

BRAHMAVIHÆRA DHAMMA

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FOREWORD

This "Brahmavihāra Dhamma" expounded by the Venerable Mahāsaṅgī Sayādaw, Agga Mahā Paḍāṅga reveals the systematic method of developing *Mettā*, loving-kindness, etc., towards all beings and the way to lead a Life of Holiness. The style of presentation and the informative material contained therein stand witness to the depth and wealth of mature spiritual and scriptural knowledge of the eminent Author. The warmth and sympathetic understanding of the human nature with which the author is moved, reflects the noble qualities of a true disciple of the Buddha who was committed to the weal of all living beings, and who had throughout his lifetime from the time of His Supreme Enlightenment, devoted his Compassionate skill to the aid of others for their emancipation from the woes, worries and sufferings.

A careful reading of this Dhamma followed by an unflinching practice of meditation that has been clearly instructed in this text of Dhamma will, I believe, amount to hearting a fortune in the shape of happiness in the present life time as also the spiritual attainment.

Buddhism, as a world religion, has proved to be a guiding force to human civilization and to all mankind who are in misery. Life, in fact, is full of sufferings, and what is seemingly pleasurable is in reality miserable. It was only after the appearance of Buddhism which inculcates moral discipline and *Mettā*, Loving-kindness, that the people will find a happier and peaceful world. The way to cultivate *Mettā* and Compassion (*karuṅṅā*) has been vividly shown in this Brahmavihāra Dhamma, apart from other finer qualities which a man should possess and practise for the sake of one's own benefit and of other sentient beings. Full instructions are given in this text of Dhamma to develop the noble practices particularly the four Brahmavihāra, namely, *Mettā*, *Karuṅṅā*, *Muditā* and *Upekkhā* according to what has been taught by the Buddha in a subtle and profound way with Great Compassion flowing freely towards all creatures that live. Buddha could see how all beings are suffering and bearing the burden of their *khandhās* for so long as they are drifting along in the tide of Samsāra. The Dhamma has taught us to have also *karuṅṅā*, pity, for others in distress including animals from minute ones to enormous creatures. This has been elucidated by the Venerable Mahāsaṅgī Sayādaw to enable us to clear away the dust in our eyes to discern the truth.

This text of Dhamma is enriched with a number of anecdotes which go to illustrate with lucidity the value of developing loving-kindness, compassion and rejoicing in others' prosperity and happiness, and also how to control anger, avoid envy, practise patience and Self-reliance and other virtues. It has been emphasized that human life is vulnerable to pain and suffering. Life is a process of change from the simple to the complex, birth to death, from beginning to end. Nothing ever remains the same in a man, which is composed of *rūpa and nāma* which are arising and vanishing at every moment of seeing, hearing, smelling, tasting, contacting and imagining. The appearance and disappearance of vibrating manifestations are the becoming and cessation process of *rūpa-nāma*, which are transient by nature. This fact of "impermanence" brings in its wake discomfort, pain, illness and unhappiness as also what is erroneously considered as joy and pleasure which are in fact, *sukha-vedanā*. Preaching has been made that a certain person who is not disciplined in morality will lack wisdom, and in consequence, even a trivial evil committed by him will lead him to the state of misery. Buddha has taught us to pave our own way for salvation, i.e., to practise nobly and diligently to get rid of all miseries. Buddha could only teach us the way to happiness. Purity and impurity belong to oneself no one can purify another", says the Buddha. This brings us to the law of *kamma*. We are the heirs of our own *kamma*, good and bad actions of what we have done in the past and what we are doing now. In the matter of developing *karuṅṅā* towards a being who is suffering, and in extreme misery beyond succour, one will have to nurse a feeling of indifference-'*Upekkhā*'. In essence, it is to view the fate of that being as "*kammasakā*" i.e., every living being has only *kamma* as his own personal property in possession. Good *kamma* produces good, and bad *kamma* produces evil, e.g., "generosity" yields wealth; "morality" causes one to be reborn in noble families in states of happiness; "anger" causes ugliness, and so on. These have been shown citing relevant stories which are authentic as preached by the Buddha.

Rare indeed is this Dhamma which has been so elaborately expounded by the author, the Venerable Mahāṣo Sayādaw that our heartfelt gratitude goes to the Sayādawphayāgyi, and also to U Thein Han, a retired Judge and an Executive Member of this Buddha Sāsana Nuggaha Phayāgyi Organization, for his pains in taking tape-recordings of this noble Dhamma preached by the Venerable Mahāṣo Sayādaw for sixteen times to make a full coverage of the subject. These recordings were copied in writing and the manuscript was put up to the Sayādaw for kind scrutiny, rewritings and approval before the final draft went to the Press.

Life has been described as a continuous becoming (*bhava*) like a wheel moving on and on upon the wilderness of Samsāra. One is born, one grows and suffers, and eventually dies to be reborn and continues the endless journey called '*bhava*'-life existence, Buddha has pointed out that Insight Knowledge, called Wisdom can be gained only by way of achieving *Sōla*, *Samādhi* and *paññā* through the Noble Eightfold Path. Wisdom, therefore, constitutes the great 'accomplishment' for an aspirant. One who aspires should know the true characteristics of *anicca*, *dukkha* and *anatta* through serious contemplation and noting, which will finally lead towards complete liberation from sufferings after attainment of *maggā-phala-ñāṇa*. The Venerable Mahāṣo Sayādaw has given us guidelines to achieve that insight wisdom by the practice of Vipassanā even while developing *mettā*, *karuṇā*, etc. Impermanence of all things are evident. When we are young, we are only a vaguely aware of these things. It is because lack of wisdom, health and vigour acts as barriers against the onslaughts of life. With the passage of time as we grow older with grey hairs and other signs of decay, we come to see what is actually happening to us in true perspective, and the significance of the ceaseless change occurring in us and things around us. Buddha's teaching is as vital and relevant to-day as it was when he lived centuries ago.

I have translated this wonderful Dhamma with as much scholarly accuracy as I could possibly do, and with my humble spiritual perceptiveness that is within my practical knowledge of the Dhamma which I have been able to acquire under the guidance of my spiritual teachers.

May this humble work contribute towards a wider knowledge of the Dhamma and a deeper appreciation of the morality of Buddhism which is highly pragmatic.

May the constant practice of the Dhamma on the lines indicated in this text prevent *akusala* and ultimately destroy all the fetters that keep us away from our final goal, Nibbāna.

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February 5, 1983.

BRAHMAVIHÆRA DHAMMA

PART I

NAMO TASSA BHAGAVATO ARAHATO SAMMÆ SAMBUDDHASA

PRELUDE TO THE DHAMMA

To-day is the Full Moon day of Wæso, 1327 M.E. Commencing from to-day, Brahmavihæra Dhamma will be delivered. In the phrase or group of words-“Brahmavihæra”, the word “Brahma” means “Noble”. This word, if properly pronounced in Pæ’i should be recited as “Birahma”. In Myanmar, it is to be represented and recited carrying a vocal sound as “Brahma”. This can be easily understood. The word “Vihæra” conveys the meaning of “Dwelling” or, “Abiding”, or “Living”. Hence, “Brahmavihæra” purports the meaning of “Noble Living”, or rather, “Living in the exercise of good-will.”

The expression “Brahmavihæra”, if analysed, will include *mettæ*, friendliness or loving kindness, *karuḷæ*, compassion, *muditæ*, goodwill or rejoicing with others in their happiness or prosperity, and *upekkhæ*, equanimity or indifference to pain and pleasure. These are the four kinds of *Brahmavihæra*. It has, however, been mentioned in Mahæghovimda Sutta as “*Brahmacariya*”. Therefore, Brahmavihæra Dhamma is commonly named as “*Brahmacara*” Dhamma. *Brahmacariya* means Life of Holiness or Living in a Virtuous Life. This can, therefore, be also called *brahmacara dhamma* from now onwards.

Then also, in the Abhidhammæ desanæ, this Brahmavihæra dhamma has been preached as *Appamaññæ*, the term that is derived from the word “infinite” or “boundless”. It has been so named as “*Appamaññæ*” because, when developing *mettæ*, loving kindness, it could be done with unlimited or perfect exercise of the qualities of friendliness -*mettæ* -, etc., towards all beings.

ANALYTICAL STATEMENT OF THE MEANING OF METTÆ, ETC.

Of the four kinds of Brahmavihæra Dhamma, *mettæ* means love, *karuḷæ* means pity or compassion. *Muditæ* means happiness or joy. *Upekkhæ* means indifference. Out of these four meanings translated into Myanmar, only the meaning of the word ‘compassion’ is clear and precise without mingling with any other sense or terminology. The term “Love” may convey the sense of clinging attachment with *ræga*, human passionate desires. “Happiness” also concerns rejoicing for fulfillment of one’s own desire or, in connection with Dhamma. “Indifference” covers various aspects of mental sensations, etc. As such, if the meanings of the terms: “*mettæ*”, “*muditæ*”, and “*upekkhæ*” are rendered in Myanmar language as “love”, “happiness” and “indifference”, it would appear to have related to other meanings of different shades, extraneous to what is really intended to convey. Hence, it would be more obvious, if they are expressed in ordinary Pæ’i usage, as *mettæ bhævanæ*, *karuḷæ bhævanæ*, and *upekkhæ bhævanæ*. We shall use the ordinary Pæ’i language which is more comprehensively clear in delivering the sermon.

Mettæ bhævanæ means nothing but to develop one’s mind with loving kindness towards others. Even if a thought occurs wishing prosperity to others, it is but a virtuous thought. What is meant by *karuḷæ bhævanæ* is to develop compassionate feeling towards other beings. Even ordinarily, if one feels pity towards the other wishing him escape from sufferings, it is a virtuous thought of *karuḷæ*. As regards *muditæ*, it conveys the sense of joy or rejoicing with others in their continued happiness and prosperity. Regarding the term “*upekkhæ*”, it is a feeling of indifference with no interest or worry in other’s happiness or state of conditions having a neutral sensation thinking that these things have inevitably happened according to *kamma*, the consequential effects of good or bad merits. Of these four sorts of *Brahmavihæra*, first and foremost, I shall deal with the development of *mettæ brahmavihæra*.

MAKING PREPARATORY ARRANGEMENTS

In the Visuddhi Magga, before explaining the manner as to how contemplation should be made on *pathavā kasina*, the subject of preliminary arrangements (*parikam*) to be done, has been elaborated quite exhaustively. To put it in a nutshell as to what is most essential, priority should be given to the proper observance of morality, the purity of *sīla*, and then to completely settle anything to be done which may cause hindrances (*palibhoda*) and create a feeling of worry in regard to the residing monastery. The next point is to accept with faith and confidence the instructions given relating to the method of developing meditation on loving kindness (*mettā*), which one intends to take up from a really competent and good spiritual teacher-*kamma#hānācariya*. This is the method I am now going to prescribe and preach. It is necessary to stay in an appropriate monastery, or rather, a retreating centre, and settle off all anxieties likely to creep in, such as, shaving the head and cutting off the hairs on the head and clipping the finger and toe nails and carrying out other trivial matters. Later, take a rest for a while after meals to avoid sluggishness or inertia. Only after finishing up all odd jobs that need be performed, choose a quite spot or a place of solitude, and then take up a sitting posture with ease and comfort.

SITTING POSTURE WITH LEGS CROSSED

Sitting with ease and comfort means to obtain a more comfortable way of sitting so that one can sit for a long time without interfering with his contemplation. To begin training, the best way is to sit erect cross-legged so as to become comfortable. There are three kinds of sitting postures. (1) The manner of sitting posture found in Buddha's images or statues. This is not very easy for the Myanmar people to imitate. (2) The way Bhikkhūṣ or nuns used to sit without interlocking the legs, which is, of course, prohibited. This position is generally adopted by many. It is to keep the legs parallel while sitting without pressing one against the other. It may be feasible since the posture will not block the blood flow running through the veins. (3) Sitting posture adopted by Bhikkhūṣ which is not prohibited, i. e., the sitting posture with half the length of the legs crossed. Any one of these three types of sitting postures, best suited to you, may be chosen. Females also may sit as they please. The manner of taking a sitting posture, as stated, is required only at the primary stage of meditation. Thereafter, sitting postures with knees up or with legs stretched may be taken up according to circumstances.

PERMISSIBLE TO MEDITATE BY TAKING UP ALL FOUR IRIYĀ PATHAS OR POSTURES

Meditation can be done while walking, or standing, or sitting, or lying down, which are the four usual postures. It is clearly evident that meditational exercise can be made by adopting any one of the four postures as stated in Metta Sutta in the following words:

*"Tittha# carā# nisinno vā, sayanó yāvatassa
vitāmidho eta# satī# adhittheyya."*

The meaning of this Pāḷi phrase is:

Tittham-either in the act of standing, *ciram*-or in the act of walking, *nisinno vā*-or while sitting, *sayano*-or while lying down, *yāvatā*-for the duration of that period, *vitāmidho*-the mind will be free from sloth or sleepiness, *assa*-and it will so happen. *Yāvatā*-for that particular length of time, *eta# satī*-this practice of mindfulness which arises along with loving-kindness, *adhittheyya*-should be developed by fixing the mind upon it and letting oneself remain in this state of mind.

It has been clearly instructed to contemplate and note by way of assuming the four usual postures not only in respect of *mettā bhāvanā*, but also in regard to practicing *satipa#hāna vipassanā* relating to which it has been preached as "gacchanto vā gacchāmōti pajānēti," etc.

Hence, although instructions have been given to take up a sitting posture cross-legged at the initial stage of meditation, all of the four *iriyā pathas* or postures can be adopted as may be considered appropriate in developing *mēttā bhāvanā*, i. e., meditation to cultivate mindfulness on loving-kindness. The essential point is to develop contemplation on loving-kindness on all occasions or rather continuously, leaving aside about four hours at the time of mid-night or six-hours time for sleep. When going to bed at about 9 or 10 p.m. while lying in bed before falling asleep, it should be so developed.

SHOULD WEIGH PROS AND CONS

After taking up the cross-legged posture, the faults of anger or malice and the advantages of patience should be imagined and reflected upon. If these have been already reflected upon earlier, it would be quite sufficient. This has been accordingly instructed in as much as benefits will be accrued by reflection. It is not extremely important though. If meditated with intense faith and enthusiasm, beneficial results would be derived. Nonetheless, if one is going to undertake any kind of work or business, there may be things which are to be reflected upon or fulfilled. Rejection can be made only when one sees the fault. For example: Take the case of a person sweeping and cleaning a room in a house or a monastery, with a broom-stick. He would pick up and throw away scraps of paper, cloth or broken pieces of stick if they are considered by him as mere trash or worthless stuff to be discarded. If such trash or waste matters are kept or put aside in this or that place inside the room, the room cannot possibly be free from rubbish. In the same way, if the fault of anger is not perceived, one is likely to accept that 'anger' without rejecting it. There is every possibility that such a state of affairs or condition would prevail. For instance:

Nowadays, people who bear grudge against someone or have grievance against others for having done something wrong to their detriment may be said to have been harbouring the anger or malice as a bosom friend. An aggrieved person who has so become angry may feel bad or sour even if others would appease his anger by comforting him with nice words. And then, he might even consider it pleasurable to entertain this blooming anger, or even become infuriated or flared up for sobering him down. Moreover, it is likely that he would even blame them for bossing him. This resembles a person who keeps a venomous viper in his pouch tucked up at his waist accepting the anger not realizing the disastrous consequence or the fault of it. Hence, to be able to reject the anger, one should reflect upon the faulty nature of this "anger" or the spiteful feeling. The manner of reflection to be done according to the texts of Dhamma has been shown as follows:

At one time, on being asked by a wandering ascetic, Paribbājako, by the name of Channa, as: "For what kind of fault that is inherent or apparent in *rāga*, *dosa* and *moha*, has it been preached and prescribed for rejection, or rather, to get rid of them?", the Venerable Ashin Ānandā Thera gave the reply as stated here in after.

THE FAULT OF ANGER

Āvuso - O, my friend Channa, *duttho* - a vicious person who is bearing ill-will or becoming angry, *dosena abhibhūto* - being overwhelmed with anger, nay, overpowered by anger or resentment, *pariyadanaṃ citto* - which has used up or wiped off all noble-mindedness or virtuous thoughts, nay, without goodwill because of anger *attavyāpādayāpi ceteti*, - plot to cruelly cause his own self suffer misery. *Paravyāpādayāpi ... ubhaya vyāpādayāpi cēteti*- carry out plans to ill-treat himself as well as others, and bring about miserable conditions. *Kāyāna* - physically, *duccaritaṃ*-bad deeds, such as, killing, etc., *carati* -are committed; *vacara* - verbally (and) *manasa* - mentally, *duccaritaṃ* - utter abusive words ill-wishing others' ruin or destruction in life and property and so on. In essence, it is to reflect and exercise restraint based upon this Dhamma so preached. The manner of reflection and exercising restraint or keeping one's mind under control is:

When giving rise to aggressive anger, it is obvious that one becomes miserable. Feeling of joy or happiness which previously pervades him immediately disappears. Mental distress takes place

which then changes his looks to become grim and distorted caused by unhappiness. He would become fidgety, and the more he becomes furious, the more he is distressed and embarrassed both physically and mentally. Anger may incite him to commit murder or utter obscene words. If he makes a retrospection of his past evil deeds, he will, in the least, feel sorry and humiliated by being conscious of his own guilt, or that, if he has committed a crime, he will definitely suffer all at once in receiving due punishment for his crimes. Furthermore, in his next existence he can descend to the *apāya* realm where he will invariably have to undergo immense suffering and misery. This is just a brief description of how anger will bring about dire consequences. Such incidents can be personally experienced and known by mere retrospection.

Misery caused to others by 'anger' is more obvious. In the least, making others feel unhappy by word of mouth is fairly common. A person who is railed at may feel awfully distressed and suffer mental pain. Angry mood may relegate to the level of killing others or causing severe suffering mentally. Even if no terrible consequence may not take place in the present life time, an angry person will land in the nether world in his future existences. If at all he is reborn in the world of human beings by virtue of his some *kusala kamma*, he will be greatly handicapped with a short span of life, exuberant diseases and ugliness in his personal appearance. Anger cut both ways endangering both the person who is angry and the aggrieved. I would not propose to illustrate further citing relevant stories retting to the manner of reflection on the faults of anger since there is hardly any time at my disposal to tender my preachings on how *mettā* can be developed.

BENEFICIAL FRUITS OF PATIENCE

Next, in the matter of reflecting on the merits or fruits of 'patience', *khantō* - patience or forbearance is basically the Dhamma contrary to "anger", which, in other words, is *adosa*-absence of anger. It is similar to the essence of *mettā*, Loving-kindness. In especial, what is said to have 'patience' is to be able to endure any kind of provocation and to remain calm without anger and doing evil. *Mettā* or Loving-kindness is more significant or rather, far-reaching in meaning than "Patience". It imbibes the quality of goodwill rejoicing with other people's happiness. The advantages of "patience" have been described in Visuddhi Magga in the manner stated below.

"*Khantō paramaṃ tapo titikkhā*" which means "Patience is the highest or best devotion". It is the noblest and pious practice of virtue.

"*Khantibalaṃ balānokaṃ*". It connotes that since patience has its own strength, it should be understood as preached by the Buddha that the beneficial fruits of Patience by symbolizing the attributes of a Noble person-*Brāhamaṇa*, have the force of strength which is but "patience". What is actually meant by this Dhamma is that the strength or vigour of Patience capable of preventing "anger" resembles a force of army which is able to defend the enemy. Buddha has, therefore, preached that a person who is equipped with this strength of Patience is a *Brahamaṇa*, a Noble One.

"*Sadatthaparama atthā, khantyaḥ bhiyyo na vijjati*". The gist of this Pā'i phrase is that of all the advantages, one's own benefits or interests, is the noblest. Among the best advantages, nothing excels the beneficial results of forbearance or endurance. The advantages of "Patience" should be realized as had been stated by the King of Devas-Sakka, cited above.

As stated in the foregoing Desanās, "Patience" is the noblest and the best practice. It is most noble and admirable because one who has patience will be able to tolerate all criticisms or irritating remarks which would ordinarily incite retort or refutation, and by virtue of this noble attribute, he will earn respect and approbation from others. He will also receive help and assistance when occasion arises and can bring about closer intimacy between himself and other friends. Nobody would hate him. These advantages or benefits are quite conspicuous.

If retaliation is made against any verbal attacks, hot controversy will ensue between the two parties and quarrel will break out. Feeling of hatred and animosity will creep in and the parties may

become antagonistic to one another with malice and also become enemies for life. If no tolerance or patience is practised, one will be inclined to cause harm to another, may be, throughout the entire life times. If, however, patience is cherished or nursed, it would bring about a world of advantages. This can be clearly known by retrospection. Hence, the Exalted One had prescribed in the form of *pātimokkha*, the Code of Conduct for priests.

It has been preached as: "*khantō paramaṃ tapo titikkhā nibbānaṃ paramaṃ vadanti Buddhā*, etc." This has been mentioned earlier. *Nibbānam*- the most Noble and Virtuous. It was preached as such by the Lord Buddha simply because all practices for the derivation of merits can be carried out successfully only if there is 'patience'. When donation is offered on a magnificent scale with the greatest generosity, it shall be performed with great patience. In practising *sīla*, moral precepts, spirit of tolerance required to be borne by a person becomes more prominent. In practising and developing meditation, i. e., *bhāvanā*, it becomes predominant. All bodily sufferings and miserable conditions will have to be tolerated, and only by contemplating and noting with patience, concentration and wisdom or knowledge can be gained. If changes in the bodily postures are frequently made on account of minor discomforts, such as, stiffness, hotness and pain, it will be difficult to enhance one's own power of concentration-*samādhi*. This will make it harder to achieve Vipassanā insight knowledge. Only when one contemplates and notes with patience and endurance, *jhāna samādhi* can be attained. Then only, special knowledge of Vipassanā or the higher awakening consciousness of the Dhamma along with *maggaphala-ñāṇa*, i. e., Knowledge of the path and fruition, can be realized. As such, it may be stated that "patience" is the noblest and highest practice.

A wise old saying, "Patience will carry one to Nibbāna" is most appropriate. In practising for the fulfillment of ten forms of *pāramis*, or, "ten perfections", it can be fully achieved if *khantō* or patience is applied. Among these *pāramis*, determination, exertion and knowledge (*paññā*) are proximate to the attainment of Nibbāna. Only if relentless and persistent effort is made as originally intended to reach Nibbāna with a firm determination. Vipassanā knowledge and *ariya-magga-ñāṇa* will be fully accomplished. If so diligently practised with patience, Arahantship will be attained. Such an Arahant is said to be a noble Brahmaṇa who is fully endowed with the strength of Patience. That is what Buddha has said. It is indeed a noble practice which can lead to Nibbāna. When developing *mettā*, practice of "patience" is essentially fundamental. Only in the absence of 'anger', and by practising patience, mindfulness on *mettā* will become developed. This is the reason why it has been instructed to reflect upon the advantages of patience prior to developing loving-kindness or *mettā*.

THE MANNER OF DEVELOPING METTĀ

It is stated that *mettā* should be developed in order to make the mind free from the ills of anger by reflecting upon its faults or evils as well as upon the advantages of patience so as to conjoin patience by letting it run parallel. One way of developing *mettā* is to gain perfection, i. e., *Pārami*, and also merit. Another way is to develop *mettā* for the attainment of *jhāna-samādhi*. There are two kinds as just stated. Visuddhi Magga has analytically and distinguishingly commented upon in explaining the method of developing *mettā* for the achievement of *jhāna-samādhi* as to who should be omitted at the initial stage of developing and transmitting *mettā* and who should be entirely excluded in developing loving-kindness. As time does not permit at present (to-day) to explain the difference in their distinctive features, I am inclined to speak about the manner of developing *mettā* for the purpose of gaining perfection and merit, first and foremost.

In the matter of *mettā-bhāvanā*, developing *mettā* through meditation, it can be exercised and developed by contemplation dwelling the mind on all human beings or other sentient beings (living beings) who may be seen or heard, or who may appear in the mind's eye. The manner of developing with a feeling of benevolence as stated in Suttanta Pāṭi and Aṅguttara, which say, "May one gain happiness, or, May all be happy and healthy, i.e., *sukhitā hontu*", or, "*Sabbe sattā bhavantu sukhittā*" -May all beings be pleased and happy. Briefly put, goodwill should be imparted in the following way:

“May all be blessed with happiness” (To be repeated twice.)

Therefore, whether one is residing in his own quarters or whether one is moving about or working, if a person or any living being is seen or heard, loving-kindness should be developed with a sincere and sympathetic feeling as: “May he find happiness! May he find happiness!”. In the same manner, it is to put the spirit of loving-kindness in the bottom of your heart mentally saying, “May all beings be happy”, in case a large gathering of people or a number of other beings are seen or heard. This is quite an easy and excellent way of radiating *mettā* since every being wishes to be happy. This method of developing loving-kindness is *mettā-manokam*, the noblest feeling springing from the mind. At the moment when monks and laity are worshipping and paying homage to the Lord Buddha, they used to develop loving-kindness by uttering “*Sabbe sattā averā hontu*”, etc., i. e., “All beings may be free from all dangers.” It is called “*mettā vacākam*” as this feeling of *mettā* is expressed by word of mouth. If the words “May all be happy” are uttered verbally, it is also “*mettā-vacākam*”.

In this regard, besides developing *mettā*, mentally and verbally, special care should be taken to also render physical assistance to others, whenever possible, so as to make them feel happy. On the other hand, it would be meaningless in fostering loving-kindness, if one causes misery to others either physically, or verbally, or mentally. It is therefore essential to do good to others, and by doing so, the act of developing mindfulness on loving-kindness, may be said to be genuinely effective. For instance, while loving-kindness is radiated from his heart to a person who is coming face to face with him in a narrow lane wishing him happiness, it would also be necessary to give way to him, if he is worthy of respect. Such a behaviour would then amount to honouring him with a virtuous thought and would be in consonance with one’s own inner feeling of *mettā*.

He who develops loving-kindness to others, while travelling, would be required to make room for other fellow-travellers who may be looking for accommodation in the same carriage, provided of course, there is available space. He should assist others as far as possible if he happens to find them overburdened with a heavy load. In connection with business affairs, it amounts to exercising loving-kindness (*mettā*) by instructing another person in matters with which he is not acquainted. Speak gently and sweetly, and accord a warm reception with a fine gesture and a smiling sweet face. Help a person to the best of one’s own ability. These are the genuine manifestations of goodwill and loving-kindness. To speak with a sweet voice is *mettā vacākam*. Giving physical help to others is *mettā kāyakaṃ*.

HOW TO DEVELOP (528) KINDS OF METTĀ

What has been stated in the Pañisambhidā Magga Pāṭi that 528 kinds of *mettā* are developed refers to the manner of developing *mettā* by those who have achieved *mettā-jhāna*. At the present time, however, it is usual to develop *mettā*, as a bounden duty, by priests to do the recitation for the achievement of *pārami* and *kusala*. The Pāṭi dictum usually chanted is the same as the recitation done by rote by the majority of the people. I would first of all recite the dictum in Pāṭi for the purpose of elucidation and enumeration.

Sabbe sattā, sabbe pāṇā, sabbe bhūta, sabbe puggalā, sabbe attabhāvapariyāpanā. Up to this, these five phrases denote all sentient beings without distinction and limitation. Hence, the expressions: *sabbe-sattā*-all creatures, *sabbe-pāṇā*-all those beings who breathe, *sabbe bhūta*-all living beings, *sabbe puggalā*-all those individuals or persons, and *sabbe attabhāvapariyāpanā*-all those individuals or persons who have the attributes of a beings or *khandhā*, convey the same meaning. Each and every expression mentioned above, refers to all beings.

Then comes, “*sabbā itthiyo*, all females; *sabbe purisā*, all males; *sabbe ariyā*, all Noble Ones; *sabbe anariyā*, all those *putthujjana* or ordinary worldlings; *sabbe devā*, all those devas or celestial beings; *sabbe manussā*, all those human beings; *sabbe vinipātikā*, all those beings belonging to the four *apāyās*. These expressions denote the different types of seven species of

beings, namely, a pair of males and females, a pair of *ariyās*, Worthy Ones, and worldlings (*puthujjana*), and three groups of beings, viz: Devas, human beings and beings belonging to *apāyas*. Loving-kindness that is developed radiating towards the seven groups severally and individually identifying them in their respective different identity is known as *odhisa mettā*. The first five phrases earlier stated, having no limitations with reference to all beings, is called *anodhisa mettā*, which means *mettā* without any distinction and limit.

In developing *mettā*, these two groups forming twelve (12) aphorisms should be recited or uttered in combination with the four phrases, viz: "*Averā hontu*"-May escape from all dangers; *avyāpajjhā hontu*-May be free from mental distress or suffering; *anighā hontu*-May be free from bodily suffering or injury; *sukhi attānaṃ pariharantu*-May have the full accomplishment with complete happiness, or rather, be able to happily shoulder one's own bodily self. The last dictum conveying goodwill; "May have the full accomplishment with complete happiness and be able to shoulder one's own bodily-self or *khandhā*" is very significant and meaningful. All beings are prone and exposed to external dangers of all sorts. There are also dangers of diseases and sufferings-*dukkha-vedanās*-in the material body itself. Moreover, for the sake of one's own good health and proper livelihood, everything possible should invariably be done and achieved. Only when free from danger and harm that may befall a man, and when necessities of life are adequately obtained, then happiness will be derived both physically and mentally. If the burden of *khandhā* can be successfully shouldered, it can be said to be satisfactory from the point of worldly affairs. That is the reason why development of *mettā* should be seriously made with a benevolent frame of mind by uttering the words, "May one be able to shoulder and sustain one's own bodily-self-*khandhā*, with happiness."

If *mettā* is developed saying, "*sabbe sattā averā hontu*": May all beings be free from danger and harm, etc., which comprise 5 phrases of *anodhisa (mettā)* combined with four (4) kinds of developing *mettā*, it will come to $(5 \times 4) = 20$ (twenty). This is *anodhisa mettā*, twenty in number. Next, if further development of *mettā* is practised, uttering, "*sabbā itthiyo*"-all females, etc., comprising 7 phrases of *odhisa (mettā)* along with the expression of sentiment-"May all be free from danger, etc.," which describe the manner of developing *mettā* in 4 (four) phrases, it comes to $(7 \times 4) = 28$. This is *odhisa mettā*, twenty-eight in number. If added with 20 *anodhisa mettā*, it will come to a total of 48. This mode of developing *mettā bhāvanā* without direction-wise as to the region of the earth is called *disa anodhisa mettā*.

Similarly, developing *mettā* towards all beings living in the East-*puratthimāya disāya*, as: "*sabbe sattā averā hontu*", i.e., "May all beings be free from danger and harm, etc.," would make up a sum of 48. In the same way, the rest of the cardinal points of compass indicating direction of the regions by the magnetic needle, viz: the West (48) in number, the North (48) in number, the South (48) in number, with the addition of the four *anudisas* or *vidisas*, viz: the South-east (48), the North-west (48), the North-east (48), the South-west (48), and also together with the two, namely, '*heḍḍhimāya disāya*' (48) and '*uparimāya disāya*' (48), the Nadir and Zenith-(all six) when added up with the ten *disās* (regions) each having 48, will amount to a total of forty-eight multiplied by ten $(48 \times 10) = 480$. This, being the way of developing *mettā* region wise of the Universe according to what is indicated by the compass needle, is known as *disā odhisa mettā*. If this '480' is added to 48 of *disa anodhisa*, it will reach the total figure of 528 *kinds of mettā*.

In order to have an idea of the numerical units of the Five-hundred and Twenty-Eight kinds of *mettā*: let us develop loving-kindness by reciting as follows,

1. May all beings be free from danger, from mental distress (misery), from bodily suffering, and be able to shoulder the burden of one's own *khandhā* with both physical and mental happiness. (4 kinds)
2. May all beings who have life and breath, i. e. who breathe, may be free from danger, from mental distress, from bodily

suffering, and be able to shoulder the burden of one's own *khandhæ* or material body with both physical and mental happiness (4 kinds of *mettæ*).

After the recitation of the words, "May be free from danger" in the course of developing *mettæ*, the mind that concentrates and the voice of utterance immediately come to cease. This cessation of Mind and Matter, *nāma* and *rūpa*, must also be contemplated. If contemplation is made as such, *mettæ-samatha* together with Vipassanā become developed in pairs. The continuous contemplation of Samatha and Vipassanā in pairs is called "*yuganaddha vipassanā*". Let's recite and develop *mettæ* by applying this method of '*yuganaddha*'.

3. All those conspicuous living beings be free from danger, from mental distress, from bodily suffering, and be able to shoulder the burden of one's own *khandhæ* with both physical and mental happiness, (4 kinds)
4. May all individuals be free from danger, etc., etc. (4 kinds)
5. May all those who have the material *khandhæ*, the bodily self, be free from danger, etc., etc. (4 kinds, 5×4=20).
1. All females (the use of the expression "females" is sweet to the ear; it include female Devas or divine maidens, female animals, such as, cows, female buffaloes, female Petas, female Aṣṣrās, and females of *apāya* (hell), etc). May all those females be free from danger, from mental distress, from bodily suffering, and be able to shoulder the burden of their own respective *khandhæ* with physical and mental happiness. (4 in number)
2. All males (the term "males" likewise sounds sweet to the ear; it also include all male Devas and male animals, etc.). May all these males be free from danger, from mental distress, etc., etc. (4 kinds)
3. May all Ariyās, Noble Ones, be free from danger ..., with both physical and mental happiness (4 kinds).
4. May all *putthujjanas*, common worldlings, be free from danger, etc., etc. (4 kinds)
5. May all Devas, celestial beings, be free from danger, etc., etc. (4 kinds)
6. May all human beings be free from danger, etc., etc. (4 kinds)
7. May all *apāya* beings (beings in hell) be free from danger, from mental distress, from bodily sufferings, and be able to shoulder the burden of one's own *khandhæ* with both physical and mental happiness. (4 kinds); (7×4=28 kinds).

These are the twenty-eight (28) *odhisa-mettæ*. If these are added to twenty (20) of *anodhisa-mettæ* mentioned in the foregoing, it would come to 48 kinds of *mettæ*. Thereafter, let us recite and develop mindfulness on *mettæ* in the following manner beginning with the Eastern region, each phase

having 48 kinds. This manner of developing *mettā* appears acceptable to every Buddhist. It is easy. Even those who have no adequate knowledge can understand. Let's begin chanting.

1. May all beings in the Eastern region be free from danger, etc., etc.

May all persons who breathe or are alive through respiration in the Eastern region be free from danger, etc., etc.

May all those persons who obviously exist in the Eastern region be free from danger, etc., etc.

May all individuals in the Eastern region be free from danger, etc., etc.

May all those who possess the material *kandhā* or bodily-self, in the Eastern region, be free from danger and be able to shoulder the burden of *kandhā*, etc., etc.

May all females in the Eastern region be free from danger, etc., etc.

May all males in the Eastern region be free from danger, etc., etc.

May all Ariyas in the Eastern region be free from danger, etc., etc.

May all Putthujjanas in the Eastern region be free from danger, etc., etc.

May all Devās in the Eastern region be free from danger, etc., etc.

May all human beings in the Eastern region be free from danger, etc., etc.

May all Apāya beings in the Eastern region be free from danger, mental distress, bodily suffering, and be able to shoulder their own respective *Kandhā* with both physical and mental happiness.

Likewise, it is to be recited and developed in respect of the remaining nine (9) regions. For the time being, it would be sufficient enough to recite and develop the first and the last phrase or expression (of words). Let's do the recitation.

2. May all beings in the Western region be free from danger, etc., etc.

May all Apāya beings in the Western region be free from danger, etc., etc.

3. May all beings in the Northern region be free from danger, etc., etc.

May all Apāya beings in the Northern region be free from danger, etc., etc.

4. May all beings in the Southern region be free from danger, etc., etc.

May all Apāya beings in the Southern region be able to shoulder their own burden of respective *khandhā*, etc., etc.

5. May all beings in the South-Eastern region be free from danger, etc., etc.

May all Apāya beings in the South-Eastern region be free from danger etc., etc.

6. May all beings in the North-Western region be free from danger, etc., etc.

May all Apāya beings in the North-Western region be free from danger, etc., etc.

7. May all beings in the North-Eastern region be free from danger, etc., etc.

May all Apāya beings in the North-Eastern region be free from danger, etc., etc.

8. May all beings in the South-Western region be free from danger, etc., etc.

May all Apāya beings in the South-Western region be free from danger, etc., etc.

9. May all beings in the Nadir be free from danger, etc., etc.

May all Apāya beings in the Nadir be free from danger, etc., etc.

10. May all beings in the zenith be free from danger, etc., etc.

May all Apāya beings be free from danger, etc., etc.

What has now been recited and developed is a brief but comprehensive account of the “528 kinds of *mettā*”. This is the manner in which persons who are accomplished with *mettā-jhāna*, have immersed themselves in a trance of *jhāna*. In any case, those who have not yet achieved the *jhāna*, could also radiate *mettā-bhāvanā* in the same manner as stated. Those who have special perfection or *pāramī* may even attain *mettā-jhāna* while developing *mettā*. Then, in the event of failing to achieve *jhāna*, beneficial results will be undoubtedly accrued as mentioned below.

Bhikkhave-O, Monks! *Bhikkhu*-a monk, *mettā-cittam*-by being able to entertain or dwell upon the noble thoughts of loving-kindness for the sake of another’s happiness, even for a flick of a second (*Iccharāyasa³ghātamattampi*)-(Reference A³guttara Ekaka nipāta 53-Sutta), and if such thought were borne in his mind with attentive concentration (Ref: 54 & 55 of that Sutta), the monk

who has so developed his mind in imparting *mettā* to others is deemed to be a person not devoid or divested of *jhāna*, or a person who strictly conforms to the practice as instructed and admonished by the Blessed One. Furthermore, he is also a person truly deserving of accepting without vanity the gift of meals offered by the people of the country or citizens. Hence, how it could be said that those monks who have frequently practised and developed the feeling of loving-kindness would have been deprived of *jhāna*? This is the preaching of the Buddha, and as such, there is hardly any doubt that developing *mettā* is highly advantageous.

According to this *desanā*, even if the feeling of *mettā*, loving-kindness, is fostered for a very brief duration of a split-second, he who exercises this goodwill or benevolent feeling towards others may be said to be a person who is not devoid of *jhāna*-contemplation. He shall be deemed a person who has truly practised in compliance with the due admonition of the Blessed One. If he were a monk, he is deservedly worthy of enjoying the meals-“*soon*” -offered by his benefactors. He may be regarded as having enjoyed the meals or food so offered there by making the donor gain merits or benefits. It is because, if the meals are taken by the monks without self-examination or contemplation, i. e., *Paccavekkhanā*, it would amount to accepting and taking meals on deferred payment of loans. The reason being that if a monk, not being accomplished with *sīla*, eat the meals which should be taken or consumed by a monk fully accomplished with all four moral precepts, it is similar to taking the meals on credit system, saying that he would only later repay it by fulfilling the required *sīla*, morality or precepts. Also full benefits will only be derived by the alms-giver if he offers anything in charity to a monk who is fully accomplished with the four *sīlas*. Therefore, the Commentaries have said that the enjoyment or partaking of the four kinds of property, such as, meals, etc., without reflecting with his intelligence and without consideration, will amount to taking things on loan for which he will have to account for.

A monk who is developing *mettā* towards others even for a moment shall be deemed to have accepted the gifts in the role of a real owner. He is like one who inherits the properties. That is the reason why it may be constructed as consuming or partaking of things or food offered, without vanity or futility. Aṅguttara goes to say that “(*sanghe*) *dinnā dānam*”- the gift that is given, or rather, offerings bestowed on the priesthood, “*mahāthiyā hoti mahapphalam*”- have great reward. For being beneficial as such, it may be said to be consumed without futility.

THE MANNER OF DEVELOPING METTĀ BY ASHIN SUBṬI

The exercise of mindfulness on *mettā* can bring about much benefit particularly in the interest of the donors. Such being the case, Ashin Subṭi Thera, an Arahat, used to enter into a trance of *jhāna-mettā* while stopping a while in front of every house when going round for alms. Only after arising from this *mettā-jhāna*, he accepted the offering of food. This is done so with a view to bestowing beneficial results on the male and female benefactors. The said Ashin Subṭi later received the highest approbation from the Buddha and was conferred upon with the Pre-eminent Title of *Etadagga* of all the noble disciple-donees-recipients of alms. Nowadays, on the occasion of religious functions held in connection with the offerings of gifts in charity, *Metta Sutta Paritta* is recited by monks for the benefit of the donors. Hence, where chanting *mettā paritta* as a blessing on any such occasion, it should also be properly and seriously recited by developing *mettā*.

It is important to note that developing *mettā* while listening to the sermon is really advantageous. *Mettā bhāvanā* needs be developed as and when opportunity affords and at any place wherever you may be. In the least, it should be developed immediately after worshipping the Buddha as much as time permits. If circumstances are favourable, *mettā-jhāna* can be achieved soon even while *mettā* is being developed through meditation. It is similar to the case of *Dharaṇjhāni*, a Brahmin, as narrated below.

DHANAÑJHĀNI AND METTĀ-JHĀNA

When Dhanañjhaṇo, the Brahmin, was on the threshold of death in his sick-bed, a request was made at his instance to invite Ashin Sāriputtā. Ashin Sāriputtā responded to the invitation and came over to see Dhanañjhaṇo. Ashin Sāriputtā asked him how he was getting on, or to put it in another way, whether he was feeling better or not, and then, preached as follows:

To a question that was first put as: "Which of the two, viz: Hell or Animal is better than the other, etc.? Dhanañjhaṇi answered, "*Tiricchāna* i. e., animal is better than hell, etc.? Questions and answers which followed thereafter, related to the comparisons made between Animal and Peta, Peta and Human. Human beings and *Catumahārijika*, etc., and then the conversation went on extending up to the *Paranimmitavasavattū*, the highest of Devalokas. Later, a question was put as to whether the life of Devas in the Abode of *Paranimmitavasavattū* was better than Brahmaloaka or not. On hearing the name of 'Brahmaloka', Dhanañjhaṇi became encouraged and asked with an exultant feeling, "Do you, my Reverend Ashin Sāriputtā, really mean to say 'Brahmaloka'?" This question made Ashin Sāriputtā realized that Dhanañjhaṇo was mentally inclined towards Brahmaloaka, and therefore, he stated that he would explain the practice of the path leading to Brahmaloaka, and then started preaching as follows.

