhisatta*'s teaching and practice of the perfection of patience, as a *sāvakabodhisatta*.

In this *Jātaka*, the *Bodhisatta* referred to as the Great Being, *Mahāsatta*, is approached by the kings of both, the human and the deva world - *Sakka* to inquire about the results of evil actions of kings in the past. This implies the Great-being is a knower of the theory of actions and their results (*kamma - vipāka*). Also, the Great Being is seen to possess the knowledge of the ascetic life and king's life in the world; highlighting noteworthy interpretations of gentle speech and patience.

Although one should endure harsh speech from all, however, when one endures harsh speech from one considered inferior is the highest of patience (*khanti*). And why is it so? Because, the Great Being, declares, wise men are often seen in inferior outlook. Meaning, generally, people view with a distorted perception, of judging people by their outward appearance; which is not correct. Those who are wise men, understanding the futility of display of outward grandness, who find the pursuit of inner essence of truth more meaningful to focus upon, do not care about how people perceive their outward

demeanor, as is the case commonly found with ascetics in Indian culture. *Khanti* is an aspect of the mind.

A summary of some more *Jātakās* that mention *khanti* are tabulated as follows with regards to the kind of patience *khanti*, the *Bodhisatta* endured in his previous births.

Table 3: *Khanti* in Some *Jātaka* Stories

S No.	<i>Jātaka vāññanā</i>	<i>Bodhisatta</i> as human and animal	Concept of <i>khanti</i> : Enduring patience related to -
1.	<i>Khanti-vādi jātaka</i>	Ascetic	Bodily injury and abusive speech
2.	<i>Sarabhaṅga jātaka</i>	Ascetic Master	Mis-perception of inferiority and superiority; Knowledge of <i>Kamma</i> and its result
3.	<i>Bhuridatta jātaka</i>	<i>Nāga</i>	Non-harming while practicing <i>Uposatha - khanti samvara</i> (restraint) <i>sīla</i>
4.	<i>Khantivāññanā jātaka</i>	King	Forgiving zealous people who betray by mis-conduct
5.	<i>Chhadanta jātaka</i>	Beautiful Elephant	Donating his six beautiful tusks by cutting them himself
6.	<i>Makkata jātaka</i>	Monkey	Keeping to the commitment (resolve) of helping the lost wicked <i>brahmin</i> find way out of the forest
7.	<i>Khandha jātaka</i>	Ascetic Master	Teaching companion ascetics <i>metta-bhāvanā</i> towards all animals (poisonous snakes) in the forest
8.	<i>Cūla- Dhammapāla jātaka</i>	Baby prince	forbearing king father's wrath of jealousy
9.	<i>Mahākapi jātaka</i>	Monkey king	holding on to the tree until all 80,000 monkeys safely cross over to the other side of the river bank
10.	<i>Nigrodhamiga jātaka</i>	Teacher Deer	Gave safety, fearlessness (<i>abhayam</i>) and advice with patience, loving kindness and compassion (<i>khantimettānuddaya</i>)

S No.	<i>Jātaka vāṇīnā</i>	<i>Bodhisatta as human and animal</i>	Concept of <i>khanti</i>: Enduring patience related to -
11.	<i>Mahāsīlavā jātaka</i>	King	Patience by practicing generosity (<i>dāna</i>) and restraint (<i>khanti sīla-samvara</i>). Although a King, he did not allow his men to lift a weapon to strike back in battle with a neighbouring king who coveted his kingdom and resting palace.

* *Bodhisatta*: Buddha to be. An individual who, inspired by a Buddha, took a vow to work for the attainment of Buddhahood. From then onwards, existence after existence, the *Bodhisatta* conserves mental energies of the highest order through the practice of the ten *pāramīs* (or Virtues towards Perfection).²²⁵

The *Jātakās* used were not merely themes of adornments of the *Stūpas*. Such thought seems superficial and negative.

After all, during Asoka's time *Jātakās* and scenes from the life of the Buddha were used for illustrations in Bharhut and *Sāñchī*, the great *Stūpas* near Bombay. We cannot therefore deduce that the builders of Bharhut and *Sāñchī* were acquainted only with the *Jātakās*. These edifying stories which teach the fundamentals of Buddhism so skillfully are singularly suited to educate an illiterate people beset by superstitions through the vivid visual means of the stone reliefs depicting these stories.²²⁶

In the *Sarabhaṅga jātaka*, the *Bodhisatta Sarabhaṅga* contemplates on his great feat and the king's rewards, thus:

... in the last watch he woke up and sat cross-legged on his couch, considering the beginning, the middle and the end of his feats of skill. "My skill," he thought, "in the beginning is evidently death, in the middle it is the enjoyment of sin, and in the end it is re-birth in hell: for the destruction of life and excessive carelessness in sinful enjoyment causes re-birth in hell. The post of commander-

²²⁵ U Ba Khin, *What Buddhism Is* (Rangoon: Pariyatti, 1954), 6.

²²⁶ Roger Bischoff, *Buddhism in Myanmar: A Short History* (Kandy, Sri Lanka: Buddhist Publication Society, 1995), 36.

in-chief is given me by the king, and great power will accrue to me, and I shall have a wife and many children; but if the objects of desire are multiplied, it will be hard to get rid of desire. I will go forth from the world alone and enter the forest: it is right for me to adopt the life of an ascetic.²²⁷

5.2 *Khanti* as the *Bodhisatta*'s 'Forgiveness' in the *Jātakās*

Khanti-vannana-jātaka # 225, gives a solution when someone betray a trust. The *Bodhisatta* although having all the powers of a king, yet chooses not to punish the offender. While maintaining calm, patiently endures the offensive act of the courtier, to forgive him for the sole reason that he is a zealous man in matters of other work. One day a man from his kingdom also going through a similar state of affairs at his house, seeking a solution approaches the king, saying:

“There is a man within my house, a zealous servant too;
He has betrayed my trust, O king! Say--what am I to do?”²²⁸

On hearing this, the king uttered the second verse:

“I too a zealous servant have; and here he stands, indeed!
Good men, I trow, are rare enow: so patience is my rede.”²²⁹

The courtier recognizing that words of the king aimed at him, does not dare to do any wrong in future. And the servant at the man's house also abstained from the misdeed, knowing the matter has reached the king. Thus, wise people use patience as an amazing tool of forgiving those who are otherwise useful by their zealous behavior. Because of patience, good men who are rare to find can stay united in the collective goal.

²²⁷ Robert Chalmers, trans., *Jātaka Tales*, vols. 1–6 (London: Pali Text Society, 2000), 115.

²²⁸ Chalmers, “*Jātaka Tales*,” 2: 115.

²²⁹ Chalmers, “*Jātaka Tales*,” 2: 115.

5.3 *Bodhisatta's Khanti* as a 'Long-suffering' Journey in *Samsara*

At the onset itself, the *Jātakās* illustrate the hardships the *Bodhisatta* has to endure in an endeavor to fulfil the noble meritorious deeds called *pārami*. The long duration of physically accomplishing in all thirty perfections for a period of four *incalculables* and hundred thousand eons, is another factor.

Furthermore, the pre-requisite for aspiration to become a *Sammāsambuddha*, entails willingness to go to the lower realms (*apāya loka*). Thus, at the foundation of all actions in the lives of *Bodhisatta* until attainment of enlightenment, is patience *khanti*. Travelling in the realms of the world (*samsāra loka*), by understanding the cause of events and how it consequentially effects beings is the Buddha's omniscience knowledge acquired by the *Bodhisatta* in each life. The *Jātakās* give a narration of the cause, why things happen as they do. The cause-and-effect relationship recollected by the Buddha-to-be in the first and second watch of the night, with own experience of the previous lives.

Later this Law of Dependent Origination (*Paticca-samuppāda*) deduced and simply enumerated in the formula of the Four Noble Truths (*Cattāri Ariya Saccāni*) and elaborated as the Law of *Kamma-Vipāka* through the three actions of mind, speech and body; where the Buddha defined action *kamma* as *cetanā* an 'intention' of the mind. The Buddha's knowledge of the cycle of death and rebirth is based on the Theory of *Kamma* and its result (*Vipāka*). This knowledge of the Buddha also called as the *cutuppāda ñāṇa*, the knowledge of death and re-birth (of beings).

5.3 The Bodhisatta's Conduct of Asati in Some Jātakās

The *Bodhisatta* in some *Jātakās* mentions unmindfulness (*asati*) as a cause of downfall. This unmindfulness is similar to impatience (*akkhanti*). This intermittent *asati* hampers the progressive development in the path. Although passing through a state of momentary *asati*, the *Bodhisatta* has acceptance and never deviates from the truth, even if that truth poses an adverse consequence.²³⁰

Although, the *Bodhisatta* is portrayed as a central character in many *Jātakās*, he sometimes appears in minor roles not primarily focused upon. Also, it is observed in the *Jātakās*, that the *Bodhisatta* endures rebirth in the lower realms as a result of breaking precepts (*sīla*) as is stated in the *Temiya jātaka*. *Bodhisatta* does not practice *khanti* at all times. Sometimes, breaking the precepts by acts of killing (*dosa*) as in the *Vissāsa-bhojana jātaka*, stealing (*lobha* and *dosa*), ... the only exception being 'maintaining the precept of speaking the Truth (abstaining from *mūsāvāda*), at all times as mentioned in the *Hārita jataka* #431. The intent of seeking the truth is in practicing the precept of truth. Mere purpose does not suffice. Truth' has to be both - the purpose and the means.

We see few *Jātakās* wherein the *Bodhisatta* is led astray when not abiding by *sīla* and he acknowledges his experience of suffering (rebirth in hell realm), unmindfulness (lust due to *asati*) as in the *Mudulakkhana jātaka*, egoism (pride, *māna*) as in the *Pañcuposatha jātaka*. This shows that the earlier claims in scholarship which asserted the glorification of the heroic deeds of the *Bodhisatta* in the *Jātakās*, is not always the case.

²³⁰ *Hārita Jā* iii.496.

The *Bodhisatta* is exalted not for portraying such heroic deeds but for his patience in choosing not to utilize his mighty powers although capable of doing so. Rather the *Bodhisatta* is glorified for the wise feats of such humble gracefulness and for his great compassion uniquely found in worldly beings.

A closer understanding can be drawn from the idea that the *Bodhisatta* in an endeavor of acquiring the knowledge of cause and effect, in certain instances of conflicting precepts led to the act of finding precedence of his one precept over the other, that resulted in rebirth of the lower realms. However, for most of the times the *Bodhisatta* being in a state of mindfulness, could recollect the past action which led to the rebirth of not just his being but also of other beings. The *Bodhisatta*'s knowledge of omniscience is knowing the cause and result of both the unmeritorious and the meritorious actions.

In the Chapters ahead, we see how *khanti* forms an integral part of the four factors of mindfulness practice of *Vipassanā* as an *ekāyano maggo* in the *Satipaṭṭhāna sutta*.

5.4 *Khanti* in the *Samyutta Nikāya*: *Sakka* as Practitioner of ‘Non-anger’

How the *Bodhisatta Māgha* became a *Sakka*, Lord of Devas, is mentioned in the *Kulāvaka jātaka*, by embodying the seven standards (*sattapadāni*) of the virtuous householder. *Sakka Samyutta* commentary narrates the story of origination of the city of gods (*Devapurama*) and the city of *Asura* (*Asurapurama*). Bhante Bhikkhu Bodhi suggests these two sides as symbolizing alternative political philosophies, thus:

The *asura* leaders favor rule by force and retaliation against enemies; they rationalize aggression and extol the ethic of “might makes right.” *Sakka*, in

contrast, stands for rule by righteousness, patience towards aggressors, and the compassionate treatment of wrongdoers.²³¹

Since then, the battle between *devās* and *asurās* began. The Buddha narrates the story of the past. Some of the twenty-five *suttās* narrate the *Bodhisatta Sakka*'s thoughts, speech and physical actions of patience in response to the *asura* king, *Vepacitti*'s provocation of 'anger' and instigating the *devās* to fight. *Sakka*, forgives *Vepacitti* and highly praises *khanti* patience as 'non-anger'(*akkodhana*) through the manifold perspectives as narrated by the Buddha in the *suttās*.

Although these *suttās* are recognized by learned and respected scholars to be presented as fables, just like the *Jātakās*; however, this research suggests another perspective as follows: The *tevijjā* mentioned in the *suttās* here seem to represent the three knowledges of the liberated ones- of *pubbe-nivāsānussati*, *dibba-cakkhu* and *āsavakkhaya-ñāṇa*. The first among these is *pubbe-nivāsānussati*- the recollection of the past births. According to the *Jātaka* and the Buddha's narration in the *Samyutta Nikāya*, both provide a connecting context to the Buddha's past birth stories as a *Bodhisatta* born as a human being, and by undertaking the seven virtuous acts²³², achieved the status of *Sakka*. These *Samyutta Nikāya* *suttās* of the past can be taken to be the past births of the Buddha as a *Bodhisatta Sakka*.

In one of the *suttās*, *Brahmasahampati* teaches *Sakka* the correct method of venerating the Buddha (p.33). Then *Sakka* accepts and with eloquence proclaims his

²³¹ Bhikkhu Bodhi, trans. *Samyutta Nikāya: The Connected Discourses of the Buddha* (Boston: Wisdom Publications, 2000), 87.

²³² Bhikkhu Bodhi trans. *Vatapada sutta* S.i.228; {S.i.492}; *Samyutta Nikāya: The Connected Discourses of the Buddha* (Boston: Wisdom Publications, 2000), 329.

devotion to the Buddha, the Sangha and the devout householders who righteously live maintaining one wife.²³³

In this story of the past, the *Bodhisatta* was born as *Sakka*. And by his own thinking, devises the method of keeping a check on the rising anger of a fool by maintaining non-anger (*akkodhana*):

“I myself think this alone, is the way to check the fool:
When one knows one’s foe is angry, one mindfully maintains one’s peace.”²³⁴

In the first two *suttas*, *Sakka* asks *Suvira* to fight back the *asurās*. Having said yes, they are lazy to do so. Not fighting back being lazy is not patience. Then the *Bodhisatta* *Sakka* answers his son, *Suvira*’s question, if there is one place where without work one won’t decline, then that place is *Nibbāna*.

5.5 *Sakka’s Patience and Answers to Matāli, his Charioteer*

(i). About *Vepacitti*, the *asura*-king in the *Sakka Samyutta* is the *Vepacitti sutta* about the quality of patience. The story goes thus:

When *Sakka* captured and imprisoned the *asura*-king *Vepacitta*, the *asura*-king reviled him with harsh words in anger. But *Sakka* kept quiet. *Matāli* asked *Sakka*, whether - was it fear or weakness of *Sakka* that he was enduring these harsh words of the *asura*-king. At which *Sakka* replied, he thinks that when one’s foe is angry, one should mindfully maintain one’s peace and answered:

“Let it be whether or not he thinks, “He endures me out of fear”,
Of goals that culminate in one’s own good, none is found better than patience.”²³⁵

²³³ Bodhi, “Samyutta Nikāya,” 87.

²³⁴ Bodhi, “Samyutta Nikāya,” 324.

²³⁵ Bodhi, “Samyutta Nikāya,” 324.

Sometimes, when provoked with such words, a person may have the tendency to bounce back with vengeance. Another aspect to this combining thought of fear and patience signifies that fear can mean fear to do non-righteousness (*otappa*), which is sometimes called as ‘urgency of dhamma’ (*dhamma-saṃvega*). In conjunction with conscience- shame to do wrong (*hiri*), *hiri-otappa* are called as the ‘guardians of the world’ (*lokapāla*).

In the next verse, *Sakka* defines the superlative degree of patience thus:

When a person endowed with strength
Patiently endures a weakling,
They call that the supreme patience;
The weakling must be patient always²³⁶

Generally, people who do not fight back are considered as weak, as not in their capability to fight back, as not strong enough. However, in *Dhamma* it is the other way around. One who acts not in accordance with righteousness is not called as strength, rather it is called ‘strength of folly’. It is not called as strength because it is reproachable (*sāvajjam*) as folly. Although no one can reproach (*anāvajjam*) a person who acts guided and guarded by *Dhamma*, yet, there are two major aspects that one needs – (i). of skillfulness to foresee the benefit to both the beings to maintain peaceful co-existence and (ii). the courage to choose to mindfully conduct by the difficult path of righteousness and therefore considered strong.

The following verses narrate the kind of outcome in both the scenarios of reacting with anger and acting with patience:

One who repays an angry man with anger,
thereby makes things worse for himself.

²³⁶ Bodhi, “Samyutta Nikāya,” 321-323.

Not repaying an angry man with anger, one wins a battle hard to win.
 He practices for the welfare of both, His own and the other's,
 When knowing that his foe is angry, he mindfully maintains his peace.
 When he achieves the cure of both- His own and the other's -
 The people who consider him a fool are unskilled in Dhamma.²³⁷

In this *sutta*, the Buddha reveals rather unveils how patience is the best, praising *Sakka*, who is ‘subsisting on the fruit of his own merit, exercising supreme sovereignty and rulership over the *Tāvatīmsa* devas, is one who speaks in praise of patience and gentleness.’²³⁸ The Buddha, urging the *bhikkhūs* to draw inspiration from *Sakka*, invigorating them on how it would be much more fitting for the *bhikkhūs* who have gone forth in the well-expounded *Dhamma* and Discipline, to be ‘patient and gentle’.

When *Vepacitti* says, in this case fools chase even more thinking he is weak. At which *Sakka* answers, “Let it be whether or not, (they think so), (because they) are unskilled in *Dhamma*.”²³⁹

The *suttās* in the entire *Sakka Saṃyutta* demonstrate the quality of *Sakka*'s patience by his bodily and verbal actions. In one such occasion, *Sakka* is chasing the *asurās* in his chariot driven by charioteer *Matāli*. Seeing the chariot rushing through the bird's nest, told *Matāli* to withdraw. He thought better to surrender to the *asurās* rather than make these birds nest-less. But when he entered the city of *asurās* with his thousand thoroughbreds, the *asurās* fled thinking the devas will fight a second time. Thereby, *Sakka* won through righteousness.

²³⁷ Bodhi, “*Samyutta Nikāya*,” 321-323.

²³⁸ Bodhi, “*Samyutta Nikāya*,” 321-323.

²³⁹ Bodhi, “*Samyutta Nikāya*,” 322-327.

It requires courage to go by the way of righteousness fearing loss, we get impatient. Often times, lacking this courage, fearing terror or failure in that path of patience, we dare not. For want of little courage, only if we try will we know the benefit of having patience, and thereby the confidence to pursue the path step by step gradually progressing. Venerable Rerukane Chandavimala *Mahāthera* says that “endurance of suffering due to lack of courage does not count as patience” and, “failing to get angry because of cowardice does not make one patient either - patience as weak servility is no patience at all.”²⁴⁰

Differentiating between servility and patience, elaborates Bommarito (2014) it is important to see patience with an appropriate perspective. Cases of long endurance of suffering cannot be counted as patience because they seem to have accepted suffering as granted. Those who accept suffering because of ignorance or denial of their own rights seem to lack perspective - they have no sense of something that actually is quite important. Herein lies the important difference between the *Bodhisatta*'s knowing acceptance of suffering and those who accept suffering out of ignorance. Even the *Bodhisatta*'s long - endurance of suffering in *samsāra* is aimed with knowledge towards the fulfillment of the long-term goal of *Sammāsambuddha*.²⁴¹ Thereby, whether due to ignorance or due to lack of courage, calm acceptance of suffering cannot be considered as patience. Patience (*khanti*) is a mind with knowledge that leads to a happy state.

²⁴⁰ Nicolas Bommarito, “Patience and Perspective,” *Philosophy East and West* 64, no. 2 (April 2014): 277, <http://www.jstor.org/stable/44135571>.

²⁴¹ The *Bodhisatta*'s rebirth - linking consciousness (*patisandhi citta*) in every birth is said to be: “*Somanassasahagatam Nānasampayuttam Asankharikamekam*” in the *Abhidhamma* text.

The Buddha, in one such instance of the past narrated the reflective thought that arose in *Sakka*'s mind when he was in seclusion: 'Though someone may be my sworn enemy, I should not transgress even against him.' Then he saw *Vepacitti* coming by, stopping him asked a reassurance that "*Vepacitta*, you won't transgress against me?" And *Vepacitti* said, "Evil will come to the one who transgresses against you." Thus, he quietened *Vepacitta* from future conduct of transgression.

Another incident of the past shows how *Sakka* respectfully venerated the seers, took off his boots, entered the hermitage through an ordinary gate, stood with the seers on his right side, raising his joined hands in reverential salutation paid homage to those virtuous ones of good character. And when the seers asked *Sakka* to go away because of their body long bounded by their precept - vows (*sīla*) emits odor, *Sakka* said, "We, the *devas*, yearn for this odor like a garland of flowers on the head.²⁴² We do not perceive it as repulsive." All these incidents about *Sakka*, that the Buddha narrated about His past relate the Buddha's endeavor in the practice of patience *khanti*.

(ii). About venerating the *bhikkhūs* on the earth: When *Matāli* questions *Sakka*, "Why do you worship these homeless ascetics afflicted with hunger and thirst, these humans struck inside a putrid body should worship you?" *Sakka* replied, he envies the noble ascetics because the efforts that the *bhikkhūs* (*samañabrahmāna*) can do on the noble path, he cannot. "These homeless ones are not attached to their belongings, live on other's preparation, firm in vows, wisely give the good *Dhamma*, and maintain silence." But the most important thing that is found not only in the human world but also in the

²⁴² SN i 9 5 and see also DhA. v53 – 54 *Ānandattherapañhavatthu*.

devā world is the nature that both the beings struggle with jealousy, stinginess, fighting, competing for power, gain and glory. At *Matāli*'s question, *Sakka* further answers that these noble ones do not fight because they have quenched themselves, and therefore he worships them:

While devas fight with asuras
 And people fight with one another,
 Among those who fight they do not fight;
 Among the violent they are quenched;
 Among those who grasp, they do not grasp:
 Those are the ones whom I worship, *Matāli*.²⁴³

In one occasion, when at *Sāvatthi* Jetagrove, *Sakka*, the lord of devas and *Verocana*, the lord of *asurās* approached the Buddha and both said: “A man should make efforts until the goal is achieved. And all beings are bent upon a goal.” However, *Verocana* had ego of self-achievement, while *Sakka* said: “Of goals that shine when achieved, none is found better than patience.” (*khanti bhiyyo na vijjati*) *Sakka*'s answers to *Matāli*, his charioteer: (i). About *Vepacitti*, the *asurā* king; (ii). about venerating the noble community of *bhikkhūs* on the earth; however, *Sakka* says, he envies the noble ascetics because what they can do on the noble path, he cannot.

5.6 *Sakka*'s Forbearance

In the *Sakka Saṃyutta*, the Buddha has narrated stories of the past *Sakka*, the *devā* king in frequent battle with the *asurā*²⁴⁴ king, *Vepacitti*. One such incident, is narrated in the *Vepacitti Sutta*. *Vepacitti*, was captured by the *Tāvatiṃsa devā* and brought to the

²⁴³ Bhikkhu Bodhi, trans., *Saṃyutta Nikāya: The Connected Discourses of the Buddha* (Boston: Wisdom Publications, 2000), 336-337.

²⁴⁴ Inferior deities who live in the ocean.

presence of *Sakka*. Having lost the battle, *Vepacitti* reviled *Sakka* with abusive words, as he entered the assembly and when he left. But *Sakka* did not show any anger in response and endured *Vepacitti*'s abusive words.²⁴⁵

When *Sakka*'s charioteer, *Mātali* saw this, he asked his master why he remained silent and calm when *Vepacitti* was insulting him with abusive words. *Sakka* replied why he does not have any resentment towards others disdain. Bhikkhu Bodhi gives an extract of *Pāli* verse in English, thus:

Of all kinds of interest, self-interest is supreme;
and amongst acts that promote self-interest, forbearance is the best.
He who being strong himself endures the weak;
this the virtuous call the supreme forbearance.²⁴⁶

The author has included the *Sakka Samyutta*, *Samyutta Nikāya* in the *Bodhisatta khanti* as the text mentions the Buddha elucidating the stories from His previous birth as *Sakka*, the god king and the instances thereby.

5.7 *Khanti Pārami* as Explained in the *Buddhavamsa* and *Visuddhimagga*

How the *Bodhisatta* practiced *khanti pārami* also finds mention in the *Buddhavamsa* and *Visuddhimagga* texts. In the *Buddhavamsa Sumedhakathā*, *Sumedha Bodhisatta* using his discriminating knowledge contemplates on each of the perfections. Coming to *khanti pārami*, thus: *Khanti pārami* forms the *pātho*, the backbone on which all other *pārami* lie (*uttānamevatam*). Further, in ancient times great men frequently practiced *khanti* (*pubbakehi mahesīhi, āsevitanisevitam*), one can with a doubtless mind

²⁴⁵ Bodhi, “Samyutta Nikāya,” 321.

²⁴⁶ S i 220 {S i 475}: “Sadatthaparamā atthā, Khantyā bhiyyo na vijjati. Yo have balavā santo, Dubbalassa titikkhati, Tam āhu paramam khantim.”

attain *Sambodhi* (*tattha advejjhamānaso, sambodhiṃ pāpuṇissasi*). With the *pārami* of *dāna* – generosity, *sīla* – virtues, *nekkhamma* – renunciation, *paññā* – wisdom and *vīriya* – energy, the *Bodhisatta* progresses towards *khanti pārami* sequentially.

The *Bodhisatta* gives alms to all beings to make them happy, irrespective of investigating whether they are worthy or not. Practicing virtuous conduct with an intention of morality in avoiding doing any harm to the beings. To practice perfection in morality they train themselves by renunciation; thereby renunciation forms an integral part of the *Bodhisatta*'s lives. They practice the wisdom of clearly understanding what is beneficial and harmful to beings. And for exerting in their welfare alone, the *Bodhisatta* takes birth in every life.²⁴⁷

Khanti pārami comes after *vīriya pārami* which is stated as:

Although having become a great being by accomplishing heroic deeds through utmost energy (*vīriya*), nevertheless, ‘the great being is full of forbearance (*khanti*) towards the manifold failings of beings.’²⁴⁸

The *Bodhisatta*'s objective is concerned about the welfare of living beings, not tolerating the suffering of beings (*nādhivāseti*²⁴⁹), wishing long duration to the higher

²⁴⁷ Bhadantācariya Buddhaghosa and Bhikkhu Nāṇamoli, trans., *The Path of Purification (Visuddhimagga)* (Kandy: Buddhist Publication Society, 2010), 236-237; *Paññā*, the Buddha said, is the clear understanding of what is beneficial and non-beneficial. The Buddha taught this as *kusala* and *akusala*. *Vīriya* is energy of doing what is beneficial to do (*kusala kamma*) and to stop doing what is not beneficial to do (*akusala kamma*). The Bodhisatta's objective is welfare of the people by skillful cultivation of wisdom to eradicate their suffering. The objective of an *Arahat* is doing with an intention (*sammā samkappo*) of attaining the goal of *Nibbāna*, in accordance with the Buddha's teaching of *kusala* and *akusala* (*sammā vāyāmo*).

²⁴⁸ Nyanatiloka, *Manual of Buddhist Terms and Doctrines*, 4th rev. ed., Nyanaponika (Kandy, Sri Lanka: Buddhist Publication Society, 1980), 236-237.

²⁴⁹ *Girimananda sutta* explains the Buddha's teachings in the *pahāna-saññā-* perception of abandonment about four (things) that should not be tolerated (*nādhivāseti*). He does not tolerate a thought of ill-will that has arisen in him. He abandons it, dispels it, makes

states of happiness of beings, and being impartial and just to all beings. Therefore, although *Sumedha Bodhisatta* willing to endure four incalculable (*asaṅkkheyya*) and hundred thousand eons (*kappa*) lives, as a future *Sammāsambuddha*, the *Bodhisatta* is progressing in each rebirth with a rebirth-linking consciousness (*patisandhi – citta*) with a happy mind (*somanassa sahagatam*) associated with wisdom (*ñāṇa sampayuttam*).

Khanti pārami helps to arrive at the true nature of things as a *sacca pārami*, abiding truthfully in their speech and deed, and *adhitthāna pārami* supports with unshakeable resolution in their weal and work towards the welfare of beings and towards the goal of truth. The differentiating factor between a *Bodhisatta*'s *khanti* and *mettā pāramī* is that with loving friendliness they are helpful to all beings. The *Bodhisatta*'s *upekkhā pārami* of equanimity based on the *khanti pārami* extends with equal fervor to all beings without any expectation.²⁵⁰

Such fulfillment of *mettā* and *upekkhā pārami*, essentially in this manner, is not possible without the foundational practice of *khanti pārami*. Therefore, the compound *khantimettānuddaya* is seen reflecting in multiple *Jātaka* stories.

The *Visuddhimagga*, a later dated text attributed to the 5th century by *Ācariya Buddhaghosa*, associates *khanti pārami*, for example, in the *Bhuridatta jātaka* the *Bodhisatta*, *Bhuridatta Nāga* king does not feel angry for the *brahmin Nesāda* who had him trapped, sprinkled with medicinal charm that resembled fire, put into a box and treated as a plaything.²⁵¹ *Vism*. Chapter IX states that through developing the four

an end of it, and annihilates it. He does not tolerate a thought of cruelty that has arisen in him. He abandons it, dispels it, makes an end of it, and annihilates it.

²⁵⁰ Buddhaghosa, “Path of Purification,” 321-353.

²⁵¹ Buddhaghosa, “Path of Purification,” 329.

sublime meditative states (*Brahmavihāra*) of loving-kindness, compassion, altruistic joy, equanimity, one may reach the ten perfections.

Neither in the *Campeyya jātaka*, is the Royal *Nāga* angry while he was being cruelly treated by a snake-charmer to perform various feats for the public. To keep up his *uposatha*²⁵² virtue, he did not let his mind-mastery relax, for one who lets his virtue lapse, cannot attain the highest goal.²⁵³

Nor did the Royal *Nāga Sañkhapāla* get angry with the sixteen village boys who tortured him physically by wounding him in eight places with sharp spears and binding with thorn creepers, and inserting a strong rope through his nose bumped his body on the ground. Although he was capable to turn those boys into cinders by a mere glance, yet he did not show any trace of hate or anger disturb his *uposatha* day.²⁵⁴

Some scholars believe that in one *Jātaka* several *pāramī* can be performed by the *Bodhisatta*. Whereas considering an example of *Mahākapi jātaka*, --- shows all ten perfections fulfilled by the *Bodhisatta* monkey. See section on *Bodhisatta khanti*. Venerable Rerukane²⁵⁵ giving some examples of other *pāramī* combining with *khanti*

²⁵² *Uposatha* derived from *upavasati*, to observe or to prepare, is the name for the day of ‘fasting’ or vigil observed on the days of new-moon, waxing half-moon, full moon, waning half-moon. On these days it is customary for lay-people (female *upāsikā*, male *upāsakā*) to undertake the eight precepts or five precepts. On new moon and full moon days the *Bhikkhūs* and *Bhikkhunīs* recite the *Pātimokkha* rules. The *Suttavibhaṅga*, first book of *Vinayapitaka*, contains these 227 rules for *Bhikkhūs* and 311 for *Bhikkhunīs*. – Vism. 15-17. See A i 205 *Uposatha sutta*.

²⁵³ Buddhaghosa, “Path of Purification,” 330.

²⁵⁴ Buddhaghosa, “Path of Purification,” 330.

²⁵⁵ Rerukane Mahathero, *Analysis of Perfections*, a translation of *Paramita Prakaranaya* by A.G.S. Kariyawasam (Kandy, Sri Lanka: Buddhist Publication Society, year), 92.

mention the *Mahāsīlavā jātaka* (51), *Khanti-vādī jātaka* (313), *Chaddanta jātaka* (514) and *Mahākapi jātaka* (516).

The *Buddhavaṃsa* explains that *khanti pārami* is the basis of all other *pāramīs*. It is referred to as *pāṭha*, the back as a foundation on which lie other *pāramīs*. *Dāna* and *Sīla* are listed in the beginning of all *pāramī* for any individual entering the Buddha's dispensation. *Jātakās* can be related to the multiple *pāramīs* that *khanti* is associated with. Examples of *Dāna* and *Sīla pāramīs* are as follows:

1. *Dāna pārami* and *khanti pārami*: example *Vessantara jātaka*²⁵⁶

2. *Sīla pārami* and *khanti pārami*: example *Mahāsīlavā jātaka*²⁵⁷

In few *Jātakās* is mentioned the term *khantimettānuddaya*, meaning patience and loving kindness followed by compassion (*khanti* + *mettā* + *anu* + *daya*). For example, *Mahāsīlavā jātaka* mentions *Bodhisatta Sīlavā kumaro*, after the passing away of his king father is called as *Mahāsīlavārājā* and *Dhammiko Dhammarājā*. *Dhammiko Dhammarājā* is one who caused to erect charity centers to give to poor people and travelers (*dāna*); keeping the precepts of virtues, practicing *uposatha* (*sīla*), fulfilling with patience (*khanti*), loving kindness (*mettā*) and compassion (*karuṇā*).

One of the methods narrates the reviewing of previous birth stories of the Master as a *Bodhisatta*, while he was still engaged in fulfilling Perfections. He did not allow hate to arise in His mind, regardless of His own pain. He patiently endured even when His enemies tried to murder Him. The *Jātaka* birth stories of the *Bodhisatta* predominantly

²⁵⁶ “*Deti, sīlam rakkhati, uposathakammam karoti, khantimettānuddayasampanno aṅke nisinnam.*”

²⁵⁷ “*Majjhikam, nivesanadvāre ekanti niccam cha dānasālāyo kārāpetvā kapaṇaddhikānam dānam.*”

explain the patient endurance of the *Bodhisatta* while putting up with animosity, jealousy and hatred of opponents.

Furthermore, at such moment, the *Bodhisatta* kept to his resolve firmly thus:

‘Now is the time to restrain your mind: now, good *Dhammapāla* (*Jā.iii,181*), be impartial towards these four persons, that is to say, towards your father who is ordering to kill, the man who is killing, your mother and yourself.’²⁵⁸ This *Jātaka* illustrates the perfection of patience *khanti* with equanimity *upekkhā* (*saṃnāvamānakhamo*).²⁵⁹

Jātakās are not mere moral stories of the Buddha’s past births as a *Bodhisatta*. The Buddha’s inference from the knowledge of the past life is that there is ‘no doer’ apart from the *kamma* and its *vipāka* (result).

In all kinds of becoming, generation, destiny, station and abode their appears only mentality-materiality, which occurs by means of linking of cause with fruit. He sees ‘no doer’ over and above the doing, ‘no experiencer’ of the result over and above the occurrence of the result. But he sees clearly with right understanding that the wise say ‘doer’ when there is doing and ‘experience’ when there is experiencing simply as a mode of common usage.²⁶⁰

The Buddha’s explains *kamma* and *vipāka* in the following verses:

There is no doer of a deed
Or one who reaps the deed’s result;
Phenomenon alone flow on-
No other view than this is right.

And so, while *kamma* and result
Thus causally maintain their round,
As seed and tree succeed in turn,
No first beginning can be shown.²⁶¹

²⁵⁸ Buddhaghosa, “Path of Purification,” 329.

²⁵⁹ Ledi Sayadaw defines *khanti*, as referred in the earlier text.

²⁶⁰ Buddhaghosa, “Path of Purification,” 700-701.

²⁶¹ Buddhaghosa, “Path of Purification,” 700-701.

Chapter 6

Khanti as a Path to Buddhahood

6.1 Definition of *Khanti* in the *Suttās* (*Nikāyās*)

In the *Majjhima Nikāya suttās*, *MN 2*²⁶², *MN 10*²⁶³, *MN 125*²⁶⁴ *khanti* is defined as:

***Khanti* in the *MN 10 Mahāsatipaṭṭhāna sutta*:**

The gradual development in the path of *ekāyano maggo* illustrates the mindfulness on the reflection of the body as the ten benefits mentioned in the *Mahāsatipaṭṭhāna sutta*. One of the steps is the practice of *khanti* the Buddha defines as follows:

(iii) One bears cold and heat, hunger and thirst, and contact with gadflies, mosquitoes, wind, the sun, and creeping things; one endures ill-spoken, unwelcome words and arisen bodily feelings that are painful, racking, sharp, piercing, disagreeable, distressing, and menacing to life. (iv) "One obtains at will, without trouble or difficulty, the four *jhānā* that constitute the higher mind and provide a pleasant abiding here and now."²⁶⁵

In the *Dantabhumi sutta*²⁶⁶, the Buddha elaborates further that such a bhikkhu who endures thus, is worthy of gifts ... an unsurpassed field of merit for the world.

That bhikkhu is able to endure cold and heat, hunger and thirst, and contact with gadflies, mosquitoes, wind, the sun, and creeping things; he is able to endure ill-spoken, unwelcome words and arisen bodily feelings that are painful, racking, sharp, piercing, disagreeable, distressing, and menacing to life. Being rid of all lust, hate, and delusion, purged of flaws, he is worthy of gifts, worthy of

²⁶² M i 6 *Sabbāsava sutta*.

²⁶³ M i 55 *Mahāsatipaṭṭhāna sutta*.

²⁶⁴ M iii 137 *Dantabhumi sutta*.

²⁶⁵ M iii 99 *Mahāsatipaṭṭhāna Sutta*, *Mindfulness of the Body*; Bhikkhu Bodhi and Bhikkhu Nanamoli, trans., *The Middle Length Discourses of the Buddha* (Boston: Wisdom Publications, 2009), 957.

²⁶⁶ M iii 137 *Dantabhūmi sutta*; Bhikkhu Bodhi and Bhikkhu Nanamoli, trans., *The Middle Length Discourses of the Buddha* (Boston: Wisdom Publications, 2009), 997.

hospitality, worthy of offerings, worthy of reverential salutations, an unsurpassed field of merit for the world.²⁶⁷

In Chapter 2 on ‘Meaning of *khanti*’, *khanti* is defined as patience, forbearance (*adhibhāsana*), endurance (*titikkhā*), forgiveness and as prolonged suffering (*khamā*) and sometimes as non-anger (*akkodha*).

While practicing the perfection of Forbearance, one experiences hardship and endures suffering in life. The Buddha in the *MN 2 Sabbāsava sutta*, instructs the *bhikkhūs* to endure the hardships experienced while meditating; that cause bodily discomfort, like the extreme weather, poisonous bites of snakes and other wild animals, hunger and thirst, noise and others which distract the mind from meditation.

Patiently enduring such hardships of discomfort and distraction, a *bhikkhū* develops concentration²⁶⁸ (*samādhi*) and remains undeterred from the path. Pursuing steadfastly with continued fervor and zeal, it becomes possible to gain insight (*paññā*) and see the true nature of things (*yathābhutam pajānati*).

Dh v239 states: ‘Wise persons, moment after moment, little by little, remove the blemishes from their own selves, just like smiths removing blemishes from silver.’²⁶⁹ Blemishes refer to the ten defilements (*kilesās*).²⁷⁰

²⁶⁷ M iii 137, *Dantabhūmi Sutta*: “so hoti bhikkhu khamo sītassa uṇhassa jighacchāya pipāsāya ḍamsamakasavātātapasarīsapasamphassānam duruttānam durāgatānam vacanapathānam, uppannānam sārīrikānam vedanānam dukkhānam tibbānam kharānam katukānam asātānam amanāpānam pānaharānam adhibhāsakajātiko hoti.”

²⁶⁸ ‘*Sukhino cittam samādhiyati*’.

²⁶⁹ Weragoda Sarada Maha Thero, *Treasury of Truth: Illustrated Dhammapada* (Colombo: Central Communications, 1993), 992.

²⁷⁰ *Kilesa*, defilements, are mind-defiling, unwholesome qualities. There are ten defilements, thus called because they are themselves defiled, and because they defile the mental factors associated with them. They are: greed (*lobha*), hate (*dosa*), delusion (*moha*), conceit (*māna*), speculative views (*ditthi*), skeptical doubt (*vicikicchā*),

6.2 Introduction

Understanding *khanti* is a difficult task. It is still harder to define it with the intrinsic meaning of *dhamma* the term holds, that one is expected to understand. It is an internal interactive aspect of the mind. A thing of the mind is difficult to express in words; sometimes for short of words and sometimes for short of understanding. This may be one of the reasons why *Pāli* scholars have not attempted to discuss the topic of *khanti* in academics. The *Pāli* texts mention that the Buddha's teaching of the *Dhamma* is very profound. As the Buddha corrects Venerable *Ānandatthera*, 'clearly understanding the Theory of Interdependent Origination (*Paticca-samuppāda*) is not easy'. Another possible reason why *khanti* has not been discussed with prime focus is that *khanti* is presumably, not considered as important a topic as *sīla*, *dāna*, *sati*, *paññā*, *saññā*, and so on. In this chapter an attempt is made to delve into the domain of the role of *khanti* and to express the literary understanding through the corpus of the *Pāli* texts as the Buddha's teaching to *Nibbāna*.

6.3 *Khanti* in the *Suttanta*

In the *Suttanta*, Buddha, through various suttas, metaphors and similes, emphasizes patience as an essential aspect of development on the path. Defining in every instance of the noble path, its importance: (i). in overcoming negativity and (ii). cultivating inner peace. It is not just about endurance (*sahana*) and forgiving (*khamā*), but also about accepting things as they are, as forbearance (*adhivāsana*) and responding

mental torpor (*thīna*), restlessness (*uddhacca*), shamelessness (*ahirika*), and lack of moral dread or conscientiousness (*anottappa*).

with loving kindness (*mettā*) and compassion (*karuṇā*). It is said patience is an antidote to ill-will (*vyāpāda*), hatred (*dosa*) and anger (*kodha*). It is also said ‘making peace with the unpleasant.’ Therefore, *khanti*, ultimately, is the path to peace.

Khanti or patience as a Buddha’s doctrine is not much spoken about. It is a silent term to be understood by the mind. According to the *Kakacūpama sutta*, the Buddha’s teaching of free inquiry is free of hatred and malice because only the feelings of non-hatred and non-malice, the Buddha said, lead to a calm state of mind free of enmity (*averā*) and proliferation (*papañca*). *Khanti* in the *Kakacūpama sutta* are the teachings of orienting the mind actions towards non-hatred and non-malice that lead to performing verbal and bodily actions according to the dhamma as a religious duty.

According to the *Kālāma sutta*²⁷¹, the Buddha’s teaching of free inquiry is about mind’s ‘choice’. Accepting those conditions that are beneficial. The Buddha admonished the novice monks who were beginning the journey in the noble teaching to well establish themselves in the path with a mind of non-hatred and non-malice, should be endured based on one’s own reflection of the dhamma (*dhammanijjhānakkhanti*).

The beneficial path begins with a mind of loving kindness (*mettā-bhāvanā*) for all beings. The noble friendship (*kalyāṇamittatā*) is the entire noble path to *Nibbāna*, the Buddha corrected Venerable *Ānandatthera*.²⁷²

Ananda, ... said that “half of the good life” is friendship with good people (*kalyāṇamitta*), companionship with good people, closeness with good people, only to be corrected by the Buddha that these are not half but actually the whole of the good life (SN. 45v.2).²⁷³

²⁷¹ A i 188 *Kālāma sutta*.

²⁷² *Upaddha sutta* (SN 45.2); Surrey and Hallisey, “Friendship, the Whole of Life Well-lived”, *Insight Journal*, 47, 2021, 164-76.

²⁷³ Surrey and Hallisey, “Friendship,” 164–78.

Hallissey is of the opinion that friendship is the foundation of *mettā*, loving kindness. This is literally so, insofar as the *Pāli* word *mettā* is etymologically derived from the *Pāli* word for friend (*mitta*).²⁷⁴

6.4 Impatience (*Akkhanti*) and Patience (*Khanti*)

Ānguttara Nikāya 4.164; 17. *Paṭipadāvagga* Patient (1st) *Paṭhamakhamāsutta*:

The Buddha, in the *Pathamakhamā sutta*, defines what is ‘impatience’ and ‘patience.’

“Mendicants, there are four ways of practice. What four?

Impatient practice, patient practice, taming practice, and calming practice.”²⁷⁵

“And what’s the impatient practice?

It’s when someone abuses, annoys, or argues with you, and you abuse, annoy, or argue right back at them. This is called the impatient practice.”²⁷⁶

The *Pathamakhamā sutta* defines internal aspect of impatience (*akkhanti*), while

Dutiyakhamā sutta defines *akkhanti* according to external conditions as:

It’s when someone cannot endure cold, heat, hunger, and thirst. They cannot endure the touch of flies, mosquitoes, wind, sun, and reptiles. They cannot endure rude and unwelcome criticism. And they cannot put up with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening.²⁷⁷

“And what is the patient practice?

It’s when someone abuses, annoys, or argues with you, and you don’t abuse, annoy, or argue back at them. This is called the patient practice.”²⁷⁸

²⁷⁴ Surrey and Hallisey, “Friendship,” 164–78.

²⁷⁵ “*Catasso imā, bhikkhave, paṭipadā. katamā catasso? akkhamā paṭipadā, khamā paṭipadā, damā paṭipadā, samā paṭipadā.*”

²⁷⁶ “*Katamā ca, bhikkhave, akkhamā paṭipadā? idha, bhikkhave, ekacco akkosantam paccakkosati, rosantam paṭirosati, bhaṇḍantam paṭibhandati. ayam vuccati, bhikkhave, akkhamā paṭipadā.*”

²⁷⁷ A ii 153; Bhikkhu Sujato, trans., “Ānguttara Nikāya 4.165: Dutiyakhamasutta — Patience (2nd), The Numerical Discourses,” SuttaCentral, accessed October 19, 2025, <https://suttacentral.net/an4.165/en/sujato>.

²⁷⁸ “*Katamā ca, bhikkhave, khamā patipadā? idha, bhikkhave, ekacco akkosantam na paccakkosati, rosantam na paṭirosati, bhaṇḍantam na paṭibhandati. ayam vuccati, bhikkhave, khamā patipadā.*”

The first *Pathamakhamā sutta*²⁷⁹ further states the definition of *dama* (taming) and *sama* (calming):

And what is the taming practice?

When a mendicant sees a sight with their eyes, they don't get caught up in the features and details.

If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving restraint over it.

When they hear a sound with their ears ...

When they smell an odor with their nose ...

When they taste a flavor with their tongue ...

When they feel a touch with their body ...

When they know an idea with their mind, they don't get caught up in the features and details.

If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving restraint over it.

This is called the taming practice.²⁸⁰

(*ayam vuccati, bhikkhave, damā paṭipadā.*)

This is the practice of restraint by patience- *khanti saṃvara sīla*.

Although restraining (*dama*) the six senses means curbing gratification of the senses, stopping proliferation from going any further, or in the sense of self-imposed restriction in making oneself devoid of something more, is a practice hard to accomplish which demands persisting mindfulness and effort; while on a positive note can be seen as walking a life leading towards happiness. This is the first factor of the Noble Eightfold Path - the view of what is right and wrong- *sammādiṭṭhi* of *kusala* and *akusala* of the *Dasa kusala - akusala kamma patha*.

²⁷⁹ A ii 152; Bhikkhu Sujato, trans., “Aṅguttara Nikāya 4.164: Pathamakhamasutta — Patient,” SuttaCentral, accessed October 18, 2025,

<https://suttacentral.net/an4.164/en/sujato>.

²⁸⁰ A ii 152; Sujato, “Aṅguttara Nikāya 4.164.”

The *Visuddhimagga* refers to ‘patience due to restraint in practicing the precepts’ as *khanti-samvara sīla*. This includes the 227 *Pātimokkha sīla* practiced by the *Bhikkhū* and 311 by the *Bhikkhunī*.

Ānguttara Nikāya 4.165; 17. Paṭipadāvagga; Dutiyakhamā sutta:

In the *Dutiyakhamā*²⁸¹ sutta, *khamā patipadā* or *khanti* is defined as:

It’s when someone endures cold, heat, hunger, and thirst. They endure the touch of flies, mosquitoes, wind, sun, and reptiles. They endure rude and unwelcome criticism. And they put up with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening. This is called the endurance practice.²⁸²

Basically, both the *suttas* explain the practice of ‘patience’. The first (*Pathamakhamā sutta*) is related to the internal (*ajjhattam*) factors; i. e. ‘enduring’ others’ harsh and aggressive speech; while the second (*Dutiyakhamā sutta*) is in relation to ‘enduring’ harsh conditions in sustaining oneself through the hardships due to surrounding environment like harsh weather conditions and aggressive wild animals during meditation practice.

From these two *suttas*, we learn ‘how the *Bodhisatta*’s path aligns with the *Buddhapāda* to *Nibbāna*.’ The practice transforms difficult circumstances into opportunities for spiritual growth and deeper insight.

We learn that the *Bodhisatta* was well aware of this and that he cultured his mind with this perfection so that it was not disturbed by any of the untoward occurrences common in this world,’ whether due to external conditions or internal factors.²⁸³

²⁸¹ Sujato, “Ānguttara Nikāya 4.165.”

²⁸² A ii 153; “*Idha, bhikkhave, ekacco khamo hoti sītassa uñhassa jighacchāya pipāsāya, dāñsamakasavātātāpasarīsapasamphassānaṁ duruttānaṁ durāgatānaṁ vacanapathānaṁ uppannānaṁ sārīrikānaṁ vedanānaṁ dukkhānaṁ tibbānaṁ kharānaṁ katukānaṁ asātānaṁ amanāpānaṁ pāñaharānaṁ adhivāsakajātiko hoti.*”

²⁸³ Weragoda Sarada Maha Thero, *Treasury of Truth: Illustrated Dhammapada* (Singapore: Singapore Buddhist Meditation Centre, 1993), 781.

In these two *suttās*, the Buddha explains what is to be endured patiently, and also what should not be endured (*nādhivāseti*).

And what's the calming practice?

It's when a mendicant doesn't tolerate a sensual, malicious, or cruel thought. They don't tolerate any bad, unskillful qualities that have arisen, but give them up, get rid of them, calm them, eliminate them, and obliterate them.²⁸⁴

This is called the calming practice.” (*ayam vuccati, bhikkhave, samā paṭipadā*.) Of the ten, one perception (*saññā*) in the *Girimānanda sutta*²⁸⁵, is the perception of abandoning (*pahāna saññā*). Hearing about these ten perfections, the Buddha indicated that Venerable *Girimānanda*'s afflictions will immediately subside.

The *sama* practice explains what should not to be endured (*nādhivāseti*).

He decided that he would be patient with exterior (*bahiddhā*) conditions—not be upset when the sun was too hot or the weather too cold; not be agitated by other beings which attacked his body, such as insects.²⁸⁶

And internally (*ajjhattam*):

Neither would he be disturbed when people spoke harsh words, lies or abuse about him, either to his face or behind his back. His patience was not even broken when his body was subjected to torment, blows, sticks and stones, tortures and even death itself he would endure steadily, so unflinching was his patience.²⁸⁷

These two *suttās*, internally and externally also define the four *samāpadhānās*.

All the above mentioned three aspects of *khama*, *dama* and *sama* indicate the practice of patience by the three ways of *khanti*, *danti* and *santi*. These two *suttās* relate the Buddha's instructions to the *bhikkhūs* and are like-wise advised to practice in the same

²⁸⁴ Weragoda Maha Thero, “Treasury of Truth,” 781.

²⁸⁵ A v 108; Bhikkhu Bodhi, trans., “Aṅguttara Nikāya, Book 10, Sutta 10.60 (Girimānanda),” SuttaCentral, accessed March 20, 2025, <https://suttacentral.net/an10.60/en/bodhi?lang=en&reference=main&highlight=false>.

²⁸⁶ Weragoda Maha Thero, “Treasury of Truth,” 781.

²⁸⁷ Weragoda Maha Thero, “Treasury of Truth,” 781.

way. Patience is the way to protect oneself. ‘With patience one will not bruise oneself but go carefully step by step along the way,’ writes Venerable Weragoda. Steadily and gradually, *khanti* is the intentional act of eradicating grief and craving.

6.5 *Khanti* as Non-anger (*Akkodhana*)

The above mentioned *Pathamakhamā sutta* define *khanti* as non-anger in response to anger. Every human being has at some point in life experienced the unpleasant emotion of ‘anger’. Before, while in anger or after, one goes through an ugly phase. Anger or *kodha*, according to Buddha’s teaching is a functioning entity in provoking further anger and hatred; and prolonging conflict to proliferate (*papañca*) in *samsāra*. Anger accumulates, while patience dissipates.

However, patience is not suppression of anger; it helps us look at the cause. It helps us see the consequences of anger. When patience replaces anger, one gets beautiful. In the mind, there is space for only one thing at a time. When there is patience, one is rid of anger. Adverse situations and unpleasant experiences can serve as spiritual friendship too because they help practice patience. In the *Kakacūpama sutta*, The Buddha explains using practical examples and metaphors. Without developing right understanding taints cannot be dissipated.

6.6 *Khanti* in the *Kakacūpama Sutta*²⁸⁸

Further, this section also mentions the comparison between *MN 21 Kakacūpama-sutta* and its *MA 93 Madhyama-āgama* counterpart:

²⁸⁸ M i 122: *Kakacūpama sutta*.

In the *MN 21 Kakacūpama Sutta*- the Discourse on the Simile of the Saw, the Buddha very categorically explains the characteristic of *khanti* in an elaborate manner. This sutta very well explains four aspects of patience:

(i). The Buddha instructs Venerable *Phagguna* that a *bhikkhu* should not take sides with *bhikkhunis*, when other *bhikkhus* are admonishing them for proper conduct. After leaving household lowlife to ordain in the noble life, it is not proper for a *bhikkhu* to take sides of the female nuns, *bhikkhunī*, when they are being instructed or criticized by other *bhikkhūs*.

Comparing the *Kakacūpama sutta* in the *Nikāya* and the *Āgama*, Venerable *Anālayo* draws similarity in their textual context, ‘According to both versions, the Buddha called *Moliya Phagguna* to his presence and told him that, since he had left behind the household life, he should also leave behind sensual thinking related to the household life.’²⁸⁹ For a *bhikkhu* should develop patience, forbearance and loving kindness. For developing patience, it is important to know what is right and what is not.

