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## SPEAKERS

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It said that one of the first lessons that many people need to learn, will learn if they do meditation practice is patience. And without patients probably does a lot of suffering and meditation practice. And part of their need for patience is that generally meditation practice is operating very different timeframe, then the timeframe of our desires, our expectations, our fears, and so when things don't happen fast enough, then we get impatient, we get discouraged. But to learn to be patient of what's there and take your time and slow and steady, and to let the let it unfold in its own time. Because it's not meditation doesn't unfold, along the timeframe of our desires, or of our usual kind of self centered approach to how things should be. It's kind of unfolding in a very different frame, they're a different perspective. So to learn to be patient. And it's not just because we're learning to tolerate what is but because in the patience, there is hopefully space for something to operate, to make to bubble up something to happen, which is not something that we create, not something we do. And important part of practice is, is the part that we don't take responsibility for, except for make the space to happen. There's a, an intelligence or wisdom within us, that is different than our conscious mind. So it's only about what we're conscious of when we consciously do, then we limit kind of what can bubble up what could happen, how things can unfold, evolve, settle, in their own time. I've known people who tried hard, we're in a hurry to get calm. And the more they didn't, the more of their Hurry, they weren't to get calm, the less calm they were. And so they tried to fester. And you know, and so they got less and less calm. But you know, they're trying to become calm. And if there's sometimes there's a wanting to become expecting to become calm, and you know, calmness is something that you have to allow for, and things can settle. And then they you know, there's certain calmness can can arise. So patience is a very important quality to think about too. And the word the Pali word for patience is khanti. And it's a the word khanti. In Sanskrit it is Kshanti. It's such an evocative word I believe in Indian Buddhism, the very rich word is considered one of the primary virtues, that I think that English word patience doesn't do justice. Maybe we don't have a good English word that that can be translated this important word. Sometimes I think acceptance might be a closer word. But even that maybe is not quite either. There are three kinds of patients that the Buddhist tradition emphasizes, there is a what's called patient perseverance. So this means keeping at it slowly, steadily. Just keep persevering, persevering in what you're doing. So don't give up. Just kind of slow and steady, keep going, keep going, keep going. And that can be true in many endeavors in life, that patience, perseverance, is important. Not to giving up because it's difficult because you're challenged by it or discouraged. But just kind of hold, hold, hold the course. Keep going, keep going. And it's very important for some like meditation practice, because, you know, if you only meditated once a year, you're not going to get the full benefits from it. That is a lot of benefits come from regular practice. And so as you practice regularly, then something begins to shift and change and move.

I was impressed when I was used to swim in the pool regularly. That the swimming strokes were always the same, you know, the crawl, you know, just lift your hand up over the, through the air and down in front of you and goes through the water and you push and you go forward. And so always the same stroke. But slowly over time, imperceptibly to me, each, you know, slowly, my strokes became more and more efficient. It's kind of ever so slight little adjustments, and how it, the hand went into the water, how it turned at the shoulders. And I couldn't have planned it, it wasn't like, you know, I couldn't have planned ahead or known. But somehow, slowly, slowly, over months, months, of my struggles got imperceptibly, better and better, until, after a certain point, I could really tell I had efficient strokes. Now, I didn't have before, no one could have taught me that. But it was the regularity, you know, thousands and thousands of strokes that my body can kind of tune in. So same thing happens in meditation practice, in perceptively so many things begin to shift in the regularity of it. Your your body shifts and changes your mind your emotions, and just kind of slowly, slowly. So the idea of patient perseverance is very important. The second is quality of patience or aspect of patience, is patience under abuse. And so I guess we've talked about what kind of abuse but I think I don't think they mean, I don't know what the original word is in the language. But patients under challenges, patients when things are not going well, patients when an alternative to this kind of patients under abuse or mental challenges, the alternative than that we're trying to avoid is anger. That when we act from anger, well actually be more careful not even so important to be careful with these words, when we translated into English, because the word in the original language is hostility. So to be very careful to avoid hostility, and anger, you know, sometimes has its place. But, so not to get into hostility. And so the patients under abuse or patients under challenges, a specifically not be given to any movement of hostility towards oneself or to the world around us. And that's a very difficult task in some circumstances. But the idea being that if you can avoid hostility, that there's a better chance for some of the best wisdom and compassion to come forward and address the situation. So a meditation practice as well, it can be challenging to sit and meditate, your body could hurt, your mind is not behaving properly, it gets distracted a lot. And so to in those challenges, not to succumb to hostility and discouragement, and about what how it's going, but the end to persevere patient perseverance. They believe that they gave in touch their learning. And the third form of patience is sometimes called patience, acceptance of the truth. And this is probably the one that has the most value, most broad term value, is that the ability to recognize what's true, and then to accept it, and to see it, to hold it, to live by it to adjust accordingly, to really kind of admit it, this is the truth. So it can be about ourselves, there are aspects of ourselves, which may be or not, so solitary. And so they say, Oh, this is true. Or we do something in the world, which maybe, is unskillful. And to learn a kind of patience, acceptance of this truth, this is true. Now I have to deal with that, to see it. Or the patient's acceptance of the truth might be that we see that we're operating under certain delusions. And so to see this is not, you know, this is not true, and how do I let go of this?

When I was my first years of Buddhist practice, I started to see so acutely, all the social games I played all the ways I wanted to try to impress people or create a certain image of myself in other people's minds who they would see me a certain way. And so I was constantly how I talked, how I acted, was trying to do this play social games. And at some point, I saw how much self there was how much self creation and construction was going into myself soon as certain kind of self centeredness I became really clear that I had to let go of it. But it was a big thing to see it clearly enough to to accept it. Be truthful, this is true. Oh, look at that I tried to avoid admitting it for a long time. This is true. And then I had to accept the fact that I couldn't let go of it. And that was true. And so this is true now. So I have to accept the fact that I can see what I need to do, but I can't let go of it. And so then I, you know, I lived with it, and I kind of knew what the task was. And I kept practicing and kept practicing. But because I kind of, there was patience with it, there was acceptance of it, there was, I wasn't going to trouble myself by by it, I was going to just hold it there. And then what was remarkable was that this, this attachment I had, over my self image and all that. I never saw it go away. But at some point, it went

away. As I've continued to practice, I did some retreats and coming out of those retreats, it was no longer there. But why why that why that was important was I had a certain impatience. And the impatience was, that took the form of things had to change for the better. And I sat like a cat at the mouse door, waiting to see it, change waiting to see me see it, let go. It's gone yet is going what's going now as a guy, and I wasted so much time being impatient waiting for the see. And then I didn't see it go is went, kind of went, it wasn't paying attention. And so I learned from that, and many times, that what you know, it's better to be patient than impatient, better not to sit there waiting and expecting something to happen. But to do the practice steadily, not to become angry or hostile, but how things are to accept what is and that come wonderful combination, then at some point, things begin to change for the better. Sometimes you'll see them change. And sometimes you won't see the actual change, but you'll recognize it after the fact. I hope so, patience. So those are my words about patience. But maybe you have your own words, your own experience your own way in which patients is a support for you. And maybe your understanding of patience is different than you know my understanding. So but it's it's well worth considering the role and value of patience in your life. So in ways that can support you. Thank you