"Idha Dhanañjhaṇi bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati. Tatthā dutiyaṃ. Tatthā tatiyaṃ. Tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbhavaṃtaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajchena pharitvā viharati. Ayaṃ kho Dhanañjhaṇi brahmāṇaṃ saḥavyatāya maggo".
(Majjhima Paṭṭhāna-405)

Dhanañjhaṇi-Dhanañjhaṇi Brahmin, *Idha bhikkhu*-a monk in this noble Sāsana, *mettāsahagatena cetasa*-with the mind which occurs with a feeling of *mettā* that radiates happiness, nay, with a mind well-wishing others to become happy, *ekaṃ disaṃ*-towards one region, nay, towards all beings living in one region or place, *pharitvā viharati*-remains shedding his loving-kindness, *Tathā dutiyam*-likewise remains spreading his feeling of *mettā* to the second region. *Tathā tatiyaṃ tatthā catuttham*-and in the same way radiates the light of *mettā* to the third and fourth regions. *Eti*-In this manner, *uddham*-to all beings in the higher region, *adho*-to all beings in the lower region, *tiriyaṃ*-to all beings in the opposite directions of the corners of the four regions, *sabbadhi*-and in all regions, *sabbattatāya*-and regard being had to all such beings as his equal, with every loving-thought that arises, *sabbāvantaṃ lokam*-to all other beings in the entire universe, *mettā saḥagatena cetasā*-develops the mind wishing happiness to others, *vipulena*-and spread the mind covering all areas extensively. *Mahaggatena*-with the lofty mind of *mahaggutta-jhāna*, *appamāṇena*-which is boundless or unlimited, *averena*-and with the mind free from hatred, *avyāpajchena*-along with the mind free from unpleasantness, *pharitvā viharati*-radiates loving-kindness, *Dhanañ jāni*-Dhanañjhaṇi Brahmin, *ayaṃ*-the practice of diffusing or radiating *mettā*, loving-kindness, *brahmāṇaṃ saḥavyatāya*-is for the purpose of staying in the company of Brahmās as a companion, nay, it is a path- "*maggo*" leading one to become a Brahmā.

The gist of it is that radiating the feeling of *mettā*, loving-kindness, to all beings in the *ten* regions is the way or the path of practice to ascend to the Brahma World. The manner of shedding the light of compassion- "*karuṇā*", rejoicing with others' happiness- "*muditā*", and illumination of the feeling of indifference- "*upekkhā*"-has been preached in the same manner. After benevolently preaching the said Dhamma, Ashin Sāriputtā returned to the monastery. Later, he respectfully put up to the Lord Buddha of the speech and preachings delivered by him to Dhanañjhaṇi. Thereupon, the Exalted One reprimanded Ashin Sāriputtā as: "Is this the way you have instructed Dhanañjhaṇi so as to enable him to ascend to Brahmaloaka which is obviously inferior as compared to Nibbāna, and then, made your way back here despite the fact that there is a better method of practice to be exercised to achieve *ariya-magga-phala* which is much nobler than the *brahma-vihāra-jhāna*?"

Buddha then went on to say that Dhanañjhāni was now dead and gone and had already reached the Brahmāloka after his demise. Having received this admonition from the Buddha, Ashin Sariputtā was said to have visited the Abode of Brahmās and delivered his sermon to Dhanañjhāni Brahmā. From that time onwards, when preaching was made relating to a *gathā* or verse, consisting of 4 stanzas, it has been stated in the commentary that it was always done without departure from, or rather, without omitting the Four Noble Truths.

In this connection what is really intended to be known is that Dhanañjhāni, the Brahmin, had been asked to develop *mettā*, etc., and had thereby attained *jhāna* within a short time of about half-an-hour before his death. By virtue of this *jhāna*, he had reached the World of Brahmās. It should, therefore, be remembered that in the absence of any other Special *kusala*, merits, on which one can make reliance on the verge of death, the development of *mettā* will prove to be an asset or a virtue on which reliance can be made. The best is, of course, to contemplate and note, and become aware of all obvious phenomenal occurrences as in case of those who are benefited by the Vipassanā method of contemplating on mindfulness.

Furthermore, the highly beneficial effect of *mettābhāvanā*-developing *mettā* through meditation-had been preached by the Buddha in Nidāna Sanmyutta Okkha Sutta (455) in the manner described below:

Developing your mind with *mettā* for a brief period of time involved in milking a cow once in the morning, once in daytime and once at night time, or smelling a fragrance for once only, is far more advantageous than the offering of meals by cooking a hundred big pots of rice, once in the morning, once in the daytime and once at night time, which would, of course, tantamount to feeding about (3000) people in all.

It is, therefore, quite evident that developing *mettā* only for a moment and deriving much benefit thereof, is really precious and invaluable without incurring expense and without involving time and labour.

Moreover, the advantages of *mettā-bhāvanā* have been preached in A³guttara Pāli Ekadasanipāta Metta Sutta (542) as herein after mentioned.

“Mettāya bhikkhave cetovimuttiyā āsevītāya bhavitāya bahulokātāya yanokātāya vatthukatāya anuññitāya paricitāya susamāradhāya ekadasānisamsā pāṭika³khakatame ekadasa, sukhaṃ supati, sukhaṃ pāṭibhujjhati, na pāpakāṃ supinaṃ passati, manussānaṃ piyo hoti, amāussānaṃ piyo hoti, devatā rakkhanti, nāssa aggivā visāṃ vā sathāṃ vā kamati, tuvaḷāṃ cittaṃ samādhīyēti, mukhavaḷāṃ vipassēdati, asammph¹o kēlaṃ karoti, uttari appaṭivij jhanto brahmālokaṃ gacchati”.

ELEVEN ADVANTAGES OF METTĀ

Briefly stated, the eleven advantages of *mettā* that are worthy of note and remembrance are the states of mind which have been developed, observed and depended upon several times, similar to the vehicles or carriages that have been maintained properly and kept in readiness for use. They are those which have been properly practised and firmly established. The feeling of *mettā* should be free from *nāvaraṅgas*, obstacles, such as ill-will, etc. Ordinarily, "*mettā*" is to be regarded as mere loving-kindness. However, from the point of view of *ceto-vimutti*, i. e. the serenity of mind emancipated from human passions, it should be taken as the *jhānic* mind. It has been explained as such is the commentary.

The Eleven Advantages, if enumerated, may be stated as (1) It gives a sound sleep or rather, an uninterrupted slumber. Those who are lacking in the practice of meditation are restless before falling asleep in their sleeping-couch or bed. They may perhaps be snoring. On the other hand, a person equipped with *mettā-bhāvanā* has a peaceful sleep with an undisturbed mind. When fallen asleep, he sleeps at peace and happily just like a person who has immersed himself in a trance of *samāpatti*. This is the first advantage.

And next-(2) *Sukhāṃ patibujjhanti*-happily rouses from sleep. When waking up from sleep some have stirred up with a grumble. Some may have to swing and stretch their arms and legs, or may have to make other bodily movements or roll on before getting up from bed. Those who go to sleep after developing *mettā* will not suffer such miserable conditions, and they rouse from sleep happily and as fresh as the blooming lotus flowers. According to Dhammapada verses: *Suppabuddhāṃ pabdujjhanti sadā Gotama sāvakaṃ, yesaṃ divā ca ratto ca, niccaṃ buddhagata soti*, etc. i. e., those who are practising meditation, such as, developing contemplation of *Buddhānussati*-Mindfulness on the Noble Attributes of the Buddha, have the advantages of sound sleep and joy or happiness when waking up from sleep. It should be noted that special emphasis has purposely been made on the peculiar characteristics of *mettā-bhāvanā* because of its qualities in deriving such benefits.

(3) *Pāpkaṃ supinam*-evil or bad dreams will not present themselves in sleep. There are instances where a vision may appear in one's sleep as if he has fallen down from a very high altitude, or has been ill-treated by others, or has suffered from snake-bite, etc. A person developing *mettā* will not have such weird or frightful dreams, but will have pleasant and sweet dreams, as if he is worshipping the Buddha, or is flying through the air with *jhāna*, or listening to the sermon and the like which give him delight.

(4) *Manussānaṃ piyo hoti*-Others will adore him or have affection for him because of his accomplishment of the noble attributes. He will be spreading his loving-kindness to others and will never cause harm to others. Those who are near and dear to him will not find fault with him. He is tolerant too, and having the serenity of mind with compassion for others, he is loved and respected by all who come into contact with him. Developing *mettā* from the bottom of his heart is the best attribute which invokes or causes to invite affection and respect from others.

(5) *Amanussānaṃ piyo hoti*-He is also loved by Devas. The fourth and the fifth advantages indicate that he is loved by all human beings and Devas. An instance has been shown in Visuddhi-magga as to how love and respect have been bestowed upon by Devas.

STORY OF VISĀKHAĀ THERĀ

At one time, there lived a rich man by the name of Visākha in the city of Pāḷipatta. While residing in Pāḷiputta, he had heard of the news of the existence of many Buddhist shrines and pagodas in the island of Ceylon (now Sri Lankā) so numerous that they resembled a necklace of flowers. The entire place was said to be glowing with the bright colour of the yellow robes donned by Sanghās and monks. Every place was safe and secure and one could peacefully reside and spend the night anywhere without menace. Weather was favourable and conducive to good health. Pleasant were the monasteries which went in harmony with the fine and gentle behaviour of the people, both physical and mental, which thereby created a congenial atmosphere for listening to the sermons with peace of mind and devotion.

These favourable circumstances had caused him to reflect that it would be feasible for him to proceed to Ceylon and enter into priesthood. With this bent of mind, he transferred all his business enterprise and properties to his wife and children. After having done so, he left his home with only one (rupee) kyat in his pocket. At a seaport town, he had to wait for a month to set off on his journey by a sea-going vessel. In those old days, sea-going vessels were not the present type of steam-ships but big boats with sails (sailing boats). Being endowed with the gift of business acumen, he started indulging in trading, buying and selling goods by moving about from one place to another while waiting for the boat to arrive. He earned a thousand rupees by legally buying and selling goods inside a month. Trading in a legal way means buying articles or commodities paying what is really worth and selling them at a correct price. In ancient times, a margin of profit of only two (2) pice-pyas was usually taken on a capital outlay of one rupee. Buying and selling goods by fair means with correct price is called "*vammika vāḷijja*" which means trading according to law honestly. Carrying on trade in a legitimate way for one's livelihood as mentioned, is "*sammā ājīva*", right living. However, it appears that it was not the intention of Visākha, the rich, to deal in such business transaction for his subsistence. It seems his natural inclination that had actually spurred him to deal in trading business. This is evident from the fact that he had later discarded all his money derived from the said business venture.

Thereafter, this rich man Visākha left the port and reached Ceylon where at Mahāvihāra monastery, he made a request to be ordained a priest. On his way to the "*Thein*" (*Sima*), one thousand rupees (kyats) in cash which he carried in his pouch tucked up at his waist, slipped out accidentally. When the senior priest who had escorted him to the *Sima* inquired of him as to what were these meant for, he replied, "Your Reverend, this is my own money worth one thousand rupees." On being instructed by the Mahātheras as: "O, Upāsaka! (devout layman). Under the Rules of Discipline, from the time of your becoming as ordained monk, you cannot possibly handle and manage the cash, and as such, you may make your own arrangements to dispense with this money right now," Visākha responded, "I do not wish to see all those who would favour me with their presence at my Ordination, return home empty-handed." So saying, he threw away all one thousand rupees to let them fall scattering among the crowd of devotees outside the precincts of the *Sima* (*Thein*). Only after having done so, he received ordination.

This rich man was named Ashin Visākha in the role of a priest. For five years, he strove to study, and took his training in the field of Vinaya Rules and Precepts called Dvematikā. After completion of five *Vassa*, he took up Kammaḅhāna meditation practice for four months each at four different monasteries. While practising as such, he once made his way to a forest remained in one solitary place, and then made a joyous utterance of hymn reflecting upon his noble attributes, as follows:

*Yāvataḅ upasampanno, yāvataḅ idha āgato.
Etthantare khalitāḅ natthi, aho lābhā te mārisa."*

Yāvataḅ upasampanno-from the time of my first entering into priesthood, *yāvataḅ idha āgato* - until I arrived at this forested area, *etthantare*-during this period of interval, *khalitāḅ*-failure in the

observance of moral precepts concerning the priests-*natthi*-had never happened or taken place. *Mārisa* - O, Venerable Visākha, *te*-your, *lābha*-gains and advantages relating to the morality of priests, *aho* - were indeed wonderful!

Later, Ashin Visākha proceeded to one monastery on Cittala mountain situated at the extreme end of the southern range. On his way, he reached a junction of the road where he stopped for a while, his mind wavering as to which route he should resume his journey. At this juncture, a guardian angel of the mountain appeared and directed him pointing the hand towards the path saying, "This is the route you should take." After four months had elapsed since his arrival at Cittala monastery, on one day at dawn he was lying down planning to leave the monastery for another place. While he was thus reflecting, a *rukkha-devatā*, guardian angel of a tree, called Manila, which stood at the head of the terrace, was said to have been found sitting on a step of the stairs, and crying.

Visākha Thera then asked, "Who are you and why are you weeping?". The guardian angel replied, "I'm the guardian spirit of that 'Thabye' tree." To the query as to why he was weeping, the reply given was that he was crying feeling sorry and dejected for the imminent departure of Visākha Thera from this place. Visākha then questioned him, "What noble advantages you all have derived by my sojourn here?" The guardian spirit said in reply, "Sir, your presence here has brought about a feeling of loving-kindness among us-the Devas; and if you are going to leave this place, quarrel will break out among the Devas who will also utter harsh words hurting one another's feelings." Visākha then said, "If my stay here will bring happiness to you all. I will have to stay on." He continued to reside at the monastery for another four months. Similar incidents happened again and again at the end of every four months, and Visākha was perforce to stay on and on at this Cittala monastery until the time of his death-Parinibbāna. This piece of anecdote is a clear and salient example illustrated in the Visuddhimagga showing how a person who is developing *mettā* is loved and respected by the Devas.

Then comes No. (6): "*Devatā Rakkhanti*" -protection is given by the *nats* (Devas). The manner of giving protection or guard is stated to be similar to the kind of protection given by the parents to their only son through love. If the Nats are going to render help and protection, one will definitely be free from dangers and will also gain happiness.

(7) *Assa*-In regard to a person who is developing *mettā*, *aggi vā visam vā sattham vā*-either fire, or poison, or 'dah' (a kind of sword with one-edged blade), or any other dangerous weapon that can cause physical harm, *kamati*-will not befall him. In other words, no danger, such as, fire, poison, and lethal weapons like 'dahs', spears, arrows, etc., can cause bodily injury to an individual who is developing loving-kindness. Firearms, bombs, missiles and such other modern weaponry which can inflict bodily harm to a person may be regarded as being included in the list of lethal weapons. Therefore, when any kind of danger becomes imminent, it would be advisable to seriously develop mindfulness on *mettā*. In this connection, Visuddhimagga has cited a number of instances, such as, the case of a female devotee by the name of Uttarā who had escaped scalds from the burning oil, or the case of Cṛ'asiva Thera, a famous scholar of Saṃyutta Nikāya who was immuned from poison, or the case of Saṃkicca Sāmaḥera who had escaped from the deadly effects of sharp weapons. Besides, a story of a cow which had become invulnerable against the piercing blows of a spear was cited as an illustration. At one time, a cow was feeding an infant calf. A hunter tried to hit this cow several times with his spear. However, every time the sharp-pointed spear-head struck the body of the cow when plunged, the pointed edge of the spear twisted or coiled up like a palm leaf instead of penetrating through the skin. This had so happened not because of *upacā appanā-jhāna* but because of her pure and intense love for her young son-the calf. The influence of *mettā* is indeed powerful even to that extent.

Among these stories, the one relating to Uttarā is quite outstanding as is contained in Dhammapada. A brief account of it will be quoted as an excerpt.

THE STORY OF UTTARĀ

Maung Po¼¼a was the name of Uttarā's father. He was at first a poor man in the employ of one Sumana, a millionaire from the city of Rajagaha. One day, he donated a piece of thin stick of a plant, a kind of tooth-brush used by monks for cleaning the tooth (called *dampu*) and clean water for washing the face, to Ashin Sāriputtā therā who had just arisen from *Samā-patti*. His wife also on the same day, on her way to the place where he was ploughing the field bringing a pocket of rice-meal for him too, came across Ashin Sāriputtā. With an overwhelming generosity at the sight of the Venerable Ashin Sāriputtā, she offered the packets of rice-meal to the Arahāt and shared her merits with her husband. By virtue of these meritorious deeds, it is said that the entire plot of land ploughed by Maung Po¼¼a had suddenly transformed into a field of pure gold. At the present day, this kind of incident may be considered ludicrous-as a sort of "Believe it or not" story. However, in those ancient times, special and peculiar advantages had been derived depending upon the moral qualities of certain outstanding persons or donees who possessed special noble attributes. There is reason to believe so, judging the nature of queer inventions of wonderful electronic mechanical devices such as computers, missiles and satellites which would ordinarily be considered unbelievable. Peculiar and astonishing happenings might have, therefore, occurred in those old days.

Since his plot of cultivable land had turned into pure solid gold, the poor Maung Po¼¼a became fabulously rich. At some future date, the wealthy Sumana solicited U Po¼¼a to give his daughter Uttarā in marriage to his son. U Po¼¼a, his wife and their daughter Uttarā had already become *Sotāpannas* after listening to the sermon delivered by the Buddha since the time of the opening ceremony of their new residence held immediately after Maung Po¼¼a had acquired his immense wealth and fortune. On the other hand, the whole family of Sumana, the rich man, was of different religion and none of the members of their household was a Buddhist. For this particular reason, the proposal made by Sumana was not accepted by Po¼¼a, the millionaire. He was quite outspoken in telling Sumana that Sumana's son had his faith in heretical doctrine whereas his daughter being a devout Buddhist could not help taking her refuge in the Triple Gems and that the proposed marriage would, therefore, be incompatible. For this simple reason he was unable to give his consent to the proposal made by Sumana. However, on being advised by many of his friends with a request not to get estranged in his relationship with Sumana, he finally acquiesced, and then Uttarā was eventually given in marriage to Sumana's son.

On the Full Moon day of Wāso, Uttarā had to accompany her husband to the home of Sumana's family. Since the day of her arrival at her husband's house, she had had no opportunity to seek her refuge in, and pay homage to Sanghās and Bhikkhūṣ. Neither had she obtained any chance to do any act of charity or *dāna*, and to listen to the noble Dhamma. This state of affairs having lasted for two and a half months, Uttarā was compelled to send information to her father about her plight. What she had conveyed in her message was: "Why should I be locked up and kept under detention? It would perhaps be better to declare me outright that I am their mean slave. It appears unjustifiable to let me tied down and married to a heretic, nay, a man holding a heretical view. Since my arrival here up till now, I have been deprived of the opportunity to see or pay my respects and homage to sanghas and monks and perform any kind of meritorious acts."

Having heard these news, her father felt very much depressed, and lamented, "What a pity! My daughter is undoubtedly suffering misery." He, therefore, sent a sum of fifteen thousand rupees (kyats) to his daughter Uttarā. At that time, there lived a woman of some renown by the name of Thōrimā in the City of Rājagaha. She earned living by prostitution taking a fee of one thousand rupees for every night spent by her with a man. This girl Thōrimā was hired for a sum of fifteen thousand rupees to look after and make Uttarā's husband happy for a period of 15 days. The money sent to Uttarā by her father was to enable her to do merits-*kusala*-freely within a space of 15 days. She then summoned Thōrimā who, after consultation, agreed to be hired to Uttarā's husband. With the express consent of Thōrimā, she was taken to Uttarā's husband from whom permission was sought by Uttarā that for a period of 15 days she would like to freely devote herself to performance of merits and that this Thōrimā would in the meantime look after him properly. Her husband being

delightfully impressed with Thōrimæ's beauty and charm readily agreed to abide by the terms presented by Uttaræ.

Commencing from that day, Uttaræ daily accorded her invitation to the sanghas headed by the Buddha and offered meals in alms at her residence. She also listened to the sermons and then personally managed in preparing meals, etc., for the sanghas. On the 14th, Waxing day of Thadingyut, her husband when looking at the kitchen down below through the window of his residential building, saw his wife Uttaræ personally managing and supervising the work of cooking food and preparing meals for the sanghas. She was perspiring and looking dirty with soot on her face. Finding her in such a predicament, he bemused, "O, what a foolish creature! She cannot find enjoyment in the luxury and comforts of this substantial and well-furnished building. How surprising is it that she could only find her satisfaction and pleasure in doing service to these bald-headed monks!". He then retreated his steps from the window smiling.

When Thōrimæ found him wearing a smile on his face, curiosity had aroused in her wanting to know the reason for his demeanour. She, therefore, went towards the window and on observation being made, saw Uttaræ in the kitchen. A feeling of jealousy then crept up in her and she thought to herself as; "O, this son of a millionaire still seems to have his close connexion with this blooming base female creature." Marvellous indeed! She considered herself as the real landlady and owner of the big mansion after her sojourn for only 15 days. In fact, she had entirely forgotten that she was living in that place on hire. Nevertheless, she became envious and resentful against Uttaræ. Apart from that, she bore grudge against Uttaræ. Hence, with her ill-will to make Uttaræ miserable, she came down the stairs. Then making her way to the kitchen, she took a cup of boiling butter and went close to Uttaræ to do mischief. Seeing Thōrimæ, Uttaræ immediately reflected and began developing a feeling of loving-kindness and said to herself in soliloquy: "My friend Thōrimæ has done a lot of benefits to me. The Universe is comparatively narrow as compared to the world of advantages bestowed upon me by Thōrimæ. The advantages are immense, and it is because of her care and attention given to my husband that I have been able to perform the charitable deeds and listen to the Dhamma. If I have harboured any feeling of resentment or anger, may this scorchingly hot butter-oil which Thōrimæ is carrying with her cause me harm by scalding. If, on the contrary, I have no feeling of animosity or anger against her, no harm or injury may befall me." She solemnly took oath of the truth of her noble-mindedness in the manner stated, and radiated her loving-kindness, *mettā*, to Thōrimæ. The burning hot liquid of butter which Thōrimæ cruelly poured upon her had the reverse effect of coolness of fresh water.

Thōrimæ then reflected. "This cream of butter which has melted appears getting cold." She therefore again went off and fetched another cupful of boiled hot butter from the frying pan. Finding her doing what was considered horrible, the maids attending on Uttaræ nearby became indignant and uttered, "Go away...you foolish bitch. Don't pour this burning oil on our Mistress." They simultaneously threatened her, gave her a good beating and kicked her about. This made Thōrimæ fall flat on the ground. Uttaræ intervened to deter her maids from causing bodily harm to Thōrimæ but to no avail. At this juncture, Uttaræ asked Thōrimæ with a feeling of reprobation, "O, Thōrimæ, what has made you commit such an awful and serious crime, etc." So saying, she immediately caused her to be given a warm bath and anointed with an extremely soft grease or jelly (lubricant) to relieve her pain and suffering.

Only then, realization came to Thōrimæ that she was rendering her service on hire and tendered her apology begging Uttaræ to forgive her. Uttaræ then instructed Thōrimæ to make an apology to and beg for pardon from her "father", the Lord Buddha. Briefly stated, as arranged by Uttaræ, Thōrimæ proceeded to the Buddha and His disciple-Sanghæs, paid her obeisance, offered meals in donation, and tendered her apology. Buddha then gave an exhortation, preaching the Dhamma in the form of a verse which, in essence, conveys the meaning- "Make a conquest of an angry man by 'patience' without spite and getting angry, etc." After having heard this sermon, Thōrimæ together with other five-hundred females attained *Sotāpanna*. The significant point intended to be stressed in the story now cited is that Uttaræ, the female devotee, had escaped from the burning

heat of the boiling butter-oil poured upon her by virtue of contemplating and developing loving-kindness (*mettā-bhāvanā*).

Relating to the story of Cṛ'asiva Thera who became invulnerable from poison, no elaborated account was found in the present Aṅṅakathā and Ḷokās. In regard to the events concerning *samkicca sāmāhāra*, it has already been mentioned in Tuvāḷaka Sutta (Myanmar version) at page 90 where in reference is only made to the fact that he had plunged himself in *jhāna*. It was not obvious as to what kind of *jhāna* he had developed. In the present instance, however, according to what has been stated in Visuddhimagga, it is to be regarded as developing *mettā-jhāna*. This would mean that immunity was gained from the dangers of fire, poison and other lethal weapons, such as a sword or a *dah*.

(8) "*Tuvattaṃ samādhīyati*", which means that the mind also quickly becomes stabilized and calm. To develop mindfulness wishing others happy is appropriate and easy in as much as everybody is willing to gain happiness, Hence, the mind is very likely to become tranquil within a short time.

(9) The next advantage is "*Mukhavanno vipassīdati*", i. e., the complexion of the face can become clear. As stated earlier, it should be developed as may be considered appropriate. It is easier, of course. This will undoubtedly bring clear complexion of the face.

(10) The next is: "*Asammuhlo kalam karoti*". That is to say "Death takes place without bewilderment or perplexity." This is really important. When one is approaching death, he is likely to die without being able to gain proper concentration and mindfulness because of very severe pain, ache or tiredness which he has to suffer, or is likely to pass away with a feeling of greed or anger, or under delusion with a mistaken view imagining all sorts of erroneous thoughts. This is how death usually comes upon a person with the mind perplexed ridden by all kinds of entanglements. When death occurs to one in the manner as stated, it is almost certain that he is destined for the four *Apāyas* or Nether World. However, in some cases where one is in a state of coma or semi-consciousness, the mind may impinge on or stick to sensations relating to merits, or on *nimittas* (omens) concerning *Sugati*, i. e., the abode of Devas and the human world, fairly at ease. In that case, a person can hope to reach *Sugati*, an existence where happy conditions prevail.

(11) This is the last kind of advantage expressed in Pā'i as: "*Uttari appati vijjhanto*". It goes to say that if *arahatta-phala*, the Fruition of Arahatsip, is not realized or attained beyond, or rather, outside the range of *mettā-jhāna*, or in other words, if *arahatta-phala* which is superior to *mettā-jhāna* cannot be achieved, *brahmalokppago*-Brahma World will be reached. An ordinary worldling can reach the Abode of Brahmās if he has achieved *mettā-jhāna*. Sotāpānas and Sakadāgāmis may be reborn in the Brahmā World. Of course, an Anāgāmi is likely to be reborn in the abode of Suddhāvāsa in the World of Brahmās. If *jhāna* is not attained and if only ecstatic concentration approaching the attainment of *jhāna* (*upacāra samādhī*) is achieved, he can reach the world of human beings and Devaloka which are existences known as *Sugati*. Dhana³jāni, the Brahmin, whose case had been earlier mentioned, had reached the Brahmā World for having acquired virtue by developing *mettā*, etc., within about half-an-hour before his death. This is particularly worthy of note. It also deserves emulation.

Having delivered my preachings relating to Brahmavihāra Dhamma in a fairly comprehensive way, I shall now continue to talk something about Vipassanā.

DEVELOPING METTĀ AND VIPASSANĀ-IN COMBINATION

A person after achieving *jhāna* by developing *mettā-bhāvanā* can reach the stage of *arahattaphala* if he continues to contemplate Vipassanā depending on that *mettā-jhāna* as a basis. Even if falling short of *arahattaphala*, he can reach *anāgāmi-magga-phala* and become as Anāgāmi. The way to contemplate is to first enter into *mettā-jhāna*, and when this jhānic mind ceases, it is to contemplate on that *jhāna*. This method of plunging in *jhāna* and then contemplating *jhāna* in turn by developing and contemplating Samatha and Vipassanā in pairs is called “*yuganaddha*”, i. e., equipping oneself with meditation in pairs. The method of meditating Vipassanā is the same as the method of contemplating and noting by the present Yogīs. It is to contemplate and note what has been seen, or heard, or contacted, or imagined as “seeing”, “hearing”, “contacting”, or “imagining”, as the case may be. In the same way, after the occurrence of the jhānic-mind, this jhānic-mind will have to be contemplated and noted. The only difference is that a person who has attained *jhāna*, contemplates the jhānic-mind, whereas the present Yogīs, not being endowed with the jhānic-mind, should contemplate and note the mind or consciousness that is aware of what has been seen, etc.

What shall be done now according to the method of *yuganaddha* contemplation is to develop *mettā* reciting as: “May all be happy”. Then, contemplate with mindfulness on loving-kindness in turn. Developing *mettā* along with the contemplation of *mettā-mindfulness* in pairs is the method. If so contemplated, the mind that is intended to radiate to a particular person while recitation is made, *rūpa*-the material element which utters, the sense-object of voice which sounds, and the mind-consciousness which dwells in his heart while reciting as: “May all be happy”, will all be found vanishing instantaneously and continually. Such realization or awareness is the genuine Vipassanā insight knowledge which knows the characteristics of impermanence. This is stated as, (*khayatthena aniccā*” having ceased or vanished in a moment, it is impermanent.) Let us bear it in mind and contemplate in the course of our recitation in the following manner:

May all those monks, individuals and Yogīs residing in this meditation centre be happy. (repeat)

May all beings in this Yeiktha-meditation centre be happy. (repeat)

May all monks and individuals within this township be happy. (repeat)

May all beings in this township be happy. (repeat)

May all people living in the Union of Myanmar be happy. (repeat)

May all beings be happy. (repeat)

Every time it is recited as: “May all be happy” with consciousness, the mind that is put into this consciousness, and the mind that intends to recite, the bodily behaviour, and the sense object of the voice which utters, immediately vanish.

BRAHMAVIHÆRA DHAMMA

PART II

On the Full Moon day of Wæso, I had already preached how to develop *mettæ*. Most of the preachings then made, referred to the derivation of *paramita* and *kusala* by way of developing *mettæ*. From the point of view of Visuddhimagga as stated in sequence, we have so far only covered the manner of reflecting the faults of the “*anger*”, and the advantages of “*patience*”. We shall now continue to talk about how to develop *metta* commencing from where we had stopped previously.

WAY OF SITTING COMFORTABLY

We may add a little more according to the preachings of the Buddha relating to the manner of assuming a comfortable sitting posture.

The Enlightened One has directed, “*Araññagato væ*” either by going into or residing in a forest, OR, “*rukhamplagato væ*”- by approaching or occupying a position under the shade of a tree or close to the trunk end of the body of a tree, OR, “*suññægæragato væ*”- by staying in a monastery, or a house, or a building where there are no people, nay, which stands in a solitary place, “*nisødati*” - should sit down or be seated. Obviously our Lord Buddha, in His instructions, has given priority to practising meditation exercise in a forested area. Only when one is unable to proceed to a forest, he is advised to take his seat and meditate at the foot of a tree in a quiet place. Then again, if it is impossible to do so, to practise meditation in a monastery, or a house, or a building uninhabited by people. It would be the best to select a secluded place where there is peace and tranquility. If, however, there is any other person who is indulging in meditation in the same area, it would be better if that person is of the same sex. In any case, the best would be a secluded spot in a remote area where there is no other person except the meditator.

The manner of sitting posture to be adopted is stated as: “*Palla³kaµ æbhujitvæ*”, i.e., to sit cross-legged. I have already explained about it in full. Furthermore, at the time of sitting, the instruction given is: “*U j jumkæyaµ pe%idhæya*”, i.e., the upper portion of the body above the waist should be kept erect, straight and perpendicularly. If one sits down loosely bending his back or twisting his body, the strength of his exertion or effort will be weakened. That is the reason why it is necessary to sit erect keeping the body above the waist perfectly upright. After taking a sitting posture as is now described, the instruction given to be followed is: “*Parimukhaµ satim upa%hepettvæ*”-which means to fix one’s thoughts only on the object of sensation (sense-object) and to engage oneself in active meditation with fixed concentration without letting the mind go astray. In the present case of practising *mettæ-kamma%hæna*, the mind should be directed towards people for whom loving-kindness is intended to be developed. It is essential to know and understand from the very beginning as to who are those in whose favour *Mettæ* should not be radiated or developed first, and who are those not worthy of receiving *Mettæ*.

PERSONS TOWARDS WHOM METTĀ SHOULD NOT BE DEVELOPED AT THE FIRST INITIAL STAGE

Mettā should not be developed at the beginning of the exercise towards: (1) persons who are hostile and unfriendly, or who deserves hatred (*appiya*); (2) persons who are dearest to you or your beloved ones, that is, those who have close affinity with the meditator through deep love (*atippiya*); (3) persons who deserve neither love nor hatred, i.e., neutral persons; and (4) persons who are enemies.

Justification for not developing *mettā* beginning from such people is because it would be difficult to permeate the feeling of loving-kindness, or rather, it would be incongruous to send your *mettā* to one whom you hate. It is also rather hard or awkward to transmit your *mettā* first to one's beloved ones like your children, brothers and sisters for whom you have intense love and attachment. Neither will it be easy to develop loving-kindness for people, such as, your own pupils or disciples and other neutral persons. It is because, if persons for whom you have deep love and affection are found to have become a bit miserable or have suffered trouble and misery, you would probably become highly depressed or dejected. Next, it would also be difficult to put a stranger or a neutral person, who is unfamiliar with you, in the role of a beloved person. Yes, indeed. It is well-right impossible to constantly radiate loving-kindness to a complete stranger. Leave aside emitting loving-kindness to an enemy. As regards an enemy, the moment you remember him, feeling of anger will arise recalling the past incidents or memories of his wrong doings or faults. They are the four kinds of people in whose favour or for whom one should not develop *mettā* at the initial stage of your exercise.

PERSONS UPON WHOM METTĀ SHOULD NOT BE BESTOWED

Persons towards whom *mettā*, loving-kindness, should NOT be developed are:

(1) Persons not belonging to the same sex. *Mettā* should not be developed and transmitted in particular to persons of different sex.

(2) Persons who are dead and gone. *Mettā* should not be developed towards such persons.

The reason for this abstention is that between the two persons who are not of the same sex, say, of the two persons—a male and a female—if a male or a man is particularly developing *mettā* towards a female or a woman, or *vice versa*, i. e., if a female is especially developing *mettā* towards a male, sensual or human passionate desires (*rāga*) is likely to occur. In the long time past, a son of a government minister asked his Mahāthera, his spiritual teacher, “Your Reverend Sir, on whom should I bestow my loving-kindness by developing *mettā*?” Mahāthera replied that he should develop his *mettā* in respect of a person whom he loved and adored. Thereupon, the minister's son, being very fond of his wife, after keeping observance of the noble eight-fold *sōlas* (*aṅṅha³ga-sōla*) i.e., moral precepts, on one day, took his seat on the sleeping couch in a closed bed-room at night time, and developed *mettā* radiating his spirit of loving-kindness to his darling wife with concentrated contemplation. While thus performing, he became infatuated with extravagant passion (*rāga*). He therefore made an attempt to go to his wife. Under the inspired influence of his sensuous desires, he entirely forgot about the door and in moving about wildly losing control of himself, hit the wall many a time. Becoming so angry and blinded by his passion, he struck the Wall repeatedly with his hand and kicked it. It seems that this had happened not for a while or a few minutes. It has been stated in Visuddhimagga as: “*sabbarattim*”-throughout the whole night, “*bhitthiyuddhamakāsi*” (he) was at war with the masonry wall and fought against it. Visuddhimagga has also mentioned the upsurge of *rāga* as being an intrusion made by *rāga* itself enticing under the guise of *mettā*. As attachment of *rāga* has a tendency to take place with vigour, *mettā* should not be developed in a manner distinct from others, towards a person of different sex. However, transmission

of *mettā* for the purpose of gaining *pāramitā* and *kāṣala* for about four, five, or ten times appears not prohibitive.

It is stated that if *mettā* is developed towards a person who was dead and gone, neither *appanā-jhāna-samādhi*, i.e. boundless and perfect concentration by contemplation, nor, *upacārasamādhi*, i.e. inferior type of proximate concentration, can be achieved. Long time ago in the past, a young Bhikkhu was said to be developing *mettā* dwelling his mind on his spiritual teacher. He was, however, unable to reach the stage of *jhāna-samāpatti* which he had once successfully practised and attained by indulging in ecstatic meditation. When he made enquiries about his failure to attain the said *jhāna* as advised by a *mahāthera*, he found out that his spiritual teacher had already passed away. Thence, he developed his *mettā* towards another person with his usual concentration. Only then he attained *mettā-jhāna*. Therefore, *mettā* should not be developed in respect of or towards a person who had already passed away.

PERSON TOWARDS WHOM METTĀ SHOULD BE DEVELOPED FIRST AND FOREMOST

In developing *mettā* towards others, priority should be given to one's own Self. It is stated that first and foremost *mettā* should be developed towards one's own self giving voice to "May I be happy and free from misery." Or, "May I be free from danger, mental distress, bodily suffering, and be able to shoulder the burden of one's own *khandhā* (material body) with happiness." In developing *mettā* for one's own well-being, the intention, of course, is not to acquire merits. Nor is it developed to gain *samādhi* (concentration). It is meant to serve as an example by comparison that others also wish to be happy like he himself wishes to. One may be developing *mettā* as: "May I be happy for years and years, nay, for a hundred or thousand years, but there is no possibility of achieving *appanā-samādhi*. If one is developing *mettā* for his own wellbeing expressing his own sentiment, "May I be happy", it would serve as an evidence, or rather, stand witness to the fact that others would also wish to be happy, or, to live happily and be alive and also free from misery as he himself wishes to be so. That is the reason why instruction has been given to develop *mettā* towards one's own Self, or one's own wellbeing initially when beginning with the exercise. Visuddhi-magga has said so. The Enlightened One has made an exposition by preaching a Verse as quoted below which indicates that a person loves his own Self the most.

*Sabbā disā anuparigamma eetasā, nevijjhagā piyatara
mattanā kvaci. Evaṃ piyo puthu attā pareysaṃ, tasamā
na him se paramattakāmo.*

Sabbā disā-all ten regions or places, *cetasā*-with imagination or thoughts, *anuparigamma*-going round and round in search of, *attanā piyataram*-a person who deserves more love and affection than one's own self, *kvaci*-in any place or anywhere, *neva ajjhagā*-cannot be found. *Evaṃ*-Similarly, *pareyam*-other people also, *puthu attā*-with reference to their own respective Self, *piyo*-love (himself) the most. *Tasamā*-In as much as every being loves his own Self the most, *attakāmo*-one who loves his own Self, nay, who cares most of his own welfare or for his own good, *param*-will not cause another person, *na him se*-suffer misery, nay, should develop *mettā* without causing misery to others.

After developing *mettā* towards one's own Self taking one from the outstanding example cited above, *mettā* is to be developed towards either a teacher who is worthy of love and respect, or towards the grand-father, father, uncle, etc., Or, in the case of females, towards the grandma, mother, aunt and so on. The manner of developing *mettā* may be described as: "May the Sayādaw be happy and free from misery, Or, "May the grandfather, father, and uncle be happy. (In the case of females) May the grandma, mother and aunt be happy and free from suffering and misery" In this way, *mettā* should be developed about once in every three seconds. *Mettā* can also be developed towards any other person deserving of affection and respect, if not towards your teacher, grand-parents, mother, father and so on.

The mind should be bent upon the recipient of *mettā*, loving-kindness, whoever he may be, and then transmit this feeling of *mettā* as "May he be happy" for hundred times (thousand, ten thousand and hundred thousand times) continuously. If one's objective is for the achievement of *jhāna-samādhi*, *mettā* should be developed all throughout day and night without a break excluding the time for sleep as an interval for a respite. While developing, the mind may flit. These wandering thoughts are *akusala*, demerits, known as *nōvaraḥas*. The moment you become mindful of such thoughts or imaginations, these should be rejected, and then, continue to go on developing *mettā*, continuously. When the power of concentration, *samādhi*, becomes strong, such-wandering thoughts will gradually lessen. If *samādhi* is fully strengthened, the mind will cease to wander and remain fixed on the person to whom *mettā* is transmitted. This is the realization of *upacāra-samādhi* which is free from *nōvaraḥas*.

HOW JHĀNA IS ACHIEVED

When this *upacāra-samādhi* becomes strong and keen, the mind will dwell fixedly on the recipient of *mettā* as if it is drifting and floating along the stream of sensation in a dream. However, the mind may stay on only for a moment in the first instance. When continuous development of mindfulness on *mettā* is further carried on, it may stay put on the sense-object for a duration of one minute or more up to even one hour or so.

When thus absorbed in mindfulness of *mettā* despite the environmental effects of sensational objects, the mind does not make short flights to these sensations but will remain firm, stable and gets implanted on the person who receives the *mettā* wishing him happiness. Rapturous feeling will also become conspicuous. *Vitakka* and *vicāra*, reflection on the mind and investigation of what is going on with a bent towards the recipient of *mettā* will become strengthened and obvious. The whole body will become evidently buoyant, light and comfortable. The stabilised mind becomes tranquil without going astray. This tranquility of the mind (*ekaggatā*) with particularly obvious manifestations of *vitakka*, *vicāra*, *poti* and *sukha* is part and parcel of the noble attributes of the *first jhāna*. All these noble qualities are called the *first jhāna*. If such an achievement is derived, it is the attainment of *first jhāna*. This is the reason why Visuddhi-magga has said that such a person can attain *appanā jhāna* even while developing *mettā* using the expression- "*Evarḥpe ca puggale kamaḥ appanā sampajjati.*"

This *first jhāna*, having imbibed or included the attributes of *vitakka* which reflects on the sensation, and of *vicāra* which investigates into the nature of sensation, is not as strong and vigorous as it should be. Even in the course of absorption in *jhāna*, if harsh sounds and shrill voices strike the ear-base of the sensation of hearing, the mind-consciousness may rise from *jhāna* and then reaches the sound which is the sense-object. That is why *mettā* should be repeatedly developed towards the person on whom the mind is usually made to dwell to create the tranquil Jhānic-mind without inclusion of *vitakka* and *vicāra*. When *samādhi* gets strengthened, extreme joy or rapture together with the calmness of the mind which are far more increasingly better will occur without making effort to let the mind inclined and reflected towards the sensation and also without making investigation into that sensation. This is the achievement of *second jhāna*. At the moment of absorption in a trance of that *jhāna*, intense delight or ecstasy is of the highest degree. If this extremely rapturous feeling- *poti* is not desirable, continuous development and transmission of *mettā* should be made towards the usual recipient of *mettā*. When concentration gets fully developed and strengthened, excellent mental happiness and tranquility of mind without rapture (*poti*) will become obvious. That is the *third jhāna*. This *jhāna* is the most exalted or the highest *jhāna* among *mettā jhāna*.

Either after achieving the *jhāna* just mentioned, or, before achievement of that *jhāna*, if it is desirable to develop *mettā* equally balanced towards all beings, it may be developed and radiated on the most affectionate person as "may such one be happy, etc." It would be much better to develop and transmit *mettā* after the attainment of *jhāna* rather than before the attainment. Purified form of *mettā* can occur easily. Hence, after *mettā-jhāna* has been achieved in respect of the most

affectionate person, development of *mettā* may be made directing towards, or in favour of a neutral person. After such an achievement of *jhāna* for the sake of a neutral person, *mettā* may be developed and bestowed upon a person who is an enemy, if there is any. In radiating *mettā* towards different recipients one after another, different kinds of feeling or mental consciousness of *mettā* should be developed only after firm and gentle mind has been brought about and cherished. This is what Visuddhimagga has stated.