(ii). Further, *Kakacūpama sutta* and its parallel *Āgama* continue by illustrating the willing compliance of the monks of earlier times to the Buddha’s injunction to eat only once a day with the examples of a skilled charioteer, who is able to drive a chariot wherever he likes, and of a grove of *Sāla* trees that is cared for and therefore grows well.²⁹⁰

(iii). The story of lay females, the mistress, *Vedehika* and her slave maid, *Kāli*. This story implies that when the maid is performing her duties well, her mistress does not

²⁸⁹ Bhikkhu Anālayo, *Comparative Study of the Majjhima-nikāya* (Taipei: Dharma Drum Publishing Corporation, 2011), 145.

²⁹⁰ Anālayo, “Comparative Study,” 145.

get angry. But when the maid acts otherwise, to check the gentleness of her mistress, the mistress is outraged and hits her maid. Thus, by pretending to act not in accordance with her mistress' expectation, the wise maid deliberately tests her mistress' lack of patience and exposes the true angry nature of her mistress', who is mis-famed as a gentle woman by the community people. Patience is lost in situations when things go against our wishes. Real patience is when one does not lose the cool even in adverse situations.

In this regard, both versions, the *Kakacūpama sutta* and its *Madhyama-āgama* counterpart narrate the tale of the slave girl *Kālī* who tests her mistress *Vedehikā*'s (mis) reputation for being forbearing and gentle. Both versions explain that a monk's patience can be seen in the true sense, when he is confronted with disagreeable speech, and that he should not be considered obedient if he is submissive only in order to get requisites.²⁹¹

(iv). The Buddha admonishes the novice *bhikkhūs* about patience. The Buddha questions the bhikkhus, if it is possible by oneself to wipe out the four great elements (*mahābhūta*) by digging the earth, painting the sky, drying the water of the river *Ganga*, and extinguishing the great fire and cause soft leather bag to rustle. The *bhikkhūs* answer that it is not possible to do so. The Buddha gave these metaphors to explain the meaning of immeasurable patience with reference to these four great elements.

It is impossible to set things according to one's wishes and therefore, it is important to develop patience towards all that is around us. This is with reference to the *bahiddha* or external aspect of the matter. The Buddha directly and finally gives instructions about patience with reference to the suffering of *ajjhatta* internal matter.

²⁹¹ Anālayo, "Comparative Study," 146.

Thus, the Buddha elucidates with an analogy of matter (*rūpa*) in relation to the mind (*nāma*). Patience is an aspect of the mind (*nāma*).

The two versions of the discourses instruct on avoiding retaliation when confronted with harsh speech, and remaining unaffected by them, by one's mind profuse with loving kindness. Venerable *Anālayo* compares in both these discourses, cultivating this attitude leads to the meditative development of loving kindness (*mettā- bhāvanā*) as a boundless radiation in all directions. The *Madhyama-āgama* version also includes radiation with the help of the other three *brahmavihārā* of compassion (*karunā*), sympathetic joy (*muditā*), and equanimity (*upekkhā*).²⁹²

‘Venerable *Anālayo* gives a Table of ‘Similes to Illustrate Patience in the *Majjhima Nikāya* 21 and its Parallel in Chinese *Madhyama Āgama* 193’. Both versions compare the unshakeable nature of this attitude to the impossibility of trying to dig up the whole earth with a spade, of trying to paint on space, of trying to heat up and evaporate the water of river *Gangā* with a grass torch, and of trying to cause a soft leather bag to rustle. The only difference is in the sequencing of the second point ‘space’ and the third ‘fire’ point.

Finally, the *sutta* culminates with the Buddha illustrating with the famous ‘Simile of the Saw’, the dire need for cultivating patience. This strictly defines the *Saṅgha* rule, as an eligibility criterion to become a *bhikkhu*: “Bhikkhus should not develop ill-will even when thieves saw both their hands. If one arouses even the slightest ill-will, he will

²⁹² *Anālayo*, “Comparative Study,” 146.

not be my disciple.” Instead, the Buddha instructs the *bhikkhūs* to develop a mind of loving kindness (*mettā*) towards those thieves.

This *sutta* explains *khanti* as that loving kindness attitude of the mind (*nāma*) which is not affected by the suffering of the physicality (*rūpa*), attributing a progressive quality towards the goal of *Nibbāna*. Here, the Buddha’s teaching is about eradicating mental suffering that arises from the suffering of the physical body.

Similarly, the Buddha gave the teachings to human beings even if they approached with anger. How the Buddha deals with other’s anger can be seen in the *SN Brāhmaṇa Saṃyutta* incidents of the brahmin brothers who out of jealousy and anger approach the Buddha. The four *suttās* can be comparatively studied. An interesting thing to note here is the Buddha’s response to the various kinds of angry actions of the brothers who eventually become His disciples, is explained in the following table.

Table 4: The Buddha’s Response to Anger

No	Sutta	Three types of actions in anger = <i>Kamma</i>	The Buddha’s response of patience as non-anger
1.	<i>SN 7.1 Dhanañjāni sutta</i> ²⁹³	Approaches the Buddha out of jealousy and anger with an intention to refute the Buddha’s doctrine.	Puts forth questions about ‘what should one kill?’. The Buddha replies no one can refute the doctrine of the Buddha and answers his questions.
2.	<i>SN 7.2 Akkosaka sutta</i> ²⁹⁴	<i>Vaci kamma</i> (verbal abuse): Angry and displeased, he approached the Blessed One and abused and reviled him with rude, harsh words.	The Buddha refuses to accept it, saying he remains free of anger. Giving the simile of ‘the gift not accepted remains with the giver.’

²⁹³ S i 160 {S i 344}.

²⁹⁴ S i 161 {S i 347}.

No	Sutta	Three types of actions in anger = <i>Kamma</i>	The Buddha's response
3.	<i>Asurindaka sutta</i> ²⁹⁵ SN 7.3 [1.164 PTS (1st ed) (2nd ed) 1.351]	<i>Vaci kamma</i> (verbal abuse): Another brother angrily approaches the Buddha and hurls mocking praises at the Buddha's victory for transforming his Brother 1.	The Buddha responds only with wisdom <i>Vepacitti sutta</i> SN 11.4 and <i>Subhasitajaya sutta</i> SN 11.5
4.	<i>SN 7.4</i> <i>Bilaṅgika sutta</i> ²⁹⁶	<i>Mano kamma</i> (mental thoughts): with anger in mind, approaches the Buddha for transforming his brothers, and stands silently in front of the Buddha without speaking any word.	But once again the Buddha calms him down, pointing out that anger only harms oneself, like dust (<i>raja</i>) thrown above falls on the one who throws it.

Table 4 summarizes the Buddha's method of wisdom in dealing with the three brothers' anger and jealousy. The following translation is by *Bhante Bhikkhu Bodhi* from "The Connected Discourses of the Buddha."

The first brother's (*Dhanañjani*) intention of refuting the doctrine and questions:

"Having slain what does one sleep soundly?
Having slain what does one not sorrow?
What is the one thing, O *Gotama*, whose killing you approve?"

[The Blessed One:]

"Having slain anger, one sleeps soundly;
Having slain anger, one does not sorrow;
The killing of anger, O *brahmin*,
With its poisoned root and honeyed tip:
This is the killing, the noble ones praise,
For having slain that, one does not sorrow."

A second brother abuses and reviles with rude and harsh words.

²⁹⁵ S i 163 {S i 350}.

²⁹⁶ S i 164 {S i 351}.

The Buddha's answer:

“Brahmin, we—who do not abuse, scold nor rail against anyone—refuse to accept from you the abuse and scolding and tirade you let loose at us. It still belongs to you, brahmin! It still belongs to you, brahmin!”

“Brahmin, one who abuses his own abuser, who scolds the one who scolds him, who rails against the one who rails at him—he is said to partake of the meal, to enter upon an exchange. But we do not partake of your meal; we do not enter upon an exchange. It still belongs to you, brahmin! It still belongs to you, brahmin!”

“How can anger arise in one who is anger-less,
In the tamed one of righteous living,
In one liberated by perfect knowledge,
In the Stable One who abides in peace?

“One who repays an angry man with anger,
Thereby makes things worse for himself.
Not repaying an angry man with anger,
One wins a battle hard to win.

“He practices for the welfare of both—
His own and the other's—
When, knowing that his foe is angry,
He mindfully maintains his peace.
“When he achieves the cure of both—
His own and the other's—
The people who consider him a fool,
Are unskilled in the Dhamma.”

The third brother similarly approaches hurling mocking abuses and harsh words, exclaims, thus: “You're beaten, ascetic! You're beaten, ascetic!”

The Buddha's answer:

“The fool thinks victory is won, When, by speech, he bellows harshly;
But for one who understands, Patient endurance is the true victory.”

And the Buddha repeats the earlier three stanza. Finally, the fourth brother angry and displeased, approaches and silently stands on one side, his mind filled with anger:

Then the Blessed One, having known with his own mind the reflection in the brahmin

Bilāṅgika Bhāradvāja's mind, addressed him in verse:

“If one wrongs an innocent man,
A pure person without blemish,
The evil falls back on the fool himself
Like fine dust thrown against the wind.”

In this manner, the Buddha replies to the anger and abuse with harsh words. Eventually, one by one, the brahmin brothers all take refuge in the Buddha and became *Arahat*.

What is the cause of anger? *Mahāniddesa* translated by Zac Anger states that:
'Gain not satisfied is the cause of anger.'

"How to learn without gain?

Bhikkhus! Here, the bhikkhus have the cause of gain, the condition of the gain, the reason of the gain, the arising of the gain, the ripening of the gain, only for the purpose of self-regulation (benefits), the purpose of their own silence, so that they can achieve the purpose of *Nibbāna*, so that he learns the scriptures, he learns the *dhamma*, and he learns the *Abhidhamma*.

Or, bhikkhus have a cause for gain, ..., only for the sake of less desire, contentment, reduction, and living alone; because of this state, I become a one who lives in the woods, ...a beggar,”²⁹⁷

6.7 *Khanti* Explained in the *Brahmajāla Sutta*²⁹⁸

The *Kakacūpama sutta* explains the Buddha's teaching on enduring patience primarily in physical abuse, while in *Brahmajāla sutta* is specifically about enduring verbal abuse. *Brahmajāla sutta* commentary explains the Buddha's teaching on patience and the cause why and how should one endure patiently (*adhivāsana khanti*).

²⁹⁷ Zac Anger, trans., “Mahāniddesa,” version 2 (October 2022), 104, <https://zacanger.com/niddesa/assets/niddesa.html>.

²⁹⁸ D i.1 *Brahmajāla sutta*.

This is author's translation. This is not a word-by-word translation, rather it attempts to put forth the essence of the thought that is the patient endurance of 'abusive speech' as explained in the commentary to the *sutta*.

To prevent the arising of unwholesome, one establishes a craving for *Dhamma*. At that place it touches the mind with anger. By striking mind with anger, one is dissatisfied and because of unhappiness speaks abusive words. 'Abusive words' have an unhappy feeling (*domanassa*). Neither for the welfare of oneself nor others, does anger bring happiness. Abusive words are ill-temper.

The Buddha teaches by three methods (*tayo nayā*):²⁹⁹

1. *manopadosaṇi nivāretvā*: Preventing mind pollution: By anger, an angry one has a dissatisfied mind of unhappiness (displeasure).
2. *ādīnavam dassetvā*: having shown danger: A mind of displeasure is an obstacle to attaining the first *jhāna* (absorption) and others.
3. '*vacanatthasallakkhaṇamattepi' asamatthatam dassento*: shows incapability in 'discerning the meaning of the abusive term by oneself'

An angry person does not understand the meaning of *Sammāsambuddha*, *Pacceka-buddha*, noble disciple of the Buddha (*Ariyasāvaka*), mother, father, enemy, nor well-spoken or ill-spoken words.³⁰⁰

In this, for unraveling (*nibbeṭhanam kātabbam*) the blame only (*avāṇneyeva*), not all (*na sabbattha*). If one says, "you are unvirtuous (*tvaṇi dussīlo*), your teacher is unvirtuous (*tavācariyo dussīlo*), in whatever you have done, is done by your teacher,

²⁹⁹ This is the Author's translation. It is not a word-by-word translation. It attempts to put forth the essence of the thought that is the patient endurance of 'abusive speech' as explained in the commentary to the *sutta*.

³⁰⁰ A iv 94; "kuddho attham na jānāti, kuddho dhammam na passati. andham tamam tadā hoti, yam kodho sahate naram. anatthajanano kodho, kodho cittappakopano. bhayamantarato jātam, tam jano nāvabujjhati"ti.

(*idañcidañca tayā katañ, tavācariyena katan*)”, you silently (*tuñhībhūto*) endure (*adhivāseti*), becomes doubtful (*āsañkanīyo hoti*). Therefore (*tasmā*), without polluting the mind (*manopadosam akatvā*) and without blame (*avanno*) should (things) be unraveled (*nibbēthetabbo*). Then, even if an abusing person abuses by means of ten abuses, “O camel, O bull...”, having (taken care, neglected) internally (*adhi = ajha*) with indifference (*upekkhā*) towards the person, is ‘enduring patience’ (*adhivāsanakhanti*), (by this method) only (*eva*) (one) should do (*kātabbā*).³⁰¹ The *Suttanta* commentaries as well as the *Abhidhamma* texts define *khanti* as: *Khanti nāma adhivāsana-kkhanti*. - *KhpA* 149 = *SnA* 1:300 = *Dhs* 230. In the *Brahmajāla* commentary, the Buddha mentions three steps as the only method to practice ‘enduring patience’:

1. (*manopadosam akatvā*): Not polluting one’s mind with (*dosa, kodha*).
2. (*avanno*): Not blaming the person who is abusing.
3. (*ajjhupekkhitvā*): Internally having indifference towards the person who is abusing.

The words of blame are troublesome because of their evil purpose they carry restlessness, thereby troublesome. Having prevented this trouble, the Buddha then shows the danger in abusive words. They are an obstacle to attaining the first *jhana* and others.

In many *suttās* is said, “being pleased in the Buddha is being pleased in the highest”. And so, in the three Jewels. This is the true praise. But should be with renunciation and not, “my Buddha, my *Dhamma*, and more”. For example, Venerable

³⁰¹ *idañca avanneyeva nibbēthanam kātabbam, na sabbattha. yadi hi “tvam dussilo, tavācariyo dussilo, idañcidañca tayā katañ, tavācariyena katan”ti vutte tuñhībhūto adhivāseti, āsañkanīyo hoti. tasmā manopadosam akatvā avanno nibbēthetabbo. “oñthosi, goñosi.”*

tiādinā pana nayena dasahi akkosavatthūhi akkosantañ puggalam ajjhupekkhitvā adhivāsanakhantiyeva tattha kātabbā.

Channa saying thus was desiring joy and happiness, was unable to attain the *jhāna*. When pointed out threatened with *brahmadaṇḍa*, he abandoned joy and delight and attained *Nibbāna*. His joy was together with greed. So also, anger is similar to greed.

(*lobho ca kodhasadisova.*) *kuddho*³⁰² is same as *luddho*³⁰³ @ AN 7.64:

luddho attham na jānāti, luddho dhammam na passati.
andham tamam tadā hoti, yam lobho sahate naram.
anatthajanano lobho, lobho cittappakopano.
bhayamantarato jātam, tam jano nāvabujjhati”ti. (*Itivuttka*. 88).

A greedy person does not know the advantage,
a greedy person does not see the Dhamma,
blinded (fooled) in darkness (ignorance), this greed endures human
disadvantageous for person is greed, greed causes mind to agitate,
gives rise to fear within, that person does not understand.
On whatever he gets angry, a greedy person does not know the disadvantage it
brings in future.³⁰⁴

If someone proposes, “Your teacher is the Omniscient One, Sammāsambuddha, the Blessed One, Dhamma is well-expounded, Sangha is well-going forth and so on”, having said this you should not keep quiet (*na tunhībhūto*). You should speak with acknowledgement as to why it is said so; that is because of what reason is it said as the truth, that the Buddha is Omniscient and so on. If they say “you are virtuous”, then know by reflecting on one’s *sīla* (virtues) if it is indeed so. In this *sutta*, the Buddha gives a practical methodology to curb the further arising of unwholesome states, by way of thoughts and words.

³⁰²*Kuddho* is an angry person.

³⁰³*Luddho* is an greedy person.

³⁰⁴ Author’s translation

Chapter 7

The Role of *Khanti* in the *Buddhapāda*

7.1 The Buddha's Explanation of Endurance (*Titikkhā*)

When the Buddha refused Venerable *Ānanda*'s plea to remove to another place in the stance of verbal abuses by queen *Magāñdiya*'s men, the Buddha replied that He was prepared to patiently accept abuse from unvirtuous people just as an elephant in the battlefield withstands burden of arrows coming from all directions.

As an elephant in battlefield,
Endures the burden of arrow from a bow,
So shall I endure abuse indeed,
Many people lack virtuous behaviour.³⁰⁵

Although a king's elephant is skillfully tamed in a battlefield, yet endures abuse. Such a tamed being who endures abuse is the best among human beings.³⁰⁶ (*danto settho manussesu, yotivākyam titikkhati*).

When a *bhikkhu* cultivates patience and forbearance in the face of unpleasant or painful circumstances, one is able to endure them without any reaction through one's body, speech and the mind. A *bhikkhu* does not resort to any kind of violence or negative response through physical actions or speech and this is subsequently is due to the fact that thoughts of anger, ill-will and hatred do not arise in the mind.

³⁰⁵ Dh v320: “*aham nāgova saṅgāme, cāpato patitam saram; ativākyam titikkhissam, dussilo hi bahujano.*”

³⁰⁶

7.2 The Buddha's Forgiveness

Venerable *Bhaddāli* begs forgiveness from the Buddha for being inattentive while listening to the Buddha's instruction and refusing to comply with it, was overcome by confusion and blundering. The Buddha forgives³⁰⁷ *Bhaddāli* saying that it is a cause for growth in the *Dhamma* that one seeks forgives for transgression of offence seen for the sake of restraint in the future. Then the Buddha teaches Ven. *Bhaddāli*³⁰⁸ an exposition of the *Dhamma* through the 'Simile of the young thoroughbred colt', the ten factors to growth in *Dhamma* by gradually overcoming the discomfort in physical ease. So that the horse is worthy of the king, for the king's service.³⁰⁹ For the *bhikkhu* to be worthy is by attentive listening and patience in the practice.

In Buddhism there is no one to reward or punish. Pain or happiness are inevitable results of one's actions. Neither hope for reward nor fear of punishment acts as an incentive to him to do good or to refrain from evil. He is aware of future consequences, but he refrains from evil because it retards, he does good because it aids progress to Enlightenment (*Bodhi*), even in the face of utmost adversity. This is the exceptionally high standard of morality; the Buddha expects from His ideal followers.³¹⁰

7.3 The *Kosambiya Sutta* - Dispute Amongst the *Bhikkhū Saṅgha*

³⁰⁷ M i 437; Bhikkhu Sujato, trans., "Majjhima Nikāya, Bhaddāli Sutta," SuttaCentral accessed February 12, 2025, <https://suttacentral.net/mn65/en/sujato>.

³⁰⁸ M i 437; Sujato, *Bhaddāli Sutta*: "Surely, Bhaddāli, a transgression overcame you, in that like a fool, confused and blundering, when a training precept was being made known by me, when the Sangha of bhikkhus was undertaking the training, you declared your refusal to comply. But since you see your transgression as such and make amends in accordance with the *Dhamma*, we forgive you; for it is growth in the Noble One's Discipline when one sees one's transgression as such and makes amends in accordance with the *Dhamma* by undertaking restraint for the future."

³⁰⁹ A i 244 *Ajaniya sutta*; Bhikkhu Thanissaro translates thus: The three characteristics of the king's excellent thoroughbred steed is worthy of a king are, that the steed is consummate in beauty, consummate in strength, and consummate in speed.

³¹⁰ Narada Thera, *Buddhism in a Nutshell*, 3rd ed. (Kuala Lumpur: Buddhist Missionary Society, 1988), 20–21.

The *Kosambiya sutta* illustrates the dispute which begins with:

Thus, have I heard. At one time, the Blessed One was dwelling in Kosambi at Ghositarama. At that time, the monks in Kosambi were engaged in disputes, quarrels, and arguments, and they were verbally abusing each other with anger and harsh speech.³¹¹

The *Kosambiya sutta* is also known as the "Discourse on the Dispute at *Kosambi*" or "The *Kosambi* Conflict." It relates an incident that took place at the *Kosambi* monastery involving a dispute among the two factions - *Vinayadhara* and the *Suttadhara* monks. The Buddha on this occasion exhorted the teachings on conflict resolution, unity, and the importance of harmony within the monastic community.

However, the matter did not end there. Subsequently, the monks of *Kosambi* were divided into two camps, and they kept on quarrelling among themselves in the village, in the alms-hall, and wherever they met. The people in the villages were displeased at this conduct of the monks, and began to rebuke and revile them.

Some monks invited the Buddha to intervene in this matter and put an end to these disputes and dissensions in the fraternity of monks. Hence the Buddha came to the assembly of monks, and admonished them against their dissension. Then the Buddha preached to them (Ja 371 *Dīghitikosalajātaka*) the story of King *Brahmadatta* of *Kāsi*, and of King *Dīghiti* of Kosala, and the conduct of prince *Dīghāyu* to illustrate the evils of quarrels and the advantages of forbearance.

Yet another Vinaya case is concerned with the topic of patience. The Theravāda Vinaya reports that a bitter quarrel had broken out among the monks of Kauśāmbī in relation to a minor issue of proper conduct. In order to inspire the disputing factions to patience, the Buddha delivered the tale of a prince who, wishing to avenge the cruel killing of his father by a king who had conquered their kingdom,

³¹¹ M i 320 *Kosambiya sutta*.

enrolled in the services of this king without being recognized. When an occasion arose to carry out his plan, however, he decided to spare the king.³¹²

Referring to the forbearance and mildness of the kings themselves, the Buddha exhorted the monks to sink their differences and be patient since they were already leading the lives of monks. However, a spokesman of one faction of the quarrelsome monks said that the Buddha should keep out of their disputes and leave them alone. The Buddha left the assembly, remarking: "These foolish people have lost control of themselves. It is difficult to admonish and convince them."

After spending three months at the *Pārileyyaka* forest, the Buddha came back to *Jetavana* Monastery. Now the citizens of *Kosambi* were displeased with the quarrelsome monks and refused to give them alms or pay other respects. Then the monks told the lay devotees that they would go to see the Buddha and settle all their differences under Him. Here, the role of lay-devotees is seen so important in maintaining the *Bhikkhū Saṅgha*.

The Venerable *Sāriputta*, Ven. *Mahāmoggallāna*, *Mahākassapa*, Ven. *Revata*, Ven. *Anuruddha*, Ven. *Upāli*, Ven. *Ānanda*, and Ven. *Rāhula* heard of the intended visit of the quarrelsome monks, and sought the advice of the Buddha as to how they should be treated. The Buddha instructed each of them on the principles of the discipline (*Vinaya*). Similarly, Venerable *Mahāpajāpati Gotami*, *Upāsaka Anāthapiṇḍika*, and *Upāsikā Visākhā* sought the advice of the Buddha as to what attitude to be adopted towards the two factions of quarrelsome monks. The Buddha admonished them to treat both factions with alms, etc., and to listen to both factions, but to follow the righteous side. The two

³¹² Bhikkhu Anālayo, *The Genesis of the Bodhisattva Ideal* (Hamburg: Hamburg University Press, 2009), 65.

factions of monks settled their disputes, and went up to the Buddha and apologized to Him. The Buddha rebuked them for disobeying Him and delivered them further admonitions and instructions on discipline. The Buddha told them to remember that they must all die some day and therefore, they must stop their quarrels and not act as if they would never die.

In this *sutta*, the Buddha addresses the quarreling monks and offers guidance on how to resolve their conflicts. He emphasizes the significance of verbal communication, reconciliation, and the pursuit of a harmonious community. The Buddha's teachings in this *sutta* are relevant not only to monastics but also to anyone seeking to understand and address conflicts in their lives. The *Kosambiya sutta* serves as a valuable lesson on the importance of mindfulness, right speech, and peaceful coexistence within the Buddhist community and can offer insights into resolving disputes and conflicts, in general. When one sees the truth of transitory nature of things, thereby our thoughts become free of emotions. Being mindful of death is a central teaching to understand the real nature of life. Recollection of death (*marañānusati*) calms the mind and brings peace.³¹³

7.4 *Saññā-vippallāsa* from the *Kalahavivāda Sutta*

Saññā is the pleasure and pain we experience through the five senses, and also the previous experiences. (*Mulapariyāya sutta*). The illusory nature of *saññā-vipallāsa* in

³¹³ PTS (1st ed) 1–3; PTS (2nd ed) 1–6; Dh v6; The Dhammapada: Verses and Stories “Recollection of Death Brings Peace (The Story of the Kosambi Monks),” Vipassana 24, accessed August 6, 2025, <http://vipassana24.com/verse-6-recollection-death-brings-peace/>.

Vipallāsa sutta (AN 4.49) and *Phenapindūpama sutta* (SN 22.95), is the cause for distorted views (*ditthi-vippallāsa*) and wrong ways of thinking (*citta-vippallāsa*).

Sutta Nipāta 4.11 Discourse on Quarrels and Disputes *Kalahavivāda sutta*, mentions the cause of dispute. Where do quarrels and disputes come from? The sutta states³¹⁴, “Quarrels and disputes come from what we hold dear, *piya*, “things held dear” or “what is liked”. (*piyappahūtā kalahā vivādā*). These disputes are linked to ‘stinginess’. And when disputes having arisen, there is divisive speech of slander. “What we hold dear in the world spring from desire” (*chandānidānāni piyāni loke*). Seeing the appearance and disappearance of forms, a person makes evaluations in the world. It is *saññā* that is the root cause of our attachments to sensory inputs; because of such attachments, we engage in immoral deeds ‘*akusala* accumulation’ (*papañca sañkhā*) are based on distorted perception *saññā* (*saññānidānā hi papañcasasañkhā*) and starts from wish (*sañkappa*) generation. The reason why it is difficult to overcome the tendency of craving for sensual pleasures is because of the “built-in distorted perception *saññā*, (of appearance and disappearance of forms). This is the Buddhist world view. Both from the internal *ajjhattam* and the *bahiddha* external perspective of seeing and experiencing things of the world.³¹⁵

³¹⁴ Bhikkhu Sujāto, trans. “Sutta Nipāta 4.11: Kalahavivādasutta (Quarrels and Disputes).” SuttaCentral, accessed March 3, 2025. <https://suttacentral.net/snp4.11/en/sujato?lang=en&layout=sidebyside&reference=main¬es=asterisk&highlight=false&script=latin#13.1>.

³¹⁵ Pure Dhamma, “Buddhist Worldview,” Pure Dhamma, accessed March 3, 2025. <https://puredhamma.net/dhamma-and-science/origin-of-life/worldview-of-the-buddha/buddhist-worldview/>.

Tajjaniya Kamma

Bhikkhū, Pañduka and Lohitaka, two of the group of six³¹⁶ trouble-maker *bhikkhū* who themselves were makers of strife, quarrels, disputes, given to idle talk, and raisers of legal questions in the *Saṅgha*. They used to provoke such other *bhikkhū* who were the same, and supported them to do their way. The modest *bhikkhū* thought this unfair and reported the matter to the Buddha. The Blessed One convened an assembly and rebuked the troublemaker *bhikkhū* saying, “This is improper, O Bhikkhus, for those foolish persons, not according to rule, unsuitable, unworthy of a *Samana*, unbecoming, and ought not to be done.” The Buddha further explained that ‘this will not conduce either to the conversion of the unconverted, nor to the increase of the converted; but rather to those who have not been converted being not converted, and to the turning back of those who have been converted.’

The Buddha rebuked those trouble-making *bhikkhūs* by speaking of the evils of being hard to satisfy in the matter of support or nourishment because of wishing for much they are discontent and have love of society, and are of slothful nature; while on the other hand speaking in praise of modest *bhikkhūs* being easy to satisfy in the matter of support and nourishment because of those wishing for little are contented, who have eradicated (evils from their mind), have quelled their passions, and are full of faith, of reverence, and of the exercise of zeal in the noble practice. The Buddha after giving ‘a religious discourse’ (*dhammaṇ katham*) to the *bhikkhūs* as to what is fit and suitable to be done in

³¹⁶ Called as ‘*chabbagiya*’ = group of six.

this regard, laid the rule to carry out ‘an act of rebuke’ called as the *Tajjaniyakamma* against trouble-making *bhikkhūs*.³¹⁷

7.5 Importance of *Sīla* in the Practice of Patience (*Khanti-saṃvara*)

Venerable *Bhikkhu Bodhi* highlights the importance of the moral training (*sīla*).

For the moral training to become a proper part of the path, it has to be taken up under the tutelage of the first two factors right view and right intention, and to lead beyond to the trainings in concentration and wisdom. Right view and right intention are like the two eyes of *sīla* education.³¹⁸

With purified *sīla* as the foundation together with straightened view (*ujukatā*), one can move further to practice the four-fold mindfulness. *SN 47:3 Satipatthāna sutta*.

Sīla has a two-fold function of balancing externally as wholesome actions of speech and body; while internally of the mind cultivation through the three factors (*virati*) of the noble path defined by right speech, right action and right livelihood. Thus, training in *sīla*, externally is beneficial to public in terms of inhibiting socially detrimental activities; while internally, “it entails the personal benefit of mental purification, preventing the defilements from dictating to us what lines of conduct we should follow.”

Further Venerable *Bhikkhu Bodhi* compares the practice of moral concept of *sīla* in the Buddhist and ethics in the Western Theological context, thus:

The English word “morality” and its derivatives suggest a sense of obligation and constraint quite foreign to the Buddhist conception of *sīla*; this connotation probably enters from the theistic background to Western ethics. Buddhism, with its non-theistic framework, grounds its ethics, not on the notion of obedience, but

³¹⁷ T. W. Rhys Davids, *Vinaya Texts: The Cullavagga*, vol. 3 (Oxford: Clarendon Press, 1881).

³¹⁸ Bhikkhu Bodhi, *The Noble Eightfold Path* (Kandy: Buddhist Publication Society, 1994), 43–45.

on that of harmony. In fact, the commentaries explain the word *sīla* by another word, *samādhāna*,³¹⁹ meaning ‘harmony’ or “coordination.”³²⁰

The word *samādhāna* is used in Marathi language. In today’s context it is used in the sense of ‘contentment’.

Venerable *Bhikkhu Bodhi* further elaborates how the observance of *sīla* leads to harmony at several levels - social, psychological, *kammic*, and contemplative.

- (i). Social - principles of *sīla* help to establish harmonious interpersonal relations, ... into a cohesive social order in which conflict, if not utterly eliminated, is at least reduced.
- (ii). Psychological - *sīla* brings harmony to the mind, protection from the inner split caused by guilt and remorse over moral transgressions.
- (iii). *Kammic* - observance of *sīla* ensures harmony with the cosmic law, hence favorable results in the course of future movement in rounds of birth and death.
- (iv). Contemplative - *sīla* helps establish the preliminary purification of mind to be completed deeply and thoroughly by the methodical development of serenity and insight.³²¹

7.6 *Khanti* as ‘Gentle Speech’ (*Soraccassatā*)

The meaning of *soraccassatā* is gentleness, meekness, willingness to accept one’s fault. ‘Patience’ and ‘gentleness’ are called as graceful *dhammās*. The *Mahāmaṅgala sutta* mentions “*khanti ca sovaccassata*” meaning “patience and gentle speech” as those qualities which are beneficial. ‘Gentle speech’ in response to ‘harsh speech’ is *khanti*. This is seen in the *Jātakās*, the *Sakka Samyutta*, and the *Suttanta* teachings. Venerable *Vaṅgissatthera* (*Vaṅgissa Samyutta*) says the Buddha’s speech is (*subhāsita vācā*) - the “well-spoken words”. Heim says, the entire *pariyatti* is the Buddha’s well-spoken words.

³¹⁹ *Samādhāna* (nt.) [*sam*+*ā*+*dhā*] putting together, fixing; concentration *Vism.* 84 (=*sammā ādhānam ṭhapanam*) in defⁿ of *samādhī* as “*samādhān’ aṭṭhena*.”

³²⁰ Bodhi, “Noble Eightfold Path”, 45.

³²¹ Bodhi, “Noble Eightfold Path”, 45.

7.7 The Buddha's Speech and the Buddha's Voice

The *Sammāsambuddha* is enlightened by self-knowledge; the *Paccekabuddha* is also enlightened by self-knowledge. However, the *Paccekabuddha* do not teach, although they have the knowledge to understand the essence of the meaning *attharasa* though not the essence of the idea *dhammarasa*. The *Sammāsambuddha* teaches the *dhamma* in the conventional language of the people. (*Khuddaka pātha: Khaggavisāṇa sutta* commentary). The Buddha's teaching is for, as Horner translates “*n'etam...* *appasannānam vā pasādāya*” “for pleasing those who are not (yet) pleased . . .”³²² However, Edgerton's translation ‘for converting the unconverted’ seems more convincing.

We thus see in the *Suttanta* discourses, the Buddha explains the *Dhamma* in the conventional (*sammuti sacca*) language. The Buddha says in the *SN 22.94 Puppha sutta*, the Discourse on Flowers: “[*Bhikkhūs*], I do not argue with the world. It is the world that argues with me. When your speech is in line with the teaching you do not argue with the world”³²³ A proponent of *Dhamma* does not dispute with anyone in the world.

³²² I. B. Horner, *The Book of the Discipline (Vinaya-Piṭaka)*, vol. 5 *Cullavagga* (London: Pali Text Society, 1950), 194.

³²³ S iii 138 “*nāham, bhikkhave, lokena vivadāmi, lokova mayā vivadati. bhikkhave, dhammavādī kenaci lokasmīm vivadati.*”

Bhikkhu Sujato, trans., “Samyutta Nikāya, S iii 138, Pupphasutta, Flowers, in The Linked Discourses of the Buddha: A Translation of the Samyutta Nikāya,” SuttaCentral accessed February 12, 2025, <https://suttacentral.net/dn21/en/sujato?lang=en&layout=linebyline&reference=main¬-es=none&highlight=true&script=IASTPali>.

“*Mahāpuññā nāma manāpakathā honti.*”³²⁴ *Bhikkhu Revata*³²⁵ translates: “One with great merits has charming speech that everyone loves to hear.” Further Bhante states that: “The Buddha is perfect, *Mahāpuññā*³²⁶, the One with great merits,³²⁷ so whoever heard His speech appreciated it very much. They loved His speech. His voice was like a *Brahma*’s³²⁸, very sweet and very beautiful.” After listening to His words devotedly, the people practice in lines with the Teaching. The Buddha says: “Our speech is related to our past *kamma*,” is stated in the *Lakkhaṇa sutta*.³²⁹

The Buddha explains one of the nine qualities of the *Tathāgata* as – *Vijjācaranā sampanno*³³⁰, one who is accomplished in knowledge (*vijjā*) and conduct (*ācaranā*). And the *Tathāgata* “as He speaks, so He does,” (*yathāvādī tathākārī*).

Another aspect of this *sutta* is the power of the Buddha’s voice which transforms people. One virtue of truth that the *Bodhisatta- mahāsatta* kept through the long enduring journey was that of being immovable in his upholding the precept in true word. The causal relation to the Buddha’s voice is mentioned, not in the Pali version, but in the *Mahāyana Mahāparinibbāna sutra* as: ‘The *Bodhisattva-mahasattva* does not speak ill of

³²⁴ *Comm. to Aṅguttara Nikāya*, A iii 32, *Sumana Sutta*.

³²⁵ *Bhikkhu Revata, The Truth Taught by All the Buddhas* (PaAuk Meditation Centre, Singapore, 2016), 88.

³²⁶ *Bhikkhu Sujato*, trans., “*Dīgha Nikāya*, D.iii.142, *Lakkhaṇa Sutta: The Marks of a Great Man*,” SuttaCentral, accessed February 12, 2025, <https://suttacentral.net/dn30/en/sujato>. “There He surpassed the other gods in ten respects: heavenly lifespan, beauty, happiness, glory, sovereignty, sights, sounds, smells, tastes, and touches.”

³²⁷ To attain enlightenment, the Buddha in previous lives while fulfilling the perfections, has given away with life (*nāma-jivita* and *rūpa-jivita*), manifold times the earth’s volume.

³²⁸ *Sujato*, “*Lakkhaṇa Sutta*.”

³²⁹ *Sujato*, “*Lakkhaṇa Sutta*.”

³³⁰ In the recollection of the Buddha, *Buddhānusati*, *Vijjācaranā sampanno* is one of the nine qualities of the Buddha.

the shortcomings of others and does not slander Wonderful Dharma.³³¹ The Buddha is one with great merits, *mahāpuññā*. People loved to listen to the Buddha's sonorous voice, sweet and charming like that of *Brahmā*'s³³², that delivers spiritual progress, transforms the minds of people. Basically, voice quality is believed to be an asset of one's previous merit (*puññakamma*) and is therefore acquired as a 'unique' quality of each individual.³³³

The Buddha's teaching itself serves as a means to investigate and reflect on what is that which can be considered as 'right' and as 'wrong' and transform our wrong view (*micchā-ditthi*) to the view in accordance with right understanding that accords with *dhamma* (*dhammanijjānakkhanti*).

The Buddha's speech (*Buddhavacana*) is the ultimate truth of *Dhamma*. More about the Buddha's teaching on "right speech" (*Sammā-vācā*) is discussed in the *Abhayarājakumāra sutta* and the *Brahmajāla sutta*. *AN* 4:149 mentions four kinds of speech in positive language: truthful speech, conciliatory speech, mild speech, and wise speech.³³⁴

7.8 The Buddha's Speech as Explained in the *Abhayarājakumāra Sutta*

However, an interesting passage (as in *Culavagga*, *Saṅghabhedaka-khandaka*, *Saṅghabhedaka-kathā*) indicated that the master never instructed to speak humbly, especially in the case of Venerable *Devadatta*. Earlier the Elder had praised *bhikkhu*

³³¹ Kōshō Yamamoto, *The Mahāyāna Mahāparinirvāṇa Sūtra*, Translated from Dharmakṣema's Chinese version, *Taishō Tripitaka*, Vol. 12, no. 374, ed. and rev. Tony Page (Ube, Japan: Karinbunko, 2007), 397.

³³² A-a 3 3 2 *Sumanasuttam* which states that: "Mahāpuññā nāma manāpakathā honti."

³³³ Bhikkhu Revata, *The Truth Taught By All The Buddhas*. Singapore: Pa Auk Meditation Centre, 2016, 88.

³³⁴ Nyanatiloka Thera, *The Buddha's Path to Deliverance: A Systematic Exposition in the Words of the Sutta Piṭaka* (Kandy, Sri Lanka: Buddhist Publication Society, 2010), 6.

Devadatta about his attainment of magical powers at *Rājāgaha*. Later, when Venerable *Devadatta* created his own *Saṅgha* along with the ignorant *bhikkhūs*, the Buddha proclaimed that *bhikkhu Devadatta* is no longer associated with the Buddha, *Dhamma* and *Saṅgha*, thereby instructing the Elder Venerable *Sāriputta* to speak the truth now. In such a case of schism in the *Saṅgha*, the Buddha did not have any pardon.

With this reference, we find in a story in the *DhpA* about *Nigaṇṭhanāṭaputta*, who instigated Prince *Abhayarājakumāra* to question the Buddha in a manner such that they suggested Buddha would not be able to answer the blame of wrong speech towards Venerable *Devadatta*. The Buddha answered in a different way that the prince did not expect and so he blurted out the cause of his questioning. Here the Buddha counter-questioned prince *Abhayarājakumāra* indicating to the child on his lap, that if a coin is swallowed by the child that gets stuck in his throat, what would the prince do? To which the prince immediately replied, he would at once remove the coin with his finger. Even if the child's mouth is bruised by turning his fingers to remove the coin, he would still do so for the child's life. The Buddha then firmly mentioned so is the case with *bhikkhu Devadatta*. The Buddha admonished prince *Abhayarājakumāra* about what is right speech. The essence of *Abhayarājakumāra sutta* is indicated as in the table as follows:

Table 5: The Essence of Buddha's Speech from *Abhayarājakumāra Sutta*

Parameters	The Buddha's Speech
Pleasing (<i>manāpā</i>)	Truthful (<i>bhutam</i>) Substantiative (<i>taccham</i>)
Not-Pleasing (<i>amanāpā</i>)	Beneficial (<i>attha-samhitam</i>) Timely manner (<i>kālaññū</i>)

The *Tathāgata* speaks, whether pleasing or unpleasing, that which is the truth, that which is substantiative and that which is beneficial and in a timely manner.³³⁵ However, the Buddha, in this *sutta* clarifies that even if one may find the *Tathāgata*'s speech pleasing or unpleasing, regardless the *Tathāgata* speaks truthful, substantial, beneficial and in a timely manner. “Because the Realized One has clearly comprehended the principle of the teachings, so that the answer just strikes him on the spot (*thānasovetam tathāgatam patibhātī*).”³³⁶

Pleasing or not, liking or not, accepting or not is a choice that is the receiver's perception and not of the giver. One may offer thinking this is so dear and valuable, but the receiver may accept it with the same fervor or may not accept with the same thought, this choice of perspective is left to the receiver's discretion.

Here, the Buddha very clearly indicates the reason why some people find the Buddha's words not readily accepting. It is because of their own ignorance that they do not understand what is beneficial and not beneficial to them not only in this life alone, but to their existence in *samsāra*. Further, this also indicates that those persons who although find the Buddha's teaching pleasing to them yet show reluctance in accepting the Buddha's teaching in their conduct so eventually do not rightly practice in accordance

³³⁵ M i 392; *yañca tathāgato vācam jānāti bhūtam taccham atthasamhitam sā ca paresam piyā manāpā, tatra kālaññū tathāgato hoti tassā vācāya veyyākaraññāya*, meaning: “The Realized One knows the right time to speak so as to explain what he knows to be true, correct, and beneficial, and which is liked by others.”

Bhikkhu Sujato, trans., “Majjhima Nikāya 58: Abhayarājakumārasutta — With Prince Abhaya,” SuttaCentral, accessed October 13, 2025, <https://suttacentral.net/mn58/en/sujato>.

³³⁶ *sā hi, rājakumāra, tathāgatassa dhammadhātu suppaṭividdhā yassā dhammadhātuyā suppaṭividdhattā thānasovetam tathāgatam patibhātī*”ti.

with the teachings; as can be vividly seen from the example of the *bhikkhu Devadatta* as mentioned in the texts. From this *sutta*, we see the fatherly compassion of the Buddha towards *Devadatta* as an ignorant child (*bālo*). The Buddha's firm behavior likened to a father's caring behavior towards such a foolish son who does not know what is good and what is not good for him to do. If one speaks untrue believing it to be true, there is no break of the precept as the intention to deceive is not there.³³⁷ In any case, intentionally or deliberately, one should not tell a lie. The Buddha taught the young novice *Rahula* not to speak a deliberate lie even in jest.

In the *DhA* and *Milindapañha*, is a verse which mentions that the Buddha had the same good-will towards his cousin, *Devadatta* as He had for his son *Rāhula*, the wild elephant (*Nālāgīri*) *Dhanapāla*, the robber *Āngulimāla* and all beings equally.³³⁸

Translating *titikkhā vijānanto* as 'knower of forbearance' is likened to Buddha's unique knowledge, Venerable S. *Dhammadika* mentions the following verse³³⁹:

The fool thinks he has won a battle, when he bullies with harsh speech, but knowing how to be forbearing, alone makes one victorious.³⁴⁰

In the concluding verse of *Vācāvagga*, Venerable *Dhammadika* states the significance of the Buddha's spoken words as follows:

³³⁷ There are four components of falsehood (*mūsāvādā*): (i). an untrue situation, (ii). the thought of deceiving, (iii). the corresponding effort, and (iv). the communication of the meaning to another. - Vin III, p.16.

³³⁸ *Vadhake Devadattamhi, core Āngulimālake. Dhanapāle Rāhule ca, sabbattha samamānaso.*

³³⁹ Bhante S. Dhammadika, *Gemstones of the Good Dhamma: Saddhamma-maniratana* (Kandy: Buddhist Publication Society, 1995), 18-20.

³⁴⁰ *Jayam ve maññati balo, vācāya pharusam bhanam jayañc'ev'assa tam hoti, ya titikkhā vijānato.*

The Buddha speaks words that lead, to the winning of security, the ending of sorrow and the attaining of Nibbana. Truly, this is the speech supreme.³⁴¹

7.9 About *Khanti* in ‘Right Speech’

To understand the *Dhamma*, patience in right speech, entails twofold aspects: (i). a gentle speaker; and (ii). a patient listener; This has been discussed in the earlier sections. Jayatilleke³⁴² mentions that there used to be a debate system mentioned as *kathojjam* amongst the *samanās*.³⁴³ However, in the *Tuvaṭaka sutta*, The Buddha clarifies the conduct of *bhikkhūs* that they would never react even when provoked. These *bhikkhūs* always practiced diligently in accordance with the Buddha’s teaching:

Though provoked from hearing much talk,
from contemplatives or ordinary people and saying all different things
they wouldn’t react harshly, for the virtuous do not retaliate.³⁴⁴

Arguments cause the winner to be elated and loser to be depressed. Seeing this danger in arguments, *bhikkhūs* never engage into arguments. Thus, *bhikkhūs* or *samanās* would not be anxious when criticized and never gloated when praised. Neither would a *bhikkhū* be rigid of views, nor retaliate harshly when provoked by many words. In this

³⁴¹ “Yam buddho bhasati vacam, khemam nibbanapattiya dukkhass ‘antakiriyaya, sa ve vacanam uttama.”

³⁴² K. N. Jayatilleke, *Early Buddhist Theory of Knowledge* (London: George Allen & Unwin Ltd, 1963), 231.

³⁴³ Sn 161: “Ete vivādā saman̄esu jātā”; Laurence Khantipalo Mills, trans., “Sutta Nipāta 4.8, Pasura Sutta,” SuttaCentral, accessed March 9, 2025, <https://suttacentral.net/snp4.8/en/mills?lang=en&reference=main&highlight=true>.

³⁴⁴ Sn 179: “sutvā rusito bahum vācam, saman̄ānam vā puthujanānam; pharusena ne na pativajjā, na hi santo patisenikaronti.”; Bhikkhu Sujato, trans., “Sutta Nipāta 4.14: Tuvaṭakasutta,” SuttaCentral, accessed March 9, 2025, <https://suttacentral.net/snp4.14/en/sujato?lang=en&layout=linebyline&reference=main¬es=none&highlight=true&script=IASTPali#vns925>.

sutta, the Buddha elucidates the *Dhamma* practice of a monk training in ‘seclusion’ (*vivekam*) and ‘quenching’ (*santipadañca*) that is peace for the sake of total release.

Those holding a view and disputing, say thus: “This alone is the truth”, so they aver; then reply to them: “But no one’s here to retaliate through disputation. They continue with their practice, offering no opposition against others, offering no view opposed to view.”³⁴⁵ Thereby cutting off the idea, “I am the thinker”, they would get rid of greed together with stinginess, anger and slander.³⁴⁶

Regardless of whatever the *bhikkhūs* know (*dhammabhijaññā*), they would not be proud on account of that. And when questioned in many ways, they would not keep justifying themselves. A *bhikkhu* is ‘a seer of truth as witnessed by oneself, and not as a hearsay’³⁴⁷. A *bhikkhu* would practice having known quenching as peace (*santīti nibbutīm ñatvā*) within oneself; by always being diligent, train with a humble and even mind in the Buddha’s dispensation.³⁴⁸

We see an example in the *Therigāthā* commentary of the intelligent rebellious, former Jain nun, *Kuṇḍalakesā* intending to enter into a debate with Venerable *Sāriputta*, who reluctant to engage into a debate, yet immaculately answers her questions.

Kuṇḍalakesā eventually loses and desiring refuge, Venerable *Sāriputta* leads her to the Buddha at *Gijjhakūṭa* mountain in *Rājāgaha*. The Buddha, accepts her ordination into the *Bhikkhuṇī Saṅgha* with the words, “*ehi bhadde*” meaning “Come, sister” and she soon becomes an *Arahat*.³⁴⁹

³⁴⁵ Mills, “*Sutta Nipāta 4.8.*”

³⁴⁶ Sujato, “*Sutta Nipāta 4.14.*”

³⁴⁷ *Sakkhidhammanītihamadassī*.

³⁴⁸ “*tasmā hi tassa bhagavato sāsane appamatto sadā namassamanusikkhe*”*ti*.

³⁴⁹ Hellmuth Hecker and Sister Khema, trans., *Bhaddā Kundalakesā: The Former Jain Ascetic* (Oxford: Pali Text Society, 1998), Thig 107–111.

7.10 *Khanti* as an Austere Practice for Buddhahood

In the *MN.12 Mahāsīhanāda sutta* - The Greater Discourse on the Lion-roar (also called as the Hair-raising Exposition, *Loma-hamsana Pariyāya*), in response to *Sunakkhatta*'s polemical speech, of strong criticism, the Buddha narrates the hardships of extreme austerities, He endured, that might seem horrendous to any ordinary being.

The Buddha-to-be also endured such extreme conditions of weather, minimalist food as just a lentil (moong) seed not enough to sustain the body (said to be purification by food) described in the *Mahāsīhanāda sutta*.

‘Scorched and frozen, alone in the awe-inspiring forest.
Naked, no fire to sit beside, the sage still pursues his quest.³⁵⁰

Some village louts coming up would be pissing, spitting, poking stick in ears and throwing mud. The Buddha narrates the path instances to Venerable *Sāriputtathera*: “But I don’t recall ever having a bad thought about them. Such was my abiding in equanimity.” (“*na kho panāham, sāriputta, abhijānāmi tesu pāpakaṁ cittam uppādetā. idam su me, sāriputta, upekkhāvihārasmiṁ hoti.*”)³⁵¹

The Buddha-to-be endured extreme conditions until almost on the verge of death, while practicing extreme austerities. After having gone through such penances, the Buddha declares *khanti* – patient endurance as the highest austere practice (*Dh* v184), and nothing is found better than patience (*khantyā bhiyyo na vijjati*). However, the Buddha’s

³⁵⁰ M i 68 *Mahāsīhanāda sutta*: “*sotatto sosinno ceva, eko bhiṁsanake vane; naggo na caggimāsīno, esanāpasuto munī’ti*”; Bhikkhu Sujato, trans., “Majjhima Nikāya 12, *Mahāsīhanāda Sutta*,” SuttaCentral, accessed February 12, 2025, <https://suttacentral.net/mn12/en/sujato?lang=en&layout=linebyline&reference=main¬-es=none&highlight=true&script=IASTPali>.

³⁵¹ Sujato, “*Mahāsīhanāda sutta*.”

disciples also called as the *sāvakās*, do not necessarily need to go through extreme conditions. The Buddha taught the *Dhamma* of the Middle Path, *majjhimapatiṣṭapā* - the noble eightfold path beginning with right view which when practiced in accordance with the teaching definitely leads to happiness. Innumerable people attained the four *ariya* stages of fruition of the path.

7.11 Patience (*Khanti*) with the Nature of Living Beings

In case of non-living things like extreme weather, one cannot but need to endure the physical hardship going through it without having any grudge towards it. However, in case of living beings the nature of reacting to others' behavior is inherent in human beings (and we see that in animal behavior too).

The Buddha's teaching of the fundamental human condition that every individual is intricately connected to every other in this shared journey in *samsāra*, encompasses an overwhelming sense of intense acceptance for humanity.

It is not easy, bhikkhus, to find a being who in this long course has not previously been your mother ... your father ... your brother ... your sister ... your son ... your daughter. For what reason? Because, bhikkhus, this *samsāra* is without discoverable beginning³⁵² (SN 15.14 *Mātu sutta*)

The story of *Dh* v4³⁵³ relates how enmity progressed between an ogress (*yakkhini*) and a female human. The Buddha narrates their behavior that sprouted from jealousy that was in turn responded with hatred and violence towards each other since many lifetimes; from life to life harming each other until the present life. To end this suffering in

³⁵² S ii 189 *Mātu sutta*.

³⁵³ Dh 1 *Kālayakkhiniyattha* (Dh-a v5).

samsāra, the Buddha instructs both to stop this long-standing animosity, because it is not by hatred, but by non-hatred alone that enmity can be appeased.

The narrative brings out the ethical urge when the Buddha asks that the ogress be called. When she arrives, the Buddha preaches to both that hatred can only be ended and not satisfied. Then the Buddha directs the mother to give her child to the ogress to hold. The mother though terrified eventually complies, handing her child to the ogress. The ogress caressingly holds the baby, and weeps inconsolably, while returning the child back to the mother. This is a powerful narration of ethical and mixed emotional expression of sorrow, guilt, fear and so on.

Hallisey and Hansen comment as follows:

Through our involvement in the story, we have somehow been brought to a degree of sympathy for a reprehensible character and have lost any inclination to reprove her. In a masterful way, then, the story brings us to the point at which we are simultaneously involved and detached, allowing us to see how certain kinds of action can be simultaneously self-destructive and self-serving even as we feel for the beings who engage in such actions.³⁵⁴

And further assert that:

The ethical significance of this sub-ethical capacity to "transfer in the imagination . . . my 'here' to your 'there'"³⁵⁵ (Ricoeur 1994, 128), and to do this even with a person who is morally opposite to oneself, is profound.³⁵⁶

³⁵⁴ Charles Hallisey and Anne Hansen, "Narrative, Sub-Ethics, and the Moral Life: Some Evidence from Theravāda Buddhism," *The Journal of Religious Ethics* 24, no. 2 (Fall 1996): 315, <https://www.jstor.org/stable/40015212>.

³⁵⁵ Gillian Robinson and John Rundell, ed., "Imagination in Discourse and in Action," in *Rethinking Imagination: Culture and Creativity* (London: Routledge, 1994), 118–35.

³⁵⁶ Hallisey and Hansen, "Narrative, Sub-Ethics, and the Moral Life," 315.

