



ISSN: 3049-2017
IJMH 2025; 2(4): 30-32
© 2025 IJMH
www.themultijournal.com

Received: 18-07-2025
Accepted: 19-07-2025
Publish : 24-07-2025

Anil Dhale

Ph.D. Scholar,
JAIN(Deemed-to-be University) and
Mahabodhi Research Centre,
Maha Bodhi Society, Bangalore

Dr. Satyajeet Nanda,

Professor, CMSBS,
JAIN (Deemed to-be University)

Khanti As A Competency In Dhamma

Anil Dhale, Dr. Satyajeet Nanda

Introduction

Khanti as mentioned in Pāli literature is patience, forbearance and forgiveness. It is one of the pāramitās in Dhamma. Khanti or Patience is one of the ten perfections which are wholesome qualities and virtues to be cultivated by those striving towards eventual enlightenment. Khanti is not merely a passive endurance but it is an active choice to cultivate a calm and understanding mind in face of adversity and challenging situations. According to Cariyapittaka- Atthakatha, khanti has the characteristics of acceptance as its function is to endure both the desirable and undesirable and its manifestations is tolerance or non-opposition to the things seen as they are.

The Buddha also sometimes called this virtue forbearance (adhivāsana), endurance (titikkhā) or long suffering (khama). Patience or forbearance is basically the Dhamma contrary to anger, which, also means *adosa* - absence of anger. It is similar to the essence of *Mettā*, loving-kindness. *Sadatthaparama attha, khanti bhiiyo na vijjati.*" The gist of this Pali phrase is that of all the advantages, one's own benefits or interests, patience is the noblest. Among the best advantages, nothing excels the beneficial results of forbearance or endurance.

The *Dhammasaṅgaṇī* (section 1341), the first book of the Abhidhamma Piṭaka section of the Theravāda scriptural canon, defines the *pāramitā* as 'That patience which is long-suffering, compliance, absence of rudeness and abruptness, contentment of heart'

The Buddha once said, there are two kinds of fools: one, the fool who never admits having done wrong; and two, and the fool who, when presented with a righteous and sincere apology, refuses to accept it. Forgive others no because they deserve forgiveness, but because you deserve peace.

It is pertinent to understand some of the vital references found in Dhammapada, Jataka and Sutta referring to the importance of Khanti.

Narrative in Dhammapada

Ananda raised a question to Buddha on the basic instructions to monks by past Buddhas. Buddha tells in Verse 184 in **Dhammapada** that khanti *paramam tapo titikkhā ie* Patient endurance is the foremost austerity. In the Samyutta Nikaya, the Buddha tells of an ancient battle between devas and asuras during which the *devas* were victorious over the *asura* king Vepacitti. Sakka did not respond with abuse/revile to Vepacitti. 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. As stated in Dhammapada verse 399 with reference to Buddha's advice to Akkosa Bharadvaja," *akkosam vadhbandham ca aduṭṭho yo titikkhati, khantibalam balānīkam tamaham brūmi brāhmaṇam.* Ie who anger less endures abuse, beating and imprisonment, with patience's power, an armed might: that one I call a true Brahmin. According to the Verse 320 of the Dhammapada, the Buddha has stated how abuse from others is endured through patience even in this life just as an elephant in the battlefield withstands the arrow shots from a bow.

Correspondence:

Anil Dhale

Ph.D. Scholar,
JAIN(Deemed-to-be University) and
Mahabodhi Research Centre,
Maha Bodhi Society, Bangalore

**“Aham nagova sangame, capato patitam saram
ativakyam titikkhissam, dussilo hi bahujjano”**

The Buddha states in *Kodhavaggo*, *Dhammapada* that one who check rising anger as a charioteer check the rolling chariot, he would be called a true charioteer. Others only hold the reins. He states that the anger should be overcome by non-anger i.e. *akkodhena jine kodham*. He teaches that the wicked should be overcome by goodness, miser should be overcome by generosity and Lier should be overcome by truth.