The statement that the mind or mental consciousness has been brought about to become firm and gentle, in fact, refers to the acquirement of *upacāra-samādhī* in the least. The best method is to change the course of developing *mettā* only after achieving the *jhāna*. Of all the various expressions, the statement: "*Mettā* should be developed towards any enemy" is intended for the *Yogī* who has an enemy. Therefore, from the very outset, I have stated as: "... a person who is an enemy, if there is any." A *Yogī*, if he has no enemy, should not bother about the enemy in developing *mettā* after he has developed loving-kindness towards a neutral person.

Anger is likely to occur remembering the wrong done by a person who is an enemy while a *Yogī* is developing *mettā* towards him. When such an incident happens, *mettā-jhāna* which has been previously achieved in respect of any other person beforehand may be recalled and repeatedly plunged in, and then, by developing *mettā* towards this particular enemy after rousing up, off and on, from the mental state of absorption in *jhāna*, he should dispel or extinguish the fiery anger. In regard to those expressions, since Visuddhimagga has stated as: "*Mettaṃ samāpajjitvā vutthahitvā*", it is clear enough that *mettā-jhāna* has been attained in respect of other person except the enemy. Hence, I have stated that developing *mettā* by shifting on to another after attainment of *jhāna* in respect of the former person is the best.

METHOD OF REFLECTION TO SUBDUE ANGER

After repeatedly absorbing in *jhāna* that has been realized in radiating *mettā* to persons mentioned in the foregoing, and then, by developing *mettā* towards an enemy after arising from that *jhāna*, if the anger cannot as yet be totally eradicated or repressed, advice is given to extinguish the burning anger by reflecting and bearing in mind the exhortation that has been made by the Buddha citing a saw as an example, etc. The manner of reflection to be done is:

"Oh, my dear indignant *Yogī*! Is it not true that the Exalted One has given exhortation as-O, monk! If one, for (having suffered badly in the hands of the bad-hats,) robbers and dacoits by being cruelly deprived of his bodily limbs, such as, hands and feet which have been cut off with a double-edged saw fixed with a handle at both ends, gets angry and has done wrong in retaliation against the Villains who have ill-treated him, is, I say, a recalcitrant resisting my due admonition."

Next, if retaliation is made in anger on provocation against a person in whom anger has first arisen or started, the raging anger which subsequently takes place in another as a reaction is worse than the anger that has first occurred. (It is because the person who later becomes angry has knowingly and followed the wrong footsteps of the first man who gets angry.) Is it not true, as admonished by the Buddha, that "a person who can tolerate an angry man refraining himself from getting angry is a victor in battle which is hard to be won?"

And then, it has also been preached that if a *Bhikkhu*, who can remain calm or in mental peace without being angry although fully aware of the fact that the other (who provokes) is in an angry mood, may be said to be a disciplined person for the benefit of his ownself as well as for the benefit of the other.

Furthermore, putting it in a nutshell, out of the seven kinds (of behaviour) which the enemy would be pleased to see, the first is (1) a change in the facial expression of an angry person whose looks suddenly becomes ugly. This is one which the enemy would find it agreeable. (2) A person who is inflamed with anger will not have a sound and peaceful sleep. This is also one of the likings

of the enemy. (3) A person heated with anger is likely to lose his business deal which might be adversely effected. This is one which an enemy will find it amusing. (4) A person who is dominated by anger may be lacking in riches, or rather, may not have enough of wealth and possessions. This, too, is one which an enemy likes to see. (5) A person who is of a fiery nature and is prone to vehement anger is likely to have a shortage in the number of personal attendants or retinue. An enemy is rejoined to find such a state of condition. (6) A person of anger will not have a wide circle of friends. This also brings delight to an enemy. (7) A person who is sensitive to anger and is furious cannot possibly be reborn in *sugati* (an existence where happy conditions prevail) after his death. The gist of this admonition is the advice given to nurture the spirit of patience by repelling the force of anger so that the likings or the wishes of the enemy may not be fulfilled.

Next, is it not also true that preaching has been made thus: "Just as the fire-wood which is used in disposing of corpses by burning at the time of cremation is worthless for use in both the rural and urban areas, a Bhikkhu who is avaricious and committing vices with anger and malice being deprived of both the benefits of enjoying sensual pleasures (*kāmaguṇa*), and of the accomplishment of morality will not be worthy of respect and will serve no useful purpose in the role of a Bhikkhu both in towns and villages, i.e. in urban and rural areas."

In view of the above facts, if you, a Yogī, is in anger, you will be regarded as a person who is disobedient to the noble instructions given by the Exalted One. You will be like a vanquished in a battle which is difficult of winning a victory, and will also be more vicious than the person who initially becomes angry with iniquity. One should therefore reflect and think over seriously by teaching and reforming himself, and then, exercise over his anger.

If, by reflecting as such, anger cannot as yet be suppressed or extinguished, do not think of and ponder upon the bad behaviours of the enemy, and instead, let your anger subside by reflecting on the good points in his physical, mental and verbal behaviours.

And still, if, by reflection as stated, feeling of anger cannot as yet be subdued, reflect upon what is going to be stated now, and put out this fiery anger which has arisen. The manner of reflection is only mentioned in *Visuddhimagga* and is not to be found in other Pāṭi Aṅgikāthās. The relevant verses are exactly Ten (10) in number. I shall continue preaching relating to these verses very briefly.

THE MANNER OF REFLECTION ACCORDING TO THE TEN VERSES

(1) In the case of an enemy wishing to cause misery and suffering, injury can only be inflicted by him on your physical body. No harm can be done against the mind. In spite of this why do you want to do things to the likings of the enemy and cause mental distress which the enemy himself is incapable of doing?

(2) Why can't you discard or reject the anger which is likely to bring disastrous effects and no beneficial results, despite the fact that you have donned the yellow robes and have become a Bhikkhu after abandoning all your friends capable of giving you a lot of advantages?

(3) Why do you entertain and caress the spiteful anger which is capable of wiping or chucking out fear and shame, patience, loving-kindness and compassion which are the basic fundamentals of morality (*sīla*) which you have personally observed? Where can such a fool as you are, be found? (It means to say that you are the most silly person since you have entertained the anger which can destroy and root out your own morality (*sīla*).?)

(4) You are angry against another for having done wrong to you. Is it not true then that you who have so become angry is plotting to offend him in the same manner as has been done to you, in retaliation?

(5) It is most likely that any disagreeable act done to you by another is to stir up your anger, or rather, to make you angry. Such being the case, is it not true that by yielding to your anger, it would amount to fulfilling the desire of another person?

(6) It is not quite sure that you who are angry will definitely make your enemy miserable. Hence, is it not true that even now, at present, you are ill-treating your own good-self by stirring up anger and causing misery to yourself?

(7) As the enemies are foolishly following the path of vice which is unprofitable, as provoked by anger, will there be any justification for you to commit wrongful acts as impulsed by anger following the foot-steps of your enemies?

(8) If any detestable and disagreeable deed is done to you by your enemy based upon anger, you should dispel or overcome this anger. As a matter of fact, why do you unnecessarily cause strain to yourself with an angry feeling towards an individual human being who is not deserving of spite and hatred. (It means that you have done something wrong only at the dictates of "anger" to whom you have become a slave. Hence, this anger itself needs be rejected.)

(9) *Rūpa* and *nāma* Dhamma, matter and mind, are transient by nature and are occurring only for a moment, followed by dissolution instantaneously. Such *rūpa* and *nāma* which are seemingly thought as having done wrong to you have already dissolved into thin air an instant. These *rūpa* and *nāma* are no longer there. They have disappeared altogether. Thus, at the present could you pinpoint that 'matter and mind' in the person of the enemy with which you are angry? New *rūpas* and *nāmas* which have subsequently occurred are not doing any wrongful act or harm to you. Those which are considered as having done harm to you have vanished. Hence, there is no meaning in being angry with *rūpa* and *nāma*. (It means to say that *rūpa* and *nāma* with which you are quarrelling no longer exist.)

(10) If one is causing misery to the other, both the doer himself and the one who suffers are the prime factors, which bring about or produce the effect of misery. In other words, both of them are responsible for the causation of misery. If that is so, since you yourself are not free from blame for the cause of misery, why are you angry with the 'door' only?

The above is the summarised statement of the ten (10) verses, *gāthās*-, translated in plain language, as mentioned in the *Visuddhimagga*. The manner of reflection laid down therein is extremely profound. Reflection may, therefore, be made as stated to extinguish the flame of anger.

HOW TO SUBDUED ANGER BY REFLECTING ON KAMMA AS ONE'S OWN PROPERTY IN POSSESSION

If, by reflection as indicated in the ten verses, anger cannot as yet be subdued or extinguished, it should be reflected upon *kamma*, the resultant effects of all good and bad actions done by you, as your own property in possession on which reliance is to be made to eradicate the anger. The manner of reflection may be stated thus: "Oh Yogī! you are developing the practice of *mettā-bhāvanā*. While being angry, what is your intention to do against the other? Is it not true that whatever action you have done based upon anger will in, consequence, bring about evil or bad effects to your detriment? Yes, indeed. Your *kamma* (the resultant effects of good and bad actions you have done) is nothing but the 'cause' of your own doing. *Kamma* is the only one which you really own or possess. You are sure to inherit this *kamma* which constitutes all kinds of wilful actions, whether mental, verbal or physical thoughts, words and deeds, either good or bad, done by you on your own volition. *Kamma* is your own relative and refuge. The kammic effect which occurs or takes place depending upon anger will not contribute to your achieving *magga-phala*. Neither will it do good to you to be reborn in the world of humans and Devas where happy conditions prevail. It will not render help but will only cause you to suffer misery in hell, etc. If you commit the evil *kamma* of anger, it will be like "a person who first suffers the burns and gets awfully dirty by holding and carrying in his hands the burning hot coal, and disgusting filth or excrements, with which he is going to cause injury and misery to the other."

Just imagine a person whom you recognize as an enemy. What harm could possibly be done by him with his anger? Will not this anger that is generated in him be to his own disadvantage? He too has his own *kamma* (action-moral and immoral volition) as his real estate. He is the inheritor of his own *kamma* done by himself on his own volition, etc. The enemy who has done evil *kamma* by being angry will suffer its harmful effects "just as a person on whom the dust will fall back by the force of wind if he sprinkles or thrown the dust to shower upon another man standing against the wind on the leeward side from an adverse position." Buddha has, therefore, exhorted:

"If a certain fool commits wrong against a noble person of purified conduct, this wrong doing will react upon him as a retribution, etc."

HOW TO SUPPRESS ANGER BY REFLECTING ON THE ATTRIBUTES OF BODHISATTA

If anger is not yet abated or subdued by reflection as stated in the foregoing, it should be suppressed by reflecting on the noble qualities or the attributes of the Buddha in his various states of existence previous to attaining Buddhahood. The manner of reflection is:

"Oh, noble Yogī, the Buddha's disciple! Your Teacher, the Lord Buddha, in his capacity as a Bodhisatta, i.e. in his existences prior to attainment of his Enlightenment, for a period of four *Asa³kheyyas* (aeons) and a lakh *Kappas* while relentlessly exercising the virtues required of a Bodhisatta to accomplish the *pāramī* (Perfection), had practised forbearance or patience without polluting the mind with anger even against all sorts of murderers who were his enemies. The way of practising patience is illustrated in *Visuddhimagga* beginning from the story of *Sālavā* as an example. But now we shall cite an example commencing from *Khantī-vādi-jātaka*.

HOW PATIENCE WAS EXERCISED BY KHANTOVĀDI, A GREAT HERMIT

At one time in the ancient days, during the reign of King Kalābu in the city of Benares, Bodhisatta, born of a high caste Brahmin (Brahma^{3a}), was a multi-millionaire possessing eighty crores of rupees. When his parents died leaving behind all their wealth and properties, it had occurred to him that his parents were unable to take along with them what they physically owned on their demise though they were able to accumulate immense wealth. On his part considering that he should take them with him on his death, generously gave away all his possessions in charity to those who deserved. Thereafter, he went into a retreat in one of the forested areas of the Himalayas assuming the role of a hermit. He lived only on fruits which were available in the forest. There was, however, no salt for consumption. In order, therefore, to have proper and adequate nourishment, he made his way to villages where there were people to procure salt and sour fruits for his own personal consumption. Eventually, he reached the city of Benares. When going round for alms in the city, the Commander-in-Chief of the army finding him worthy of reverence, respectfully invited him to his residence to accept the offer of meals. Later, he was requested to reside in the pleasure of the king's royal garden. This request was accepted by him. He continued to stay in that royal garden as his place of retreat.

While he was so residing, on one day, king Kalābu visited the royal garden in the company of his queen and maids-of-honour together with a large retinue to hold a ceremonious function. The ceremony was held comprising a series of performances of music, ballet, etc. on a magnificent and spacious marble slab within the precincts of the royal garden. The king enjoyed the festivities watching the display of music, songs and dances after taking a lying posture with his head rest on the thigh of a damsel whom he adored. Merry-making including the dance with accompanying music formed part of the celebrations taken part by professional artistes and maids-of-honour from the royal palace. While listening to the soft music, the sweet melody had lulled the king to sleep. Finding the king in deep slumber, the troupe of female singers and dancers stopped playing music for a moment and roamed about the garden for sight-seeing. While thus making a rambling excursion, they came across the great hermit, the Bodhisatta. They then approached him wishing to listen to the preaching which he might be inclined to give. At their request, the great hermit delivered a sermon appropriate to the occasion.

At that time the maid-of-honour on whose thigh the king had pillowed his royal head manoeuvred her limbs to wake up the king. The king, when aroused from his sleep, found none of his retinue and maids near him. When inquired as to where they had gone to, the maid whose thigh had served as a cushion for the king's head, answered that the whole crowd had gone to the great hermit. On hearing the news, the royal monarch became furious with jealousy. He then picked up his sword and hurried his way to the hermit uttering with an uncontrollable anger that he would give the hermit a good lesson.

Seeing the king raging with anger, one of the maid-of-honour close to him caught hold of his sword and tried to calm him down. However, king Kalābu's anger remained uncontrollable. He asked the hermit what was the Doctrine which he, the hermit, professed. The great hermit replied that his tenet was the Doctrine of *khantā* (patience), saying that tolerance exercised by one without feeling angry against those who provoked, railed and raved is called "patience". The king then telling the hermit that he would put him to a crucial test to find out if he was really accomplished with patience, ordered his servant, the Executioner, in this manner. "You better pull down this villainous thief, the hermit, lay him prostrate on the ground and punish him with two-thousand lashes by whipping with a twisted cane fixed with sharp-pointed pins, on all four sides of his body."

The executioner gave the hermit two-thousand lashes as ordered by the king. Ordinarily, a person would surely succumb to the injuries received if he has to undergo a penalty of 2000 lashes. Curiously, the great hermit was found still alive! possibly because of his noble qualities of '*khantā*', or of relaxed or slack force put in at the time of whipping-no one can say. However, the thick outer

and inner thin layer of skin covering the flesh of the entire body of the hermit was grievously torn. Flesh was also torn to bits. Blood flowed out profusely. Just imagine how severe the pain and suffering would be that the said hermit had to undergo. In spite of this ferocious ill treatment, the great noble hermit harboured no anger, ill will or grudge either against the king or the executioner. This is the cruel punishment imposed without any reason, or fault whatsoever. Ordinarily, such a treatment would induce anger and malicious feeling. This kind of patience indeed calls for the spirit of emulation from Yogīs who are developing *mettā*.

Finding the great hermit still alive, the king asked him what doctrine he was practising. Thereupon, the Reverend Hermit replied, "I firmly hold the Doctrine of Patience. O, King, do you think that this 'patience' - (*khantī*) can be traced in the skin of my body. It is not underneath the layers of the skin. 'Patience' resides in my heart of hearts and never runs out. Inturiated by this mental attitude, king Kalābu ordered that two hands of the hermit be cut off and also that the lower extremities-the two feet, the ears and the nose be sliced off. The Executioner strictly complied with the king's orders and cruelly cut off those bodily limbs with an axe. Every time a limb was severed, a question was put as to what was the kind of Doctrine accepted by the hermit. The reply given by the great hermit repeatedly to the questions was the same as before that he had held firmly to the doctrine of patience which found its abode in his heart. Eventually, the king, after uttering in disgust as: "You cunning hermit. Better live on invoking or hoisting your own 'khantī'," foully kicked the hermit in the breast with his foot and then departed. After his departure, when he reached the gate of the royal garden, this King Kalābu was swallowed down by the earth. It has been mentioned in the *Aṅguthā* (Commentary) that this wicked king was dragged down to *Avīci*-hell, enveloped in burning flames.

Thereafter, the Commander-in-Chief of the army came over to the great hermit and tendered his apology not to feel angry and bear malice against the state (country). Thereupon, the Reverend Hermit gave his reply as follows:

"Yo me hatthey ca pāde ca, kaḷāka nāsaṅ ca chedayi.
Ciraṃ jīvatu so rājā, na hi kujjhanti mēdisā.

Senāpati-Oh, Commander-in-Chief! *Yo*-He who is King Kalābu, (has caused), *me*-my, *hatthey ca*-hands and *pāde ca*-feet, *kaḷāka nāsaṅ ca*-the ears and the nose, *chedayi*-to be cut off. *So rājā*-This king Kalābu, *ciraṃ jīvatu*-may live long. *Hi*=For being able to develop *mettā* without getting angry, *mēdisā*-noble and virtuous person like me, *na kujjhanti*-are not used to get angry, nay, are able to develop *mettā* with best wishes and goodwill for not being accustomed to get angry.

O, dear Yogī who is developing *mettā* through meditation in accordance with the teachings of the Lord Buddha! Your enemy who has done wrong to you will not be as bad as king Kalābu. Isn't it then proper for you to be patient without getting angry just as the great *Khantivādi* hermit was able to endure, with patience and with no anger, the afflictions of the heinous crime committed by king Kalābu?

STORY OF DHAMMAPĀLA, THE YOUNG CHILD

At one time in the past old days, Mahāpatāpa was the ruling monarch in the country of Benares. At that time Bodhisatta entered the womb of the chief queen Candā Devī who later gave birth to a son, Bodhisatta, the newly born baby was given the name of Dhammapāla. When this young prince Dhammapāla was 7 months old, his mother, the queen, after bathing her child and dressing him with fine costumes, was caressing and jovially playing with the infant with love. At that moment, the queen whose joyous thoughts were momentarily riveted on her bonny son, being so delighted that she failed to get up and pay respect to her husband, the king, who had by then come over to the place where the mother was molly-coddling the child.

The king on seeing the mother fondling her son, imagined, "Even now, this woman was becoming swell-headed and conceited relying on her son. When the child becomes a grown-up, it is almost certain that she will surely neglect me. Perhaps, it would be better to get rid of the son now." With a feeling of disappointment which had reflected on his facial expression, he left the place and proceeded to his royal chamber where the throne had stood. He immediately sent for the Executioner and gave orders that the infant child be brought before his presence. Judging from his looks from the very outset, the queen knew that her husband, the king, had entertained his resentment against her. Realizing this unhappy state of affairs, the queen was shedding tears while folding the baby to her breasts.

While she was thus weeping, the Executioner appeared and snatched away the child Dhammapāla from her. She followed from behind the Executioner with a pensive mood. On their arrival before the king, the child was put on a wooden slab. Orders were immediately given by the king to chop off the hands of the poor little unfortunate child. The queen Candā Devī entreated the king that the child was innocent and that only she had the fault. She pleaded repeatedly that her hands be cut off instead of the hands of her innocent son but to no avail. The Executioner had to obey and execute the orders of the king. The hands of the seven months' old infant Dhammapāla were, therefore, cruelly chopped off with an axe. The two small tender hands were dismembered as if a delicate sprout of a bamboo plant is severed. The young infant, Bodhisatta, however, did not flinch and cry but remained still with patience. Hence, the commentary goes to say:

So-This young child Dhammapāla, hatthesu chijjamānesu-when cut off in his hands, i.e. while his hands were chopped off, nevarodi-neither uttered a cry, napaṛideyi-nor wailed or lamented, khantiṅca-exercising the spirit of patience and, mettīṅca-wishing happiness to the other, purecārikam katvā-guided by the thoughts of loving-kindness, adhivāsesi-endured the pain and suffering by resigning himself to the situation (fate).

The mother-queen Candā Devī after picking up the soft tiny hands that had been severed, folded them close to her bosom and was bitterly sobbing. Thereafter, the father Mahāpatāpa king again ordered the Executioner to cut off the two feet and then, the head of the child. The queen went on entreating her husband to pardon the innocent child but to no purpose. The Executioner then severed the child's head as ordered by the king and even tossed up the little delicate body of the child in the air and on falling down, caught it up with the sharp-pointed sword and played with it as if it were wreath of flowers. It is almost unbelievable that there was such a kind of foolish, wicked and heartless father without a tinge of mercy in him. However, there is every possibility of finding such a merciless man from among the worldlings when one become a slave to the "anger". Because of this possibility, the case of this wicked king Mahāpatāpa, father of Dhammapāla, has been cited as an example. The queen died of a broken-heart on the spot while weeping and wailing. By a curious coincidence, king Mahāpatāpa also fell down from his throne and dropped on to the floor first, and eventually reached the level of the earth below where he was swallowed down to death. It was stated that he had gone down to *avāci*, hell, one of the eight *Nārakas*.

As for the young child Dhammapāla, it was stated that he passed away peacefully while exercising patience without any anger which had not arisen till the time of his death. Considering this episode, it might be possible for a Yogī who is developing *mettā* to endure pain and suffering without being angry just as the young child Dhammapāla had practised forbearance.

THE MANNER OF PRACTISING PATIENCE BY AN ELEPHANT, A MONKEY AND A DRAGON

Mention was made in the Visuddhimagga to reflect as to how patience was exercised by Chaddanta, the King of the Elephants, our Bodhisatta in one of his previous existences, without anger and ill-will when Sonothe, a hunter shot at him with a poisonous arrow.

Mahākapi, a huge monkey once saved the life of a man who had accidentally fallen into a deep ravine. After having been rescued from the danger of death, this man cruelly struck the head of his Saviour with a big stone when the latter had fallen asleep through exhaustion. However, the noble-minded monkey bore no resentment and grudge against him and even rendered his assistance to this man by escorting him to reach the zone of safety where human beings lived.

Then also, there are instances of two Bodhisatta dragons—one by the name of Buridatta, and the other, Campeyya, a Nagā Chief, who were captured alive and ill-treated by a snake-charmer, while they were observing the noble precepts (*sīla*). The snake-charmer took these snake-dragons (Nagās) to towns and villages where he displayed an exhibition of these two noble creatures making them dance to the tune of music played by him. These Nagās possessed inherent supernatural powers and were so highly poisonous and potent that by just looking at the persons with spite and omitting fiery flames, people would be reduced to ashes or killed. However, the said two Nagās endured the misery brought about by their enemy, the snake-charmer. The manner in which they practised patience refraining themselves from anger, may be reflected, as explained in Visuddhimagga.

THE MANNER OF EXERCISING PATIENCE THROUGH MINDFULNESS BY ASHIN POṬṬA

At one time, Ven. PoṬṬa, a native of Sunāparanta country, entreated the Exalted One to deliver a sermon to him in a concise way. The Buddha, therefore, preached him as stated below:

“O, my son PoṬṬa! There are pleasurable and agreeable sights and scenes, or sense-objects which can be perceived and known by the eyes. These pleasurable sense-objects are also concerned with one’s own desires. They are also prone to sensuous attachments. If the sense-objects or *rūpa* that come into your view, are accepted with pleasure and looked upon as being agreeable with admiration, or are embraced and grasped or retained in your possession, it would cause rejoicings in you, called “Nandā”. O, my son PoṬṬa! I say that misery will take place because of this delight and pleasure.” (Similarly, preaching was done in respect of the sensations of sound, smell, taste, touch and thoughts.)

“O, my son PoṬṬa! The way to end misery, or rather, to make misery come to a cessation is not to accept or entertain the different sensations arising from different sense-objects which will cause to generate a feeling of delight and pleasure. If it is done so, there will be no opportunity for Nandā to occur. O, my son PoṬṬa! Because of the cessation of pleasurable conditions and feelings, misery and suffering will entirely cease.”

“O, my son PoṬṬa! I have already given due admonition to you in a brief manner. You, who have heard and received this admonition may now let me know the place where you are going to reside.” To this query, Ven. PoṬṬa replied: “My Lord, I’m residing in Sunāparanta state in the westernmost part of the Continent of India, which is called Jambūdvīpa.”

“O, my son Poṅḍa! The citizens of Sunāparanta are rude, rough and petulant. If they scold you and utter abusive words at you, how would you feel?”

“My Lord, if they abuse and rail at me, I would bear in mind in this manner: O, these citizens of Sunāparanta are not at all bad. They only utter abusive words and rebuke, and have not yet made any physical assault on me.”, answered Ven. Poṅḍa.

Buddha further interrogated him as: “If they give you a beating and attack you physically, how would you feel? He then replied, “I would forbear it with a feeling of tolerance that Sunāparanta citizens are only doing harm to me with their hands. Since they have not caused injury to me by throwing stones at me, they will be considered as having conducted themselves fairly well”. Questions then followed as to how Ven. Poṅḍa would react or respond if he were assaulted physically with stones, sticks, and swords (*dahs*) not to the extent of causing him death. The reply given to every question put was that he would tolerate and consider them as not behaving badly. Then the question arose as to how he would bear in mind and feel if he were killed by being cut with a *dah*. The response given was that having heard of an incident where some of the Bhikkhus from among the disciples of the Lord Buddha had even to find for a lethal weapon such as a *dah* to commit suicide for being disgusted with their own material body and life existence, he would reflect on the said incident and consider himself lucky enough to be killed by another person without the need to look for a lethal weapon- a *dah* - which can cause death.

This Ven. Poṅḍa later made his way to Sunāparanta country and carried on practising meditation. He was said to have become an Arahat even before the end of his first *Vassa*.

As such, there is every likelihood of a *Yogū* to be able to extinguish his anger by reflecting on the manner in which Ven, Poṅḍa had borne in mind or his mental attitude, as cited in this Sutta.

If anger cannot as yet be exterminated by reflecting on the noble attributes and moral conduct of the Bodhisatta, Visuddhimagga has stated that the eleven advantages of *mettā* should be reflected as has been enumerated earlier. O, *Yogū*? If you who are developing *mettā* cannot dispel this ‘anger’ by so doing, you should kill it by reflecting upon yourself that you would otherwise lose all the advantages of *mettā*.

EXTINGUISHING ANGER BY REFLECTING ON THE ELEMENTS AFTER CHEMICALLY ANALYSING THEM

It is stated that if anger cannot be subdued as yet by employing the method cited above, it should be reflected after examining the elements analytically. The manner of reflection to be made is:

O, *Yogū*, You who are developing *mettā* through meditation! With what are you angry in resenting against the other man? Are you getting angry with his hairs on the head, or against his urine? Putting it in another way, since the hairs are made up of four main constituents viz: elements of earth, water, fire and air, are you angry with *pathavīdhātu*, or *āpodhātu*, or *tejodhātu*, or *vāyodhātu*? In other words, who is your enemy in as much as he is dependent upon the *five khandhās*, twelve *āyatanas* (the six Organs of Sense and the six Objects of Sense-the internal and external senses or properties) and eighteen *dhātus*?

Are you angry with the *rūpa*, matter, from among the *khandhās*, etc.? Or, with *vedanā*, Or, *saññā*? Or, *sa³khāras*? Or, mind-consciousness, the *viññāṇa*? Or, *cakkhāyana* (the eye), Or, *rūpāyana* (sight), Or, *manāyatana* (mind), Or, *dharmāyatana*, ideas or sensations?, Or, *cakkhudhātu* (the element of eye), Or, *cakkhuvīññāḍadhātu* (the element of eye-consciousness-vision), Or, *manodhātu* (mental reflection or the mind that accepts), Or, *dhammadhātu* (ideas or objects), Or, *manoviññāḍadhātu* (mental consciousness)?

If analytical observation of the *dhætus* is made, it will be convincingly realized that anger has no abode in the human body, just as a tiny grain of mustard seed will have no place to be rested upon a very small pinpoint, or, just as there is no place in the sky for colouring-matter to be painted.

HOW ANGER IS SUBDUED BY 'GIVE & TAKE' POLICY

If incapable of making an analytical observation of the *dhætus*, charity or almsgiving should be made. One's own personal property or any other thing should be offered in donation to the person whom one resents or hates. Property or goods be also accepted in return from that hateful person. However, if the person whom you hate has no propriety of conduct in making his livelihood, you should only offer your property. If such a "Give and Take" policy is adopted, feeling of animosity or vengeance will surely be eradicated. Even resentment or hatred borne by an enemy in his past existence that has resuscitated in this present life existence, will, it is stated, be extinguished. An instance may be cited in this regard.

On a mountain known as Cittala where Piṅḍapātika Thera resided, an old Thera who bore an inveterate hatred against the former made three attempts to oust him from his place of residence. In a *Saḅghika* monastery, i.e. a monastery which has been bestowed on the *Saḅgha* as a gift, the Bhikkhu who is younger in status is responsible to offer the place or make room for the senior Bhikkhu to reside. Contrary to this rule of discipline, the attitude of the old Thera amounted to causing annoyance to Piṅḍapātika Thera. With a view to expel the feeling of vengeance borne by the other, Piṅḍapātika Thera offered the other a bowl stating: "Sir, this is the begging bowl worth eight kyats which my mother had donated to me. You may please accept it and make use of it so that my mother, the donor, will derive merits." Since the time of acceptance of the gift of the said bowl, feeling of animosity and vengeance had totally subsided in the old Thera. Hence, the Commentators have stated:

*"Adantadamānaṃ dānaṃ, dānaṃ sabbatthasādhakaṃ,
Dānena piyavācāya, unnamani namanti ca."*

Dānam-charity or act of almsgiving, *adantadamanam*-can make a rude person become civilized, or in other words, can tame an unruly person. *Dānam*-The act of donating gifts, *sabbatthasādhakam*-will accomplish all the advantages, or rather, will carry with it full benefits. (In *Sūlakkhandā* Commentary, it is stated as "*adānaṃ dantadāpsakam*" which, in fact, conveys the meaning that if a person worthy of receiving the offer of donation is not given a gift, it could bring about estrangement between him and a refined person who is friendly to him and has earned his respect.) It continues to say that by offering gifts with a feeling of generosity and by speaking sweetly in a gentle manner, the person who makes offerings with a sweet tongue will be enhanced in his prestige. And also, the relationship between the receiver of gifts who hears the talk and the giver who speaks will be cordial and in harmony.

HOW SŪMĀSAMBHEDA OCCURS

As stated in the foregoing, if anger which has arisen against an enemy, or rather, a hostile person has subsided or been suppressed, feeling of *mettā* or loving-kindness will also constantly occur in such a hostile person just as the feeling of *mettā* occurs in respect of (1) an affectionate person worthy of respect and love, (2) a beloved person or a person on whom deep love is bestowed, (3) a neutral person who is neither dear nor hateful. At the same time while developing *mettā* repeatedly, this loving-kindness shall be transmitted to all four kinds of persons, viz: his own self, the one whom he dearly loves, the neutral person, and the hostile person with his equally balanced mind put on each and every one of them by inculcating a spirit of goodwill, wishing them happiness. By so doing, it would amount to avoiding discrimination between different kinds of persons to whom goodwill is to be imparted equally wishing them happiness. This is called "*sūmāśambheda*". In other words, the line of demarcation drawn, or, the boundary marked out between different individuals should be erased.

The manner of cancelling out or nullifying the limit of differentiation between individuals is:

Let us say that a person who is developing *mettā* together with the person who deserves love, i.e. one who is dear to him, the neutral person, and the enemy (a hostile person), all four of them, are living in the same place, and let's assume that while living together as stated, a number of villains and thieves came over and asked the person developing *mettā* with an ultimatum to hand over to them any one of the four so as to enable them to offer him as a sacrifice to propitiate a god in the performance of a ritual. When demanded as such, if a wavering thought arises imagining as to which of the four persons should be offered, it will not yet amount to achievement of the quality of *sūmāśambheda*. It is simply because it would be tantamount to discrimination or denying the interests of the person (victim) who is chosen to be taken away.

In reality, only if a feeling of loving-kindness occurs spreading out *mettā* equally on all four persons including himself wishing each and everyone to be happy without wishing to hand over anyone of the four, then, it is said to have amounted to *sūmāśambheda*. It means that no distinction has been made between himself and others. There will only be one sphere of activity which is confined solely to bringing about happiness and this means that there is no such distinguishing limit (known as *Sūmā*), which is, in fact, cancelled out.

HOW METTĀ-JHĀNA IS ACHIEVED

Even if a feeling of loving-kindness occurs wishing others to gain happiness with his mind evenly balanced after the achievement of *sūmāśambheda*, a *Yogī*, while developing *mettā* through meditation, beholds *nimitta*μ, the first sign of mental illumination. He also realizes the *upacāra jhāna*. Then after his realization of *upacāra-jhāna-samādhī*, if he continues practising by developing several times, the sensation arising out of *nimitta*, *appanā-jhāna* will soon be achieved. This is according to what has been stated in *Visuddhimagga*. This *appanā-jhāna* is nothing but the three kinds of *jhānas* as mentioned earlier.

After attainment of all these *jhānas*, 528 kinds of *mettā* can be developed continuously in sequence through the mental faculty of *mettā-jhāna*.

Presently, before winding up the second part of our preachings, we shall develop *mettā* to gain *kusala* (merits) and *pāramitā* (perfections). We will, therefore, proceed to contemplate on the vanishing of *voice-rūpa* in the course of our recitation with a sincere and hearty feeling towards all beings for their welfare and happiness.

May all Bhikkhus, Yogis and people in this Sæsana-Yeikthæ meditation centre be happy. (repeat thrice).

May all Devas in this Yeikthæ meditation centre be happy. (repeat)

May all beings in this Sæsana Yeikthæ be happy. (repeat)

May all Bhikkhus and people in this township be happy. (repeat)

My all Devas in this township be happy. (repeat)

May all beings in this township be happy. (repeat)

May all citizens of the Union of Myanmar be happy. (repeat)

May all Devas in the Union of Myanmar be happy. (repeat)

May all beings wherever they are, be happy. (repeat)

And may all those who are respectfully listening to this Dhamma on Brahmavihæra, by virtue of having heard the preachings of this sermon, speedily attain Nibbæna.

BRAHMAVIHÆRA DHAMMA

PART III

Preachings will be delivered now based fundamentally upon Metta Sutta which is quite familiar to a majority of the people here. This Metta Sutta is of paramount importance for the Buddhists in Myanmar. It has become an indispensable Sutta Dhamma when reciting prayers and various kinds of hymns or incantations (*parittas*) which are usually uttered or chanted on the occasion of religious functions to ward off the influence of evil spirits and impart loving-kindness to all beings, thereby affording us also contemporary message of goodwill or blessing.

IT WOULD ALSO CAUSE TO ENHANCE THE ADVANTAGES
OF DĀNA, ALMSGIVING

If offerings of gifts were accepted while reciting this Metta Sutta, and by developing *mettā* at the same time, immense advantages can be derived by the benefactors who are donors. It is, therefore, necessary for the Bhikkhus to seriously study so as to grasp the meaning and significance of this Metta Sutta. Practice should be made to be able to recite this Sutta correctly and precisely with a smooth flow and without making any error in punctuation. Then, while reciting this Sutta, *mettā* should also be developed. This manner of performance would bring benefits to himself-the reciter and also the donors.

We shall now make a clear exposition of this Metta Sutta commencing from the first stanza in the body of this Sutta.

PRELIMINARY GĀTHĀ (VERSE) OF METTA SUTTA

(a) *Yassæ nubhāvato yakkhæ,
neva dassanti bhāsanaµ.
Yamhi cevæ nuyuñjanto,
rattindiva matandito.*

(b) *Sukhaµ supati sutto ca,
pāpaµ kiñci na passati.
Evamædigunḥpetamµ,
parittaµ taµ bhaṅga ma he.*

(a) *He-Oh*, noble personages, *yassa*-In regard to this Metta Sutta Paritta, *ænubhāvato*-because of its supernatural powers or efficacy, *yakkhæ*-the guardian angels of the trees (will refrain from displaying), *bhāsanaµ*-the dreadful or horrible sensations. (and) *neva dassanti*, i.e. will not make them manifested, *Ca*-Besides, *yamhi eva*-If this Metta Sutta (were re-cited), *rattindivam*-both day and night, *atandito*-without laziness or indolence, *anuyuñjanto*-one who is devoting oneself to the recitation of this Sutta.

(b) *Sukham*-will have a happy or comfortable, *supati*-sleep. *Sutto ca*-while sleeping too, *kiñci pāpam*-not a single bad or hideous dream, *passati*-will come into his sleeping vision. *Evamædigunḥpetamµ*-(being) accomplished or endowed with such advantages and noble attributes, *taµ parittam*-this Metta Sutta Paritta or hymn (be recited), *mayam*-by us, *bhaṅga ma*-(and) we shall now begin to recite. In other words, "*taµ bhaṅga ma he*" i.e. Therefore, we shall recite this Metta Sutta.

These two stanzas or verses are the preliminary hymns of praise composed by the Sayādaws-teachers of the ancient times, and are handed down to us by tradition. These are expressed in verses to be uttered or recited in the form of a universal benediction with a rhythm simultaneously, by those individuals who will do the recitation.

The prologue to this Sutta also contained words of praise eulogizing its noble attributes. Moreover, this eulogy serves as an introduction to the Sutta indicating that by virtue of the attributes of this noble Sutta, the guardian Devas of the trees will neither make a display of horrible sensational scenes nor strike terror into the hearts of the people. How it had once happened may be explained as follows:-

THE DEITIES TERRIFY THE FIVE-HUNDRED BHIKKHUS

At one time, while the Lord Buddha was residing at Jetavana monastery in the city of Sāvattthi, five-hundred Bhikkhus after taking instructions from the Buddha on the method of practising Kammaṅghāna meditation, went out in search of a suitable monastery and a village where alms-givers or donors could be found. They then reached a mountain where lakes were in abundance at the fringe of the Himalayas. The place was hygienically clean and refreshingly cool and peaceful. They stayed for one night at this place. Early in the next morning, they visited a village in the neighbourhood to seek for alms. It was stated that this village was fairly large with one thousand dwelling houses. The villagers, being generous and hospitable, offered meals to all five-hundred Bhikkhus and also requested them to spend their *Vassa* at their place. They also donated a small 'Kyaung' (monastery) to each and everyone of the Bhikkhus to enable them to live in peace and meditate singly, and provided them with benches and footstools for sitting, water-pots, etc.

On the following day, they proceeded to another village. The inhabitants of that village similarly requested the Bhikkhus to reside at their place for a period of *Vassa* after they had offered the meals. They agreed to stay as requested making a remark in passing that it would be better if the place were free from dangers. Later, they carried on practising meditation day and night continuously at a grove in that forested area situated in close proximity of the village. Owing to the influential effect of the powers of the Bhikkhus who were endowed with morality (*sīla*), the guardian angels of the tree in the forested area dared not reside in their abodes from which they descended taking along with them their young children, and had to be moving about hither and thither. The Nats or the deities were, therefore, watching out from a good distance with embarrassment as to when these noble Bhikkhus would be leaving the place.

Later, it had occurred to them as: "These Bhikkhus would no doubt be staying for a period of three months during the *Vassa*. We with our children cannot possibly remain outside our abodes for a long time. It would, therefore, appear advisable to create horror, and dreadful sensational sights to frighten them away." Implementing their thoughts into action, *rukka-devas*, the guardian Devas of the trees, created themselves in the guise of ogres during night time while the Bhikkhus were meditating, and stood in the presence of the Bhikkhus making themselves visible causing weird sounds and hideous noise. Having heard these uncanny sounds and seen horrible sights, the Bhikkhus were all stricken with fear. Their hearts throbbed and their complexion turned pale. The mind became restless with worry and fright. While becoming miserable as stated, foul smell were omitted by the deities. This state of condition had caused the Bhikkhus great embarrassment and suffering. It was mentioned in the Commentary as "*Tena duggandhona nimmathiyamānamiva matthalu³gaṃ ahoṣi.*" This expression comes very close to the view of the present day Western medical doctors. It may, therefore, be said that they had suffered severely from headache. Despite this pain and suffering, they remained mute with great patience without letting one another know about what had really happened.

One day, on being asked by the eldest Mahā Thera, each and everyone of the Bhikkhus made a candid disclosure of their own respective personal experience they had gone through. The eldest of the Bhikkhus, Mahā Thera, then expressed his opinion; "If that is the case, this place may be

considered as unsuitable for us to stay and continue practising meditation. Let us, therefore, proceed to the Lord Buddha and respectfully apprise Him of this state of affairs, and then we shall shift our place of residence to some other suitable spot for the rest of the period of *Vassa*." Thereafter, they all came over to the Enlightened One from whom they sought instruction to direct them to a suitable and proper place which would be more congenial to practise meditation.

BUDDHA DELIVERED METTĀ SUTTA TO DETER DELTIES FROM CAUSING DREADFUL SIGHTS AND TERROR

On reflection being made as to which place would be most appropriate for these Bhikkhus, it was stated that Buddha had found no place within the whole region of Jhambudīpa suitable for the purpose of meditation other than the place where they had resided. Therefore, Buddha ordered them to return to the forest retreat from where they had come. The advice given by the Buddha was: "You should learn this *Mettā-Sutta Paritta* if you all wish to escape from the dangers brought about by the deities. This *Mettā-Sutta* would serve as a deterrent to the perils caused by those deities. It would also help towards better realization of the Dhamma in the practice of *Kammajhāna*." Furthermore, it has been elucidated in the Commentary as stated below:-

Imāñca suttam-This *Mettā-Sutta* also, *māsassa*-during one month, *añhasu dhammasavanadivasesu*-for a period of eight days while occupied in preaching and listening to the sermon (It means waxing and waning days of the fifth, eighth, fourteenth, and fifteenth-altogether 8 days in a month), *gandim akotetvā*-beat the wooden drum, *ussāretha*-utter incantations, *dhammakatha* μ *karotha*-go on preaching, *sācchatha*-make deliberations, *anumodatha*-and this *Paritta* be expressed with *anumodanā*-great rejoicing. *Idameva kammañhānam*-this *Mettā* meditational exercise, *āsevatha*-be relied upon, *bhāvētha*-be developed, *bhahulūkarotha*-(and) be done or performed several times. *Tepi amanussā*-these Devas or deities also, *yo*-will cause you, *ta* μ *bheravā-ramma* $\frac{1}{4}$ *am*-no such dreadful sights and sensations, *na dassanti*-(and) will not make a display, *nay*, i.e. will not strike terror into your hearts. This advice was given by the Enlightened One in passing.