Verā is hatred, enmity or animosity. *Averā* is opposite of *verā* meaning non-hatred, non-enmity, non-animosity. The *Dh-a* defines the technique of *averena* appeasing hatred³⁵⁷ by the three methods of:

- (i) *khantimettudakena*, washing with the water of patience and loving kindness,
- (ii) *yoniso manasikārena* with proper attention, and
- (iii) *paccavekkhanena* reviewing or revisioning

Even the waters of the Ganges cannot wash away the stain of hatred, yet the water of virtue is able to do so.³⁵⁸

*Yoniso manasikāra*³⁵⁹: wise attention (*yoniso manasikāra*), this is our own experience (skill) of attention (*attano upāya manasikāra*). It is explained as mental advertence, consideration, or preoccupation that accords with the truth, namely, attention to the impermanent as impermanent, painful as painful, what is non-self as non-self, and what is foul as foul. Simply, *yoniso manasikāra* means reflecting on every sense-object or experience as being impermanent.³⁶⁰ It is explained as mental advertence, consideration, or preoccupation that accords with the truth, namely, attention to the

³⁵⁷ “Evameva averena khantimettodakena yoniso manasikārena paccavekkhaṇena verāni vūpasammanti paṭipassambhanti abhāvaṁ gacchanti. esa dhammo sanantanoti esa averena verūpasamanasaṅkhāto porāṇako dhammo; sabbesam buddhapaccekabuddhakhīṇāsavānam gatamaggoti.”

³⁵⁸ Bhikkhu Bodhi, trans., *The Discourse on the All-Embracing Net of Views: The Brahmajāla Sutta and Its Commentaries* (Kandy, Sri Lanka: Buddhist Publication Society, 2007), 264.

³⁵⁹ Bhikkhu Bodhi and Bhikkhu Nanamoli, trans., *The Middle Length Discourses of the Buddha* (Boston: Wisdom Publications, 2009), 1169 (Notes 33).

³⁶⁰ Piya Tan, trans., "Mahāvedalla Sutta (S 43)," The Minding Centre, accessed January 31, 2025, <https://www.themindingcentre.org/dharmafarer/wp-content/uploads/2010/02/30.2-Mahavedalla-S-m43-piya.pdf>.

impermanent as impermanent, painful as painful, what is non-self as non-self, and what is foul as foul. This instrument of *averā* as *averena* is further described by another term in the commentary *verūpasamanasaṅkhāto*, meaning ‘enmity-appeasement so-called’. *Verūpasamana* = *vera* + *upa* + *samana*. In this term *samana* means ‘to calm’; *upasamana* is ‘approaching calm’ or appeasement. This term *samana* is the term the Buddha used for the *bhikkhūs* within the *Saṅgha* community, as one who is of a ‘calm disposition’, who bears patiently. It should be noted here that the opposite of enmity is good-will and friendship; while the opposite of feud is harmony.

7.12 *Khanti* Nature of a *Bhikkhu* as *Samaṇa*

The *Ānguttara Nikāya* texts³⁶¹ mention three *Samaṇa* *suttās* by varying definitions. In the *Samaṇa Sukhu-Māla* *suttām*,³⁶² the Buddha discusses the five qualities that make a monk (*samaṇa*) a "delicate ascetic" or an exquisite ascetic of ascetics. The Buddha explains that a monk who cultivates these five qualities stands out among other ascetics, just as a beautiful flower stands out in a garland. In Dh v 264 - 265, "Na

³⁶¹ 1. A i 229 *Samaṇa sutta*. A bhikkhu pursues three trainings: training in the higher morality, higher thought and higher insight.

2. A ii 238 *Samaṇa sutta*. The four kinds of noble (*ariya*) *bhikkhūs* found in the *Saṅgha* are *Sotāpanna*, *Sakadāgāmi*, *Anāgāmi* and *Arahat*. They are not found among the followers of teachings outside of the *Bhikkhū Saṅgha*.

3. A iv 340 *Samaṇa sutta*. On the different names by which a *Tathāgata* is known.
 4. A v 104 *Samaṇa Sukhumāla sutta*: The five qualities of an exquisite ascetic of ascetics. Further, the Buddha states: “If anyone should be rightly called an exquisite ascetic of ascetics, it is me.” “yañhi tam, bhikkhave, sammā vadamāno vadeyya: ‘samaṇesu samaṇasukhumālo’ti, mameva tam, bhikkhave, sammā vadamāno vadeyya: ‘samaṇesu samaṇasukhumālo’ti; Bhikkhu Sujato, trans., “An Exquisite Ascetic of Ascetics (Samaṇasukhumālasutta), *Ānguttara Nikāya* 5.104,” in SuttaCentral, accessed July 2, 2025, <https://suttacentral.net/an5.104/en/sujato>.

³⁶² *Samaṇa Sukhumāla Sutta*, in *Sri Lanka Buddha Jayanti Tripitaka Series*, digital ed. (Colombo: Government of Sri Lanka, 1995), adapted version.

muṇḍakena samāno ... samitattā pāpānam samāno ti pavuccati"; translates thus: "Not through a shaven head is one an ascetic... through the quenching of wicked deeds, he is said to be an ascetic." In the *DN 16 Mahāparinibbāna sutta*³⁶³, the Buddha defines *samāno*. What *samāno* means in relation to *khanti* is further reiterated by the *brahmin*, *Doṇa*. He reminds the kings gathered at the Buddha's *Mahāparinibbāna* ceremony who are about to wage a war for the Buddha's relics. This is the profound teaching of the Buddha to our world for social and communal harmony.

Dh v5 states that hatred can only be quenched by non-hatred (*averena ca sammanti*). This is said to be the 'Eternal Law' (*esa dhammo sanantano*).³⁶⁴ This is an Ancient Law since ageless times as all the *Sammāsambuddhās* and *Pacceka-buddhās* of the bygone times, eradicated defilements (*khīṇāsavānam*) going by this path.³⁶⁵

The commentary further explains how does this happen? There are four things:
 (i). By cleaning with the water of *Vipassanā* the dirty place becomes purified and fragrant, (ii). This further implies that this is the path to *Nibbāna*. According to the *ovāda-pāṭimokkha*, *Dh v184* states the relation between *samāno* and *khanti* - the person *samāno* and the person's qualitative nature of patience *khanti*.

7.13 *Anulomika Khanti* in the *Suttanta*

Anulomika khanti is a *Pāli* term that translates to "conforming receptivity" or "mental receptivity that goes with the grain [of reality]". It is an intellectual or insightful

³⁶³ D ii 72 *Mahāparinibbāna sutta*; The Great Discourse on the Buddha's Extinguishment

³⁶⁴ *Esa dhammo sanantanoti esa averena verūpasamanasaṅkhāto porāṇako dhammo; sabbesam buddhapaccekabuddhakhīṇāsavānam gatamaggoti.*

³⁶⁵ *Esa averena verūpasamanasaṅkhāto porāṇako dhammo; sabbesam buddhapaccekabuddhakhīṇāsavānam gatamaggoti.*

acceptance of Buddhist doctrines, specifically the Four Noble Truths and the principle of impermanence (*anicca*). *Anulomikāñ khantiṁ*: *Paṭis* II 238,17 states: ‘*pañca kkhandhe aniccatō passanto anulomikāñ khantiṁ paṭilabhati*’; meaning: “Seeing the ‘impermanence’ in five aggregates, acceptance in accordance with the view is attained.” In the *AN* (A 111. 437), *anulomikāya khantiyā samannāgata*, *khanti* represents a psychological function of inclination or willingness. [Mind] is associated with [a psychological function] of suitability and inclination.³⁶⁶

AN 6.88 *Sussusa Sutta*, mentions the quality of patience as a necessary virtue in understanding the Buddha’s teaching.

Endowed with these six qualities, a person is capable of alighting on the lawfulness, the rightness of skillful mental qualities even while listening to the true Dhamma. Which six?

When the Doctrine (*Dhamma*) & Discipline (*Vinaya*) declared by the *Tathāgata* is being taught, he listens well, gives ear, applies his mind to gnosis, rejects what is worthless, grabs hold of what is worthwhile, and is endowed with the patience to conform with the teaching.³⁶⁷

Essentially, *anulomikāya khanti* highlights the importance of cultivating patience and forbearance that are aligned with the principles of the Buddhist path.

Anulomika khanti and Sammattaniyāma

Anuloma khanti, is referred in the four *suttās* of *Ānguttara Nikāya*, in terms of the three characteristics (*tilakkhaṇa*) of the world- impermanence (*anicca*), suffering (*dukkha*), no-self (*anatta*). In the present context of *khanti*, the three characteristics of

³⁶⁶ Sasaki, “Linguistic Approach, 135.”

³⁶⁷ A iii 437 *Sussusa Sutta*; Thanissaro Bhikkhu, trans., “Sussusa Sutta: Listening Well (AN 6.88),” Access to Insight, 1997, <https://www.accesstoinsight.org/tipitaka/an/an06/an06.088.than.html>.

anicca-dukkha-anatta are with regards to the *saṅkhāra* and *dhammā*³⁶⁸ (‘*saṅkhārā*³⁶⁹ means formations and *dhammā*³⁷⁰ means ‘to bear, to hold’). These three characteristics are defined by the Dh v 277- 278³⁷¹. These three verses state that ‘All conditions are impermanent and suffering, and all *dhammā* are not-self, if one sees with wisdom (*paññā*). To reach the ultimate release from suffering (*nibbindati dukkhe*), this path is of purification (*visuddhiyā*).’

These four *suttās* in *AN 6.98* to *AN 6.101*, mention *anuloma khanti* to define the characteristics to accept the conditions in accordance with the Teaching.

1. *Anicca Sutta (AN 6.98)*³⁷² states:

[*Bhikkhū*], it is quite impossible for a [*bhikkhu*] who regards any condition as permanent to accept views that conform with the teaching. Without accepting views that conform with the teaching, it is impossible to enter the sure path. Without entering the sure path, it is impossible to realize the fruit of stream-entry, once-return, non-return, or perfection.³⁷³

Anuloma khanti is ‘acceptance of a view (of *anicca, dukkha, anatta*) due to conforming with the teaching’ It is quite impossible for those who regard conditions as

³⁶⁸ *dhammā* are the ‘concomitants’ that arise due to *saṅkhārā*.

³⁶⁹ ‘*saṅkhārā*’ means ‘conditions’, ‘formations’ which influence and lead to rebirth. There are three types of *saṅkhārā*: bodily (*kāya saṅkhārā*), verbal (*vacisaṅkhārā*) and mental (*manosaṅkhārā*).

³⁷⁰ “*Dhāreti’ti dhammā*” means ‘to bear’, ‘to hold’; *dhāreti* (Caus. of *dharati*).

³⁷¹ Dh v277: “*Sabbe saṅkhārā anicca*”*ti*, *yadā paññāya passati*; *Atha nibbindati dukkhe, esa maggo visuddhiyā*. *Sabbe saṅkhārā dukkhā*”*ti*, *yadā paññāya passati*; *Atha nibbindati dukkhe, esa maggo visuddhiyā*”; Dh v277; Rhys Davids, trans., *The Text of the Minor Sayings* (Oxford: Pali Text Society, 1999).

Dh v278: “*Sabbe dhammā anattā*”*ti*, *yadā paññāya passati*; *Atha nibbindati dukkhe, esa maggo visuddhiyā*.”

³⁷² A iii 441.

³⁷³ Bhikkhu Sujato, trans., “Aniccasutta (AN 6.98),” SuttaCentral, accessed March 20, 2025, <https://suttacentral.net/an6.98/en/sujato?lang=en&layout=linebyline&reference=main¬es=none&highlight=true&script=IASTPali>.

permanent to enter the path. Who accepts conditions as ‘impermanent’ are possible to enter the path. The second half of the *sutta* mentions:

It is quite possible for a [*bhikkhu*] who regards all conditions as impermanent to accept views that conform with the teaching. Having accepted views that conform with the teaching, it is possible to enter the sure path. Having entered the sure path, it is possible to realize the fruit of stream-entry, once-return, non-return, or perfection.³⁷⁴

***Dukkha* in the Buddhist Non-theological Soteriology**

In lived religions of the world today, the act of performance of religious worship is of prime significance and unique to the respective belief systems. Humankind at some point in their life realize the futility of want of power, money or simply, even if not any of these, permanent happiness in the least. Their inner instinct seeks to find solace in the places of their belief systems. Visiting the respective places of religious faith and praying forms an integral part of theological religions.

To seek happiness, the Buddha, however, gave a message summarized in the *Dh* v183: ‘To abstain from misconduct, to cultivate ..., this is the teaching of all Buddhās.’³⁷⁵ Simply suggesting, ‘if one desires happiness, one should do wholesome deeds, that are beneficial to both.’ The Buddha’s teaching is based on human behavior, by the three actions of mind, speech and body. If this is so, the Buddha explains, suffering is not outside. The cause of suffering *dukkha* arises from one’s own polluted mind of greed (*lobha*), hatred (*dosa*), and delusion (*moha*). It is within oneself. *Dukkha* is a ‘sickness’ of the mind which the Buddha as a doctor³⁷⁶ treats beings to come out of it. Therefore, in the

³⁷⁴ Sujato, “Aniccasutta (AN 6.98).”

³⁷⁵ *Sabba papassa akaranam, kusalassa upasampada, sacitta pariyodapanam, etam Buddhanasasanam!*

³⁷⁶ The Buddha is also called as a *Bhesajjaguru*.

Kālāma sutta, the Buddha exhorts the *Kalāmās* not to accept other's teaching, and also even if the Buddha is Himself saying it. But accept what the *Kalāmās* think is right according to their own experience of it. This is the Buddha's teaching of 'free inquiry' of the mind, of one's own experiences.

The *Dhammacakkappavattana sutta* mentions eight kinds of *dukkha*. For gods (*devās*) and human beings, the Buddha mentions eight kinds of *dukkha*.³⁷⁷ But when addressing human beings, the Buddha speaks of twelve kinds of *dukkha*.³⁷⁸

Table 6: The Journey in *Samsāra* Seen as Dissatisfaction (*Dukkha*)

No.	Types of Feelings (<i>Vedanā</i>)		
i.	<i>sukha + somanassa</i>	<i>upekkhā + adukkhamasukha</i>	<i>dukkha + domanassa</i>
ii.	<i>sukha</i>	<i>upekkhā</i>	<i>dukkha</i>
iii.		<i>sukha</i>	<i>dukkha</i>
iv.	<i>dukkha</i>		

According to a wider classification, *vedanā* are five-fold³⁷⁹. *Mahāthera Nārada* explains how all five categories of feelings (*vedanā*) are finally embraced in the *dukkha* *vedanā*. How the five kinds of feelings could be reduced to three, the three to two, and

³⁷⁷ The eight kinds of *dukkha*, *Mahā Thera, Nārada* writes are: "1. Birth is suffering, 2. decay is suffering, 3. disease is suffering, 4. death is suffering, 5. association with the unpleasant is suffering, 6. separation from the beloved is suffering, 7. when one does not obtain what one desires there is suffering, 8. in brief the Five Aggregates are suffering."

³⁷⁸ *Nārada Mahā Thera*, ed. *A Manual of Abhidhamma: Being Abhidhammattha Saṅgaha of Bhadanta Anuruddhācariya* (Kuala Lumpur: Buddhist Missionary Society, Malaysia. 1979), 174.

"Instead of *vyādhi* (disease) He says *soka* (grief), *parideva* (lamentation), *dukkha* (pain), *domanassa* (displeasure) *upāyāsa* (despair) are suffering. All these five are included in *vyādhi* which embraces both physical and mental disharmony. *Soka*, *domanassa*, and *upāyāsa* are mental, while *dukkha* and *parideva* are physical."

³⁷⁹ (i) *Sukha* (physical happiness), (ii) *Somanassa* (mental pleasure), (iii) *Dukkha* (physical pain), (iv) *Domanassa* (mental displeasure), (v) *Upekkhā* (indifference, equanimity, feeling).

the two to one.³⁸⁰ In Table 6 below, point iii. equanimity (*upekkhā*) is merged in happiness (*sukha*), and point iv. *sukha* is ultimately merged in dissatisfaction (*dukkha*).³⁸¹ Thus eventually, the life of a being is understood to be *dukkha* in the rounds of *samsara*.

Venerable Narada Mahathera writes:

Sometimes the freewill of a person determines the mode of feeling independent of the nature of the object. The sight of an enemy, for example, would normally be a source of displeasure, but a right-understanding person would, on the contrary, extend his loving-kindness towards him and experience some kind of pleasure. Once a certain *brahmin* poured a torrent of abuse on the Buddha, but He kept smiling and returned love unto him. The ascetic *Khanti-vādi*, who was brutally tortured by a drunkard king, wished him long life instead of cursing him. A bigoted non-Buddhist, on the other hand, may even, at the sight of a Buddha, harbor a thought of hatred. His feeling will be one of displeasure. Likewise, a similar feeling may arise in the heart of a bigoted Buddhist at the sight of a religious teacher of an alien faith.³⁸¹

Following two *suttas* mention the *dukkha* and *anatta* characteristics of the five aggregates:

2. *Dukkha sutta* (AN 6.99) states: Similarly, “[*Bhikkhūs*], it is quite impossible for one, who regards conditions as pleasurable (*sukha*) to accept views that agree with the teaching. …” Whereas, “it is quite possible for a [bhikkhu] who regards all conditions as suffering (*dukkha*) to accept views that agree with the teaching. …”³⁸²

3. *Anatta sutta* (AN 6.100) states: “[*Bhikkhūs*], it is quite impossible for a bhikkhu who regards any condition as ‘self’ to accept views that agree with the teaching....” “It is quite possible for a [bhikkhu] who regards all things as not-self to accept views that agree with the teaching. …”³⁸³

³⁸⁰ Nārada Mahā Thera, “Manual of Abhidhamma,” 174.

³⁸¹ Nārada Mahā Thera, “Manual of Abhidhamma,” 170.

³⁸² A iii 442, *Dukkha sutta*; Bhikkhu Sujato, trans., “Dukkhasutta (AN 6.99),” SuttaCentral, accessed March 20, 2025,

<https://suttacentral.net/an6.99/en/sujato?lang=en&layout=linebyline&reference=main¬es=none&highlight=true&script=IASTPali>.

³⁸³ A iii 442, *Anatta sutta*; Bhikkhu Sujato, trans., “Anattasutta (AN 6.100),” SuttaCentral, accessed March 20, 2025,
<https://suttacentral.net/an6.100/en/sujato?lang=en&layout=linebyline&reference=main¬es=none&highlight=true&script=IASTPali>.

Seeing by the three characteristics of *anicca*, *dukkha* and *anatta* indicate the path of wisdom (*paññāya passati*). *Anuloma khanti*, therefore, represents the path of wisdom to the ultimate release, called as *paññā-vimutti*, of the three kinds of path.

4. *Nibbāna sutta* (AN 6.101) states: “[*Bhikkhū*], it is quite impossible for a bhikkhu who regards extinguishment as suffering to accept views that conform with the teaching ...” “It is quite possible for a [*bhikkhu*] who regards extinguishment as pleasurable to accept views that conform with the teaching ...”³⁸⁴

In these four *suttās*, *anuloma khanti* means acceptance of a view in conformation with the Teaching. Without *anuloma khanti*, it is not possible to go to *sammattaniyāma*. This path leads to the ultimate release from suffering. Having entered the sure path, it is possible to realize the fruit of stream-entry, once-return, non-return, or perfection.

The Buddha in the second verse of the *Nibbāna sutta* admonishes the *bhikkhūs*:

‘*So vata, bhikkhave, bhikkhu nibbānam sukhato samanupassanto anulomikāya khantiyā samannāgato bhavissatī’ti thānametam vijjati.*’ ‘*Anulomikāya khantiyā samannāgato sammattaniyāmañ okkamissatī’ti thānametam vijjati.*’ ‘*Sammattaniyāmañ okkamamāno sotāpattiphalam vā sakadāgāmiphalam vā anāgāmiphalam vā arahattam vā sacchikarissatī’ti thānametam vijjati’ti.’³⁸⁵*

There are two words *samanupassanto* and *samannāgato* which are compounds of the word *saṃna*. This gives a relation between *khanti* and *saṃna*. *Saṃna* literally means a calmed one. *Saṃna* also means ‘to exert effort, labor or to perform austerity’ or an ascetic. However, scholars are of the opinion that this meaning comes from the wrong

³⁸⁴ A iii 442, *Nibbāna sutta*; Bhikkhu Sujāto, trans., “Extinguished Nibbāna sutta (AN 6.101),” SuttaCentral accessed March 20, 2025, <https://suttacentral.net/an6.101/en/sujato?lang=en&layout=linebyline&reference=main¬es=none&highlight=true&script=IASTPali>.

³⁸⁵ Sujāto, “Extinguished Nibbāna Sutta (AN 6.101).”

translation of *samaṇa* as *śramaṇa* in Sanskrit.³⁸⁶ *Śramaṇa* or *samṇna* in ancient texts is never used with a generic meaning of an ascetic. It meant specifically and only ‘Buddhist practitioner’ and ‘Buddhist monk.’ The Buddha was called a *śramaṇa* but Shults raises a question that Beckwith offers no explanation why the Buddha is called a *śramaṇa*.³⁸⁷

Bhikkhu and *samaṇa* here seem to be synonymous in the sense of valorizing as ‘true *samaṇa*’, ‘true *bhikkhu*’. Similarly seen in the *Mahāparinibbāna sutta* as ‘true *samaṇa*’. Those who are called as *samanās* are those who practically train themselves on the fourth of the Four Noble Truths (*Cattāri Ariya Saccāni*) i. e. the Noble Eightfold Path (*Ariyo Aṭṭhangiko Maggo*) as taught by the Buddha. In the *DN 16 Mahāparinibbāna sutta*, the Buddha states:

Wherever, Subhadda, the Noble Eightfold Path is not found in a Dhamma and Vinaya, there a first true *samaṇa* is not found, there a second true *samaṇa* is not found, there a third true *samaṇa* is not found, there a fourth true *samaṇa* is not found.³⁸⁸

Even in the *Vinaya* there are passages where *samaṇa* is synonymous with *bhikkhu*, says Venerable *Dhammānando*. In the *Vinaya* is mentioned one of the ways of announcing that you're giving up the *bhikkhu* training is by saying "*assamaṇoti mani dhārehi*", "Hold me to be not a *samaṇa*". And a stock phrase to describe a *pārājika* *bhikkhu* is "*assamano hoti asakyaputtiyo*", "He is not a *samaṇa*, not a son of the *Sākyan*."

³⁸⁶ Christopher I. Beckwith, *Greek Buddha: Pyrrho's Encounter with Early Buddhism in Central Asia* (Princeton, NJ: Princeton University Press, 2015), 95-97.

³⁸⁷ Brett Shults, “A Note on Śramaṇa in Vedic Texts,” *Journal of the Oxford Centre for Buddhist Studies* 10 (May 2016): 113-127.

³⁸⁸ Bhikkhu Sujāto, trans., “*Dīgha Nikāya 16, The Great Discourse on the Buddha's Extinguishment (Mahāparinibbānasutta)*,” SuttaCentral, accessed March 20, 2025, <https://suttacentral.net/dn16/en/sujato?lang=en&layout=linebyline&reference=main¬es=none&highlight=false&script=IASTPali>.

Usually, the life of a *bhikkhu* is referred as ‘the life (or practice) of a *samaṇa*’ as in (DN 2) *Sāmaññaphala sutta*.³⁸⁹

The above discussion supports the idea that *bhikkhu* as a *samaṇa* is identified with the characteristic quality of *khanti* by virtue of which one attains to *Nibbāna* by the only path of the four stages of stream-entry (*Sotāpattiphalā*), once-returner (*Sakadāgāmiphala*), non-returner (*Anāgāmiphala*) and perfection (*Arahatta*).

7.14 *Dhammanijjhānakkhanti*

What is *Dhammanijjhānakkhanti*?

The word *khanti* is ordinarily used to mean patience in the sense of the forbearance of the wrongs of others and the endurance of hardships, but it is sometimes also used to signify the intellectual acceptance (acquiescence) of doctrines which are not yet completely clear to the understanding. The compound *dhammanijjhānakkhanti* seems to indicate a stage in the growth of wisdom whereby the mind accepts intellectually principles initially assented to, in faith without yet fully grasping them by immediate insight.³⁹⁰

Dhammanijjhānakkhanti in the *Mahā-Rāhulovāda Sutta*:

Rāhula, meditate like the earth. For when you meditate like the earth, pleasant and unpleasant contacts will not occupy your mind. Suppose they were to toss both clean and unclean things on the earth, like feces, urine, spit, pus, and blood. The earth isn’t horrified, repelled, and disgusted because of this. In the same way, meditate like the earth. For when you meditate like the earth, pleasant and unpleasant contacts will not occupy your mind.³⁹¹

³⁸⁹ D i 47.

³⁹⁰ Bodhi, “All Embracing Net,” 247 (see footnote).

³⁹¹ M i 420; Bhikkhu Sujāto, trans., “The Longer Advice to Rāhula (Mahārāhulovādasutta, Majjhima Nikāya 62), Middle Discourses 62,” SuttaCentral, accessed March 20, 2025, <https://suttacentral.net/mn62/en/sujato?lang=en&layout=linebyline&reference=main¬es=none&highlight=false&script=IASTPali>.
 “pathavīsamāṇi te, rāhula, bhāvanām bhāvēhi.”
pathavīsamāṇi te, rāhula, bhāvanām bhāvayato uppānā manāpāmanāpā phassā cittam na parityādāya thassanti. seyyathāpi, rāhula, pathavīyā sucimpi nikhipanti, asucimpi nikhipanti, gūthagatampi nikhipanti, muttagatampi nikhipanti, khelagatampi

Reviewing (*Paccavekkhana*) in *Ambalaṭṭhika Rāhulovāda Sutta*

In the *MN 61 Ambalaṭṭhika Rāhulovāda sutta*³⁹², the Buddha teaches son and Venerable *Rāhula*, the importance of ‘reviewing one’s actions is like checking one’s reflection in the mirror’ (*paccavekkhana*). Venerable *Bhikkhu Sujato* translates from *Pāli* as follows:

When you want to act with the body, you should check on that same deed: ‘Does this act with the body that I want to do lead to hurting myself, hurting others, or hurting both? Is it unskillful, with suffering as its outcome and result?’ If, while checking in this way, you know: ‘This act with the body that I want to do leads to hurting myself, hurting others, or hurting both. It’s unskillful, with suffering as its outcome and result.’ To the best of your ability, *Rāhula*, you should not do such a deed. But if, while checking in this way, you know: ‘This act with the body that I want to do doesn’t lead to hurting myself, hurting others, or hurting both. It’s skillful, with happiness as its outcome and result.’ Then, *Rāhula*, you should do such a deed.³⁹³

The Buddha instructed *Rahula* that one should check at all times, just as before doing the act, while doing the act in the present, and after having done the act.

If while checking this way, ‘This act with the body that I have done leads to hurting myself, hurting others, or hurting both. It’s unskillful, with suffering as its outcome and result.’ Then, *Rāhula*, you should confess, reveal, and clarify such a deed to the Teacher or a sensible spiritual companion. And having revealed it you should restrain yourself in future. But if, while checking in this way, you know: ‘This act with the body that I have done doesn’t lead to hurting myself, hurting others, or hurting both. It’s skillful, with happiness as its outcome and result.’ Then, *Rāhula*, you should live in rapture and joy because of this, training day and night in skillful qualities. (11.4 -11.10)³⁹⁴

nikkhipanti, pubbagatampi nikkhipanti, lohitagatampi nikkhipanti, na ca tena pathavī aṭṭiyati vā harāyati vā jigucchatī vā; evameva kho tvam, rāhula, pathavīsamam bhāvanam bhāvehi.

³⁹² M i 414 *Ambalaṭṭhikārāhulovāda sutta*.

³⁹³ Bhikkhu Sujāto, trans., “Advice to *Rāhula* (*Ambalaṭṭhikārāhulovāda sutta*, Majjhima Nikāya 61),” SuttaCentral, accessed January 31, 2025, <https://suttacentral.net/mn61/en/sujato>.

³⁹⁴ Sujāto, “Advice to *Rāhula* at *Ambalaṭṭhika* (MN 61).”

Just as for action of body, one should check for the action of speech (12.1 – 14.10) and mind 15.1 – 17.10), before doing the act, while doing and after the act has been done.

After having done the act of mind, one should check as follows³⁹⁵:

If, while checking in this way, you know: ‘This act of mind that I have done leads to hurting myself, hurting others, or hurting both. It’s unskillful, with suffering as its outcome and result.’ Then, Rāhula, you should be horrified, repelled, and disgusted by that deed. And being repelled, you should restrain yourself in future. But if, while checking in this way, you know: ‘This act with the mind that I have done doesn’t lead to hurting myself, hurting others, or hurting both. It’s skillful, with happiness as its outcome and result.’ Then, Rāhula, you should live in rapture and joy because of this, training day and night in skillful qualities. All the ascetics and brahmins of the past, future, and present who purify their physical, verbal, and mental actions do so after repeatedly checking. So Rāhula, you should train yourself like this: ‘I will purify my physical, verbal, and mental actions after repeatedly checking.’ (17.4 – 18.4)³⁹⁶

One time, to *Vasettha*, the Buddha admonished, who a true brahmin is:

Who endures without a trace of hate
Abuse, violence, and bondage too,
With strength of patience well arrayed:
He is the one I call a brahmin.³⁹⁷

In the *AN* 2.11 *Adhikarana vagga*³⁹⁸, the Buddha mentions two kinds of powers (*bala*): the power of reflection (*paṭisankhānabalam*); and the power of developing (*bhāvanābalam*).

And what, mendicants, is the power of reflection?

³⁹⁵ Sujato, “Ambalatthikarāhulovādasutta (MN 1 414), 8.4–9.9.”

³⁹⁶ Sujāto, “Advice to Rāhula at Ambalatthika (MN 61).”

³⁹⁷ Bhikkhu Nānamoli and Bhikkhu Bodhi, trans., *The Middle Length Discourses of the Buddha: Vāsetthasutta* (Boston: Wisdom Publications, 2009), 803.

³⁹⁸ A i 53.2; Bhikkhu Sujāto, trans., “AN 2.11–20: Adhikaranaṇavagga—Disciplinary Issues,” SuttaCentral, accessed September 30, 2025, <https://suttacentral.net/an2.11-20/en/sujato?lang=en&layout=linebyline&reference=main¬es=none&highlight=false&script=IASTPali>.

It's when someone reflects: 'Bad conduct of body, speech, or mind has a bad, painful result in both this life and the next.' Reflecting like this, they give up bad conduct by way of body, speech, and mind, and develop good conduct by way of body, speech, and mind, keeping themselves pure. This is called the power of reflection.

And what, mendicants, is the power of development?

In this context, the power of development is the power of the trainees.

For when you rely on the power of a trainee, you give up greed, hate, and delusion. Then you don't do anything unskillful, or practice anything bad. This is called the power of development.³⁹⁹

Explaining the fourfold meaning of *dhamma* with reference to the M i 133 *sutta*

as *upaparikkhanti*, Gethin (2001)⁴⁰⁰ suggests a noteworthy mention of the *Pārileya sutta* here, wherein the Buddha answers a *bhikkhu* who raised the question of what kind of knowing and seeing gives rise to the immediate destruction of the *āsavās*:

Bhikkhus, this Dhamma has been taught by me discriminately. The four establishments of mindfulness have been taught by me discriminately. The four right strivings ... The four bases for spiritual power ... The five spiritual faculties ... The five powers ... The seven factors of enlightenment ... The Noble Eightfold Path has been taught by me discriminately. Bhikkhus, in regard to the Dhamma that has been thus taught by me discriminately, a reflection arose in the mind of a certain bhikkhu thus: 'How should one know, how should one see, for the immediate destruction of the taints to occur?'⁴⁰¹

7.15 Role of *Khanti* in the Disciple Vehicle (*Sāvakayāna*) to *Nibbāna*

The S v 4 *Jāṇussoṇi brāhmaṇa sutta*⁴⁰² says that Venerable Ānanda once saw the famous brahmin *Jāṇussoṇi*, a disciple of the Buddha, driving along in his glorious white

³⁹⁹ Sujāto, "Disciplinary Issues (AN 2.11–20)*."

⁴⁰⁰ Rupert Gethin, *The Buddhist Path to Awakening* (Oxford: Oneworld Publications, 2001), 152.

⁴⁰¹ S iii 94; Bhikkhu Bodhi, trans., *Samyutta Nikāya: Connected Discourses on the Aggregates*, Sutta 22.81 "Parileyyaka Sutta (At Pārileyya)," SuttaCentral, accessed November 3, 2025.

⁴⁰² <https://suttacentral.net/sn22.81/en/bodhi?lang=en&reference=main&highlight=false>.

⁴⁰² S v 4.

chariot. He heard the people exclaim that the brahmin's chariot was the most beautiful of all. Venerable *Ānandatthera* reported this to the Buddha and asked him how one could describe the best chariot according to the *Dhamma*. The Buddha explained the vehicle to *Nibbāna* by means of a detailed simile:

Faith and wisdom are the draught-animals, moral shame the brake, intellect the reins, mindfulness the charioteer, virtue the accessories, meditation the axle, energy the wheels, equanimity the balance, renunciation the chassis; the weapons are love, harmlessness, and solitude, and patience is its armor (*SN 45:4*).⁴⁰³

(I). Venerable *Ānandatthera*'s patience, friendliness, and readiness to help was a quality the Buddha called as one of the wondrous (*acchariya*) qualities. The Elder was sought after and people were eager to hear at least a word or two and after he had finished speaking, they felt dissatisfied and desired if he would speak a little more. In one instance when the Buddha and the disciples were immersed in meditative absorption unable to hear at that time, Venerable *Ānanda* not knowing the Buddha's state of mind, dutifully and patiently reminded the Buddha in the three watches of the night, to meet up with the bhikkhus. Such are the qualities of *Bhante Ānanda* as a doting attendant.

Venerable *Ñāṇaponika* writes, Venerable *Ānanda* was a man without enemies.

Some potential conflicts did not even arise in his presence, and those that did arise were mitigated and resolved through his influence.⁴⁰⁴

(II). Venerable *Sāriputtathera*: There are three prominent instances which illustrate Venerable *Sāriputta*'s patience. In one instance, the Elder is hit on his head by a *brahmin* of false views, who intends to test the Elder's patience (*khanti*). In another

⁴⁰³ S v 4 *Jāṇussoṇibrāhmaṇa sutta*; *Ñāṇaponika Mahāthera* and Helmuth Hecker, *Great Disciples of the Buddha*, ed. Bhikkhu Bodhi (Kandy, Sri Lanka: BPS, 2007), 157.

⁴⁰⁴ *Ñāṇaponika* and Hecker, "Great Disciples," 148.

instance the Elder is hit on the head by a powerful ogre's (*yakkha*'s) mighty blow, as observed by Venerable *Mahāmoggallana*. In a third instance, Venerable *Sāriputta* proclaims his Lion's Roar when a novice monk accuses him of hitting his ear and complains to the Buddha. At this instance, Venerable *Sāriputta* declares his patience as that of the earth, by nine similes. As instructed by the Buddha, he forgives the monk who had accused shows his humble gesture as an outstanding quality of *khanti* on the part of a *Thera* in senior most position as the Chief General of the Buddha *sāsana*.

The Buddha said:

“Let none strike a brahman⁴⁰⁵;
 Let no brahman return a blow.
 Shame on him that strikes a brahman!
 More shame on the brahman who returns the blow!
 Not small is the gain to a brahman
 Who restrains his mind from what is dear;
 As fast as the will to injure wanes
 So fast indeed does suffering decline.”⁴⁰⁶

— *Dhammapada*, vv. 389, 390.

Learning from the Master's teaching of *Dhamma* and *Vinaya*, the disciples' conduct followed suit. In accordance with the Buddha's conduct⁴⁰⁷ and teaching did the disciples conduct and teach. For example, the Chief General of the *Bhikkhū Sangha*, Venerable *Sāriputta* taught the *Dhamma* in accordance with the Buddha's teaching.

(i). *Mahāhatthipadopama sutta*: Venerable *Sāriputta* teaches the *Dhamma* recollecting the Buddha's teaching of patience in the *Kakacūpama sutta*.

⁴⁰⁵ Here *brahman* is referred to an *Arahat*.

⁴⁰⁶ Nāṇaponika and Hecker, “Great Disciples,” 33.

⁴⁰⁷ *Yo kho, Vakkali, dhammam passati so mam passati, yo mam passati so dhammam passati*; meaning “He who sees the *Dhamma* sees me, Vakkali, and he who sees me sees the *Dhamma*.”

(ii). *Sammāditthi sutta*: Venerable *Sāriputta* defines *khanti* as is defined by the Buddha in the *Sabbāsava sutta*. “Patience in enduring cold and hot weather ...”

(III). Venerable *Puṇṇatthera*’s⁴⁰⁸ firm believe that people do not harm and even if they intend to do, yet they are so good in their actions so as to serve to be beneficial to him, any which ways. This story is the practical implication of the Dh v 4 where the Buddha instructs that one should not say, “he abuses me, hits me, harms me...”

(IV). Venerable *Āngulimālathera*: One of the unique shining incidents of the Buddha’s patience (*khanti*) and compassion for the ferocious killer *Āngulimāla*, transforming him to an *Arahat*. A destroyer of life becomes a supporter of life by his solemn asseveration (*saccikiriya*) of earnestly practicing the first virtue of non-killing since the time of taking upon refuge in the Triple gems. The Buddha comparing him to an ox, finally declared him as the foremost in possessing *khanti-bala*, the power of patience. A further elaboration of ‘*Khanti* as seen in the disciples of the Buddha,’ follows in the next chapter.

⁴⁰⁸ S iv 60 *Puṇṇa sutta*.

Chapter 8

Khanti as Seen in the Disciples of the Buddha

8.1 Venerable *Sāriputta*'s Teaching of *Khanti*

In the *MN 21 Kakkuccupama sutta*, the Discourse on the Simile of the Saw, the Buddha very categorically explains the characteristic of patience (*khanti*) in three instances in an elaborate manner on how to maintain patience when addressed with disagreeable words and physical injury. The Buddha gives examples of the four great elements- earth, water, fire and air, illustrating with similes the characteristic of endurance these elements possess.

A similar analogy is seen when *Bhante Sāriputtathera* is teaching the *Mahāhatthipadopama sutta*. First Venerable *Sāriputta* selects the aggregates of material *rūpa* – the four great elements in a two-fold manner – one, with a detail analysis of the internal and two, showing similarities with the external.

Each of the elements are explained as a basis of insight meditation and for developing patience, faith, and equanimity (e.g., §§8-10). Having finished examining the elements, Venerable *Sāriputta* next takes up the aspects of the Four Noble Truths he had earlier kept aside.⁴⁰⁹

The footprints of all creatures that walk fit inside the Elephant's foot. In the same manner, all wholesome qualities (*kusala dhamma*) are included in the Four Noble Truths.

⁴⁰⁹ M.i.187; Bhikkhu Sujāto, trans., “Majjhima Nikāya 28, The Longer Simile of the Elephant’s Footprint (*Mahāhatthipadopamasutta*),” SuttaCentral, accessed October 25, 2025, SuttaCentral, <https://suttacentral.net/mn28/en/sujato?lang=en&layout=linebyline&reference=main¬es=none&highlight=false&script=IASTPali>.

Referring to the *Kukucūpama sutta*, Venerable *Sāriputta*, re-collecting the Buddha's advice on patience, similarly explains the *Dhamma* to the *bhikkhūs*:

Now, if others attack that bhikkhu in ways that are unwished for, undesired, and disagreeable, by contact with fists, clods, sticks, or knives, he understands thus: 'This body is of such a nature that contact with fists, clods, sticks, and knives assail it. But this has been said by the Blessed One in his "advice on the simile of the saw":

"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." So tireless energy shall be aroused in me and unremitting mindfulness established, my body shall be tranquil and untroubled, my mind concentrated and unified. And now let contact with fists, clods, sticks, and knives assail this body; for this is just how the Buddha's teaching is practiced.⁴¹⁰

8.2 *Khanti* in the Buddha's Noble (*Ariya*) Disciples

The Buddha's virtuous qualities are optimally exemplified as the foremost and highest of the *Arahat* ideal. The Buddha is His own guide as well as the supreme teacher of gods and men. The Buddha reached perfect enlightenment through His own investigative self-evolved wisdom. (*Dh* v353).

The Arahant ideal reaches its optimal exemplification in the first and highest of the Arahants, the Buddha. ... [The Buddha] is the giver of refuge and is himself the first of the three refuges; those who take refuge in the Buddha, his Doctrine [*Dhamma*], and his Order [*Saṅgha*] are released from all suffering, after seeing with proper wisdom the Four Noble Truths (vv.190-192). The Buddha's attainment of perfect enlightenment elevates him to a level far above that of common humanity: the Enlightened One is trackless, of limitless range, free from worldliness, the conqueror of all, the knower of all, in all things untainted (vv. 179, 180, 353). The sun shines by day, the moon shines by night, the warrior shines in his armour, the brahmin shines in meditation, but the Buddha, we are told, shines resplendent all day and all night.⁴¹¹

⁴¹⁰ Bhikkhu Bodhi and Bhikkhu Nanamoli, trans., *The Middle Length Discourses of the Buddha - Mahāhatthipadopama Sutta: The Greater Discourse on the Simile of the Elephant's Footprint*, (Boston: Wisdom Publications, 2009), 280.

⁴¹¹ Bhikkhu Bodhi, *The Living Message of the Dhammapada* (Kandy: Buddhist Publication Society, 1993), <https://www.accesstoinsight.org/lib/authors/bodhi/b1129.html>.

In the *Sutta* and the *Jātaka*, the Buddha is seen as a keen observer of the social and political developments that rapidly transformed after listening to the Buddha's discourses. The Buddha's answer to the problem of violence, cruelty, hatred and sustained enmity is the one and only solution according to the ancient maxim (*sanantano dhammo*). According to the self as a locus point, just as one fears the rod and trembles at death so also do others wish to live peacefully. Understanding thus, one should not harm nor cause to harm others (Dh v129-130). All disciples who attained *Arahathood* possessed the noble quality of patience (*khanti*), of varying degrees.

Gethin illustrates with an example, the three kinds of wisdom and their connection with *parato ghosa* and *yoniso manasikāra* are fully explored in the *Petakopadesa* and *Nettippakarana*.

The *Vibhanga* defines wisdom produced by reflection as openness to knowledge not gained by hearing from another (*khantim ... parato assutvā patilabhati*); wisdom produced by hearing as openness to knowledge gained by hearing from another (*khantim ... parato sutvā patilabhati*); and wisdom produced by development as all wisdom of the one who has spiritual attainments (*sabbāpi samāpannassa paññā*).⁴¹²

8.3 Venerable *Sāriputtathera*

The Buddha praised the Chief General of the *Dhamma*, Venerable *Sāriputta* as a wise one who took care of the Sangha like a mother, and the only one who could keep the Wheel of *Dhamma* rolling after the Master had set it rolling in the *Dhammacakkappavattana sutta*.⁴¹³

⁴¹² Rupert Gethin, *The Buddhist Path to Awakening* (Oxford: Oneworld Publications, 2001), 222.

⁴¹³ Sn 3.7: “*Mayā pavattitam cakkam, Dhammacakkam anuttaram; Sāriputto anuvatteti, Anujāto tathāgatam.*”

After the Buddha set the Wheel of Dhamma (*Dhammacakkappavattana*) in motion, He declared Venerable *Sāriputta* as His only disciple who has the capacity to keep rolling the Wheel of *Dhamma*.⁴¹⁴ The texts also mention Venerable *Sāriputta*'s Lion's Roar when a monk who had unjustly traduced him and complained to the Buddha. The Master summoned Venerable *Sāriputta* and questioned the Elder if it was so. Instead of denying, the Elder replied he is firmly established in contemplation of the body.

Then followed the Venerable *Sariputta*'s lion's roar. He compared his freedom from anger and hatred with the patience of the earth which receives all things, clean and unclean; his tranquility of mind to a bull with severed horns, to a lowly Candala youth, to water, fire and wind, and to the removal of impurity; he compared the oppression he felt from his own body to the oppression of snakes and corpses, and the maintenance of his body to that of fatty excrescences. In nine similes he described his own virtues, and nine times the great earth responded to the words of truth. The entire assembly was moved by the majestic force of his utterance.⁴¹⁵

Filled with remorse, the monk begged the Elder's pardon. The Elder immediately pardoned according to the Buddha's instruction. Along with patience, Venerable *Sāriputta* was humble and grateful too. He was willing to receive correction from even younger novices, not only with submission but with gratitude. The Buddha praised the Elder amidst the assembly of *Bhikkhūs*: "Monks, it is impossible for *Sāriputta* and his like

"By me is the Wheel rolled forth, The unexcelled Wheel of Dhamma, *Sāriputta* keeps the Wheel of *Dhamma* rolling after me," translated by Venerable Khantipalo & Venerable Sujato.

⁴¹⁴ In the [Sn v557] *Sela* sutta, the Buddha answers the brahmin *Sela*'s question saying about the General of Dhamma: "The wheel turned by me, O *Sela*,' — so said Blessed One, — 'the incomparable wheel of Dhamma, *Sāriputta* is to turn after (me), he taking after *Tathāgata*."

⁴¹⁵ Dh v95; Venerable Nyanaponika Thera and Helmuth Hecker, *Great Disciples of the Buddha*, ed. Bhikkhu Bodhi (Kandy, Sri Lanka: BPS, 2007), 27.

to cherish anger or hatred. Sāriputta's mind is like the great earth, firm like a gate post, like a pool of still water.”⁴¹⁶

Venerable *Ñāṇaponika* writes about Venerable *Sāriputta* thus:

And always as himself, a man unique in his patience and steadfastness, modest and upright in thought, word, and deed, a man to whom one act of kindness was a thing to be remembered with gratitude so long as life endured. ... It is said that whenever Sāriputta gave advice, he showed infinite patience; he would admonish and instruct up to a hundred or a thousand times, until his pupil was established in the fruition of stream-entry.⁴¹⁷

And finally, when Venerable *Sāriputta* along with his disciples visited his mother, she reviled him. Even while offering alms-food she continued reviling them, but the Elder spoke not a word. He took his food, ate it, and in silence returned to the monastery. The Buddha learnt of the incident from his son *Rāhula*, who had been among the monks at the time. All the *bhikkhūs* who heard of it wondered at the Elder's great forbearance.

The Buddha praised and called the Elder a true *brahmin*, with the following verse:
 He that is free from anger, who performs his duties faithfully,
 He that guards the precepts and is free from lust;
 He that has subdued himself, he that wears his last body
 — He it is I call a brahmin.’ (*Dh* v 400)⁴¹⁸

This incident reminds us again of the great Elder's most pleasing characteristics—his humility, patience, and forbearance.”⁴¹⁹ Venerable *Ñāṇaponika* suggests characteristics which made Venerable *Sāriputta* so pleasing were his forbearance, patience and humbleness. Osto 2023 states, “When patience is actually perfected, it is no longer about forgiveness; since no anger arises in the person, there is none to let go of”.⁴²⁰

⁴¹⁶ Dh v95; *Ñāṇaponika*, “Great Disciples of the Buddha,” 27.

⁴¹⁷ *Ñāṇaponika*, “Great Disciples of the Buddha,” 18.

⁴¹⁸ Dh v400; *Ñāṇaponika*, “Great Disciples of the Buddha,” 33.

⁴¹⁹ *Ñāṇaponika*, “Great Disciples of the Buddha,” 33.

⁴²⁰ D. E. Osto, “Forgiveness, Patience, and Confession in Buddhism,” in *The Routledge Handbook of the Philosophy and Psychology of Forgiveness*, ed. R. Enright and G. Pettigrove (New York: Routledge, 2023), 59–71.

And when the Elder passed away, the Buddha told the monks to pay homage to the Elder's relics, and praising his great disciple Venerable *Sāriputta*'s patience, said:

Who, like an outcast boy of humble mind,
Enters the town and slowly wends his way
From door to door with begging bowl in hand,
Such was this *Sāriputta*—now homage pay
To *Sāriputta* who has passed away!

8.4 Venerable *Punnatthera*

It is understood that the city of Pune, in mid-western Maharashtra, India is named after Venerable *Punna*. The people of *Sunaparanta* are said to be very violent then. There are many cities still retaining the same names as during the ancient times. Maharashtra state (was called *Mahārattha*) which is at the mid-western part of India today is mentioned by Emperor Asoka as one of the regions (*parānta*) where he sent out missionaries. As mentioned in the *Mahāvamsa*, Emperor Asoka had sent out missionaries to nine places; of them he sent *Mahā Dhammarakkhitatthera* to *Mahārattha*.

In the *Punṇovāda sutta*, the dialogue between the Buddha and Venerable *Punna* is very interesting. Generally, the dialogues of the *dhamma* discussion (*dhammasākacchā*) are reinforcements of what the *dhamma* stands for. It is unusual from the habitual perspective that people envision while living about in *saṃsāra*. This unusual discussion portrays the invincible patience of Venerable *Punna* and the Buddha's endorsement instruction.

The Buddha asked Venerable *Punna*: “*Punna*, the people in *Sunāparanta* are rough and brutal. How would you feel, should they abuse and revile you?”

The Thera replied: “Venerable Sir, should the people of *Sunāparanta* abuse and revile me, I would regard them as good people, control my temper and bear them patiently with the thought: “These are good people, extremely good

people, they merely abuse and revile me, but not assault me with their fists and elbows.”⁴²¹

This displays the quality of ‘fearlessness’ (*nibbhaya*) of the *Arahat* disciples. Moreover, Venerable *Puṇṇa*’s response to the Buddha’s questions is of ‘no anger’ (*akodha*), however, it is replaced with ‘loving kindness’ (*mettā*) and forgiveness (*khamā*).

Venerable *Puṇṇa*’s firm believe that people do not harm and even if they intend to do, yet they are so good in their actions so as to serve to be beneficial to him, even otherwise. This incident is the practical action of the Dh vv.3-4 where the Buddha instructs that one should not say, “he abuses me, hits me, harms me...”

8.5 Venerable *Āṅgulimālatthera*

The Buddha, seeing *Āṅgulimāla*’s ignorance to the potential dire consequence he would face, through his blind act if at all he killed his mother (*matughāta*) and simultaneously his spiritual potentiality to realize liberation, approaches him. At this thin juncture, the Buddha saved⁴²² *Āṅgulimāla* from falling into the pits of deep hell realm. Since then, the *Āṅgulimāla paritta* is the powerful radiant protector for the safety of the life of mother and child during labor. The power of the *paritta* protection to be in the world until a period of one *eon*, said the *Lokanātha*.⁴²³

Venerable *Āṅgulimāla*’s pity for any is over-ruled by his “And yet the Buddha, identifying his spiritual capacity, set out to meet him, out of a desire “to do

⁴²¹ Mingun Sayadaw, “Great Chronicles of the Buddha,” 1621.

⁴²² *anantariya pāpa kamma* = is one of the five *pārājika kamma*, is killing one’s mother. It is a failure, a defeat in the noble life and the person is bound to rebirth in the deepest of hells (*avici niraya*); for example *bhikkhu Devadutta* for an attempt on the Buddha, causing blood of the Buddha and causing schism in the Buddha’s Sangha; and King *Ajātasattu* for killing his *Sotāpanna* father, King *Bimbisāra*.

⁴²³ *Lokanātha* is the Lord of the worlds, referred to the Buddha.

service to this robber".⁴²⁴ We are better able to perceive generic nature of persons and universal obligations in a diverse societal structure. The narratives unveil the complex nature of deeds and attitudes that requires sympathy and concern for others as desirable moral values, thereby "cultivating a capacity of imagination that is essential for ethical action."⁴²⁵

Similarly, we find the *Vatṭa-paritta* (in *Vatṭa jātaka*) as a protection from fire, the *Mora paritta* - as protection of life from harm), *Khandha paritta*- as a protection from poisonous snake bites in the forests, *Karaniyametta sutta*- as the weapon of loving kindness to ward off any dangers of animals and ghosts, *Āṭānātiya sutta*- as a protection from *yakkhās* (ogre) by refuge in the Triple Gems. In Myanmar, people generally practice reciting eleven *parittās* regularly.

The German scholar monk, Venerable *Anālayo*, opines that it seems hypothetical that the Buddha is walking but *Āṅgulimāla* is not able to catch up with the Buddha's pace. And that even without the miraculous incident, the transformation of *Āṅgulimāla* is no way diminished, rather enhanced even without the magical feat. W. Stede, however, feels that "there can be little doubt that the account is true and that the miracle actually happened."⁴²⁶ All scholars are without doubt unified on the thought that it is the Buddha's words which transformed *Āṅgulimāla*. His address to the Buddha as the Sage or Blessed One shows his appreciation for the Buddha's wisdom and respect for Buddha's fearless response, "I have stopped, *Āṅgulimāla*! You stop too!".⁴²⁷

⁴²⁴ Sarah (Sally) C. Reynolds Papers, 1970, Collection Identifier 2013-010, University of Houston Libraries Special Collections, 60.

⁴²⁵ Charles Hallisey and Anne Hansen, "Narrative, Sub-Ethics, and the Moral Life: Some Evidence from Theravāda Buddhism," *The Journal of Religious Ethics* 24, no. 2 (Fall 1996): 316, <https://www.jstor.org/stable/40015212>.

⁴²⁶ W. Stede, "Āṅgulimāla and Liberation," *BSOAS* 20 (1957): 34.

⁴²⁷ Bhikkhu Anālayo, "Conversion of Angulimala in the Samyukta-agama," *Buddhist Studies Review* 25, no. 2 (2008): 135-148.

After attaining *Arahathood*, the Buddha declared Venerable *Āngulimāla* as the foremost (*etad-agga*) amongst His disciples in the ‘power of patience’ (*khanti-bala*).

In the *Pāli* texts, we find these two cases of Venerable *Devadatta* and Venerable *Āngulimāla*. Jealousy is the root of evil. Patience is with wisdom, we see in the case of the noble *Āngulimāla*.