Narrative in Jataka

Some of the Jataka tales are full of stories related to importance of *Khanti* in self management as well as society at large. *Bodhisatta* is seen to practice so much patience that he does not get provoked even when his hands are cut off.

in the *Jātaka* Tale, *Khantivādī Jātaka*: 313, a jealous king repeatedly asked an ascetic/*Bodhisatta* what he taught, to which the ascetic replied, "Patience," which the ascetic further defined as "not to get angry when injured, criticized or struck. *Khanti* is the antidote to anger or ill will.

In the *Sarabhanga Jataka*, *Sakka* requested the Buddha to declare to them the blessing to be found in the patience. The Buddha replied, "Even a strong army is not as advantageous in a war as *khanti* is to a good man during hostilities."

In *Bhuridattanagaraja Jataka*, it is mentioned that the pure Naga king did not get angry against treachery for fear of violating the moral precepts, and did not open his eyes. The Great Being felt no anger even though he suffered such pain.

Narrative in Sutta

The *Kakacupama sutta* of *Majjhima Nikaya* has a classic parable of forbearance, the *Buddha's Simile of the Saw taught to monks*: Even if bandits were to carve you up savagely, limb by limb, with a two-handled saw, he among you who let his heart get angered even at that would not be doing my bidding. Even then you should train yourselves: "Our minds will be unaffected and we will say no evil words. We will remain sympathetic, with a mind of good will, and with no inner hate.

In the *Patama Akkhanthi sutta* of the *Anguttara Nikaya*, Buddha talks of five positive consequences of practising patience: 1. Liked by many people, 2. Not filled with hatred, 3. Not many faults, 4. Will experience an unconfused death, 5. Following death, will be reborn in heavens.

In the *Maha Rahulovada sutta*, *Majjhima Nikaya*, the Buddha has advised Ven. *Rahula* to practise his meditation like the earth, water, fire, air and space, so that pleasant and unpleasant sensory impressions that have arisen will not get hold of his mind.

In the *Brahmajala sutta* of the *Digha Nikaya*, the Buddha has advised the monks to maintain equanimity using patience by not being elated when praised and not being upset when criticised by others.

In the *Sabbasava Sutta* of the *Majjhima Nikaya*, the Buddha described tolerance (*adhivāsana pahatabba*) as one of the seven methods to eradicate mental defilements

(*asava*). In the *Angutara Nikaya*, Buddha talked about 10 *dharmas* as protectors, one of them being patience. Buddha says, *Bhikkhus!* In his doctrine, reflecting properly (*yoniso manasikara*) can endure cold, heat, hunger, thirst, gadflies, mosquitoes, wind, heat of the sun, snakes, scorpions, and lice. He can endure ill-spoken and unwholesome words. He has the nature of being able to endure severe, cruel, sharp, disagreeable, unpleasant, deadly, and painful sensations that arise in the body. These are the *asavas* which are to be removed through forbearance.

The fetter of ill-will (*patigha*) is completely eradicated only in those who have attained the final two supra mundane stages of non-returner (*anagami*) and *Arahant*. So, there is likely to be ill-will to a greater or lesser degree even in those who have attained the first two stages of Stream Entry (*Sotapanna*) and Once Returner (*Sakadagami*).

In *Maha Mangal sutta*, one of the 38 great blessings for laities is patience tolerance, "*Khanti ca sovacassata, samanana ca dassanam, Kalena dhamma sakaccha, etam mangala muttamam*". It means that Patience, compliance, seeing contemplatives and timely discussion of the *Dhamma* is the greatest blessing"

The Buddha provides a clear example of how to practice *khanti* in the face of fear and dread. Before his enlightenment, Buddha got into a remote jungle thicket, dwelling there to know and understand where the subtle residue of defilements might still be present. He explained that we need to purify and train our minds to get rid of hindrances and defilements.