After taking instructions from the Buddha, these Bhikkhus returned to their former place in the forest where their monasteries stood. They stayed on in that place practising meditation and reciting *Mettā-Sutta* according to the preachings of the Lord Buddha. These Devas or deities having felt that "these Noble Ones are sympathetic and are really bent upon bestowing upon us a lot of advantages by developing loving-kindness, were so pleased and happy that they even assisted the Bhikkhus in every way possible to fulfil their needs. Under these favourable circumstances, all these Bhikkhus, after developing *mettā* and indulging in the practice of *Vipassanā* based upon *mettā-jhāna*, were said to have attained Arahantship reaching the stage of *arahatta-phala* during that period of *Vassa*. As such, at the commencement of the Verse eulogising the virtues of this *Mettā-Sutta*, it has been mentioned that in view of the powerful influence of the noble attributes of this *mettā-paritta*, the Guardian Devas of the trees had refrained themselves from displaying or exhibiting horrible sights and sensational objects to frighten the Bhikkhus.

IT'S NOT JUST ADEQUATE ENOUGH DOING THE RECITATION ONLY BUT ALSO NEEDS TO PRACTISE

The third line in the first stanza contains the word “*anuyunjhanto*” which denotes “practising”. This expression alone in itself does not convey the sense to simply do the recitation of the Mettā-Sutta. The intention probably is to refer to the practising of *mettā-bhāvanā*, i.e. developing *mettā* through practical meditation. It is because in the *mettā-sutta*, where eleven advantages of *mettā-bhāvanā* are enumerated, it has been elucidated that these are the advantages of *mettā ceto vimutti*. The expression “*mettā ceto vimutti*” could not possibly have reference to mere requirement of recitation only. Only *appanā-jhāna* is *mettā cetovimutti*. This has been clearly explained in A³guttara Commentary (p. 37). Hence, if advantages, such as *sukhaṃ supati*, i.e. has the benefit of a sound sleep, etc., are desirable, *mettā* should also be developed in addition to making recitation. Now that one or two stanzas (verses) of *mettā-sutta* in Pā'i will be recited and elucidated.

THE NOBLE METTĀ SUTTA PARITTA

(1) *Karaṃya matthakusalena,
yamta santam padam abhisamicca.
Sakko ujja ca suhujja ca,
suvaco ca'ssa mudu anatimāna.*

(1) *Santam*-blissful, *padam*-Nibbāna, *abhisamicca*-if desirous of achievement and realization, *atthakusalena*-a person who knows or realizes the desirable advantages which are essentially required, *yam*-this practice of *sīla*, *samādhi* and *pañña*, *karaṃyam*-needs be exercised and performed. *Tam*, this practice (*kātam*-for the purpose of exercising it), *sakko ca*-is capable of, *assa*-achievement.

(1) MUST BE CAPABLE OF PRACTISING

The gist of it is: If a person who fully knows the real advantages that can be accrued, if desirous of achieving and realizing the blissful Nibbāna, must invariably indulge himself in the practice of *sīla* (morality), *samādhi* (concentration), and *pañña* (insight wisdom). He must be capable of taking up this practice. What is indicated by this expression is that if one wishes to be liberated from all miseries and tribulations, he should have the ability to practise *sīla*, *samādhi* and *pañña* without any regard for his own self or material body to the extent of sacrificing his own life.

To amplify a bit more, it may be stated as resembling a worldling who, realizing the worldly advantages that can be derived, is striving to acquire the best advantage under the given circumstances either by way of earning his livelihood as an agriculturist, or a trader, or a paid public servant. Just as gold, silver and other kinds of properties will be of benefit to him in the pursuit of his worldly business affairs, *sīla*, *samādhi* and *pañña* are really the best advantages to be gained in his long journey through *samsāra*. These are the essential things to be practised and acquired. In the least, if one is accomplished in his *sīla*, moral conduct, he will not descend to the realm of *apāyā*, and instead, he is sure to reach the world of human beings and of Devas, where pleasant and favourable conditions prevail. If he could attain *jhāna-samādhi*, he will be elevated to a happy life existence in the abode of Brahmās, where the life-span lasts for aeons. If one is accomplished with Vipassanā insight knowledge and has fully achieved *sotāpatti magga-phala*, he will forever be emancipated from landing in the four *apāyā*s. He will later enter into *parinibbāna* on his demise after attainment of Arahantship and after having been reborn in the abode of *sugati* for not more than seven existences. If accomplished with *arahatta-magga-phalañña*, he will totally escape from the woes and worries of life existences, i.e. there will be no more future life-existence for him. That is the reason why *sīla*, *samādhi* and *pañña* are the real advantages in so far as *samsāra* is concerned. These attributes should be gained through the practice of meditation.

Such being the case, one who is thoroughly proficient in the practices of *sīla*, etc., should be capable of exercising Vipassanā meditation with complete understanding. It is a practice which should invariably be performed without any misgiving that these higher morality and learning's are hard to be practised. One should not feel disappointed that realization of insight knowledge is not within his reach. Neither should he find fault with it nor feel that it would perhaps be better and happier for him to avoid taking a training in the exercise, and that the practice of *samādhi bhāvanā* is difficult and tiresome. One should not give it up through indolence and weakness. Follow the Motto:-

“Genuine advantages of *sīla*, *samādhi* and *paññā* be fully grasped with keen proficiency. Having understood as such, one should be capable of practising meditation leading to the acquirement of advantages.”

The statement “Genuine advantages be fully grasped with keen proficiency” is in consonance with what has been stated as “*atthakusalena*”. One must, therefore, be competent to resort to this noble practice. To enable one to do so, one must have *saddhā* (absolute faith) and *vīriya* (perseverance or exertion). Only if one has absolute faith with a firm belief that the advantages or benefits are sure to derive, he will be inclined to take up the practice of Vipassanā meditation, which will eventually lead to the attainment of Nibbāna after achieving *magga-phala*.

On the other hand, those who have no faith in the Buddha's Dhamma will not be able to practise *sīla*, *samādhi* and *paññā*. Some of those who pretend themselves to be real Buddhists have said that these practices are not required to be exercised, and if practised, it will only end in misery. This sort of indiscreet remark is more wishful thinking. They are the people who have no faith or belief in the Doctrine of Buddha. Such people have no inclination to indulge themselves in the practices of *sīla*, *samādhi* and *paññā*. If they fail to do so, since it has been preached as “*karaṇīyam*”, i.e. “should be practised without fail”, (and) “*sakko*”-“must also have the ability to practise”, they shall be deemed to have held dissentient views contrary to the Teachings of the Lord Buddha. As a matter of fact, they are absolutely lacking in *sīla*, *samādhi* and *paññā*, just like a pitiable penniless person. They are destined for the Nether World.

Moreover, unremitting effort is essential. If lacking in diligence, it becomes difficult to fully maintain the attributes of *sīla* (morality). Thus, it will be all the more burdensome to practise *samādhi* and *paññā*. Some are even reluctant or lazy to listen to the sermon on the subject of the practice of Vipassanā meditation. To a person who is diligent, nothing is difficult or burdensome. He will make his relentless effort to achieve fully in anything which needs be accomplished. Hence, “utmost endeavour should be made to practise for the achievement of *sīla*. He must have the ability to practise and perform the exercise with vigour and enthusiasm.” To be capable of doing so, faith and exertion is essentially required to be accomplished. Therefore, it is of paramount importance to carry on the practice of *sīla*, etc., diligently, after having accomplished oneself as stated.

(2) & (3) MUST BE FRANK AND HONEST

Next, *ujju ca*-honest, *assa*-he must be, *suhuju ca*-extremely straight forward and honest, he should be. When first becoming an ordained Bhikkhu, though he may be honest at the initial stage of practising meditation by the strength of his faith and conviction, at a later stage when the strength of faith (*saddhā*) and exertion (*vāriya*) is at a low ebb, as he becomes slack and defective concerning his morality, “*suhuju*” the quality of extreme honesty will deteriorate. Only by practising without defect throughout the lifetime, “*suhuju*” will remain in tact. To put it in another way, if freed from treachery or craftiness without any pretension of having possessed the attributes which he is not really endowed with (*sātheyya*) he shall be deemed to be straightforward (*uju*). If free from the defect of pretension as stated, he may be regarded as extremely honest. In other words, if not cunning and treacherous from the point of view of physical and verbal behaviour, one shall be regarded as being honest and straight forward (*uju*). It is “*suhuju*”, if a person is not crafty or cunning. The last method is that if refrained from revealing the truth of the attributes which he does not really possess, it would amount to being honest (*uju*). If no acceptance is made of the offerings or donations given by others through reverence under the false impression of the attributes which he (a Bhikkhu) does not really possess, he shall be deemed to be very honest and upright (*suhuju*).

In practising meditation, the qualities of honesty and uprightness are fundamentally important. If spoken under the pretence of having possessed the attributes of the Special Dhamma which one has not yet achieved, or in other words, if a false assertion of a claim is made without actually possessing the attributes, it is a clear case of dishonesty. Such a person who makes a false claim under pretence will have no chance of making progress in his meditational practice. The spiritual teacher will also find it difficult to mend him, or rather, put him on the right lines. If one does not truly admit his faults and does not know his responsibility to tell the truth, he is devoid of the quality of “*suhuju*”. If the mind wanders or flits, he must openly admit as such and tell what has actually happened in his exercise. Otherwise; he will not be regarded as being very honest. Only if he tells the truth of what has taken place, or in other words, only if he reveals his incompetence or failure to achieve the Special Dhamma truthfully, it would amount to accomplishment of the attributes of “*uju*”. Only when he is candid and honest, will the spiritual teacher be able to put him on the right track. If he sincerely and respectfully meditates as guided by his spiritual teacher, *samādhi-ñāṇa*, penetrating knowledge (by concentration), will soon be developed with progress. If it is done so, treacherous feeling, if any, may be wiped out, and honesty may be revived. In particular, when reaching the stage of *udayabbaya-ñāṇa*, *passadhi*-calmness, together with ‘*lahutā*’-buoyancy, ‘*muditā*’-gentleness of mind, *kammaññatā*; adaptability or readiness to do what is to be done, *pāguññatā*-observation and familiarity, and also *ujukatā*-honesty of purpose, may become conspicuous.

It is stated that at one time, when a female Yogī had reached that stage in progressive insight knowledge, she made a confession to her spiritual teacher as: “I have done wrong to my husband in the past. From now onwards, I will never commit such faults or offend him.” It is highly essential that a person who is now developing *mettā* should be really frank and honest. Some, of course, with a false pride, make an exaggeration of how they are developing *mettā*. This kind of behaviour, both mental and verbal, is a clear evidence of a person’s dishonesty and reflects his character. Hence, there is food for thought in regard to people giving a false impression of being lofty and noble in character by putting on airs with ornamented or big strings of beads.

(4) SHOULD BE DOCILE OR DISPOSED TO COMPLIANCE

Next, *suvaco ca*- meek or obedient or in readiness to comply, *assa*, he should be. One who is stubborn or not amenable to taking good advice or admonition is an unruly person known as "*Dubbaca*". Such a person is obstinate and pig-headed and is not ready to listen to the benevolent advice given by the other. He is in the habit of speaking counter to what others have said with a tendency to hold a contrary opinion. He may think of the other as being bossy. When he is admonished or rebuked by his teachers, he behaves or reacts badly and when asked, he refuses to admit his own fault. If he remains silent, it would cause mental distress or annoyance to the other. Even though a person may admit his own fault then and there, he may later continue to do mischief without amending himself. This also amounts to disobedience or non-compliance. The commentary goes to say that such a person is remote, or rather, miles apart from achieving Special Dhamma.

A person, who is meek and mild (*suvaca*) and is ready to comply with or abide by the instructions given, will accept any kind of good advice or sincere warning, with pleasure. He will also reform himself. The Commentary has said that such a person is close to attainment of Special Dhamma. Presently, Yogīs who comply with the instructions of their spiritual teachers are found to have made great strides towards the region of progressive insight.

A person who is inclined to disobey due admonition given is likely to become angry without being able to develop *mettā*, being predominated by an offensive feeling against the other who tenders good advice or reprobate. It is really essential for a Yogī to be docile and obedient. If properly reflected, what others have said with the best of motives is for his own benefit. For instance, a person whose face is stained with soot will be a laughing-stock if he goes to a public function or a ceremony. If another person who has seen him with dirt on his face has made him known of this fact, he can very well wash and cleanse the dirt on his face. If he goes to the function after cleaning the dirt on his face, he will escape ridicule. If any shortcomings of a person is pointed out by the other, one should be grateful to the well-wisher. Therefore, one should gladly rectify his own fault or mistake if his attention is drawn to it by a friend or a relative. Rāhulā, when he was seven years old, piled up a mound of sand and even prayed earnestly that he might receive admonition many a time, or, as much as there were grains in the heap of sand. It is imperative for a person who is practising *mettā-bhāvanā* or other kinds of meditation to become a "*Suvaca*" individual.

(5) MUST BE GENTLE

Next, *mudu ca*-gentle and pliant, *assa*-he should be. However, it is not permissible (for the Bhikkhus) under the Rules of Discipline to speak or offer things or do any act to ingratiate oneself with the male and female benefactors and to earn their reverence, in a meek, mild and gentle manner. Nevertheless, in matters not contrary to the Rules of Vinaya, it would be proper for a Bhikkhu to speak and deal with his benefactors mildly, gently and amiably. More important, however, is to behave in an agreeable and conciliatory manner without being blunt and indolent in matters relating to the practice of Paṭipatti.

(6) SHOULD NOT BE HAUGHTY

Then comes, "*anattimāno*" ca-not to be conceited and arrogant, *assa*, as he should be. A Bhikkhu should not be proud and haughty relying upon his lineage and the attributes of his knowledge and achievement in the field of Pariyatti and Paṭipatti and of the nobility of his sect. He should not behave in a rude manner and underestimate the other with arrogance. If he slights others taking pride in himself, or, assumes a nonchalant attitude, it will be difficult for him to successfully develop genuine *mettā*-loving-kindness. Some are lacking in deference to others who are worthy of respect simply on the ground that they belong to a different sect. It will be hard for him to nurse a feeling of genuine loving-kindness. Looking at it from the viewpoint of mundane affairs, one may meet with trouble and danger by being discourteous to the other who might appear to him as "having no aptitude and initiative." The disaster which came upon the royal family of Cakya Clan brought about by Viḍāḍḍha was the consequential effect of negligence and conceit. Hence, one should be gentle in mind without being arrogant and quarrelsome. In this regard, the Commentary has pointed out that "one should humiliate himself just as the Venerable Ashin Sāriputta has inculcated the habit of humbleness like a mendicant." The mental disposition of the Venerable Ashin Sāriputta described in Tuvaḥaka Sutta (at page 38 of the Myanmar version) is as stated below:-

A beggar, whether a boy or a girl with an earthenware container in hand and with shabby clothes on, when entering a village, practises humiliation. The venerable Ashin Sāriputta respectfully put up to the Enlightened one that he had submitted himself to humiliation like this begger-boy or girl begging for food. This is really wonderful considering the fact that Ashin Sāriputta though born of a high caste Brahmin had condescended to that low level. One should, therefore, emulate his exemplary behaviour.

Let us go on to the *second* stanza.

2. *Santussako ca subhara ca,*
appakicco ca sallahukavutti.
Santindriyo ca nipako ca,
appagabbho kulesva nanugiddho.

(7) SHOULD BE EASILY CONTENTED

2. *Santussako ca*-easily contented, *assa* - as one should be. To be content means (1) to be satisfied with what is available; (2) to be satisfied with what can be obtained within one's own ability; (3) to be satisfied with what is suitable or proper. These are the three kinds of "Contentment". If it is multiplied with four kinds of requisites (necessities) for a priest, (3×4), it will come to twelve (12). one should be contented in the light of these twelve qualities of contentment.

With reference to the mode of contentment mentioned in No. (1) above, a Bhikkhu should content himself with the four kinds of necessary things or properties, viz: meal, robes, monastery or dwelling place, and medicine, as may be available under any circumstances. As regards meals (food), the Lord Buddha had given exhortation to the bhikkhus from the time of their first entering into Bhikkhuhood as: "*Pindiyā lopa bhojanaṃ nissāya pabbajjā, tattha teyāvajivaṃ ussāho karaṇiyo.*" It means a Bhikkhu should truly maintain his observance of the precepts as a Bhikkhu by merely depending upon the food-may be a spoonful, or a handful-obtained from the respective house of the faithful donor by going in person for alms. The newly ordained Bhikkhu should endeavour to live on this kind of food obtained from the donor throughout his life. The significant point is that he should go round for alms and lead a holy life befitting a Bhikkhu without giving trouble to other, nay, without causing any other person to become burdensome for him.

It would be a very heavy responsibility on the part of a benefactor if he or she were to cook meals and serve the Bhikkhu every day. Nobody will have any trouble if the Bhikkhu can obtain food by going rounds for alms to the houses from where he can receive food and other eatables as

may be willingly and generously offered by the benefactors. It is for the Bhikkhus to be contented with whatever is available. It will be *dukkatā* a breach of sekhiya conduct, of Bhikkhu if he asks for food from a person who is not a relative, without being invited, unless he is a sick (a Gilāna). It will amount to committing an offence of *pācittiya* if, for instance, a Bhikkhu receives cash for food or asks for a delicious buttered rice, etc. Even at the time of serving the meals, if a Bhikkhu is not invited, he should not ask for it. Nowadays, one can come across some Bhikkhus near a famous shrine, or a crowded place like a wharf or a jetty, asking for cash to be donated to them. These are a few instances where breach of conduct of Bhikkhu is involved. Some might offer cash. Every time a Bhikkhu handles the cash that is offered it will amount to committing Nisaggiya Pācittiya offence of Bhikkhu. Such a faulty conduct is harmful to the Sāsana.

This misconduct according to the Rules of Vinaya and its degrading effect on the prestige of the noble Sāsana are due to discontentment. It will be of advantage to a Bhikkhu if there is contentment. He will be free from fault and this will be in the interests of the Sāsana. All good and noble Bhikkhus should be contented with whatever is available for his daily consumption of food.

As regards robes, Buddha had instructed to be content with *pamsukpla* robes, i.e. robes made of rags taken from a refuse heap. Permission has been granted to wear the robes donated by the benefactors of their own accord and out of generosity. As such, a Bhikkhu should remain in contentment with any kind of robes which he may receive in accordance with the Rules of Discipline. If he seeks for any other kind of robes contrary to the Bhikkhu's conduct, he is deemed to have committed an offence.

In respect of lodging and bed, Buddha has instructed the Bhikkhus to stay at the foot or under the shade of a tree, or reside in a monastery or a building offered as a gift. To remain in contentment is essential. If a Bhikkhu accepts cash and requests that a building be constructed with that money, or if he receives the gift of money in person and keeps it in his possession, or if he personally spends this money for the purpose of building a monastery, he is guilty of the Bhikkhu's offence. It is also against the Rule of Discipline for Bhikkhus to dwell in such a building either by him or any other Bhikkhu.

Next, in so far as medicines or drugs are concerned, Buddha had laid down instructions for Bhikkhus to take urine of cattle as medicine, called *pptimutta*. It is learnt that some people who suffer from neurotic pain have been cured by taking orally the cattle urine. Medicine which has been discarded as rotten and putrid is called *pptimutta* in a way. This definition calls for consideration whether it is the real intention of the Buddha because according to the present day pharmaceutical plants or pharmacologists they have instructed to avoid taking medicines or drugs the potency of which has expired. If the stinking and putrid drugs are taken, it may not have the desired effect for not being efficacious to remedy the disease. Also, it may be difficult to search for a medicine that has been discarded. Hence, there is food for thought as to whether, according to the interpretation of the grammatical term "*pptimutta*", it will fall in line with what is really intended to mean by the Buddha Himself.

In regard to medicine, a sick Bhikkhu can ask for it from any person. However, it will be a Nissaggiya offence for a Bhikkhu if he asks for a gift of money from others, buys medicine and makes use of it. Contentment is also necessary relating to the medicine that is available. If he remains in contentment with what is available, it is known as "*yathābhāsantosa*."

Then, because of sickness, or general debility, when a Bhikkhu makes use of suitable food, robes, monastery, bed and medicines which he received in exchange for his own properties which are unsuitable, it is called "*yathābalāsantosa*." What is meant by it is to be contented with what is available to him in his own capacity or within his own ability.

And then, consuming food or wearing robes, etc., which are pure in quality and which have been received in exchange for his properties that are considered too good and improper for him to

make use of them is called "*yathæsæruppasantosa*". It means "to be contented or satisfied with properties appropriate or suitable for the purpose." In brief, one should have entire satisfaction with the said three kinds of contentment, and more broadly speaking, with the twelve kinds of contentment. Otherwise, one can be guilty as stated. In this mundane world, to have satisfaction with one's own lot is important. If no contentment can be found, one can become miserable. Being eagerly desirous of something which is not within his own reach, if one does anything that ought not to be done, he is likely to commit a criminal offence. If he yearns for a thing which is not obtainable, extreme misery will befall him. If the head of a household is not satisfied with the meals cooked and served at his own home, he can be at logger-heads with the house-wife, or that he may pick up a quarrel on that score which will thereby cause misery to him. In the present day world, there are a number of multi-millionaires who have become miserable for not being contented with what they own and possess. However, a person who is living from hand to mouth, if satisfied with his lot, can find happiness. That is the reason why Buddha has preached as: "*Santu#hi*"-Contentment is - "*paramaµ dhanam*"-The best and the noblest gift (or property). This noble dictum is very natural. Hence, a person who is practising meditation should have contentment in everything.

(8) SHOULD BE FRUGAL

The next word is: "*subharo ca*"-easily supported by both male and female benefactors, *assa*-as it should be. Despite the fact that meals, robes, etc., offered as gift by the benefactors may not be good enough to meet one's taste or liking, these should be accepted and made use of without grumble and uttering with grunt. It is not for a Bhikkhu to pick and choose any kind of gift offered in donation. Otherwise, it will be a burden to the benefactors to support easily. It was stated that at one time during the British regime in Mawlamyaing district, there was a Bhikkhu who refused to take meals without a dish of chicken curry. Hence, his benefactors had to be always worrying about a dish of chicken curry to be provided. And then while travelling, if no chicken dish was available due to circum-stances, the said Bhikkhu totally abstained from taking meals for the whole day. It is not understood why he had behaved in that odd manner. Whether because he had made a vow emulating the example of a *Sæma#era* by the name of *Pa³ðita* who was desirous of taking his meals only when a dish of "Ngagyin" fish was included in the menu, as mentioned in the Dhammapada Vutthu, no one can say for certain. Such an attitude would amount to *dubbhara* instead of '*subhara*' (frugality). It is for Bhikkhus at this Yeikthæ to be satisfied with frugal meals as may be offered by the benefactors.

Some of the narrow-minded Bhikkhus might become surly and make a wry face despite the fact that the offerings made by the benefactors are of good quality unless these are to their likings. Sometimes, in the presence of the donors, he might give vent to his anger and greed blaming the donors churlishly and then parted with the offerings by giving them away to others. Such a Bhikkhu is one hard to be pleased and easily supported by the benefactors. A Bhikkhu who is frugal accepts what is offered whether good or bad, with satisfaction and delight which will be reflected on his face. A Bhikkhu who is avaricious and not frugal will find it difficult to develop a feeling of *mettæ* or loving-kindness. It will also be difficult for him to achieve realization of knowledge in the practice of other kinds of meditation. That is why Buddha has given instructions to become a frugal person to make it easier for the development and attainment of genuine *bhævanæ*, such as, *mettæ-bhævanæ*, etc.

(9) SHOULD BE CAREFREE

The next expression is "*appakicco ca*"-having few duties, or free from care, *assa*-as it should be. The best thing for one who is earnestly developing any kind of meditation is to be abstemious, or rather, to abstain oneself from performing other duties, OR, to keep himself free from other duties except in matters which are unavoidably essential to be attended to. It has, therefore, been instructed to have few duties (*appakicco*).

(10) TO BE TEMPERATE IN THE WAY OF LIVING OR BE AGILE

The other word is: "*sallahukavutti*" -light or unwieldy, *assa*-as one should be. In this regard, to have light weight and to be nimble means: "to be frugal or contented with just the eight requisites of a Bhikkhu, such as robes, bowl, etc. Possessing a lot of personal belonging will make one become burdensome and preoccupied with the work of managing these properties. If a number of things are to be carried when proceeding to a certain place, it would cause a lot of trouble and inconvenience. The eight requisites of a Buddhist Bhikkhu (*parikkhāra*) are the three robes, the bowl, the girdle, a needle, a razor, and a water-strainer. These are not clumsy and many to be kept and cared for at any place of residence, and can also be taken along personally without being burdensome. Hence, to live with these essential requisites is not an encumbrance. These eight requisites may be said to be unwieldy or light.

Among those eight requisites of a Buddhist Bhikkhu during these days, the needle is not really essential for the Bhikkhus living in Myanmar. The robes are readily available and there is no need to be sown or stitched by hand personally, and no robes worn by the present-day Bhikkhus are in rags. As these are in good condition, it will never come into one's head to take along a needle when travelling to any other place away from the residence. When I proceeded to Indonesia to promote *Sāsana* in the year 1321 M.E., I entirely forgot to take along with me the needle and thread. All three robes which I took with me were all brandnew. However, at one time, it was found that in one of the robes, a line of stitch, which was originally defective, had gone loose. Then, I had to think of the way how it could be mended. On consultation being made with one Ashin Ariyavamsa, a Ceylonese Bhikkhu, who was with us, he said he had with him a needle and thread and that he would do the stitching. I had to tell him that it would not be troublesome for me to stitch it up and requested him to lend me his needle and thread for the purpose. In view of this incident, it has occurred to me that it would be advisable to take along the needle and thread when travelling on a long-distant journey. Carrying a needle and thread is not at all burdensome. It is quite easy and light.

SHOULD ALSO TAKE ALONG THE BOWL
& WATER-STRAINER

Nowadays, some of the Bhikkhus do not take along even the bowl to avoid inconvenience, and also because food is readily obtainable at any place where he reaches. During the life time of the Lord Buddha and of the Commentators, when Bhikkhus went to attend the Conference of the Sa³ghas, or when proceeding to attend a ceremony for the observance of *uposatha* (sabbath), they usually take along with them bowl and three robes. We have therefore instructed our disciple Bhikkhus to carry with them their bowls whenever they are to go to a farflung place or any other place for a visit or for taking meals in response to an invitation. The next important requisite is the water-strainer. If one proceeds to a place which is about half a *ypjanā* (i.e. about four miles or so), a water-strainer should be carried, otherwise it would constitute a breach of the Rule of Discipline known as *dukkata āpatti* i.e. he would be guilty of a priestly offence. Therefore, within the city limits of big cities like Rangoon or Mandalay, if Bhikkhus have to visit a place in the city on some business, and if the distance is about 4 miles away from their respective monastery, water-strainer must be taken with them. If there is no proper water-strainer, a handkerchief may be taken along bearing in mind that it will be used in substitute for a water-strainer, when necessary. To say the least, it should be borne in mind that the robe which one wears will be made use of as a water-strainer when occasion demands.

A Bhikkhu who is really bent upon practising meditation will not find it troublesome to carry with him all the eight requisite of a Buddhist Bhikkhu. It is not burdensome at all and these can be easily carried just like a bird whose wings are automatically borne when it flies. What is required will then be fulfilled with these eight requisites of a Buddhist Bhikkhu. In this connection, I would like to recount my personal experience.

I FOUND IT NOT BURDENSOME

When I had put in 8 *Vassas*, I went in search of a suitable meditation centre, accompanied by a companion Bhikkhu from Mawlamyaing Taungwaing Monastery. I had no umbrella, slippers, etc. Only about eight requisites, namely, a bowl, three robes, a girdle, a razor, water-strainer and a needle were carried with me. I had no cash for travelling expenses. A railway ticket for the train journey from Mawlamyaing to Paung, a small town, was provided by a Kappiya, a lay devotee from Mawlamyaing. I took the train only up to that small town which has a railway station along the route. The rest of the journey was mostly performed on foot-tramping. For some of the sectors of the journey, I was lucky to ride on a train as there was a donor by chance who provided a railway ticket as a gift. I visited Kyaikthiyo Pagoda in Thaton District on bare foot and from there I came back eventually reaching Thaton Mingun Zetawun monastery, a meditation centre, where I took up meditation practice under the guidance of the Venerable Mingun Zetawun Sayadawpayāgyi. This is how I had travelled to be able to practise Vipassanā meditation personally. It was in consonance with the instructions known as "*Sallahukavutti*".

(11) SHOULD CULTIVATE INDRIYA (CALMNESS)

The next expression is "*santindriyo ca*"-have the moral quality of calmness and self-restraint, *assa*-as one should be. In Pāṇi, it is "*Indriya*". In Myanmar, it means: "the six doors of senses, viz: the eye, ear, nose, tongue, touch and mind." One can see only if there is an eye. When an object is seen, it can be perceived as much as the eye with its strength of vision can see. Therefore, the eye is governable in so far as the faculty of seeing is concerned. Because it is so governable, the eye is called "*Cakkhundriyam*". The ear, etc. in respect of its faculty of hearing, is also governable. That is why the ear, etc. is called "*Santindriyam*". All these *Indriyas* should be kept under restraint, with a tranquil mind. If good or pleasant sights and sounds are seen, or heard as the case may be, a person who is attracted to these sensational objects will find them pleasurable and then he will become fidgety. He becomes restless, smiling and laughing when sensations arise from good smell, fine taste, and pleasurable touch. In the same way, when he sees an ugly sight, hears unpleasant sound, smell bad odour, etc., he becomes perturbed and restless if he is unable to tolerate such bad sensations. He may even murmur and grumble.

Hence, it is necessary to exercise restraint and remain calm and unperturbed in connection with both good and bad sensations. He should keep his mind at peace and control himself by reflection and also by contemplating and noting. The best way is to keep control of one's own mind by contemplating and noting at the moment of seeing, hearing, and so on. It will not be easy to do so for those who have no experience in contemplating mindfulness. Therefore, it will be sufficient enough for him to remain indifferent whether the sensations are good or bad. If, however, painful sensations become extreme, one should try his utmost to control them through reflection.

(12) REFLECTIVE KNOWLEDGE MUST BE MATURE

The next word is: "*Nipako ca*"- prudent and wise, *assa*, as it should be. In respect of reflective knowledge, one must be mature and fully developed mentally. Young children are lacking in maturity. The more a person advances in age, the more he becomes mature. This is how one's imaginative power or knowledge becomes fully developed and strengthened. In Visuddhimagga, the knowledge of *pārihārika* has been elucidated by an expression- "*Nipako*". This knowledge of *pārihārika* is nothing but the reflective knowledge or sound imagination which is capable of carrying out any task to completion. These are the knowledge's which reflect with full consciousness whether what one is doing is advantageous or not (*sappāya-sampajan*). This knowledge is extremely useful in matters relating to both *lokiya* (temporal) and *lokuttarā* (spiritual). This is the kind of knowledge which should be accomplished. In the Commentary which serves as an introduction to this Metta Sutta, this knowledge has been distinguishingly shown as: (1) the knowledge that protects the preservation of *sāla*, (2) the knowledge which is capable of managing or which takes care of the robes, (3) the knowledge which fully understands the seven kinds of *sappāya*, i.e. known as to what

is suitable or profitable or advantageous. These are the reflective knowledge called *pārihārika*. Among these knowledge's, the one which knows how to manage things relating to robes, etc., does not seem to be urgently required in the matter of developing *mettābhāvanā*. However, an insertion of this particular knowledge has been probably made as it might become essential when practising meditation (*bhāvanā*) for a considerable length of time.

SEVEN SAPPĀYAS OR DESIRABLE THINGS

These are (1) suitable accommodation which is profitable to one who is devoting to meditation, (2) suitable village where offerings of food or alms can be obtained. (3) suitable or appropriate speech, (4) suitable teacher and companion-Bhikkhus, (5) suitable food, (6) suitable or congenial weather, (7) suitable posture or deportment. It is for a Bhikkhu to be accomplished with the knowledge that can properly reflect and decide as to which monastery is suitable for him to reside, etc., etc.

SATTHAKASAMPAJĀNAM

It is necessary to consider whether it will be proper to reside in a wooden monastery, or a monastery made of bamboo, or masonry, and whether the place is peaceful, tranquil and congenial. In connection with the village where alms can be obtained, it is to be considered whether offerings of food will be received, and whether there can be molestations particularly because uncommon or different kinds of sensations may arise. It is to consider as to what kind of talk that is uttered or heard can be harmful to the practice of meditation. If there is nothing in particular, the best thing would be to abstain from talking anything not relevant to Dhamma. As regards individuals, it is to reflect whether there is any progress or lack of progress relating to Dhamma by relying upon such and such a spiritual teacher or other persons with whom he has to deal. With reference to food, it is to consider what kind of food will be agreeable and beneficial for him to depend upon from the point of view of health and of the Dhamma. One should also reflect as to what kind of posture will be best suited to make progressive strides in the exercise of his meditation. This is the way how mature reflective knowledge should take place or has taken place whether it will be profitable or not, in connection with the selection of suitable monastery. The Motto is:-

"Reflection made as to whether it is profitable and agreeable or not is *satthaka*".

SAPPĀYASAMPAJĀNAM

Although advantages may be derived, it needs consideration whether it would be proper (i.e. feasible) or not. If it is a room in a monastery, it will not be proper for a junior Bhikkhu to occupy the place if it is meant for the senior or an elderly Bhikkhu, and *vice versa*. In regard to speech, it would be improper to preach these who are busy even if the preaching on Dhamma will be of benefit to them. One should weigh and consider if it is proper or not to preach *asubha* Dhamma on an auspicious occasion. This is "*sappāya sampajānam*". The Motto is composed in the following expression:-

"Reflecting whether it is proper or not is *sappāya*".

(13) SHOULD BE FREE FROM RUDENESS

The next expression is: “*appagabbho ca*”-free from impudence, *assa*, as it should be. To be free from impudence conveys the meaning of being impolite or rude. There are three kinds of incivility, viz: (1) rudeness of physical behaviour, (2) rudeness of verbal behaviour, and (3) rudeness of mental behaviour.

(1) Rudeness of physical behaviour manifests itself under eight situations or conditions. Of these eight, what is generally found at the present time needs elaboration. Whether in the midst of an audience of sanghas, or amidst the public, to take a sitting posture with knees up, or with the thighs widely extended, is a clear evidence of rude bodily behaviour, or rather, unrefined manners. Sometimes, posture may be taken with either one knee up, or both the knees up with the hands folded across the knees. Such sitting postures also indicate rudeness of physical behaviour. If sitting or standing by touching the body of Mahā Theras, or, sitting or standing in front of them, or on an elevated place, or sitting by pulling over the long skirt-“*longyi*” on the body from head to toe, or, talking to others in a standing posture, or talking or chattering with gesticulation, i.e. expressive motion of the limbs, are clear instances of rudeness of bodily behaviour. If one squeezes himself in a congested place where young bhikkhus are sitting, or if one occupies the seats meant for the Mahā Theras, or if one overtakes the maha thera while walking, etc., are obviously rude and uncultured. One should avoid all such impolite physical behaviours and mannerisms.

At the present day, it is learnt that some elderly Bhikkhus under the guise of noble personages even make a pretentious display of supernatural powers by caressing or making a fondling touch on the head of the damsels with their hands as if they are blessing them. Such indecent behaviours are totally prohibited under the Rules of Vinaya. It has been strictly laid down under the said Rules that the Bhikkhus should not even give a fondling touch to their own daughters and mothers. A condition has been prescribed prohibiting Bhikkhus from handling even a doll representing a female figure with pleasurable sensation. Hence, a fondling touch made as stated in the foregoing may be said to be a rude bodily demeanour.

Another thing is that while sa³ghas are taking meals, or when taking meals together with others, emitting nasal secretion, or ejecting phlegm by coughing, or spitting are regarded as unrefined manners in as much as these are despicable. Such disgusting behaviours should also be avoided.

(2) Relating to rudeness of verbal behaviour, there are four conditions. In the midst of an assembly of Sa³ghas or of people, or in the presence of Mahā Theras, if there is anything to be said, one should speak only after permission has been sought from Mahā Theras. Any utterance made without permission is rudeness of verbal behaviour. If an explanation is given relating to a problematic issue without seeking permission, it would also amount to verbal misbehaviour. It is discourteous, or rather, rudeness of verbal behaviour if resorted to making utterances in the midst of an audience of Sa³ghas, or in the presence of Mahā Theras, and also asking the benefactors as to whether there is something to eat, or whether there is any meal or food, etc., ready to be offered to him while visiting the homes of the benefactors. Bhikkhus should refrain themselves from behaving in the like manner, which, in fact, is in contravention of the Rules of Conduct for Bhikkhus.

(3) Rudeness of mental behaviour means: to be disrespectful by thoughts to those who deserve respect. To think of a person superior in caste or racial status as being his equal, or imagine a noble personage end-owed with *sīla*, *samādhī* and *paññā*, as being his equal, or if a person who is lacking in knowledge or rather, unlearned in scriptures imagines an intellectual person as his equal, or if a person imagines the other as being unintellectual, nay, unknowledgeable as compared to him, or if a person who does not meditate imagines a well-accomplished meditator as his equal, are instances of rudeness of mental behaviour. Therefore, one should totally be free from all physical, verbal and mental misbehaviours.

(14) TO BE FREED OF ATTACHMENT TO BOTH MALE & FEMALE BENEFACTORS

The next word is "*Kulesu*"-among relatives- (The meaning of 'kula' is given as 'relative' as translated ordinarily in Myanmar). However, the word 'relative' (*kula*), in fact, does not convey the sense of 'kinsman' (relative) or a race. What it really means is a 'household' or a family. Hence, in the regard, it seems as if the word "*kulesu*" is to be interpreted as members of a household family. Nevertheless, this interpretation itself does not really make sense if considered in relation to Bhikkhus. As such, it would be more clear and convincing to translate the word "*kulesu*" as: male and female benefactors in a house-hold family. *Kulesu*-as regards male and female benefactors belonging to a family, *ananughaddho ca*-desirable attachment is also got rid of, *assa*-as it should be.

Actually it means that there should be no attachment to male and female benefactors, When a Bhikkhu is going round for alms to receive offerings of food or other things from his male and female benefactors, he should make an approach assuming himself in the role of a noble person worthy of offerings, called "*dakkhiṇeyya*". The benefactors should also donate bearing in mind that the receiver is a noble personage worthy of offerings in order to gain as well as to promote better advantages. Familiarity should be avoided by the Bhikkhu regarding a benefactor as his own kith and kin, or as a close acquaintance. If close intimacy is created by a Bhikkhu, it amounts to taking possession of, or rather, accepting or seizing the offerings with desirable attachment like an eclipse of a planet (*gāha*). It would be something like attachment to his own self. In that case, one is likely to become either rejoiced or sorry. This means, if the benefactors become prosperous and wealthy, the Bhikkhu will also feel happy. Similarly, if the benefactors meet with trouble or any kind of disaster, the Bhikkhu will also become sorry or dejected. This is not the way a noble Bhikkhu should feel or behave. Of course, the benefactors may feel glad if their teacher, the Bhikkhu, shares their feeling of joy and sorrow. However, this is not what the Lord Buddha wishes to happen. Buddha's wish is to see the Bhikkhus fully accomplished with *sōla*, etc., and to preach the Dhamma to his benefactors to gain the noble virtue of *kusala*.

Hence, it is for the benefactors to consider their spiritual teacher and guide as a plot of land which is to be cultivated for the germination of the seeds of *kusala* and to make offerings to him and revere him. For the purpose of cultivating a land, it is really important that this plot of land (a field) should be fertile. In the same way, it is essential for a Bhikkhu who is receiving the offerings to have good fertilizers, such as, *Sōla*, etc. No financial benefit can be derived by him in the shape of a considerable sum of money by being sorry or dejected or in other words, it does not pay him to be lamenting. If he renders assistance, the most he may probably benefit is by way of receiving gifts to the value of only a hundred or a thousand kyats. A Bhikkhu who is a noble *Dakkhiṇeyya* with purity of *Sōla* for not having attachment to his benefactors should not expect anything. On the part of the benefactors for having generously donated to such a noble Bhikkhu accomplished with the admirable attributes of a holy personage, he is sure to derive *kusala*-merits-worth millions and millions of money if considered in terms of money. A person by the name of Eindaka, by virtue of *kusala* for having offered a spoonful of meal to the Venerable Ashin Anuruddhā, was reborn as a very powerful *Deva* in the heavenly abode of *Tāvātimsā*. Considering this fact, it is quite obvious that it is really noble and magnanimous to donate with a virtuous bent of mind on the golden attributes of *Sōla*, etc, of the recipient Bhikkhu. On the contrary, if the benefactors revere and make offerings of gifts to a Bhikkhu treating him as a close associate expecting temporal advantages, such as, wealth and prosperity, it would amount to grasping or seizing pleasure (*gāha*). It is something like taking hold of or, influencing the Bhikkhu as a personal secretary. The Commentary has said that if there is dishonest relationship between both the Bhikkhu and the benefactors, it would tantamount to *gāhagāha*. Both the teacher and the benefactor are then considered to be making a seizure, i.e. the one seizes the other, while the other also seizes in retaliation.

If the benefactors are dishonest despite the fact that a Bhikkhu is dealing with the benefactors in the capacity of a *Dakkhiṇeyya*, it would amount to *muttagāha*. This means that the benefactors make a seizure but the Bhikkhus has escaped on his part. The effect would be quite the reverse if the

Bhikkhu were dishonest. This sort of thing is fairly rampant. If both parties are dealing with one another honestly, it is "*Mutta-mutta*." Then, both are said to have escaped, or rather, been released from eclipse. Such kind of dealing or relationship is indeed very essential. Explanation given relating to the second verse (*gāthā*) appears sufficiently comprehensive. We shall go on preaching the third *gāthā* (stanza).

3. *Na ca khuddamācare kiñci,
yena viññāpare upavadeyyum.
Sukhino va khemino hontu,
sabbasattā bhavantu sukhittā.*

(15) THE LAST FUNDAMENTAL RULE OF CONDUCT

3. *Ca*-moreover, *yena*-for that kind of vice, *viññāpare*-other intellectuals, i.e. other menu of wisdom, *upavadeyyum*-will blame by pointing out the fault. *Khuddam*-such an insignificant and vile, *tam*-blameful vice, *kiñci*-even anything that is a trifle, *na ācare*-should not be done or practised. This is the last rule of conduct which ought to have been accomplished long before, out of the fundamental principles or rules of conduct in the practice of *Mettābhāvanā*. To make it convincingly clear, these 15 principles will be enumerated.

(1) *Sakko*-should be able or competent to practise, (2) *Uju*-must be straight forward, (3) *Suhu jju*-must be extremely honest, (4) *Suvaco*-should be meek and easy of compliance, (5) *modu*-should be gentle, mild and supple, (6) *Anatimānā*-should not slight the other with self-pride thinking very highly of oneself, (7) *santussako*-should be easily contented, (8) *Subhāro*-must be a person who can be easily supported by male and female benefactors, (9) *Appakicco*-should have few duties and free from care, (10) *Sallāhukavutti*-should not be clumsy or burdensome keeping only a few belongings in his possession, (11) *Santināriyo*-should have the moral qualities of serenity without being affected by the sensations arising out of the perception through the eye, etc., (12) *Nipako*-should have the mature reflective knowledge, (13) *Appagabbho*-should be polite and modest and free from impudence, (14) *Ananugiddho*-should be free from passionate attachment to male and female benefactors, (15) In regard to the principles of personal moral conduct, one should avoid any kind of vice, no matter how trivial it may be, which men of wisdom would find it blameworthy. Nothing should be done, spoken or imagined-even a very trifle thing-with which other wise men would find it faulty and reprobate. However, it would, of course, be difficult to completely control the imaginative mind. Therefore, in this regard, it should be rejected as far as possible.