Patience is the opposite of jealousy. In the *Dhammapada* verse, the Buddha says to Venerable *Ānanda* (at the time when Venerable *Devadatta* announced the split in the Sangha): “It is very difficult for evil persons to do good”; This resonates with Venerable *Devadatta*’s actions. Even after getting a good teacher, the tendency of Venerable *Devadatta*’s mind was inclined to do evil.

The student *Āngulimāla* possessed the qualities of an obedient student, even for his previous teacher. Being a devout student, he took up the violent task as ordered by his previous teacher with a dedicated and determined mind. At that time also, student *Āngulimāla*’s inclination of mind was of obedience to his teacher without thinking about the good or bad consequences of those actions. The Buddha as his second teacher recognized the good in the thief *Āngulimāla*. However, the difference in the teachings of the two teachers - one teacher led the disciple to destruction, while the other led the disciple to liberation. Here, the role of Venerable *Āngulimāla*’s intention matters. The Buddha’s teaching (on the first *sīla* of non-violence) awakened the conscience in the thief *Āngulimāla* by ‘not making him guilty with remorse’; but by ‘making him realize the good in him’. The Buddha taught the thief *Āngulimāla*, how to stop generating new unwholesome evil actions (*pāpam katam kammam*) and in stance plant good deeds (*kusalena pidhīyati*).

Non-violent Venerable *Āṅgulimāla* went to alms round. As led by the great compassion of his teacher, the Buddha, he endured the wrath of all those people who were affected by his earlier unwholesome activity. The mighty *Āṅgulimāla* had totally left the path of violence and hatred, having quenched, he accepted the noble path of *saṃaya*. He attained *Arahathood* and uttered these heartfelt sentiments: “May even my enemies listen and devote themselves to the Buddha’s teachings!” The *Dhamma* teachers are the light-bearers are able to enlighten (*dhammamevādapayanti*) others:

May even my enemies hear Dhamma at the right time,
from those who teach acceptance, praising acquiescence;
and may they follow that path!

For then they’d never wish harm upon myself or others.⁴²⁸

Three terms related to *khanti* that appear in this *sutta* are:

(i). *adhibhāsehi* meaning “endure it”.

(ii). *khanti-vādānam*,⁴²⁹ the speaking of patience/forbearance, translated by Bhante Sujato as ‘acceptance’

(iii). *avirodhappasamsīnam*⁴³⁰ meaning praising non-opposition;

⁴²⁸ “*disā hi me khantivādānam, avirodhappasamsīnam;*
suṇantu dhammam kālena, tañca anuvidhīyantu.
na hi jātu so mamaṇi himse, aññam vā pana kiñci nam;”
 M.ii.97; Bhikkhu Sujato, trans., “MN 86: Āṅgulimāla Sutta,” SuttaCentral, accessed February 8, 2025, <https://suttacentral.net/mn86/en/sujato?lang=en&layout=linebyline&reference=main¬.es=none&highlight=true&script=IASTPali>.

⁴²⁹ M.ii.97 *Āṅgulimāla sutta*; Bhante Sujato translates it as ‘acceptance’. Bhikkhu Sujato, trans., “Āṅgulimāla Sutta,” SuttaCentral, accessed February 8, 2025, <https://suttacentral.net/mn86/en/sujato?lang=en&layout=linebyline&reference=main¬.es=none&highlight=true&script=IASTPali>.

⁴³⁰ Bhikkhu Sujato translates it as ‘acquiescence’ and Bhikkhu Thanissaro translates as it as ‘non-opposition’; Bhikkhu Thanissaro, trans., “Āṅgulimāla Sutta,” Access to Insight, accessed February 8, 2025, <https://www.accesstoinsight.org/tipitaka/mn/mn.086.than.html>.

The Buddha seeing the bleeding *Āngulimāla*⁴³¹ says: “(17.6) Endure it, brahmin!” (*adhivāsehi tvam, brāhmaṇa!*) The Buddha addresses *Āngulimāla* as a *brāhmaṇa* reminding him about the four *brahmavihāra* of *mettā, karunā, muditā* and *upekkā*. This seems to be the closest transliteration of the word *brāhmaṇa* during the early period of the Buddha teaching the *Dhamma*, as a personification of the person’s conduct (*cariyā*). Therefore, a *brāhmaṇa* is said to be the one who endures (*adhivāseti*), who is a ‘practitioner of forbearance’ (*khanti-vādi*), who praises non-opposition (*avirodha-pasamsati*), and a non-heedless person (*appamādi*).

It is easy for a weak person to endure a strong one, but it is the strongest and most virtuous person who can be patient with a weaker one. He who being strong is forbearing towards the weak, that is called as highest patience (*khanti*). *Yo have balavā santo, dubbalassa titikkhati, Tam āhu paramam khantim.* – SN 11.4

8.6 The Story of *Uttarā*’s Patience and Loving Kindness

According to the *Dhammapada*, the qualities distinguishing the superior human being (*sapurisa*) are generosity (*dāna*), truthfulness (*sacca*), patience (*khanti*) and compassion (*karunā*).” that lead to a peaceful co-existence, calm conscience and harmonious living with fellow beings.

Anger conquer by amity, evil conquer with good,
By giving conquer the miserly, with truth the speakers of falsity.⁴³² – Dh v 223
In the above commentary of the ‘Story of *Uttarā* the Lay-Disciple’, narrates

Uttarā’s patience through her act of loving kindness in response to *Sirimā*’s violent

⁴³¹ M ii 97 *Āngulimāla sutta*.

⁴³² Dh v223: “akkodhena jine kodham asādhūm sādhunā jine, jine kadariyam dānena saccena alikavādinam.”

behavior out of jealousy. Although, *Uttarā* saw *Sirimā* approaching her with the ladleful of boiling butter, yet she bore no ill-will towards *Sirimā* because she reflected with gratitude shows her patience (*khanti*). *Uttarā*'s asseveration of truth (*sacca*) and loving-kindness (*mettābhāvanā*) protected her. Because of her, *Uttarā* had been able to listen to the Buddha's *Dhamma*, and make offerings of alms-food for fifteen days, and perform other acts of charity to the *Saṅgha*. *Sirimā* then asked for *Uttarā*'s pardon. *Uttarā*'s directed her to ask Buddha's pardon.

The Buddha then asked *Uttarā* how she felt in her mind when *Sirimā* poured boiling butter on her head, and *Uttarā* answered, "Venerable, because I owed so much to *Sirimā* I had resolved not to lose my temper, not to bear any ill will towards her. I sent forth my love towards her." The Buddha then said, "Well done, well done, *Uttarā*! By not bearing any ill will you have been able to conquer one who has done you wrong through hate. By not abusing, you should conquer one who is a miser; by speaking the truth you should conquer one who tells lies.⁴³³

Uttarā, in this story is a Stream-enterer (*Sotāpanna*) and by this gesture towards *Sirimā*, helps her also as a beneficial friendship (*kalyāṇamitta*) to become *Sotāpanna*. On one hand we see in the *MN* 19 the instance of lady *Vedehikā* and her maid-girl *Kāli*. Lady *Vedehikā* is renowned for not showing any kind of anger towards her maid girl; whereas the lay-woman *Uttarā*, who has attained the first fruition of *Sotāpanna* at an early age, her behavior towards the paid courtesan she herself engages for her husband as a substitute wife for fifteen days. So that she could now dedicate those fifteen days to fulfill her ardent wish to serve the Buddha and the Noble *Saṅgha*.

⁴³³ Weragoda Sarada Maha Thero, *Dhammapada - Illustrated* (Colombo, Sri Lanka: Buddha Dharma Education Association Inc., 1993), 935-936.
https://www.buddhistlibrary.org/buddhism-online/e-books/dhammapada_illustrated.pdf.

How does one develop right views to become a *Sotāpanna* person? A *Sotāpanna* person lives holding the *Dhamma* in the mind thought and the very breathe. By listening to the *Dhamma* (*saddhammasavana*) from noble persons (*kalyāñnamitta*) and bearing the *Dhamma* that is heard in the mind. Recollecting the *Dhamma* in the thought (*yoniso manasikāra*) and acting in accordance with and reflecting on the wholesome *dhamma* (*kusala dhamma*) through speech and bodily actions (*dhammānudhamma patipattiya*), one attains *Sotāpanna* fruition.

8.7 Combinations with *Khanti*

A. Generosity (*Dāna*) and Patience (*Khanti*)

The merits of giving *dāna*: The act of *dāna* is also an act of *khanti*.

In the A.iii.32 *Sumanā Sutta*⁴³⁴, Princess *Sumanā* questions the Buddha thus: ‘Is there any difference between two disciples of the Buddha, equal in faith, precepts and wisdom (*samasaddhā samasīlā samapaññā*), when one is a “giver” (*dāyaka* of *dāna*) and one is not?’ The Buddha answers her: ‘Such a ‘giver’ surpasses a ‘non-giver’ in meritorious

⁴³⁴ Bhikkhu Sujato, trans., “Aṅguttara Nikāya, A.iii.32, Sumana Sutta,” SuttaCentral, accessed February 12, 2025, <https://suttacentral.net/an5.31/en/sujato?lang=en&layout=linebyline&reference=main¬es=none&highlight=true&script=IASTPali>.

deeds in five ways. Meritorious deeds are helpful for those ‘givers’ who become gods (*devā*)⁴³⁵, human beings (*manussā*)⁴³⁶, and renunciates (*pabbajitā*)”⁴³⁷.

The act of giving brings merit to those who exist in *samsāra*. However, if both have attained *Arahathood*, there is no difference in the attainment of one who was a ‘giver’ and the one who was a ‘non-giver’. When a disciple of the buddha is practicing in accordance with faith, ethics and wisdom (*saddhā, sīla* and *paññā*), giving *dāna* provides the facilities of convenience *samsāric* journey and renunciate life. This sutta also indicates that patience *khanti*, just like *dāna* is beneficial in ‘ease of facilities’ in following the *dhamma* practice in *samsāra*.

To attain enlightenment, the Buddha in previous lives while fulfilling the perfections, has given away even with life, manifold times the earth’s volume. ‘Good speech which everyone wishes to listen to are due to the past wholesome verbal actions (*kusala vaci kamma*). While practicing the precepts, the *Bodhisatta* maintained truly to the precept of ‘true speech’ by refraining from false speech, divisive speech, harsh speech and mere gossips. He spoke in a way that’s mellow - dear to the mind, pleasing to the ear,

⁴³⁵ A.iii.32, *Sumana Sutta*, trans. *Bhikkhu Sujato*. 3.3-4; “As a god, the one who was a giver surpasses the other in five respects- heavenly lifespan, beauty, happiness, glory, and sovereignty.”

⁴³⁶ A.iii.32 *Sumana Sutta*, trans. *Bhikkhu Sujato*. 4.3-4; “As a human, the one who was a giver surpasses the other in five respects- human lifespan, beauty, happiness, glory, and sovereignty.”

⁴³⁷ A.iii.32 *Sumana Sutta*, trans. *Bhikkhu Sujato*. 5.4-5; “They usually use only what they’ve been invited to accept—robes, almsfood, lodgings, and medicines and supplies for the sick—rarely using them without invitation. When living with other spiritual practitioners, they usually find themselves treated agreeably by them by way of body, speech, and mind, and rarely disagreeably. And they are usually presented with agreeable things by them, rarely with disagreeable ones.”

lovely, going to the heart (*manaso piyā hadayagāminiyo*), polite, likable and agreeable to the people.⁴³⁸

In the *Alagadūpama sutta*⁴³⁹, the Buddha says, “some recluses and brahmins have been baselessly, vainly, falsely, and wrongly misrepresented the Buddha, thus: The recluse *Gotama* is one who leads astray; he teaches the annihilation, the destruction, the extermination of an existing being.” To this allegation, the Buddha replies thus:

Bhikkhus, both formerly and now what I teach is suffering and the cessation of suffering. If others abuse, revile, scold, and harass the Tathagata for that, the Tathagata on that account feels no annoyance, bitterness, or dejection of the heart. And if others honour, respect, revere, and venerate the Tathagata for that, the Tathagata on that account feels no delight, joy, or elation of the heart. If others honour, respect, revere, and venerate the Tathagata for that, the Tathagata on that account thinks thus: ‘They perform such services as these for the sake of what had earlier come to be fully understood.’⁴⁴⁰

On same lines, the Buddha admonished the *bhikkhūs* thus:

Therefore, bhikkhus, if others abuse, revile, scold, and harass you, on that account you should not entertain any annoyance, bitterness, or dejection of the heart. And if others honour, respect, revere, and venerate you, on that account you should not entertain any delight, joy, or elation of the heart. If others honour, respect, revere, and venerate you, on that account you should think thus: 'They perform such services as these for the sake of what had earlier come to be fully understood.'⁴⁴¹

⁴³⁸ Bhikkhu Sujato, trans., “*Dīgha Nikāya*, D.iii.142, *Lakkhaṇa Sutta: The Marks of a Great Man*,” SuttaCentral, accessed October 25, 2025, <https://suttacentral.net/dn30/en/sujato?lang=en&layout=linebyline&reference=main¬.es=none&highlight=false&script=IASTPali>; “He spoke kind words to foster harmony, uniting those who are divided. He eliminated quarrels among the people, rejoicing together with the united.”

⁴³⁹ M.i.130, *Alagadūpama Sutta*; Bhikkhu Bodhi and Bhikkhu Nanamoli, trans., *Majjhima Nikāya: The Middle Length Discourses of the Buddha* (Boston: Wisdom Publications, 2009), 234.

⁴⁴⁰ Bhikkhu Sujāto, “The Simile of the Cobra, Middle Discourses 22,” SuttaCentral, accessed October 25, 2025, <https://suttacentral.net/mn22/en/sujato?lang=en&layout=linebyline&reference=main¬.es=none&highlight=false&script=IASTPali>.

⁴⁴¹ Sujāto, “The Simile of the Cobra (MN 22).”

In the *Khajjaniya sutta*, the Buddha explains the meaning and cause of feeling (*vedanā*). *Vedanā* is experiencing the taste of the object (*vedayitalakkhana* is the characteristic of *vedanā*)⁴⁴². An object from which we experience a good feeling and happiness arises is termed as a pleasant object. An object from which we experience pain and aching feeling is termed as an unpleasant object.

Thus, pleasant feeling is called *sukha*; the word literally means ‘feeling that is easy or good (*su*) to bear (*kha*)’. The word *dukkha* literally means ‘feeling that is difficult (*du*) to bear (*kha*)’.⁴⁴³

It is a universal fact that it is difficult to tolerate unpleasant objects. The search for Truth begins with the notion of having to necessarily experience *dukkha* leaving us with no choice while indulging in the pleasures of world. This is the reason why researchers and doctors in the scientific world are working to remove pain and prolong human life. However, scientific solace is but limited.

The Buddha addressed the root of the problem of suffering, by declaring *dukkha* as the Universal Noble Truth of Suffering. The pathway to come out of suffering is also by the pathway to endure suffering but in a pleasant way. Not by the ordinary way of *dukkha* leading to *dukkha* and more *dukkha*; but by the pathway of *dukkha* leading to *sukha* and finally the ultimate bliss of liberation from *dukkha*, the state of *Nibbāna*. For *sukha* or *dukkha* in *samsāra*, ultimately are two sides of the same coin; *sukha* in *samsāra* is fleeting and insatiable therefore, *sukha* is also ultimately, *dukkha*. Due to our ignorance

⁴⁴² “*Vedayitam ārammaṇarasānubhavanam lakkhanam etassāti vedayitalakkhanam-*”; Bhadantācāriya Buddhaghosa and Bhikkhu Nanamoli, trans., *The Path of Purification Visuddhimagga-mahātīkā*, 2.14, *Khandhaniddesavāññanā*, *Viññāṇakkhandhakathāvāññanā*, para. 1, no. 451 (New Delhi: 2010), 2.11.

⁴⁴³ Sayadaw Nandamālābhivamsa, *An Analysis of Feeling (Vedanā)* (Myanmar: 2014), 12.

of how the universal nature of truth operates, we misunderstand the temporary sensual pleasures as *sukha*, while in fact it is *dukkha* by its virtue of generating craving for more indulgence.

This pathway of experiencing the feeling of *dukkha* (First Noble Truth), by finding the cause (Second Noble Truth), can attain freedom from *dukkha* (Third Noble Truth) by removing the cause (Fourth Noble Truth). This formula of the Buddha as a *Mahābhessajaguru* (the great Doctor) thus devised a pathway for beings out of *samsāra*. For, until the final liberation is attained, one patiently enduring the consequential outcomes skillfully with a mind focused towards the goal, the wise call as *khanti*.

In the *Cūlavedallasutta*, the *Arahat bhikkhuni Dhammadinnā Theri* answers *Anāgāmi upāsaka Visākha* about the three types of feelings:

Whatever bodily or mental feeling – happy, agreeable or easy to bear, this is called *sukha vedanā*. Whatever bodily or mental feeling – painful, disagreeable or difficult to bear, this is called *dukkha vedanā*. Whatever bodily or mental feeling – neither agreeable nor disagreeable, this is called *adukkhamasukha vedanā* or neutral feeling⁴⁴⁴.

In actual fact, the pleasant feeling and unpleasant feeling cannot exist at the same moment. When one experiences pleasant feeling, one cannot experience unpleasant feeling. When one is experiencing unpleasant feeling, one cannot experience pleasant feeling. This essential point is mentioned in the *Dīghanakha-sutta*.⁴⁴⁵

⁴⁴⁴ M.i.305 *Cūlavedallasutta*, para 466 “*Sukhāya kho, āvuso visākha, vedanāya dukkhā vedanā patibhāgo*”ti. “*dukkhāya kho, āvuso visākha, vedanāya sukhā vedanā patibhāgo*”ti. “*adukkhamasukhāya kho, āvuso visākha, vedanāya avijjā patibhāgo*”ti.

⁴⁴⁵ Bhikkhu Sujāto, *The Shorter Elaboration, Middle Discourses*, accessed October 25, 2025, SuttaCentral, <https://suttacentral.net/mn44/en/sujato?lang=en&layout=linebyline&reference=main¬es=none&highlight=false&script=IASTPali>.

B. Loving-kindness (*Mettā*) and Patience (*Khanti*)

“*mijjati siniyhatīti mettā*” - AN Tikā 10. *Uposathasuttavannanā*.

Mettā yields happiness. *Mettā* resolves conflicts and protects. It is twice fruitful, it benefits one that gives and one that takes. Giving *mettā* is giving peace and comfort from fear. For one who does *puññakamma*, there is no need to fear. *Mettā* leads to happiness, which in turn supports the cultivation of ‘right concentration’ of the mind. *mettā* when cultivated immeasurably, towards all beings takes to the third stage, non-returner (*Anāgāmi*) stage of the noble path fruition. *Ariya jhāna*⁴⁴⁶ practiced with the object of *mettā-bhāvānā* leads to *Arahathood* by way of the release of the heart, *mettānudaya cetovimutiyā*. Thus, *mettā* is one of the two modes of attaining *Nibbāna*.⁴⁴⁷

However, it is *khanti* that arouses the active thought of *mettā*. *Mettā* which is translated as ‘loving kindness’ or ‘kind friendliness’ is possible only if initiated and supported by thoughtful patience *khanti*, without arousing anger to those who despise. There are 528 modes of developing *mettā* mentioned in the *Patisambhidhamagga*. Also, there are 54 modes of *mettā* enumerated according to the *Karaniyametta sutta*.⁴⁴⁸ These two qualities of loving kindness (*mettā*) and compassion (*karuṇā*) are forthrightly driven because of *khanti* as endurance in the fulfilment of the perfections.

C. Equanimity (*Upekkhā*) and Patience (*Khanti*)

Literally, *upekkhā* means ‘taking up a balanced view’ which means maintenance of a neutral position between the two extremes of sorrow and happiness. Perfection of

⁴⁴⁶ According to the *Suttanta*, the four meditative absorptions practiced in the noble path; (five according to the Abhidhamma).

⁴⁴⁷ Vaishali Gaidhani, "Role of Loving-Kindness (*mettā*) for Sustainable Living as Seen in Some *Pāli* Canonical Texts," in *Buddhist Compassion in Action: Shared Responsibility for Human Development*, ed. Thich Duc Thien and Thich Nhat Tu (Vietnam: Hong Duc Publishing House, 2025), 1040.

⁴⁴⁸ Gaidhani, "Role of Loving-Kindness," 1041.

equanimity is having a balanced approach towards both, the pleasing and unpleasing objects. Thereby, the perfection of equanimity can only be fulfilled when supported by *khanti*. That is, when one is undeflected towards either side, with the feeling of neutrality when encountering objects of sorrow or objects of happiness. In meditative attainments, *upekkhā* is superior to *mettā*. “Extinction of hate and love is fulfilment of *upekkhā*. *Upekkhā pāramī* signifies stilling of these two mental states. There is no Perfection of Equanimity unless both are calmed. Real *upekkhā* is not indifference or unawareness.”

Seeing the good (*kusala*) that leads to happiness and evil (*akusala*) that leads to suffering according to one’s own doing (*kammassakā*), is the practice of the divine abiding of equanimity (*upekkhā brahmavihāra*), similar to *mettā*. Kamma conditions the beings. However, the *cetasika* mental factor of *tatramajjhattatā* (central position thereof) that arises with all beautiful consciousness (*sobhana citta*) can be called *upekkhā pāramī*. The main function designated of *tatramajjhattatā*, equanimity, is with regard to happiness and suffering of beings, and therefore said to be *upekkhā pāramī* – The perfection of equanimity.⁴⁴⁹

According to the *Paṭisambhidāmagga*, the development of *upekkhā* is the same as that of *mettā*. However, *mettā* is based on four modes, while *upekkhā* is based on only one mode. Therefore, there are $528/4 = 132$ ways of developing *upekkhā*. It should be noted, however, that forbearance (*khanti*) is considered to be tolerance of others' treatment whereas equanimity (*upekkhā*) is indifference towards beings, without hate or love. People are generally pleased when shown respect and honor. Normally, the term

⁴⁴⁹ Mingun Sayadaw, “Great Chronicle of Buddhas,” (Singapore: 1990), chap. 6, *Upekkhā Pāramī* – The Perfection of Equanimity.

forbearance should be used only when one shows no anger in a situation which would normally provoke anger to many others.

8.8 Bodhisatta's Practice of *Khanti* and Buddha's Teaching of *Khanti*

The Buddha is an Enlightened One. The *Bodhisatta* is one who aspires to be an Enlightened One. So, the *Bodhisatta* makes effort to do those deeds, which in future would result in leading to attainment of enlightenment. These deeds have dual purpose – these deeds should be wholesome (*kusala*) for the benefit of other beings with compassion (*karuṇā*), as well as these deeds when done with knowledge (*ñāṇa*) or wisdom (*paññā*) elevate oneself to attainment of enlightenment. The *Bodhisatta* sets a basis for traversing the path to enlightenment with the help of the ten/ thirty perfections (*pārami*) to do these deeds. Because of their beneficial nature of great compassion (*mahākaruṇā*) for all beings and the skillfulness in doing wholesome deeds (*upāya-kosalla* *ñāṇa*) that lead to enlightenment (*Nibbāna*), they are called as noble deeds.

Visuddhimagga classifies *ñāṇa* into three fundamental conditions considered for the practice of *paññā* are the stage of consciousness (*bhūmi*), basis (*mūla*) and actual (*sarīra*). Sasaki quotes the commentary explanation given by *Ācariya Dhammapāla*, in *Paramattha-mañjusā* (III p.19): the synonymous meaning of *mūla* and *patiṭṭhāna* as 'the fundamental basis/ ground,' means that precepts (*sīla*) and mind (*citta*) or concentration are the fundamental elements for the practice of *paññā*. He further defines *ñāṇa* as the *sarīra* and *paññā* as the dynamic process of consciousness, thus:

This *ñāṇa* as a consequence is, according to *Dhammapāla*, termed 'quality' (*avayava*) or 'multitude' (*samudāya*), while *paññā* (the practical knowledge) is designated as a practice to be cultivated (*paribrūhetabbā*) or as a practice continuously functioned (*santānavasena pavattamāna*). ...

It is noticeable that the term *sarīra*, denoting *ñāṇa*, is used as a consequence or a product of the practical knowledge (*paññā*). *Ñāṇa* is a quality, to which no temporal, possible position can be assigned. It is the absolute goal to be attained by practical knowledge.⁴⁵⁰

However, in the performance of the noble deeds, the *Bodhisatta* is guided by one's own understanding by way of his actions (*kamma*) and their results (*vipāka*). Knowing by one's own experience that wholesome actions lead to happy result and unwholesome actions to suffering. For the *Bodhisatta* works his way by his own understanding, all through the extended journey of four *asankheyya* and one lakh *kappa*, without a teacher.⁴⁵¹ The *pārami* are those deeds that yield desired results that lead to *Nibbāna*. Thus, the ten/thirty *pārami* are the road map, a basic standard of reference.

These *pārami*, in turn find a referential foothold on the platform of forbearance (*khanti*). This platform acts as a support to hold the *pārami*. Therefore, *khanti* is the foundational basis on which the noble deeds are supported. Thus, *Bodhisatta khanti* is two-fold: one, as the foundational platform for all *pārami* and two, as well as an individual *pārami* of forbearance to be fulfilled.

If the ten (in three ways) *pāramīs* are the standards that need to be fulfilled with skillfulness, then *khanti* is the basis of standards that functions as a ground, as an earth (*pathaviya*) to walk the noble path. Just as whatever is dropped on the earth, whether dirt or flowers, it accepts equally without any bias, similarly is defined the nature of *khanti*.

⁴⁵⁰ Gegun H. Sasaki, *Linguistic Approach to Buddhist Thought* (Delhi: Motilal Banarsidass, 1986), 95-96.

⁴⁵¹ Therefore, when the enlightened Buddha meets with *Upaka* and answers him that 'He is a Sammāsambuddha and that has no teacher', the Buddha is not just relating about the last life, but about the entire sumnum bonum of His journey towards enlightenment as a *Bodhisatta* until enlightenment in His last birth. Declaring when born that 'this is His last birth', is also a sumnum bonum of His journey towards enlightenment.

Just as the sun's light falls on the earth, enlightens the path; so does wisdom (*paññā*) shines where there is forbearance (*khanti*).

Khanti is the condition of the mind for wisdom to arise in the course of the journey in *samsāra*. In the *Ovāda-Pātimokha*, *Dh v184*, the Buddha teaches the *bhikkhūs* that *khanti* (forbearance) is the supreme ascetic practice (*paramam tapo*) while in *samsāra*, that takes to the supramundane goal of enlightenment *Nibbāna*. The Buddha categorically admonishes the mandatory practice of *khanti* while teaching the novice *bhikkhūs* in *Kakacūpama sutta*. For the disciples (*sāvakā*), they do not need to fulfill the perfection, but need to pursue the threefold noble training (*tisikkhā* of *sīla*, *saṃādhi* and *paññā*) by enduring extreme weather and harm from wild animals, and in response to other people's ill-treatment develop a mind of non-anger, non-hatred or non-jealousy as the right intention (*sammā – saṅkappa*) of *mettā – bhāvanā* in the practice of the second of the noble eight - fold path to *Nibbāna* (*MN 19*).

For the threefold training (*tisikkhā*), *dāna* or giving is the foundation for all wholesome deeds. One of the five restraints for training in virtues (*sīla*) is *khanti – samvara sīla*. For *saṃādhi* is *mettā – bhāvanā* or the four *Brahma-vihārā*; and for *paññā* is *anuloma khanti* (*anicca, dukkha, anatta* and *Nibbāna*) and *dhammanijjhānakkhanti*. Thus *khanti*, is the Buddha's three-fold training (*tisikkhā*).

Patience as gentleness (*khanti-soracca*) come together in many places in the *Suttās*, just like *khantimettānuddaya* frequently occurs in the *Jātaka stories*. *Khanti* is the internal resolve to endure suffering without resentment or thoughts of revenge. It is an active "leaning-in" to hardship and is seen as a great strength. *Soracca* is the external manifestation of this inner patience. It is the gentle and composed conduct in one's body,

speech, and mind that comes from having cultivated patience. *Att̄hasalini* states:

‘*Adhivāsanasankhāto khamanabhāvo khanti. Suratabhāvo soraccam*’, meaning,

Endurance of the nature of forbearance is patience. A gentle nature is meekness.

Khamanabhāvo is ‘the nature of being patient’ while *suratabhāvo* is ‘the nature of being gentle’. The commentarial texts refer to these two qualities of patience (*khanti*) and gentleness (*soracca*) as two beautiful mental qualities which yield gracefulness.

Together, these two phrases describe the ideal spiritual practitioner: one who possesses both the internal fortitude to patiently endure all suffering and provocations (*khanti*) and the outward gentle, peaceful, and amiable disposition toward others(*soraccam*). Together, they represent a path of inner peace and compassionate action, where one can respond to conflict and adversity with tolerance and gentleness rather than hostility.

To the householder *Anāthapiṇḍika*, the Buddha in AN *Pañcabhogādiya sutta*, explains the qualities of the *samaṇa* as *khantisoracce niviṭṭhā*, established in forbearance and gentleness and therefore worthy of foremost giving.⁴⁵² In the AN *Khattiya sutta*, the Buddha answers *Jāṇussoṇī* brahmin’s question about the intention of *samaṇā* as *khantisoraccādhippāyā* meaning, the Buddha’s disciple has an intention of forbearance and gentleness. And thereby able to attain *Nibbāna*.⁴⁵³

⁴⁵² *Puna ca param gahapati ariyasāvako uṭṭhānaviriyādhigatehi bhogehi bāhābalaparicitehi sedācakkhittehi dhammikehi dhammaladdhehi ye te samaṇabrahmaṇā madappamādā pativiratā khantisoracce niviṭṭhā ekamantānam damenti, ekamantānam samenti, ekamantānam parinibbāpenti, tathārūpesu samaṇabrahmaṇesu uddhaggikam dakkhiṇam patiṭṭhāpeti sovaggikam sukhavipākam saggasamvattanikam. Ayam pañcamo bhogānam ādiyo:*

⁴⁵³ “*Samaṇā pana bho gotama kimadhippāyā, kim upavicārā, kim adhitṭhānā, kim abhinivesā kim pariyoṣanāti?*” “*Samaṇā kho brāhmaṇa khantisoraccādhippāyā, paññūpavicārā, sīlādhīṭṭhānā, ākiñcaññābhinivesā, nibbānapariyoṣanāti.*”

Chapter 9

An Explanation of *Khanti* in the *Dhammapada*

9.1 *The Dhammapada*

Venerable *Bhikkhu Bodhi* suggests that the *Dhammapada* is a collection of utterances spoken in the intuitive and highly charged medium of verse, and contains a great diversity of the Buddha's prose discourses, in comparison to the four *Nikāyas*.

Just as the Buddha is looked upon as the human *kalyāṇamitta* or spiritual friend par excellence, so the *Dhammapada* is looked upon as the scriptural *kalyāṇamitta* par excellence, a small embodiment in of the boundless wisdom and great compassion of the Master.⁴⁵⁴

Venerable *Bhikkhu Bodhi* says, 'the Buddha always adjusted his discourses to fit the needs and capacities of his disciples.' Sometimes, to the superficial reader it may seem contradictory, that - to some the Buddha shows the path to *sagga* (heaven) that enjoins merit to celestial joy, and to some disciples praises the way to go beyond merit and demerit to *Nibbāna*.

The Buddha saw that hatred and enmity continue and spread in a self-expanding cycle: responding to hatred by hatred only breeds more hatred, more enmity, more violence, and feed the whole vicious whirlpool of vengeance and retaliation. The *Dhammapada* teaches us that the true conquest of hatred is achieved by non-hatred, by forbearance, by love (v. 5). When wronged by others we must be patient and forgiving. We must control our anger as a driver controls a chariot; we must bear angry words as the elephant in battle bears the arrows shot into its hide; when spoken to harshly we must remain silent like a broken bell (Dh v 222, 320, 134).⁴⁵⁵

⁴⁵⁴ *Bhikkhu Bodhi*, *Living Message of the Dhammapada*, Bodhi Leaves No. 129 (Kandy, Sri Lanka: Buddhist Publication Society, 1993), 5-6.

⁴⁵⁵ *Bodhi*, "Living Message of the Dhammapada," 10-11.

The Buddha's *Dhamma* as a teaching and learning is about patience, a gradual step by step progression of the cultivation of the mind and the corresponding consistent actions of mind speech and body. In an introduction to *Acharya Buddharakkhita's* "The *Dhammapada*: The Buddha's path of Wisdom, *Bhante* writes:

As a great religious classic and the chief spiritual testament of early Buddhism, the *Dhammapada* cannot be gauged in its true value by a single reading, even if that reading is done carefully and reverentially. If this is done repeatedly, with patience and perseverance, it is certain that the *Dhammapada* will confer upon his life a new meaning and sense of purpose. Infusing him with hope and inspiration, gradually it will lead him to discover a freedom and happiness far greater than anything the world can offer.⁴⁵⁶

9.2 Understanding the Buddha's Teaching of *Khanti* in *Dh vv183-185*

The Buddha's teaching (*sāsana*) is of two types. The *Dh vv183-185* about the Buddha *sāsana* should be taken together for understanding the Buddha *sāsana* in its entire definition. Verse183 explains that the Buddha's teachings are for the purpose of purification of mind; that is, by 'abstaining from evil deeds, accomplishing the wholesome states, purifying the mind' is the Buddha's teaching (*sāsana*). *Dh v185* completes the definition of the Buddha's teaching. Therefore, these 3 verses 183-185 should be taken together to understand the whole.

First method: In the *Dh v184*, the Buddha speaks about primarily two exhortations; 1. The 'method of practice' as 'patient endurance'; and 2. With 'a mental aspiration' for the goal of *Nibbāna*. Both these sentences are connected in relation to each other. The practice is a means to the end goal. The former is the 'cause' (*hetu*) which takes to the latter 'result'.

⁴⁵⁶ Acharya Buddharakkhita, trans., *The Dhammapada: The Buddha's Path of Wisdom*, Intro. by Bhikkhu Bodhi (Kandy, Sri Lanka: Buddhist Publication Society, 1996).

Khanti paramam tapo titikkhā = meaning (cause) ‘because of ‘patiently enduring’ (as a continued best practice),

Nibbānam paramam vadanti Buddhā = the ultimate goal (of eradicating suffering) is accomplished.

In the above-mentioned passage three kinds of the highest virtue were declared by the Buddhas, e. g. willingness [to the highest achievement], patience, *nibbāna*. Rev. Adikaram rendered *khanti* as patience, and *titikkhā* as forbearance. (Adikaram. The Dhammapada, Colombo, 1955). It would, however, not be fair to take *khanti* as a synonym with *titikkhā*, for the Buddhas declared three virtues in this verse.⁴⁵⁷

Khanti is the cause and *Nibbāna* is the result. In the mundane world (*lokiya*), *khanti* practice is the best which take to the supreme *Nibbāna* in the supramundane (*lokuttara*). The supreme practice of *khanti* leads to the supreme goal of *Nibbāna*. (Statement 1). Comparing the above *Dhammapada v184* with the stock sentence “*ye dhammā hetuppabbhavā, ...*”⁴⁵⁸ mentions ‘those phenomena which are based on cause ...’ in concise words is the theory of “cause and effect”. The Buddha’s doctrine is the teaching of the ‘Four Noble Truths.’ *Dukkha* (NT1) or suffering is based on cause (NT2); and with the removal of cause (NT4), *dukkha* can be removed (NT3). (Statement 2). An *Arahat* who attains *Nibbāna*, puts an end to suffering (*dukkha*). From statements 1 and 2, in this sense, *khanti* is the practice of putting an end to *dukkha*, (NT4) - the way to remove suffering is the Noble Eightfold Path (*Ariyo Atthāngiko Maggo*).

The Buddha’s knowledge, unheard before, is His teaching of the ‘cause’ (*tesam hetu Tathāgato āha*) of phenomena (*dhammā*) that occur in nature. Stcherbatsky’s

⁴⁵⁷ Sasaki, “Linguistic Approach to Buddhist Thought,” 135.

⁴⁵⁸ *Dhamma* as cause (*hetu*) is illustrated by the phrase ‘knowledge with regard to causes is *dhamma-patisambhidā* (Vibh 293).

suggests, “The formula of Buddhist Credo (ye dhamma, etc. -) which professedly contains the shortest statement of the essence and spirit of Buddhism⁴⁵⁹ – declares that Buddha discovered the elements (*dhammā*) of existence, their causal connexion, and the method to suppress their efficiency forever (*nirodho*).”⁴⁶⁰

Hetuppabbhavā: Not only does the Buddha reveal the cause but also speaks about the solution to the problem, as ‘the methodology on how to remove the cause’. In this way, merely in these minimalist words, Venerable *Assāji* explains to *Upatissa* what the Buddha teaches (*evam vādi Mahāsamāno*). The Buddha is here, referred to as *Mahāsamāno*. Having heard these words, *Upatissa*⁴⁶¹ attains the stage of Stream-entry (*Sotāpanna*). The Four Noble Truths explain the formula for the removal of suffering. (*tesañca yo nirodho, evam vādi Mahāsamāno*). The Third and the Fourth Noble Truths represent the above two statements. Equating thus, the methodology defined in the Fourth Noble Truth is the Noble Eightfold Path, the middle path (*majjhima patipadā*) as the path of ‘patient endurance’.

Second method: Let us understand the Buddha’s teaching in the *Dh v 184* in another way. The mind intent towards *Nibbāna* is characterized by the quality of patient endurance which carries one to gradually progress on the path until *Nibbāna* is reached. Comparing the teaching of *Dh v184* with *Dh vv1-2: Mano pubbañgama dhammā*, indicates that the goal of *Nibbāna* as a mental resolve (*sammā sañkappo*). This inclination of the mind is followed by the arising of the wholesome phenomena (*kusala*

⁴⁵⁹ Mv i 23

⁴⁶⁰ F. Th. Stcherbatsky, *The Central Conception of Buddhism* (London: Royal Asiatic Society, 1923), 3.

⁴⁶¹ *Upatissa* is the previous name of *Arhat* Venerable *Sāriputtathera*

dhamma). The *kusala dhamma* is given in the formula of the *Dh* v2: *manasāce passannena, bhāsati vā karoti vā*). “When one speaks or acts with a pure mind, happiness follows.” The underlying statement of patient endurance is ‘whatever may be the circumstances, pleasant or unpleasant, one should always act with a pure mind’⁴⁶², certainly. This statement signifies the straight definition of *khanti* as patience.

In the *Dh* v184, *khanti* is given the simile of an austere practice (*tapo*). Practices of severe austerities or austere mode of life were prevalent during the Buddha’s contemporary period. Buddhists (all *Buddhās*) have softened the word *tapo* to mean ‘steady *Dhamma* practice’.⁴⁶³ Although *khanti* conveys the temperament of the performer rather than the act of *tapa* by itself. *Khanti* is a characteristic of the mind, an act of mind as a reflective thought that reckons with right understanding.

The Buddha lead gods and human beings to contemplate on the essential meaning of life that is a *summum bonum* of *dukkha* the real cause of which is not the nature of the world, rather, the true cause is the craving for the world which arises due to the ignorance about the nature of the world as mind and matter (*loka* as *nama-rūpa*) both internally and externally. The wrong views about the world give rise to perversions of permanent, pleasant, of self and of beautiful perception.⁴⁶⁴ Thus views (*ditthi*) affect perceptions (*saññā*), and they both affect how the mind (*citta*) thinks. The four corrections to the four perversions of mind, views and perception are taking impermanence (*anicca*) as

⁴⁶² In Abhidhamma, a pure mind is defined as *alobha, adosa* and *amoha*.

⁴⁶³ Laurence Khantipalo Mills, trans., “The Sutta Nipāta: A Poetic Translation,” (SuttaCentral, 2015), 26.

⁴⁶⁴ Sujato, Bhikkhu, trans. *Vipallāsasutta* (A.ii.52). *Anguttara Nikaya*. SuttaCentral. <https://suttacentral.net/an4.49/en/sujato>.

permanence (*nicca*), suffering (*dukkha*) as non-suffering (*sukha*), not-self (*anatta*) as self (*atta*) and the body which is ugly (*asubha*) as beautiful (*subha*).

The Buddha proved that enlightenment which is liberation from the root of suffering, is possible in the capacity of human beings. Even the divine beings and gods of happy realms desire liberation. Out of great compassion for beings, the Buddha taught the path to their individual liberation. “The *Buddhās* teach the *Dhamma*. You have to practice by yourself”.⁴⁶⁵ Each individual who practices in accordance with Dhamma is one’s own liberator. There is no supernatural entity called ‘God’ as a savior in Buddhism. The savior is the ‘Teacher’, the Buddha; the path of Teaching, the Dhamma; and the cooperative community of supporting disciples, the Sangha. And the progress is one’s own effort to practice the teaching (*saṃappadhāna*).

The Buddha taught the *Dhamma* beginning with right view about the world and the method to develop the right view. The right view about the nature of the world as impermanence, suffering, non-self and of foul perception. The development of right view is the path to remove ignorance. Right view has to be with a purpose of right understanding, with a goal. The goal decides the intention of action. The object of right intention is right understanding. Our views are based on our understanding of things in the world. Understanding frames our views of how we perceive the world. Right view and right understanding are therefore, mutually supporting each other. The intentions of our actions are based on acceptance of a view. *Khanti* is the ‘acceptance of a view’ in

⁴⁶⁵ Dh v276: *tumhehi kiccam ātappam akkhātāro Tathāgato.*

accordance with *Dhamma* together with the right understanding of intention on the distant goal, the goal of *Nibbāna*.

The next two lines of the *Dh* v185 defines who a *samāno* is. ‘A *samāno* does not harm; One who harms is not a *samāno*. Here, *samāno*⁴⁶⁶ means a Buddha’s disciple. It is found in the *Pāli* texts, that the word *samāno* is used to refer to Buddha’s disciples only. The disciples of the other sects (*aññatitthiya*) are addressed as *Paribbājjaka*, *Ājivaka*, *Nigaṇṭhanāthaputta* are some of the terms they are referred to. The Buddha in the *Sāmaññaphala sutta* explains to a layman, King *Ajātasattu*, the benefits of becoming a monastic (*samāna*), elaborating vividly the entire noble path using similes that a layman could understand. Thus, in the *Pāli* discourses, *samāno* is primarily referred to the disciples of the Buddha etymologically as well as doctrinally, in relation to the Buddha’s teaching of *khanti*.

In the *Mahāparinibbāna sutta*, the word *samāno* is referring to the Buddha as *Samañagotama*, to the Teaching as *Samañadhamme* and also to the assembly of monastic community as *Samañnaparisam*, who as monastic disciples practice the noble path (*ariya magga*) taught by the Buddha. In the *Dh* v 265, the Buddha describes the person who deserves to be called *samāna*, and defines a *samāno*⁴⁶⁷ as: one who has quelled all evil actions totally. It is because he has quelled (*sama*) evil is he called a *samāno*. A *samāna* is one who has eradicated all evil unwholesome states (*pāpake akusale dhamme*)⁴⁶⁸.

⁴⁶⁶ *Samāna* — one who subdues one’s passions; does not harm another; a Buddha’s disciple.

⁴⁶⁷ *Dh* v265: “yo ca anum thūlāni pāpāni sabbaso sameti, pāpānam samitattā hi samāno iti pavuccati.”

⁴⁶⁸ *Pāpake akusale dhamme*: are unwholesome mental factors (*cetasikā*) of *dosa* group: *dosa*, *issā*, *macchariya* and *kukkucca*.

Thus, the above discussion leads to the conclusion that a *samana* is one who stops evil states to arise in the mind in whatever may be the case. Not only does he stop evil thoughts to arise by himself, but also stops evil thoughts to arise in response to the offender's evil actions of speech or body. He is one who walks on the path to calm, whether as an initiator or a responder.

The Buddha says one who responds to hatred with hatred is a greater evil-doer, than one who first acts with hatred. Responding to anger with anger, to abuse with abuse, and to harm with harm creates even more evil. This path leads to the lower realms of hells. Whereas, responding to hatred with non-hatred is the only way to appease hatred.⁴⁶⁹ This path leads to the divine higher realms. Ever since ancient times (*sanantano*), this is the teaching of all the Buddhas (*Etam Buddhānasāsanam*).⁴⁷⁰ Therefore, in the *Samyutta Nikāya*, *Sakka* praising patience says, 'Nothing (in this world) is better than patience.' *sadatthā paramā atthā, khantyā⁴⁷¹ bhiyyo na vijjati.* That faith which conduces to one's highest good (in the world), nothing is found better than patience (*khanti*).

The second line⁴⁷² of *Dh* v184 has two attributive noun words *pabbajita* and *samana* ending in '– a'. According to *Pāli* grammar: Declension of Masculine, Nominative, Singular. These two nouns that can be categorized as collective nouns as well as attributive nouns, are the subjects of the *Dhammapada* verses 183-185. *pabbajito* and *samano* are used for those who practice 'patient endurance' (*khanti titikkhā*), is that which the Buddha designates as the supreme practice (*paramam tapo*) towards the

⁴⁶⁹ Dh v4.

⁴⁷⁰ Dh v183-186.

⁴⁷¹ Here grammatically, *khantyā* is an 'Instrumental case' of *khanti*.

⁴⁷² *Na hi pabbajito parūpaghātī, samano hoti param vihethayanto.*

supreme *Nibbāna*. [The path to *Nibbāna* by the liberation of mind (*cetovimutti*) and by the liberation through wisdom (*paññāvimutti*), or both (*ubhatobhāgavimutti*).] The key to liberation is not just patience, it is patient endurance, a perpetual practice of patience until *Nibbāna*. Here, in the *Pāli* texts, both the noun words, ‘one who is ordained’ (*pabbajito*) and *samāno* (one who is calmed), equally indicate the same attribute of patient endurance. The Ps text gives the connection between an ordained one and patience, thus: Cp. Ps. I, 79: ‘*Avuso, pabbajito nama adhivāsanasilo hoti’ti; meaning:*’ one should reflect thus: I have shorn off the hair of the head; now I must cultivate patience.’⁴⁷³

According to the *Mahāparinibbāna sutta*, the assembly of bhikkhus, one of the four-fold assembly addressed as *samaṇaparisaṁ*. The other three assemblies (*parisaṁ*) mentioned are the *khattiyaparisaṁ* (assembly of aristocrats), *brāhmaṇaparisaṁ* (assembly of *brāhmaṇa*) and *gahapatiparisaṁ* (assembly of householders). According to the *Dh* v332 commentary, is defined a way of *samaṇa* and a *brahmaṇa*⁴⁷⁴. These reasonings explain the *samaṇa* is one who is a *pabbajitesu*, meaning in ordination, and also practices according to the ‘right path’ (the noble eightfold path).

The word *sāmanera* meaning ‘a novice *bhikkhu*’ obviously comes from *samaṇa*. A female monastic, *bhikkhuni* is also addressed as a *samaṇi* and *assamaṇa*⁴⁷⁵ is one who not a true *samaṇa* (*Cūlāhatthipadopama sutta*⁴⁷⁶). Dh v265 defines *samāno* as: “*samitattā pāpānam samāno ti pavuccati*” (one who calms evil). Dh v388 defines both *samāno* and

⁴⁷³ Arahant Upatissa, “The Path of Freedom,” 183.

⁴⁷⁴ “*sāmaññatāti pabbajitesu sammā patipatti.*”

“*brahmaññatāti bāhitapāpesu buddhapaccekabuddhasāvakesu sammā patipattiyeva.*”

⁴⁷⁵ M i 175 *Cūlāhatthipadopama sutta*.

⁴⁷⁶ M i 175.

pabbajito as: Because he lives calmly, he is called a *saṃṭaṇa*; and because he gets rid of his impurities, he is called a *pabbajita*. ‘...one should reflect thus: I have shorn off the hair of the head; now I must cultivate patience.’ In the *Samana Sukhu-māla Suttam*⁴⁷⁷, the Buddha lists five things which make a *bhikkhu* one who is a garland for *bhikkhūs*.

Sama is ‘even’ and *samañña* is ‘evenness’ or the knowledge of well – balancing (*sama* + *ñña*).⁴⁷⁸ One who knows to balance well is a *saṃṭaṇa*. The Buddha explains to Venerable *Sona Kolivisa* (The Buddha has declared him foremost in exertion.), who was over-exerting, that a lute is harmonious only when the strings are well-tuned, not too lax, nor too tight. This specially resonates with on the Buddha’s teaching of *majjhima* *patipadā*, the middle way. Thus, this adds meaning to the term *saṃṭaṇa* which the texts repeatedly speak of derived from *sama*. *Samañña*, therefore, means a quality of being in tune and also a quality characteristic of a contemplative. The Buddha exhorts Venerable *Rāhula* that a true contemplative *saṃṭaṇa* is always in tune with what is good and proper.

To understand this concept of *samañña* or resonance, let us consider the worldly example of Resonance experiment in Physics, performed with the instrument of a tuning fork having certain pre-defined frequency, is vibrated and brought at the mouth of the tube. It is observed, when the frequency of the tuning fork is in tune with the vibrations in the air column of the tube, they get amplified, create a resonating sound and stay for a

⁴⁷⁷ A iii 130.

⁴⁷⁸ *Samañña*, the Buddha explains is ‘making the five faculties of faith (*saddhā*), energy (*viriya*), mindfulness (*sati*), concentration (*saṃādhi*) and wisdom (*paññā*), are of equal proportion. Try to see signs of tranquillity, when they are well balanced. (for example: Excess energy brings about restlessness - *udhacca*. Inadequate energy brings about indolence - *kosajja*. So it is to set up a balance between energy and concentration); Mingun Sayadaw, *The Great Chronicles of the Buddha*, trans. by U Ko Lay, vol. 1 (Yangon, Myanmar: Tipitaka Nikaya Sangha Council, 1991), 1263.

long time when the vibrational frequency of the air column in the tube matches with that of the tuning fork.

When persons of other sects (*aññakkhantika*) approached the Buddha, they begin by addressing the Buddha as “*Samāṇa Gotama*” and later after conversion into the faith as “*Bho Gotama*”.⁴⁷⁹ This implies, in early discourses, the word *samāṇa* was used to address the Buddha by those who were non-followers of the Buddha. *Bhante Anālayo*, refers to the conflations that occur in the *Pāli* texts. Citing an example of the *Mahā Sakuludāyi sutta*, the Buddha describes His own disciples referring to him with the expression *Samāṇa Gotama*.⁴⁸⁰ *Sakuladāyin*’s actual statement instead is respectful like the disciples used normally. *Bhante Anālayo* deduces that at some point the two addresses got mixed up. This continued subsequently without correcting the resulting incoherence.⁴⁸¹ In this *sutta*, another aspect one notices is that of wanderer (*paribbājaka*) *Sakuladāyi*, who refers to the prevailing six teachers as *titthakāro* and *gaṇācāriyo*; while he uses the word *Samāṇo Gotamo*⁴⁸² to address the Buddha.

The word *assamāṇa* is opposite to the word *samāṇa*. *Samāṇa* was precisely defined by the Buddha, that is ‘one who has stopped evil states’ in the true sense of the meaning. The difference appeared to be prominently seen in the name than in the object, and may even have depended more on the person who used the term than on the person

⁴⁷⁹ E. M. Hare, trans., *The Book of the Gradual Sayings (Anguttara-Nikaya): The Books of the Fives and Sixes*, volume 3 (Introduction by Mrs. Rhys Davids; Oxford: The Pali Text Society, 2008), 152.

⁴⁸⁰ “The recluse Gotama takes little food and commends taking little food ...”

⁴⁸¹ Bhikkhu Anālayo, *Early Buddhist Oral Tradition* (Somerville, MA: Wisdom Publications, 2022), 84.

⁴⁸² *Samāṇo Gotamo* (31 times) + *Samāṇassa Gotamassa* (4 times) + *Samāṇañca pana Gotamam* (2 times) – from TPR.

of whom it was used.⁴⁸³ In *MA* ii 4, *samaṇas* are explained as those on the four ways to *Arahantship*, thus being identified with *bhikkhūs*. The *Dh* v142 clearly identifies the three, for it ends: so *brāhmaṇo* so *samano* so *bhikkhu*. *Santati*, King Pasenadi's minister realized *parinibbāna* dressed in full regalia. When asked: “Is he a *samana* or a *brāhmaṇa*?” the Buddha replied, “My son can be called both *samana* and *brāhmaṇa*.”

Dh v399 states the relation between *brāhmaṇa* and *khanti-bala*:

Who, without anger endures abuse, beating and being bound,
whose power of patience is as a mighty army, him I call a *brahmana*.⁴⁸⁴

The compound word *samanabrahmaṇa* appears together in majority of the *Pāli* texts. In *Samyutta Nikāya* alone there are 23 *suttas* titled **samanabrahmaṇa*.⁴⁸⁵ The word *samana* seems to be already prevalent in the ascetic community, as it was used popularly by those outside of the *Saṅgha* community to address the Buddha.⁴⁸⁶ Therefore, it can be considered that according to the prevailing societal acquaintance of linguistic vocabulary, although the Buddha used the same terms, the Buddha's interpretation of these terms was in accordance with the doctrinal teachings coherently based on the principles of universal phenomena. This thereby implies that the later meaning of these terms got mixed up and was perceived with a distorted view.

⁴⁸³ I. B. Horner, trans., *Vinaya Pitaka, Suttavibhanga*, vol. 1 (London: Luzac & Company Ltd., 1949), li.

⁴⁸⁴ *Dh* v399: “*Akkosam vadhabandham ca aduttho yo titikkhati; Khantibalam balānikam tamaham brūmi brāhmaṇam.*”

⁴⁸⁵ Star sign ‘*’ indicated in some *suttas* is indicated with no pre-fix or prefix of *Pathama-*, *Dutiya-* or *Tatiya-*.

⁴⁸⁶ *M* ii 97 *Āngulimāla sutta*; *Āngulimāla* refers to the Buddha as “*tiṭṭha, tiṭṭha, samaṇā*”*ti*, meaning “Stop, stop, ascetic!”