Application and Practice of Khanti

Khanti is a powerful tool for personal transformation which enables individuals to face challenges in life with greater wisdom and compassion. *Khanti* enables one to overcome anger/hatred, develop concentration and cultivate insight. Practice of forgiveness and eradication of mental defilements promotes not only one's spiritual growth but also leads to social harmony.

Ordinary laity therefore always beg for forgiveness from Monks. Venerable Sir, may you forgive us for any wrong we have done you out of heedlessness in thought, word, or deed. Bow down & stay there. *Okāsa! Dvārattena kataṃ sabbam accayaṃ khamatha me Bhante*. It means *Bhante, forgive me of any offences I may have committed by body, speech, or mind*. The monk says: *Ahaṃ khamāmi, tumhehi-pi me khamitabbam*. I forgive you; may you all also forgive me.

One may feel that one can't possibly forgive, but it is the intention to forgive that one is cultivating in practice of forgiveness. To forgive someone who has done a serious wrong is a blessing for both the victim and perpetrator of wrong/crime. It releases one from anger, hatred, guilt etc. Forgiveness is a way to end suffering, to bring dignity and harmony to our lives. It is way to let go of our pain we carry. It is basically for our own sake, for our own mental health. Patience helps us overcome the four worldly *dhamma* (*lokadhamma*), which are expressed in four pairs as gain and

loss, fame and obscurity, praise and blame, happiness and suffering.

Forgiveness meditation is part of Loving-Kindness Meditation development. It dissolves blocks to loving kindness and living in the present. Forgiveness demands courage and integrity. It is not weak. It is necessary to reflect upon the advantages of patience prior to developing loving-kindness or *Mettā*.

Conclusions

The virtue of *khanti* has often been emphasised by canonical and commentarial literature as advantageous precisely in the face of extreme adversity. The capacity for *khanti* may be developed through loving-kindness meditation, supported by the other *brahmavihārās*.

Tolerance can be practised every time especially when we come across very difficult people that hurt us through their speech, and behaviour. It is necessary to try not to react to it with anger, hatred, or resentment. In discharge of our duty as parents and teachers, patience is one of the most important and yet most challenging requirements in raising and developing children. In a world of increasing aggression, war and animosity, quality of *Khanti* is one of the important competencies which can be cultivated by an individual and society at large to promote peace progress and harmony.

Jaya Mangala Gatha which is chanted to destroy negativity and create auspiciousness refers to the supreme victory of Buddha by means of his one of the competencies -*Khanti*

Maratirekam-abhiyuj jhita sabbarattim
Ghorampanalavaka makkha mathaddha yakkham
Khanti sudanta vidhina jitava munindo
Tam tejasa bhavatu te jayamangalani

More violent than Mara was the obstinate demon Alavaka, who battled with the Buddha throughout the whole night. The Buddha subdued him by means of His patience and self-control. By its grace may joyous victory be thine.

REFERENCES:

- 1.Ven.Bhikkhu Bodhi, In the Buddha's world, Wisdom publications, Somerville, 2005
- 2.Ven. Dr Acharya Buddharakkhita, METTĀ The Philosophy & Practice of Universal Love, Buddha Vachana Trust, Bangalore, 2019
- 3.Ven. Buddhadasa Bhikkhu, Dhamma for social renewal, The Corporate Body of the Buddha Education Foundation, Taipei, 2019
- 4.Ven.K. Sri Dhammananda, What Buddhists believe, The Corporate Body of the Buddha Education Foundation, Taipei, 1993
- 5.Ven. Bhikkhuni Kusuma, A Step in the Right Direction, Sasana Abhiwurdhi Wardhana Society, Kuala Lumpur, Malaysia, 2019.
- 6.Ven. Dr Acharya Buddharakkhita, Dhammapada ,Buddha Vachana Trust, Bangalore, 2020