After these fifteen principles of moral conduct which should have been accomplished from the very outset, the method of ordinarily developing *mettā* has been initially shown as follows.-

ORDINARY WAY OF DEVELOPING METTĀ

Sabbasattā-May all kinds of beings, *sukhino vā*-be happy, and (the usage of the word "*ca*" instead of "*vā*", would be more appropriate, and hence, it is construed as '*va*' instead of "*vā*".) *Khemino vā*-may be free from danger, *hontu*-as they may wish to become. *Sukhittā*-both physical and mental happiness, *bhavantu*-may take place.

In this regard. the word "*sukhino*" should be interpreted in a grammatical sense. Hence, it is to develop *mettā* either mentally or verbally by reciting as: "May all beings be happy and free from danger." In the expression "*sukhittā*", the word "*sukhita*" means-"to have happiness" according to the rule of grammar. "*Atta*" conveys the meaning of either "mind", or, "body". If it is said to be "body", it can be taken to mean both material *rūpa* and *nāma*. Grammatically, it means: "To have both body and mind accomplished with happiness." It would, therefore, mean: "being happy both physically and mentally." As such according to the said expression, *mettā* can be developed by reciting-"May all beings be happy both in body and mind, or rather, physically and mentally. Let us then develop *mettā* by recitation. Let's recite.

“May all beings be happy, be free from danger and be happy both in body and mind”. (Repeat thrice)

When developing *mettā* by reciting as stated, every time recitation is made, the mind which is inclined to recite, occurs afresh repeatedly, and then dissolves. The thought which is to be borne in mind as “May be happy” with a feeling of loving kindness, also vanishes repeatedly. The physical behaviour and the voice which utters also occur afresh again and again. This *ruppa* and *nāma* that dissolve repeatedly and immediately after occurrence should be contemplated at every time recitation is made and at every moment thought arises. This manner of contemplation is Vipassanā *Khayato vayato sammāsītva*, i.e. it can be achieved up to the stage of *Arahatta-phala* after observing and contemplating that it has ceased and disappeared. This is clearly stated in the Commentaries. Such being the case, immediately after recitation has been done, both the thought which is borne in mind, or rather, the mind that is conceived and the utterance or recitation made should be contemplated together. Let us contemplate while reciting.

“May all beings be happy, etc, etc.” (Repeat thrice)

Thereafter, instructions have been given by preaching the two verses (*gāthā*) as to how *mettā* should be developed by distinguishing the beings into two or three categories or parts.

HOW TO DEVELOP METTĀ BY DIVIDING IT INTO TWO OR THREE PARTS

4. *Ye keci pāṇābhūta'tthi,
tasā vā thāvarā va navasesā.
Dīghā vā ye va mahantā,
majjhimā ressakā aṅkathāplā.*

5. *Dīghā vā ye va adīghā,
ye va dāre vasanti avidpre.
Bhūta vā sambhavesu va,
sabbasatta bhavantu sukhitattā.*

4. *Tasā vā*-an individual who is trembling with fear and still on probation, *thāvarā va*-and a perfect and holy Arahāt who is serene, steadfast and fearless, *ye keci pāṇābhūta*-and also all living beings without distinction, *atthi*-do exist. *Anavasesā*-Without exception, all those, *I me sattā*-living beings or creatures, *sukhi-tattā*-may with happiness in both body and mind, *bhavantu*-become blessed and contented.

Tasā-Trembling and shaking with fear may be caused by anger or human passions, lust and desirable attachment (*tāḥā*). Those who are prone to fright are living beings who are not yet free from anger or hatred, such as, ordinary worldlings, *Sotāpannas*, and *Sagadāgāmis*. Those beings who get frightfully affected by passionate desires are common worldling (*Putthujjana*), and also include individuals who are *Sotāpannas*-*Sagadāgāmis* and *Anāgāmis*. How they are seized with fear because of passionate desires (*tāḥā*) is something similar to beings who are anxious for not getting or receiving which they crave for, or wish to obtain. Those whose mind is tranquil, unperturbed and steadfast without a feeling of fright are the noble Arahats who are absolutely free from *tāḥā*, human passions. Therefore, *tasā*-those beings who are prone to fear are beings who are not as yet liberated from passionate and desirable attachment. *Thāvarā*-beings who have absolutely no fear and are not apprehensive, with serenity and stability of mind, are the Noble Ones-Arahats. Hence, with those two phrases: “*Tasā vā thāvarā vā*”, it has been distinguished into two parts or categories, viz: individuals who are not free from *tāḥā*, and who have entirely get rid of *tāḥā*. These two should be kept distinct and separated in developing *Mettā* by reciting according to the said two verses. It should be also combined together with Vipassanā in practising contemplation. Please follow and join in the recitation.

MANNER OF DEVELOPING METTĀ BY SEPARATING INTO TWO PARTS

May all Puthujjana Sekkha individuals who are likely to get easily frightened for not being free from *taḥhā* be happy in both body and mind. (Repeat thrice)

May all Noble Arahats who are serene and steadfast without any fear for having been fully emancipated from the bonds of *taḥhā* be happy. (Repeat thrice)

May all those fearless Noble Arahats as well as all beings who have fear and easily get alarmed be happy. (Repeat thrice)

MANNER OF DEVELOPING METTĀ SEPARATING INTO THREE DISTINCT PARTS

Ye dāghā vā-Those beings who have a long body, and *ye vā mahantā*-those beings who are big and large in size and stature, *ye vā majjhimā*-and those beings or creatures who are neither long nor short, nor big nor small in bodily stature, or in other words, who have medium-sized body, *ye vā rassakā*-those beings who are dwarfs, or rather, short, *ye vā aḷukā*-those beings who are tiny and small, *ye vā thplā*-those beings who are bulky in body and built, fat, corpulent and fleshy, *atthi*-do exist or are living. *Anavasesā*-all without exception. *I me sattā*-these beings, *sukhisattā*-may with happiness in both body and mind, *bhavantu*-become accomplished and contented.

With this portion of *gāthā* or verse (words), Buddha has prescribed three methods by which *Mettā* should be developed after distinguishing the beings in three different kinds. The first method shown has reference to different kinds of beings according to the size of their body dimension or stature, whether it is long, short, or medium-sized. Out of these three kinds, those beings or creatures who have lengthy bodies are snakes, dragons, lizards, earth-worms, etc. Creatures who have short bodies are chickens, birds, frogs, etc. Medium-sized creatures or beings are horses, cattle, buffaloes, pigs, etc. However, it is pretty hard to give a definite decision on the matter of making a specific classification. Let's develop *Mettā* towards these three different kinds of beings or creatures. Please follow the recitation infra:-

"May those beings who have long bodies be happy."

"May those beings who are dwarf and have short bodies be happy."

"May those beings whose bodies are neither long nor short, i.e. medium-sized, be happy."

"May all those beings who have long, or short, or medium-sized stature, be happy."

N.B. Each and every message of goodwill as "be happy", may be uttered thrice.

Furthermore, the second method explains the way how to develop *Mettā* by distinguishing the beings according to their bodily size as to whether they are big, or small, or medium-sized. Of these three kinds, beings who have huge bodies are marine mammals, such as, big fishes, turtles, etc., and those animal beings living on land, such as, elephant, dragons, etc. They include giants or ogres and also Devas as well as Brahmas of immense bodily dimension from the world of Devas. *Aḷuka*-small and tiny creatures or beings are small invertebrate animals like insects, etc. Human beings, dogs, pigs, fowls, birds, etc., may be regarded as belonging to the category of medium-sized beings. It

would also be difficult to give a definite decision as to what kinds of beings should be included in the three respective categories as may be appropriate. Let us develop *Mettā* by distinguishing the beings according to the said three kinds. Please join the recitation.

“May all beings who have hugh bodies, be happy.”

“May all beings who have small and tiny bodies, be happy.”

“May all medium-sized beings who are neither large not small in their bodies, be happy.”

“May all beings who have big, or, small, or, medium-sized bodies or physical structure, be happy.”

N.B. The word “be happy” be repeated three times.

Next, the third method indicates as to how *Mettā* should be developed distinguishingly towards the three different kinds of beings, viz: round, big and fat beings, tiny creatures and medium-sized beings. Of these three kinds, the big, round and fat beings are fishes, tortoises, molluse (oysters), snails etc., whose body structures are short-winded, plump and flabby. *Aṅka*-tiny and diminutive creatures are those which can not be seen by the naked eye, such as very small insects, germs and fleas. The middle-sized beings are those creatures which are ordinarily visible and which may be said to be beings not too big or too bulky or fat. These three kinds of beings are pretty difficult to be classified with certainty under which category they would fall. Hence, the Commentary has stated that in a way, among the same kind of beings, those which are big and not too fat and bulky, as well as medium-sized and tiny creatures or beings, may be said to come under the definition of “*Aṅka*”. According to this statement of explanation, it may be considered feasible to include persons with a height of more than five and a half feet, or six feet weighing over 100 pounds in the category of those who are fat, and to regard persons who are two or three feet in height with less than 100 lbs, in weight, as short and small beings, and to consider the rest of the people as medium-sized beings. This is also difficult to decide. As such, it would appear proper to develop *Mettā* by merely noting ordinarily as big and fat, small and medium-sized, without precisely distinguishing the beings. Let us, therefore, develop *Mettā* according to the last-mentioned three different kinds. We may recite as follows:-

“May all beings whose physical structure is round and fat be happy.”

“May all beings whose physical structure is very tiny and small be happy,”

“May all beings who have medium-sized physical structure be happy.”

“May all fat, tiny, and middle-sized beings be happy.”

THREE METHODS OF DEVELOPING METTĀ BY AGAIN DISTINGUISHING INTO TWO PARTS

5. *Diṅṅhā vā ye va adiṅṅhā.*
ye va dṛe vasanti avidṛe.
Bhṛā va sambhaveso va,
sabbasattā bhavantu sukhitattā.

Ye diṅṅhā vā-those beings who have been seen before, and *ye vā adiṅṅhā*-those beings who have never been seen before, *atthi*-do exist. *Ye vā*-Some beings also, *dṛe*-in a remote place, *vasanti*-are living there. *Ye vā*-Some beings also, *avidṛe*-in the neighbourhood, *vasanti*-are residing there. *Ye bhṛā vā*-those beings who have become i.e. come into being), *ye sambhaveso vā*-those beings who are in the course of becoming, *atthi*-do exist. *I me sabbasattā*-All these beings, *sukhisattā*-may find happiness in both body and mind, (and) *bhavantu*-be accomplished.

The first pair is the manner in which *Mettā* is developed distinguishing between beings that have been seen before, and the beings that have never been seen before. This is quite clear and precise, and is easily understandable. Let us, therefore, develop *Mettā* relating to the first pair. Please follow the recitation.

"May those beings who have been met and seen before be happy."
 (Repeat thrice)

"May those beings who have never been met and seen before be happy." (Repeat thrice)

"May all those beings who have either been met and seen before or never been met and seen before be happy." (Repeat thrice)

The second pair also indicates the manner in which *Mettā* is developed distinguishing between beings who live nearby and afar. In imparting the feeling of loving-kindness relating to the place whether it is near or remote, it may be distinguished according to one's own wish. Let us develop *Mettā* with reference to the second pair. Please follow the recitation.

"May all those beings who are living near be happy." (Repeat thrice)

"May all those beings who are living afar be happy." (Repeat thrice)

"May all those beings who are living near and afar be happy." (Repeat thrice)

In the third pair, according to the expression "*bhṛā*", what is meant by "beings", are the Arahats who will not be reborn in another existence for their having ceased to become. "Beings" who are about to become are those ordinary worldlings (*Putthujjana*) and *Sekha* individuals who will be reborn again in the next existence as they have not been free from *kilesas*, human passions or moral defilements. According to the grammatical sense, it refers to beings who are seeking (*Ēso*) for another rebirth, or rather, fresh existence to become again (*sambhava*). Those beings who are seeking for new existence are those who will have a continuum of life existence. They are still about to become. Hence, to be more appropriate in the usage of the conjunctive word, and to be closely coherent, the expression: "Beings about to become" has been used. Therefore, let us develop according to this definition. Please do the recitation as follows:-

“May Holy Arahats who are said to have ceased to become be happy.” (Repeat thrice)

“May those worldlings and Sekkha individuals who will again be reborn and about to become be happy.” (Repeat thrice)

“May all those beings who have already become or been in existence, and who are about to become be happy.” (Repeat thrice)

Putting it in another way, it means a person who has entered into the womb of an earthly mother, i.e. at the time of conception (*sambhavesø*), seeking for a new existence. After being born, he is deemed to be a person who has become a living being (*bhptæ*). Similarly, a creature about to come forth from an egg is “*sambhavesø*”. If the gestation period has passed and if already hatched, it means: “*bhptæ*”. Beings who have been reborn complete with the material body, and beings coming forth depending on viscous or viciid sticky substance from plants, shrubs, grass, vegetation, or mucilage, etc., at the moment rebirth consciousness takes place, are regarded as beings or creatures in the making, that is, about to become. All those who have become sentient beings caused by *kamma* without conceiving in a womb and without depending upon anything, with the sudden appearance of a material body or form, are said to be “*sambhavesø*”. Furthermore, it has been explained in the Commentary as “*bhpta*”. Let us develop *Mettæ* towards them and recite as follows:-

“May those beings who are about to become and are conceived in a womb be happy.” (Repeat thrice)

“May those beings who have come to be and have already been born be happy.” (Repeat thrice)

“May all beings who are about to become and have already come into existence be happy.” (Repeat thrice)

What has now been stated, describes the manner of developing *Mettæ* with a view to bring about prosperity and wealth. Thereafter, it has been instructed how to develop *Mettæ* hoping to get liberated from unmerited misery and sufferings, in the following way.

MANNER OF DEVELOPING METTÆ SO AS TO BE FREE FROM UNMERITED MISERY

6. *Na paro paraµ nikubbetha,
nætimaññetha katthaci na kiñci.
Vyærosanæ pañghasañña,
naññamaññassa dukkhamiccheyya.*

Paro-one other person, *param*-against another, *na nikubbetha*-should not cheat or practise deception, nay, may escape from becoming a victim of fraud. In commercial or business affairs, fraudulent dealings or deception may take place. In religious affairs, deception is also practised. In the matter of making a business deal, criminal deception done is by way of deceiving the buyer by the seller in his transaction by the use of a false weight less than the correct weight by placing it on scales or weighing-machine, or, by using a measuring cup or vessel which holds less in quantity of goods or commodities in relation to a standard container, vessel or receptacle. This kind of trick being fairly common is well-known to the majority of the people. Another thing is found in the sale of articles made of gold or silver, and gold or silver ingots, which are imitations or spurious, i.e. not genuine. This is also not uncommon. Sometimes, a cheat may pose himself as an honest man. At one time during the anniversary of *pbjæ* celebration held in this *Sæsana Yeiktha*, it so happened that a cheat visited a group of Shan people and played deception on them. It was disclosed that after the cheat had seen the bundle of currency notes in the hands of those Shan people, he persuaded them

that if those currency notes were exchanged, they would get more money. Believing his words, some of them who were rather greedy, entered the cheat with their currency notes. The cheat, after promising them that he would bring back more money than what was originally worth, took away the money. This is also one kind of fraud.

Some deceived others into believing that they would turn the original weight of gold into a greater amount. Credulous persons with greed, wishing to receive more gold, handed over the gold in trust to the cheat. Not long afterwards, this cheat had disappeared never to return to them again. This is another kind of deceit. Then also, some offered charms or rather, magic trinkets to be worn for keeps so as to bring good luck and fortune to the one who wears or keeps in possession permanently. Such kind of deception should make one reflect as to whether it is believable or not. There are quite a variety of deceptive practices in connection with business dealings. What has now been described is just a hint.

In matters relating to religion, deceptive practices are in plenty. To preach false doctrines ostensibly as truth would cause to bring disadvantages to others who have accepted such heresy. During the life time of Lord Buddha, one Puṅḍiḷā who was practising like an ox, and the other by the name of Seniya who was practising like a dog, called on the Buddha and asked what advantages could be derived from indulgences of such practices. The Enlightened One prevented them twice from putting up this problematic question. On being asked for the third time, the Lord gave the answer as stated below:-

“A person who indulges in the practice like an ox or rather a bullock to the full will become an ox after his demise. So also, a person who has fully practised like a dog will be reborn a dog in the next existence. If the practices performed are incomplete and not fully accomplished, it would amount to practising deception under a false pretence, and the person who thus practises for having accepted the heretical views would either descend to the Nether World (hell) or become an animal after his death.”

Having heard Buddha's reply, Puṅḍiḷā and Seniya wept bitterly. They wept because after becoming victims of fraud, they had gone through such ignoble and false practices for a considerable length of time, believing their teacher's deceitful words that by practising either as an ox or a dog, they would reach an existence in life hereafter where happy conditions prevail.

Another instance is that one Tālaputa, an instructor by profession in the art of dancing, reverentially asked the Buddha, “My Lord! I have heard what other teachers in succession have said that a dancer, being capable of giving delight and pleasure to the public, will, in his next existence, become a jovial or clownish Deva called “*pahāsa*” in another planet. What then is your Lordship's Teaching in regard to this matter?” Buddha twice rejected this question; but when the same question was raised for the third time, the Enlightened One gave a categorical reply as: “From the very outset, the dancer for having entertained with his performances to the delight of the audience who are as yet unliberated from the evils of greed (*loba*), anger (*dosa*) and delusion (*moha*) has caused to develop the ills of greed, anger and delusion. Hence, in the next existence after his demise, it is very likely that he would be relegated to hell, called “*pahāsa*”. By firmly holding a false and bigoted view that if by performing the dances, he would become a Deva in his future existence, he will probably land either in hell or become an animal.”

Hearing this statement, Tālapuṭṭa, the chief Dance-Instructor began to cry because he had been deceived by his teachers all throughout a long period of time that “by staging dancing performances before an audience to make them happy and pleasurable, one will become a ‘*pahāsa*’ Deva.”

Moreover, there are similar instances of this kind of deception. At the present time, a number of preachings are being done, which run counter to the noble wish of the Enlightened One, on an erroneous assumption of the Buddha's Dhamma. Although Buddha has precisely preached without

any ambiguity that “all *akusala*-demeritorious acts-should be avoided, all *kusala*-virtuous deeds-should be performed, practical exercise should be made for the achievement of *sīla*, *samādhi* and *pañña*, Samatha and Vipassanā meditation should invariably be practised, the Eight fold *magga*³ should be developed”, preaching contrary to the Buddha’s Noble Teachings are being delivered. Such false preachings made are in the manner described below.

“*Akusala-kilesa* means impermanence (*anicca*). As such, for not being permanently present, no rejection is required to be done. To make effort for the purpose of killing is more difficult than to refrain from killing others. It is suffering according to the *desanā* which says *sabbe sa³khārā dukkha* if meritorious deeds are performed or if *sīla*, *samādhi* and *pañña* practices are exercised; and if *bhāvanā*, practical meditation, is resorted to. Preachings are also done that it would amount to practising asceticism and that all forms of severe exercises causing physical hardship are miserable. They go on preaching further that simply by retiring or remaining in seclusion at peace without putting in any effort in the practice of meditation, happiness is gained, etc.” Such kind of nonsensical talks are obviously contrary to the Buddha’s Teachings. Such being the case, it is quite certain that those who have accepted this wrong faith with a false belief in those perversities which are diametrically opposite to the Noble Teachings of the Buddha will have been developing *akusala*-sinful acts-without gaining merits. Eventually, without anything to be relied upon, these people are likely to become unhappy through their own personal experience when confronted with misery and suffering, at one time or the other, since evil *kamma* or *akusala* will predominate over *kusala* which has ceased to function, for being subjected to fraud.

As stated in the foregoing, a person who has been deceived will suffer badly either from the point of view of his business deal or of religion. It will, however, be more disastrous if he is defrauded in religious matters. Therefore, Buddha has instructed to develop *mettā* as: “May be free from deception” either in dealing with business or religious affairs. Let us recite according to that instruction.

“May one be able to refrain himself from cheating the other person and also escape from becoming a victim of fraud.” (Repeat thrice)

The next phrase is: “*katthaci*” -at any place or anywhere whether in a town or a village or in a public place, *kañci*-any one person, *nam*-as against another person, *na atimaññetha*-may not disregard or slight, nay, may be free from becoming discourteous to or ignoring the other. If the other person is slighted or ignored by one with egoism, it would be sinful to the person who slights or ignores. This kind of attitude will have an adverse effect on him at one time or the other. A person who is slighted will feel bad and very much depressed. Some of the senior officers may ignore or slight an outsider or even a junior officer if that person calls on him on duty. Some of the Mahā Theras are likely to neglect or ignore the junior monks. Those who are thus slighted or neglected may feel extremely unhappy. There is hardly any doubt that the person who slights the other has no loving-kindness towards the other for having failed to put himself in another’s shoes. That is probably the reason why Buddha has given instructions to develop *mettā* whereby the occurrence of miserable feelings in both parties will be prevented. If cordial relationship were established between the two parties without slighting one another, the whole world would be a very congenial place for everybody to live in. Please follow the recitation in developing *mettā* according to the given instructions.

“May not one fail in courtesy or respect to any other person.”

“May one be free from thoughts to slight the other and be friendly towards others.”

The next expression is: *Vyārosanā-vyārosanāya*-by causing bodily harm, and by threatening the other verbally and by ill-treating, *pañighasaññā-pañighasaññāya*-and with a feeling of anger, *aññamaññassa*-mutually towards each other, *dukkham*-misery, *na iccheyya*-may not occur and be desirable, nay, may not be longed for.

If one person physically assaults the other or, abuses, or, incites the other to do harm and cause injury, or, is plotting to cruelly ill-treat the other, such a person will have committed a vice. In future, when circumstances become unfavourable, he will meet with various kinds of suffering for that *akusala*, bad deeds, he has committed. The person who is subjected to ill-treatment, of course, presently suffers. It has, therefore, been instructed to develop *mettā* towards others to be free from such miseries by avoidance of the said misdeeds. To develop *mettā* according to that instruction, let us recite as follows:-

“May one be free from ill-will to cause misery to the other by making an assault physically.”

“May one be free from ill-will to cause misery to the other by word of mouth.”

“May one be free from ill-will to cause misery to the other by evil thoughts.”

“May one be free from ill-will to cause misery to the other by his physical action, speech and thoughts.”

When developing *mettā* in the aforesaid manner, it is not just to recite perfunctorily. One must be really serious and have profound loving-kindness towards the other wishing him happiness at the same time. This has been illustrated in the following example.

HOW GENUINE METTĀ SHOULD BE DEVELOPED- AN ILLUSTRATION

7. *Mātā yathā niyaṃ putta,
māyusā ekaputta manurakkhe.
Ēvampi sabbabhātesu,
mānasam bhāvaye aparimānam.*

Mātā-the mother, *niyaṃ puttam*-in respect of her own flesh and blood, *ekaputtam*-the only beloved son, *āyusā*-at the sacrifice of her own life, *anurakkhe yathā*-will always be guarding or looking after him. *Ēvampi*-In the same manner, *sabbabhātesu*-in regard to all kinds of beings, *aparimānam*-boundless or immense, *mānasam*-Mettā or loving-kindness, wishing them happiness, *bhāvaye*-may be repeatedly developed.

In this Verse, the manner of relationship between mother and son has been particularly cited as an example. Generally, mother's affection and loving-care for sons and daughters far surpasses than that of the father. That is the reason why the mother has been cited as an example. Loving-care and affection may not be bestowed upon adopted children by the parents as such as they would confer on their own children. Hence, an example of “the only beloved son” is cited. However, if there are many sons, the degree or strength of affectionate feeling and loving-care may not be great despite the fact that they are their own flesh and blood. Usually, boundless love is bestowed upon the only son in a family. That is why comparison has been made to “the only son”. The degree of love for the only son is well-known to mothers who have sons of their own. This needs no elaboration. The mother will sacrifice her own life for her only son, the only child of her own, when occasion demands. Similarly, in developing *mettā*, it has been instructed that one should have utmost loving-kindness and compassionate feeling towards all beings regardless of his own Self. The example that has been illustrated is really deep and profound.

I have mentioned about how “*sīmāsambheda*” takes place as explained in Visuddhimagga in the second part of this text of Dhamma. In this connection what has been stated is that while a person who is developing *mettā* is living together with the person who is dear to him and person who is neutral, and also an enemy-a hostile person, he should not accede to the wish of the villains who demanded any one of them to be handed over to them for the purpose of offering him as a gift to propitiate a god in performing a ritual. Even if he surrendered himself as a victim, it will not yet amount to achievement of the quality of *sīmāsambheda*. On the other hand, according to this Metta Sutta, it would convey the sense that one who is developing *mettā* should radiate his loving-kindness wishing the other to gain happiness just as a mother would do with immense love for her only son which soars to the extent of her willingness to sacrifice her own life. If reference were made to what is stated in the Commentary comparing with the Pāṭi Text, it will be found that the illustration is made with emphasis upon the deep feeling of *mettā* which one should have towards beings just as a mother is lovingly taking care of her own son. It should be interpreted to mean that one must have a feeling of loving-kindness towards other beings to the extent as he would have for his own welfare. The instruction given in many Pāṭi Texts indicate one to develop *mettā* towards all other beings on an equal basis as he would have on his own self (*sabbathatāya*). There are no instructions to the effect that one should have love for others more than he would love his ownself.

Furthermore, *mettābhāvanā* means: one should not leave out any one of the living beings, that is, without exception and without limit in developing *mettā* through meditation, if capable of doing so.

HOW TO DEVELOP BROADLY WITHOUT LIMIT

8. *Mettimca sabbalokasamim,
mānasaṃ bhāvaye aparimānaṃ.
Uddaṃ adho ca tiriyaṃ,
asambhaddhaṃ avera’masapattaṃ.*

To elaborate the manner of developing *mettā* in an unlimited scope, *uddham*-in places higher-up or above, *adho*-in the lower region or places down below, *tiriyam*-in the opposite eight regions round about the Earth, (It is the meaning rendered in conformity with the expressions in the Pāṭi Text as “*Ekam disaṃ pharivā iti uddhamadho tiriyaṃ,*” and in accordance with the exposition made in the Commentaries; and with the expression of the three words, the direction of the ten regions across the length and breadth of the universe, are pointed out. In the introductory portion of the Commentary of this Metta Sutta, the word “*uddham*” indicates the *arppabhava* (formless existence); the word “*adho*” indicates the *kāmapbhava* (sensual existence); and the word “*tiriyam*” indicates *rūppabhava* (Existence that has Form). *Sabbalokasamim*-in all the Universe-in the whole world, *aparimānam*-unlimited or boundless, *mettaṃ mānasaṃ*, feeling of *mettā*-loving-kindness, *bhāvaye*-be developed, etc.

The gist of it is to develop unlimited loving-kindness (*mettā*) towards all beings in all ten regions as mentioned earlier, wishing all of them happiness. In developing and radiating *mettā* as such, there is no limit in regard to the place or region and to the kinds of beings present in all those places. It covers a very wide range. Next, there being no angry feeling against all living beings, one is free from internal dangers, and also, having no animosity or grudge against any kind of beings as an enemy, one is also free from external dangers. Let us again develop *mettā* according to the *desanā*. Please follow the recitation, and while reciting be mindful and contemplate and note the *rūpas* and *nāmas*.

- (1) May all those beings in the region higher-up be happy. (Repeat thrice)
- (2) May all those beings in the lower region be happy. (Repeat thrice)
- (3) May all those beings in the surrounding eight regions be happy. (Repeat thrice)

*Uddham yæva bhavaggæ ca,
adho yæva avicito,
Samantæ cakkavælesu,
ye sattæ pathavocaræ.
Avyæpajjhæ niveræ ca, niddhukkhæ ca nupaddavæ.*

This Verse which conveys *mettæ* appears to have been composed based on the phrase- "*Uddham adho ca tiriyañca*", as contained in this Metta Sutta. The meaning of it is:-

Uddham-in the region above or higher up, *yæva bhavaggæ ca*-up to the abode of *nevasaññæ-næsaññayatana* (the Abode where there is neither consciousness nor unconsciousness called "*bhavagga*", the highest of the Arppa Worlds), *adho*-in the lower region, *yæva avicito*-down to Avici Hell, (the terms 'highest bhavagga' and the lowest 'Avici' are probably used on the presumption that the earth is a flat surface.) (Since the present day scientists have held the view that the Earth, the World we live in, is round in shape and is revolving and that it rotates round the axis, the highest point and the lowest point which would coin cite with the position where the two terminal points are, at the time *mettæ* is being developed, may be targeted.) *Samantæ cakkavælesu ca*-in the surrounding universes including heavenly abodes and all that exists, *pathavocaræ*-those who live and wanders on the surface of the earth, (according to the other verse, *udakecaræ*-those who live in water; and then again, according to another verse-*Ækæsecaræ*-those who live and travel through the air in the open air-space or sky; *yesattæ*-such beings-*santi*, do exist.) *Te sattæ*-these beings, *avyæpajjhæ*-having a tendency to give trouble, be free from mental suffering called grief, *niveræ ca*-be free from danger, *nidukkhæ ca*-be free from bodily suffering, *anupaddavæ ca*-be free from (*upaddavo*)-accident or misfortune which can bring about injury, *hontu*-may all be got rid of these sufferings and dangers.

In the said Pæ'i verse stated above and in its definition, the term: "*upaddava-upaddavo*" means all kinds of accidents, mishap and dangers that may be fall or happen unexpectedly and all of a sudden. These are, of course, the unexpected dangers which may be caused by wicked persons, bad-hats, villains, or by carnivorous types of animals and by serious illness or diseases.

TIME AND POSTURE PRESCRIBED FOR DEVELOPING METTÆ

Furthermore, the manner of taking a posture and the time for the purpose of developing *mettæ* has been prescribed as follows:-

9. *Ti#ham caram nissinno væ,
sayæno yævatæ'ssa vitamiddho.
Etam satim adhi#heyya,
brahma mettam vihæra'midha mæhu.*

Ti#ham-while standing, or, *caram*-while walking, or, *nissinno væ*-while sitting i.e. seating, or, *sayæno væ*-while lying, *yævatæ*-as far as possible, *vitamiddho-assa*-should be free from torpor, i.e. free from sleepiness, or rather, free from the spell of dozing. *Tævatæ*-for so long as one becomes sleepy and has not yet fallen asleep, *etam-satim*-this mildfulness, the precursor of *mettæ*, *adhi#heyya*-should be developed by way of observing and dwelling upon it, or rather, contemplation.

Mettæ should, in fact, be developed not only while sitting but also while standing. It must also be developed while taking a walking exercise along the corridor to relax the limbs after prolonged sitting; while lying in bed before falling asleep, and for so long as one is awake, it must be continually developed. This is to say that an interval for respite should be only for the period when one is fast asleep. The moment a person is roused from sleep when full consciousness revives, one should carry on developing *mettæ* beginning from the time he becomes alert and mentally alive to the occasion. In this regard, Mindfulness along with *mettæ* should be contemplated and incessantly developed. If he is a person who has achieved *jhæna*, *mettæ-jhæna* combined with Mindfulness should be developed always. This is to let oneself plunged in a trance of *mettæ-jhæna*. Developing *mettæbhævanæ* as stated, is to abide in a noble and perfect state. It has been preached that all Buddhas had extolled this *mettæ* as being the Dhamma which, if developed, amounts to abiding in this *Sæsanæ* in a holy and perfect state (Brahmavihæra).

LIVING IN THE EXERCISE OF FOUR NOBLE POSTURES CALLED VIHÆRA

Pæ'i Commentaries have distinguished *Vihæra*, -"the Abiding" in four different kinds of the position of the body, viz: (1) *Iriyæpathavihæra*, (2) *Dibbavihæra*, (3) *Ariyavihæra*, and (4) *Brahmavihæra*.

Number (1) *Iriyæpathavihæra* means walking, standing, sitting and lying down at times in turn as may be considered appropriate in accordance with the four characteristics of postures. This manner of deportment is adopted by every Bhikkhu, or individual or being, and is not strange at all.

(2) *Dibbavihæra*-This means lofty *mahaggata jhænas*, such as *kasiŋa jhæna*, etc., by which one may become or lead to be reborn an outstanding celestial being called Brahma, after his demise. Plunging in a profound trance in such *jhænas* or religious exercises productive of the highest spiritual advantages is called '*dibbavihæra*'.

(3) *Ariyavihæra*-that is, the four *ariya-phalas* or Fruitions. To be mentally absorbed in the four Fruitions which are the attainments of the results of the four Paths-the manner of abiding in the Fruition of the Paths by the Noble Ones (*Ariyæ*s) may be called '*Ariyavihæra*'.

(4) *Brahmavihæra* means-the *Four Jhænas*, namely, *mettæ-jhæna*, *karuŋæ-jhæna*, *muditæ-jhæna*, and *upekkhæ-jhæna*. In particular, by virtue of being faultless and of its noble qualities, it is said to be abiding or remaining in a perfect and holy state. That is the reason why in this Verse, it has been expounded by the Buddha using the expression- "*Brahmavihæra*" for the word "*mettæ*".

APPAMAÑÑÆ AND BRAHMACORA

In *Abhidhammæ Vibhaŋga* Pæ'i (284), these four kinds of *Brahmavihæra* are stated to be *Appamaññæ*. In *Sutta Mahæva Mahæ Govinda Sutta*, it has been preached as '*Brahmacariya*'. It means the practice of the life of holiness led by the sanctified, or in other words, the practice of *Appamaññæ*-the perfect exercise of the qualities of loving-kindness or friendliness, compassion, goodwill, and equanimity (*mettæ*, *karuŋæ*, *muditæ* and *upekkhæ*). The term "*Brahmacora Dhamma*" commonly known and spoken in Myanmar language is derived from the Pæ'i word- "*Brahmacariya*".

When this "*mettæ*" is caused to be developed, it must be developed dwelling one's mind on the *paññatta*-the manifestation of what is known by the nomenclature "*puggala*" (individual) and "*sattavæ*" (being). Hence there is every likelihood of having a false belief in *atta* or Self (*atta-diŋhi*) with clinging attachment or a notion that 'an individual', or 'a being' really exists. Such being the case, the Exalted One has preached the last Verse in conclusion as quoted below, in order to cause to dispel this "*attadiŋhi*" which is likely to occur, and to enable mankind to attain *ariya-magga-phala*.

PRACTISE TO ESCAPE FROM REBIRTH OR ENTERING INTO A MOTHER'S WOMB (GABBHASEYYA) BY REJECTING DI₂HI

*Di₂hi*ncā-towards *attadi₂hi* which sticks or clings to the view that there is really *atta*-individual or Self or a being, which is the false doctrine, or rather, "the heresy of individuality, *anupagamma*-having no desire to cling to or grasp with attachment. What is now driving at by the usage of this expression is that though one may be developing *mettā* as: "May be happy", or, "May all beings be happy", the terms "*puggalā*" and "*sattavā*", i.e. individuals and beings, are mere terminology currently in use. As a matter of fact, there is no such thing as "an individual", or, "a being", or, what is called "*atta*", Self. The primary intention is to make one realize with his own personal knowledge that so-called 'Self', being nothing but an aggregate of the four main elements incessantly arising becoming and dissolving, called *rūpa* and *nāma*-matter and mind, *attadi₂hi*, the false view, should be dispelled or rejected.

The manner of rejection may be explained thus. This false conception should also be rejected with his background knowledge of what has been heard and noticed (*sutamaya-nā₂a*). long before meditation is practised. If he is a person who has achieved *mettā-jhāna*, he should first of all absorbed himself in that *jhāna*, and on being awakened from the trance of *jhāna*, rejection should be done through his realization of the said *jhāna* and *rūpa*, the material body, on which reliance is made, by practising contemplation. As regards a person who has not yet achieved *jhāna*, he should reject through his intuitive knowledge by contemplating with mindfulness on *rūpa* which is relied upon, and through recitation which is the object of sense, at every moment of developing *mettā* as "May be happy", or, "May all beings be happy". It should also be rejected by relying fundamentally on *mettā-jhāna*, and by realizing the truth through contemplation of the respective phenomenon of *rūpas* and *nāmas*.

No special mention need be made with regard to the manner of rejection by *sutamaya* knowledge. The phenomenal nature of *rūpa* and *nāma* be rejected by practical exercise, noting and reflecting after listening to the sermon as far as possible.

The manner of rejection by contemplation and awareness of the *jhāna* after plunging in *jhāna* is to contemplate on the Jhānic-mind when consciousness in *jhāna* has ceased after his absorption in *mettā-jhāna*. It is just like those persons with no achievement of *jhāna* who realize by contemplating and noting the mind that imagines and knows at every moment of arising consciousness. It is required to contemplate and become aware several times repeatedly by absorbing in *jhāna* and by contemplating the Jhānic-mind. It will then become obvious in the course of contemplation that consciousness of the Jhānic-mind wishing others happy, and *rūpa* on which reliance is made as well as the Vipassanā mind which contemplate and knows, are quite different from one another. At that moment, the material object of *rūpa* that is depended upon and which does not know and feel the sensation will be found quite distinct from the consciousness of the Jhānic-mind that has just occurred wishing others happy, and also the mind that contemplates and knows will be visualized and distinguishingly realized. It will then be distinguishingly known with one's own insight knowledge that there is no 'living entity', no 'being' and no '*atta*-being', and that this material body is comprised of two different things viz: the one which knows the sensation and the other which does not know the sensation. When realized as such *attadi₂hi*, which holds the view of *atta* as 'a being', will be got rid of. This is the manner by which '*di₂hi*', the false view, is completely dispelled or exterminated with the knowledge of *nāmarūpa pariccheda*, i.e., knowledge of discernment distinguishing between mind and matter, after practising *mettā-jhāna* and Vipassanā by turns.

From this stage, if effort is continuously made in his meditational exercise by absorbing in *jhāna* and then again by contemplating on that *jhāna*, realization will come through personal insight knowledge that there is only Cause and Effect. This knowledge will lead to rejection of that *di₂hi*. Thereafter, *jhāna* as well as the contemplative mind with awareness, and the *rūpa* on which reliance is made, will be found continually arising and dissolving. Rejection will then be made knowing the characteristics of *anicca*, *dukkha* and *anatta*. Eventually, this "*di₂hi*" will be totally eradicated with

the knowledge of *sotāpatti-magga*. This is how '*diṅhi*' is rejected and rooted out by developing *jhāna* and Vipassanā, alternately.

The manner of rejection that has now been stated is similar in nature to the method of rejection of '*diṅhi*' after developing *mettā*, saying "May happiness be gained" and after contemplating the *rūpa* with awareness of the mind which is pervaded with '*mettā*'. The only difference is between "*mettā-jhāna*" and ordinary "*mettā*". The method of contemplation is, however, the same. Let us now contemplate Vipassanā after developing *mettā* according to this method. Please contemplate and note while reciting.

"May all monks (Bhikkhus), Sāmaṅgeras, persons and Yogīs in this Meditation Centre be happy." (Repeat three times)

"May all monks (Bhikkhus), Sāmaṅgeras, persons and Devas in this Township be happy." (Repeat thrice)

"May all citizens of the Union of Myanmar be happy" (Repeat thrice)

"May all beings be happy." (Repeat thrice)

MANNER OF PRACTISING TO GET ATTADĪHI REJECTED

The manner of rejecting *diṅhi* by one contemplating on his consciousness of mind, as and when it arises either from thoughts or imagination, 'touch', 'hearing', and 'seeing', after immersing in *mettā-bhāvanā* from which he has risen, is similar in nature to what the present Yogīs are contemplating. The only difference is that it may be with or without the basic *jhāna*. The method of contemplation is, however, the same.

If the strength of contemplation and awareness becomes slackened while contemplating based on *jhāna* on the phenomena, as and when they arise on their own, respectively, *mettā-jhāna* should again be developed and revived. When calmness or peace of body and mind has been resuscitated, contemplating and noting of the phenomenal occurrences wherever they become manifested should again be carried out.

The present Yogīs here are initially contemplating on the rising and falling movements of the abdomen which is regarded as fundamental. In the course of contemplating and noting as described, the imagination and thoughts that may occur should again be contemplated and noted. Thereafter, contemplating and noting be reverted to the rising and falling of the abdominal movements. If bodily sensations of pain, stiffness and hotness are felt, then these sensations should be contemplated and noted, as and when they occur. Afterwards, it should be reverted back to contemplation and noting of the rising and falling movements of the abdomen. Bending and stretching of hands and feet, if taken place, should likewise be noted. While contemplation is done in the like manner, the sense-object of contemplation and noting, and the knowing-mind will be distinguishingly known. Cause and Effect are also distinctly realized. The nature of their impermanence (*anicca*), suffering (*dukkha*), and non-Self (*anatta*) will be apprehended with the personal knowledge in the process of contemplating and noting the psycho-physical phenomena. When *bhā³ga-ñā⁴a* (Insight into the dissolution of things) gets strengthened with constant awareness as stated, contemplating and noting should be spread widely beginning from every sensation of touch and contact covering the whole body. If tiresomeness occurs while so meditating and if contemplating and noting loses its momentum, the mind that contemplates and notes be reverted to the usual rising and falling of the abdominal wall. Only when the body and mind becomes tranquil, further contemplation of all bodily phenomena should be carried on and noted.

When contemplation gains strength in the manner as stated, achievement of progressive insight will be advanced towards *baya-ñāḥā*, *ædhonava-ñāḥā*, *nibbidæ-ñāḥā*, *muñcitukamyatæ-ñāḥā* and *paḥisa³khæ-ñāḥā*, and thereafter, the stage of *sa³khærupekkhæ-ñāḥā* will be reached. At that stage all objects of contemplation will be perceived automatically without making exertion. Vipassanæ with its penetrating insight will also occur spontaneously. Then, one will be unable to pursue and note with his knowledge the arising of a number of sensations occurring over the whole body, and only automatic awareness of a few usual sensations is taking place. It is also very delicate and gentle. And awareness is also very clear. There are times when continuous contemplation is to be carried on one after the other on roughly about three phenomena, such as, the nature of the rising of the abdomen, falling of the abdomen, and stiffness felt in the sitting posture, the entire body being thought of as having vanished altogether. Sometimes, the meditator may become aware of only the two occurrence, viz: "rising" and "falling" of the abdomen oblivious of the fact that he is sitting. Occasionally moments may arise when consciousness fails to grasp the "rising and falling" of the abdomen, and if it so happens, he may be fixing his attention only on the clear knowing mind merely contemplating and noting it as "knowing", "knowing". While being conscious of what is happening, awareness becomes greatly accelerated, and sudden cessation of the contemplating object and mind will be perceived and realized. The knowledge and perception of the cessation of all *rppas* and *næmas* is "*magga-ñāḥā*".