Even in such a situation the texts clarify with definitions. Just like other words that the Buddha clarified,⁴⁸⁷ the Buddha has coined new terminologies which did not exist then, e. g. *Sotāpanna* and so on; and also used prevailing vocabulary, however re-defining meaning of those words in the *Pāli* *suttās*. Therefore, when *Bhikkhūs* acquired right view and right understanding, they understood what it is to mean a *samaṇa* and *assamaṇa*. Thus, the word *samaṇa* meaning ‘an epithet of the Buddha [√sam + aṇa]’ interpreted as [samu + (ne) + yu. *Sammati* *santa-citto bhavatīti samano (pa) kilese sameti upasametīti samano. Nīti, dhātu. 236.]*⁴⁸⁸ provides a closer relevance in understanding the essence of the Buddha’s teaching. This discussion also establishes the significant relevance of *Pāli* language as an important source of the early *Dhamma* teachings and in correctly understanding them.

In the *MN 78 Samaṇamaṇḍikā sutta*, the Buddha, to the householder *Pañcakaṅga* gives a proper definition of who an invincible ascetic (*samaṇam ayojjham*) is.

When a person practices skillful qualities, does not do bad deeds with their body, speech and thoughts and does not earn a living by bad livelihood; and finally, when a *bhikkhu* possesses these ten qualities of an adept’s right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.⁴⁸⁹

⁴⁸⁷ Just as in the A i 206 *Aggañña sutta* and the *Brahmaṇadhammika sutta* the Buddha clarifies the meaning of *Brahmaṇa*.

⁴⁸⁸ Bhante Subhūti, “Samaṇa,” in *Digital Pāli Dictionary*, DPDict accessed February 26, 2025, <https://www.dpdict.net/>.

⁴⁸⁹ M ii 22; Bhikkhu Sujato, trans., “Samaṇamunḍikasutta (MN 78),” in SuttaCentral, accessed November 6, 2025.

<https://suttacentral.net/mn78/en/sujato?lang=en&layout=linebyline&reference=main¬es=none&highlight=false&script=IASTPali>.

In the *AN 8.20 Uposatha sutta*⁴⁹⁰, a *samāna* is identified as a *bhikkhu* who takes delight in the *Dhamma* and Discipline of astounding eight qualities that he sees in it. The Buddha explains the first quality to the *Bhikkhūs* with a simile of an ocean thus:

Just as, bhikkhus, the great ocean slants, slopes, and inclines gradually, not dropping off abruptly, so too, in this Dhamma and discipline penetration to final knowledge occurs by gradual training, gradual activity, and gradual practice, not abruptly. This is the first astounding and amazing quality that the bhikkhus see in this Dhamma and discipline because of which they take delight in it....⁴⁹¹

And the Buddha illustrates the seventh quality of the *Dhamma-Vinaya* as:

Just as the great ocean is the abode of great beings ... five hundred *yojanas* long, so too, this Dhamma and discipline is the abode of great beings: the stream-enterer, the one practicing for the realization of the fruit of stream-entry ... the arahant, the one practicing for arahantship. This is the eighth astounding and amazing quality that the bhikkhus see in this Dhamma and discipline because of which they take delight in it.⁴⁹²

In this *sutta*, the assembly became impure for the first time. The Buddha, from then on, let the *Saṅgha* conduct the *uposatha-sīla* and recite the *Pātimokkha*. The unethical person (*puggalam dussīlam*) is referred as ‘not a true contemplative though claiming to be one’ (*assamāṇam samāṇapaṭiññam*).

The above discussion implies that the word *samāna* in the *Pāli* texts is specifically used in reference to a *bhikkhu*, and not with reference to other ascetic or recluse. Mrs. Rhys Davids says that "monk" is our nearest word to *samāna*.⁴⁹³ In the

⁴⁹⁰ A i 206 *Uposatha sutta*.

⁴⁹¹ Bhikkhu Bodhi, trans., “Anguttara Nikaya 8.20,” SuttaCentral, accessed October 19, 2025.

<https://suttacentral.net/an8.20/en/sujato?lang=en&layout=linebyline&reference=main¬es=none&highlight=true&script=IASTPali>.

⁴⁹² Bodhi, “Anguttara Nikaya 8.20.”

⁴⁹³ I. B. Horner, trans., *Vinaya Pitaka (Suttavibhanga)*, vol. 1 (London: Luzac & Company Ltd., 1949), li.

suttās, for *samāṇa*, monk (*bhikkhu*) and ascetic (*muni*) do not seem to be used interchangeably. *Bhante Thanissaro* is of the opinion, a ‘contemplative’⁴⁹⁴, seems to be a closer meaning.

The *Dh* v185 states the very prescriptive and descriptive formula that an ascetic who is the Buddha’s disciple *samāṇa*, who in the Buddha’s discipline undertakes the training: ‘Is one who does not blame when faced with blamable speech (*anupavādo*), one does not injure in return when injured (*anupaghāto*), restraint by the monastic disciplinary rules (*ovāda-desanā*). During early period of the Buddha’s *sāsana*, for almost twenty years, a *bhikkhu* of least standing was a noble person of the *Sotapanna*-Stream-entry stage. It is at this time, the Buddha gave the admonition (*ovāda-pātimokkha*), as stated in the *Dh* vv183-185. *Dh* v185 translated, thus states:

One should neither find fault with others nor injure them. Rather, one should live in accordance with the Fundamental Moral Code. One should be moderate in eating and sleeping, should dwell in a secluded place, and should devote oneself to higher concentration⁴⁹⁵ (*adhicitte*). This sums up the teaching of the Buddhas.⁴⁹⁶

In these verses, the Buddha encouraged the community of the monastics to focus entirely on attaining the final goal of *Arahathood* by practicing meditation (“*jhāya bhikkhave*”) in seclusion. In the Sn 35-75 *Khaggavisāna sutta*, the Buddha urges to wander alone like a rhinoceros:

Cold & heat, hunger & thirst, wind & sun, horseflies & snakes:

⁴⁹⁴ Bhante Thanissaro translates *samāṇa* as a ‘contemplative.’

⁴⁹⁵ As Bombard explains *Adhicitta* as — the eight absorptions (*atthasamāpatti*): the four fine material absorptions (*rūpajjhāna*) and the four immaterial absorptions (*arūpajjhāna*). The absorptions are higher stages of mental concentration, which enable one to gain supernormal power.

⁴⁹⁶ Bomhard, Allan R. *Dhammapada*. Florence, USA: Florence Buddhist Fellowship, 2022, 56.

enduring all these, without exception, wander alone like a rhinoceros.⁴⁹⁷

The Buddha answers Venerable *Ānanda* that all the Buddhās, of the past performed the *Ovāda Pātimokkha* with the exhortations as in Dh vv183-185. In the *Mahāpadāna sutta*, the Buddha narrates *Sammāsambuddha Vipassī*'s period ninety-one eons ago. After six years of Buddha *Vipassi*'s dispensation,⁴⁹⁸ His 68,00,000 noble disciples gathered in the city of *Bandhumati* to recite the *Ovāda Pātimokkha*.⁴⁹⁹

For Buddha *Vipassi*, one days' admonition was enough to last for seven years *Ovāda Pātimokkha*. After Buddha *Vipassi*, the following *Sammāsambuddhās* also recited the *Pātimokkha* and performed *Upasatha-sīla* with same words (*ovāda-gāthā*), however, at different intervals of time. Buddha *Sikhī* and Buddha *Vessabhū* in an interval of six years, Buddha *Kakusandho* and Buddha *Koṇāgamano* yearly and Buddha *Kassapa* (*Dasabalo*)⁵⁰⁰ every six months. The *Dh* v184 commentary states the definition of *khanti* as: Whatever, is that endurance reckoned as patience, here in this teaching is the best superior morality.⁵⁰¹ Here *paramam* also means 'Truth' in the highest sense.

After twenty years of our present Buddha's *sāsana*, when many people joined the monastic community as novices and as transgression occurred, gradually the Buddha

⁴⁹⁷ Bhikkhu Thanissaro, "Sn 1.3 Khaggavisana Sutta: A Rhinoceros," Access to Insight, 1997, <https://www.accesstoinsight.org/tipitaka/kn/snp/snp.1.03.than.html>.

⁴⁹⁸ Mingun Sayadaw, *The Great Chronicles of the Buddha*, trans. by U Ko Lay, vol. 1 (Yangon, Myanmar: Tipitaka Nikaya Sangha Council, 1991), 181.

⁴⁹⁹ *Pātimokkheti jeṭṭhakasīle* – the commentary defines *Pātimokkha sīla* as the foremost code of moral practice.

⁵⁰⁰ Buddhas are usually addressed as *Dasabalo* meaning 'One endowed with ten powers'

⁵⁰¹ *Khantīti yā esā titikkhāsaṅkhātā khantī nāma, idam imasmīm sāsane paramam uttamam tapo.*

introduced the *Āṇā- desanā* of restraint by the monastic⁵⁰² disciplinary rules (*Saṅgha Vinaya*).

Khanti in *Dh* v184 is focused on the practice of *khaya*, meaning eradication, removal, extinction, cessation of craving (*tañhākkhaya*). The *Dh* v186-187 states:

There is no satisfying sensual desires, even with the rain of gold coins. For sensual pleasures give little satisfaction and much pain. Having understood this, the wise man finds no delight even in heavenly pleasures. The disciple of the Supreme Buddha delights in the destruction of craving. [sammāsambuddhassa sāvako tañhākkhayarato hoti]⁵⁰³

In another example, an ordained *bhikkhu*, a *brāhmaṇī* by the name of *Dhammadika*, is banished by lay people (*upasakās*) from seven monasteries because of his conduct of returning abusive speech with abusive speech, insult with insult and anger with anger. Finally, approaching the Buddha and relating his situation, asks where he should go now. The Buddha counter questions, if he has followed the *bhikkhu*'s duty *samaṇadhamma*:

“But Bhante, how do I stand by a bhikkhu’s duty?”⁵⁰⁴

“When someone abuses, annoys, or argues with a bhikkhu, the bhikkhu does not abuse, annoy, or argue back at them. That is how a bhikkhu stands by a bhikkhu’s duty.”⁵⁰⁵

When Venerable *Dhammadika* complains about the offensive behavior of certain lay people, in the first part of the *sutta*⁵⁰⁶, the Buddha uses a simile to explain the meaning of

⁵⁰² *Pātimokkha* rules for *Bhikkhu* number 227 and for *Bhikkhunis* 311 rules.

⁵⁰³ Ācāriya Buddharakkhita, trans., *Dhammapada: The Buddha’s Path of Wisdom*, *Buddhavagga* (vv. 179–196), in SuttaCentral, accessed November 6, 2025, <https://suttacentral.net/dhp179-196/en/buddharakkhita?lang=en&reference=main&highlight=false>.

⁵⁰⁴ “*Katham pana, bhante, samaṇo samaṇadhamme thito hotī*”ti?

⁵⁰⁵ “*Idha, brāhmaṇa dhammadika, samaṇo akkosantam na paccakkosati, rosantam na paṭirosati, bhaṇḍantam na paṭibhaṇḍati. evam kho, brāhmaṇa dhammadika, samaṇo samaṇadhamme thito hotī*”ti.

⁵⁰⁶ A iii 366 *Dhammadika* *sutta*.

his most common epithet, *Tathāgata* — "the Thus-Gone One," or (*Tathāgātako* – Truly Gone One). And in the second part, the Buddha narrates a story illustrating how patient endurance (*khanti*) is the best in response to other's abuse.

From the *AN 6.54 Dhammika sutta*,

The story does not teach the "evil man" the folly of his ways, since there is often nothing one can do to avoid such people or such inclinations in oneself. The teaching is more about our response to transgression. *Sakka*'s point is that it is self-centered to react petulantly to such an affront, and that the only suitable response is with kindness and generosity — to oneself as well as to others. As the *Dhammapada* so aptly says, "Never at any time in this world are hostilities resolved by hostility; but by kindness they are resolved — this is an eternal truth.⁵⁰⁷

The Buddha speaks about 'the six non-Buddhist teachers, free of desire for sensual pleasures and having hundreds of disciples'⁵⁰⁸ as "cha satthāre titthakāre", who taught their disciples (*sāvakās*) the path to rebirth in company of divine beings (*brahmalokasahabyatāya*). Those who had confidence in the teachers attained to higher realms and those who did not, attained the underworld hell realms. Thus, a person of malicious intent would beget much unmeritorious evil (*apuññam*).

In this *sutta*, the Buddha also further clarifies that one who abuses and insults with a malicious intent, the one (*ekam bhikkhum buddhassa sāvakam*) who is a Buddha's disciple accomplished in view (*ekam ditthisampannam puggalam*)⁵⁰⁹, brings and accumulates even more unmeritorious evil. The Buddha clarifies and for what reason? "I

⁵⁰⁷ Andrew Olendzki, trans., *Dhammika Sutta*. Access to Insight. Accessed January 25, 2025. <https://www.accesstoinsight.org/tipitaka/an/an06/an06.054.olen.html>.

⁵⁰⁸ "cha satthāre titthakare kāmesu vītarāge, anekasataparivāre sasāvakasaṅghe."

⁵⁰⁹ A iii.366; *ditthisampannam* (one accomplished in views; who is at least a Stream-enterer, suggests Bhikkhu Bodhi, *AN* p.1762, point 1363) is *ditthiṭṭhānappahāyinam* (one who has given up grounds of views); *dvāsaṭṭhidiṭṭhigatappahāyinam* (who has given up sixty-two views).

say, *brahmin Dhammika*, there is no injury [*khanti*] from outsiders, as like that against [your] companion monks.⁵¹⁰ Therefore, *brahmin Dhammika*, you should train yourself thus: 'We will not let hatred arise in our minds toward our companion monks Thus, *brahmin Dhammika*, should you train yourself."⁵¹¹

Venerable *Bhikkhu Bodhi* clarifies that *khanti* in the *Dhammika sutta* relates to the meaning of hurt or injury and not the *khanti* meaning patience, thus:

Brahmali called my attention to an entry in DOP⁵¹² (p.744) for a noun *khanti2*, meaning "hurt, injury," presumably derived from the verb *khanati1*, "hurts, injures, impairs." This word is not the *Pali* equivalent of Skt⁵¹³ *ksanti* (DOP *khanti1*), "patience" or "acceptance." Mp glosses *khanti* here as "digging up one's own virtues" (*attano gunakhananam*), but DOP points out that the commentaries tend to conflate *khanati*, "injures," with *khanati1*, "digs up." The Skt equivalent of *khanti2* may be *kshati*, from *ksanoti*, "hurts, injures, wounds"; see SED sv *kshan*.⁵¹⁴

One can also observe the limitation of using English translation here. *apuññam* means non-meritorious evil. Commentary to Dh v 333⁵¹⁵ defines *puñña* as that which facilitates comfort in the span of life and *sukha* relates to happiness according to the intentions of meritorious deeds that extends at the time of death. One who abandons reckoning all suffering of the round of rebirths, is possible only by an *Arahatta*, is in this

⁵¹⁰ “*Nāham, brāhmaṇa dhammika, ito bahiddhā evarūpiṇ khantim vadāmi, yathāmam sabrahmacārīsu.*”

⁵¹¹ “*Tasmātiha brāhmaṇa dhammika, evaṁ sikkhitabbam “na no āmasabrahmacārīsu cittāni paduṭṭhāni bhavissantī. Evaṁ hi te brāhmaṇa dhammika, sikkhitabbanti*”; A iii.366; Bodhi, “Numerical Discourses,” 931.

⁵¹² DOP is Dictionary of *Pāli*.

⁵¹³ Skt is an abbreviation for ‘Sanskrit’ language.

⁵¹⁴ Bodhi, “Numerical Discourses,” 1762. Point 1364.

⁵¹⁵ “*Puññanti marañakāle pana yathājjhāsayena pattharitvā katapuññakammameva sukham. sabbassāti sakalassapi pana vaṭṭadukkhassa pahānasañkhātām arahattameva imasmim loke sukham nāma.*”

world truly happy. The Buddha concludes the exhortation to *brahmin Dhammika*, with the following words:

If you attack such a mendicant, you first hurt yourself.
 Having hurt yourself, you harm the other.
 But if you protect yourself, the other is also protected.
 So you should protect yourself. An astute person is always uninjured.⁵¹⁶

9.3 *Bhikkhu as Samaṇa* in Relation to *Khanti*

Who is a *samaṇa*? It appears to be that there always was a dilemma about 'who a *samaṇa* is? Even King (Menander) *Milinda* asks *Arahat Bhante Nāgasena*⁵¹⁷ to clarify, who a *samaṇa* is. 'Venerable *Nāgasena* replies, the Blessed One said: "A man becomes a *Samaṇa*⁵¹⁸ by the destruction of the *āsavas*."

Turning to non-Vedic literature, one comes across terms like *Sramana* as opposed to *brahmana*. Some five types of *sramanas* (in Sanskrit; *samana* in Pali) including the *Nigantha* (*Jaina*) and the *Ajiva* (*Ajivika*) are mentioned. It is likely that some of them were brought up on Brahmanic lore, but later broke away from it. The literature of the Buddhists and the *Jainas* frequently refers to these sects.⁵¹⁹

Scholars are of the opinion that the two traditions at the time of the Buddha were the *samaṇa* tradition and the *brāhmaṇa* tradition. It is well-known that the Buddha and Mahavīra were two prominent teachers who established their teachings based on non-

⁵¹⁶ “*Tādisaṇ bhikkhumāsajja, pubbeva upahaññati; attānaṁ upahantvāna, pacchā aññānaṁ vihiṁsati. Yo ca rakkhati attānaṁ, rakkhito tassa bāhiro; rakkhito tassa bāhiro; akkhato pandito sadā”ti.*

⁵¹⁷ An arahant, who was celebrated for answering King Milinda's difficult questions about the Buddha's teaching. From the *Milindapañha* text dated 11th- 12th c. CE; N.K.G. Mendis, ed., *The Questions of King Milinda: An Abridgement of the Milindapañhā*, intro. Bhikkhu Bodhi (Kandy, Sri Lanka: Buddhist Publication Society, 1993).

⁵¹⁸ A contemplative, a renunciant in order to find a way of life "in tune" (*sama*) with the ways of nature.

⁵¹⁹ *2500 Years of Buddhism*, ed. Prof. P. V. Bapat (New Delhi: Publications Division, Ministry of Information and Broadcasting, Government of India, 1956), 11.

violence against the prevailing *brahmanical* practices of massive slaughter of cattle and living beings.

According to the scholars, the *samāṇa* tradition is referred to the way of ascetic life as taught by the Buddha and the contemporary prominent six heretic teachers through austere practices. The *Pāli* texts do not mention so. The *Pāli* texts explain that these six heretic teachers, although knowledgeable, still held on to some view or another, which was a wrong view (*micchādīṭṭhi*), because that view was not conducive to the goal of Nibbana, the ultimate release from suffering. (*Mahāparinibbāna sutta, Atthakathā*).

There are no *samāṇa* in another tradition, outside of the Buddha's teaching. (*na samano hoti bahira - Dh v255*)⁵²⁰. Here *samāṇa* refers to those noble ones (*ariya*) who have realized the four Paths and four Fruits and attained *Nibbāna*. The *Pāli* texts clearly mention that the teaching of *khanti* as patience is the unique teaching of the Buddha. And, therefore, in the *Mahāsatipaṭṭhāna sutta*⁵²¹, the Buddha states:⁵²² *Satipaṭṭhāna* - the foundations of mindfulness' as the only path (*ekāyano maggo*) to *Nibbāna*, the liberation

⁵²⁰ Dh v255: “ākāse padam natthi samano natthi bāhire, saṅkhārā sassatā natthi natthi buddhānamiñjitaṁ.”; Meaning: “In the sky there is no track; outside the Buddha's Teaching there is no *ariya bhikkhu* (*samāṇa*). There is no conditioned thing that is permanent; all the Buddhas are unperturbed (by craving, pride and wrong view).” <https://www.tipitaka.net/tipitaka/dhp/verseload.php?verse=254>

⁵²¹ Bhikkhu Sujato, trans., “M i 55 Mahāsatipaṭṭhāna Sutta (MN 10),” SuttaCentral, accessed October 19, 2025, <https://suttacentral.net/mn10/en/sujato?lang=en&layout=linebyline&reference=main¬es=none&highlight=true&script=IASTPali>.

⁵²² “*Ekāyano ayam, bhikkhave, maggo sattānam visuddhiyā sokaparidevānam samatikkamāya dukkhadomanassānam atthaṅgamāya nāyassa adhigamāya nibbānassa sacchikiriyāya yadidam cattāro satipaṭṭhānā'ti.*” Bhikkhu Sujato translates thus: “Mendicants, the four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to discover the system, and to realize extinguishment. - Sujato, “Mahāsatipaṭṭhāna Sutta”.

from suffering. “A man becomes a *Samāna* by the destruction of the *āsavās*⁵²³”:

Mahāparinibbāna sutta. The Buddha’s teaching of the process of destruction of taints (*āsavakkhaya*) is *khanti*. (The final *abhiññā* is *āsavakkhaya nāna*).

In the *Tevijja Sutta*⁵²⁴, the Buddha answers the questions put forth by the *brahmin Vacchagotta*, who belongs to the *Ājīvika*⁵²⁵ sect. The Buddha clarifies with him, not only are there no *Arahats* in other sects, including *Ājīvikā*; but there are also no followers from those sects even taking rebirth in a happy realm (*sugati deva-brahmaloka*). This *sutta* highlights the importance of the four *Brahmaviharās*, whereby the Buddha mentions *mettābhāvanā* leads to *ceto-vimutti nāna*, the knowledge of freedom of heart.⁵²⁶

In this *sutta*, yet, the Buddha mentions about only one heretic, *Ājīvika*, born ninety-nine eons (*kappa*) ago, who attained to a rebirth in the heavenly realm (*sagga*). Here the Buddha narrates his own previous birth in the *Lomahāmsajātaka Jātaka* # 94: *Ājīvikās* believe in the theory of *Akiriyyavāda*. They do not believe in the theory of *kamma-vipāka* that ‘actions whether good or bad yield no consequence’. The Buddhist principle of *Kamma* or *Kiriyyavāda*, states that actions have ethical and spiritual results.

⁵²³ *Āsavā*: are mental impurities, literally meaning influxes and are also translated as ‘cankers’, ‘taints’, ‘corruptions’, ‘intoxicant biases’. There are four *Āsavā* mentioned in the *Abhidhamma* ((Pts.M., Vibh.) and in D.16. They are the taint of (i). sense-desire (*kāmāsava*), (ii). the eternal desire of existence (*bhavāsava*), (iii). (wrong) views (*ditthāsava*), (iv). ignorance (*avijjāsava*).

There are three *Āsavā* frequent in the Suttā, in M.2, M.9, D.33; A.III.59, 67; A.VI.63. In these *suttā*, the taint of views (*ditthāsava*) is omitted because it is considered to be included in the taint of ignorance (*avijjāsava*). This possibly seems to be an earlier idea. In *Khuddakavatthu Vibh.*, both the 3-fold and 4-fold divisions are mentioned. The *Abhidhamma* texts mention similar fourfold division of ‘floods’ (*ogha*) and ‘yokes’ (*yoga*).

⁵²⁴ M i 481 *Tevijja-vacchagotta sutta*.

⁵²⁵ One of the heretic sects.

⁵²⁶ *Cetovimutti*, is ‘liberation of the mind’ from ‘thoughts’ and from the ‘five mental hindrances (*pañca-nīvaraṇa*)’.

The *Bodhisatta* did experiment with an ascetic practice in a past life that resembled a flawed path, but his motivation was to fully understand and discard such extremes. He endured the horrendous austerities of extreme weather and when he lay dying visions of hell rose before him, as a result of practicing *Akiriyyavāda*. At that moment, realizing worthlessness of his austerities, broke from the supreme delusion, saw the Truth, and was reborn in the heavenly realm of *devās*. In spite of practicing this *Ājīvika* way for entire life, the *Bodhisatta* stopped the flawed practice just at the moment of dying which fetched him a rebirth in the higher realm.

9.4 The Buddha's Explanation of *Kamma-Vipāka*

Jātakās are not mere moral stories of the Buddha's past births as a *Bodhisatta*. The Buddha's inference from the knowledge of the past life is that there is 'no doer' apart from the *kamma* and its *vipāka* (result).

In all kinds of becoming, generation, destiny, station and abode there appears only mentality-materiality, which occurs by means of linking of cause with fruit. He sees 'no doer' over and above the doing, 'no experiencer' of the result over and above the occurrence of the result. But he sees clearly with right understanding that the wise say 'doer' when there is doing and 'experience' when there is experiencing simply as a mode of common usage.⁵²⁷

Buddhaghosa quotes the Buddha explanation of the theory of actions (*kamma*) and their results (*vipāka*) in the following verses:

There is no doer of a deed
Or one who reaps the deed's result;
Phenomenon alone flow on-
No other view than this is right."
"And so, while kamma and result
Thus causally maintain their round,

⁵²⁷ Bhadantācariya Buddhaghosa, *The Path of Purification (Visuddhimagga)*, trans. Bhikkhu Nāṇamoli (Kandy: Buddhist Publication Society, 2010), 700-701.

As seed and tree succeed in turn,
 No first beginning can be shown”
 “A monk disciple of the Buddha
 With direct knowledge of this fact
 Can penetrate this deep and subtle
 Void conditionality.⁵²⁸

Anatta is the specific application of the broader principle of emptiness (*suññatā*) to the self. It means that all phenomena are "empty of inherent existence" because they are impermanent and dependently originated (*Paṭicca-samuppāda*).

9.5 The Buddha's *Khanti* as Wisdom

Wisdom and Patience: Wise men through their inclination towards energy [*vīriya*], they see the fault in laziness [*kosajja*]; through their inclination towards patience [*khanti*], they see the fault in impatience [*uddhacca*].

Again, only the man of wisdom (*dhīrā*) can patiently tolerate the wrongs of others, not the dull-witted man. In the man lacking wisdom, the wrongs of others only provoke impatience; but for the wise, they call this patience into play and make it grow even stronger. The wise man, having understood as they really are three noble truths, their causes and opposites, never speak deceptively to others.⁵²⁹ Inclining towards patience is inclining towards wisdom by delving into the nature of bare *dukkha* ‘that is’.

Bhante Bhikkhu Bodhi explains about patience in details, of how the role of *khanti* is crucial in all the three stages of *sīla*, *saṃādhi* and *paññā* leading to *Nibbāna*.⁵³⁰

⁵²⁸ Buddhaghosa, “Path of Purification,” 700–701.

⁵²⁹ Bodhi, “All-Embracing Net,” 267.

⁵³⁰ Bodhi, “All-Embracing Net,” 269–71.

Chapter 10

Khanti from the Abhidhamma Perspective

10.1 Definition of *Khanti* from *Dhammasaṅgani*

“*khantī khamanatā adhivāsanatā acāṇḍikkam anasuropo attamanatā cittassa*”

The *Dhammasaṅgani* (section 1341), the first of the seven books of the *Abhidhamma Pitaka* section in the *Theravāda Pāli* Canon, defines *khanti* as: ‘Patience is long-suffering (*adhivāsana*), compliance, absence of rudeness and abruptness, complacency [in the sense of contentment, *attamanatā*] of heart.’ Venerable Khantisara translates thus:

Moreover, it is defined, in *Dhammasaṅgani*, that *khantī*, tolerance is 1. *Khamanatā*, forbearance and absence of intolerance, 2. *Adhivāsanatā*, ability to forgive and endure (harm done to oneself), 3. *Acāṇḍikkam*, absence of rudeness and ferocity, 4. *Anasuropo*, absence of bluntness and abruptness, and 5. *Attamanatā cittassa*, complacency of heart.⁵³¹

Sasaki translates:

‘*Khanti* means tolerance, assent, no-anger, absence of abruptness, mind's pleasure. This is termed *khanti*. Thus, in *Pāli Abhidhamma* literature it [*khanti*] connotes 'to be willing to' or 'willingness' which denotes a positive attitude towards action rather than 'patience' [or forbearance].’⁵³²

Khanti is with reference to the two *dosa citta*, of the three root-causes of greed (*lobha*), aversion (*dosa*), and delusion (*moha*). Rhys Davids points out that the latter three attributes in the former definition, posits in opposition to the synonyms of *dosa*. Rhys

⁵³¹ Khantisara, “Tolerance: A Theravada Buddhist Perspective”, *eJournal of Buddhist Research Studies*, vol. 2 (2016): 1-2. <http://research.thanhsiang.org/2016vol2>.

⁵³² Gegun H. Sasaki, *Linguistic Approach to Buddhist Thought* (Delhi: Motilal Banarsi Dass, 1986), 135.

Davids notes here that the final three stand in direct opposition to synonyms of *dosa*, covering anger, hatred and aversion.⁵³³ *Dosa-mula* as an unwholesome root-cause (*hetu*) can mean a range of emotions from aversion, sadness, depression, ill-will, hatred, and even violence that hits the heart (*patiggha*).

Dosa is one of the three roots of unwholesome actions, which are so defined precisely because of the suffering (*dukkha*) that they bring either to oneself or to others.⁵³⁴ In contrast, *khanti* as non-hatred/non-anger contributes to wholesome actions that are free from these results, moving the practitioner instead towards a state free from such suffering.⁵³⁵

Consciousness is an ultimate reality (*paramattha*)⁵³⁶ defined by the term *citta* in the *Abhidhamma* teaching. Consciousness does not appear alone. It is always accompanied by mental factors called as *cetasika*. Both the *citta* and *cetasika* are ultimate realities of the mind that is *nāma*. Conscience is a consciousness that refers to a person's inner sense of moral right and wrong, with an obligation inclining to do the right.

Every physical being, made up of mind and matter (*nāma* - *rūpa*) is vulnerable to external stimulus pleasant or unpleasant. Unpleasant external stimuli are, for example extreme weather of hot or cold conditions, mosquito or poisonous bites of snakes or other animals, insulting words or harsh speech and hurt due to bodily injury and pain. This is the *dukkha* (suffering) in life. This difficult physical condition gives rise a mind of

⁵³³ C. A. F. Rhys Davids, trans., *A Buddhist Manual of Psychological Ethics*, 3rd ed. (Bristol: Pali Text Society, 2012), 324.

⁵³⁴ Peter Harvey, *An Introduction to Buddhist Ethics: Foundations, Values and Issues* (Cambridge: Cambridge University Press, 2000), 48.

⁵³⁵ Alex Wakefield, “‘Freedom from Hatred’: The Role of *Khanti* in Complementing the Work of International Humanitarian Law (IHL),” *Contemporary Buddhism* 22 (1–2), 2021, 281–98, <https://doi.org/10.1080/14639947.2022.2038030>.

⁵³⁶ *Abhidhamma* specifies the four ultimate realities (*paramattha*): consciousness (*citta*), mental concomitants (*cetasika*), matter (*rūpa*) and *Nibbāna*.

domanassa an unpleasant feeling which is undesirable and difficult to endure (Generally, this condition gives rise to sadness, irritation, anger, aversion, depression, hatred, ill-will). However, when in such kind of difficult conditions, one does not allow these negative feelings of hatred, anger, aversion, ill-will to arise in the mind is called as *khanti* or patience or forbearance.

The object of patience is an unpleasant one. To the question of whether patience produces morally bad action, according to the Buddhist idea, Jeffrey and Pawl's opinion is in the negative. However, they state this does not entail that patience tends to lead to flourishing on this account.⁵³⁷ The Blessed One has said: "The heart's resolution of the virtuous, bhikkhus, succeeds on account of his purity" (AN 8:35).⁵³⁸ Mehm Tin Mon writes:

Abhidhamma knowledge is neither speculative knowledge nor higher knowledge for knowledge sake. *Abhidhamma* knowledge is to be learned, digested and practised for the sake of enlightenment and liberation from all miseries.⁵³⁹

Atthasālini, the *Mūla Tikā* comments on the five restraints⁵⁴⁰. *Khanti-samvara* - the restraint of forbearance, one of the five restraints⁵⁴¹, as explained in the *Atthasālini* is defined as: *Khantīti adhivāsanā; sā ca tatha pavattā khandhā*⁵⁴²; *paññāti eke, adoso eva*

⁵³⁷ Anne Jeffrey and Timothy Pawl, "The Virtue of Patience," *Philosophy Compass* 20, no. 3 (2025): e70025, <https://doi.org/10.1111/phc3.70025>.

⁵³⁸ Bodhi, "All-Embracing Net," 264.

⁵³⁹ Mehm Tin Mon, *The Essence of Buddha Abhidhamma*, 3rd ed. (Yangon, Myanmar: Mehm Tay Zar Mon Printing House, 1995)," 112.

⁵⁴⁰ *Pātimokkha-samvara-sīla* (Restraint through the Monastic Code), *Indriya-samvara-sīla* (Restraint of the Senses), *Ñāna-samvara-sīla* (Restraint through Wisdom), *Khanti-samvara-sīla* (Restraint through Patience or Forbearance), and *Viriya-samvara-sīla* (Restraint through Effort or Energy)

⁵⁴¹ The five restraints are morality, mindfulness, wisdom, forbearance and energy.

⁵⁴² A living being is made up of *nama* (mind) and *rūpa* (matter) which are ultimate realities (*paramattha*). The *nāma* further constitutes of four factors: *vedanā khandha*,

vā, meaning: “*Khantī* means forbearance; that forbearance is actually the four mental aggregates (*nāma khandha*) formed in such a mode of tolerance; some teachers say (i). it is wisdom (*paññā*) or (ii). only the mental factor of non-aversion (*adosa cetasika*).”

The group of consciousness and its concomitants (mental factors) associated with tolerance of wrongs done by others, predominated by the mental factor of non-aversion (*adosa- cetasika*) and grasped by compassion (*karuṇā cetasika*) and skill in means (*upāyakosallañāna* as *paññā - cetasika*) is called Perfection of Forbearance (*Khantī - Pāramī*); that is, the group of consciousness and its concomitants formed in such a mode of tolerance to faults of beings is called ‘Perfection of Forbearance’.

10.2 *Khanti* from the *Cariyāpiṭaka*

The *Cariyāpiṭaka* Commentary, expounds in the Chapter on Miscellany:

Karuṇūpāyakosallapariggahitam sattasaṅkhārāparādhasahanam adosappadhāno tadākārappavattacittuppādo khantī-pāramitā.⁵⁴³ The *Buddhavaṃsa*, gives the following translation of the above *Pāli* definition of Perfection of Patience in the *Cariyāpiṭaka* Commentary from the *Abhidhamma* perspective:

The group of consciousness and its concomitants associated with tolerance of wrongs done by others, predominated by the mental factor of non-aversion (*adosa-cetasika*) and grasped by compassion and skill in means is called Perfection of Forbearance; that is, the group of consciousness and its concomitants formed in such a mode of tolerance to faults of beings is called Perfection of Forbearance.⁵⁴⁴

saññā khandha, samkhāra khandha, viññāṇa khandha, where *khandha* is an aggregate. Therefore, the living being is made up of five *khandhā*; four *nāma khandā* and one *rūpa khandha*.

⁵⁴³ *Pāramitā* : Perfections of the ten virtuous characteristics of a *Bodhisatta*.

⁵⁴⁴ Mingun Sayadaw, “Great Chronicles of the Buddha,” 1619-1620.

The *Cariyāpiṭaka* explains the intrinsic nature (*sabhāva*) of *khanti*⁵⁴⁵ as follows:

Patience has the characteristic of acceptance; its function is to endure the desirable and undesirable; its manifestation is tolerance or non-opposition; seeing things as they really are is its proximate cause.⁵⁴⁶

Some scholars are of the view that the Perfection of Forbearance' is considered only when they show no anger even in situations which provoke anger, because they have to make a special endeavor to bear the unpleasantness of the situation. *Bodhisatta* have to make an effort to tolerate without generating hate to discipline their mind.

The destructive behavior of an angry person is said to be similar to a mad person. It is said that 'anger makes a person go mad' and makes one lose sense of understanding with knowledge⁵⁴⁷. Anger is a destroyer of all virtues. The most excellent characteristic of *khanti-pārami* is 'tolerance of the losses caused by others' without getting angry. Reacting with vengeance might be harmful to both, instead patience as in 'tolerance' calms both.

10.3 The Nature of *Khanti* (Forbearance)

Forbearance (*khanti*) being the group of consciousness and its concomitants led by the mental factor of non-aversion (*adosa cetasika*), which has the characteristics of lack of ill-will or anger, is not a separate ultimate reality like Wisdom or Energy.

⁵⁴⁵ *khamanalakkhaṇā khantipāramī, iṭṭhāniṭṭhasahanarasā, adhivāsanapaccupatṭhānā, avirodhapaccupatṭhānā vā, yathābhūtadassanapadaṭṭhānā.*

⁵⁴⁶ D.i.1 *Brahmajāla sutta*; Bodhi, "All-Embracing Net," 250.

⁵⁴⁷ The knowledge *vijja* is the right view of the nature of reality of *anicca*, *dukkha* and *anatta*.

Regardless, when considered by itself, as *adosa cetasika*, it is of course an ultimate reality like Wisdom or Energy.

Although forbearance (*khanti*) is non-aversion (*adosa cetasika*) every case of non-aversion is not forbearance. The *adosa cetasika* accompanies every arising of a ‘beautiful’ (*sobhana*) type of consciousness but it is called forbearance (*khanti*) only if it serves as a deterrent to anger when provoked by others. If the ‘beautiful’ consciousness arises due to any other cause, the *adosa cetasika* that accompanies it is not called forbearance.

When we start reading the *Pāli* texts, the ignorance of human existence starts to unravel in our minds. Why is there suffering? One may or may not accept that one is suffering at the superficial level. However, one certainly recognizes the different emotional feelings arising in the mind, of sometimes happiness, sometimes sadness, or sometimes neither of the two, as they are unrecognizable due to ignorance (*avijjā*). How does one understand these various aspects of the mind? *Abhidhamma* provides a deep insight into the Buddhist psychological of the mind. In this chapter an attempt is made to understand *khanti* from the *Abhidhamma* aspect. It is the ultimate understanding of the concept that helps us to reach at the root of the issue. *Abhidhamma* is the understanding of the ultimate truth of the nature of mind and matter, and the phenomenon of nature as it is at the microscopic level.⁵⁴⁸

Venerable *Bhikkhu Sujato* is of the opinion that historical criticism or mere literary criticism cannot destroy the teachings for one who has true faith in the *Dhamma*

⁵⁴⁸ Anuruddha and Bodhi, “Comprehensive Manual of Abhidhamma,” 3.

will surely not fear this. A step further in agreement to what *Bhikkhu Sujato* says, is also the reason behind the faith. Further, what we find about the *Abhidhamma*, especially in the case of its formulation as a separate third *Piṭaka* of the *Tipitaka*, is the conventional apprehension about its teaching to the human world. To which *Bhikkhu Sujato* mentions,

There is a massive concurrence between the early sources of Buddhism as to the central teachings – not just the ideas and principles, but the specific texts and formulations as well.⁵⁴⁹

Bhante Bhikkhu Bodhi confirms that *Abhidhamma* is mentioned in the *Mahāgosiṅga sutta* where Venerable *Sāriputtathera* and Venerable *Mahāmoggallāna* are discussing about the *Abhidhamma* and therefore the teaching is very much inclusive in the *Dhamma* teaching. Therefore, as the Buddha mentions in the *Mahāparinibbāna Sutta* about the *Dhamma* and *Vinaya* as the teachings, this *Dhamma* is well-inclusive in the two *Piṭakās*- the *Suttanta Piṭaka* and the *Abhidhamma Piṭaka*.

Regarding the names of the protagonists involved in this discourse, *Bhante Anālayo* terms this as a conflation, where the characteristics extolled by the chief disciples are not their own personal forte. The *Mahāgosiṅga sutta* associates Venerable *Mahāmoggallāna* with discussion on *Abhidhamma*; whereas the Elder is chiefly famous for his psychic powers (*iddhipāda*). *Bhante Anālayo* argues that this is unexpected and there is little reason to consider this. He further attributes the reference instead to Venerable *Mahākaccāyana*, which was lost due to loss of text.⁵⁵⁰ Citing examples of the

⁵⁴⁹ Bhikkhu Sujato, *A History of Mindfulness: How Insight Worsted Tranquility in the Satipaṭṭhāna Sutta* (Australia?: Santipada, 2012), 23, <https://archive.org/details/AHistoryOfMindfulness/page/n1/mode/2up>.

⁵⁵⁰ Bhikkhu Anālayo, *Early Buddhist Oral Tradition* (Somerville, MA: Wisdom Publications, 2022), 85.

two *suttās*, *Dantabhumi sutta* and the *Mahāsatipaṭṭhāna sutta*, *Bhante Anālayo* attributes this loss of text as a concurrent incident, most likely due to error of faulty memory during oral tradition concurrent incident and not to an error occurring in the written medium.

Bhante Anālayo comments that the lost texts that established the relation between the taming of the elephant and the training of the *bhikkhu* in the gradual path was also never established. The stage of the elephant being immovable is associated with the attainment of fourth absorption (*jhāna*), which is a regular feature of the early discourses. *Bhante Anālayo* suggests, instead of having passed down the *Pāli* texts without adjusting since generations, had the norm been of improvisation or intentional editing been carried out would have led to restoring the correlation.⁵⁵¹

Bhante Anālayo also identifies the discrepancy between the *Pāli* text and its content giving another example of the Discourse of Sixfold purification *Chabbisodhana sutta*, which actually lists only five⁵⁵². The sixth can be found from the Chinese *Āgamas*.⁵⁵³

As far as faith in the Buddha, *Dhamma* and *Sangha* is concerned, it emanates and deepens with the practice. In the western world, the increasing appeal of the Buddha's *Dhamma* is primarily rooted in the simple teaching given to the *Kalāmas* that that reason is the foundation of true faith. And this is not just true for the *Kalāmas*, but also to the first five disciples *pañcavaggiya bhikkhūs* and in turn to *Upatissa* and *Kolita*.

⁵⁵¹ Anālayo, "Early Buddhist Oral Tradition," 86.

⁵⁵² "The four ways of verbal expression, the five aggregates, the six elements, the six senses, and the freedom from conceit as a result of having cultivated the gradual path of training."

⁵⁵³ Anālayo, "Early Buddhist Oral Tradition," 87.

“ye dhammā hetuppabbhā, tesāñca hetu Tathāgato āha.”

Horner translates as:

Those things which proceed from a cause,
of these the Truth-finder has told the cause
[And that which is their stopping,
the great recluse has such a doctrine.]⁵⁵⁴

The phenomenon taking place in the rounds of *samsāra* is fueled by *lobha*, *dosa*, *moha*, the causes that lead to the nature of suffering *dukkha*. The right question to ask, the Buddha corrects *Moliya Phagguna* in the *Samyutta nikāya* 12.12.

Moliya Phagguna asks the Buddha: “But sir, who consumes consciousness as fuel?” The Buddha corrects him: “That’s not a cogent question.” The correct question should be: “For what is consciousness the fuel?”

And a cogent answer to this would be:

‘Consciousness as fuel is a requirement for regeneration into a new state of existence in the future. When the being is present, there are the six sense fields. The six sense fields are requirements for contact.’⁵⁵⁵

The *sutta* further elaborates the *Abhidhamma* aspect of the root-cause (*mūlahetu*)⁵⁵⁶ that is the science of the ultimate truths, according to the Universal law of

⁵⁵⁴ I. B. Horner, *The Book of the Discipline (Vinaya-Pitaka)*, vol. 4 (London: Pali Text Society, 2007), 54.

⁵⁵⁵ Bhikkhu Sujato, trans., “Samyutta Nikāya 12.12: Moliyaphaggunasutta — Phagguna of the Top-Knot,” SuttaCentral, accessed October 17, 2025, <https://suttacentral.net/sn12.12/en/sujato>.

⁵⁵⁶ There are six root causes (*mūlahetu*): the three unwholesome - greed, aversion and delusion; and the three wholesome – non-greed, non-aversion and non-delusion. “Root-cause condition is one of the 24 conditions for formations. So formations exist only when ignorance exists, not when it does not; and that is how it can be known that these formations have ignorance as their condition (*Visuddhi Magga* XVII, 64).

This is said too 'Not knowing, bhikkhus, in ignorance, he forms the formation of merit, forms the formation of demerit, forms the formation of the imperturbable. As soon as a bhikkhu's ignorance is abandoned and clear vision arisen, bhikkhus, with the fading away of ignorance and the arising of clear vision he does not form even formations of merit; Mehm Tin Mon, *The Essence of Buddha Abhidhamma*, 3rd ed. (Yangon, Myanmar: Mehm Tay Zar Mon Printing House, 1995), Preface 12, 203.”

Nature. The nature of the world is it maintains on greed, hatred and delusion. The suffering in this world is not due to *lobha*, *dosa* and *moha*, but, because beings feed on it. Because they crave (*tañhā*) and are ignorant (*avijjā*) of the consequences. Their opposites - *alobha*, *adosa* and *amoha* cause to lead out of suffering.

10.4 The Ultimate Realities (*Paramattha*)

Unwholesome Consciousness of Aversion

The unwholesome consciousness rooted in aversion (*dosa-mula akusala citta*) are accompanied by a feeling of displeasure (*domanassa-sahagatam*) and associated with aversion (*paṭiggha-sampayutta*) are the two *cittas* as follows -

1. *Domanassa-sahagatam paṭiggha-sampayuttam asaṅkhārikamekam*
2. *Domanassa-sahagatam paṭiggha-sampayuttam sasaṅkhārikamekam*

(*Citta* can be understood with the metaphor: as ‘atom’ is to matter so is the smallest single unit of the mental consciousness. The *citta* acts as a vessel of action, rather than the cause of action.) It is not alone but like a king surrounded by an army of *cetasikā*. *Cetasikās* are the various mental factors or mental concomitants associated with the nature of the *citta*.)

Khanti is *adosa cetasika*. *Citta* and *cetasika* need an object to arise. (*arammanam cinteti ti cittam*). The object can be desirable (*itthha*) or undesirable (*anitthha*). If the object is desirable, it is pleasing then attachment (*lobha citta* associated with *lobha cetasikā*) arises; if the object is undesirable, it is displeasing then aversion (*dosa citta* associated

with *dosa cetasikā*) arises. This *javana* process, as flavor of the object is explained in *citta vīthi*. *Khanti* is to refrain from aversion, with an intention of non-arising of *dosa cetasikā*. *Khanti* then is ‘acceptance’, the opposite of aversion or resentment is the *adosa cetasikā*. *Khanti* is a conventional reality (*paññatti*); while the mental concomitant of non-harm (*adosa cetasikā*) is the ultimate reality (*paramattha*). According to the *Cittacetasika Saṅgahānaya*, there are 22 *cetasikās*⁵⁵⁷ associated with the two *dosa citta*.⁵⁵⁸

The two *dosamula citta* have the mental feeling of unpleasantness (*domanassa*) and are linked with destruction (*patiggha*)⁵⁵⁹ meaning ‘hitting the heart’. *Khanti* is purifying the heart, by turning the mind to the great wholesome consciousness (*mahākusala citta* = 8) with the mental concomitant of non-aversion (*adosa cetasika*)⁵⁶⁰. A consciousness associated with aversion is dissociated with wisdom (*ñāṇa*). When confronting anger, one does not react with anger leads to the cultivation of the great wholesome consciousness. If one does with knowledge of dhamma (*ñāṇa sampayutta* = 4), then the four great wholesome consciousness belong to an individual who is said to be three-rooted individual (*ti-hetuka puggala*). If one does without knowledge of dhamma (*ñāṇa vippayutta* = 4), then the four great wholesome consciousness belong to a two-rooted individual (*dvi-hetuka puggala*).

⁵⁵⁷ The 22 *cetasikās* are 12 *aññasamāna* excluding *pīti* + 4 *dosa* group + 4 *moha* group + 2 *añña* group are *thīna-middha* associated with *sasankharika citta* only.

⁵⁵⁸ Mehm Tin Mon, “Essence of Buddha Abhidhamma,” 84.

⁵⁵⁹ *Patiggha* meaning is self-destruction: *paṭi* = in opposition, against; *gha* = is a shortened form of *ghāta* = destruction, killing).

⁵⁶⁰ The four *cetasikās* in the group of *Dosa akusala cetasikās* are: *dosa* (hated), *issa* (envy), *macchariya* (avarice/stinginess), *kukkucca* (worry/remorse); Anuruddha and Bodhi, “Comprehensive Manual of Abhidhamma,” 84.

The eight great wholesome consciousness (*mahākusala citta*)⁵⁶¹ having three roots for consciousness associated with wisdom of non-greed, non-hatred non-delusion and having two roots of non-greed and non-hatred for consciousness associated without wisdom; are accompanied by a feeling of joy (*somanassa*) or without joy (*upekkhā*, equanimity). They are associated with twenty-five beautiful mental concomitants.

Abhidhamma is said to be the omniscient (*sabbaññū*) knowledge of the Buddha at the ultimate subtle level. Just as *Jātaka* is said to be the omniscient (*sabbaññū*) knowledge of the Buddha at the grosser worldly (*lokiya*) level. It is noticed that in the *Temiya Jātaka*, the infant *Bodhisatta* remembers his previous birth as a king who announced punishment to suspected transgressors. Due to this unwholesome *kamma*, after death the king was reborn in the hell realms for a long period. The infant prince recollecting this past life suffering in the hell realm understood the cause. He intended not to be reborn again there and therefore did not wish to be a future king in this life. This was the reason for the prince to pretend as a crippled and mute to conceal his normal identity, so that he may be discarded as unsuitable to become a king.

This *Bodhisatta*'s knowledge acquired in the long journey of four innumerable and one lakh eons reflects in the *Abhidhamma* as the Buddha's omniscience (*sabbaññūta-ñāṇa*)⁵⁶², which is a profound knowledge of all knowable things, including the true nature of reality and the states of all beings. The *Abhidhamma* texts categorically, numerically

⁵⁶¹ Anuruddha and Bodhi, "Comprehensive Manual," 46–48.

⁵⁶² The Buddha's omniscience (*sabbaññūta-ñāṇa*) is an all-knowing ability, not in the sense of knowing everything at every single moment, but rather the capacity to understand and know all things when he directs his mind to them. This knowledge was achieved through immense past efforts and is central to the concept of Buddhahood and the attainment of enlightenment.

and precisely define the *Dhamma*. For example, the constitution of killing⁵⁶³ wherein the unwholesome consciousness of aversion (*dosamula akusala citta*) is entirely defined by five points. Absence of one of the points does not result into the act of killing. One of which is *vaci payoga*, the verbal act of instructing by speech (*vaci payoga*) to kill a being is also an intention to kill (*vaddhaka cetanā*). The Buddha specifies, “I say *bhikkhūs*, intention in action.” *Cetanāham, bhikkhave, kammam vadāmi!*

Table 7: Relation Between Unwholesome Consciousness (*Akusala Citta*) and Unwholesome Action (*Akusala Kamma*)⁵⁶⁴

No	Unwholesome consciousness (<i>Akusala citta</i>)	Unwholesome Action (<i>Akusala Kamma</i>)		
		Action by body (<i>kāyakamma</i>)	Action by speech (<i>vacikamma</i>)	Action by thought (<i>manokamma</i>)
1.	Greed, hatred, delusion (<i>lobha, dosa, moha</i>)	bodily mis-conduct (<i>kamesumicchācārā</i>)	-	covetousness (<i>abhijjhā</i>), wrong view (<i>micchāditthi</i>)
2.	Hatred (<i>dosa</i>) -	killing (<i>pānātipātā</i>)	harsh speech (<i>pharusāvācā</i>)	ill-will (<i>byāpāda</i>)
3.	Greed + hatred (<i>lobha+dosa</i>) -	stealing (<i>adinnadānā</i>)	false speech (<i>musāvādā</i>), divisive speech (<i>pisunāvācā</i>), gossip (<i>samphapalāpā</i>)	-

Kamma arising from the twelve unwholesome *cittās*. All unwholesome consciousness (*akusala citta*) have delusion (*moha*). *Moha* means delusion; *avijja* or ignorance. Even

⁵⁶³ Constitution of killing: 1. *Pāna* = being, 2. *Pāna-saññi* = knowing that the other is a being, 3. *Vaddhaka cetanā* = intention of killing, 4. *Payoga* (*vaci* or *kaya*) = by the instrument of speech or body; 5. *Marana* = results in death. Only when all the five constituents are fulfilled, is then the act of killing said to be done; not otherwise.

⁵⁶⁴ Anuruddha and Bodhi, “Comprehensive Manual,” 210.

those unwholesome actions performed with the eight unwholesome consciousnesses of greed (*lobha*) and two unwholesome consciousnesses of aversion (*dosa*) are associated with the unwholesome delusion-rooted (*moha-mūla*) consciousnesses.

Table 8: Relation Between Wholesome Consciousness (*Kusala Citta*) and Wholesome Action (*Kusala Kamma*)⁵⁶⁵

No	Wholesome consciousness (<i>Kusala citta</i>)	Wholesome Action (<i>Kusala Kamma</i>)		
		Action by body (<i>kāyakamma</i>)	Action by speech (<i>vacikamma</i>)	Action by thought (<i>manokamma</i>)
1.	Non-greed, non-hatred, non-delusion (<i>alobha, adosa, amoha</i>)	Abstaining from bodily mis-conduct (<i>kāmesumicchācārā veramāṇi</i>)	-	Non-covetousness (<i>anabhijjhā</i>), Right view (<i>sammādiṭṭhi</i>)
2.	Non-hatred (<i>adosa</i>)-	Abstaining from killing (<i>pānātipātā veramāṇi</i>)	Abstaining from harsh speech (<i>pharusāvācā veramāṇi</i>)	Non-ill-will (<i>abyāpāda</i>)
3.	Non-greed + non-hatred (<i>alobha+adosa</i>)-	Abstaining from stealing (<i>adinnadānā veramāṇi</i>)	Abstaining from false speech (<i>musāvādā veramāṇi</i>), Abstaining from divisive speech (<i>pisunāvācā veramāṇi</i>), Abstaining from gossip (<i>samphapalāpā veramāṇi</i>)	-

Kamma arising from the eight great wholesome consciousness (*Mahākusala citta*). Some wholesome actions (*kusala kamma*) of *alobha* and *adosa* are done with knowledge

⁵⁶⁵ Anuruddha and Bodhi, “Comprehensive Manual,” 210.

