

Patience: You bear your existence, you hold it as it is, stay where you are.

*kshanti* (Sanskrit) “having equilibrium”

*sopa* (Tibetan) forbearance, “willing to bear any problems”

Stay, hold, **wait**:

“You are willing to wait for the harmoniousness of a situation to arise by not correcting the disharmony.” p 230

Not always jumping in but allowing a situation to ripen; then knowing when to act and what skillful action is needed in the situation. Waiting to see what happens.

Holding is not suppressing. It is **allowing space** to open in the situation. Space for clarity to arise.

**Equilibrium**: Staying on an even keel. Working with whatever comes to you in a direct, compassionate way. Not being swayed by circumstances.

“**Inclusiveness**” used by Thich Nhat Hanh. Accepting all. Like the earth which accommodates everything. “Make our own heart big.” Like the ocean. Profound and vast. Profound is wisdom and vast is compassion or skillful action. This is what makes patience **transcendent**. We drop our own agenda and open to others in the situation.

Patience is freedom from aggression.

Association with shamatha=tranquility and peacefulness.

P 231: How or why would pain come up in our life if we are generous and disciplined? “We actually invite pain by being alone and keeping our discipline.” Patience is not getting resentful about that. Is it more painful to hold back and not indulge in habitual patterns? Or is it more painful to dive in?

Sometimes your anger is legitimate. Stopping people from doing something harmful. Mother protecting a child from danger. A teacher who uses anger as a skillful means.

### **Four types of maras**

It has been said that when there is no patience, we invite more maras, or more temptations. (Ways of avoidance from most obvious to most subtle. Increasingly deep levels of obstacles can surface when we practice meditation. At the same time we develop awareness to overcome them.)

1. *mara of seduction* (Skt.: *devaputra-mara*). This mara is based on attachment to pleasure and richness

2. *mara of kleshas* (Skt.: *klesh-mara*). It is based on the kleshas, or the confused emotions, accompanied by a sense of aggression.

3. *mara of skandhas* (Skt.: *skandha-mara*). The skandhas which are experiences giving rise to a false sense of self are a more subtle manifestation of aggression, whereas the kleshas are more direct and obvious.

4. *mara of the god of death* (Skt.: *yama-mara* or *mrityumara*). The fear of death and the attempt to overcome our death and not get old.

Patience consists of being free from all such maras.

Can seem like an odd list. What do the four maras have in common? Can think the maras are outside forces that attack us but they are really just manifestations of our own mind. They come from solidifying and clinging to our belief in “self.”

### **Three categories of patience**

1. overcoming other people’s destructiveness. (relative truth)

Like martial arts, step aside and use their own energy of aggression to diffuse situation. You don’t solidify and present yourself as a target.

2. realizing the nature of other people’s aggression (relative truth)

You see that their aggression comes from their own pain. They can’t help themselves (based on ignorance). Analyze the nature of their aggression. Learn how to work with them and negotiate. Look where the obstacle or blockage comes from. “Getting to YES”

3. the patience of individually examining. (absolute/ultimate truth)

Look at your irritations one by one—you will see they are empty. They are a constant reminder of your existence. You can include irritations in your practice of patience. Irritation comes from practicing meditation. And from study of the dharma--impermanence and egolessness.

Fruition of patience is extraordinary protection. You cannot be harmed by obstacles. You are not putting out aggression. You are generating peace and kindness.

**Just be.**