As a matter of fact, rejection of *attadiḥhi* called *ærammanænussaya* has been made completely even before attaining *magga-ñāḥā* with the faculty of Vipassanæ insight-knowledge which has become aware of the existence of only *rppa* and *næma*, in the course of his contemplation and noting.

Ariyamagga which realizes the nature of cessation of all *rppa-næma-sa³khæras* totally dispels that *attadiḥhi* called *santænænusaya*. From them onwards, the false view of the existence of 'an individual', 'a being', 'an *atta*-being', and 'a living entity' has been completely wiped out. This explains in brief that manner of practising meditation to be able to reject *attadiḥhi*, though one may be developing *mettæ* toward the *paññatti* beings, and it is in conformity with the instructions given by the Buddha as: "*diḥhinca*" -towards *attadiḥhi* which clings to the view that there is really *atta*, individuality or Self, or a being, "*anupagamma*" -having no desire to grasp with attachment.

If *attadiḥhi* is rejected by methodical contemplation and noting through earnest meditation, *micchæ-diḥhi*, the false view or misconception will be totally eradicated. Then, after rejecting *diḥhi* "*sōlavæ*" -one should also be accomplished with *sōla* (morality). This *sōla* can be fully accomplished. Purified *sōla* will, of course, remain in tact in the case of laymen if they strictly and respectfully observe either the Five precepts, or Eight, or Ten Precepts-the basic requirement of *bhævanæ*. As regards *Pætimokkha Sōla*, i.e. a Collection of precepts prescribed for Bhikkhus, this can be fully accomplished if the moral practices are respectfully observed according to the Rules of Vinaya. Such precepts both for laymen and Bhikkhus should be fully perfected before practising meditation. It has been already instructed to fulfill this perfection in moral practices with the words- "*karaḥoyamattha kusalena*, etc:" appearing in this Metta Sutta.

In this regard, it means to refer to the accomplishment or *ariyamagga sōla*. This too, being embraced in the attributes of *ariyamagga* which has uprooted the "*diḥhi*", it is already included in the expression: "Not having a desire to grasp or cling to *attadiḥhi*, which means, "having rejected the '*attadiḥhi*'. Nevertheless, to make it more convincing that *ariya-magga-sōla* has also been accomplished, it was repeated with the word- "*sōlavæ*" -i.e. one should be accomplished with *sōla* (morality). Furthermore, "*dasanena*" -with the insight knowledge of *sotæpattimagga* which realizes and perceives Nibbæna, the state of cessation of all *sa³khæra dukkha*, "*Sampanno*" -having been accomplished, it would not also cling to *diḥhi*, nay, would reject *diḥhi*. It conveys the same sense as the expression "accomplishment to *ariya-magga-phala*" This again is a repetition to make the meaning all the more obvious.

HOW TO PRACTISE TO BE LIBERATED FROM GABBHASEYYA OR ENTERING INTO A WOMB

Then, *kāmesu*-desirable sensation of *kāmaguḥā* (sensual desires), *gēdham*-clinging pleasurable attachment called *kāmataḥhā*, *vinaya*-having been rejected by the knowledge of *anāgāmi*, or rather, when rejected, *so*-such a person, after becoming a *Sotāpanna*, will reach the stage of *sakadāgāmi-magga-phala* if continuous contemplation is practised. Again, when further contemplation is carried on after becoming a *Sakadāgāmi*, he will attain *anāgāmi*, which will totally eradicate *kāmataḥhā*. He will then proceed to achieve *anāgāmi-phala* to become an *Anāgāmi*. An *Anāgāmi* person, after his death, will be reborn in *Suddhāvāsa* abode of the Brahma World. He becomes an inhabitant of *Avihā* Abode, the last of the five *Suddhāvāsas*. There are some who enter *Parinibbāna* after achieving *Arahatship*. If he does not as yet become an *Arahat* in that abode, he will reach an Abode called *Atappā* after expiry of the life span of one thousand *kappas*. There are some who, after attainment of *Arahatship* while living in that Abode of *Atappā*, enter into *Parinibbāna*. If *Arahatship* is not yet attained in that abode, after two thousand *kappas* of his life span, he will be reborn in the Abode of *sudassā*. There are instances where some who die at the end of their life-span there after becoming *Arahats*. Again, if he still fails to attain *Arahatship* in that abode, he will meet with his death after four thousand *kappas*, and reach the Abode of *Sudassā*. There too, some might pass away, i.e. enter into *Parinibbāna* after attaining *Arahatship*. Similar course of events will be gone through up to *akaniṭṭha*, the highest abode of *Suddhāvāsa*, where the life period runs very long to the extent of sixteen thousand *kappas*. During this extraordinary length of life-time, one will definitely become an *Arahat* and then finally enter into *Parinibbāna*. *Parinibbāna* means the Ultimate and complete cessation of all *rūpa nāma-khandhās* on the demise of an *Arahat*. This is the last of his round of existences in *samsāra*. All human passions and desirable attachment which bind mankind to existence and all that leads to rebirth will be wholly extinct. This is the end of all miseries, a Blissful State, the lamp of life having been burnt out. On death, he will forever be released from becoming, thereby misery and suffering of old age, sickness and death which are the concomitant effects of the life existence will be escaped. It is the absolute extinction of a being whereby eternal bliss is gained.

After reaching the abodes of *suddhāvāsa* as stated, he comes to a road end culminating in death known as *Parinibbāna*. Human existence is no more for him and there is no likelihood of his entering into a mother's womb. This has been elucidated in the following manner:-

So-That a person who has achieved *mettā-jhāna*, "*diṅhiṅca anupagamma*" -being unserious of clinging to this *attadiṅhi*, nay, since *attadiṅhi* has been expelled by *Vipassanā* knowledge, "*sōlavā*" -is not only accomplished with the insight knowledge of *Vipassanā*. As such, "*kāmesu*" -the sensations of sensual pleasures, "*gedham*" -to which the desires of *kāmataḥhā*, human passions, are clinging, "*vinaya*" -being rejected with *anāgāmi-magga-nāḥā*, nay, having been already rejected "*gabbhaseyyam*" -formation of new existence which requires conception in a mother's womb, "*puna*" -again, "*na hi jāti eti*" -will not definitely take place, or in other words, he will enter into *Parinibbāna* without again conceiving in a mother's womb.

The gist of it is that *jhāna* will be achieved by developing *mettā* through meditation. If *Vipassanā* contemplation is made based upon this *jhāna*, one will reach up to the stage of *Anāgāmi*, and no further rebirth will, therefore, take place by entering into a mother's womb. He will be elevated to reach the *Brahmaloka* called *Suddhāvāsa* Abodes, and will become an *Arahat*, and from there, will enter into *Parinibbāna*. The meaning of it is unambiguous up to that extent only. However, Lord Buddha wishes to see people reach the stage of *arahatta-magga-phala* even in the present life existence and attain the final goal of *Nibbāna* on their demise. Therefore, based on the matter of pregnancy which would require conceiving in a mother's womb, some hold the presumption that all new existences or rebirths have been rejected. It may be stated that this presumption appears appropriate since it falls in line with the wish of the Buddha. However, it is pretty difficult to make an interpretation to arrive at this meaning. In accordance with the expression- "*kāmesu*", it may be possible to accept the transliteration as "the desirable *rūpa* and *arūpa bhavas*" without assuming the

sense of the term "*kāmaguḥā*". Hence, the meaning of the last two phrases may be furnished as follows:-

Kāmesu-in respect of all desirable sensations, *gedham*-the clinging passionate attachment *taḥhā*, *vinaya*-after rejecting with the four *ariyamaggas*, nay, since rejection has been made, *gabbaseyya*-coming into a new existence by entering into a mother's womb such as, *paḥisondhe* (conception), *puna*-again, *na hi jāti eti*-will not surely happen, nay, will enter into Parinibbāna in this present life existence without having any more rebirths.

This explanation is in consonance with the wish of the Buddha though it is not in agreement with the usual translation from the viewpoint of grammar. It also conforms to the statement that the five-hundred Bhikkhus who, after listening to this Metta Sutta Paritta, become Arahats through meditation in the same year (*Vassa*); and then it falls in line with the *desanās*, Noble Teachings, that it can reach up to the stage of *Arahatta-magga-phala* by *Vipassanā* contemplation based upon *mettā-jhāna*. It is rational and natural and conventional too. This explanation, therefore, is considered to be most appropriate.

BRAHMAVIHÆRA DHAMMA

PART IV

I have so far delivered my preachings on *mettæ*, one of the four kinds of Brahmavihæra Dhamma. I would like to add a bit more about the method of developing *mettæ*, and about the method of practising Vipassanæ contemplation, and also some stories relevant to the advantages of *mettæ-bhævanæ* as preached by the Buddha Himself. Hence, Buddha's preachings in Pæ'i from A³guttara Nikæya, Fourth Nipat, Second Metta Sutta (445) will be reproduced in the first instance.

SECOND METTA SUTTA

Idha bhikkhave ekacco puggalo mettæsaḥagatena cetasæ ekaṃ disaṃ pharivæ viharati. Tatthæ dutiyaṃ. Tatthæ tatiyaṃ. Tatthæ catutthaṃ. I ti uddhamadho tiriyaṃ sabhadhi sabbattatæya sabbævamtaṃ lokaṃ mettæ saḥagatena cetasæ vipulena mahaggatena appamæḥena avereyna abyæpajjhena pharivæ viharati. So yadeva tattha hoti rþpagataṃ vedanæ gataṃ saññægataṃ sa³khæragataṃ viññæḥagataṃ, te dhamme aniccato dukkhato rogato ghandato sallato aghato æbædhato parato palokato suññato anattato samanupassati. So kæyassa bhedæ paraṃ maranæ suddhævæsænayaṃ devænayaṃ saha-byataṃ upapajjati. Ayaṃ bhikkhave upapatti asædhæra-ḥæ putthujjonehi.

N.B. (It has been shown fully to make it clear that this Pæ'i was originally preached without a break continuously. However, when preaching is done it must be delivered in separate parts.)

Bhikkhave-O Bhikkhus! *Idha*-in this Sæsanæ, *ekacco puggalo*-some individuals or persons, *mettæsaḥagatenacetasæ*-with thoughts based on goodwill, *ekaṃ disaṃ*-towards a region of the earth, nay, all beings who are living or present in one region or place, *pharivæ*-by emitting and spreading with a feeling wishing happiness to others, *viharati*-live or remain fixing their attention as such.

Similar explanation of this Pæ'i has been mentioned in the First Part. This Pæ'i as preached by the Buddha is almost the same as stated by the Venerable Ashin Særiputta except that the former rendering in Pæ'i uttered by Ashin Særiputta does not contain as to how Vipassanæ should be contemplated. The former Pæ'i expression *ekaṃ disaṃ*-could be interpreted to mean-"one of the four regions of the East, West, South and North". However, according to the usual way of radiating *mettæ*, it must be construed as the region in the East. Let us, therefore, recite in developing *mettæ* as below:-

"May all beings in the Eastern region be happy." (Repeat thrice)

In the same way, *mettæ* is radiated towards the Second region and also towards the Third region and Fourth region. This is the manner of radiating *mettæ* with a feeling of good-will towards the regions in the West, North and South. Let us recite by developing *mettæ* according to these three phrases.

"May all beings in the Western region be happy." (Repeat thrice)

"May all beings in the Northern region be happy." (Repeat thrice)

"May all beings in the Southern region be happy." (Repeat thrice)

I ti-in this manner, *uddham*-towards all beings living in the higher region, *adho*-towards all beings in the lower region, *tiriyaṃ*-towards all beings in the remaining four regions of the opposite

direction, *sabbadhi*-in all regions, *sabbattatāya*-treating or looking upon all beings on equal terms or as having the same status comparing with his own self, nay, with all good-will or thoughts, *sabbāvantaṃ lokam*-towards all universes where all beings live, *mettāsahagatena cetasā*-with a feeling of good will wishing them happiness, *vipulena*-with widespread (extensive) thoughts, *mahaggatena*-with the Jhānic-mind called *mahoggotta*, *appamāñña*-with boundless thoughts, *averena*-with thoughts freed of animosity, *abyāpajjhena*-with thoughts freed of ill will to cause sufferings, *pharivā viharati*-remains fixing his attention, or, lives radiating (loving-kindness).

With these words, it has been instructed as to how *mettā* should be radiated towards the higher regions, lower regions and regions in the opposite directions of the point of compass. It is region wise according to the *desanā*. Let us, therefore, recite by developing *mettā* according to the sequence mentioned in *paṭisambhidā magga*.

“May all beings in the South-Eastern region be happy”

“May all beings in the North-Western region be happy”

“May all beings in the North-Eastern regions be happy”

“May all beings in the South-Western regions be happy”

“May all beings in the Lower regions be happy”

“May all beings in the Higher region be happy”

It is to radiate *mettā* towards all the ten regions, with the Jhānic-mind called *mahaggata* by developing *mettā* only after attaining *mettā-jhāna*. However, there is no fault in developing *mettā* as such, without the attainment of *jhāna*. It can accrue advantages as may be appropriate. What are then the advantages? It may be stated as below:-

The derivation of advantages from *kāmaṇvacara mettā kusala* by virtue of which, one can sleep well, wake up from sleep happily and with joy, will have no bad or horrible dreams, gain respect and love from both Devās and Humans, and be free from dangers that might otherwise befall him in connection with all ten regions. Then also, if he is a Bhikkhu, he will prove himself to be a noble and worthy recipient of *dāna* (charity), and thereby causing the donor to achieve greater advantages. In making use of the four requisites or properties concerning the Bhikkhus, he is released from debt which he would otherwise be under obligation to repay. If death occurs while developing *mettā* with mindfulness, he will be liberated from the Four Nether Worlds, and be reborn in the Abode of Sugati-caelstial or human worlds. I have, therefore, been repeatedly giving you instructions to develop *mettā* in order to enable you to reap the fruits of advantages as already stated. Let us recite in the form of a verse which will indicate how benefits can be derived.

“Happy in sleep, and in waking,
Delightful dreams come in a vision

Humans, and Devas showering love and affection
Celestial beings constantly keep on guarding;

Fire, poison and ‘dah’ avoid causing bodily harm
Speedily becomes the mind serene and calm
Facial complexion with joy is sparkling;

Without gloom and anxiety on the verge of death
Verily destined to become a Brahma

All constituting eleven attributes in number
Are the advantages accrued from developing *mettā*.

Of these eleven advantages, three of them, viz: (1) sleeps well, (2) wakes up from sleep happily, (3) have no dreadful and bad dreams and will have only good dreams, are clear enough, and do not require elaboration. The next is Number (4) Loved and respected by the public. In this connection, the story of prince Malla by the name of Roja is considered appropriate to be cited and quoted from *Viniya Mahāvā Pā'i* (345).

STORY OF ROJAMALLA

At one time, the Lord Buddha accompanied by one thousand, two-hundred and fifty disciple-Samghās made his way to Kusināgara from a place called Āpaḷa. At that time, the ruling princes of Malla on hearing the news of Buddha's proposed visit to Kusināra, issued a royal proclamation that any person who failed to turn up and welcome the Buddha and his Disciple Bhikkhus would be punished with a fine of five-hundred kyats. On Buddha's arrival at Kusināra, Roja was one among the crowd who were present to welcome the Buddha. He was an intimate friend of the Venerable Ashin Ānandā. When Ānandā expressed his best wishes being delighted to see his friend Roja saying it was very nice of him to give a hearty welcome to the Lord Buddha, Roja was said to have replied as: "I came out to meet the Buddha not because I have great respect and reverence for Buddha, Dhamma and Samgha, but because I fear I would have to pay a penalty of five-hundred kyats which will be imposed upon me should I fail to be present on that occasion of according reception to the Buddha and his Disciples."

Having heard this reply, Ashin Ānandā felt sorry and wondered what had made Roja to speak to him in that manner. Ashin Ānandā then reflected, "Roja is very rude and impolite. He is ignorant of the great value of advantages that will be derived by paying his reverence to the triple Gems-Buddha, Dhamma and Samgha. He would, therefore, lose all benefits which he should have gained." After reflecting as such, Ashin Ānandā apprised the Buddha of this matter and respectfully put up that if Roja were bent upon giving his best regards to this noble Sāsana, he would have a lot of advantages.

Thereupon, Buddha exhorted Ashin Ānanda to develop *mettā-bhāvanā* with his concentration fixed firmly on Roja only. Usually Buddha developed and radiated *Mettā* equally on all beings. Buddha also used to emit his compassionate feelings evenly balanced towards all beings. However, on this particular occasion, Buddha imagined thus: "This man Roja would fail to gain merits as he should, if he does not take the opportunity of paying his reverence despite his meeting with the Exalted One, personally." He, therefore, developed and put forth his *mettā* concentrating on Roja only. It is something like a beam of search-light. If the rays of the light were diffused, it would lose its brightness. If, however, the light is focussed on only one single narrow opening or object, it would be very powerful and dazzling, something that resembles the light emitted by the rays of the sun during day time. Heat is also intense. Similarly, when Buddha radiated his *mettā* concentrating fixedly on Roja alone instead of spreading out the rays of *mettā* towards all beings, it would be extremely powerful.

The immediate reaction was that a feeling of immense reverence had occurred in the mind of Roja. It was stated that the mind which revered resembled that of a newly born calf which had its deep and firm attachment to its mother-cow with intense love and devotion. Hence, Roja immediately left the precincts of a small monastery to another, and then another making his way hither and thither in search of the Exalted One. Eventually, as directed by the Samghās, he reached the perfumed Chamber of the premises where the Buddha was residing. He then took his seat in the presence of the Buddha worshipping and devotedly paying his obeisance. Buddha then gave his due admonition and delivered a discourse relating to the virtues of *dāna*, *sāla*, etc. After hearing the Sermon, he became a Sotāpanna. He even entreated the Buddha to let the Sanghās recognize him as

their benefactor and accept his offer of the four necessities relating to the priests, namely, monastery, robes, food and medicine, and not to accept offerings from others.

Relying on this incident, it is to be understood that "If *mettā* is developed and radiated towards others with concentrated attention, it would have a telepathic effect, and the recipients of *mettā* would tend to love and respect in reciprocity. Not only human beings but also animals are likely to reciprocate love. Some time ago, the Home for the Aged had published a magazine in which a peculiar incident was found to have been mentioned.

U BA HTU'S METTĀ

A man by the name of U Ba Htu was a lover of animals and had a deep compassion for them. Particularly, his sympathy went more for dogs. He used to look after the dogs and feed them well. On certain days which he had fixed earlier, he visited the dogs in the precincts of Kyaikkasan Pagoda, cooked the meals and fed them. Whenever he came over to that place, the dogs were said to have greeted him warmly. This is not very strange though.

At one time, U Ba Htu and his companions went on a pilgrimage to worship Kaylāsa and Myathabeik Pagodas which situate near a place called Taungzun in Kyaiktho Township. I had also been to these places and had spent about three nights. I also went round for alms in the villages at the foot of the famous Kaylātha Hill. Dogs in these villages were noted for their ferocious propensity. They used to attack and bite the strangers in a group. If a person is going to visit a shrine up on the hill, he has to pass through a village at the foot of the hill. When the party of pilgrims led by U Ba Htu passed through the village, a group of dogs came running towards U Ba Htu. The villagers who were then watching them with anxiety took it for granted that the dogs would attack U Ba Htu. To their great astonishment, however, these dogs approached U Ba Htu and greeted him putting their fore-feet up with love and affection as if U Ba Htu was their beloved master. It is, therefore, to be surmised that this had so happened because of love and compassion that was bestowed upon dogs.

(5) Devas also give their love. (6) I have spoken about protection given by the Devas (7) Relating to the incidents of invulnerability from fire, poison and lethal sharp weapons, etc., mention has been made about the miraculous escape from injury which could have been brought about by the burning butter-oil. Immunity from poison as described in the story of Cp'asiva Thera has been only mentioned in brief. Invulnerability against sharp weapons like a 'dah' in the case of Sāṃkicca Sāmaḷera has been cited in passing and a brief story of a cow unharmed by the stroke of a spear has been stated as shown in the Commentaries. I would, therefore, like to add here other stories such as, Sāmāvatṭ Vatthu, etc., as had been illustrated in other commentaries.

STORY OF SĀMĀVATṬ WHO WAS INVULNERABLE AGAINST THE SHOT OF AN ARROW

During the life time of our Lord Buddha, King Utena was the ruling monarch of the State of Kosambi (rather, a City). He had three Queens; one of them being Vāsuladattā in name. She was the daughter of King Caḷāpajjota, the Ruler of Ujjeni State. The other queen's name was Sāmāvatṭ. She originally belonged to Baddavatṭ town and was the daughter of a millionaire named Baddavatṭ. Sometime after the death of her parents, having been adopted by Ghosaka, the rich, she was generally recognized as the daughter of Ghosaka. The next queen bore the name of Māgaḷā. She was the daughter of a Brahmin by the name of Māgaḷā from the country of Kuru,

Māgaḷā, the Brahmin's daughter had a very fair complexion and was said to be extremely attractive. Hence, a number of wealthy persons were stated to have made proposals asking for her hands in marriage for their sons. However, these proposals were turned down by Māgaḷā's father on grounds of their being unworthy of acceptance for his beautiful daughter. One day this Brahmin Māgaḷā came across the Exalted One. Having noticed the majestic features and lineaments of the Buddha, he considered Buddha as being a worthy suitor for his daughter, and then asked the Buddha

not knowing who he was as: "O, Reverend Bhikkhu! I have a charming daughter. I have been searching for a man deserving of giving marriage to my daughter all throughout in the past, but to no avail. O, Bhikkhu! You have the manly qualities really worthy of my daughter's hands. I wish I could offer my daughter to you. Could you please wait for a while at this place?", said the Brahmin, He then immediately left the place in a hurry and soon came back bringing his wife and daughter.

Buddha, after leaving his foot-print at that place where he met the Brahmin, proceeded to another place not too far away from the place of their meeting, and stayed on. On their return to the site where they first met, he could only find the foot-print of the Buddha. When he told his wife that this was the foot-print of the Bhikkhu he had met, the wife remarked that the owner of this foot-print was a person who had already discarded the sensual pleasures (*kāmaguṇa*), or in other words, it was the foot-print of a man totally devoid of sensuous pleasures and human passionate desires, with her knowledge of the science of astrology. The Brahmin, after telling his wife to keep her mouth shut, followed the direction of the foot-prints implanted on the surface of the earth, and eventually found the Enlightened One. He then addressed the Buddha, "O Ashin Bhikkhu! I offer you my daughter to be your wife and looked after by you."

Buddha, before replying to him as to whether he would accept the offer of the Brahmin's daughter Māgādhī or not, recounted his life story beginning from His Great Renunciation up to the time he settled down at the foot of Ajapāla (Bodhi) tree after His Enlightenment, and as to how Māra, the Evil One, had been shadowing him, or rather, investigating and keeping constant vigilance on him. When Māra knew about Buddha's total emancipation from lusts of the flesh and sensuality, he was put to mental distress with full of anxiety, Māra's three daughters with a view to giving help to their father, disguised themselves as beautiful divine maidens (female Devas) and tried to allure and entice the Buddha. This was related to him by the Buddha, and after that speech, the Lord went on to explain how he had withstood and eliminated *rāga*, the worldly pleasures or desires, though these very charming and fascinating daughters of Māra had tried to invoke his passion, in the following words:-

*Disvāna taṅhaṃ aratim rāgīṇca,
nāhosi chando api methunasamaṃ.
Kimevidaṃ mutta karīsapuṅgaṃ, pādāpi
naṃ samphusitum na icche.*

Brahma-O, Māgādhī, the Brahmin! *taṅhaṃ aratim rāgīṇca*-the three daughters of Māra by the name of 'taṅhā', 'arati' and 'rāgā', *disvāna*-even though seen, *methunsamam*-in the matter of sexual connection (intercourse) *chando*-desirable passionate attachment or inclination, *me*-in me, the Buddha, *ahosi*-has not occurred. *Muttakarīsapuṅgam*-Being full of or brimful with urine and excrements (faeces), *idam: imam*-this Māgādhī, *disvā*-though seen, *chando na hoti*-reason for desirable passionate feeling not being arisen in me, *kimeva*-needs no mention, or rather, is not at all surprising. *Nam*-In regard to this girl Māgādhī, *pādāpi*-even with my foot, *samphusitum*-to touch (her). *na icche*-is undesirable or loathsome, that is to say "I cannot bear it".

In brief, it means: "No clinging sensual desire has occurred in me even at the sight of the three daughters of Māra. Accordingly, there is hardly anything to say in the case of your so-called beautiful daughter Māgādhī, a worthless body full of loathsome filth, such as faeces and urine. I'm not even inclined to touch her with my foot." After having heard these Buddha's words or preachings, both the parents of Māgādhī becoming mindful and aware of the truth of the Dhamma, reached the stage of *anāgāmi-phala* and became Anāgāmis. These words, however, made Māgādhī, the daughter, intolerable. She felt so bad and indignant that she bore grudge against the Exalted One from that time onwards. Bearing in mind that she was purposely put to disgrace, she plotted with iniquity to take vengeance upon Buddha at one time or the other when she got married to a person of her own choice.

Relating to this incident, it seems reasonable to raise a question as: "Doesn't Buddha know that Māgadhā would bear grudge out of resentment?". Yes, indeed, Buddha was well aware of it. It has been explained in Dhammapada Commentary that the Exalted One uttered these words of truth purposely knowing fully well that only by preaching in that manner, her parents would attain *anāgāmi-phala* and that the speech was delivered after due consideration of the benefits which would be derived as against the vengeance which was sure to be hatched against him by Māgadhā.

Having been liberated from *kāmarāga* after becoming Anāgāmis, Māgadhā's parents put their daughter under the care and guardianship of her uncle and then, entered priesthood in the realm of Buddha's Śāsana. Later, after continuous exercise of intense meditation, they became Arahats. Sometime afterwards, Māgadhā's uncle offered her niece's hands to King Utena. The King made her his Chief Queen.

At that time, Ghosaka, the rich, had donated a monastery, named Ghositārāma, to the Buddha and Disciple-Sanghās in Kosambhū State. Kukkuṣa, the millionaire had also erected a monastery and offered it in donation to the Exalted One, while another millionaire Pāvārika offered a monastery called Pāvārikārāma. Buddha, in response to the invitation of these three millionaires, proceeded to Kosambhū State and resided in the three monasteries by turns. The Buddha also accepted and took the offer of meals generously given by these three donors and honoured them with His presence at their respective homes.

One day, Sumana, a flower seller offered meals to the Sanghās led by the Buddha after she had obtained permission from the said three millionaires. On that very day, a maid servant of the Queen Śāmavathī by the name of Khujjuttarā went out to buy flowers as usual. Sumana, the flower seller told Khujjuttarā: "To-day I've fervently requested the Enlightened One to accept and take the offer of meals at my residence. I invite you also to join with me to hear the Buddha's sermon after the feeding of meals is over. You may buy the flowers and take them away only after listening to the Buddha's sermon." Khujjuttarā accepted the invitation and then listened to the *Anumodanā Dhamma* attentively along with Sumana. In the course of the sermon, Khujjuttarā through contemplation and noting on what had been heard, achieved *sotāpatti-magga-phala*, and became a Sotāpanna.

It was stated that usually Khujjuttarā bought only four kyats worth of flowers out of eight kyats given her from the King's coffers, keeping four kyats for her own personal use. On that particular day since she had become a Sotāpanna, she had absolutely no mind to steal other people's property. She therefore bought eight kyats worth of flowers. Seeing the flowers much more than that had been usually found, Śāmavathī inquired, "O, Sister! Did the King give you double the amount of money that was ordinarily given to purchase the flowers particularly to-day?" To this query, Khujjuttarā replied, "No, Madam, certainly not." "Why then there are flowers about twice as many as was usually the case?" asked the Queen. Khujjuttarā admitted: "Usually on previous occasions, I pocketed four kyats, and only bought four kyats worth of flowers. To-day, I had bought flowers to the full value of all eight kyats." This was a candid reply by abstaining herself from telling lies or falsehood. This manner of reply deserves paying attention. Simply because, in those ancient times, a Queen had full and absolute powers to the extent of imposing a capital punishment on any person whom she disliked or considered guilty. The Queen could possibly give orders to execute Khujjuttarā for having committed theft of the money paid to buy flowers, or rather, for the offence of misappropriation. However, Khujjuttarā had spoken the truth and nothing but the truth without fear of the consequences that might befall her. This noble and honest attitude in telling the truth is the courageous attribute of *sotāpattimagga*, the Special Dhamma. Further interrogation was made as to why she did not slice off half the amount of money given her on that day. Khujjuttarā replied that it was because she had gained the Special Dhamma, the awakening of the higher consciousness of the Dhamma after listening to the sermon delivered by the Buddha.

Śāmavathī then reflected with her right devotion of mind that to become purified in mind without any intention to steal was indeed marvellous. She imagined that this Dhamma must be really

noble. This kind of thought could only occur in the mind of a virtuous person. If the person is vicious and wicked and not virtuous, anger would have arisen in him or her, particularly in such a case like this when it was known that the other had stolen or misappropriated the money given for the purpose of buying flowers. *Sāmaṅvatī*, however, being a person with a virtuous mind with her background perfections, was dated to find her maid-servant cleansed of vice, and equipped with the noble Special Dhamma. A keen desire with a feeling of enthusiasm having pervaded *Sāmaṅvatī*, she entreated *Khujjuttarā*, "O, my elder sister! We also wish to hear and share the Special Dhamma which you said have achieved. Please explain to us." *Khujjuttarā* in reply requested to let her take a bath to keep her body clean before she preached the spotlessly purified Dhamma. *Khujjuttarā* was, therefore, permitted to bathe with scented water and to wear a complete outfit of dress made of a very fine texture. *Khujjuttarā* then put on a piece of garment round her waist and wrapped herself up with another piece of cloth in the upper portion of her body above the waist letting a part of the garment rest upon one shoulder while leaving the other shoulder bare- (*ekamsaṃ pārupitvā*). Later, she took her seat on the allotted place. With a peculiar kind of glittering fan called '*citrabāṇi*' holding in her hands, she beckoned the five-hundred maids-of-honour batch by batch and gave them her preachings. While listening to the Dhamma preached by *Khujjuttarā*, with utmost concentration they devotedly contemplated and noted with diligence. For having immersed themselves in *Vipassanā* Dhamma, higher awakening consciousness had arisen in them that led to their attainment of *sotāpatti-phala*. *Sāmaṅvatī* and all her maids-of-honour to tallying two hundred and fifty in number became *Sotāpannas*.

Thence, all of them after paying homage to *Khujjuttarā* requested, "O, Sister! Effective from to-day please relinquish this lowly and mean duties of a maid-servant and assume the role of our mother and Teacher. Then, please be kind enough to visit the Buddha daily and listen to the sermon delivered by the Enlightened One. Thereafter, please impart to us the Dhamma you have heard." Therefore *Khujjuttarā* went to pay obeisance to the Lord Buddha everyday and listened to His noble preachings. On her return, she recounted the Dhamma with wonderful precision as had been heard and remembered by her. Having had her Special Perfections (*pāramitās*), she remembered all what had been preached by the Buddha and could impart the preachings exactly in the same manner as was delivered by the Enlightened One both in modulation of the voice, accent and tone. Even nowadays, some people could imitate the style of preaching done by the preachers in demeanour, mode of delivery, pitch and rhythm. This appears possible because of their *pāramitās*. On the part of *Khujjuttarā*, she had prayed for attainment of this Special attribute in the past hundred thousand *kappas*. That is why she had later become an outstanding intellectual well-versed and fully accomplished in the Three Baskets of the Buddhist-Scriptures (*tipiṭakadhara*). Some time later, she was conferred upon by the Buddha with the pre-eminent Title of *Etadagga*, the foremost rank among the learned female disciples (*Bhikkhunīs*) unrivalled in the knowledge of the Scriptures and in possessing the ability to expound them.

Five-hundred maids of honour led by *Sāmaṅvatī* then requested *Khujjuttarā* to find ways and means to enable them to worship the Buddha and the Sanghas. It is pretty difficult for those residing in the King's Palace to meet outsiders. As such, *Khujjuttarā* gave them advice to make small holes in the wall of the upper storey of the palace building to be able to see through these holes when Buddha and his sanghas came walking along the road on their way to the residential mansions of the millionaires (benefactors) living in the city to take meals on invitation. This advice which was accepted and implemented had enabled the Queen and her maids to peep through the small holes at the time when Buddha and his company of disciples came strolling along.

On one day, when *Māgaḍḍī* saw by chance the small holes in the wall of the King's Palace, inquired as to why the wall had been so perforated with small holes. *Sāmaṅvatī* and her maids, not knowing that *Māgaḍḍī* had her grievance and grudge against the Buddha, told her that the Exalted One was presently residing in the City, and that these were the holes through which they looked furtively to revere and worship the Buddha when He wended his way along the road down below. When she got that information, it had occurred to *Māgaḍḍī*, "Oh! the monk Gotama has come over to this City to stay. I will have to do what should be done. These womenfolk's are those who revere the

monk Gotama. I'll also have to deal with them as may be considered proper." Imagining as such, she made a slanderous talk to let the King know that Sæmævatø and her followers were trying to win the love of outsiders and were bent upon coaxing them and would, therefore, sooner or later conspire to assassinate His Majesty the King. The King, however, did not believe her malicious gossip though she had repeated as first stated, three times in succession.

She, therefore, told the King, "If Your Majesty doesn't believe what I have said, you may please visit the main building of the palace and see for yourself as to what is actually happening." The King then made his way to the said building and had a look round inside the palace. He found the small holes in the wall and in making his enquiry as to why these were so perforated, came to know that these holes were meant to be peeped through to see the Lord Buddha and to revere the Lord. He was unperturbed. The King even caused these holes to be patched up and closed and instead to let new fan-lights be fixed up. The fanlights being much better than the tiny holes, it gave delight to Sæmævatø and her retinue. Falling in her attempt to disparage Sæmævatø and her maids-of-honour, Mæga¼ðø put a cobra, after its fangs had been extracted, in the inside hollow space of the King's royal harp, and covered up the opening space with a wreath of flowers, when time was due for the King to make his rounds to the Chamber where Sæmævatø resided.

After carrying out her plan as stated. Mæga¼ðø coaxed the King saying that it was not advisable for His Majesty to visit Sæmævatø on the grounds that she had had her bad dreams which portended ill-omen. Nevertheless, King Utena did not fail to call on Sæmævatø at her private chamber according to the program he had mapped out. On that occasion, Mæga¼ðø accompanied the King as if she was worrying about his safety. After his arrival there, the King had his meals served by Sæmævatø and the chamber maids, and later, placing his harp at the top of the golden couch, he lay down on it to take rest. Meanwhile, Mæga¼ðø loitered about the couch and surrepticiously removed the wreath of flowers which served as a cover to the hollow space in the Harp. Then came the cobra sliding out from inside the harp and remained on the sleeping couch raising its venomous hood. Seeing the snake, Mæga¼ðø raised an alarm seemingly in terror as: "Tut! Tut! Your Majesty. Snake! Snake!", uttering at the same time obscene words against the King and Sæmævatø and then, continued to talk rudely as: "This stupid King is inglorious, ignoble and a dullard as well. He refused to believe my words. These stupid and wicked bunch of maids also have no morality and are simply rascals. Is there anything that has so far been denied to you all by the King? I have had a horrible dream last night. Despite my warnings not to visit the Chamber of Sæmævatø, Your Majesty had refused to listen to my sincere advice, etc."

The King, when faced with an imminent danger of death that could be brought about by the venomous snake, believed what Mæga¼ðø had spoken ill of Sæmævatø. Vehement anger had arisen in him too. Hence, orders were immediately given to shoot Sæmævatø and her five-hundred maids with poisonous arrows and kill them on the spot. Sæmævatø and her followers were then directed to sit in a row to take the punishment. Sæmævatø advised her maids, "O, Sisters! At this critical moment we have nothing to rely upon except *mettæ*. You all may shower upon the King and Mæga¼ðø your feeling of *mettæ* wholeheartedly, spreading your loving-kindness evenly balanced on them. You may also prevent your anger from arising." So saying, Sæmævatø sat in the forefront of all her maids-of-honour and started developing and radiating *mettæ* to the best of their ability. King Utena personally picked up the bow and arrow and shot directly at Sæmævatø.

It was stated that the arrow which was shot from the bow instead of going straight to the target rebounded towards King Utena as if it were about to pierce through his breast and then dropped short in front of him on the surface. When it so happened, repentance immediately came upon the King. Then uttering, "Alas! the arrow which I had shot could have pierced even through a thick marble slab; and yet, this arrow recoiled and came back directly to me as if it were about to hit me. Even a lifeless thing like an arrow knows the gratitude and noble attributes of the queen, Sæmævatø. How regretful it is that a human being like me has failed to appreciate her noble qualities....", he threw away his bow. The King then kneeled down before Sæmævatø and respectfully begged of her to pardon him, saying:

*sammuyhæmi pamuyhæmi,
sabbæ muyhanti me disæ.
Sæmævatø maµ tæyassu,
tvañca me saranaµ bhava.*

Sæmævatø-O, my beloved *Sæmævatø!*, *aham*-I am, *sammuyhæmi*-very much bewildered, *pamuyhæmi*-(and) extremely perplexed, *me*-to me, *sabba disæ*-regions in all directions, *muyhanti*-are all in confusion with my thoughts meandering not knowing which is which. *Tvam*-You may, *mam*-to me, *tæyassu*-lend your help. *Tvam*-You are, *me*-my, *sarañca*-only refuge, *bhava*-and may so become, i.e. a person on whom I can rely upon and take my refuge.

Sæmævatø therefore gave her reply in the following words:

*Mæ maµ tvam saranaµ gaccha,
yamahaµ sarañcaµ gatæ.*

*Esa buddho mahæræja,
esa buddho anuttaro.*

*Saranaµ giccha taµ buddhaµ,
tvañca me sarañcaµ bhava.*

Mahæræja-O, my beloved Lord, the great King, *tvam*-you, *maµ mæ sarañcaµ giccha*-shall not revere me as your refuge, *aham*-I do, *yam*-regard the Buddha, *sarañcaµ gatæ*-(and) revere (the Buddha) as my refuge. *Esa*- This Buddha, *buddho*-is fully Enlightened and Omniscient. *Esa buddho*-This Buddha, *anuttaro*-is Supreme. *I am buddham*-That Buddha, *sarañcaµ giccha* may be sought as refuge and worshipped. *Tvañca*-May Your Majesty also (be), *me*-my, *sarañcaµ bhava*-refuge, or rather, become my only refuge or Protector.

On hearing this reply, His Majesty the King Utena admitted, "Very well, Oh my beloved! I pay my homage and deep respects to you and also have great reverence for the Buddha. I offer you anything you may wish to have." Afterwards, the King made his way to the Enlightened One and took refuge in the three Jewels of Buddhism, viz: Buddha, Dhamma and Sangha. He invited the Sanghas led by the Buddha to his grand Palace, and for seven days continuously, he resorted to almsgiving or charity on an immense scale. He also asked *Sæmævatø* to mention her wish so as to enable him to fulfil her desire according to the promise already given. Thereupon, *Sæmævatø* besought the King to permit her to offer alms-meals to the Buddha and Sanghas every day. King Utena then personally went to the Enlightened One and requested the Omniscient as desired by his chief Queen. Buddha, in response to the King's invitation, sent the Venerable Ashin Ænandæ together with five-hundred of his disciple-monks. From that time onwards, *Sæmævatø* and her maids-of-honour, five-hundred in number, had had an opportunity to do charity, offer meals, pay homage to the sanghas, and then listen to the Sermon, daily.

In the story of *Sæmævatø* now cited, the recoil of the arrow, with which King Utena had shot through anger, was the beneficial result or the influence of the virtue of *mettæ-bhævanæ*. This is one of the eleven advantages which signifies invulnerability from fire, poison, and 'dah'. In the event of any untoward incident taking place, or rather, at any time of emergency, this *mettæ* should be fully developed with deep concentration. If it is so developed, no danger can befall a person. Even if there is no chance of escape from the danger, special merits can be gained. No loss is incurred. It is sure that benefits will be derived.

STORY OF SŌHABÆHU

Ceylonese history refers to a story of a man, an offspring, by the name of Sŏhabæhu, born of a princess with her conjugal relationship with a Lion. On attaining the age of sixteen, this young man asked his mother, "Why is it that you, my mother, is different in race from that of my father?" The mother recounted what had happened as: "I'm the daughter of the King of the Country of Va³ga. At one time, on my way to the State of Magadha together with other travellers, we all came upon this great lion. The whole crowd of travellers except me fled in fear. I was, however, unable to lift my foot and run away for my life exactly as was once formerly predicted by an astrologer that I would have my conjugal relationship with a lion. The prophecy was confirmed by a miraculous event in this way. While I remained at a standstill, with fright, of course, this great lion carried me on his back and took me away into a cave (den) where he lived." Sŏhabæhu then inquired why she continued to remain in the cave without returning to the palace where her own kith and kin were residing. She told her son that she was unable to leave the place for being confined in the cave which was blocked up with a huge massive rock at its mouth. Thereupon, Sŏhabæhu removed this huge rock and left the place carrying his mother and sister on his shoulders.

On return to his den, the great lion, not seeing his wife and children, felt dejected and went out in search of them. He attacked all people living in the outskirts of the villages where he had set his foot. On receipt of complaint from the people concerned about the ravages done by the lion, the King of Va³ga issued a royal proclamation that any person who could suppress this enemy, the lion, would be offered a reward of three thousand kyats. Sŏhabæhu came forward to undertake the task of killing the lion. His mother twice prevented his son from doing harm to the lion, his own father. On the third time, without the knowledge of his mother, Sŏhabæhu accepted the award. On his arrival before the King, the latter promised that he would surrender his Kingdom to Sŏhabæhu, if Sŏhabæhu could quell the danger brought about by this great lion. He, therefore, left the palace and proceeded to where the lion could be traced. The great lion, on seeing his son, being greatly touched with an instinctive paternal love, was developing his loving-kindness. The arrows which were shot at the lion by Sŏhabæhu had no effect on the lion, and these arrows were said to have rebounded and dropped before him near his foot by virtue of *mettā* that had been developed and radiated towards the son. Three attempts were made to kill the lion in the like manner, but in all his attempts, all arrows bounded back to Sŏhabæhu and dropped on the earth before him. Because of repeated attacks by his son, a feeling of anger and bitterness had arisen in the great lion. Hence, the arrow which was shot on the fourth occasion hit the lion and pierced through its body. Judging from this incident, it is to be borne in mind that this weapon of arrow had failed to hit and pierce through the lion's body because of the father's love towards the son and not just merely because of ordinary loving-kindness.