(*amoha* = *ñāṇa-sampayutta*). *Amoha* means *ñāṇa* or knowledge; while some wholesome actions are done even without knowledge (*ñāṇa-vippayutta*). Further, there are the five wholesome consciousnesses of the material realm and four of immaterial realm. The wholesome actions are further summarized into the three meritorious actions of *dāna*, *sīla* and *bhāvanā*. However, the *Vibhāvani* commentary categorizes the three wholesome actions into ten meritorious deeds.

10.5 The Ten-fold Meritorious Deeds (*Dasa-puññakiriyavatthu*)

Dh-a v42 mentions *sammā panihitam cittam*: the well-established mind. One's parents love their child immensely. They can give all the worldly things lavishly. But, when it comes to the fruits of higher life—liberation and the winning of the ‘deathless’—only the well-established mind can help. This is because one has to experience the ‘deathless’ solely by one's own self. The developed mind is one's best friend. That is, the mind directed towards the ten kinds of meritorious deeds (*kusala*)—namely, (i). generosity, (ii). morality, (iii). meditation, (iv). reverence, (v). service, (vi). transference of merit, (vii). rejoicing in others' merit, (viii). hearing the doctrine, (ix). expounding the doctrine, and (x). straightening one's right views. Therefore, one's mind is said to be one's best friend.

When ordinary people are vexed by displeasing objects, aversion or *dosa citta* arises. A *bhikkhu* in the Buddha's teaching (*sāsana*) is trained first and foremost, according to the *MN 21 Kakacūpama sutta* and *MN 19 Dvedhavitakka sutta*, how not to develop even a trace of hatred in the mind. By virtue of that quality is called as a *saṃaya*

as one who appeases (*samanti*)⁵⁶⁶. The same is reiterated in the *Ovada-Pātimokkha*. (‘*na samāno hoti parupaghāto ...*’). This kind of teaching is unique in the world and only found in the Buddha’s teaching. So, one can say in today’s academic concepts, the world-view of the Buddha’s *Dhamma* is *khanti*. As mentioned earlier in this text, *khanti* protects both the doer and the other to do together in their best capacities. By not creating division between people, but by willful acceptance in harmony and union in the community. (by building constructive bridges of harmony and good-will across boundaries). A unified body has great strength. Whenever a gain is not satisfied, two conditions arise, either there is outburst of anger or one falls into sad grief. The *Abhidhamma* deals with both of these consciousness⁵⁶⁷ in the two (*akusala dosamula citta*); which have the same feeling of mental unhappiness or unpleasantness, called *domanassa* in *Pāli*.

10.6 *Khanti* in *Vipassanā* Meditation

Sayadaw Venerable *Adiccavamsalankāra* in his book narrates *Khanti Pārami* as:

The Sayadawgyi (eminent monk) who wrote the “O(U)ttamapurisa Dipani” stated that in fulfilling one’s *paramis*, *khanti* is like the mother, *upekkhā* is like the father and *nekhamma* is like the physician. For a child to grow and mature into a strong, healthy adult, he needs the physical care and emotional support of both parents as well as the medical supervision of a competent physician.⁵⁶⁸

What Sayadaw Venerable *Adiccavamsalankāra* calls as “*khanti upekkhāñāṇa*”, Sayadaw Venerable *Nandamalabhibivamso* calls as “*visamyutto vedetīti*”.

⁵⁶⁶ Dh v5; here appeases means not satisfying the other, rather it means relieving one’s feeling (of aversion or enmity).

⁵⁶⁷ *Dosamūla citta*: “*Domanassa sahagatam patiggha sampayuttam asamkhārikamekam; sasamkhārikamekam.*”

⁵⁶⁸ Kyaw Thinn, trans., Sayadaw Adiccavamsalankara, *Maggāṅga in Daily Life* (Birmingham, UK: 2014), 29-64.

Thus, whatever feeling arises, it is just to be experienced without being yoked. (“*visamyyutto vedetīti*”) When feelings are disconnected from lust (*rāga*), aversion (*dosa*) and delusion (*moha*), they are free from these unwholesome states. The feeling will appear just as a feeling only.⁵⁶⁹

Venerable Sayadaw *Nandamālābhivamsa* cautions to be careful about how we know the feelings, through the following three points:

It is very important point for us:

1. Not to have lust (*rāga*) when appears a pleasant feeling (*sukha vedanā*);
2. Not to have aversion, anger, dislike (*dosa* or *patigha*) when there appears an unpleasant feeling (*dukkha vedanā*);
3. Not to have delusion (*moha*) or ignorance (*avijjā*) when there appears a neutral feeling (*adukkhamasukha vedanā*)⁵⁷⁰

In the *Rohitassa sutta*⁵⁷¹, the Buddha admonishes the godling, *Devaputta* *Rohitassa*: The world (*loka*) of formations *saṅkhāraloka* is within the body and the end of the world that is the attainment of *Nibbāna* is also within the body.

10.7 The Middle Path as the Buddha’s Knowledge of Extinction of Taints (*Āsavakkhaya-ñāṇa*)

The Buddha’s knowledge to the supramundane *Nibbāna* is the knowledge of the extinction of taints (*āsavās*).⁵⁷² The *Jātakās* mentions the five higher knowledge (*abhiññā*). The Buddha’s teaching in the *Suttanta* of the Four Noble Truths and the eightfold noble path as the Middle path (*Majjhima-paṭipadā*), is the knowledge of

⁵⁶⁹ Sayadaw Nandamālābhivamsa, *An Analysis of Feeling (Vedanā)* (Myanmar: 2014), 92.

⁵⁷⁰ Nandamālābhivamsa, “Analysis of Feeling,” 92.

⁵⁷¹ S.4.217 Rahogatassa sutta; “Reverend, I say it’s not possible to know or see or reach the end of the world by traveling to a place where there’s no being born, growing old, dying, passing away, or being reborn.”

⁵⁷² Anuruddha and Bodhi, “Comprehensive Manual,” 265.

extinction of taints (*āsavās* or influxes), of the four taints of sensual desire (*kāmāsava*), the taint of attachment to existence (*bhavāsava*), the taint of wrong-views (*diṭṭhāsava*) and the taint of ignorance (*avijjāsava*)⁵⁷³.

Khanti as Āsavakkhayañāna: There are the five *abhiññā* (higher knowledges) in the *Jātaka*. The sixth one (*chalabhiññā*) is the *āsavakkhayañāna*, the knowledge of eradicating the *asavās*, attained by the *Arahat* disciples of the Buddha, by knowing and seeing through the knowledge of the Four Noble Truths. One of the types of knowledge, the Buddha is endowed with is the *āsavānusayañāna*, that is, identifying the tendencies of other's *āsavās*, and accordingly teaching them the method to practice. Practicing with the intention of the attaining *Nibbāna* as a mental action of eradicating *āsavās* is *khanti*, the Buddha, urged the *bhikkhūs*.

The first stage of the path, a *Sotāpanna* person still has sensual desire and anger too. One good thing about a *Sotāpanna* is that one will never be untruthful. One is “I have such and such defilements, can you advise me how to eradicate”. Anger comes because of the sense of self. ‘One has to tell, “this is no self here.” One should see whether you have that nature of anger, if you do, then think for yourself if you can do something about it. On the other hand, if you don't have, you can be happy and not worry about the comment hurled, because it is not there.⁵⁷⁴ In the *Abhidhammattha Saṅgaho*, a *Sotāpanna puggala* is one who has eradicated wrong-view (*micchā-diṭṭhi*), envy (*issā*), avarice (*macchariya*) and doubt (*vicikicca*). Envy (*issā*) and avarice (*macchariya*) are two

⁵⁷³ The *Suttanta* texts mention three *āsava*, namely *kāmāsava*, *bhavāsava* and *avijjāsava*; while the *Abhidhamma* mentions four *āsava*, namely *kāmāsava*, *bhavāsava*, *diṭṭhāsava* and *avijjāsava*. *Suttanta* accounts *diṭṭhāsava* into *avijjāsava*.

⁵⁷⁴ Anuruddha and Bodhi, “Comprehensive Manual,” 270.

of the four unwholesome *cetasikās* in the aversion (*dosa*) group. A *Sotāpanna* person still has the defilements of remorse (*kukkucca*) and hatred (*dosa*).

Table 9: The Four Stages - A Noble Person Removes Fetters (*Samyojanās*)

N o	Noble Person	Removed		
		Fetters ⁵⁷⁵	Hatred group of 4 mental factors	12 Unwholesome consciousnesses
1	Stream-entry (<i>Sotāpanna</i>)	<i>sakkāyaditthi</i> , <i>vicikicchā</i> , <i>sīlabbataparāmāso</i>	envy (<i>issā</i>), avarice (<i>macchariya</i>)	4 greed-rooted associated with wrong-view + 1 delusion-rooted with doubt (4 <i>lobha-mūla ditthigata-sampayutta</i> + 1 <i>moha-mūla vicikicchā</i>)
2	Once-returner (<i>Sakadāgāmi</i>)	Reduced: <i>kāmacchando</i> , <i>byāpādo</i>	Reduced: hatred (<i>dosa</i>), remorse (<i>kukkucca</i>)	Reduced: 4 greed-rooted not associated with wrong-view + 2 hatred-rooted (4 <i>lobha-mūla ditthigata-vippayutta</i> + 2 <i>dosa-mūla</i>)
3	Non-returner (<i>Anāgāmi</i>)	<i>kāmacchando</i> , <i>byāpādo</i>	All four removed	4 greed-rooted associated without wrong-view + 2 hatred-rooted (4 <i>lobha-mūla ditthigata-vippayutta</i> + 2 <i>dosa-mūla</i>)
4	No more rebirth (<i>Arahat</i>)	<i>rūparāgo</i> , <i>arūparāgo</i> , <i>māno</i> , <i>uddhaccaṁ</i> , <i>avijjā</i>	All four removed	Except functional consciousnesses (<i>kiriya cittās</i>), all others removed

The table above shows eradication of fetters by the following stages of the path to *Nibbāna*. Amongst the *dosa* group of four *cetasikās*, at *Sotāpanna* stage envy (*issā*) and avarice (*macchariya*) are eradicated. A *Sotapanna ariya puggala* is also free of the four

⁵⁷⁵ The five lower fetters (*pañcorambhāgīyāni*) are: self-view (*sakkāyaditthi*), doubt (*vicikicchā*), misapprehension of precepts and observances (*sīlabbataparāmāso*), sensual desire (*kāmacchando*), and ill will (*byāpādo*), while the five higher fetters (*pañcuddhambhāgīyāni*) are: desire for rebirth in the form realm (*rūparāgo*), desire for rebirth in the formless realm (*arūparāgo*), conceit (*māna*), restlessness (*uddhacca*), and ignorance (*avijjā*).

unwholesome greed-rooted consciousnesses with wrong view and the delusion – rooted consciousness of doubt (*vicikicchā*). At *Anāgāmi* stage hatred (*dosa*) and remorse (*kukkucca*) are eradicated.⁵⁷⁶ An *Anāgāmi* person is totally free of aversion (*dosa*) *cittās* and is a non-returner in *kāma-loka*, and has fetters of *rupa-rāga* and *arupa-rāga*. The *Karāniyamettā sutta* mentions, one who meditates with lovingkindness on beings does not return to birth in a womb (*na hi jātuggabbhaseyya punaretīti*).

10.8 *Khanti* Supports *Dāna*, *Sīla*, *Samādhi* and *Paññā*

(i). Let us take an example of a donor (*dāyaka*) who is donating or helping in a community service faces some impolite person who does not behave well with the donor. In this situation, if the donor develops a *dosa citta* for that person, then there is no *khanti*. Normally, in our daily lives we see, people when hurt by others, react with impatience in return. This is *dosa citta* (the two *dosamula akusala citta*) associated with *dosa cetasikā*. There is no *khanti* in *dosa cetasika* associated with *dosa citta*. No *khanti*, no *Dāna*.

But if the donor does not have any resentment for the impolite person or his actions, then the *adosa cetasika* is *khanti*, and continues with the wholesome *kamma* of *dāna*. Thinking positively, by not allowing ill-will to arise in the mind is the *adosa cetasika*, which instead of hatred, brings the mind towards friendliness and kindness (*mettā-bhāvanā*). A *bhikkhu* undergoing the training (*sikkhāpada*) with the threefold intention of *alobha*, *adosa* and *amoha*, thereby considered as an unparalleled field of merit (*anuttaram puññakkhetam*) that gives joy to the donor and happiness in after-life.

⁵⁷⁶ Anuruddha and Bodhi, “Comprehensive Manual of Abhidhamma,” 360.

Sumedha Bodhisatta offers his body for the Buddha *Dīpankara* and His *Arahatta* disciples, after which he obtains a definite prophecy (*niyata vivarana*) from the then *Sammāsambuddha Dīpankara* in fulfilling his aspiration to be a *Sammāsambuddha* after a period of four incalculable (*asaṅkkheyya*) and one lakh eons (*kappa*).

The *Bodhisatta*, as in the *Jātaka* stories, in contrast to ordinary people, gladly offers with his life for fulfilling the thirty perfections. *Khanti* makes it possible to yield results that gives joy and fulfillment of the goal. In the great battle (*mahā saṅgāma*) with *Māra*, under the Bodhi tree, the Buddha – to – be, subdued His defilements by touching the earth answering: “This earth is my witness.” Affirming His worthiness, the earth where He walked over the long enduring period in manifold lives, as a witness of his efforts in accomplishing the perfections, even with life, to the Enlightened One – the *Sammāsambuddha*.

(ii). Similarly, when one is observing the five (*pañca-sīla*) or eight (*uposatha-sīla*) precepts, and faces an adverse situation, for example is hungry, or is experiencing too cold environment or someone abuses verbally; then in such situations how does one generally react? Usually, in our daily lives, it is the tendency of the mind to retort back with discontent, with anger or harsh reply. Without *khanti* how can one perform the wholesome actions of *sīla*? No *khanti*, no *sīla*. *Khanti* is the orientation of the mind in the proper practice of virtuous conduct. With *khanti* can one practice and establish in *sīla*.

(iii). *Khanti* as *paññā* (wisdom) *cetasika*: In the Buddha’s teaching, the three-fold *dana*, *sīla*, *bhāvanā* or *sīla*, *samādhi*, *paññā* has the foundation of *khanti*. There are two kinds of *paññā*: 1. *Lokya paññā* and 2. *Ariya paññā*. *Lokya* or worldly wisdom is the knowledge about *dāna*, *sīla* and *bhāvanā*. *Ariya paññā* is the noble wisdom of the

knowledge of the Four Noble Truths (*Cattāri ariya-saccāni*), the Law of Dependent Origination (*Paticca-samuppada*), belief that *Sammāsambuddha* arise in this world and their omniscient knowledge, knowledge of Path and Fruition (*Magga- Phala*) and Nibbana. Ariya *paññā* of the *ariya puggala* is the insight knowledge (*vipassanā*) of seeing the nature (*anicca, dukkha, anatta*) of mind and matter (*nāma-rūpa* or *pañca-khandha*) “as it is” (*yathābhuta nāñadassana*) with the goal of *Nibbāna*. The Buddha’s entire path of the Four Noble Truths is the path of *khanti*. The Buddha is also called as *Khanti-vadi* in the *Mahāparinibbāna sutta*.

Two kinds of happiness: *Somanassa* or a feeling of happiness arises in both in unwholesome- *akusala lobha-mula citta* and wholesome *kāmāvacara mahākusala citta* (also *jhāna sukha* is a happiness of wholesome *kamma*) in *rupāvacara* four *jhāna cittās*, according to *Abhidhamma*, have *sukha* or feeling of happiness. ‘How to distinguish between happiness from wholesome *kamma* and happiness from unwholesome *kamma*’, the Buddha answers *Sakka*’s questions in *Sakkapaññhasutta* ‘The Discourse on Sakka’s Questions’⁵⁷⁷ thus:

There are two kinds of happiness: the kind to be pursued and the kind to be avoided. ... Why have I declared this in regard to happiness? This is how I understood happiness. When I observed that in the pursuit of such happiness unwholesome factors increased and wholesome factors decreased, then that happiness was to be avoided. And when I observed that in the pursuit of such happiness unwholesome factors decreased and wholesome factors increased, then that happiness was to be sought after.⁵⁷⁸

⁵⁷⁷ D ii 263 *Sakkapañha sutta*

⁵⁷⁸ Bhikkhu Revata, *The Truth Taught by All the Buddhas* (Singapore: Pa-Auk Meditation Centre, 2016), 140.

To allow the unwholesome factors to recede and wholesome factors to increase that leads to happiness, through the efforts of wholesome actions (*kamma*) requires patience.

Ditthinijjhāna-khanti and Dhammanijjhāna-khanti:

Vibh 324: states *anulomika khanti in cintanamayi paññā. tattha katamā cintanmayi paññā?*

Vibh 325: states *ditthinijjhānakkhanti in sutamayipaññā. tattha katamā sutamayi paññā?*

Further Jayatilleke, gives an elaborate explanation of *ditthinijjhānakkhantiyā* and *dhammanijjhānakkhantiyā*.⁵⁷⁹ Referring to *Dighanakhā*'s view in “*sabbam me na khamati*”, of *sabbam* referring to all *ditthi* and not the universal *pañcakkhandha*.

Therefore, pertaining to *ditthinijjhankkhanti* (holding a particular view), he writes:

The context makes it evident that ditthi [*ditthi*] (views) form the content of sabbam for when Dighanakha says 'sabbam me na khamati', the Buddha asks 'esā pi te ditthi na khamati' {loc. cit.) and it is replied 'esā me ... ditthi khameyya' {loc. cit.). From this we may presume that sabbam here means 'all (ditthi-s)'. The fact that the radical form of khamati is closely associated in usage with ditthi (e.g. *ditthi-nijjhānakkhanti*, S. II.iis; IV.139; A. I.189; II.191; M. II.170) lends support to our view. We may therefore translate the statement, sabbam me na khamati, as we have done, as 'I approve of or agree with no (view)' and it is evident that Oldenberg himself took it in this sense, for otherwise he would not have seen here the 'beginnings of a logical scepticism'.⁵⁸⁰

Translating M i 133 and M ii 173, Jayatilleke explains *Dhammanijjhānakkhanti* as:

The positive use [of *nijjhānakkhanti*] is also found, i. e. having heard the doctrine he bears it in mind, and examines the meaning of doctrines borne in mind; in examining the meaning he becomes convinced of the doctrines borne in mind and being convinced of its meaning there arises the desire (to live up to it).⁵⁸¹

⁵⁷⁹ K. N. Jayatilleke, *Early Buddhist Theory of Knowledge* (London: George Allen & Unwin Ltd, 1963), 196, 519.

⁵⁸⁰ Jayatilleke, “Early Buddhist Theory of Knowledge,” 215.

⁵⁸¹ Jayatilleke, “Early Buddhist Theory of Knowledge,” 276; *saddhājāto upasankamanto payirupāsati, payirupāsanto sotam odahati, ohitasoto dhammam sunāti, sutvā dhammam dhāreti, dhatānam dhammānam attham upaparikkhati, attham upaparikkhato dhammā*

It is most important that, the applicability for the evaluation of human actions can be recognized ‘only if a person has moral responsibility and freedom of thinking’, says Venerable *Bhikkhu B. Dhammarama. Bhante* further says,

If human actions are entirely a response to stimuli, if human actions are determined by only genetic or hereditary factors, and if actions are determined by a person's past psychological factors, then it does not make sense of evaluating the rightness or wrongness of an action. The ethical approach in the teachings of the Buddha takes into account the importance of free-will (*attakāra*), and moral responsibility as a requirement for the ethical evaluation of actions. It is an obvious fact that Buddhism has recognized an entirely autonomous ground for arriving at moral decisions. It is due to this reason that an individual can be said to be responsible for his or her own action.⁵⁸²

Dhammapada verse reiterates that,

By oneself is evil done and by oneself is one sullied. By oneself is evil not done and by oneself is one purified. Purity and impurity belong to oneself. One does not purify another.⁵⁸³

There are eight reasons (SN) for feelings (*vedanā*) to occur, *kamma* is one of the eight reasons. The Buddha's teaching of the noble eightfold path is to do what is to be done to end suffering (*dukkhassantakiriyāya*). The path out of suffering is based on the law of *kamma* in Buddhism as a self-governing and self-verifiable process by which one can design one's own destiny. For e.g. we may see in our daily lives aversion and non-aversion as they appear and influence our bodily disposition. Nina van Gorkom says:

We may be very annoyed about someone or something, but when we see the disadvantage of aversion there are conditions for patience. At that moment all the harshness which characterizes aversion has gone and there is gentleness instead.

nijjhānam khamanti dhammā nijjhānakkhantiyā sati upaparikkhato dhammā nijjhānam khamanti dhammā nijjhānakkhantiyā sati chando jāyati.

⁵⁸² Bhikkhu B. Dhammarama, “Critical Evaluation of the Buddhist Methods of Arriving at Valid Ethical Judgements,” *International Journal of Scientific Research and Engineering Development* 4, no. 2 (March–April 2021), <http://www.ijsred.com>.

⁵⁸³ Bhikkhu B. Dhammarama's translates Dhammapada v.165 as “*Attanāvakatampāpam, attanāsañkilissati, attanāvaakataampāpam, attanāvavisujjhati, suddhiasuddhipaccattam, nāñnoaññamvisodhaye*”.

There is no self who is patient and gentle, but it is the cetasika non-aversion, adosa. The function of non-aversion is the removing of annoyance or vexation and non-aversion is compared to sandalwood which has a very agreeable odour and is said to cure fever.⁵⁸⁴

In the *Mahārāhulovāda sutta*, the Buddha instructs Venerable Rāhula to meditate on the four great elements (*mahābhūtā*), space (*ākāsa*) and the four immeasurable abiding (*Brahmavihārās*). The Buddha explaining to Venerable Rāhula says:

“When you meditate on loving kindness, Rāhula, ill-will will be given up.”⁵⁸⁵

“When you meditate on compassion, Rāhula, any cruelty will be given up.”

“When you meditate on rejoicing, Rāhula, any discontent will be given up.”

“When you meditate on equanimity, Rāhula, any repulsion will be given up.”

Table 10: Meditating on the Four *Brahmavihārās*

No	4 Immeasurable Abiding (<i>Brahmavihāra</i>)	Following Defilements Will be Given up (<i>pahiyissati</i>) (from <i>Sutta MN 62</i>)	Following Mental Factors (<i>cetasika</i>) will be Given up (from the <i>Abhidhamma</i>)
1.	Loving kindness (<i>mettā</i>)	ill-will (<i>byāpādo</i>)	hatred (<i>dosa</i>)
2.	Compassion (<i>karuṇā</i>)	cruelty (<i>vihesā</i>)	avarice (<i>maccaharīya</i>)
3.	Rejoicing (<i>muditā</i>)	discontent (<i>arati</i>)	envy (<i>issā</i>)
4.	Equanimity (<i>upekkhā</i>)	repulsion (<i>paṭigho</i>)	worry = remorse (<i>kukkucca</i>)

The Four Divine Abidings (*Brahmavihārās*)

The mental factors of the group of four *dosa*, *issā*, *macchariya*, *kukkucca* leading to four immeasurable of divine abiding (*Brahmavihārās*): *mettā*, *muditā*, *karuṇā*, *upekkhā*, respectively. The former four are in opposition to the latter four, respectively.

⁵⁸⁴ Nina van Gorkom, *Cetasikas*, 2nd ed. (London: Zolag, 2010), 209.

⁵⁸⁵ *mettañhi te, rāhula, bhāvanam bhāvayato yo byāpādo so pahiyissati.*

Opposition is not possible without a relationship. Whenever there is opposition to an idea or concept, is only within a co-operation and not outside of it. In a society, opposition is always evident. Although industrialists and laborers cooperate in the manufacturing process, it is in their relationship that opposition is implicit.⁵⁸⁶

The four *Brahmavihāra cariyā*, practice of the divine immeasurable abiding is relatively in the worldly realm and not outside of it. The factor of aversion (*dosa*) is countered by the primary factor of *adosa* or its positive aspect of loving kindness (*mettā*)⁵⁸⁷. *Mettā* practice is thereby said to be the path factor of *sammā sankappo*. Although *ditthi* (from *lobhamūla citta*: the 4 *ditthigata-sampayutta cittā*) as in *sakkaya-ditthi* is the first fetter to be eradicated in the eightfold noble path; the Buddha correcting Venerable Ānanda explain, ‘Ānanda, do not say so. Not half of the noble life but the entire noble path entails beneficial friendship (*kalyanamittata*)’. In the *Tevijjā sutta*, the Buddha while explaining the path to reach *Brahmā*, mentions the first absorption (*pathama jhāna*) of ‘*vitakka-vicāra-pīti-sukha-ekaggata*’ as a pre-requisite.

With the suppression of sloth and torpor (*thīna-middha*), the mind is directed towards the object (*vitakka*) of meditation. Further, skeptical doubt (*vicikicchā*) is suppressed with continued, sustained focus on the object, preventing the mind from wandering into uncertainty. The arising of joy or rapture (*pīti*) makes negative thoughts or ill-will (*vyāpāda*) impossible to maintain. Deep physical and mental well-being (*sukha*) calms the restless mind (*uddhacca*). Intense unification of the mind on one object

⁵⁸⁶ Eleanor Zelliot and Maxine Berntsen, *The Experience of Hinduism: Essays on Religion in Maharashtra* (Albany: State University of New York Press, 1988), 218.

⁵⁸⁷ *Mitta* in *Pāli* means ‘a friend’. Therefore, *mettā* is also called as kind friendliness.

makes desire for external sense pleasures (*kāmacchanda*) to subside. In the third *jhāna* of 'pīti-sukha-ekaggata'; *pīti* subsides and a more stable tranquil *sukha* (happiness) and *ekaggatā* remain (*sukhino cittam samādhiyati*). The suppression of ill-will (*byāpāda*) becomes even more stable.

The *jhānas* provide a temporary "seclusion by suppression" from defilements, like pressing down weeds in a pond with a porous pot. They do not uproot the latent tendencies (*anusaya*) of defilements, which requires the development of insight (*paññā*) after emerging from *jhāna*. The development of insight, by way of the Fourth Noble Truth – the Noble Eightfold Path (*Ariyo Atthangiko Maggo*) leads to the Path (*maggā*) and Fruition (*phala*).

"Adaptable patience" in one who regards the aggregates as impermanent, ill, and not-self is called knowledge that conforms to the truth. The wisdom of the Four Paths is called knowledge connected with the Four Paths. The wisdom of the Four Fruits is called knowledge connected with the Four Fruits.⁵⁸⁸

In the *Sotāpanna* stage, the 4 consciousnesses associated with wrong-view rooted in greed (*ditthigata-sampayutta lobhamūla cittā*) and 1 consciousness of doubt rooted in delusion (*vicikicchāsampayutta mohamūla citta*) are removed. The first important aspect in the training is to develop right view as explained by the Buddha in the *Dh v1* and *2* that mind action is foremost and the other two actions of body and speech, follow in accordance with the mind thought.⁵⁸⁹ Herein it becomes important to understand what is wrong view (*micchā-ditthi*) in our habitual pattern of behavior in the journey of *samsāra* and then turn the mind towards what is the right view (*sammā-ditthi*) in accordance with

⁵⁸⁸ Arahant Upatissa, "Path of Freedom (Vimuttimagga)," 232.

⁵⁸⁹ Also explained in the M i 371, *Upāli sutta*.

teaching (*dhamma*). In *Abhidhamma*, this right view is the mental factor of wisdom (*paññā cetasika*).

And the right thought (*sammā-saṅkappo*) is the mental factor of sustained application (*vitakka cetasika*). The couplet *Dh* verses 3 and 4 relate how to have right thoughts Those who harbor thoughts of abuse, ill-will, defeat or theft; hatred is not appeased in those who dwell in such thoughts. These thoughts do not support the cultivation of wisdom, rather they obstruct the arising of wisdom. This suggests that for aligning towards right thought, is imperative to remove or give up such thoughts that hinder progress in training of the path.

In the *Dh* v5 the Buddha then categorically states the importance of the thought of non-hatred in establishing harmony and for the ending of *dukkha* in the *samsāric* journey. The ancient law is that hatred can never be appeased by hatred, but by loving kindness alone can hatred be appeased. Right view (of non-attachment by understanding *anicca*, *dukkha*, *anatta*, *asubha*) and right thought (of non-hatred leading to the removal of *dukkha* as the goal of *Nibbāna*), primordially specified in the *ovāda* - recitations during the early *Sangha Pātimokkha* as mentioned in the *Dh* v184. This verse also defines the Buddha's bhikkhu disciple as a *śramaṇa* who is a renunciant and whose conduct is of harmlessness to another. This supreme austere practice, all the Buddhā say is *khanti* and the *bhikkhū* training in this practice to the supreme Nibbana as the *samaṇā*.

10.9 Patience as Power (*Khanti-bala*)

In the *Paṭisambhidāmagga*, Treatise xix. - On powers, mentions the five powers -

“Bhikkhus, there are these five powers, what five? The faith power, the energy power, the mindfulness power, the concentration power, and the understanding power. These are the five powers”⁵⁹⁰

There are sixty-eight powers mentioned in addition to the above powers. The power of choice is the power of *khanti* called as *khanti-bala*.⁵⁹¹

What is the *choice power*? Because zeal for sensual-desires has been abandoned he chooses renunciation, thus it is the choice power. Because ill-will has been abandoned...Because all defilements have been abandoned, he chooses the arahant path, thus it is the choice power. This is the choice power.⁵⁹² The *khantibala* is the enduring of things hard to bear (*dukkhama*) which implies *khanti* in its meaning of patience. But this does not fit in the above definition. “In what sense is choice power? He (meditator) chooses that, thus it is the choice power.”

Footnotes section explains:

Khanti-bala (choice power)" is endurance of 'what is hard to bear' which suggests *patience* rather than *choice*. But “*Khamati* (chooses): *tassa yogissa khamati ruccati* (that meditator has that choice, that preference) (PsA 450), which suggests *choice* rather than *patience*.⁵⁹³

The *Ānguttara Nikāya* Book of Eights⁵⁹⁴ mentions eight kinds of power (*bala*); of which the *bala* of ascetics (*samaṇā*) is patience.⁵⁹⁵ In the *AN* Book of Fives⁵⁹⁶, the Buddha

⁵⁹⁰ S v249 *Balādi sutta*.

⁵⁹¹ Bhikkhu Nāṇamoli, trans., *The Path of Discrimination (Paṭisambhidāmagga)* (Oxford: The Pali Text Society, 2009), 349.

⁵⁹² Nāṇamoli, *Path of Discrimination*, 2009, 350.

⁵⁹³ Nāṇamoli, *Path of Discrimination*, 2009, 355. (Notes Section)

⁵⁹⁴ A iv.223 *Paṭhamabala sutta*.

⁵⁹⁵ E. M. Hare, trans., *The Book of the Gradual Sayings (Ānguttara-Nikāya): The Books of the Sevens, Eights and Nines*, volume 4 (Lancaster: Pali Text Society, 2006), 150.

⁵⁹⁶ A iii.130 *Samaṇasukhumāla sutta*.

defines five qualities⁵⁹⁷ of an ascetic and explains that if anyone should be rightly called an exquisite ascetic of ascetics, it is the Buddha, as He embodies all these qualities. The Buddha's *khanti-bala* is incomparable and incomprehensible by any other.

The story of *Mahīsa jātaka* well explains that although mighty, the *Bodhisatta* buffalo chooses to patiently endure the monkey's ill-pranks, for the sole reason to protect his virtue (*sīla*) of non-harming. This implies *dāna* and *sīla*, in itself may not be so difficult as is the practice of *khanti*. This is seen in Venerable *Āngulimāla* who is declared foremost in *khanti-bala*. See section on 'Khanti as Seen in the Disciples of the Buddha'.

Q. What is meant by "one should reflect on the advantages of patience"?

A. Patience is power. This is armour. This protects the body well and removes anger and resentment. This is honour. This is praised by the wise. This causes the happiness of not falling away. This is a guardian. This guards all. This helps one to understand the meaning of things well.⁵⁹⁸

The Buddha wishes to teach the following in the Perfection of Forbearance:⁵⁹⁹

'Forbearance is fulfilled by energy as only an energetic man can withstand the suffering

⁵⁹⁷ These qualities are: 1. Mindful Consumption: Usually using only what has been invited and accepted (robes, alms-food, lodgings, and medicines). 2. Harmonious Living: Treating other spiritual practitioners agreeably in body, speech, and mind, and presenting them with agreeable things. 3. Good Health: Rarely experiencing unpleasant feelings from disorders or external factors. 4. Mastery of Absorption: Easily attaining the four absorptions (blissful meditations). 5. Realized Freedom: Achieving undefiled freedom of heart and wisdom in this life, with the ending of defilements. "A mendicant with these five qualities is an exquisite ascetic of ascetics.

[The Buddha said:] And if anyone should be rightly called an exquisite ascetic of ascetics, it's me. For I usually use only what I've been invited to accept. When living with other spiritual practitioners, I usually treat them agreeably. And I usually present them with agreeable things. I'm healthy. I get the four absorptions when I want, without trouble or difficulty. And I've realized the undefiled freedom of heart and freedom by wisdom in this very life. So, if anyone should be rightly called an exquisite ascetic of ascetics, it's me." - (Translated by Bhante Sujato. Published in 2018).

⁵⁹⁸ Arahan Upatissa, "The Path of Freedom," 183; Pts. II, 171: 'Byāpādassa pahinatta abyāpādo khanti'ti khantibalam; Dh v399: Khantibalam balānikam.

⁵⁹⁹ Mingun Sayadaw, "Great Chronicles of the Buddha," 53.

he encounters. Energy is an adornment of Forbearance. Forbearance shown by an indolent man, because of his weak position is not dignified, while forbearance of a zealous man in spite of his strong position, is the power of forbearance (*khanti-bala*). The cause of concentration (*bhāvanā*) immediately after cause of energy. As restlessness (*uddhacca*) due to excessive energy (*virīya*) is abandoned only by understanding the *Dhamma* through reflection on it (*dhammanijjhānakkhanti*). As there can be no craving (for rewards) when one reflects on the *Dhamma* when one works for others' welfare with mindful diligence. And even when the *Bodhisatta* is not diligently working for their welfare, he bears with patience the suffering caused by them. As an energetic man can constantly endeavor, one who has great forbearance is free from restlessness and able to perform great meritorious deeds.'

'Forbearance can be maintained for long by Truthfulness. Therefore, even if misrepresented, yet the *Bodhisatta* has always adhered to speaking the Truth steadfastly. As one's Forbearance will last only till one is Truthful. The *Bodhisatta* keeps His word to render assistance even to those who have done wrong ungratefully, as in the *Mahākapi jātaka*. The *Bodhisatta* had resolved of rescuing all beings at the time of receiving the prophecy. The emptiness of the self (*atta*) can be understood through the development of meditative reflection (*dhammanijjhānakkhanti*). The *Bodhisatta* wishes to show Knowledge of Truth.'⁶⁰⁰

Dānajjhāsaya, is constant inclination for generosity through intensity of non-greed, as condition for *pāramī*. Due to His inclination for Forbearance, the *Bodhisatta*

⁶⁰⁰ Mingun Sayadaw, "Great Chronicles," 1: 45.

sees danger in its opposite, that is resentment (*akkhanti dosa*), for loving kindness is ill-will and for equanimity is (submission to) vicissitudes of the world.

Bearing with patience: (i). the vicissitudes that endanger external objects (belongings), is *Khanti-Pārami*; (ii). the vicissitudes that endanger one's limbs (body parts), is *Khanti Upa-pārami*; (iii). the vicissitudes that endanger life, is *Khanti Paramattha-pārami*. Example, In the *Khanti-vādi jātaka*, the ascetic showed no resentment to the King.

In the *Culladhammapāla-jātaka*# 358, the *Bodhisatta* is a tender seven months old infant. The father king in a fit of jealousy ordered to cut off his hands. The boy, when his hands were cut off, neither cried nor lament, but moved by patience (*khanti*) and charity endured it with resignation. In the present instance of this *Jātaka*, the Buddha narrates many such previous births when *bhikkhu Devadatta* goes about trying to slay the *Bodhisatta*. Also, there is mention of these two *Jātakās*, *Cullanandaka-jātaka* and the *Vevatiyakapi-jātaka*, where he had the *Bodhisatta* put to death. These two *Jātakās* have not been identified.

An *Abhidhammic* Analysis of Patience:

The commentary provides a theoretical framework that defines the perfection of patience (*khanti pāramī*) in terms of ultimate realities (*paramattha dhamma*).

Patience as mental factors (*cetasikās*): From an *Abhidhamma* viewpoint, the perfection of patience is not a standalone trait but is constituted by specific wholesome mental factors. Its chief components are: (i). Non-aversion (*adosa*): The absence of ill-will and hatred, which is the direct opposite of anger; and (ii). Equanimity (*tatramajjha-*

ttatā - upekkhā): The mental factor of balance and neutrality, which is free from attachment (*lobha*) and aversion (*dosa*). It is not possible to develop *upekkhā* without practicing *khanti*.

Endurance of pain (*dukkha*): Patience is the endurance of suffering that can arise from: (a). External causes: Forbearance toward insult, harm, and mistreatment by others. The *Bodhisatta* endures these trials without anger, as demonstrated in the stories. (b). Internal causes: Enduring physical discomfort and mental distraction during meditation practice. This fortitude is essential for developing concentration (*samādhi*). Transcending the worldly winds (*lokadhamma*): The commentary teaches that patience helps a practitioner maintain mental equilibrium in the face of the "four worldly phenomena" of gain and loss, fame and obscurity, praise and blame, and happiness and suffering.

Ultimate understanding (*paññā*): While patience is an action-oriented perfection, it is made steadfast through wisdom (*paññā*). This wisdom, informed by the *Abhidhamma*'s analysis of impersonal phenomena, allows one to view hardship without seeing a personal "self" being harmed. The commentator's perspective thus elevates patience from mere tolerance to a profound acceptance rooted in insight into ultimate truth.

Not suppressing, but seeing: The commentary clarifies that true patience is not a forceful suppression of anger. Instead, it involves observing the arising of unwholesome mental states like aversion and preventing them from taking hold, creating the mental space for a compassionate response.

Chapter 11

Art - Architecture and Evolution of *Khanti*

11.1 Introduction to Art and Architecture in Buddhist India

Art and Architecture are a testimony of the lived religion. Locations where these stories are inscribed and illustrated serve as powerful documents today for illuminating the visitors. These places are still found today, thronged by tourists to seek a peek into the glorious past of the land, serve as faith-developers for those who intend to experience the Buddha's teaching. These remnants are testimony since the 3rd c. BCE depicting teachings from the stories of the *Bodhisatta* and the Buddha. These hegemonies serve the purpose of establishing faith in the Buddha, *Dhamma* and *Saṅgha* as a lived religion since the time of the Buddha. The Buddha born as a human, showed and taught how it is very much possible to live in every moment of peace.

In the corpus of the art and architectural excavations, some of the *Jātakās* were already selected for illustration and can be seen inscribed on the bas-reliefs of the third century B.C. attributed to Emperor Asoka's reign.

Jātaka reliefs at Bharhut depict stories of *khanti-vadi jātaka* and *Sarabhaṅga jātaka*: Of all the powers (*iddhi*) having attained, yet how easily and willingly can one just give it up. Mastering the skill to acquire is one thing desirous of the ascetic life. Another thing is mastering the skill to give it all up. To give up on everything is the 'doctrine of *khanti*'. When the Buddha was asked what have you gained, the Buddha

answered that He has lost greed, hatred and delusion. *Khanti-vādi* is a doctrine of giving up on greed, hatred and delusion.

Khanti-vādi jātaka is very famously depicted in art and architecture of *Jātaka* representation in various countries. In India, in Ajanta caves (*leni*) situated in Maharashtra and in Amaravati Art of Andhra Pradesh, India.

11.2 Historical and Geographical Importance of the *Jātaka*

Although *Jātakās* are depicted as the *Bodhisatta*'s heroic stories intended to serve as a source of inspiration, are not mere folk tales. *Jātakās* mention the relevance of those location set in earlier times in the story. Naomi Appleton gives the significance of *Jātakās* that became identified with particular sites in North India, evidently is attested in the travelogues of Chinese pilgrims Faxian in 5th century C.E., and Xuanzang⁶⁰¹ in 7th century C.E. in *Gāndhāra* region. As is the location of the *Tittira Jātaka*, identified in recent times. The location of the forest wherein the young quail performed the asseveration of truth (*saccikiriyā*) for extinguishing the fire.⁶⁰² These sites became places of pilgrimage.⁶⁰³ Appleton concludes more than the historical and geographical relevance of the *Jātaka* stories, it is important to understand the wealth of information about how our ancient people lived that carries value.

⁶⁰¹ Samuel Beal, trans., *Si-yu-ki: Buddhist Records of the Western World*, from the Chinese of Hiuen Tsiang (A.D. 629), vol. 2 (London: Trübner & Co., 1884), 240–46.

⁶⁰² The asseveration of truth was: “My parents have deserted me, and my wings are too tender to fly and I can barely walk, by this truth, let the fire do me no harm.”

⁶⁰³ Nicholas Appleton, “A Place for the Bodhisatta: The Local and the Universal in *Jātaka* Stories,” *Acta Orientalia Academiae Scientiarum Hungaricae* 8, no. 1 (2007): 109–22.

11.3 *Amarāvatī* Art in the Context of Andhra Archaeology

Chowdhuri states that *Khantivāda jātaka* is depicted at *Amarāvatī* art in the formative stages of the Buddhist Art and is preserved in the Archaeological Museum, *Amarāvatī*.⁶⁰⁴

A synoptic narrative mode of the *Jātaka* in fragmentary state is visible on a limestone panel, Acc No.61, measuring 160 x 69 x 30 cm.⁶⁰⁵ The narrative runs thus:

The narrative contains three fragmentary episodes of the *Jātaka* separated by a pilaster motif. Two episodes on the left side and one episode on the right side of the panel is seen. The upper left side of the panel shows a royal procession. The lower left side of the panel illustrates the fighting scene. The person with the royal dress and headgear is the drunken king *Kalābu* approaching the ascetic to attack him with his soldiers. The man with his raised hands appear to be the ascetic. The third episode on the right side of the panel depicts the scene of the royal harem outside the palace. The portrayal of gateway suggests the outlet to the royal garden where the king is seated on a throne. The favorite lady of king is beside him on a wicker stool. There is a group of women standing and sitting on the right side of the king witnessing the scene. Some of them are holding fruits and wine to serve the king. A man kneeling at the feet of the favorite lady of the kings is the one who is going to be beheaded. The king is shown with his outstretched hand asking one of the ladies to bring a sword.⁶⁰⁶

⁶⁰⁴ *Amarāvatī* is a recent name. The ancient name, *Dhānyakaṭaka* and its variant *Dharanikoṭa*, appears in numerous inscriptions. The earliest pillar inscription dates to the first century BCE, includes a depiction of a village scene and a river, which is labelled “*Dhamnakada*”; Wisdom Library, “Amaravati – History,” accessed August 10, 2025, <https://www.wisdomlib.org/definition/amaravati#history>.

⁶⁰⁵ Plate 19a. *Kṣantivāda Jātaka*, Archaeological Museum, Amaravati.

⁶⁰⁶ Chowdhuri, Sreyashi Ray, “Amaravati: Art in the Context of Andhra Archaeology,” Wisdom Lib, 2018. <https://www.wisdomlib.org/history/essay/amaravati-art-study/d/doc1147062.html>.



Figure 1: *Khanti-vādi Jātaka* in Amaravati Art, Archaeological Museum, Amaravati, India⁶⁰⁷

The gallery information states:

These photographs are included in the study on Amaravati art in the context of other Andhra archaeological sites. They reflect the ancient Buddhist establishment of Amaravati (Andhra Pradesh) from 4th century BCE to 14th century CE, including sculptures representing episodes of the Buddha's life drawn from the Avadanas and Jātakas.⁶⁰⁸

11.4 Buddhist Art and Architecture - as Testimony of the Lived Religion

Locations where these stories are inscribed and illustrated serve as powerful documents today for illuminating the visitors. These places are still found today, thronged by tourists to seek a peek into the glorious past of the land, serve as faith-developers for those who intend to experience the Buddha's teaching. These remnants are testimony since the 3rd c. BCE and serve as a teaching from the stories of the *Bodhisatta* and the Buddha. Serve the purpose of the faith in the Buddha, *Dhamma* and *Sangha* as a lived

⁶⁰⁷ "Plate 19a. *Kshantivada Jātaka*, Amaravati, Archaeological Museum, Amaravati."

⁶⁰⁸ Plate 18d; Wisdom Library, "Amaravati Art", WisdomLib, accessed August 10, 2025, <https://www.wisdomlib.org/gallery/amaravati-art/3144>.

religion since the time of the Buddha from the life He actually set foot on this earth, showing how it is very much possible to live every moment of peace.

Ajantā Paintings Display Khanti-vādi jātaka #313 in Cave 2

Jātakās that have most fascinated the artists at *Ajantā* caves (*leni*). Of those, *Khanti-vādi jātaka* is one of them. B. Subrahmanyam, says:

At Ajanta the old practice of labeling the *Jātaka* was stopped as the paintings revealed the subject with clarity, save when the subject was uncommon as in the *Kṣantivāda* and *Sibi Jātaka*, where, for easy identification, the names of *Kṣantivāda* and *Sibirāja* are mentioned below their figures. The paintings, therefore, assume great interest giving a vivid picture of the social life and customs of ancient India.⁶⁰⁹



Figure 2: Khanti-vādi Jātaka: Sage Kundaka Kumāra Giving Discourses to the King's Women, Ajantā Caves, Aurangabad, Maharashtra, India.⁶¹⁰

Source: Dieter Schlingloff, *Ajanta: Handbuch der Malereien / Handbook of the Paintings*, vol. 3 (Wiesbaden: Harrassowitz Verlag, 2000), plate II, 8, 1.

⁶⁰⁹ David L. Snellgrove and Jean Boisselier, *The Image of the Buddha* (Paris: UNESCO, 1978), 97.

⁶¹⁰ Dieter Schlingloff, *Ajanta: Handbuch der Malereien / Handbook of the Paintings*, vol. 3 (Wiesbaden: Harrassowitz Verlag, 2000), plate II, 8, 1.

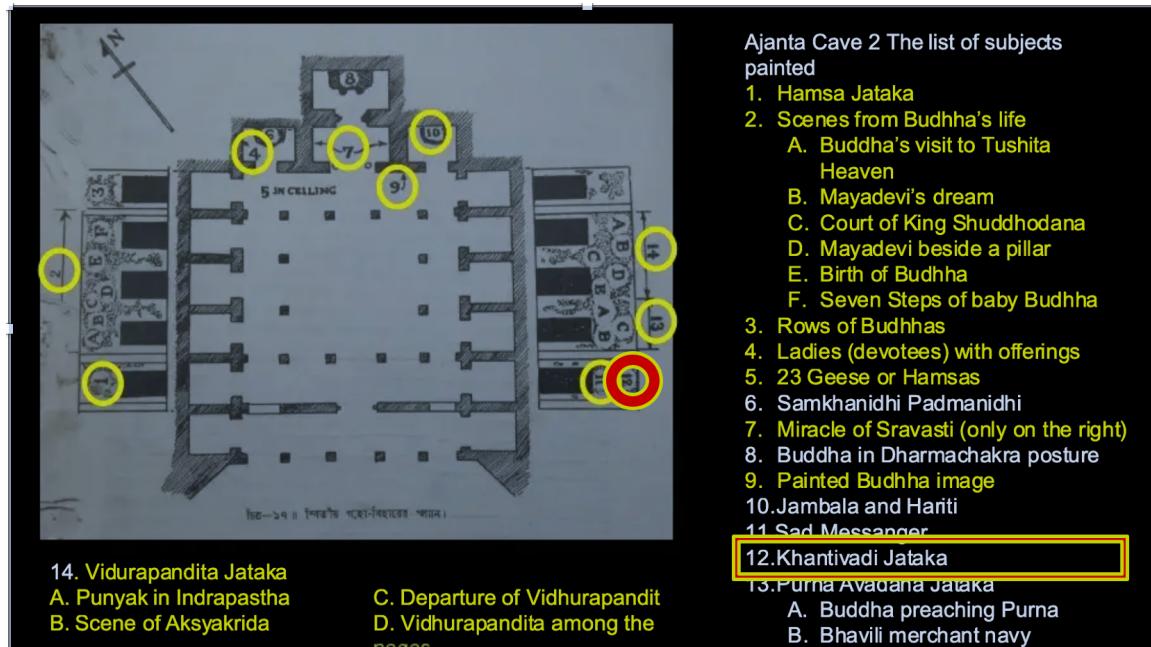


Figure 3: Ajanta Cave# 2 Layout: Location of the *Khanti-vādi Jātaka* Painting Encircled in Red at Bottom Right Side of the Picture.⁶¹¹

Presented by: Rajesh Kumar Singh. Courtesy: Archeological Survey of India.

The *Bodhisatta* is mastering the skill to reach the goal of *Sammāsambuddha*, is one thing desirous of his ascetic life. Another thing is the *Bodhisatta* mastering the skill to deal with sensual pleasures (*kāma-rāga*), hatred (*byāpāda*) and violence (*vihimsa*) with his opposing acts through physical expressions of renunciation (*cāga* or *dāna*), loving kindness (*mettā*) and non-violence (*karuṇā*). This aligns with the Buddha's message in the *Vitakka Santhāna sutta*. One may observe the *Bodhisatta*'s actual physical experience of the *Khanti-vādi Jātaka* reflecting in the Buddha's teaching in the *sutta*. For the Buddha's disciples, one does not need to go through the physical experience as did the *Bodhisatta* Kundaka Kumara. It is the Buddha's great compassion for beings to guide

⁶¹¹ Rajesh Kumar Singh, "Ajanta Mahayana Caves: 1, 2, 16, 17," presentation, accessed November 11, 2025, slide 18, <https://www.scribd.com/presentation/401389361/Ajanta-Murals-Phase-II>.

them as a prescriptive and preventive measure from sufferings in *samsara* through the formula of the Four Noble Truths. In the *sutta*, the Buddha's instruction to work at the thought level and turn the thoughts towards the beneficial goal of *Nibbāna* is *Khanti-vāda* – “the doctrine of *khanti*’. The concept of diminishing greed, hatred and delusion is the doctrine of *khanti*. And the Buddha is called *Khanti-vādi* - the guide and physician of all beings to come out of their suffering (*dukkha*) through the practice of patience - *khanti*.

11.5 About Ahraura Edict

Ahraura Inscription of “*Amhākaṁ Buddho Khanti-vādi Ahu*”:

After the Buddha's passing away, when the kings and various groups showed their ownership for the Buddha's relics by aggressive speech, ready to fight. At this instance the *brahmin Doṇa* said: “*Amhakam Buddho Khanti-vadi Ahu*” is an *Asokan* inscription found at Ahraura.

Āsavakkhaya is *khanti* and Ahraura inscriptions in *Dhamma* script (*lipi*) mention: ‘*Amhakam Buddho Khanti-vādi*.’ This is mentioned in the *Asokan* Minor Rock Inscription 1 (dated 269–233 BCE) and location co-ordinates designated as Minor Rock Edict N°1 at Ahraura giving details about Emperor Asoka's pilgrimage and establishing the Buddha-*dhātu* on the platform at *Pāṭaliputta*. The Minor Rock Edict 1, the Ahraura rock edict⁶¹² is an inscription that describes the emperor's pilgrimage to the relics of Buddha in the city of *Pāṭaliputra* (present day Patna). Located in Mirzapur district of Uttar Pradesh, India, the edict's inscriptions discuss the principles of *Dhamma*, which

⁶¹² Saurabh Saxena, “Edicts of Ashoka – Minor Rock Edicts,” Puratattva, July 14, 2012, <https://puratattva.in/the-mauryas-3/>.

include respecting elders, practicing compassion, and promoting non-violence, reflecting Ashoka's policy shift after the Kalinga War.

What does the edict say?

- (i). The edict was created by the Mauryan Emperor Ashoka, after the relics of Buddha were installed in Pataliputra.
- (ii). The edict describes the emperor's pilgrimage (of 256 nights) that was made to see the relics.
- (iv). The edict mentions that emperor Asoka describes himself as *Upāsaka* and has been a lay worshipper of the Buddha for over two and a half years.
- (v). The edict states that Ashoka's efforts made the people of India so virtuous that gods came to earth.
- (vi). The edict states that people of all ranks can attain heaven if they live a virtuous life.⁶¹³

This article provides the following information about the Ahraura Edict:

This edict is located on a hill-top shared with the local Bhandari devi temple. Ahraura is in Mirzapur district of Uttar Pradesh about 25 km from Varanasi. The edict was discovered by R G Pandeya in 1961 and translated by D C Sircar. Only MRE1 is found at this site.⁶¹⁴

Further, the article also mentions what D C Sircar says:

Ahraura version of the edict is the only Ashokan record which states that the pilgrimage was undertaken immediately after the installation of the relics of Buddha on a platform no doubt for worship in the capital city of Pataliputra. Why he used word 'platform' instead of '*Stūpa*' which seems more appropriate.⁶¹⁵

K R Norman's has written an article on the Ahraura inscription and also on the inscription about the schism at *Kosambi*.⁶¹⁶ Sircar says that Ahraura version of the edict is the only Ashokan record which states that the pilgrimage was undertaken immediately after the installation of the relics of Buddha on a platform no doubt for worship in the

⁶¹³ Saxena, "Edicts of Ashoka."

⁶¹⁴ Saxena, "Edicts of Ashoka."

⁶¹⁵ Saxena, "Edicts of Ashoka."