STORY OF SUVA^¼ASÆMA

Relating to the advantages of *mettā* stated in the foregoing, explanation given to the query put forward will be found in Milinḍapaññā Pæ'i Text of Dhamma. The question that arose was: In mentioning the eleven advantages of *mettā* it has been stated that "a person who is developing *mettā* will escape bodily injury, or in other words, will be immuned from the dangers of fire, poison, etc." However, in the story of Suva^¼asæma Jætaḱa, mention has been made that though Suva^¼asæma was said to be always developing *mettā*, he was badly wounded and was in a state of semi-consciousness because of the injury caused by the poisonous arrow which was shot at him by the King Pŏiyakkha while hunting deer to find out the truth of what he considered as a strange thing. Such being the case, the statement that Suva^¼asæma had been hit by the arrow must be wrong if the statement that no harm or injury could be inflicted by a weapon on a person who was developing *mettā*. On the other hand, if the statement that Suva^¼asæma was actually hit by an arrow, then, the statement that "a person who is developing *mettā* becomes invulnerable", must be wrong. Since these two statements were conflicting and were contrary to one another, King Milinḍa requested Ashin Nægasena to kindly clarify the two opposite views or the discrepancy.

To this problematic matter in issue, Ashin Nægasena Thera explained as follows:-

“O, noble King Milinḍa! It is exactly true that no weapon can hit or harm a person who is developing *mettā*. It is also true that Suvaḥāsama was hit by an arrow. Though both are, in fact, correct, the reason for having no discrepancy between the two statements is that the advantage of invulnerability is derived not because of the inherent power or quality of the person but because of the attributes or quality of *mettā*. Although it had been stated that Suvaḥāsama was developing *mettā* at the time when he was struck by the arrow, he was picking up the water-pot, and it was during that brief moment of interval. Suvaḥāsama had a break or a lapse in the process of developing *mettā*. That is the reason why he was struck by an arrow.”

For example, in ancient times, soldiers had an armoured suit made of metal steel. When such an armour was worn in fighting as a covering in defence, no arrow or spear could pierce through it. It served as a protection against sharp weapons. The escape from injury caused by a weapon, such as, spear, arrow or a ‘dah’, is because of the faculty of the armoured suit. It is not attributable to the inherent power or faculty of the man. If this suit of armour is not worn by a person, any kind of weapon used against him would have caused an injury. In the same way, immunity from such lethal weapons should be attributed to the faculty of *mettā* and not to that of the person. Hence, at the moment of a lapse from *mettā*-development, Suvaḥāsama was struck by the arrow.

The second example is that a person living in a sound masonry building will not get wet by rains. This is not due to his faculty but the inherent quality of the building itself. If he lacks shelter and stays outside the building, he will be soaked to the skin. Similarly, if a person is lacking in *mettā*, any kind of weapon could harm him at the moment of his lapse in the development of *mettā*, just as a man who will get soaked if he were outside the building when raining.

The next example may be cited. This is what is called a “medicinal tree of an angel”. It is stated that a person who was holding its branch or any part of its wood would become invisible to the naked eye. It had the power of making a man “Invisible”. There is every likelihood that people nowadays may find it difficult to believe such a miracle. However, I have made a mention of it according to what is found in the Text of Milinḍapañḥa. Invisibility is the power of this “Medicinal Tree of an Angel”, and not of the man. The main significance which I want to stress is to constantly develop *mettā*, if you want to protect yourself from any kind of danger.

Relating to No. (7) of the eleven advantages that can be accrued from *mettā* in connection with the “invulnerability from fire, poison and ‘dah’ etc.”, nothing more is required to be said. Regarding No. (8) speedily becomes the mind serene, (9) facial complexion is bright and sparkling with joy, and (10) without gloom and anxiety on the verge of death, it does not appear necessary to be repeated. What now remains to be said is connected with No. (11) “verily destined to become a Brahmā”, the last of the advantages. This advantage is clearly mentioned in the Pā’i Texts. Under the sub-heading “Second Metta Sutta” appearing in the beginning of Part IV of the Dhamma, the method of Vipassanā Contemplation to be jointly exercised has been shown. This will again be clarified now.

HOW TO CONTEMPLATE, ETC. RE: SECOND METTA SUTTA

So-A person who has attained *mettā-jhāna tattha*-while being absorbed in that *mettā-jhāna yadeva rppagataṃ vedanāgataṃ saññāgataṃ sa³khāragataṃ viññāḡagataṃ*-such *rppa*, *vedanā*, *saññā*, *sa³khāra*, *viññāḡa* are only present or appearing. (It means to say there is an absence of 'atta' at that brief moment). *Te dhamme* that *rppa*, *vedanā*, *saññā*, *sa³khāra*, *viññāḡa* dhamma are looked upon, *aniccato*-as impermanent, *dukkhato*-and as suffering, *rogato*-and are similar to the disease that has been contracted, *gaḡāto*-and like a tumourous growth, or rather, an inflamed suppurating tumour which has burst, *sallato*-and as resembling a sharp-pointed stump which has stuck in, *aghato*-and are not free from suffering and misery, nay, like an evil deed. *abādhato*-and similar to sickness, *parato*-and resemble a stranger or an alien, *palokato*-and easily destructible, *suññato*-and devoid of *atta* being without any entity, and *anattato*-do not constitute a living being, but merely a natural phenomenon, *samanupassati*-and are contemplated and perceived as such.

The above describes the manner of contemplating Vipassanā after arising from the trance of *jhāna*. What is contemplated is on *rppa* and *vedanā*, etc., as and when they occur at the moment of his absorption in *jhāna*. It is something which is similar to what the present Yogīs are contemplating and noting as "seeing"- "hearing", or, "imaging" after the arising consciousness of what is seen, heard, or imagined. At the time when the Jhānic-mind occurs, *rppa* or matter, on which the Jhānic-mind depends, is present. It is extremely pure, refined and good. As these good sensations have pervaded the whole body, one would feel very comfortable and nice. It is similar to the characteristics of consciousness or knowledge which occurs at the moment of achieving *udayabayanāḡa*. This *rppa* on which reliance is made and *rppas*-material elements or sense-objects which have taken place by virtue of *jhāna* are mentioned in Pā'i Texts as "*yadeva rppagataṃ*". *Vedanā*, etc., which occur hand in hand simultaneously and in combination with the Jhānic-mind have been mentioned as "*vedanāgataṃ saññāgataṃ* and *sa³khāragataṃ*". The Jhānic-mind is, however, described as "*viññāḡagataṃ*". This is how a person who has attained *jhāna* contemplates on the Jhānic-mind, etc. This resembles the manner of contemplating and noting the arising consciousness of imagination as "imagining", when it occurs, by the present Yogīs.

How awareness and perception is gained by insight-knowledge through contemplation as has been stated is shown as "*aniccato*", etc., totalling eleven kinds. A person who is endowed with special or deeper knowledge can grasp all the eleven characteristics or conditions. A person who is lacking in knowledge cannot realize all of them. He may know only a few. The most significant point, however, is to know the true characteristics of *anicca*, *dukkha* and *anatta*. Hence, Buddha has preached laying emphasis on these three kinds, viz: *anicca*, *dukkha* and *anatta*. If these three marks are truly perceived and known, the rest eight can also be understood. For instance, *paloka*-easily destructible-carries the same sense as *anicca*, impermanence or not lasting. It is similar to (1) a virulent type of disease, (2) a chronic malignant tumour, (3) a sharp-pointed stump that has struck or pierced through, (4) *agha*- not free from suffering, nay, it can bring evil just like vice or demerit (5) the five conditions which are said to be similar to illness are all *dukkha*-sufferings. (1) *Para*-it resembles a stranger, (2) *Saññā*-it is devoid of 'atta', a being, or individuality. The said two also convey the same meaning as 'anatta'-non-self or ungovernable. That is why I have now explained the manner by which the nature or characteristics of *anicca*, *dukkha* and *anatta* can be known and realized.

ANICCA, CHARACTERISTIC OF ANICCA AND ANICCĀNUPASSANĀ

Anicca μ *veditabbam-anicca* must be known or understood. *Aniccatā* *veditatā*-the characteristic of *anicca* must be noted and known as impermanent. *Aniccā-nupassanā* *veditabbā*-Vipassanā knowledge which contemplates and knows that it is impermanent or not lasting should be understood. It has been stated as such in the Commentary. This shall be recited. Now let us recite:

"*Anicca* must be known. The characteristic of *anicca* must be known. *Aniccānupassanā* must be known,"

It has been expounded that: "*Anicca* means *aniccanti khandhā-pañcaka* μ and that is, what is impermanent called '*anicca*' is nothing but the aggregate of Five *Khandhās*." Please recite the following Motto:-

"Thou shall remember the Five-*Khandhās* as *Anicca*-impermanent."

These Five *khandhās* which are transient by natures are *rūpas* and *nāmas*-matter and mind-which have existed at the moment of the occurrence of the Jhānic mind. These are mentioned in the Pāṭi Text as "*rūpagata* μ , *vedanāgata* μ , etc." This is the Dhamma which should be correctly and vividly known as *anicca*-impermanence-when contemplation is carried on after arising from *jhāna*. It is similar to what is clearly known by the Yogis with personal insight knowledge of the *rūpas* and *nāmas* at the moment of seeing, hearing and imagining, in the course of their contemplation and noting as: "seeing", "hearing" and "imagining", with awareness. *Anicca* possessing the characteristic of 'impermanence' realized through contemplation and noting, may be explained thus:-

Hutvā-Originally what has not yet existed before has occurred, and then *abhavākāro*-suddenly disappears and vanishes. This transient nature of *aniccalakhaṇam*-is to be noted and understood as the characteristic of *anicca*. Hence, it has been expressed in the form of a motto as stated below, and this may be recited.

"Vanishing after occurrence is the characteristic of *anicca*."

All things are impermanent if they arise instantly followed by dissolution. For example, a house is constructed in an open field. Is it not a house which has sprung up a new though it has not existed before? Yes, it is. Is it not subjected to decay for the simple reason that one day or the other, or with the passage of time, it will meet with destruction? Shall we, therefore, say it is everlasting, or impermanent? If a thing appears and then again disappears, it is undoubtedly impermanent and transitory. In the same way, a person is born into this world as what is called his life existence. He has come into being afresh, but will one day pass away or die. He, as a living being, is no doubt impermanent and not lasting. Likewise, it resembles a flash of lightning which appears and vanishes all of a sudden. These are the examples of the transient nature or the characteristic of *anicca*.

A Yogi who is contemplating and noting will perceive the manifestations of the sensations of touch, of thoughts and imagination, sound and sight constantly arising and vanishing, and then appearing again followed by dissolution at every moment of his noting when his power of concentration (*samādhi*) becomes strong. Such happenings will be realized with his own personal insight knowledge. He will become elated with joy that everything which occurs passes away instantaneously. This is the characteristic of *anicca*. When awareness takes place while contemplating that things have arisen and disappeared all at once, he will come to realize that these are all "Impermanence". This knowledge or awareness is "*aniccā-nupassanā-ñāṇa*."

This is Vipassanā knowledge through contemplation and noting and not the knowledge of reflective thought gained by *Sutamaya*.

When a person is said to be absorbing in *mettā-jhāna*, he is actually developing his mindfulness praying as “May all be happy, etc.” While immersing himself thus, the *mettā*-Jhānic-mind occurs wishing others happy. This Jhānic-mind may last for a second, or a few minutes. When this Jhānic-mind ceases, then usual sensuous thoughts or desires will appear or arise. This is to be called as “rising from *jhāna*.” It is something like waking up from a deep slumber. If the Yogī who plunges himself in a trance of *jhāna* bearing in mind or with predetermination that he will carry on with *Vipassanā* contemplation after rising from *jhāna*, the moment Jhānic-mind ceases, contemplative mind with awareness-*Vipassanā*-consciousness-will take place. He knows distinguishingly the arising consciousness of *Vipassanā* and the cessation of the Jhānic-mind. It is not that the Jhānic-mind singly is known. The simultaneous arising and dissolution of *rūpa*, *vedanā*, *saññā* and *sa³khāras* are also known and realized. He clearly perceives and understands that everything being (in the process of) arising and dissolving incessantly is, in fact, impermanent, etc.

Applying this method in order to develop *Vipassanā-ñāṇa*, or, insight knowledge, we shall develop *mettā*. Let’s recite with a feeling of loving-kindness by radiating *mettā*, and at the same time, develop the characteristic of impermanence of the sense-object-the sound (voice) that emanates from our recitation or chanting.

“May all beings be happy....” (Repeat thrice)

DUKKHA CHARACTERISTIC OF DUKKHA AND DUKKHĀNUPASSANĀ

Since it has been preached that *dukkha* means: “*Yadaniccam taṃ dukkham*-which is transient and therefore, ‘suffering’, the five *khandhās* not being lasting, are *dukkha* (suffering). Of these *khandhās*, only *dukkha vedanā*, the sensation of suffering which is one of the constituents of *vedanakkhandhā* is misery, for being distressful. The rest of the four *khandhās* and *sukha-upekkhā* are not the miserable conditions which are causing harm and distress. However, since they are devoid of pleasure for being impermanent or transitory by nature, they are to be termed “*dukkha*”. And also because it cause the distressing sensation-*dukkhavedanā*-and is likely to cause trouble and pain, it is said to be “*dukkha*” Let’s recite a motto as shown below:-

“Impermanent are the Five *Khandhās* which are in reality *dukkha*, suffering.”

These five *khandhās* being incessantly arising and dissolving are always causing pain and suffering. These *khandhās* by causing stiffness, hotness, etc., are often ill-treating. That is why it is termed as “*dukkha*”-terribly miserable. This nature of constant suffering and misery is to be understood as the characteristic or mark of *dukkha*, Let’s recite a motto which is composed as follows:-

“Constant ill-treatment caused by the arising and dissolution of *khandhās* is the characteristic of *dukkha* (*dukkhānupassanā*.)”

A Yogī who is continuously contemplating on the arising phenomena of *rūpa* and *nāma*, perceives the formation or arising of new *khandhās* following instantaneously without appreciable interval upon the dissolution of the old. He realizes the causation of unbearable pain and suffering, and becomes satisfied finding them as being miserable and frightful through his personal insight-knowledge. This is the real ‘*dukkhānupassanā-ñāṇa*’. I have coined a motto which may be recited as follows:-

“Awareness of suffering and misery for having found the transient nature of arising and dissolution at the moment-of-contemplation and noting, is *dukkhānupassanā-ñāṇa*.”

Let us now recite by developing *mettā* as: “May all be happy” while contemplating the manner of ill-treatment caused by the condition of arising and dissolution of things, and developing *dukkhānupassanā*. Please follow the recitation.

“May all beings be happy....” (Repeat thrice)

ANATTA, CHARACTERISTIC OF ANATTA, AND ANATTĀNUPASSANĀ

What is “*Anatta*”? It means: “*Yaṃ dukkhāṃ tadanattā*—the *dukkha dhamma*, as preached by the Buddha. Hence, the five *khandhās* which are called “*dukkha*” is not “*atta*”, a living entity. It is Non-Self, the “*anatta*”. It is unmanageable and cannot be coaxed to become happy in as much as its inherent nature is “suffering”. Since it is unmanageable and uncontrollable, it cannot be called or regarded as One’s Own ‘Self’. As such, *Anatta* is a condition which is ungovernable. Let’s recite a Motto which embraces the said meaning.

“The Five *Khandhās*, being ungovernable, are not *Atta*.”

If it is one’s own Self, it should respond as you may wish to happen. The five-*khandhās* refuse to act or behave as you would desire, and comply with your demand. It happens according to circumstances, and under unforeseen circumstances, it happens against one’s own will. What is good and pleasurable may occur but it will not be lasting and will not continue to remain constant as you wish to be. It immediately vanishes. Since they happen against one’s own wish, and are ungovernable, it should be noted and realized as “Non-Self” and Not as “*Atta*”. Hence, it has been stated as merely the characteristic of *anatta* and as a condition, uncontrollable and unmanageable, which would not happen according to one’s own wish, i.e. (*avasavuttana kāro anattalakhanam*). The Motto is couched as below. Let’s recite.

“Not happening according to one’s own wish is the characteristic of *Anatta*.”

A *Yogī* who is continuously contemplating on the arising phenomena of *rūpas* and *nāmas* will find them incessantly appearing and disappearing according to the relevant circumstances against his own will. Therefore, he realizes distinguishingly with his own personal insight-knowledge that they are by nature *Anatta* which is ungovernable. This is the genuine *Anattānupassanā-ñāṇā*. Let us recite the motto which has been composed in the light of the above.

“Finding it ungovernable and unresponsive to one’s own wish while contemplating and noting, and realizing it as ‘Non-Self’, is *Anattānupassanā-ñāṇā*”.

Though one may wish to develop *mettā* through meditation all throughout day and night when developing and radiating *mettā* mentally or verbally reciting as “May all be happy”, it will not be possible to do so if perseverance and energetic effort are lacking. It would be possible if there is full accomplishment of strong will, diligence and resolution. Hence, it is ‘*anatta*’ Dhamma which does not happen or respond according to one’s own will. In order to follow up with an action to contemplate the nature of *anatta*, let us develop *mettā*. Please follow the recitation.

“May all beings be happy....” (Repeat thrice)

It would amount to contemplating the spirit of loving-kindness, the *kāṃāvacara kusala*, i.e., merits relating to the domain of sensual pleasures, if serious contemplation is made so as to realize the marks of *anicca*, etc., by reciting from the innermost heart as: “May all be happy.”

Contemplation made on *mettā*-Jhānic mind by a person who has achieved *jhāna* is nothing but contemplating on *mahaggata-kusala* mind, i.e., the state of mind that is highly meritorious, etc.,. The only difference is between the nature of *kāma-vacāra* and that of *mahaggata-jhāna*, i.e., lofty or extensive *jhāna*. The manner of contemplating *mettā* is, however, identical. Hence, while contemplating the virtuous of thought of *mettā*, etc., when *vipassanā-ñāṇa* becomes strengthened, Nibbāna-the state of complete extinction of *rūpa* and *nāma*-will be realized through *ariya-magga-ñāṇa*. Following this *magga-ñāṇa*, the knowledge of fruition (*phala*) will be attained. If such attainment is accomplished, one will at least become a Sotāpanna. A person who has achieved *mettā-jhāna*, if continues to contemplate and note, will attain Nibbāna through the achievement of stage of *Sagadāgāmi magga-phala* and *Anāgāmi-magga-phala*. In most cases, *Anāgāmi*ship is attained. If he becomes an *Anāgāmi* by faculty of which he is entirely free from *kāmarāga* (human passionate desires), he will no longer reach the abode of *kāma*. Rebirth will take place only in the abodes of *rūpāvacāra* and *arūpāvacāra*. It is very likely that he may have his next existence in *rūpāvacāra* abode called *Suddhāvāsa*. Hence--

CONTINUATION OF THE SECOND METTA SUTTA

“So-A person who contemplates *mettā-jhāna* as *anicca* etc., or rather, a person who has become an *Anāgāmi* by contemplating *mettā-jhāna*, etc., as *anicca* and so on, *kāyassa bheda*-from the time of the destruction of the material body, *marāṇa*-from the time of death, *param*-subsequently, *suddhāvāsānaṃ devānam*-(became) one of the inhabitants of the Abode of *Suddhāvāsa* Celestial Brahma, *sahabyatam*-having the same status or life existence of a Brahma, *upapajjati*-and accordingly will have his rebirth. The Buddha continued to say: “O, Bhikkhus! *ayaṃ upapatti*-to be reborn, or to reach this Abode of *Suddhāvāsa*, *putthujjanehi*-unlike the majority of worldlings, *asādharaṇa*-is a peculiar and unrivalled attainment.”

In this regard, since it has been stated as reaching the Abode of *Suddhāvāsa*, it is also necessary to attain the Fourth *jhāna*. By developing *mettā-bhāvanā*, only the Third *jhāna* can be attained. As such, a question may arise as to how it could reach *Suddhāvāsa* Abode. It may be answered that after becoming an *Anāgāmi* by contemplating *mettā-jhāna*, the Fourth *jhāna* is achieved through *upekkhā bhāvanā*. To achieve as such is not difficult for an *Anāgāmi*. It is quite easy. Even a person who has become an *Anāgāmi* through *Vipassanā* contemplation without the attainment of any *jhāna* can easily achieve up to the Fourth *jhāna* and reach the Abode of *Suddhāvāsa*. Hence, it should be understood that *Suddhāvāsa* abode has been reached after attainment of the Fourth *jhāna* through the exercise of *upekkhā-bhāvanā*.

In so far as an ordinary worldling is concerned, although he has attained *mettā-jhāna* and *upekkhā-jhāna*, he cannot possibly reach the abodes of *Suddhāvāsa*. That is why the existence or rebirth in *Suddhāvāsa* abode is not connected with, or rather, beyond the reach of, ordinary worldlings (*Putthujjanas*). Is it not true that *Sotāpannas* and *Sakadāgāmis* cannot also be reborn in *Suddhāvāsa* Abode? Then the question may arise as to why it is not mentioned that it does not concern *Sotāpannas* and *Sakadāgāmis*. It is true that *Sotāpannas* and *Sakadāgāmis* cannot be reborn in *Suddhāvāsa*. However, they can easily achieve *Anāgāmi*ship and then, reach *Suddhāvāsa*. As such, it may be understood that it has been mentioned as not connected with only ordinary worldlings who have no chance of becoming in *Suddhāvāsa*.

What has now been preached relates to the Second Metta Sutta as contained in *A³guttara Nikāya*, Fourth *Nipāta*. In the First Metta Sutta, however, preaching has been done that if death takes place as an ordinary worldling after attainment of *mettā-jhāna*, he will, by virtue of his achievement of *jhāna*, be reborn in the abodes of First *jhāna*, of Second *jhāna*, of Third *jhāna* and *vehappho* the tenth abode of *Brahmaloka*), and then, on expiry of the life span in these abodes, he will be reverted to *kāmasugati* after his death; and also there is every possibility of his descending to the Four Nether Worlds. However, in the case of a person who has become an *Ariyā*, he will become an *Arahat* in that *Brahmaloka* from where he will enter into *Parinibbāna*. To be able to revere it, further elucidation will be made by reciting the meaning of the *Pāṭi* phrase based on the method of *Nissaya*.

THE FIRST METTA SUTTA

(REFERENCE: AĒGUTTARA-P. 443)

Bhikkhave-O, Bhikkhus! *Ida*-in this world, *ekacco puggalo*-certain persons, *mettāsahagatena cetosā*-with the thought that arises along with *mettā*, *ekaμ disam*-towards one region, *pharivā viharati*-remain spreading out. *Tathā dutiyam*-In the same manner, they remain radiating the thoughts of loving-kindness towards the Second region. *Tathā tatiyam*-Similarly remain spreading out towards the Third region. *Iti*-in this manner, *uddham*-towards the higher regions above, *adho*-towards, the lower regions below, *tiriyam*-towards the regions in the opposite direction or across, *sabbadhi*-towards all the regions, *sabbatāya*-regarding all beings on the same level with their own selves, nay, with all the thoughts that arise, *sabbāvantaμ lokam*-towards the whole Universe where all beings are inhabited, *mettāsahagatena cetosā*-with a benevolent mind and with good-will towards ill, *vipulena*-with extensive thoughts, *mahaggena*-with the Jhānic-mind called *mahaggata*, *averena*-with unmalicious thought, *abyāpajjhena*-with undetected thought, *pharivā viharati*-remain radiating.

Buddha's preaching (*desanā*) up to this stage is identical to the Second Metta Sutta. It describes how *jhāna* is radiated after it has been achieved and the manner in which one plunges himself in a trance of *jhāna*. Thereafter, exposition is made of the peculiar characteristic by embracing *jhāna* without contemplating Vipassanā, as follows:-

So-Such a person or individual, *tam*-in that *mettā-Jhāna*, *assādeti*-has found delight. *Tam*-To that *Jhāna*, *nikāmeti*-he has become attached with affection. *Tena*-With that *Jhāna*, *vittaμ ca āpajjati*-be has gained happiness with pleasure. *Tattha* *ñhito*-and remains in that *Jhāna*, *tadadhimutto*-becoming attached to that *Jhāna* with consciousness. *Tabbahula vihari*-Then, after repeating his absorption many a time in that *jhāna*, *aparihāno*-without being deprived of the faculty of this *jhāna*, *kālaμ kurpmāno*-when death occurs, *brahmakāyikānaμ devānam*-in the abode of the First *jhāna* Brahmas, *sahbaaytam*-he goes into companionship with the Byahma and on the same level as a Brahma *upapajjati*-and is reborn or becomes a Brahma. (This refers to how it happens relating to a person who has achieved the First *mettā-jhāna*). *So*-A person who attains the Second *mettā-jhāna*, *tam*-in that *jhāna*, *assādeti*-finds delight. As in the case of the person who has attained the first *mettā-jhāna*, he has found pleasure in that Second *jhāna*, and without being deprived of the faculty of that *Jhāna*, on his death, he becomes a Brahma on the same status as that of *ābhassara* Brahmā. This explains how it happens to a person who has achieved the Second *mettā-jhāna*. Of course, in this regard, emphasis is laid on the highest abode of *Ābhassara Devā* of the Brahmāloka out of the three abodes of Second *jhāna*, viz: *Parittābhā*, *Appamāñābhā* and *Ābhassarā*.

Thereafter, when death takes place after attaining the *Third Mettā-Jhāna*, the significant point stressed is as to how a person reaches the highest abode of *Subhakiñhā* from among the three abodes of Third *jhāna*, namely, *Parittasubhā*, *Appamāñāsubhā* and *Subhakiñhā*. Thenceforward, mention has been made that after attaining the Fourth *Jhāna* through *Upekkhā-bhāvanā*, etc., he becomes elated, and on death, reaches *vehapphala* Abode. This is the highest among the *Rppāvacara* Abodes where worldlings can hope to reach. The life-span there is 500 *kappas*. After reaching these abodes, when the life-span expires, he will be relegated to the life existence of the human world and *Kāṃāvacara* world of devas. After that, it has been stated as to how one is likely to descend to the Four *Apāyas*. It is described in the following manner.

Tattha-In that Brahmāloka, *putthujjane*-the ordinary worldling, *yāvatayukam*-throughout the life-time, *thatvā*-will exist or live, *yāvatakaμ Tesāμ devānaμ āyuppamāñāμ, taμ sabbam*-for the entire life-span of the Brahmas. *Khepetvā*-After that life span has been spent, *nirayampi gacchati* he is likely to descend to Hell, *Tiracchāna-yonimpi gacchati*-(and) may find himself in the Animal World, or rather, become an animal, *pettivisayampi gacchati*-and may also reach the World of *Petas*.

These three expressions indicate the possibility of descending to the world of either *apāya* or animal or *Peta* for not being free as yet from *kamma* and *kilesā*. One cannot, of course, reach the world of *Apāyas* immediately after demise from the Brahma World. It is because of the meritorious result or *kamma* of *upacāra-samādhī* which he had developed and by virtue of which he had achieved *jhāna* to be elevated to the World of Brahmas. With this achievement, a person usually will be reborn either in the Human World or the Celestial World. A noble disciple of Buddha who has achieved *ariya-magga-phala* through *mettā-jhāna* will, after his death, reach the Brahmāloka if he is not yet liberated from the bonds of *kilesā*. He will enter into *Parinibbāna* while in the Brahmāloka after he has attained *Arahatta-magga-phala*. This distinguishing feature has been elucidated as follows:

Bhagavato-The Lord Buddha's, *sāvako pana*-noble disciple who is in Ariyā (the usage of this word in this regard indicates the attainment of Ariyahood as either *Sotāpanna* or *Sakadāgāmi* or *Anāgāmi* by contemplating Vipassanā after acquiring the basic achievement of *mettā-jhāna*), *tattha*-in that Brahmāloka *yāvataṅkama*-all throughout the life-term, *ñhatvā*-he will live and thereafter, *yāvatakaṃ tesāṃ devānaṃ āyupparamānaṃ, taṃ sabbaṃ khetvā*-on the expiry of the life-span of those Brahmas, *tasāmiṃ yeva bhavati*-in that very existence of Brahma, *parinibbāyati*-will enter into-*parinibbāna*, *Bhikkhave*-O, Bhikkhus! *Ayam*-the ordinary worldling who has attained *jhāna* after becoming a Brahma and when his life-span expires, will be reverted to *kāmasugati*, the world of sensual pleasures, and then, may possibly be reborn in the World of Animals or of Petas; but as regards an Ariya-sāvaka who has achieved *mettā-jhāna*, he will first come into being as a Brahma, and only in that Brahmāloka, will attain Arahathship and then finally enter into *Parinibbāna*." These are the two kinds, *viseso*-which have the distinctive features.

What is required to be known according to the First Metta Sutta which has just been stated is that If one is contented with the more achievement of this *mettā-jhāna* which he has attained, he will reach the Abode of Brahmas after his demise. However, since he had not yet achieved *ariya-magga-phala*, the Special Dhamma, for failing to contemplate Vipassanā, he will surely be reverted to the world of human beings or of Devas when the life-span in Brahmāloka expires. Then, after so becoming, if he has committed evil deeds that can bring him down to the Nether World, he will again descend to the four *Apāyas*. Hence, despite that fact that he has reached the Brahmāloka by virtue of his attainment of *jhāna*, he will be in the same boat as other ordinary worldlings who are still liable to go down to the four Nether Worlds. However, if *Sotāpanna* is achieved in the least, after his attainment of *mettā-jhāna* through Vipassanā contemplation, he will reach the Brahmāloka after his death, and will not be reborn in the world of sensual pleasures, and will eventually become an Arahata in that Brahma Abode whereby all miseries will come to an end. Although such a person is not an *Anāgāmi*, he will not be reborn in the world of sensual pleasures since *kāmarāga* has been dispelled by him with the faculty of *jhāna*. He is called a *Jhāna-Anāgāmi*. Similarly, a *Sakadāgāmi* who has already achieved *jhāna*, will never be reborn in *Kāmaloka*. He too is known as a '*Jhāna-Anāgāmi*.'

If, however, a person becomes an *Anāgāmi* after attainment of *jhāna*, there is an opportunity for him to enter into *Parinibbāna* as an Arahata in the lowest abode of *Avihā*, one of the five abodes of *Suddhāvāsa*, where he will be reborn, as mentioned in the Second Metta Sutta. If he fails to gain Arahathship after the expiry of a life span of two-thousand *kappas* in that Abode, he will have his rebirth in the third elevated abode called *Sudassā* from among the Abode of *Suddhāvāsa*. There are cases in which *Parinibbāna* had taken place after becoming an Arahata in that abode. If no Arahathood is achieved as yet, he will land in the Fourth Abode called *Sudassā* on expiry of the lifespan of four thousand *kappas*. In that abode too, there are instances of persons entering into *Parinibbāna* after the attainment of Arahathship. If no Arahathship is achieved, rebirth will take place in the highest *Akanittha* Abode after the life-span of eight thousand *kappas* has exhausted. However, Arahathship will definitely be attained in that abode and when its life span of sixteen thousand *kappas* comes to an end, final attainment of *Nibbāna* (*Parinibbāna*) is sure to come.

Now that elucidation made in connection with the eleventh advantage with reference to A³guttara Pæ'i Texts has been fairly completed. In A³guttara Pæ'i (3rd 542) it has been preached as: "*uttari appaṇi vijjhanto brahmalokkppago hoti.*" The Commentary has given an exposition of this Pæ'i phrase as: *Mettāsamāpattito*-attainment of *mettā-thāna*, *uttari*-beyond that, *arahattaṃ adhigantum* to achieve arahatta-phala, *asakkonto*-a person who is incompetent, *itocavitva*-on expiry of this human life existence, *suttappabuddho viya*-like a person who has risen from sleep, *brahmalokaṃ upapajjati*-reaches the Brahma World.

In this regard, the expression-"if *Arahatta-phala* cannot be reached beyond the attainment of *mettā-jhāna*." embraces all what have been stated as: "if there is achievement of *mettā-jhāna* only, one can reach the Brahmaloaka," and also "Brahmaloka can be reached by attainment of any one or two or all three of the lower stages of *phala* based upon the endowment of *mettā-jhāna*." Hence, in the motto which described the advantages of *mettā*, it is stated as "Happy in sleep, and in waking varily destined to become a Brahmā; all constituting eleven attributes in number are the advantages accrued from developing *mettā*."

TO CONTEMPLATE VIPASSANĀ WHILE DEVELOPING METTĀ

In order, therefore, to gain benefits that can possibly be derived, let us develop *mettā* as a fundamental. When developing *mettā* by recitation, *nāma rppa* should be contemplated in train. While thus developing by recitation, contemplation and noting be done simultaneously, as follows:-

"May all Bhikkhus, Yogis and laymen in this Meditation Centre, be happy." (To be repeated thrice)

"May all Devas in this Meditation Centre be happy." (Repeat thrice)

"May all individuals, Devas and beings in this Township, be happy." (Repeat thrice)

"May all individuals, Devas and beings in the Union of Myanmar, be happy." (Repeat thrice)

"May all beings be happy." (Repeat thrice)

By virtue of having heard this sermon on Brahmavihāra Bhāvanā Dhamma, and of reciting and developing *mettā* through Samatha and Bhāvanā with the practice of Vipassanā contemplation, may those noble audience be able to develop and exercise *mettā-bhāvanā* as far as possible and enhance the development of contemplating and noting the arising phenomena of *rppa* and *nāma* towards attainment of *magga-phala-ñāṇa* and eventually reach Nibbāna, the total extinction of all miserable conditions, in the shortest possible time.

BRAHMAVIHĀRA DHAMMA

PART V

WHAT IS MEANT BY KARUṂĀ

KaruṂā means "Thanea-gyin" in plain Myanmar. This Myanmar terminology (Thanergyin)-which means 'pity' in English, is not mingled with any other sense of expression. It is quite precise. *Mettā* in Myanmar should be translated as "Love". This term "love" is mixed up with *rāga*-passionate feeling of attachment. In fact, *mettā* means wishing others to be blessed with happiness. On the other hand, "pity" i.e. *karuṂā*, is not mingled with any other sense. It is exact and definite. It conveys the same sense as: "wishing a person who is in trouble, to be free from suffering or misery." That is the reason why the intrinsic quality and characteristic of the term "*karuṂā*" is explained in Visuddhimagga as "*dukkhapanayanākarappavattilakkhanā*", i.e., having the characteristic of removing the suffering or misery.

If anybody or a good many other people is or are found or seen to be suffering and in misery, a noble-minded person will feel like removing this suffering or miserable condition. This is nothing but a feeling of pity and goodwill. Hence, *paradukkho sati*-if any other person is suffering, nay, if anybody is seen or heard to be in distress or in suffering, *sādhānam*-men of virtue, *hadayakampanam*-moved with self-giving compassion, or the heart palpitates, *karotī*-makes the hearts of virtuous men moved with compassion, (and therefore) *karuṂā*-is called *karuṂā*, *vacanāttha*-and expressed or stated authoritatively as such.

To put it in another way, *paradukkham*-regarding another's suffering, *kinētihiṃ sati vināsetī*-being likely to remove, or rather, eager to remove, it is known as '*karuṂā*'. Since it is stated as being "eager to remove" another's suffering, a question may arise as to whether it would really remove or wipe out the suffering. A person who feels pity, having had deep sympathy for another in trouble, may save the other by exercising his faculty of *karuṂā* or compassion. There are clear instances where suffering is removed or cured as also where no assistance to rescue can be rendered. Though suffering cannot be subdued, a person who has the compassionate feeling will still feel like removing the suffering. In any case, one would feel sorry for another's plight, or feel like dispelling the distress or misery suffered by another. When a person stricken with disease is found, feeling of compassion or pity will arise automatically wishing the other to get immediate relief, or if possible, get cured. Much as he may wish, if he is not competent to give medical treatment, he cannot effectively assist the other. And Yet, he is at heart willing to see him recovered from illness or suffering. Such being the case, this instinctive nature of a man wishing to remove or cure another's suffering should be regarded as "*karuṂā*".

In other words, *kaṃ suham*-one's own happiness, *rundhīti*-is likely to be prevented or hindered, and hence, *karuṂā*-it is known as '*karuṂā*'. *KaruṂā* is said to have the basic quality of preventing one's own self happiness from occurring, or rather, deterring one's self-realization of happiness. A person who is compassionate will lose his opportunity to some extent to make himself happy since he has to be rendering help to another so as to let the other escape from trouble or misery. If one is found to be suffering in his close proximity or under his own eyes, he is ready to offer his aid. During this interregnum, he will not have an opportunity to seek for his own happiness. He may even lose his sleep during night time for having had to render his assistance and look after the welfare of another person. He may have to forego his sleep and sacrifice his own happiness. If a sick person is found, he has got to nurse-aid him as far as possible, and by doing so, he may himself suffer stiffness in his own limbs or get tired. Sometimes, he may even fall sick. At one time, a medical doctor was said to have suffered from gastric ulcer for being fully preoccupied in attending the sick which had caused him to miss his regular meals. He died of that stomach disease while still young. Hence, *karuṂā*-pity or compassion can prevent one's own happiness. This is indeed true.

BODHISATTA'S KARUṂĀ

Our Lord Buddha in one of his previous existences as Sumedhā hermit, more than four *asa³kheyyas* and a hundred thousand *kappas* ago, offered his own body to serve as a platform (a bridge) on the path which was then under repairs, to be treaded upon by Dōpa³karā Buddha who was about to come along that roadway. At that time, if he had practised the noble Dhamma after assuming the role of a Bhikkhu, he would have become an Arahat and then entered Parinibbāna in that very life-existence. He too realized and believed as such because he was then an extraordinary person accomplished with *jhāna-abiññā*, supernatural knowledge or faculty. A person who has attained *jhāna* can become an Arahat even while listening to the sermon preached by the Buddha.

However, Sumedhā, the hermit (the would-be Gotama Buddha) had pondered thus:-

"Rare indeed is a person like me who is fully endowed with the strength of faith, energy, mindfulness, contemplation (concentration), and wisdom (*saddhā*, *vīriya*, *sati*, *samādhī* and *paññā*). The majority are unfortunately lacking in the quality of this *bala* (strength). Such individuals and beings cannot know and realize on their own intuition the Dhamma which can lead them to the state of liberation from the sufferings of old age, sickness and death. Nor were they able to practise that kind of Dhamma. Despite the fact that I am accomplished with the necessary strength, it will not be very beneficial by merely endeavouring for my own individual salvation. I should emulate the example of Dōpa³karā Buddha by performing moral practices and accumulating the merits of *paramitas* (perfections) to become a Buddha, and then save all beings who are weak and mentally deficient. This has been mentioned in the historical writings in Pā'i (chronicles) concerning Buddhism, as stated below:-

*"Icchamāno ahaṃ ajja, kilese ghatayāmahāṃ.
Kim me ekena taṅkena, parisena thamadassinā.
Sabbāññutaṃ pāpuṅitva, santāressaṃ sadevakāṃ."*

Aham-I can, icchamāno-if I wish, ajja-even to-day, kilese-in respect of all kilesas (defilement), ghatayāmi-get rid of them. Pana-However, thamadassinā-though endowed with the strength capable of achieving Buddha-hood, parisena hontena-being a man, ekena taṅkena-by crossing the deep ocean of Samsāra towards Nibbāna alone seeking only one's own salvation. me-to me, kim-how could it bring benefits? Aham-I will, sabbāññutam-of Omniscience, pāpunitvā-after attainment, sadevakāṃ-(save) all Devas and human beings (as a Saviour of mankind), santāressam-cause all of them to reach Nibbāna on the opposite shore (of the vast ocean of Saṃsāra).

After reflecting as such, Sumedhā received the prediction of the Buddha for his future attainment of Buddhahood. He had all throughout the period of four *asa³kheyyas* and a hundred-thousand *kappas* fulfilled the Perfections which could lead to becoming a Buddha by practising virtues in the most perfect manner-During these countless existences, he had undergone the severest sufferings and privations and had come across old age, sickness and death repeatedly. In one of his last ten existences as King Vesantarā, he was banished to a forest as the people of his country were discontented with the way he practised charity in giving away the White Elephant which was in those days regarded as one of the most sacred treasures of the State. While remaining in the forest in exile, a Brahmin by the name of Jḃjakā appeared and asked him to give away his young son and daughter in charity for the purpose of employing them as servants. It was really heart-rending and yet, he had nobly offered his innocent little son Jāḃ and daughter Kaḃhājina despite his mental distress to the extent of shedding tears in sorrow to gain his vowed Perfections. Just imagine how he would suffer mentally. To achieve those difficult Perfection (*Pāramitas*), he had gone through great misery and sorrow.

And next, though a Bodhisatta, as he was not yet free from *kilesas*, defilement, which could drag him down to *apāya*, he still had his *akusala kamma*, the result of demeritorious acts committed through greed (*loba*), anger (*dosa*) and delusion (*moha*); For such demerits, he had his rounds of

existences many a time as animals, and thereby suffered pain and misery. Moreover, mention was made in "Temiya" Jātaka that he had even gone through the Hell for illtreating a person in one of his existences as a King in which capacity he had passed a judgment imposing a cruel penalty.

All these untold miseries which he had faced during an innumerable number of existences, nay, for a period of Four Immensities (*asa³kheyayas*) and a hundred-thousand *kappas*, were the resultant effects of his wishful prayer to become a Buddha with unbounded Universal Love and goodwill for all beings. Hence, it is quite evident that "Pity" or compassion prevents one's own happiness.

BUDDHA'S GREAT COMPASSION

After attainment of the full Enlightenment as a Buddha, he could have found happiness without having to worry, and lived comfortably if he refrained himself from preaching his Doctrine to all beings. However, for the entire period of forty-five *Vassa* (years), in as much as he had to impart his noble Teachings day and night without rest, he had to undergo a lot of physical hardship and strain. This benevolent performance with relentless effort had been done simply because of his Universal Love and Great Compassion for all beings who are drifting along endlessly in the miserable whirlpool of *Samsāra*.

All beings, no matter in whatever existence they may be, wish to escape from the sufferings of old age, sickness and death which are bound to be met as living beings. Nevertheless, against their own wish, they are going through miserable conditions of life existence continuously in getting old, sick and eventually meeting with death. That is the reason why as a Buddha, he had preached his Dhamma knowing fully well that there was no Saviour other than him to save all living beings with his Great Compassion without regard to his discomforts and weariness. This also stands witness to the extent how he had to undergo miseries without having opportunity to gain happiness for being deterred by his unparalleled *Karuṅṅā*.

This *Karuṅṅā* is extremely noble and gentle. It is usual for a virtuous man to have pity and sympathy for a person who is in trouble. On the other hand, he who has no feeling of sympathy towards others in dire distress is not a man of virtue but of vice. That is why this *karuṅṅā dhamma* - "sevitaṅṅa, bhavitaṅṅa dhamma" - ought to be resorted to, developed and depended upon by each and everybody who is noble. Ordinarily, even without practising *bhāvanā*, one should have a feeling of sympathy towards a pitiable person, if seen or found. Every time feeling of pity arises, it would amount to developing merits.