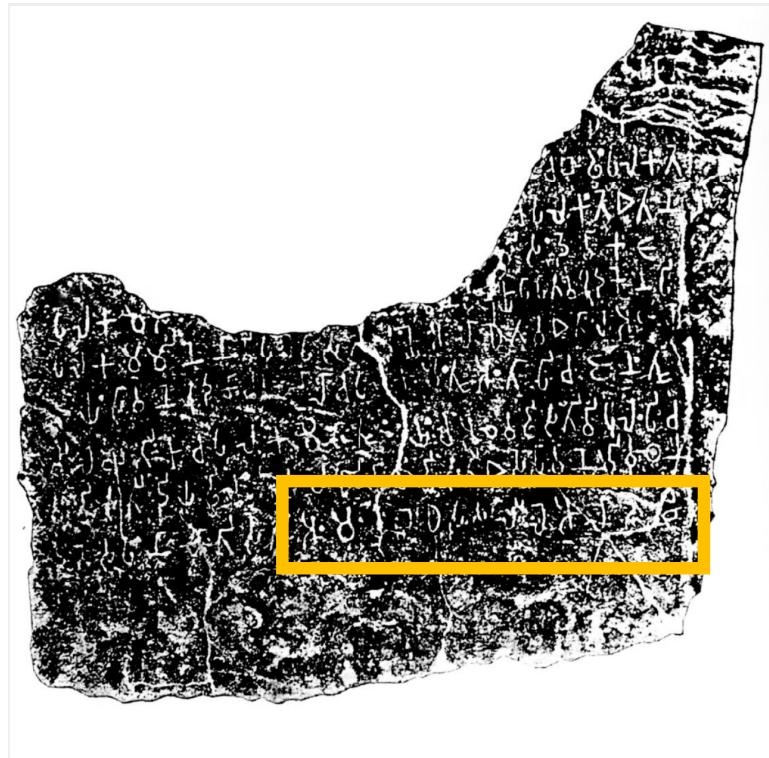
⁶¹⁶ K. R. Norman, "Notes on the Ahraurā Version of Aśoka's First Minor Rock Edict," *Indo-Iranian Journal* 26, no. 4 (1983): 277–92, <http://www.jstor.org/stable/24653955>.

capital city of Pataliputra. Why did he used word ‘*Platform*’ instead of ‘*Stūpa*’ which seems more appropriate.

D C Sircar translates the inscription as follows:

“*This declaration (has been made by me while I am) on a tour (of pilgrimage) for 256 nights (i. e. days) since the relics of the Buddha ascended (i.e. were caused to be installed by me on) the platform (for worship).*”⁶¹⁷

Skilling is of the opinion about the number 256, whether it represents nights or years. The word *lāti* is correctly spelled as *rāti*, (the spoken *la* changes to correct *ra*.) meaning nights. The following picture of the Ahraura Minor Rock Edict 1 is shown below. The lines contain several scribal errors. However, only part of the inscription is decipherable and some missing portions can be deduced.



⁶¹⁷ Norman, “Notes on the Ahraurā Version,” 277.

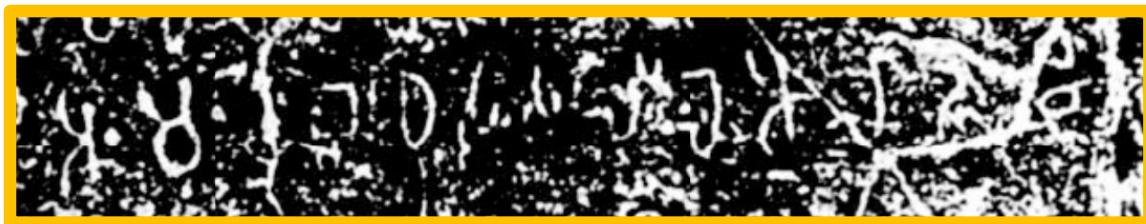


Figure 4: Minor Rock Edict I of Aśoka from Ahraura, Dist. Mirzapur, Uttar Pradesh (photo courtesy of Harry Falk). The second picture is enlarged for better scripture visibility. Source: <https://zenodo.org/records/1204852>⁶¹⁸

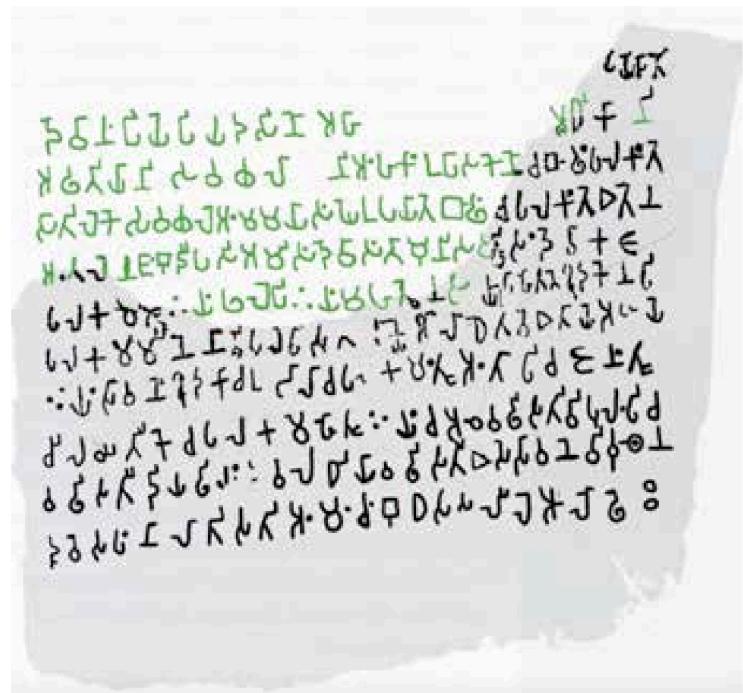


Figure 5: A fragment of the Minor Rock Edict I of Aśoka from Ahraura (drawing from rubbing by Harry Falk).⁶¹⁹

Author's Translation in *Pāli* Language

⁶¹⁸ Falk, Harry. 2018. *Ahraura, District Mirzapur, Uttar Pradesh. Minor Rock Edict I of Aśoka*. Version v1. March 21. Zenodo. <https://zenodo.org/record/1204852>.

⁶¹⁹ Peter Skilling, "Relics: The Heart of Buddhist Veneration," in Relics and Relic Worship in Early Buddhism: India, Afghanistan, Sri Lanka and Burma, ed. Janice Stargardt and Michael Willis (London: British Museum, 2018): 13.

From the above eye copy prepared by Harry Falk, the *Asokan Dhammalipi* (popularly also called as *Brahmalipi*) can be deduced in *Pāli* language as follows:

Am̄ mam̄ (c)am̄, Bu dha sa, sa lī le, ālodhe. Sentence (i).

Given, the word *(c)am̄* is not clearly seen in the image of rock inscription in figure 4, the standalone word *ca* in *Pāli* means ‘and’; and there is no word which corresponds to the phonetics of the verbally compounded word of *Am̄ mam̄ (c)am̄ as ammacam̄*, as a prefix to the word *Buddhassa*, one can also rightly accept *(c)am̄* as *(k)am̄* for a meaningful inference from the *Pāli* texts. Hence, Sentence (i). becomes:

Am̄ mam̄ (c)am̄, Bu dha sa, sa lī le, ālodhe. Sentence (ii).

Translating in *Pāli* language: In *sa lī le, ālodhe, la* is a mis-pronunciation of *ra*.

Am(h)ākam̄ Buddhassa sarīre ārodhe. Sentence (iii).

The *Pāli* meaning of the above sentence (iii) is:

Our Buddha’s body relics are raised upon an elevated platform.⁶²⁰

In spoken language, *amhākam̄* can sound as *ammākam̄*. Inscribing is the first document of the revolutionary writing technology used by emperor Asoka; and therefore, can be seen in a very primitive stage of development. This also indicates that the scribe used spoken language to inscribe. The inscriptions were inscribed in the vernacular language so that common people could understand.

Grammatically, *Buddhassa* is Genitive case, so *amhākam̄* – is also Genitive case for “our” can be used as a prefix for the next word *Buddhassa*. *Sarīre* (= body, *dhatu*, relics) is a Locative case with *ārodhe* (= raised up), which scholars (K. R. Norman and

⁶²⁰ Author’s translation.

others) decipher as *ālodhe*. Skilling is of the opinion that what the word *ālodhe* means is not clear, suggesting one of the meanings of *ālodhe* (*ārūḍha*, etc.) can mean to raise up.⁶²¹ In *Pāli*, *āroha* means mount, growth, height, elevation, climbing up, ascends (to).⁶²² It is probably in this sense, that K. R. Norman suggests the Buddha's invaluable relics were raised upon an elevated platform by emperor Asoka, is inscribed in this Minor Rock Edict at Ahraura.

11.6 *Thūpa* Worship

Jātaka literature emphasizes the importance of (*Pāli*) *Thūpa* (Skt *Stūpa*) worship. The *Mahāparinibbāna sutta*, the Buddha highlights the importance of construction of relic *Thūpa* for the Buddha's relics similar to those of a sovereign monarch (*Cakkavatti rājā*). The act of distribution of the Buddha's relics is well-known to be performed by a brahmin named, *Dona*. He reminded the eight groups of kings and heads of states that they should not resort to violence over the ownership of the Buddha's relics, stating “*Amhākaṇi Buddho Khanti-vādi*”, “our Buddha is a practitioner/ preacher of patience”. In this context, these eight groups stopped fighting and each of them obtained a share of the Buddha's relics for constructing a *Thūpa* containing them for worshipping with high esteem the life of greatness of the being, that the Buddha lived.

The Buddha's *dhatu* are mark of *Dhamma* and *Vinaya*. Even after the Buddha (*Dhamma-rājā*) passed away the Buddha's relics (*dhātū*) travelled spreading the *Dhamma*. Therefore, venerating the *dhātū* is venerating the Buddha. If *dhātū* were at the

⁶²¹ Skilling, "Relics," 13.

⁶²² DPD, s.v. “*āroha*.”

heart of veneration, *Thūpās* were constructed to as centers of cult, education, religious instruction and meditation. Buddhism developed at and around the *Thūpās*, says Skilling:

Relics were not only the heart of veneration but also the engine of inspiration for the extraordinary material and intangible culture, the civilization, that we call Buddhism.⁶²³

The meaning of *khanti* in this context conveys the message of non-violence and tolerance with silent acceptance of acquiescence. Even great kings like *Ajatasattu*, as lay devotees (*upāsaka*) gone for refuge in the triple gems, of that time abided by the concept of *khanti* as non-violence.

There are two primary aspects found here.

(i). the Buddha's message in the *Mahāparinibbāna sutta*; and

(ii). the relevance of the *Thūpa* construction over the relics of the Buddha.

(i). The Buddha did not appoint any person as a heir of the *Saṅgha*, He established. In fact, He placed the *Dhamma* over all else. For the posterity, this might pose certain challenges considering the subtle nature of the *Dhamma* and the hardships arising in the strict practices of the *Vinaya*. The understanding of the Buddha's *Dhamma* (teaching), in fact, is the difficult task for people to understand. It is rare to understand the *Dhamma*. Few people can understand these subtle teachings. Generally, people relate easily to what is visually seen and audibly heard. It is said, "Out of sight is out of mind".

There was no concretely stated single individual to whom people could look up to after the passing away of the Buddha. The Buddha encouraged His disciples to embrace the truth as their sole refuge, a truth that He Himself had seen and presented in His

⁶²³ Skilling, "Relics", 13.

Dhamma. Rather than numerical strength of His admirers and followers, the Buddha encouraged people's commitment to the higher ideals in which adopting a lifestyle of homelessness was held in higher esteem than a lay householder's life, except with a few exceptions, like *Jīvaka* who served as the personal physician of the Buddha and of *Bhikkhū Saṅgha*. Practicing in accordance with the *Dhamma* stands foremost.

(ii). Secondly, the construction of the *Thūpās* by the laities who adopted the *Bodhisatta* path and who maintained these places influenced people drawing them to view the greatness of the Buddha's heroic life as depicted in the *Jātakās*. The *Thūpa* at Bharhut and the Bharhut inscriptions depict subjects in their carvings and mention of twelve tales as early as second c. BCE.⁶²⁴

I C Ghosh opines, even though the *gāthās* are ancient, it cannot be said that the prose part is absolutely ancient. In many places, especially when the number of *gāthās* is small, the entire narrative cannot be expressed with their help alone. Therefore, it was necessary to compose stories in prose and combine them with the *gāthās*. In this way, the narration of birth stories originated. In the Bharhut and *Sāñcī Thūpās*, some birth stories' names and events of the prose part were carved on stone. Therefore, it must be admitted that the composition of the Prose Paduma *Jātaka* was composed at least 250 years before Christ.

The relation of *Thūpa* worship and prevailing of Buddhism is closely associated as can be seen from the time of the Buddha's *Mahāparinibbāna* and the later incidents of the little-known Indian history. Sarao 2012, summarizes five reasons for the decline of

⁶²⁴ Akira Hirakawa, *A History of Indian Buddhism: From Śākyamuni to Early Mahāyāna*, trans. and ed. Paul Groner (Honolulu: University of Hawai'i Press, 1990), 268.

Buddhism in India.⁶²⁵ He reiterates Xuanzang's (in the story of a *Stūpa*, which already been burned down four times. Xuanzang relates that it was prophesized by the Buddha that this *Stūpa* will be burnt and rebuilt seven times and after that Buddhism would come to an end. It is unknown, who and why people burnt *Stūpa*. Afterall, who would want to vandalize a harmless entity, and with what purpose?

Construction and maintenance of the *Stūpās* by laities and their *Mahāyāna* ideologies that all beings have an innate nature of bodhisattva and that all beings are destined to become a Buddha strengthened the simpler practice of *Mahāyāna* school of Buddhism. Emperor Asoka constructed 84000 *Thūpās*. Revealing to him the evils of conquest by war, after the *Kaliṅga* war in about 265 BCE, inscription in Rock Edict XIII mentions his regret at the sufferings of people, vowing never to take up the sword. He gave up slaughtering of animals, even for food.⁶²⁶

11.7 Shrine (*Cetiya or Thūpa or Stūpa*)

Thūpa or *cetiya*⁶²⁷ as a document of the lived religion today, is seen in recent times. A huge *Stūpa* has been constructed and inaugurated in Vaishali (*Pāli*: *Vesālī*, Skt. *Vaiśālī*), Bihar state in India on July 29, 2025, the one of its kind since the revival of Buddhism in India. This *Stūpa* located at Vaishali, is built to contain the Buddha's ash-relic excavated from here in recent times, 1958 CE. These Buddha relics are dated 5th c.

⁶²⁵ K. T. S. Sarao, "The Decline of Buddhism in India – A Fresh Perspective," *Asian Philosophy* 22, no. 3 (2012): 263–76.

⁶²⁶ Kanai Lal Hazra, *Buddhism and Buddhist Literature in Early Indian Epigraphy* (New Delhi: D.K. Printworld, 2002), 85.

⁶²⁷ *Cetiya*, or shrine meaning reminders or memorials is used interchangeably for *Stūpa* as the significant objects and places to remember the historical Buddha. *Stūpa* is a monument, a sacred place usually in the outside landscape.

BCE. The Buddha's message of peace resounds loud and clear for the benefit of peaceful co-existence.

There are four kinds of *cetiya*: *Sārīrakadhātu cetiya* (Buddha relics like hair, tooth, bone, ash), *Pāribhogika cetiya* (as those memorial objects used by the Buddha like bowl, *Bodhi* Tree), *Dhamma cetiya* (the Teachings of the Buddha), and *Uddesika cetiya* (like *Sārnāth* signifying the place where the Buddha gave His first sermon to the *pañcavaggiya bhikkhū*). Griswold⁶²⁸, in contrast, states that three are traditional and the fourth, the Buddha *Dhamma*, was added later to remind monks that the true memory of Gautama Buddha can be found in his teachings.

Remembering the *Dhamma* - The *Dhammadetiya Sutta*

The *Pāli* text M ii.118 *Dhammadetiya sutta* portrays the comprehensive explanation King *Pasenadi* gives to the Buddha's question: "But great king, for what reason do you demonstrate such utmost devotion for this body, conveying your manifest love?" King *Pasenadi* gives various examples reasons why he thinks so:

"Bhante, I infer about the Buddha from the teaching (*bhagavati dhammanvayo hoti*): The Blessed One is a fully awakened Buddha. The teaching is well explained. The *Saṅgha* is practicing well."

Giving one such example, the king speaks:

Furthermore, kings fight with kings, aristocrats fight with aristocrats, brahmins fight with brahmins, householders fight with householders. A mother fights with her child, child with mother, father with child, and child with father. Brother fights with brother, brother with sister, sister with brother, and friend fights with friend. But here I see the mendicants living in harmony, appreciating each other,

⁶²⁸ Alexander B. Griswold, *What Is a Buddha Image?* (Bangkok: Promotion and Public Relations Sub-Division, Fine Arts Department, 1990), 14–15.

without quarreling, blending like milk and water, and regarding each other with kindly eyes. I don't see any other assembly elsewhere so harmonious.⁶²⁹

At the end of the discourse, after king *Pasenadi* left, the Buddha instructs the assembled monks:

Mendicants, before he got up and left, King *Pasenadi* spoke shrines to the teaching (*dhammacetiyāni bhāsitvā*). Learn (*uggaṇhatha*) these shrines to the teaching! Memorize (*pariyāpūṇātha*) these shrines to the teaching. Remember (*dhāretha*) these shrines to the teaching! These shrines to the teaching are beneficial and relate to the fundamentals of the spiritual life. The *Dhammacetiya sutta* is to remember the *Dhamma* taught by the Buddha.⁶³⁰

In the *Mahāparinibbāna sutta*, the Buddha instructs Venerable *Ānanda*, not any person, but His teaching of the *Dhamma*, and *Vinaya* (code of conduct) will be the guide after His passing away. The Buddha also remarks to Venerable *Ānanda* His love for the beautiful *cetiya* in and around the city of Vaishali (*Vesāli*). This is also mentioned in the *Mahāyāna Mahāparinirvāṇasūtra*. The *Jātaka kathās* mention worshipping of *cetiya* during the *Bodhisatta* period.

Also, in the *Saṅkha kathā*⁶³¹ of *DhA* v290 *Gaṅgarohāṇa kathā*, the Buddha mentions in His previous birth as a *Bodhisatta*, He venerated the relic *cetiya* of his son *Susīma* (a *Pacceka-buddha*). Because of that great wholesome deed (*Mahākusala kamma*), He was gloriously venerated by King *Bimbisāra* and twice as much by the *Licchavi* princes of *Vesāli* (present day Vaishali), and also the *Devās*, *Brahmās* and *Nāgās* around the *Gaṅga* river. After delivering the *Ratana sutta* at *Vesāli*, the Buddha reveals the result

⁶²⁹ M ii.118 *Dhammacetiya sutta*.

⁶³⁰ Bhikkhu Sujato, trans., “The Middle Discourses: Dhammacetiya Sutta (Shrines to the Teaching),” SuttaCentral, accessed August 6, 2025, <https://suttacentral.net/mn89/en/sujato>.

⁶³¹ Not listed in the 547 *Jātakavāṇṇanā*.

(*vipāka*) of venerating the *cetiya* of the *Pacceka-buddha* in His past life yielded unparalleled splendor and veneration of the Buddha's glory.

Evolution of *Kṣānti* (Skt) Practice in *Mahāyāna* School as the *Bodhisatta* Path

The *bodhicitta* concept was redefined around the 2nd century BCE which perceived that even ordinary human being can initiate the process of *Bodhisatta* by generating the thought of *bodhi-citta* and going about in mundane world (*samsārā*) accumulating (generally accepted the six perfections) *pāramitā*⁶³², consequently through innumerable successive countless births. Thus, *Mahāyāna* Buddhism was born which opened up the new concept of *Bodhisattva* (Skt) ideal; This broadened outlook opened up the gates for laypeople, who drawing inspiration from the legendary previous birth-stories of the historical Buddha, made Buddhism widely popular amongst the laypeople.

In *Vasubandhu's Abhidharmakośa*, *kṣānti* is the function of judging, *saṃtīrṇa*. *Samghabhadra* defines: *Kṣānti* means to give rise to judgement and inclination (*adhyādaya*) and is not included in the function of intuitive knowledge (*jñāna*).⁶³³

Subsequently over the centuries, the *pāramī* were seen as being significant for aspirants to both Buddhahood and *Arhathood*. Bhikkhu Bodhi summarizes that *pāramī* are practices to be fulfilled by all aspirants in attainment of *Nibbāna*, whether *Sammā-sambuddha*, *Pacceka-buddha* and *Arahat*, which vary according to degree and length of pursuance. However, the *pāramī* qualities are deemed as universal requisites.

⁶³² In *Mahāyāna* Buddhism, six perfections (*paramita*) generally accepted are generosity (*Dāna*), virtue (*Sīla*), patience (*Kṣānti*), effort (*Vīrya*), concentration (*Dhyāna*) and wisdom (*Prajñā*). Later four additions were made in the ten stages *sutra*. They are skillful means (*Upāya*), determination (*Pranidhana*), power (*Bala*) and knowledge (*Jñāna*).

⁶³³ Sasaki, "Linguistic Approach," 136.

The six *pāramitā* of the *Mahāyāna* literature are also mentioned in the *Brahmajāla* sub-commentary (*Digha Nikāya 1 Tikā*) of the *Pāli Theravāda* literature. In *Mahāyāna* literature, *Kṣānti-pāramitā* is the *Bodhisattva*'s perfection of patience, has multiple connotations of tolerance, forbearance, acceptance, and endurance. The *Bodhisattva*'s patience and endurance in the long journey, ability to endure abuse by sentient beings and respond to hardships without compromising on compassion or resolve, while maintaining the dedication to liberate all beings from *samsāra*.⁶³⁴

Additionally, 'receptivity to the non-production of *dharmas*' (*anutpattikadharma* *kaṣṭānti*) is specifically an important concept in *Mahāyāna* Buddhism. This refers to the bodhisattva's fearless, and unwavering capacity of acceptance of the profound truths of impermanence, suffering, emptiness and not-self and the realization that all phenomena (*dharmās*) are intrinsically 'unproduced' (*anutpāda*) and 'empty' (*śūnyatā*), including themselves, Buddhahood and the Dharma itself.⁶³⁵ This is the stage of non-retrogression (*avaivartika*) of the *Bodhisattva*, never to fall back to a lesser level.

The *Apādāna* text mentions:

sakalaviruddhajanehi katānādarādhivāsanākhantiyā pāramīm koṭīm gantvā khan tipāramīm pūretvā uttamam sambodhiṇīm uttamam sambuddhāttam patto bhavāmi bhaveyyam.

The key word *katānādarādhivāsanākhantiyā* denotes:

Having endured (*ādhivāsanā*) with patience (*khantiyā*) the disrespect (*anādara*) of all opposing people crores of times, fulfilled the perfection of patience" is the supreme enlightenment of the Omniscient One.

⁶³⁴ Robert E. Buswell and Donald S. Lopez, *The Princeton Dictionary of Buddhism* (Princeton: Princeton University Press, 2013), 446.

⁶³⁵ Buswell and Lopez, "Princeton Dictionary of Buddhism," 55.

The practice of many prostrations seen as a lived religion in Tibetan Buddhism is the practice of *khanti*. The person prostrates imagining the father on one side, mother on the other side, all sentient beings behind, the Bodhi tree where all the *Buddhās* are situated. But most of all imagining the oppressor face to face in front of the prostrations, with thankfulness to the oppressor for giving an opportunity to cultivate the mind of patience *khanti*.

11.8 *Kṣānti* in *Śāntideva's Bodhicaryāvatāra*

The *Mahāyāna* school laid great emphasis on the concept of *kṣānti* (Skt) and glorified it as the *Bodhisatta*'s conduct, as can be seen through the literature that evolved. *Bodhisattvacaryāvatāra* or *Bodhicaryāvatāra* is a Sanskrit *Mahāyāna* Buddhist text written in c.700 CE by *Śāntideva*, a Buddhist monk at *Nālandā* University.⁶³⁶ Chapter sixth of the ten chapters is about the perfection of patient endurance (*Kṣānti paramita*).

The *Jātaka* literature is mentioned in the ninefold classification of the Buddhist literature (*Navāṅga-Satthusāsana*) that is before the third Buddhist council in the 3rd century BCE held under Emperor Asoka's patronage, indicating that it was established as an independent genre of Buddhist literature early in Buddhist history. Akira 1993, argues that the authors of the *Jātaka* and *Avadāna* literature (later dated *Pāli Apadāna* in the *Khuddaka Nikāya*) must have played a significant role on the development of the *Mahāyāna* thought. With regards to the various factors that led to the development of *Mahāyāna* school after the third council, and especially in the common era, although

⁶³⁶ *Śāntideva, Translator's Note: The Bodhicaryāvatāra* (Oxford University Press, 1998), xxviii.

many scholars have attempted, yet they conclude that available literature does not shed light on the answers to the questions of how these authors lived and associated with.⁶³⁷

*Śāntideva*⁶³⁸ goes so far as to claim that “there is no spiritual practice equal to tolerance.” Then, he backs his claim by devoting a full chapter to the perfection of tolerance. There and elsewhere, we begin to see the qualities of human character encompassed by the perfection of tolerance.

Kṣānti means “unaffected by,” “able to bear,” “able to withstand,” and in that dimension indicates a strength of character, a composure, and a constancy of purpose that allow a bodhisattva to continue pursuing universal enlightenment in spite of enormous difficulty. Emphasizing that basic dimension, this third perfection could also be translated as the ‘perfection of endurance’ or the ‘perfection of composure.’⁶³⁹

The later *Mahāyāna* developments prominently focused as the third of the six paramita on the concept of *kṣānti* as a *Bodhisatta* path to *Sammāsambuddhahood*. *Śāntideva*’s patience in *Bodhicaryāvatāra* is juxtaposed largely against other’s wrongdoing of anger. In the sixth chapter on patience of *Bodhicaryāvatāra*, *Śāntideva* states, “the mind does not get peace, nor enjoy pleasure and happiness, nor find sleep or satisfaction, when the dart of anger rests in the heart.” (*manah śamam na grhṇāti na prītisukham aśnute | na nidrām na dhṛtim yāti dveśaśalye hr̥di sthite*, BCA VI.3.)

Anger has severe bad *kammic* consequences of suffering not just in this life but also in the next, he says thus: “there is no ill like hatred and no austerity like patient

⁶³⁷ Akira Hirakawa, *A History of Indian Buddhism: From Śākyamuni to Early Mahāyāna*, trans. and ed. Paul Groner (Honolulu: University of Hawai‘i Press, 1990), 268–69.

⁶³⁸ John Hughes, “Tolerance: Kṣānti,” 500 Yojanas, accessed March 5, 2021, <https://www.500yojanas.org/tolerance-kṣanti/>.

⁶³⁹ Dale S. Wright, *The Six Perfections: Buddhism and the Cultivation of Character* (Oxford: Oxford University Press, 2009), 95.

endurance.” (*na ca dveśasamāṇ pāpaṇ na ca kṣāntisamāṇ tapaḥ*, BCA VI.2.). The act of anger benefits none, neither oneself nor any other. *Ksanti* as non-anger leads to happiness in this life and the next. It is beneficial to all. The *bodhisatta* in the *Khanti-vādi jātaka* explains that his heart is the seat of *khanti*.

Śāntideva mentions patience (as *sahisṇutā*) in accordance with *dhamma* as *dharmanidhyānakṣānti* in BCA VI.22-32, which he explains as ‘emotion of anger erupts out of an incorrect belief about the world. Why should sentient beings be blamed (as agents of suffering), when one does not blame in case of a stomach-ache, even if it causes a lot of suffering. Anger arises not through an agent but due to a cause. Although anger has causes, it is not a choice. Rather anger is blurted and comes out as merely as another product according to the law of universal dependent co-arising (BCA VI.23-26).’

Essentially, no self is capable of being an agent of anger; rather the act of anger as a wrongdoing is based on a cause that gives the resulting outcome of suffering.

And “therefore, whether one has seen an enemy or a friend doing something wrong, having considered that the act has causes, one should become happy” (BCA VI.33). Mark Siderits (2005) refers to this argument for dharmic patience as “paleo-compatibilist,” and suggests that it can help resolve contemporary debates on free will and determinism.⁶⁴⁰

In the *Mahāyāna* as the carrier of the *Bodhisattvayāna*, quoting *Upālipariprcchā Sūtra*, Śāntideva clarifies how the downfall connected with anger is more severe than downfall connected with desire. He says,

For what reason is this? Anger, *Upāli*, conduces to the abandoning of beings; desire conduces to the attraction (*saṃgraha*) of beings. Then, *Upāli*, the affliction which conduces to the attraction of beings is no deception and no fear for the

⁶⁴⁰ Amod Jayant Lele, *Ethical Revaluation in the Thought of Śāntideva* (PhD diss., Harvard University, 2007), 241.; “Śāntideva,” *Internet Encyclopedia of Philosophy*, accessed October 22, 2025, <https://iep.utm.edu/santideva/>.

bodhisattva. (This *sutra* is extant in Chinese, and translated into English (Garma Chang 1991, 262-79).⁶⁴¹

Then, *Upāli*, bodhisattvas not excellent in means fear downfalls connected with desire; bodhisattvas excellent in means fear downfalls connected with anger, not downfalls connected with desire.”⁶⁴²

Upāyakauśalya or excellence in means is the skillfulness to relate and teach other sentient beings in accordance with their capability to understand the path of *Dhamma*. Anger destroys this sole purpose. Unlike desire, it has no saving graces. ‘Anger both creates suffering for oneself and interferes with one’s ability to benefit others; this is why nothing is as karmically bad as anger, or as karmically good as patient endurance.’⁶⁴³

Garma Yeshe explains *kṣānti* is ‘wisdom’ in *anupāttika-dharma- kṣānti*, thus:

No-arising-Dharma-maturity (Sanskrit: *anupāttika-dharma-kṣānti*): although there are various translations for this term, I believe that the word *kṣānti* here does not mean “patience” or “endurance” but denotes a state of maturity or advancement in which the *Śunyatā* realization is so strong that it enables one to endure all adverse conditions. Traditionally, it is said only those *Bodhisattvas* who have reached the Eighth Stage (the Eighth *Bhumi*) of Enlightenment can attain this realization of (Steady state). But some say those of the First Stage or the First *Bhumi* are able to do so.⁶⁴⁴

⁶⁴¹ Lele, “Ethical Revaluation,” 119; *iyam tābhyo gurutarāpattir yēyam dveśasamyuktā | tat kasya hetoh | yo 'yam dveśōpāle satvaparityāgāya samvartate | rāgah satvasamgrahāya samvartate | tatrōpāle yaḥ kleśāḥ satvasamgrahāya samvartate | na tatra bodhisatvasya chalam na bhayaḥ*, SS 164.

⁶⁴² Lele, “Ethical Revaluation,” 119; *tatrōpāle ye 'nupāyakuśalā bodhisatvās te rāgapratisamyuktābhyaḥpattibhyo bibhyati | ye punar upāyakuśalābodhisatvās te dveśasamprayuktābhyaḥpattibhyo bibhyati na rāgapratisamyuktābhyaḥ*eti, SS 164-5.

⁶⁴³ Lele, “Ethical Revaluation,” 81.

⁶⁴⁴ Chang, Garma C. C., ed. and trans. *Buddhist Teaching of Totality: The Philosophy of Hwa Yen Buddhism*. University Park: Pennsylvania State University Press, 1991, 70. “He realizes that this is a realm of non-distinctive Wisdom, unreachable by the mind and its acts. He is then detached from all thoughts and discriminations. Without any clinging he enters the Void-like nature of all dharmas. . . “thorough realization of the unborn reality” [anupāttika-dharma-ksanti] and to have reached the Eighth Stage, the Stage of Steadfastness, which is the inner abode of Bodhisattvas, difficult to describe and to

11.9 Summarizing the Various Aspects of *Khanti*

Understanding *khanti* is a difficult task. It is still harder to define it with the intrinsic meaning of *dhamma* the term holds, which one ought to understand. *Kahnti* translated as forbearance, patience and endurance still requires something more to complete the meaning, say, resolute and strength; Although strong, not in an obstinate manner, but emerging through wisdom in a compliant manner, as a choice. It is an internal psychologically interactive aspect of the mind. *Khanti* discussed from the very many aspects and defined in various ways signifies its importance in the Buddha's teaching. The role of *khanti* is unique in this regard to the Buddha's teaching and a mandatory one for those who have gone forth and for those aspiring to go by the noble path. However, the practice of *khanti* can be seen to be practically significant in laypeople's life too.

***Khanti* as Layman's Practice to Advancement**

Khanti, although the *bhikkhūs* need to practice mandatorily, nevertheless, this practice can be equally applied by laypeople as well. Some scholars⁶⁴⁵ are of the opinion that *dama*⁶⁴⁶ and *khanti* are 'Intellectual Principles critical to life management and the improvement of life quality'. The world view of the Buddha's teaching is the belief that

comprehend, transcending discriminations, forms, thoughts, and attachments. It goes beyond all calculations, limitations, and disturbances, and surpasses the sphere of great sages. . ."- p.38.

⁶⁴⁵ Rattana Panyapa and Sunate Chaipayang, "Life Management and Life Quality Improvement in Accordance with Buddhist Economy," in *The 4th UBRU International Research Conference: An Integration of ASEAN Local Wisdom to International* (Thailand: Ubon Ratchathani Rajabhat University, 2014), 108.

⁶⁴⁶ 'Dama' as 'self-command' is subdue, also in the meaning of 'self-restraint' as *khanti-samvara sīla*.

human beings have the characteristic of being able to be instructed, taught and trained.

By virtue of which they are therefore called as *vineyya sattā*.

In Buddhism, the practice of *dama* and *khanti* is for improving the quality of life.

For laymen, they are practicing tolerance, self-improvement, self-control, and adaptability to improve oneself to always reach prosperity. The self-command (*dama*) and patience (*khanti*) also include the acceptance and the correctness of personal shortcomings.⁶⁴⁷

It is a fact that all human beings have to go through upheavals in their lifetime.

For the laypeople who are the Buddha's devotees need to learn to patiently endure hardships, sometimes hunger and thirst; cold and hot weather, and withstand criticism and illnesses, as they come. They also should be able 'to resist or suppress their emotions, tolerate different urges, endure evil power, and withstand problems that occur during performing their duties.' Scholars Rattana Panyapa and Sunate Chaipayang, believe, insofar that both, *dama* and *khanti*, cause to control those desires that activate human to overconsume than their basic necessities, which lead to accumulation of debt or defrauding to earn money. The practice of *dama* and *khanti* in one's life leads to advancement.⁶⁴⁸ The story of the great rich man of *Sāvatthi* is an example that supports the above idea, that *dama* and *khanti* have a pivotal role to progress by the economic as well as the spiritual way. The example of Dh vv155-156 *Mahādhanaseṭṭhi* of *Sāvatthi* who laundered all his money, later remained as a beggar with no goal. The Buddha says, if he would have properly conducted his efforts rightly, he would have either become an noble person or one of the top richest in the city of *Sāvatthi*.

⁶⁴⁷ Panyapa and Chaipayang, "Life Management," 108.

⁶⁴⁸ Panyapa and Chaipayang, "Life Management," 108.

Chapter 12

Contemporary Relevance and Conclusion

Human and other beings, things and situations sometimes do not work according to one's liking. What one likes, other may not. This creates chaos, impatience, dissatisfaction and aversion. Everyone has these thoughts. What one expects of the other, the same is true vice versa. Therefore, acceptance is the journey to calm, patience, satisfaction and peace.

Accepting that others have faults and flaws just as we do is the first step to peace; thereby it is imperative that we have tolerance and patience with them and with oneself. For most, life is driven by things one wants to attain to do. Being patient and present in the here and now, even when things seem chaotic around us, is much more worthwhile. The Buddha's answer to Venerable *Anandatthera*'s question about what is the most important practice for *bhikkhūs*, that the best ethical practice is patience (*khanti*), rather, patiently enduring.

Now when a disciple of the noble ones discerns *kamma* in this way, the cause by which *kamma* comes into play in this way, the diversity of *kamma* in this way, the result of *kamma* in this way, the cessation of *kamma* in this way, & the path of practice leading to the cessation of *kamma* in this way, then he discerns this penetrative holy life as the cessation of *kamma*.⁶⁴⁹

⁶⁴⁹ A iii.140 *Nibbedhika sutta*: “Yato kho, bhikkhave, ariyasāvako evam kammam pajānāti, evam kammānam nidāna-sambhavam pajānāti, evam kammānam vemattatam pajānāti, evam kammānam vipākam pajānāti, evam kamma-nirodham pajānāti, evam kamma-nirodha-gāminim paṭipadam pajānāti, so imam nibbedhikam brahmacariyam pajānāti kamma-nirodham.”

12.1 Comparing *Bodhisatta* and the *Buddhapāda* Perspectives of *Khanti*

Generally, in Buddhism, patience has three essential aspects: gentle forbearance, calm endurance of hardship, and acceptance of the truth. There is great power in patience because it cuts through arrogance and ingratitude. It is the path that lets us move from resistance to acceptance and spontaneous presence, thus raising our capacity to endure the hardships, we come across in this world with a gentle demeanor.

When the Buddha says that the first noble truth is that ‘there is suffering in the world’. But endurance of suffering doesn’t mean doing nothing and is not passive; rather it is actively motivated by acceptance and compassion with a desire to eradicate suffering. Both the frames of reference, stated above, highlight this aspect of *khanti*. The difference being, there is continued rebirth in the *Bodhisatta* path; while the journey in *samsāra* culminates with experiential knowledge of the Four Noble Truths in the *Buddhapāda* path.

Both the paths emphasize non-anger and practicing of precepts as fundamental, while enduring other’s wrong deeds of physical and verbal abuse. While the *Bodhisatta* had to give away with life in the fulfillment of the *khanti pārami*, one need not do so in the path to *Arahathood*; In the path to Buddhahood (*Buddhapāda*), the Buddha emphasizes, in any case one should not retaliate with anger or hatred in response to others’ insults and harm.

The Buddha defines *khanti* as: ‘to endure that which one finds displeasing, thereby enduring extreme weather conditions, snake bites and other harmful animals, abusive speech and insults. In both the paths, although one is well-skillful to retaliate yet chooses to endure for the purpose of protecting the precepts (*saṃvara*) and for the right concentration of mind (*citta ekaggatā*). Above all *khanti* is the wisdom that enables one

to distinguish between what is evil and what is good to do; and to develop acceptance of the adversities – ‘as it is’ to progress with wisdom that culminates in the goal of *Nibbāna*.

The following table gives a comparison between *khanti* in the *Bodhisatta* path from the *Jātakās* and the Buddha’s path from the *Suttās*.

Table 11: Comparing Bodhisatta Path from Jātakās and Buddha’s Path from Suttās

	<i>Jātakās</i>	<i>Suttās</i>
Definition	Non-resentment, although mighty enduring physical abuse to protect the <i>sīla</i> (precepts) undertaken, and verbal abuse of inferior ones.	Enduring extreme weather and harm from wild animals, forbearing other’s ill-behaviour, reflecting on the dhamma to cultivate wisdom.
Practitioner	Renunciant - an Ascetic	<i>Bhikkhū, Samanā</i>
Attainment	Rebirth in the higher realms of <i>Brahmās, Devās</i>	No rebirth, attaining <i>Nibbāna</i>
Persons	<i>Mahā-Bodhisatta</i> , the Buddha’s practice of fulfilling perfections in previous lives. <i>Sāvaka-Bodhisatta</i> , the disciples <i>Pāramīs</i> practiced in previous life.	Sammāsambuddha, the Buddha practices in the final life. The Buddha’s disciples practise in this life as ordained <i>bhikkhūs</i> (and called as <i>samaṇa</i> due to their stock characteristic).
Kamma	<i>Saṅkhata dhamma</i> (conditioned phenomenon acquiring merits)	<i>Asaṅkhata dhamma</i> (phenomenon of unconditioning - <i>nissarana</i>)
Practice	Practice of <i>khanti</i> begins with <i>dāna, sīla, mettā</i> as a householder and proceeds as an ascetic practicing the eight <i>nirodha-samāpatti</i>	<i>Khanti</i> practice begins with <i>pabbajja</i> ordination as a <i>samaṇa</i> practicing the Eightfold Noble Path, includes enduring extreme weather, and non-resentment to other’s physical and verbal abuse as a <i>bhikkhū</i> , until <i>Nibbāna</i> .
Object	External: through actions of body and speech	Internal: through overcoming five defilements and cultivating wisdom through penetration of the Four Noble Truths – and seeing the five aggregates as <i>anicca, dukkha, anatta</i> .

	<i>Jātakās</i>	<i>Suttās</i>
Knowledges	Eight <i>Samāpatti</i> practice with attainments of five <i>pañca-abhiññā</i> : <i>pubbenivāsānusati</i> , <i>dibbacakkhu</i> , <i>dibbasota</i> , <i>iddhipāda</i> , <i>cetopariccañāna</i>	<i>Jhāna</i> practicing with the eight-fold noble path. Highest attainment of <i>chañabhiññā</i> (sixth <i>abhiññā</i>) extinction of taints <i>āsavakkhayāñāna</i>
Residues and extinction	Even after attaining perfection, at the time of death, there are still residues giving the results, that need to be endured in the final birth.	The <i>dosa citta</i> of the Noble person on the path is completely removed at the stage of attainment of <i>Anāgāmi</i> fruition. But the ignorance still remains after the <i>Anāgāmi</i> stage.

King *Bimbisāra*'s *Jetavana* Donation to the *Bhikkhu Saṅgha*⁶⁵⁰

The donations of land to the *Bhikkhu Saṅgha* to find residence during the rains retreat, first by king *Bimbisāra* and then by the lay devotee *Anāthapindika* marks a comfortable era for the most *bhikkhūs* aspiring for *Arahathood*, the master's teaching available with the best of facilities conducive for the three-fold training.

When the meal was over and the Blessed One no longer had the bowl in his hand, *Anāthapindika* sat down at one side, and he asked: "Lord, how shall I act about this *Jeta's* Grove?" "Then, householder, you may present it to the Sangha of bhikkhus of the four quarters—past, future and present." "Even so, Lord," he replied, and he did so.

Then the Blessed One addressed him with these stanzas:

It keeps out cold and heat,
Wild animals besides,
And creeping things and flies,
And chills and rain as well.
And it affords protection
When sun and wind are fierce.

The aim is to be sheltered and at ease

⁶⁵⁰ Bhikkhu Nāṇamoli, *The Life of the Buddha* (Onalaska, WA: BPS Pariyatti Editions, 1992), 95.

In order to concentrate and practise insight.
 Gifts of dwellings to the Order
 Are praised most highly by the Buddha,

So let a man possessed of wisdom,
 Who sees wherein his own good lies,
 Have comfortable dwellings made
 And have the learned live in them.

He can give food to them and drink
 And clothing and a resting place,
 Letting his heart repose its trust
 In those who walk in righteousness;

And they will teach the Dhamma to him
 For freedom from all suffering,
 Knowing which Dhamma,
 he here attains Nibbana and is free from taints. - *Vin. Cv. 6:5-9*

In the *Arahat* path, all that the bhikkhus required was a comfortable dwelling that provided protection from extreme weather conditions and wild animals. These donations served to provide comfortable dwelling places for meditating in solemn solitude free from external distraction and harm. Now the bhikkhus only needed to forbear inner defilements within in their eradication. The *Arahat* path to *Nibbāna* that began, from the Buddha's first discourse, and the group of five monks delighted and rejoiced in the Lord's utterance while the *Dhammacakkappavattana* discourse was being said, *dhamma*-vision, dustless, stainless, arose to the Venerable *Kondañña* that 'whatever is of the nature to uprise, all that is of the nature to stop.'⁶⁵¹

Venerable *Kassapa* of *Uruvela* said:

And as a clean cloth without black specks will easily take a dye, even so as the twelve myriad *brahmans* and householders of *Magadha* with *Bimbisāra* at their head were (sitting) in those very seats, *dhamma*-vision, dustless, stainless, arose

⁶⁵¹ Horner, "Book of Discipline," 1:17.

to them, that "Whatever is of the nature to uprise, all that is of the nature to stop,"⁶⁵² and one myriad declared themselves to be lay-followers.

King *Bimbisāra*'s Five Aspirations and Becoming a *Sotāpanna*

Then King Bimbisara of Magadha, having seen dhamma, attained dhamma, known dhamma, plunged into dhamma, having crossed over doubt, put away uncertainty, having attained without another's help to full confidence in the teacher's instruction, spoke thus to the Lord: "Formerly, Lord, when I was a young man, I had five ambitions. These are now realised by me."⁶⁵³

Having endured the son's evil deeds patiently, the father king *Bimbisāra* attains the *Sotāpanna* stage and takes rebirth in the heavenly realm (*MN Janavasabha sutta*). While his son, *Ajātasattu* who falls into the trap of evil companionship of Venerable *Devadatta*, gets rebirth in the *avici* hell realms, due to his grave offence of killing his father. At the end of DN *Sāmaññaphala sutta*, the Buddha tells the *bhikkhūs*, if it was not for that heinous crime, King *Ajātasattu* would have attained *Sotāpanna* stage.

12.2 War and its Effects

The two kings, King *Pasenadi* and King *Ajātasattu*, fought as before. But in that battle King *Pasenadi* captured King *Ajātasattu* alive. Then it occurred to King *Pasenadi*:

"Though this *Ajātasattu Vedehiputta*, King of *Magadha*, has injured me who did him no injury, still he is my nephew. Why should I not confiscate all his elephants, his horses, his chariots and his infantry, and let him go alive?"⁶⁵⁴

⁶⁵² Horner, "Book of Discipline," 1: 41.

⁶⁵³ "Formerly, Lord, when I was a young man it occurred to me: (i). My first ambition was: 'Might I be anointed into kingship.' (ii). My second ambition was: 'Might the perfected one, the fully awakened one come into my realm.' (iii). My third ambition was: 'That I might pay homage to this Lord.' (iv). And my fourth ambition was 'May that Lord teach me dhamma.' (v). And my fifth and last ambition was: 'Might I understand that Lord's dhamma.' "Formerly, Lord, when I was a young man I had these five ambitions. They are all now realized by me."

⁶⁵⁴ Bhikkhu Nāṇamoli, "The Life of the Buddha," 272.

Bhikkhūs gathering alms in *Sāvatthi*, who heard about this went and told the Blessed One. Knowing the meaning of this, the Blessed One then uttered this exhortation:

A man may plunder as he will.
 When others plunder in return,
 He, plundered, plunders them again.
 The fool believes he is in luck
 As long as evil does not ripen;
 But when it does, the fool fares ill.
 The slayer gets himself a slayer,
 The victor finds a conqueror,
 The abuser gets himself abused,
 The persecutor persecuted;
 The wheel of deeds turns round again
 And makes the plundered plunderers.⁶⁵⁵ - *S. 3:14-15*

Then the brahmin *Doṇa* addressed the assembled group with these stanzas:

Sirs, hear a word from me:
 our Wakened One Preached patience.
 So it ill becomes us now
 That we should come to clash over a share
 In that exalted personage's bones.
 Sirs, let us all unite in harmony
 And in agreement to make up eight parts.
 Let monuments be set up far and wide,
 That many may gain trust in the Seer.⁶⁵⁶ – *DN Mahāparinibbāna sutta*

War Between *Vidudabbha* and the *Sakyans*

Vidudabbha, the son of *Kosala* king *Pasenadi* vowed to avenge the insult meted out by the *Sākyans*, and waged a war. On his way to *Kapilavatthu*, the Buddha tried to stop him three times. But not yielding to the Buddha's message, both armies were vanquished. The Buddha having understood that due to the *Sākyan*'s past unwholesome actions (*kamma*), they had to unrelentingly yield to the unwholesome results. The Buddha

⁶⁵⁵ Nāṇamoli, "Life of the Buddha," 272.

⁶⁵⁶ Nāṇamoli, "Life of the Buddha," 332.

said in the *DhA* relating to *Suppabuddha*, that the power of *kamma* is such that there is no place anywhere one can hide from receiving the results of one's action.

12.3 War and Relevance of *Khanti*

Khanti as a Buddha's message of non-violence is the most challenging task for the kings coming from warrior clan (*khattiya*), it is their duty to conquer and conquest. And if they exemplify to live a life of peaceful co-existence, it becomes all the more feasible for the other people to do so. Emperor Asoka's rule panning a huge land of the continent is the lone exemplary in the history of mankind. In recent times there has been mixed activities going on in the world. On one hand, is seen the devastation of starvation of innocents that war is breeding on since years between different countries. Thailand and Cambodia have recently settled with an agreement for peaceful relations. Is it not the need of the hour, amidst hate and destruction, to listen with a calm mind what the Buddha's message is and how beneficial it is to mankind.

Major General Weerasekara explained one of the obvious reasons, why a country goes to war is elimination of suffering (*dukkha*). Venerable Master Hsing Yun in his book "Life" says, war is not entirely a matter of slaughtering innocents. Some army men fight with values in their minds, to protect the innocents, save the people from misery, like a *Bodhisatta*. And sometimes the army soldiers do great wholesome deeds when they save people in natural and man-made catastrophic conditions.

The story of the *Bodhisatta* saving 500 fellowmen overboard the ship by killing the robber who was intent on killing those 500 men does not appear in the *Pāli Jātaka* stories. However, this incident is narrated in the *Mahāyāna* literature. Well before the

Buddha *Dipaṅkara* appeared in the world, when the Buddha Gautama was aspiring for *Bodhisattahood*, he ultimately killed a robber pirate on the ship, thus saving him from the torment over a long period of eons in hell realm due to the unwholesome deed of killing those 500 men who were future Buddha. The *Bodhisatta* not only saved the 500 men but also the robber.⁶⁵⁷ The *Bodhisatta*’s action was driven by compassion for the robber, that resulted in his birth in higher realms and the *Bodhisatta* had to take rebirth in the hell realms. This implies that the first precept of non-killing; in whichever circumstances it might be, is not saved from the *Kammic Law*.⁶⁵⁸

In *Yodhājīva Sutta*⁶⁵⁹, when a soldier comes and asks the Buddha about the rebirth of the soldier when he dies on the battlefield. The Buddha answer is in two parts. Firstly, the soldier after passing away falls to be reborn in hell realm. And if the soldier’s mind is mis-directed by the thoughts of destruction and slaughter, this view of “May they not exist ...” is a wrong -view that will lead to destinations of either an animal or hell realm.⁶⁶⁰ The *Abhidhamma* explains this as unwholesome consciousness (*akusala citta*) giving rise to a rebirth-linking consciousness (*paṭisandhi citta*) in the lower realms, which is an unwholesome resultant (*akusala vipāka*).

However, the Buddha explains that this act of killing by the *Bodhisatta* is to be understood as a great act of compassion (*mahākaruṇa*) and skill in means⁶⁶¹

⁶⁵⁷ James D. Holt, *Understanding Buddhism: A Guide for Teachers* (London: Bloomsbury Academic, 2023), 170.

⁶⁵⁸ Alan Peto, "The Buddhist Soldier," AlanPeto, June 22, 2014, <https://alanpeto.com/buddhism/buddhist-soldier-military/>.

⁶⁵⁹ S iv 308 *Yodhājīvasutta*, “A Warrior”, trans. Bhikkhu Sujato, SuttaCentral, accessed August 6, 2025, <https://suttacentral.net/SN42.3/en/sujato>.

⁶⁶⁰ Holt, “Understanding Buddhism,” 171.

⁶⁶¹ *The Upāyakauśalyasutra*.

(*upāyakosallañāṇa*). Extreme with ‘not killing’ can also lead to catastrophic unwholesome *kammic* result. This act of great compassion by the *Bodhisatta* can also be seen as an act for the benefit of many (*bahujana hitāya*).

In the *Cakkavatti Sihanādasutta*⁶⁶², the Buddha explains the noble duties of a righteous king and justifies the requirement of the king permitting him to keep an army for providing guard and security in accordance with *Dhamma*, since a righteous king knows how to engage the army and protect his people. In fact, The Buddha did not permit *Rajabhata*⁶⁶³ to become monks until in service.

However, the Buddha advices the king saying⁶⁶⁴:

There are ascetics and brahmins in the realm who refrain from intoxication and negligence, are settled in ‘patience and gentleness’ (*khantisoracce*), and who tame, calm, and extinguish themselves. From time to time you should go up to them and ask and learn: ‘Sir, What is skillful? What is unskillful? ... Having heard them, you should reject what is unskillful and undertake and follow what is skillful. This is the noble duty of a wheel-turning monarch.’⁶⁶⁵

Alan Peto⁶⁶⁶ argues as follows in his article ‘The Buddhist Soldiers’, they take on the burden and the unwholesome karma for others. There is no personal hatred or anger. General Douglas Mc Arthur said, the soldier above all other people thrives for peace within, ‘because they suffer and bear the deepest wounds and scars of war.’ As narrated by Emperor Asoka after the devastation of Kalinga war. Barbara O’Brien is of the

⁶⁶² D iii.58.

⁶⁶³ Lay people became soldiers and were called as *Rājabhata*.

⁶⁶⁴ *Ye ca te, tāta, vijite samāñabrāhmaṇā madappamādā pativiratā khantisoracce niviṭṭhā ekamattānam damenti, ekamattānam samenti, ekamattānam parinibbāpenti, te kālena kālam upasāñkamitvā paripuccheyyāsi parigganheyyāsi.*

⁶⁶⁵ Bhikkhu Sujato, trans., “Cakkavatti-Sīhanāda Sutta: The Wheel-Turning Monarch,” SuttaCentral, accessed August 8, 2025, <https://suttacentral.net/dn26/en/sujato>.

⁶⁶⁶ Alan Peto, "The Buddhist Soldier," *Alan Peto*, June 22, 2014, <https://alanpeto.com/buddhism/buddhist-soldier-military/>.

opinion that it is huge ignorance on the part of those who divide people on the basis of good or bad. And if contaminated even slightly by greed, hatred and delusion would result in unfortunate consequences to the doer.

12.4 About Patience in Warfare

As suffering experienced in conflicts and wars are far more extreme, one ponders if cultivating a forgiving attitude is beneficial, or even whether it is after all a viable process when still endangered with lack of safety or security. The *Mahāsīlavamsa Jātaka* is one such story to draw parallel from, wherein fostering of the virtue of patience acts independently from considerations of justice; Generally, ‘forgiveness’ as a limited role to play in the aspect of *khanti* so to say about the pardoning of crimes committed during wartime.

Wakefield puts forth the points of the three aspects of justice (as a retributive measure), reconciliation (as amity and re-instating trust) and *khanti* (as endurance) should be considered as altogether distinct from each other. In his opinion:

Achieving justice, while often perceived as a retributive measure, must be seen as distinctly concerned with preventing similar crimes from happening again. Nor should the tolerance and patience of *khanti* be equated with reconciliation during war.⁶⁶⁷

He quotes and I re-quote ‘Thānissaro Bhikkhu considers that reconciliation is instead ‘a return to amicability … requiring the re-establishment of trust.’⁶⁶⁸ The practice of *khanti* will often, and must, take place in circumstances where such reconciliation is not possible. Reconciliation should therefore not be a prerequisite for *khanti* to work, nor should it even be its primary concern.⁶⁶⁹

⁶⁶⁷ Wakefield, “Freedom from Hatred,” 285.

⁶⁶⁸ Thānissaro Bhikkhu, “Reconciliation, Right & Wrong,” Access to Insight, 2004, <https://www.accesstoinsight.org/lib/authors/thanissaro/reconciliation.html>.

⁶⁶⁹ Wakefield, “Freedom from Hatred,” 285.

However, if one draws attention to the *Jātaka*, it can be observed that the *Bodhisatta*'s approach is entirely different from the way common people in general perceive things to be. The *Bodhisatta* idea of *khanti* patience is seen even in trying situations of life and death. The *Bodhisatta* practices *khanti* with loving kindness (*mettā*), followed by compassion (*anudaya*)⁶⁷⁰, which is the basis or platform of *khanti*, is frequently observed compounded in the term *khantimettānudaya*. The great compassion (*mahākaruṇā*) of the *Bodhisatta* for all beings is the foundational *khanti* based on non-hatred, in acceptance of their suffering. In that, their (mis -) behaviour is a result of their ignorance. And otherwise, for how would the *Bodhisatta* practice the perfection of *khanti*, in the absence of such wrong-doing? Therefore, this great compassion is said to be one aspect of the primary driving force for the *Bodhisatta* to practice *khanti*.

The teaching in the *Jātaka* is inspirational. *Jātaka* stories give the message of broadening our horizons of thinking. Where one's imagination stops one's capability, *Jātaka* lead beyond that scope. The *Bodhisatta cariya* (conduct) is exemplary for one to expand one's skill, one thinks, one is incapable of. Is it not true, when one tries to learn a new skill of art, one begins so raw? Nevertheless, it is well known that practice makes the art of perfection skillful. Regardless, the trials and tribulations become meaningful only

⁶⁷⁰ Many scholars translate *dayā* as 'pity' or 'sympathy'. It can also be called as 'mercy'. Sympathy involves feeling for someone else's suffering, while mercy involves acting kindly and compassionately towards them, even when they may not deserve it. The former highlights the importance of emotional connection; and the latter the altruistic compassionate action. Shakespeare too said: "The quality of mercy is not strain'd. It droppeth as the gentle rain from heaven upon the place beneath. 'It is twice blest: It blesseth him that gives and him that takes.'"; William Shakespeare, *The Merchant of Venice*, ed. Barbara A. Mowat and Paul Werstine (New York: Folger Shakespeare Library, 2015), 155.

when supported with wisdom, the know-how of right and wrong, what should be done and what should not, according the situation under consideration.

The *Bodhisatta* in the *Jātaka*, bases the platform of this know-how on the universal goodness of *sīla*, the precepts of the practice of non-harming, not taking what is not given, refraining from sexual mis-conduct, not speaking lies⁶⁷¹, divisive or harsh speech, not consuming intoxicants. *Khanti* entailed the inclining of the mind towards maintaining and protecting one's *sīla* even in trying times. For example, in the *Mahāsīlavamsa jātaka*, *Mahisa jātaka*, *Dīghāyu jātaka*, *Mahosadha jātaka*. *Khanti* is non-harming. Although very well capable to curb the other, the *Bodhisatta* stops himself from doing harm by superseding it with the practice of *sīla* which preserves the good and promotes the concentration of mind for higher meditative attainments (*atṭha samāpatti*).

The *Bodhisatta* practiced *khanti* as a means to strengthen restraint of *sīla*, and thereby cultivate wisdom as a means of skillfulness (*upāyakosalla nāna*). This is the second important aspect of the *Bodhisatta*'s practice of *khanti*.

While *khanti* from the *sutta* is an underlying mind, set on non-anger in whatever situation that may arise, is especially considered the monastic's primary duty of enduring the harsh speech and harm from others. By not accepting the abusive words, in the first place, the thoughts of vengeance that are triggered by such abusive words and actions do not arise. *Dhammapada* v6-7. Even though one maybe a victim, the thoughts of loving kindness is the turning of the mind towards right intention (*sammā saṅkappo*), in the

⁶⁷¹ The *Jātaka* mention the *Bodhisatta* has unbrokenly practiced the precept (*sīla*) of speaking non-lies (*musāvādā veramani*). The resolute practice of truth, lead to the truth of things in the final birth. The four noble truths (*Cattāri Ariya Saccāni*) of suffering (*dukkha*) and the way out of suffering.

noble eightfold path (*Ariyo Atthaṅgiko Maggo*). The *Dhammapada* v5 states the functioning of anger goes a long way even after this life, rebirth after rebirths of *samsāra*. And anger that arises due to hatred can never be appeased with hatred. Anger gives rise only to enmity and destruction of goodness in both the parties.

Therefore, the only way to dissolve anger is by non-anger, non-hatred, that originates from a thought of non-ill-will (*abyāpāda*) as the second of *sammā saṅkappo* and in the MN 19 *Dvedhāvitakka sutta*⁶⁷². So much so, the Buddha says that second one who replies anger with anger is worse than the first one who aroused anger. One of the possible reasons being the second person who retaliates anger with anger, although having the opportunity to stop the conflict, instead of aggravating it, loses the opportune moment to get liberated from the debt of the past unwholesome deed hovering in the long journey in *samsāra*.

Khanti is the intention of mind towards loving kindness (*mettā*) promulgated by gratitude in the act. The *Dhammapada* commentary explains v5 thus: By following the three-fold aspects one cleans the dirty place. By washing with the water of internal happiness (*vippasannena udakena*). That is, the water for cleaning is by the water of patience (*khanti*) and loving kindness (*mettā*) (*khantimettudakena*).⁶⁷³ This is the first aspect. The other two of the threefold aspects are by appropriate attention and by

⁶⁷² M i 114 *Dvedhāvitakka sutta*.

⁶⁷³ “*averena ca sammantīti yathā pana tāni khelādīni asucīni vippasannena udakena dhoviyamānāninassanti, tam tānam suddham hoti sugandham; evameva averena khanti mettodenayoniso manasikārena paccavekkhaṇena verāni vūpasammanti paṭippassambhanti abhāvam gacchanti.*”

reviewing of the action. By this threefold method of seeing within oneself, one can get rid of the pollution (*padutthena*) of the *dosa* mind to calm the hatred.

This is also discussed in the first two verses of *Dhammapada*, where the first verse defines the polluted mind that leads to unhappiness (*dukkhamanveti*) while the second verse defines the purified mind (*pasannena*) that leads to happiness (*sukhamanveti*), through verbal and bodily actions. From the above discussion and *Dhammapada* vv1- 2, it can be inferred that the practice of *khanti* is an act of the mind. And *khanti* is also the act of leading the mind to a state of happiness (*sukha*).⁶⁷⁴

Khanti is also mentioned in the ten qualities⁶⁷⁵ of a wheel-turning monarch, *cakkavatti-king*. The *Mahāhamsa jātaka* and the *Cakkavattirājā sutta* on the ten kingly duties (*dasa rāja-dhamma*), signifies that the people live protected beneath the umbrella of a virtuous ruler who can endure words bitter to the ear. Non-anger (*akkodhana*) and patience (*khanti*) are represented as two distinct qualities amongst the ten kingly duties (*dasa rājadhamma*) of a Wheel-turning monarch (*cakkavattirājā*). The great being, *Bodhisatta Sarabhaṅga* preached *Sakka*, and three kings, about patiently enduring bitter speech.

World-view of Early Buddhist Teachings

⁶⁷⁴ *Manomayā* = mind creates mind. According to the *Abhidhamma*, *mano* is *citta* and *dhammā* is *cetasikā*.

⁶⁷⁵ “In the *Mahāhamsa jātaka* of *Asītinipāta*, there is given an enumeration of the ten duties of a king, viz generosity, morality, abandonment, uprightness, gentleness, self-control, freedom from anger, mercy, forbearance and absence of obstruction. We see therein that generosity and abandonment are listed separately.”

Mingun Sayadaw Bhaddanta Vicittasārābhivamsa. *The Great Chronicle of Buddhas: The State Buddha Sāsanā Council's Version*. vol. 1, Part 1. Translated by U Ko Lay and U Tin Lwin. (Yangon: Ti-Ni Publishing Centre, 1991).

Essentially considering a wholistic proposition about the evolution of beings, that include gods and humans, what is the relevance of patience? The *Agañña sutta* mentions how the human world descended from the pantheon entity of purer divine beings of higher realms, during the constructive process of the universe. It states that those divine beings who craved for taste gradually acquired a conglomeration of grosser bodies from their otherwise subtle divine light bodies, originally. Those among the human beings who did not wish to go by the ways of householders, which they considered disgusting, went into the forests to keep away from greed and hate, and secluded in search of the path to return to their purer form.

In the *Brāhmañadhammika sutta*, the Buddha explains the difference between these brahmana (called as *guna-brāhmaṇa*, characteristic of their virtue) and those brahmins (called as *jāti-brahmins*, characterized by their birth) during the contemporary time of the Buddha. Initially, those of purer minds inclining towards non-greed, non-hatred and non-delusion, bore the characteristics of patience *khanti* in addition to other virtues. When the Buddha refers to the compound word *samaṇa-brāhmaṇa* taken together, the meaning of the brahmana is of the essence as referred to the *guna-brāhmaṇa* in the *Aggañña sutta* and the qualities (*guna*) of a brahmana are elaborately laid in the last *Dhammapada* chapter containing the maximum number of *suttā* (forty-two, to be precise) in the *Brāhmaṇavagga*. The parallel version of Chinese *Dhammapada*, however mentions the name of the chapter as *Brahmavihāra vagga*.

Then *sutta* explains how the mind when defiled with covetousness, divides people that leads to hatred and violence. The *sutta* also explains how due to craving and covetousness those beings resorted to acquire wealth, in both living and material form,

from the kings, which led to destruction of massive life - that caused the onset of diseases, internally; and externally, created a divide not only amongst human beings, but also within families between husband and wife. This is the explanation given about the proliferation (*papañca*) of suffering (*dukkha*) in *samsāra* - the ordinary beings' (*putthujana*) 'ignorance' (*avijjā*) of their misconception to fulfil the 'craving' (*tañhā*) of insatiable greed (*lobha*). And all this due to loss of 'patience' to endure.

The onset of the non-secular 'religion' *per se* is also a part of the purported *papañca*, that is conglomerated by the duality of like-minded ones and others. Modern science attempts to break through the notion of group-'ism' in the sense that, no human group is superior or inferior, rather, science suggests the illness is not due to human sectarianism, rather, the disease is due to the germs causing it. On similar analogy, it can be said that the Buddha's teaching is based on such a theory of scientific cause and effect that the 'dis-ease' (discomfort) is due to the presence of greed, hatred and delusion present within oneself.

The worldview of the early Buddhist teachings is a notion of human beings and all other beings, including divine and animals that are categorized as mind and matter, rather the entire world view of the dynamic (ever-changing) mental (*nāma*) and physical material (*rūpa*) structure forms the flowing world as *samsārā*, states the higher teaching (*Abhidhamma*) of the Buddha in the form of ultimate truth.

With the arising of the Buddha, the entire world lights up. Even in those places where there was ever utter darkness, beings get to see each other and now come to know that there were also those other beings around and rejoice. The Buddha teaches the human beings and gods (*satthā-devamanussānam*) how to come out of suffering. The

voice of the Buddha goes far and beyond these realms. In the *AN* 3.80 *Cūlanikā sutta*, Venerable Ānanda thrice asks the Buddha about the span of what distance does the voice of *Tathāgata* abound. The Buddha answers ‘as far as the *Tathāgata* wishes.’ And how is it so? This technical answer, any physicist would be eager to know and understand. The Buddha answers, ‘by first filling the galactic super cluster with ‘light’ and when the sentient beings saw the light, the *Tathāgata* would project His call so that they could hear the ‘sound’ of his voice over it.’⁶⁷⁶ Thus, answered the Buddha at Venerable Ananda’s behest. Hearing this answer, Venerable Ānanda rejoices having deep appreciation for the Buddha’s power and might. By this meritorious act of joy alone and because of the confidence in his heart, the Buddha says, that even if still not freed of greed, Ānanda would be born seven times as a god-king (*Sakka-devarājā*) and seven times as a Wheel-turning monarch (*cakkavatti-rājā*). But that is not to be as Venerable Ānanda will be an *Arahat* in this life, itself proclaimed the Buddha.

12.5 Scientific Temperament

Is Buddhism a religion? Venerable Narada Mahathera writes:

Buddhism is not strictly a religion in the sense in which that word is commonly understood, for it is not "a system of faith and worship," owing any allegiance to a supernatural God.

Buddhism does not demand blind faith from its adherents. Hence mere belief is dethroned and for it is substituted "confidence based on knowledge."⁶⁷⁷

⁶⁷⁶ “*idhānanda, tathāgato tisahassimahāsaṁhassilokadhātum obhāsenā phareyya. yadā te sattā taṁ ālokam sañjāneyyūm, atha tathāgato ghosam kareyya saddamanussāveyya. evam kho, ānanda, tathāgato tisahassimahāsaṁhassilokadhātum sarena viññāpeyya, yāvatā pana ākañkheyyā”ti.*

⁶⁷⁷ Nārada Mahāthera, *The Buddha and His Teachings*, 3rd ed. (Kandy, Sri Lanka: Buddhist Publication Society), 255–256.

The Buddha's teaching can be said to be scientific considering the nature of *Dhamma*. In fact, it is a teaching to go beyond the worldly realm to the far shore (*pāram gamanam*) and therefore cannot be compared to the worldly scientific temperament. However, the common feature in both is the fundamental principle of cause and effect, which can be said to be the bases of the scientific temperament - one of worldly and one beyond it.

The confidence of a follower of the Buddha is like that of a patient in respect of a noted physician, or of a student regarding his teacher. Although a Buddhist seeks refuge in the Buddha as his incomparable guide and teacher who indicates the path of purity, he makes no servile surrender.⁶⁷⁸

Can scientific temperament replace religious temperament as a refuge for humanity?

Above the ideas that do not seek to unite people in the various religious sects, is the idea of unity perceived under the concept of scientific inquiry of cause and effect. People of appropriate understanding try to relate and assimilate the conceptual technology of science in terms of the benefits, they perceive, scientific advancement has contributed, so to say, in a 'positive sense' to human lives. However, it is seen that scientific technology although easing global access has widened the gap between human and the natural environment. The goodness of scientific advancements is not without its flaws, for the utilization of science still reigns freely with the possessions of greed, hatred and delusions. Although science facilitates comfortable life, is not capable to provide freedom from suffering, and thereby mundane.

Also, recent fast-paced developments in modern science have been seeking artificial intelligence to replace humans to perform highly tedious work at quickening speed. Less of patience is also one of the reasons of discomfort in waiting to accomplish

⁶⁷⁸ Nārada Mahāthera, "Buddha and His Teachings," 256.

even good work, disregarding the fact that enduring happiness is not in the quick final achievement, rather, it is in the essential meaning of how the journey of human learning is fared, every moment of living it to accomplishment; that is the transcendence to wisdom through human beings' physical and mental actions.

Therefore, as can be noticed, the modern scientific advancement aims towards 'grasping the natural space of existence', in attempting to create new life in laboratories just as 'what is said to be regarded as God's work', and artificially generated intelligence in robotic machinery to replace the mental and physical work of human effort, that has far-reaching effects even beyond the comprehension of human intellectual capacity, regardless of the thought of endangering its own species.

Patience or *khanti* is a pragmatic human quality that can offer empirical wisdom in the age of artificial intelligence to take wise decisions for the welfare of many. The author believes, positive building blocks of human effort can serve as a guide and means, founded on patience (*khanti*) by the salient principles that traverse from avarice and hatred towards loving kindness (*mettā*); stinginess towards generosity and compassion (*karuṇā*); jealousy towards rejoicing in altruistic joy (*muditā*); restlessness and doubt towards equanimity (*upekkhā*).

The Buddha's message in the *Brahmacariya sutta*, states thus:

"Bhikkhus, this spiritual life is not lived for the sake of deceiving people and cajoling them; nor for the benefit of gain, honor, and praise; nor for the benefit of winning in debates; nor with the thought: 'Let the people know me thus.' But rather, this spiritual life is lived for the sake of restraint (*saṃvarattham*),

abandoning (*pahānattham*), dispassion (*virāgattham*), and cessation (*nirodhattham*).⁶⁷⁹

The Blessed One taught the spiritual life,
not based on tradition, culminating in *Nibbāna*,
lived for the sake of
restraint and abandoning.
This is the path of the great beings,
the path followed by the great seers.
Those who practice it
as taught by the Buddha,
acting upon the Teacher's guidance,
will make an end of suffering.⁶⁸⁰

12.6 *Ovāda-Pātimokkha* of the Previous Buddhās

In the *Mahapadāna sutta*, our present Gotama Buddha narrates the *Ovāda-Pātimokkha* of the previous Buddhās, and exemplifies the basic pattern generic to all the *Bodhisattā* in their practice towards the goal. It is seen in this sutta that all the Buddhās of the past have hailed the practice of patience (*khanti*) as the best austerity. *Bhikkhu Anālayo* comments, “Buddhist literature reflects an increasing interest in the lineage of former Buddhas, … to authenticate the Buddha's message.”⁶⁸¹

It is seen in the chapter on *Bodhisatta pārami*, that *khanti* or patience is the foundational ground to accomplish all the other *pāramīs*. Therefore, the role of *khanti pārami* appears to be fundamental until the attainment of *Nibbāna*. The *Bodhisatta*, having accomplished all the thirty *pāramī* acquires the marks of marvelous qualities to

⁶⁷⁹ A ii 26; Bhikkhu Bodhi, trans., “Anguttara Nikāya: Brahmacariya Sutta: The Spiritual Life,” vol. 1 (Somerville, MA: Wisdom Publications, 2012), 413.

⁶⁸⁰ Bodhi, “Anguttara Nikāya,” 413.

⁶⁸¹ Bhikkhu Anālayo, *The Evolution of the Bodhisattva Concept in Early Buddhist Canonical Literature* (Taipei: Dharma Drum Publishing Corporation, 2010), 180.

become a Buddha in His last life, whereby proclaiming immediately after birth as the supreme, highest and the best being in the entire world. The *Jātakās* portray with the nature of the Buddha and the qualities that how the Buddha became a Buddha and what He is about. Technically, the Buddha's life stories from the *Jātakās* are hagiography rather than biography.⁶⁸²

The theme of non-injury and harmlessness is reiterated time and again in the *Jātakās*. But the message is much more than of non-injury. Compassion exemplified is of self-sacrifice. The vivid example is the story of the Banyan deer (*Nigrodhamiga*), who offers to sacrifice his own life to spare the pregnant doe's life. The king who had been killing the deer is so moved by the act that he vowed never again to harm any deer, and the deer in turn, vowed not to consume the crops. "The principal end of such sacrificial compassion is peace, reconciliation and end of unnecessary slaughter."⁶⁸³

Scholars Schulman (2018, 13) supports Hallisey and Hansen (1996, 305-327) idea that the *Jātakās* serve as tools to guide people think appropriately in society, how to deal with life's crises, and even to re-orient their very identities, in a way that is carefully and harmoniously attuned according to Buddhist morality.⁶⁸⁴ They trace three different ways in which moral life is enabled by narrative: "the prefiguration (the effect of narratives in enlarging an agent's moral horizon), configuration (the power of narratives to expose the

⁶⁸² Shulman, "Contemplating the Buddha," 12.

⁶⁸³ David C. Pierce, "The Middle Way of the Jātaka Tales," *The Journal of American Folklore* 82, no. 325 (July–September 1969): 253.

⁶⁸⁴ Charles Hallisey and Anne Hansen, "Narrative, Sub-Ethics, and the Moral Life: Some Evidence from Theravāda Buddhism," *The Journal of Religious Ethics* 24, no. 2 (Fall 1996): 305–327. <https://www.jstor.org/stable/40015212>; Shulman, "Contemplating the Buddha," 12.

opaqueness of moral intention), or refiguration (the healing and transformative potential of narratives)." In their words, "the dialogic impact of narrative on moral life" according to *Theravāda* Buddhist ethics, "usefully enlarge our perception of what should be among the proper concerns of students of Buddhist ethics." Of how the 'Buddhist narratives "make a difference" by realizing, ... "certain recognitions and kinds of choices [that are] essential to ethics"', patience (*khanti*) is one such crucial choice.⁶⁸⁵

Various scholars interpret the Buddha's unbroken lineage of seven generations as shown in the *Mahāpadāna sutta* apparently to be similar to the idea of other sects as *Ajivikas*, *Mahavir Tirthankaras* and *Brahmin* sages. Scholars are also of the opinion that the application of the *Bodhisattva*'s quality to former *Buddhās* appears to be a later development.

... the effort to impute authority to *Śākyamuni* also led to the creation of the genealogy of Buddhas, with its hagiographical feature of ancient Buddhas." The Buddha's personality and glory influences a desire to be a future Buddha, with the thought of acquiring such marvelous marks of perfection in future. The above discussion raises an alarming sense of 'self' and 'an attachment to gain'.⁶⁸⁶

Discussing *Khanti* in Scholarly Academics

Why is it that the term *khanti* is not mentioned in scholarly academics? One finds all other teachings of the Buddha well- discussed like *sīla*, *paññā*, *dīṭṭhi*, *nekkhamma*, Law of *kamma-vipāka*, and more. However, *khanti* according to the Buddha's teaching as it reflects in the *Pāli sutta* is lacking in secondary sources. This is an attempt to seek why is the topic of *khanti* not a chosen topic for academic discussion. The author is of the opinion, in fact, that this topic of *khanti* is the core teaching of the Buddha and needs to

⁶⁸⁵ Hallisey and Hansen, "Narrative, Sub-Ethics," 308.

⁶⁸⁶ Hallisey and Hansen, "Narrative, Sub-Ethics," 308.

be broadly discussed. In this research it is found that *khanti* is the foundational basis as the earth is a support for beings to stand on it. *Khanti* is that very supporting platform of *Dhamma* to place our foothold steadily, in every aspect of its performance, be it *dāna*, *sīla*, *nekkhamma*, *paññā*, *mettā*, *karuṇā*, and so on.

Khanti is the pre-requisite to all wholesome states in the practice that lead to wisdom and happiness. Practicing *khanti* is that very making of an island in the mighty ocean of suffering in *saṃsāra*. “*atta dīpo bhava*” which is our safe refuge, which is the Buddha’s unique message of the practice of *khanti*.

One of the possible reasons why people do not seem to talk much about *khanti* is probably because the idea of *khanti* is not well understood. It is believed that this research work will attempt to shed some light on the important topic of *khanti* and arouse interest among academic scholars and *dhamma* practitioners. There are significant literary aspects that can be delved deeply into discussing *khanti* can be found, that may broaden the room for attention to this topic to be pondered and comprehended upon. Therefore, this seems to be one of the reasons as to why this topic initiates further discussion.

Secondly, even if ‘what *khanti* is’ is well-understood, the notion of *khanti* is not seen as something that worldly beings can readily accept. Understanding from the intellectual perspective and practicing at the ground level is a way too difficult practice of *khanti*. Because *khanti* entails sacrificing of what one desires of the worldly vicissitudes and seems to be a tough task to let go. The most difficult aspect in the practice is the human perception which holds oneself dear so much that the idea of not reacting to hatred with hatred seems to be the hardest task of all. The human mind, if explores

beyond its tendency of reacting according to its habitual pattern, eliminating hatred by harmonious conduct, only then can one truly find what ‘being patient’ is about.

The compromising message of non-hatred for hatred seems to be far beyond the human capacity to comprehend immediately. The uncompromising message of hatred for hatred and the violence towards living beings resounds heavily even in the various religious sects, political arena and corporate spheres. There is a lot of suffering in the world due to it. The Buddha’s message stands up amidst all of those uncompromising voices as a unique Lion’s Roar that echoes the message since ancient times that “It is only by non-hatred that hatred can be appeased” Its positive manifestation in the world for all sentient beings is loving kindness (*mettā*).

And how does one protect oneself by protecting others?
By patience, harmlessness, loving kindness, and empathy.
In this way does one protect oneself by protecting others.⁶⁸⁷

In the *Satipaṭṭhāna sutta*, the Buddha mentions is the ‘only path’ (*ekāyano maggo*) that leads to *Nibbāna*. There is no other path. This ‘only path’ is led by *khanti*. In the *Sedaka sutta*, the Buddha gives a parable of walking amidst the crowd of audience and a beautiful lady dancing and singing, with a pot of oil filled to the brim without letting even a drop trickle down. The *Sedaka sutta* concludes with the benefit of protection to a meditator who cultivates establishment of mindfulness (*Satipaṭṭhāna*) in the body, thus:

Thinking ‘I will protect myself,’ one should cultivate mindfulness meditation.
Thinking ‘I will protect others,’ one should cultivate mindfulness meditation.

⁶⁸⁷ S 47.19 *Sedaka sutta*; “*kathañca, bhikkhave, param rakkhanto attānam rakkhati? khantiyā, avihimsāya, mettacittatāya, anudayatāya—evam kho, bhikkhave, param rakkhanto attānam rakkhati.*”

Protecting oneself, one protects others; and protecting others, one protects oneself.⁶⁸⁸

The *Dh-a* v5 commentary explains the three steps of cleaning the place by the water of pleasure (*vipasannena*) –

- (i). patience and loving kindness – *khantimettudakena*
- (ii). appropriate attention – *yoniso manasikarena*
- (iii). investigative revision / reflection – *paccavekkhaṇena*

The *Dh* v184 states about the *khanti* as a forbearance in the *Ovāda-Pāṭimokka* of the Buddha addresses to the noble disciples (*bhikkhu* as *samaṇa*). *Samaṇo* is one who has left household to ordain (*pabbajito*) and characterized as one who does not harm another (*adoso, avihimso*). The bhikkhu's practice of meditative absorptions (*jhāna*) of the four immeasurable (*appamaññā*) *Brahmavihāra* leading to the sixth higher knowledge (*chaṭabbhiññā*) of *āsavakkhayāññā*. This forbearance is with right concentration (*sammā samādhi*) of the Noble Eightfold Path in the pursuit of the goal of Nibbana. This is the path of *ceto-vimutti*, liberation by heart.

The *Brahmajāla sutta* states that *khanti* is in the sense of *khamati* (liking, pleasing). This forbearance is with right view (*sammā-ditṭhi*), the wisdom of the Middle Path (*majjhima-paṭipadā*) as the Four Noble Truths and the Noble Eightfold Path. The sutta explains the sixty-three wrong views (the sixty-two views listed and one view of 'no-view' as wrong views). Enduring any of these views is *ditṭhinijjhānakkhanti*.

⁶⁸⁸ “*attānam, bhikkhave, rakkhissāmīti satipaṭṭhānam sevitabbam; param rakkhissāmīti satipaṭṭhānam sevitabbam. attānam, bhikkhave, rakkhanto param rakkhati, param rakkhanto attānam rakkhatī*”ti.

The Buddha's teaching is orienting the thought of view (*dīṭṭhi*) to a reflecting and revisioning based on the true nature (*dhamma* as the *tilakkhaṇa* - *anicca, dukkha, anatta*) of *nāma-rupa* as the five aggregates explained in the Four Noble Truths (as *vipassana*). Enduring this vision of the *Dhamma* in its true nature is *dhammanijjhānakkhanti*. Not adhering to any view but only seeing the arising and disappearing (*uppāda-vaya dhammino*) of things as they appear in their 'being' (not 'becoming' - *bhava*). This forbearance is with wisdom of the Four Noble Truths and the Noble Eightfold Path.

12.7 The Buddha's Message

The Buddha's message is the Buddha *vacana*. It is generally accepted by monastics, laypeople as well as the academicians' society that the *Pāli Tipiṭaka* contain the words of the Buddha in *Pāli* language. In the Buddha's teaching is the gradual process of step by step of cultivating wisdom (*paññā*), through the three-fold trainings (*tisikkhā*) of *pariyatti*, *paṭipatti* and *paṭivedhana*. *Pariyatti* is the Buddha's teaching that comes first. *Pariyatti* is the 'Well-spoken words of the Buddha', is also explained by the Buddha as that which is truthful at all times (*bhutam*), having substantiative essence (*taccham*), meaningful to pursue towards the goal (*attham*) and spoken in a timely manner (*kālaññu*). Innumerable beings attained to the first stage of the path, *Sotāpanna* stage just by listening to the Buddha speak the *Dhamma*.

It is important to get a right message. Venerable *Āṅgulimala*, before ordination as a student got message from one teacher and turned him into a theif. And the theif got one message from the Buddha that turned him into a noble person of highest stage, an Arahat.

Message is the ‘one thing’ that the whole world looks up to. Human beings inherently are driven by the inertia of their thought process. Human quest is ever seeking a ‘message’; which, according to the human understanding, is meaningful. This essence of a ‘message’ is the religious or spiritual quest, which determines their reliance on it, to stand by it, which can be called as faith or *saddhā*. The speech of the religious teachers of the world is their message to the world.

Manussa = lit., those who can uplift or develop mind (*mano ussānnam etesam*). *Bhante Kusala* says, “*Kusalākusalam manam jānāti ‘ti manussam....*” A human is the one who has the knowledge of what is unwholesome and wholesome.

Buddha’s message was an invitation to all to join the fold of universal brotherhood to work in strength for the welfare of mankind. The Buddha’s first missionaries were Arahants,⁶⁸⁹ writes Venerable K Sri Dhammananda. The missionaries, emperor Asoka sent to distant nine places to spread the message of the Buddha were also *Arahats*. The religious tolerance of emperor’s *Asoka* is exceptional. Although some historians criticized, emperor’s policy, Venerable Dhammananda in his book “Why religious tolerance?” appreciating emperor Asoka’s religious tolerance, writes, ‘The argument presented by these historians is correct. However, we believe that Emperor Asoka was more correct and honest.’⁶⁹⁰ And clarifying the definition of religious tolerance, says:

Buddhists belong to the religious group that accepts and appreciates the reasonable teachings of every religion. Buddhists can also tolerate the practices of

⁶⁸⁹ K Sri Dhammananda, “Why Religious Tolerance?”, dhammatalks.net, 12, http://www.dhammatalks.net/Books6/Bhante_Dhammananda_Why_Religious_Tolerance.pdf.

⁶⁹⁰ Dhammananda, “Why Religious Tolerance?” 12.

other religious, cultural traditions and customs, although they may not necessarily wish to emulate them. In other words, Buddhists respect the other man's views and appreciate other practices without harboring any religious prejudices. This is called religious tolerance.⁶⁹¹

The Buddha's teaching to *Upāli* in the *MN 56 Upāli sutta*⁶⁹² is noteworthy.

Previously *Upāli* was a lay-follower of the *Niganthas*, He approached the Buddha with questions. The Buddha's answers delighted and satisfied him. When *upāsaka Upāli* took refuge, the Buddha tells him to consider giving alms to the *Niganthas* who approach you.

King *Bimbisāra*'s Wish

The importance of conveying a message is one thing and understanding the message is another. Only when they both converge, then that message is said to be entirely conveyed. What the Buddha speaks so simply, also requires of the listener a level of grounded honesty with a pure heart, to understand it.

Fuller points to the five aspects necessary for the truth of the view to be realized.⁶⁹³

After the sixteen views in the *Pañcattaya-sutta* it is stated that it is impossible for one to realise the truth that these views proclaim. For the truth of the view to be realised, the sutta explains, would depend upon: Faith (*saddhā*); Approval (*ruci*); Oral tradition (*anussava*); Reasoned cogitation (*ākāraparivitakka*); Acceptance of a view as a result of reflection (*ditthi-nijjhānakkhanti*).

Apart from these means of knowledge, the view holder will not have 'clear and personal knowledge'. Even any 'fragmentary knowledge' (*ñāṇabhāgamattam eva*) that the view-holder has, the sutta explains as 'attachment' (*upādāna*). Attachment is then explained as 'conditioned and gross' (*saṅkhatam-olārikam*) and there should be cessation of this. This is what the Buddha knows: attachment and its cessation, presumably this is what constitutes 'personal knowledge' (*paccattamyeva ñāṇam*).⁶⁹⁴

⁶⁹¹ Dhammananda, "Why Religious Tolerance?" 1.

⁶⁹² M i 371 *Upāli sutta*.

⁶⁹³ M ii 234 *Pañcattaya sutta*.

⁶⁹⁴ Paul Fuller, *Notion of Ditthi*, 35-36.

King *Bimbisāra* (*Vin* i 36) had wished for the five things, two of which include: (iv). a desire for listening to the Buddha's words and (v). also a desire that he be capable to understand the Buddha's words, what *Dhamma* the Buddha taught.

...And ' May that Lord teach me dhamma.' This, Lord, was my fourth ambition. It has now been realised by me. And ' Might I understand that Lord's dhamma.' This, Lord, was my fifth ambition. It has now been realised by me.⁶⁹⁵

And the *Arahat* Venerable *Angulimala* says, "Oh, let my enemies give ear from time to time and hear the *Dhamma* from those who preach forbearance, ..."⁶⁹⁶

Although, it is important, to willingly accept the message with intuitive instinct *saddhā*, *saddhā* is only the initial step of the long journey. This initial *saddhā* at a later stage develops into *paññā* (wisdom). *Paññā* cannot arise without *saddhā*. In the *Sammāditthi sutta*, Venerable *Arahat Sāriputta* explains *paññā*. A noble person *ariya* is defined as one whose view is correct (*ujugatāssa diṭṭhi*), and *sammā-diṭṭhi* is defined as experiential confidence (*dhamme aveccappasādena samannāgato*). Such a person has come to the true teaching and has seen the *Dhamma*. This transformation of *saddhā* into *paññā* is a result of the Buddha's most powerful peerless message in the history of religions. Equal to none, the Buddha Himself insisted on the investigation⁶⁹⁷ and internal verification⁶⁹⁸ of His statements. As Warder mentions, "The internal consistency of His

⁶⁹⁵ I. B. Horner, trans., *The Book of the Discipline (Vinaya-Piṭaka-Mahā Vagga)*, vol. 4 (Lancaster: Pali Text Society, 2007), 49.

⁶⁹⁶ M ii 97 *Āngulimāla sutta*; Bhikkhu Nāṇamoli, "The Life of the Buddha," 138.

⁶⁹⁷ M i.317 *Vimāṇsaka sutta*.

⁶⁹⁸ A i.188 *Kesaputti* [Kālāma] *sutta*.

‘system’ should be the result of congruence with objective fact and the universality of natural laws.”⁶⁹⁹

This wisdom that leads to the extinction of taints (*āsava*), or the ten fetters (*samyojana*) conducive to the four supramundane paths and their fruition. This is the path of *paññā-vimutti*, liberation by wisdom.

In the *Brahmajāla sutta* (sub-commentary):

- (i). The Buddha mentions three steps as the only method to practice ‘enduring patience’:
 - (a). *manopadosam akatvā*: Not polluting one’s mind with (*dosa, kodha*)
 - (b). *avaṇṇo*: Not blaming the person who is abusing
 - (c). *ajjhupekkhītvā*: Internally having equanimity towards the person who is abusing; here *upekkhā* is associated with *khanti*
- (ii). The Buddha gives a practical methodology to curb the further arising of unwholesome states, by way of thoughts and words
- (iii). The Buddha’s *upekkhā* is with knowledge of *khanti* (elevating the thoughts of other beings towards happiness and wisdom)

The Buddha declares *khanti* as an essential foundation and foremost austere practice and power, through which one may approach the goal of *Nibbāna* in both the methods of liberation – loving kindness (*mettā*) and wisdom (*paññā*). The Buddha taught the five hundred bhikkhus *Karaniyamettā sutta* and exhorts the *bhikkhūs* in the *Dh v40* to that story: ‘Forces of evil have to be fought with wisdom.’

⁶⁹⁹ A. K. Warder, *Indian Buddhism* (New Delhi: Motilal Banarsi Dass, 1970; reprint, 2004), 288.

The importance of *khanti* in the Buddhist noble path is practiced with an intention to attain *Nibbāna*,⁷⁰⁰ is therefore emphasized as the fundamental practice for the monastic community.

12.8 Concept of *Khanti* in the Buddha's *Dhamma* and *Vinaya*

The concept of *khanti* began as a Buddha's *Dhamma* as seen in the *Ovāda-Pātimokha*. In the beginning, the Buddha's doctrine of *khanti* is through the practice of patiently enduring mild distress, step by step, one is equipped with the wisdom to gain mastery over greater distress ultimately to the peaceful state of *Nibbāna*.

The *Dhamma*, as the Buddha's doctrine of *khanti* is unique in its essence considering the Buddha's teaching as a progressive journey of suffering, through suffering, towards freedom from suffering, as the path of liberating happiness. The Buddha revealed the *Dhamma* as the Four Noble Truths in the first *Dhammacakkappavattana sutta* was realized by the group of five *bhikkhūs*. The very knowledge of impermanence (*anicca*), suffering (*dukkha*) and non-self (*anatta*), essential in penetrating the Four Noble Truths is based on the causal relationship between the worldly suffering and the liberating peaceful state of *Nibbāna*. This was the *Dhamma* Teaching during the early period until 20 years of the *Buddhasāsana*. During the early days *Dhamma* was same as *Vinaya*, according to the two-fold teaching of *paryatti* and *patipatti*.

The rules, *Vinaya* for *Bhikkhūs* 227 and *Bhikkhunīs* 311, were laid down by the Buddha after the first *pārājika* offence occurred, which set the beginning of the *Ānā* –

⁷⁰⁰ With non-attachment (*virāgadhamma*) even to *Nibbāna*.

Pātimokkha. *Vinaya* began after *ānā-desanā*. *Vinaya* is for a group while *Dhamma* is for an individual.

Earlier, *Vinaya* as a conduct was embedded in the *Dhamma*, people easily approached to nobility. Buddha's *Dhamma* means universal ethical background likened to (*vijjā* = knowledge); yet this ethical background includes disciplinary behavior (*cariyā* = conduct) also. During the early days *Dhamma* was really *Vinaya*. And the term *dhammavinaye* was used together in an integrated way as in 'aham svakate *dhammavinaye pabbajitvā*'. When the monks gathered together, they recited and contemplated on the *Ovāda* - *Pātimokkha* (*Dh.* v183-185), which succinctly define the causal basis of *Dhamma* - *Khanti* as the cause of *Nibbāna*.

The *Ovāda*- *Pātimokkha* can be characterized thus:

At the initial stage, when the Buddha admonished the *Pātimokkha*, was more of an exhortation (*Ovāda*) to urge and not as enforced precepts. It was something connected with unity formed on a foundation. *Khanti* as the foundational essence of *Dhamma*. The aim was to do away with various differences. It was a binding power among the monks and also between the teacher and the pupils. It was not just to be followed individually but to be followed as a group.

"*Dhammo ca dessito vinayo ca pabbato*,"⁷⁰¹ the Buddha's defines *Dhamma* as His Teaching and *Vinaya* as the Discipline for the ordained.

⁷⁰¹ *Mahāparinibbāna sutta*: "Mayā dhammo ca vinayo ca desito pabbatto, so vo mamaccayena satthā" that is: "I have preached doctrine and promulgated the *vinaya*, they will be your teachers after me".

In the *Brahmajāla sutta*, the Buddha admonishes non-attachment to any view (*dīthi*). *Sañjaya Bellatthiputta*'s doctrine was based on non-confirmation, like hanging over the fence. *Khanti* as the foundation of the Buddha's teaching, provides the landing ground. The essence (*sāra*)⁷⁰² so eagerly sought by *Upatissa* and *Kolita* who later became the two great disciples of the Buddha. After twenty years of enlightenment *Vinaya* became precepts which were enforced. In the *Kakacūpama sutta*, the Buddha admonishes the teaching of *khanti*, as mandatory for the novice monks to proceed in the path. The Buddha preached the *Dhamma* and laid the *Vinaya* as a disciplinary training regulating the external conduct of speech and body (*sikkhāpada*), in accordance with the *Dhamma*.

Buddhaghosa explains *Vinaya* as discipline of restraint (*saṃvaram*), discipline of getting rid of evil states (*pahānam*) and as removal of blame (*anāvajjam*)”

12.9 Inferential Discussion

From the above discussion, it can be seen that *khanti* is the path of happiness and wisdom. The interpretation of *khanti* as generally understood and stated by the *Pāli* dictionaries as patience, forbearance and endurance signifies something difficult to bear on the part of the individual, in the *samsāric* journey. When the Buddha mentions that birth itself is dukkha, then this meaning is relevant for going through the ups and downs of *samsāric* flow. However, when the Buddha glorifies *khanti* as the foremost practice in *Dh v184*, the meaning of *khanti* practice changes. The meaning of *khanti* as the happiness with knowledge, as a liking of wisdom is predominantly applicable. This gradual progression of wisdom and the happiness therefrom is *khanti* that leads to the ultimate

⁷⁰² Dh v12.

happiness of liberation from dukkha (suffering), that is the freedom from birth and therefore death as the *amata-padam*.

Our present Buddha *Gotama* had chosen the path of wisdom as the predominant bearing on the fulfilment of Buddhahood, in comparison to effort (*viriya*) and confidence (*saddhā*). The *Bodhisatta* predominant with wisdom take the shortest time to attain enlightenment, that is, four incalculable and a hundred thousand eons.

How is *khanti* a path of wisdom to happiness?

Human tendency of judgmental attitude is based on the views (*ditthi*) or perceptions (*saññā*). The *citta* (consciousness) gets distorted towards unwholesome actions (*akusala kamma*) by the three unwholesome consciousness rooted in greed (*lobha*), malice (*dosa*) and delusion (*moha*). All conceptual judgements are based on the distorted pattern of views (*ditthi-vippallasa*) and perceptions (*saññā-vippallāsa*). In *Abhidhamma*, the five-door consciousness process (*pañcadvāra cittavithi*), when one perceives an object, an individual identifies the object with the *santirana citta* (investigating consciousness) based on previous perception (*saññā*) of the mind. Wrong-view (*ditthi*) is associated with the four consciousnesses rooted in greed (*lobhamula ditthigata sampayutta citta*).

In the *Brahmajāla sutta*, the Buddha enumerates the sixty-two types of views (and one ‘no view’)⁷⁰³ that should be brought to ‘right view’ (*sammā-ditthi*) in the practice of the noble middle path. Eradicating the fetter of self-view (*sakkāya-ditthi*) is the first step towards the first path of Stream-entry (*Sotāpanna*). The Buddha’s shortest *sutta* regarding

⁷⁰³ Sn 61 *Sabbhiya sutta* mentions sixty-three perceptions (*saññā*).

right view is given to *Bāhiya Dārucīriya*⁷⁰⁴ (*Udāna* 1.10) of “*diṭṭhe diṭṭhamatāya diṭṭhesi ...*” to see “as it is” (*yathābhūta ñāñadassana*) the phenomenon of arising and passing away (*udayabbaya ñāna*). The Buddha mentions that before the knowledge of *Nibbāna* is the knowledge of *Dhamma* (*Dhammathiti ñāṇa*) (*SN 12.70 Susīmaparibbājaka sutta*).⁷⁰⁵

The *Dhamma* as the Buddha’s teaching is rooted in the three wholesome intentions of non-greed (*alobha*), non - malice (*adosa*) and non - delusion (*amoha*). The inclination of the consciousness from wrong-views (*micchā-diṭṭhi*) towards right- views (*sammā-diṭṭhi*) is the first of the noble eightfold path. Right - view works in co-ordination with right understanding (*sammā-saṅkappo*), also interpreted as right- intention, the second noble eightfold path. In the *Dvedhāvitakka sutta*, the Buddha elucidating by own experience before the night of the enlightenment, teaches how to deal with a mind of a bad quality. By reflecting on the three aspects of unwholesome mind, identifying the quality of the mind and then turning the mind from unwholesome to wholesome quality. That is inclining the mind from *diṭṭhi* to *dhamma* called as *diṭṭhinijjhāṇkkhanti* to *dhammanijjhāṇkkhanti*. Here *dhamma* is the nature of mind and matter (*nāma-rūpa*) phenomenon of ‘arising and passing away’ as impermanence (*anicca*), suffering (*dukkha*) and non - self (*anatta*); and the phenomenon of interdependent co-arising (*Paṭicca-samuppāda*).

When the Buddha taught the *Dhamma*, the audience while listening to the spoken words of the Buddha, had the opportune moment to reflect on the right thought, as the *Dhamma*. That is why, many became *Sotāpanna*, just by listening to the *Dhamma* from

⁷⁰⁴ Ud 6 *Bāhiya sutta*; “*diṭṭhe diṭṭhamattam bhavissati....*”

⁷⁰⁵ S ii 119 *Susīmaparibbājaka sutta*.

the Buddha or the Buddha's disciples. What mattered was the *Dhamma* teaching. The *Sotāpanna Samyutta* lists four important factors⁷⁰⁶ by way of which it is possible to be a *Sotāpanna*; one of the four factors is listening to the true *Dhamma*. The *Sammā-ditthi sutta* mentions 'appropriate attention' (*yoniso manasikāra*) and 'voice of the other' (*parato ghoso*) as a dual requirement to gain right view (*sammā-ditthi*). For example, *Upatissa* heard just the essence of *Dhamma* from Venerable *Assāji* who was an *Arahat* and *Kolita* from *Upatissa* who had become an *ariya- Sotapanna* after listening to Venerable *Assāji*.

Of the many examples, is one incident of queen *Sāmāvati*'s maid, *Khujuttarā*. Listening to the Buddha's discourse, *Khujuttarā*, realizing the futility of her unwholesome act of stealing coins from the flower errands, turned her thoughts towards *Dhamma*⁷⁰⁷ and became a Stream-enterer (*Sotāpanna*)⁷⁰⁸. Without caring about the consequences, she fearlessly revealed her unwholesome act to the queen. The queen impressed by her truthfulness, requested her to narrate the Buddha's words; which she did, imitating the Buddha's way, and the queen along with her five hundred maids also attained the fruition of *Sotāpanna*, by listening to *Khujutara*'s preaching.

The *Dvedhāvitakka sutta* highlights the importance of *sammā-saṅkappo* or a mind with right understanding that is conducive to the attainment of right concentration (*sammā-samādhi*). The orientation of the thoughts with right intention leading to a calm

⁷⁰⁶ The four factors are: (1) Association with superior persons, (2) hearing the true *Dhamma*, (3) careful attention, and (4) practice in accordance with the *Dhamma*; Bodhi, "Samyutta Nikaya," 1831.

⁷⁰⁷ Here, the *Dhamma* is the Buddha's teaching of *alobha, adosa, amoha*.

⁷⁰⁸ A *Sotāpanna* is a person who has gained the first stage of enlightenment.

mind that can concentrate on the object. If the object is worldly, its nature is of the three characteristics of impermanence, suffering and non-self (*anicca, dukkha, anatta*); and, if the object is supramundane (*lokuttara*), *Nibbāna*, its nature is (permanent) *nicca*, (happiness) *sukha* and (non-self) *anattā*. Therefore, the texts say: *sabbe dhammā anattā*,⁷⁰⁹ meaning whether mundane (*lokiya*) or supramundane (*lokuttara*), all phenomenon are non - self. [And the raft of *Dhamma*, as an instrument in the active process of emptying, after serving the purpose of the attainment of *Nibbāna*, should also not be carried any further, how much more then should the *adhamma* be discarded.]

Many students of insight meditation (*Vipassanā*) during their meditation retreats, narrate difficulties to concentrate their minds when unwholesome thoughts of malice, jealousy, stinginess, anger, and so on arise. When one observes the arising of unwholesome thoughts of jealousy, anger, and so on; one identifies them as they are and thereafter cultivates thoughts of letting go (*nekkhamma*) and loving kindness (*mettābhāvanā*), one is able to concentrate the mind. *Dhammanijjhānkanti* is the thoughtful patience in the noble path of the *Dhamma*, practiced by the noble disciple of the Buddha in the *Sangha*, with the object of *Nibbāna*, rooted in non-greed, non-aversion and non-delusion. In this context, *khanti* is very much a mental act of judgmental prudence, in the cultivation of wisdom (*paññā*).

⁷⁰⁹ “*Sabbe samkhārā aniccā, sabbe samkhārā dukkhā, sabbe dhammā anattā*”, meaning: “All formations are impermanent, all formations are suffering, all phenomenon are non-self.”

Many a times we come across the compound *khanti-mettā* which means the mental inclination (S v169). *Samyutta Nikāya* 5.169, titled *Sota sutta* (The Stream)⁷¹⁰, deals with the mental inclination of a person who has attained Stream – entry and contrasts the inclination of an ordinary person with that of a stream-enterer.

According to the *sutta*, a person who has attained stream-entry understands the five spiritual faculties—specifically their origination, their settling down, and the escape from them. This leads to the following mental inclination: (i). Freedom from unwholesome rebirth in the lower realms, (ii). Destiny toward final liberation of *Nibbāna*, (iii). Repulsion for sensory phenomena, no longer clinging, (iv). Dispassion (*virāgadhamma*) towards sensory objects.

In contrast, the *sutta* implies that an ordinary, untrained person remains inclined toward the lower realms of existence and toward clinging to the very things that lead to suffering. The stream-enterer's mental inclination is fundamentally altered by their direct experience and understanding of the *Dhamma*.

Generally, *khanti* is a two-fold practice – as a foundational practice as well as a specific practice in both the paths - as a *Bodhisatta pāramī* as well as *Buddhahood*. *Khanti* is embedded in all aspects of the noble path. In addition to understanding the references of the various aspects of *khanti* in the *Pāli* texts, this study also revealed the Buddha's definition of the 'true *saṃana*' and its relation to a *bhikkhu* (*pabbajito*) as a

⁷¹⁰ It is part of the *Indriya Samyutta* (Connected Discourses on the Faculties), which focuses on the five spiritual faculties of conviction (*saddhā*), energy (*viriya*), mindfulness (*sati*), concentration (*saṃādhi*), and wisdom (*paññā*).

practitioner of *khanti*. The *bhikkhu* as an inheritor of the Buddha's heritage of *Dhamma* and *Vinaya*, has carried the Buddha's *Dhamma* since more than 2600 years since.

According to the *Pāli* texts, a *bhikkhu* (*pabbajito*), practicing the *Dhamma* and *Vinaya* (*khanti*) in accordance with the eight-fold noble path (*ariyamagga*) is regarded as a *saṃsāra*. The Buddha defines *khanti* practice inside the noble path and not outside of it. *Sadatthā paramā atthā, khantyā bhiyyo na vijjati*, meaning: 'That faith which conduces to one's highest good (in the world), nothing is found better than patience (*khanti*).'

Summary of the Understanding of the *Pāli* Term *Khanti*

1. *Khanti* is the foundation of all *pāramīs*.
2. *Khanti* is also a specific *pāramī* to be fulfilled.
3. *Khanti* is a mental aspect of thought and situated in the heart.
4. Practicing *khanti* in its various essence elevates a being to progress in the path of *Dhamma* until the attainment of the final goal of *Nibbāna*.
5. The noble path for a *bhikkhu* initiates with the practice of *khanti*. (*Kakacūpama sutta*)
6. The entire *Dhamma* – Teaching, elucidated through various methods of *dāna*, *sīla*, *paññā*, *mettā*, *karuṇā*, *upekkhā* and so on can be fulfilled only with the foundational practice of *khanti* embedded in it.
7. *Mettā-bhāvanā* is the positive inner meditative practice of *khanti*, that links with the second noble truth of *sammā-saṅkappa* that counters the inner defilement of ill-will.
8. *Kalyāṇamittatā* or beneficial friendship, which the Buddha says is the entire noble path, is the external worldly practice of *mettā* that originates from the mind of *khanti*.

9. The three types of actions of mind speech and body, are based on the practice of conduct – *Khanti-samvara-sīla*.
10. Non-anger and endurance to extremities forms the strict basis of the *khanti* practice.
11. Anger is a destroyer of wisdom - *paññā*; while *khanti* is a choice-power that calms the mind to one-pointedness – *saṃādhi*.
12. The experiential understanding of the Four Noble Truths in the *pañcakkhandha* – the five aggregates through the knowledge of *anicca, dukkha, anatta* takes to *Nibbāna* – *Anulomika- khanti is cintana-mayi paññā*.
13. *Nibbāna* is the extinction of taints – *āsavakkhaya-ñāṇa*, as a mode of dispassion – *virāga-dhamma*.
14. A *bhikkhu* is called a *samaṇa* who practices according to the *samaṇa-dhamma*. The Buddha explains how a *bhikkhu* through the process of *khanti* by non-harming other beings, by calming, his mind does not lead to increase, by patient reflection on *Dhamma* - *Dhammanijjhānakkhanti*, eradicating defilements finally attains the ultimate peace of *Nibbāna*; and thereby called a *samaṇa*.
15. *Khanti* is the path of sustainability, for the benefit of both – the doer and receiver, of little means and wise choices in the worldly life – *samsara*, that leads to a happy destination – *sugati*.
16. Ultimate result of the austere practice of *khanti* is the supreme *Nibbāna*.
17. *Khanti* is the Buddha's unique message of peace to the world for harmonious living.

- *vīriyavantassa khanti sobhati*.

Thus is said, 'the patience of the energetic man shines with splendor'.

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