If desirous of developing through *bhāvanā*, the method to be applied is similar to that of developing *mettā-bhāvanā*. It should not be developed beginning from those who are near and dear to one who is developing, at the initial stage. Neither should it be developed starting from the most beloved person. Nor should it be developed beginning from a neutral person or from a person who is hostile, or rather, an enemy. It is because and who is dear to you will remain as a dear and affectionate person, and hence, no pity is called for. Similarly, the most beloved person, etc., will continue to remain as the most beloved ones and so on. As a matter of fact, no feeling of pity needs be invoked. In the case of a person of opposite sex, since *rāga* is likely to occur, one should avoid developing *karuṅṅā* towards him or her at the very initial stage. Also in respect of a person who is dead and gone, no *karuṅṅā* should be developed as it is uncalled for. Such being the case, the question arises as to who should be the first towards whom *karuṅṅā* is to be developed. It may be explained as follows:

PERSON TOWARDS WHOM KARUṂĀ SHOULD BE DEVELOPED FIRST

Bhikkhu-A Bhikkhu, *karuṁsahagatena cetasa*-with the mind which volitionally occurs with a compassionate feeling, *ekaṁ disam*-towards only one region, nay, towards all beings living in one region, *pharitva*-radiates his *karuṁā*. *Kathaṅca viharati*-How he remains developing, *seyyathapi nāma*-is in this manner, for example, *duggatam*-where distressing situation is faced, *durupetam*-and where worse condition prevails, *ekaṁ puggalam*-relating to a certain person, *disvā*-if seen (in such a state), *karuṁa yeyya yatha*-would have his sympathy or pity. *Eva meva*-In the same way, *sabba satte*-towards all beings, *karuṁāya*-with compassion, *pharati*-he spreads out his pity. It has been mentioned as such in Abhidhamma Vibha³ga Pā¹i. According to this Pā¹i, explanation has been given in the Commentary that *karuṁā* should be developed and radiated first and foremost towards a very pitiable person who is in great distress.

Karuṁā should be developed initially towards individuals who are in extreme distress, such as, a person who is in great trouble, or a destitute with no friends and relatives to be relied upon, or a disease-stricken person who is groaning with pain for not receiving the aid of a medical doctor and for lack of medicine, or a detestable person afflicted with leprosy so loathsome that nobody would like to touch him. Feeling of pity will easily arise if such a person in distress is seen. For that reason, instruction is given to start developing *karuṁā* beginning from a poor pitiable person.

If such a person who deserves pity is not found or seen, *karuṁā* should be developed towards a happy-go-lucky person who is committing evil deeds by comparing him with a man awaiting orders to be hanged, or rather, an imminent death after receiving a capital punishment. The manner of comparison made there in is as follows:-

In ancient times, the man on whom death sentence was passed was tied up with ropes and exhibited to the people while in custody by letting him go on foot under escort along the road in the City to the place where execution was to be done. At every junction of the road, the poor criminal was made to stop for a while and cruelly whipped more than a hundred times. The man in custody with death hanging over his head was generally offered with good and delicious food, etc., by some kind-hearted people who pitied the fate of that condemned man. Taking this opportunity which came in his way for a moment, the guilty man enjoyed the food, etc. The majority of the spectators, however, did not think of him as being happy. They had pity on him knowing fully well that every step he took brought him closer to death. In much the same way, a person who is developing *karuṁā*, through he may see a happy spectacle can develop *karuṁā* towards another person who is full of vice. It has been stated that he should develop imagining that the scoundrel may be happy now but that misery will befall him in the near future as he is going to descend to the Nether Worlds for his demerits, after demise.

At the present time, it is not uncommon to find people who are deserving of pity, such as, a person who is in distress for being cruelly ill-treated by the other, or a person who is afflicted with serious disease, or a person who is leading a miserable life for being in financial straits. In fact, such cases are generally found rampant. It is, therefore, required to develop *karuṁā* towards such pitiable persons.

There is only one mode of developing *karuṁā*, unlike developing *mettā* which involves many kinds. It is stated as: "*dukkha muccantu*", i.e. 'May escape from misery.' This is the way how to develop *karuṁā* to all being-*sabbe sattā*. However, if *karuṁā* is developed towards a certain person, name should be uttered and *karuṁā* be radiated as: "May (so and so) be free or liberated from misery".

This misery which should be liberated is one which is occurring in the corporeality of a particular individual right at the moment. It is to develop continuously and earnestly from the bottom of his heart that such and such a person be free or liberated from misery or suffering.

The manner of developing just described can be adopted in the case of developing *karuṅṅā* towards a person who may be suffering misery caused by illness, or by severe weather condition, or by maltreatment, or by discontentment. Even if no misery is prevailing at the present moment, that person will have the inevitable suffering of his life existence (*vaṅṅa*). Development of *karuṅṅā* can be resorted to wishing him to be liberated from such suffering or misery.

While feeling of *karuṅṅā*-pity-is occurring visualising the person in distress, an "enemy" from near and a fat (remote), may appear. If he still has his grievance against another person, unpleasant thoughts or feeling of animosity may occur. This is the "enemy" who is said to be near. Thought may arise to make a reprisal against a person who has illtreated you. For example, if a dog is found bullying and biting the other dog, one may feel like beating the dog that bullies through pity towards the other dog which is subjected to attack.

Another instance may be cited thus. If a snake snatches and snaps with its teeth a frog, the frog utters a pitiable sound in fright and pain. The man who sees this unpleasant sight and hears the sound has his sympathy for the frog wishing the poor creature to escape from being bitten and swallowed. This feeling is "*karuṅṅā*". Thereafter, a thought may arise wishing to hit the snake in favour of the pitiable frog. This is "anger" called *vihimsa* which occurs after *karuṅṅā*, wishing to hurt the snake. It is the remote "enemy". It will, therefore, be necessary to remove or get rid of the two enemies-near and remote, and only to develop purely *karuṅṅā*-compassion.

Next, it is also essential for one who is developing *karuṅṅā* to render assistance to the person in distress both physically and verbally to the best of his ability. This is for the sake of the person in distress to get relief. If physical assistance is offered, it amounts to *karuṅṅā-kāyakkamma*. If help is given verbally, it is *karuṅṅā-vacakkamma*. If both physical and verbal assistance cannot be rendered, *karuṅṅā* will have to be developed merely by way of radiating Compassion-*karuṅṅā*. An instance may be cited. No matter one may have his great pity on cattle, goats, pigs, fowls and ducks which are about to be slaughtered at the slaughter-house or elsewhere, one cannot lend his assistance to save the poor creatures, One who has witnessed this plight can only have pity, and nothing else could be done. It is purely *manokamma*. If feeling of *karuṅṅā* as: "May...be free from suffering" is radiated, it brings merit. If he has his Special Perfections (*pāramitās*), he can even achieve *karuṅṅā-jhāna* while developing *karuṅṅā*.

To develop *karuṅṅā* is not as easy as developing *mettā*. It is because *mettā* can be developed with one's innermost feeling of loving-kindness and imparted to any other person as "May he be happy." As regards *karuṅṅā*, it will be plausible to radiate one's feeling of compassion only to a person who deserves pity. It is not easy to develop mindfulness on *karuṅṅā* towards a person who is in a happy mood. Nor is it easy to inculcate the spirit of compassion in favour of a person in a practical way effectively. In any case, we shall now develop *karuṅṅā* towards all beings as laid down in the Pā'i Texts. Among these beings, there are many who are in distress and really pitiable.

HOW TO DEVELOP KARUṂĀ ACCORDING TO THE PHRASE

“SABBE SATTĀ DUKKHĀ MUCCANTU”

“May all beings be free from misery and suffering” (Repeat thrice)

Beings in Hell or *Naraka* are suffering torments, petas also, as beings condemned to suffering, are in misery. Animals, such as, buffaloes, cattle, goats, pigs, fowls, birds and so on, are also in a state of suffering. Among human beings, some are subjected to persistent ill-treatment by those who have the upper-hand. Some are afflicted with various kinds of diseases, while some are undergoing hardships and are in a miserable state. Some are physically and mentally distressed being at logger-heads with one another among themselves, where-as some are greatly depressed because of dotage, sickness and death. Some are bereaved and lamenting due to loss of their dear and beloved ones. Some are in trouble for having lost their business deals, or for destruction of their wealth or property. Some are ridden with grief for being separated from their loved ones. Among Devas also, some are in misery because of their insatiable desires. On the eve of their death when ill-omens of their next existence come into vision, they become extremely dejected. We shall, therefore, bring such beings to our mind and develop *karuṁā* wishing them escape from various kinds of miserable or unhappy conditions which they are undergoing. Please follow the recitation and develop *karuṁā*.

MANNER OF DEVELOPING 132 KINDS OF KARUṂĀ

“May all beings be liberated from misery.”

This is in accordance with the statement in Pāḷi which runs as: “*Sabbe satta*”. Let’s proceed to develop according to the four phrases such as, *Sabbe-pāṇā*, etc. Follow the recitation.

“May all those beings who breathe be liberated from misery.”

“May all those beings whose identity is well-known be liberated from misery.”

“May all individuals be liberated from misery.”

“May all those beings who have body and individuality be liberated from misery.”

The above are the Five *Anodhisa-karuṁā* indicating the manner of developing *karuṁā* towards all beings without limitation and distinction. We shall now go on developing the Seven kinds of *Odhisa-karuṁā*.

“May all females be liberated from misery.”

“May all males be liberated from misery.”

“May all Ariyās be liberated from misery.”

“May all Putthujjanas (worldlings) be liberated from misery.”

“May all Devas be liberated from misery.”

“May all human beings be liberated from misery.”

“May all *Apāya* beings be liberated from misery.”

This is the manner of developing the Seven kinds of *Odhisa-karuṅṅā*. If these seven *Odhisa-karuṅṅā* is added to Five *Anodhisa*, it will come to twelve (12). These are the *dhisæ-anodhisæ karuṅṅā* twelve kinds in number without distinguishing or limiting region wise. If developed by distinguishing the region, there will be twelve each for every region. As there are ten regions, it will come to a total of 120. We shall now develop by reciting briefly. Please follow:-

“May all beings in the Eastern region be liberated from misery.”

“May all those beings who breathe in the Eastern region be liberated from misery.”

“May all those beings whose identity is well-known in the Eastern region be liberated from misery.”

“May all individuals in the Eastern region be liberated from misery.”

“May all those beings who have body and individuality, in the Eastern region be liberated from misery.”

“May all females in the Eastern region be liberated from misery.”

“May all males in the Eastern region be liberated from misery.”

“May all Ariyās in the Eastern region be liberated from misery.”

“May all Putthujjanas (worldlings) in the Eastern region be liberated from misery.”

“May all Devas in the Eastern region be liberated from misery.”

“May all human beings in the Eastern region be liberated from misery.”

“May all Apæya beings in the Eastern region be liberated from misery.”

The above indicates the manner of developing *karuṅṅā* in twelve different kinds covering the Eastern region. Similarly, there are twelve (12) kinds each in the Western region and so on. We shall only briefly recite them.

“May all beings in the Western region be liberated from misery.”

“May all Apæya beings in the Western region be liberated from misery.”

“May all beings in the Northern region be liberated from misery.”

“May all Apæya beings in the Northern region be liberated from misery.”

“May all beings in the Southern region be liberated from misery.”

“May all Apāya beings in the Southern region be liberated from misery.”

“May all beings in the South-Eastern region be liberated from misery.”

“May all Apāya beings in the South-Eastern region be liberated from misery.”

“May all beings in the North-Western region be liberated from misery.”

“May all Apāya beings in the North-Western region be liberated from misery.”

“May all beings in the North-Eastern region be liberated from misery.”

“May all Apāya beings in the North-Eastern region be liberated from misery.”

“May all beings in the South-Western region be liberated from misery.”

“May all Apāya beings in the South-Western region be liberated from misery.”

“May all beings in the Lower region below be liberated from misery.”

“May all Apāya beings in the Lower region below be liberated from misery.”

“May all beings in the Higher region above be liberated from misery.”

“May all Apāya beings in the Higher region above be liberated from misery.”

What has now been recited are 120 kinds of *disā-odhisa karuṅṅā*. If it is added to 12 kinds of *disā-anodhisa*, it will come to a total of 132 kinds of *karuṅṅā*. The manner of developing *karuṅṅā* has now been fully described. It is, however, rather important to inculcate a spirit of real compassionate feeling at the time *karuṅṅā* is to be developed. *Karuṅṅā* will only be effective and genuine if there is real pity by visualizing the miserable conditions under which the beings are suffering. In this regard, if one imagines the way Buddha had radiated His Compassion with his faculty of Great Compassion (*Mahākaruṅṅā*), it will become obvious to a certain extent how pitiable are those beings. I will therefore give an illustration with relevant extracts from Paṭisambhidā-Magga Pāṭi as to how *Mahākaruṅṅā* knowledge had occurred. These are worthy of reverence, and will give you a clear vision of the pitiable state of all beings. Anyhow, only a few extracts will have to be explained for want of time.

HOW KNOWLEDGE OF MAHĀKARUṂĀSAMĀPATTI OCCURS

*“Katamaṃ tathāgatassa mahākaruṃsamāpattiyā
ñānaṃ.”*

Tathāgatassa-buddha's *mahākaruṃsamāpattiyā ñāna*-knowledge that falls within the ambit of the endowment of *mahākaruṃsamāpatti*, *katama*-is what?

Buddha's knowledge or Wisdom which cannot be achieved by his disciples comprises six kinds. These are (1) *Indriyaparopariyatta ñāna* which knows the maturity or otherwise, i.e. the depth of the faculty or 'sense of knowledge', of the living beings; (2) *Āsayānusaya-ñāna*-which knows the Anusayas or inclinations relating to the seat of mental disposition and *Kilesā* that may arise of the living beings; (3) *Yamakapātihāriya-ñāna*-which knows the faculty or power to create a double miracle, or rather, a miracle in pairs; (4) *Mahākaruṃsamāpatti ñāna*-knowledge or endowments of Great Compassion induced by estatic meditation; (5) *Sabbāññuta ñāna*-attainment of omniscience: All Knowing Wisdom; (6) *Anāvaraṃsa ñāna*-faculty which dispels all obstructions or hindrances in the way of such knowledge's. These knowledge's, being out of reach of or unconcerned with the Disciples, are also called *Asādharaṃsa ñāna* i.e., knowledge which is peculiar or unrivalled. The question raised was: "What is *Mahākaruṃsa-samāpatti-ñāna*, from among the said six kinds? The answer given in continuation was as mentioned below:

*“Bahukehi akārehi passantānaṃ buddhānaṃ
bhagavantānaṃ sattesu mahākaruṃsa okkamati.”*

The above Pāḷi phrase conveys the meaning that great compassion for mortals or beings enters the hearts of the Enlightened Buddhas who see various conditions under different circumstances to which beings are subjected.

Feeling of Great Compassion occurs in the minds of Omniscient Buddhas seeing numerous kinds of sufferings prevailing among all beings. Most living beings do not perceive other being's miserable conditions. They might see only creatures or living beings who are in great distress and suffering. When fairly happy persons see others who are in the same boat, they think of them or imagine them as being happy as they are. Relating to people who are found to be more happy than they are, they might look upon them as living in a state of extreme happiness without any misery, and consider them as not deserving of pity. This indicates death of compassionate feeling for not actually knowing the state of misery. The Buddhas, however, clearly perceive the various kinds of circumstances under which beings are suffering. Seeing the sentient beings in such miserable conditions, Great Compassion has entered the hearts of the Buddhas. How *karuṃsa* occurs will be stated in amplification as follows:

CONSTANT WORRY IS PITIABLE

*“Uyyutto lokasannivāsoṭi passantānaṃ Buddhānaṃ
bhagavantānaṃ sattesu mahākaruṅgā okkamati.”*

All beings have to be always exerting themselves and constantly worrying. Seeing living beings in such a miserable state fiercely struggling for their own survival, Buddha’s hearts go for them with Great Compassion.

What is to be realized is that mankind are constantly striving and worrying for their own livelihood or subsistence. Ordinary worldlings may not think it as being pitiable. They may consider this state of condition as being normal. They generally imagine that as a man, one will have to strive or sweat for his own living and that it is quite natural. Some may argue that there is no need to grumble. However, from the point of view of the Buddha, the Enlightened One, these beings are perceived as toiling, struggling and constantly worrying for one’s own burden of *khandhā*, and are therefore in misery, nay, they are found to be in great distress. In any kind of existence wherever they are born, they have to be worrying without any interval in their life-time carrying this heavy load of *khandhā*. In the life existence of a human beings, as a small child, one has to depend upon the parents and others. He cannot stand on his own. From the age of about four, five or six years and onwards, he has to attend school for his education. Since about the age of eighteen or twenty or so, he has to perform various kinds of work and bear the workload under the given circumstances for his own subsistence or to satisfy his needs. If fortune fails to smile on him, he will face a lot of trouble to make ends meet with his income. Impairment of his health will bring misery and suffering. Sometimes, he may come across pitfalls in the path of his life and meet with dangers, and if so happens, misery will befall him. Throughout the life existence, he is living in anxiety and is struggling continuously. While thus indulging himself enmeshed in trouble and misery, time comes when he grows old, suffers sickness and eventually meets his death. Some even die while labouring and working with all their might. It implies the growth, change and decay of the physical man in the course of his human existence, in which he suffers constant misery.

In the life existence as animals, from the time of birth, the majority have to find food for their survival. Among animals living in places where food and water are scarce, they have to undergo great hardships in finding food and shelter. Animals in the forests have no protection at all. They have to be worrying for their preservation and for the upkeep of their *khandhās* in tact with constant fear of danger and death. Some of the animals have to search for food only at night being afraid of going out in the day time. In hell and in the world of Petas, *apāya* beings are in constant misery and suffering. They cannot, of course, be seen by human naked eyes. Even among ‘nats’ (Devas), there are demons, goblins or spirits called ‘Yakkha’ who are in a state of misery nearly as bad as Petas, Vinipāta, i.e., those beings of lowly existence have a very hard life under worse conditions to the point of near starvation. They too are in great misery. Those Devas in the higher abodes-up in the heaven, are, of course, in a state of happiness. However, when their life span expires, those whose *kusala-kammas* are lacking in strength become miserable.

As such, all beings are living in misery and are striving with endless worry to keep their existing *khandhā* (body) in good trim to gain happiness, and at the same time, to get a new set of *khandhās* with happiness in the future existences to come. Though people are said to be living under favourable circumstances and are in a state of happiness, they have to be always worrying in order to maintain themselves in good shape at present and also to achieve future benefits in their next existences. They want to enjoy life with happiness in future existences as well and hence, in the present life time, they are trying to accumulate merits. Of course, to achieve happiness in future existences, one has to struggle with constant worry and anxiety according to one’s own conviction in the religious doctrine which he has accepted as true. Whether it is proper or not, one is trying hard for the welfare of his future, relying on his own faith and conviction. Those who do not believe in the doctrine of existences to come, i.e., the religious view of complete annihilation in this very life

existence, are nonetheless striving with all heart and souls to be able to enjoy a most happy and pleasurable life in this present existence.

Great was Buddha's Compassion for all beings having himself seen and found them always suffering with worry in their persistent effort hoping to gain happiness in every life existence, while at the same time they are burdened with their *khandhæs*. Buddha realized that there was no other Saviour except Him to lead them to Nibbæna at which stage all *khandhæs* would cease to exist. Realizing as such, with his deep Compassion and good-will, Buddha had travelled far and wide during his life time and had imparted his noble preachings. He tackled all questions put to him by human and Devas on points relating to Dhamma. He had hardly any rest throughout day and night except a brief respite of 3 or 4 hours. He had to deliver his preachings daily for about (20) hours to Devas, humans and Brahmas. This lends evidence to the fact that his own great compassion had prevented his happiness, as stated earlier. Great was his unbounded compassion that the benevolent Buddha had gone to the extent of imparting his Dhamma to Subhadda, a wandering ascetic (*paribbæjako*), while lying on his death-bed a few hours before his Parinibbæna. To that extent, he has bestowed his unstinted love with self-sacrificing pity on all beings seeing their miserable plight.

The gist of the foregoing account is to make it clear that Buddha had his great compassion on all beings who are struggling with worry in every life existence. This will perhaps enable you to grasp the fact that one can develop his *karu%æ* towards pitiable beings who are going through a lot of difficulties and misery throughout their life-span. This will also place you in a nobler state of mind which would invoke a feeling of reverence to the Most Exalted One who had painstakingly preached proclaiming his message for forty odd years with unflinching patience, sympathy and good-will for the welfare of all mankind.

Hence, with a view to developing *karu%æ* in the light of what has been now stated, please follow the recitation.

"May all beings who have always been striving with
worry to gain happiness be liberated from misery."
(Repeat thrice)

Full liberation from this misery will be rewarded only when Nibbæna is reached whereby all *r%pa-næma-khandhæs* will cease to occur again. This means to say that "May all beings be emancipated after attainment of Nibbæna."

Let us repeat developing *karu%æ*.

"May all beings who have always been striving with
worry to gain happiness be liberated from misery."

IT IS PITIABLE FOR BEING ALSO CARRIED AWAY TO OLD AGE,
SICKNESS AND DEATH

*"Upan%yati loko adæhuvoti passantænamu buddhænamu
bhagavantænamu sattesu mahækaru%æ okkamati"*

Loko-All beings, *upan%yati*-are being conveyed to inevitable old age, sickness and death, *Addhuvo*-O, it is impermanent! *Iti passantænam*-Seeing as such, nay, endowed with this realization or perception, *buddhænamu bhagatantænam*-Holy Buddha, *sattesu*-towards all living beings, *mahækaru%æ*-Great compassion with sympathy, *okkamati*-arises in their hearts. In other words, a great compassion of mortals arises in the Holy Lord Buddha.

In every existence, all living beings are carried away to reach old age from the time of their birth, and from old age to sickness and then, from sickness to death. Buddha, perceiving with his

insight knowledge the nature of “impermanence”, has great pity on all beings. Of course, in so far as beings are concerned, if they reflect, they will have an inkling of the impermanent nature of their own *khandhās*. However, they may still think that they will have to live long apparently assuming that no deterioration is taking place in their youthful appearance and in their health. While imagining as such, unexpectedly, sickness may prevail on them under unfavourable circumstances. Some died at an early age while still young. If death does not occur early, they gradually grow older and older day by day, month by month and year by year. Yet, inadvertently at first sight, they do not think of themselves as getting old with the passage of time. Only when their hairs turned grey and their teeth decayed, etc., they would come to realize that they have become old and decrepit. Who are those carrying them away to inevitable old age, sickness and death? It is the *rūpa-nāma-kandhās* in one’s own material body who are conveying them, as stated already. From the time of conception, new *rūpas* and *nāmas* are incessantly forming or arising and dissolving and then appearing afresh to be again dissolved undergoing a gradual process of continual change. A person slowly and perhaps unnoticeable grows older in every split second and a fraction of a minute, etc., until when becoming advanced in age, say about forty, the bodily appearance becomes obviously changed showing signs of deterioration or decay with the appearance of grey hairs, wrinkles, etc. Withering with age, one can easily be afflicted with a disease at one time or other, and after serious derangement of his health, he reaches his death-bed and ultimately passes away. It therefore becomes evident that hour by hour, as time goes on, one is carried closer to old age, sickness and death.

KARUṆĀ THAT HAD ONCE OCCURRED AT THE TIME OF SĀMAERA

An example may be illustrated. A group of cattle-slaughterers carried away an ox to be killed. Every step taken by that ox brought him nearer to the threshold of death. It seemed that the ox knew of the coming disaster—an imminent death, and as such, it was found struggling to escape from the hands of the butchers. The cattle-slaughterers were, however, seen pulling it hard and dragging the poor animal with force. The ox had no way out but to submit to this ill-treatment against its own will. It was indeed a pitiable sight. As I had personally seen this heart-breaking spectacle, I felt pain in my heart with pity, and since then, I had abstained from taking beef. This incident had happened when I was a *Sāmaera*, a novice in my priesthood before I received my higher ordination as a senior *Bhikkhu*. Just like that ox which was carried away by the slaughterers to the slaughter-house, human beings are being carried away by their *rūpas* and *nāmas* without any break even for a second to make them suffer from old age, sickness and death. Having seen all beings drifting towards disaster, great pity had arisen in him.

What the Lord Buddha had perceived was that one is fast approaching old age, sickness and death at every moment of an arising though which occurs incessantly with great acceleration much faster than a split second, nay, a flash of lightning. This perception brought forth a feeling of boundless compassion in the Lord Buddha. Even *Yogīs* who are now contemplating *Vipassanā* can fully appreciate that they are gradually approaching towards old age, sickness and death at every moment, if they perceived the mind that constantly changes. Those *Yogīs* who are contemplating and noting as instructed by us, on reaching the stage of *bhā³ga-nā⁴a*, will find it very obvious that the object of sensation that is noted and the knowing mind dissolve part by part incessantly. It is something like each bead threaded with others on the string falling down one after the other in great speed. Every time dissolution takes place, it carries one nearer to old age, sickness and death. *Yogīs* who have achieved *bhā³ga-nā⁴a* may guess with their insight knowledge that it is so happening.

Ordinary persons can imagine this state of phenomena within a second, or a minute, or an hour, or a day, or a month, or a year. Roughly speaking, one will clearly perceive himself as coming a bit closer to old age, sickness and death if he could reflect upon his own self year to year. Signs of withering in age followed by sickness and death can be visualized. Generally most people die when they reach the age of seventy or eighty plus. Both the rich and the poor, as well as dictators, powerful rulers and heroes came to a road-end in the path of life, i.e. Death, between the age of 70 or 80 or a little beyond that age. *Rūpas* and *nāmas* in one’s own body are carrying him away to old age, sickness and death. Let us recite a motto composed in this regard.

“Oh! men are impermanent, being driven to old age, sickness and death.”

If this motto is reflected upon, the nature of *anicca* becomes obvious. *Marañussatti* i.e., mindfulness contemplation on the nature of death will also become developed. In every existence, all beings have to go through the process of inevitable old age, sickness and death. This is the rugged and dangerous path they are treading along. How pitiable they are. One can very well imagine this awful state. It is not surprising that Great Compassion had arisen in Buddha towards beings. Let's develop *karuṇā* as Buddha Himself had done. Please follow the recitation.

“Oh! all beings are subjected to old age, sickness and death to which they are being conveyed. That's really Impermanent!”

“May all beings be liberated from this misery.” (Repeat)

The manner of developing *karuṇā*, as stated above, is of a very high standard. It is similar to the great compassion bestowed upon mankind by the Lord Buddha. Among people in general, a great many of them are in misery for having suffered loss in their business venture or for loss or destruction of their property, or for being separated from their beloved ones. *Karuṇā* can be developed towards such people in misery. Please recite as follow:-

“May all beings who are suffering misery in one way or the other be liberated from such misery.”

IT IS PITIABLE FOR NOT REALLY HAVING ANYTHING TO DEPEND UPON

*“Ataṇo loko anabhissaroti passantānaṃ buddhānaṃ
bhagavatānaṃ sattesu mahākaruṇā okkamati.”*

Loko-All beings, *ataṇo*-have no one to look after them, *anabhissaro*-and nothing to depend upon. *Iti passantānaṃ*-Having perceived as such, nay, seeing as such, *buddhānaṃ bhagavatānaṃ* -in Holy Buddhas, *sattesu*-towards beings, *mahākaruṇā*-Great Compassion or self-sacrificing pity, *okkamati*-has occurred or sprung up.

It means that all living beings have no one to protect or look after them and no one to rely upon. Korabya King, not being able to grasp the meaning of this statement, had once asked Ashin Rañhapāla: “O, Ashin Rañhapāla! We have many armed forces to defend and protect us. They are to be relied upon. What is then the intention conveyed in the statement”-have no one to protect and rely upon.” Thereupon, Ashin Rañhapāla queried. “O, Your Majesty Korabya! Don't you ever have any affliction? If that afflicted disease ill-treats you cruelly, how would you feel?” To this query, King Korabya replied: “When this disease becomes very serious and illtreats me, I will suffer gravely to the point of near death. There had been occasions when my relatives in close proximity of my sick-bed, wept bitterly even shedding tears thinking that I was about to die.”

Having heard this reply, for the purpose of verification, another question put was: “O, King Korabya! When this disease had caused you terrible pain and suffering, could you share it with your relatives and friends? Will you be able to share the suffering if you ask them to give you relief?” To this, King Korabya gave his reply, “Sir, it's impossible to share it. Neither can they take a share in it. I alone have to suffer severely and endure the pain with all the will-power at my command.” Ashin Rañhapāla then explained saying, “Aye! Exactly, Your Majesty. Buddha has, therefore, preached that just as there is no one who can give protection and on whom reliance can be made in times of extreme distress such as this, living beings also have no one to protect them and in whom refuge can be sought.”

Despite the presence of parents and relatives who are rendering utmost assistance and giving full protection, they cannot possibly prevent their dear ones from getting old, sick, and suffering death. No one is capable of looking after another to keep him always young and vigorous. When time comes, one is sure to get old. This nature of old age cannot be shared. In case, it can be shared, by distributing part and parcel of it to others, one would have become always youthful and sprightly. If it can be done that way, how fine would it be.

Though preventive measures in regard to health can be taken by appropriate drugs and medicines, total prevention against diseases is impossible. If really serious or malignant disease is afflicted, no perfect cure can be done. Suffering from disease can neither be shared in piece meals. If it is within the bounds of possibility to share the sufferings, how nice would it be.

No one can possibly prevent 'death'. Old age or agedness, sickness and death cannot be prevented from occurring by any one. No one can also prevent a person from descending to the four Nether World to which he is destined after his demise. Realizing this fate of all living beings, Buddha had bestowed his immense compassion on them. Let us recite a motto in the light of what has just been stated.

"Without a protector and without anything to rely upon,
how feeble and weary we are."

In the entire Universe, no one will be found who can save a person to get liberated from the suffering of old age, sickness and death, or to escape from descending to the Nether World, or to get emancipated from the miseries of *Samsāra*. According to the Doctrine of the creator of mankind, God is said to be able to save mankind. Nevertheless, adherent to this Doctrine will also, in course of time, become old, sick and meet with death like any other beings. On the other hand, the manner in which Buddha save all mankind is by way of preaching laying down the method of practice to get liberated from the world of sufferings and miseries. It is something like prescribing and administering medicines by a physician to a patient under treatment. Just as the sick who complies with the advice and instructions given by the doctor has recovered from sickness, a person who obeys and complies with the instruction of the Lord Buddha and practises according to his preachings will be liberated from the miseries of *Apāya* and *Samsāra*. The meaning of this statement as preached by the Buddha is as mentioned below.

BUDDHA COULD ONLY PREACH AND GUIDE THE WAY

*Tumhehi kiccamāṭappam,
akkhātāro tathāgataḥ.
Paṭipannā pamokkhamti,
Jhāyino mārābandhanā.*

Tumhehi-You, who are my disciples, *āṭappam-sammāpaddham*-relating to the practice of *sīla*, *samādhi* and *paññā*, which need be exercised with diligence and right exertion, *kiccam*-shall and must be carried out by yourselves. *Tathāgataḥ*-We, the Buddhas, *akkhātāro*-can only preach the right method of practice to be exercised. *Jhāyino*-By contemplating both *Samatha* and *Vipassanā*, *paṭipannā*-he who practises according to my teachings, *mārābandhanā*-from the bonds of *kilesā*, *mokkhamti*-will be liberated.

This means that those who work out their own salvation with right exertion and diligence as taught by the Buddha will be free from the fetters of *kilesās*, cravings, which are but the miseries of *Samsāra*. If no practice is exercised according to His Teachings (*desanā*), there will be no escape. The Right Method can only be known and heard only when Buddhas appear in this Universe. Outside the realm of Buddha's *Sāsana*, there can be no emancipation from miseries since no right method is known and understood to be practised. In the absence of the right method of exercise, and in as much as there is no one on whom reliance can be made, beings are whirling round and round in

Samsāra, i.e., floating and drifting in the whirl-pool of endless existences, and are therefore, suffering in misery. This state of pitiable condition being seen and observed by the Lord Buddha, the flame of compassion for all beings had awakened in him. Just as Buddha had his compassion, we shall dwell our mind on all beings who have no one to rely upon as a protector, and then develop *karuṅkā*. Please follow the recitation.

“May all beings who are suffering misery in the Samsāric existences without having any one to protect them from becoming old, sick and meeting death, be liberated from misery.” (Repeat thrice)

TO ABANDON EVERYTHING IS PITIABLE

*“Assako loko sabbam pahāya gamanāyanta passantānam
buddhānam bhagavantānam sattesu mahākaruṅkā okkamati.”*

Loko-All beings, *assako*-have no personal property of their own: *sabbam*-after everything, *pahāya*-is abandoned, *gamanāyam*-one will have to pass away or leave for good. *Iti*-Thus, *passantānam*-seeing, nay, realizing as such, *buddhānam bhagavantānam*-in the person of Buddhas, *sattesu*-towards beings, *mahākaruṅkā*-Great Compassion, *okkamati*-occurs.

This is to say that beings have no personal belongings or properties of their own. As is universally accepted, everyone has its own personal property. The only difference being the magnitude of the property or wealth which may be ample or scanty. At least, they own something in commensurate with their own status. For so long as destruction or loss has not yet met or incurred in the absence of any destructive element as danger, the property will continue to remain in their hands. However, (*sampatti vipattipariyosānā*) *sampatti*-all accomplishments (of properties, etc.) *vipattipariyosānā*-meet with destruction in the end. All accomplishment in connection with worldly matter, such as, property and wealth will eventually be reduced to nothing, or rather, terminate in entire destruction. This is quite true. Sickness will finally overcome good health. Youthfulness ends in old age, or in other words, sound and vigorous body grows old in the end. Though a person is fully accomplished with wealth, honour or fame, nothing can be taken along with him on his death. Even endowment with a large number of retinue in whose company one has once lived and enjoyed will eventually be deprived of. To live is to die in the end. Moreover, everything that is good and pleasurable from the mundane point of view will in the end be dispossessed or deprived of. This can be clearly known from the life history of the King Sirīdhammāsoka.

STORY OF KING SIRĪDHAMMĀSOKA

About 218 years after the Parinibbāna of the Lord Buddha (about 270 B.C.), there came to the throne of India, a famous King by the name of Asoka. It was stated that his fame and glory had spread all over the Continent of India (Jambudīpa) which was founded by him as an Empire. According to what is contained in the rocks and stone pillars on which his edicts were carved and where writings were inscribed as directed by this great monarch, the country then called 'Jambudīpa' is to be understood as the Indian Continent as is known to-day. It is because in these rock and pillar inscription, mention has been made of the places at the periphery of his vast Empire where his dynamic power was felt. In those days, it was considered to be a vast domain. He was one of the greatest of India's kings. According to the Commentaries, Asoka was said to be a powerful sovereign of a large empire, its area stretching even up to one *Yojanā* right up to the sky above. Although he was a benevolent dictator and an Emperor with absolute powers possessing immense treasures, at the time of his approaching death, only a remnant of his vast dominion remained under his sway and it was stated to have been reduced to an area equal to about half of the size of a white plum fruit. So says Visuddhimagga as mentioned below.

*“Sakalāṃ medinim bhutvā,
datvā koṭṭisatāṃ sukhā.
Addamalakamattassa,
ante issarataṃ gato.”*

Sukhā-Extremely rich and well-endowed with prosperity and immense wealth, *asoko*-a king by the name of Asoka, *sakalāṃ medinim*-the entire earth surface of Jambudīpā. *bhutvā*-having ruled and owned, *koṭṭisatāṃ datvā*-and after giving away in charity numerous properties and all his wealth worth billions, *ante*-at last, *addamalakamattassa*-only about half the size of a stony plum fruit, *issaratam*-had remained in his dominion, *gato*-and had gone down, or rather, lost his eminent position to that extent. The gist of it is that fabulously rich and powerful King Asoka who had dominated over the whole Continent of India, after offering all his properties and wealth in his possession, eventually had been reduced to the status of a sovereign with dominion over only a patch of territory about the size of the diameter of the round plum fruit.

In the earlier part of his life, he was extolled as an extremely powerful monarch with sovereignty over the entire length and breadth of India (Jambudīpā). He had accumulated riches and properties to such an extent that he offered in donation ninety-six (96) crores of kyats in a single day. Eventually however, in the last days before his death, his health had deteriorated. It seemed that his ministers, Generals, and other officers appeared to treat him with scant respect. These facts were disclosed in what is called the Text of *Dibyaavadāna*. A fairly comprehensive account of it is described in the Myanmar version of Visuddhimagga. Now that I would have to give you only a brief account of it.

At the time when the great King Asoka was on his sickbed, he was served with food put in a tray made of pure gold as usual. After taking his meals, the King donated the gold trays, plates and cups to Kukkuṭarāma monastery. Later, he was served with silver plates. These silver wares were also sent to the Kukkuṭarāma monastery to be given away in charity. These offerings of gifts were stated to have been made to fulfil his main objective to reach to the value of his gifts up to a total of one-hundred crores as the total value of gifts was then short of four crores i.e., only 96 crores. Thereafter, his State Ministers were said to have served the food and meals for their King with only earthen pots. Thereupon, the King was dismayed and alarmed since only half of plum fruit which was presented to him had reached his hands. He therefore ordered that a meeting of State Ministers and courtiers be convened. At the convention, King Asoka asked, "who is ruling this country?" The Chief Minister replied, Your Majesty is the Sovereign who governs this country."

Then, King Asoka remarked, "What the Chief Minister has said falls short of the truth now. Presently, I own and govern only half of this white plum fruit," and proceeded to tell his Chief

Minister that "All kinds of accomplishments only end in utter destruction," as preached by the Buddha is perfectly true. If further amplification is desired to be known, reference may be made to Visuddhimagga, Volume II of the Myanmar version at page (217, etc.) Hence, the statement that "beings have no personal property of their own, and when death occurs, everything will have to be abandoned," is really true and accurate. All that have been considered as one's own possessions with great attachment had to be abandoned or left behind at the time when death seizes. Even the corporeal body with all clothes, etc., which are dressed up, will invariably have to be forsaken. Having seen all beings in this pitiable plight, feeling of compassion had arisen in the Buddha. Let us devote our mind to such beings, and develop *karuṅṅā*.

Beings, seeking after worldly possessions as their own and keeping all these in their personal custody though not actually belonged to them, are in misery both in body and mind, and are therefore pitiable. Hence, all beings may be liberated from such misery. The Motto is couched referring to this state of condition, as:-

"There is no personal private property. Oh, all things have got to be abandoned eventually!"

TO BE A SLAVE TO TAṅHĀ IS INDEED PITIABLE

*"Pno loko atitto taṅhāḍḍesoti passantānaṃ buddhānaṃ
bhagavantānaṃ sattesu mahākaruṅṅā okkamati."*

The gist of this Pāṭi phrase is that beings are not fully furnished or provided with everything. There is no contentment or satisfaction with what they possess. This is also perfectly true and correct. One may try to possess things which they are originally lacking, imagining at first that he will remain content with what is available sufficient enough for his present needs to live on. However, when things are obtained as envisaged, they may still crave for more. One who is earning a kyat will hope to get two kyats. and one who gets two kyats, may desire to receive three kyats, and so on. His thirst for getting more and more cannot be quenched. That is the reason why multi-millionaires at the present day are worrying and making their efforts to get richer and richer. While thus seeking after wealth with their insatiable desires or greed, they have to die without contentment.

For example, any amount of rain water and waters from rivers and rivulets may flow into the vast expanse of the ocean, and yet the mighty ocean never gets Flooded. Another instance may be cited. Any amount of inflammable material may be poured into a burning heap of fire and yet it will be consumed in no time. Every time combustible material is put in, it ingurgitates and burns all the more. Similarly, beings are never satiated. This greed and discontentment is caused by the influence of *taṅhā*. As impelled by *taṅhā*, beings go on striving to earn for their living. Accordingly, they have become slaves to *taṅhā*. Buddha, seeing these beings who are ridden with *taṅhā* and are toiling for their livelihood, have great pity on them. It is just like a laborious servant sweating in misery through fear as ordered by his master to perform a task. It is a pitiable sight as seen by a person who has sympathy towards other fellow beings. The motto composed for the purpose may now be recited.

"Unfulfilled desires are unsatisfying,
All are but slaves to *taṅhā*-cravings."

Beings who are not yet free from *taṅhā* have become slaves, and have to be doing things as dictated by *taṅhā*. Worldlings are compelled to do the act of killing if ordered to do so by *taṅhā*. Those who think they will prosper by resorting to killing are committing this heinous crime as prompted by *taṅhā*. King Ajātasattu of Magadha assassinated his father Bimbisāra because he was incited by *taṅhā* which craved for the kingly pleasures of life. All those worldlings not yet liberated from *taṅhā* for having committed *pañcānantariyakammaṃ*, the five sins that bring with them immediate retribution, are now suffering great misery in Hell or *Apāya*, etc. However, a Sotāpanna is free from *taṅhā* that can drag him down to *Apāya*. Hence, he will abstain from committing vices,

such as, killing and stealing which can cause one to land in the nether world. Nevertheless, for not being free from *kāmatāḥā*, passionate attachment, he is still in trouble seeking for sensual pleasures as stimulated or urged by *tāḥā*. A Sakadāgāmi also is still doing things as provoked by the subtle form of *kāmatāḥā*. Even an Anāgāmi, though he has got rid of *kāmatāḥā*, has to do things as forcibly urged by *rppa-tāḥā* and *arppa-tāḥā*. However, he has no misery physically and mentally because of that *tāḥā*. He has only *sa³khāra-dukkha*. As for an Arahat, having totally eradicated all kinds of *tāḥā*, he has been fully emancipated from the slavish bonds of *tāḥā*. Therefore, Compassion which had arisen in Buddha was simply because He found and realized that Putthujjana-sekkha individuals who, for not having been free from *tāḥā*, are undergoing great misery as slaves of the *tāḥā*. Among them the most pitiable are the ordinary worldlings. Taking cue from the manner in which Buddha had nurtured Compassion, let us develop *karuḥā*. Please follow the recitation.

“All beings who are in misery and are discontented for not being able to fulfil their desires thereby becoming slaves to *tāḥā* be free from the slavish condition caused by *tāḥā* and be liberated from misery.”

All beings in whole world and in all Universes including planets and infinite space as well as all beings in the Union of Myanmar, are undergoing all kinds of misery, as already stated. They are, in reality, physically and mentally distressed. They are also in misery and are becoming wearisome through constant toil in pursuit of what they wish to earn and possess. Therefore, for their demeritorious actions, there is danger of descending to the *Apāya*. Miseries are lying in wait for the inevitable old age, sickness and death that will take hold of them. Hence, we should develop *karuḥā* with our noble intention wishing them escape from all such kinds of misery. You should contemplate and note every time you recite with mindfulness. Now, please follow the recitation.

“May all citizens of Myanmar be liberated from misery....”

“May all beings in the whole world be liberated from misery....”

“May all beings in this Universe be liberated from misery....”

“May all beings in all unlimited Universes be liberated from misery....”

*Dukkhappattā ca niddukkhā,
bayappattā ca nibbhayā.
Sokappattā ca nissokā,
hontu sabbepi pāḥino.*

The above Verse (*gāthā*) indicates the manner of developing *karuḥā* as contained in Mahā-Paritta. The meaning of it is:-

Dukkhappattā-All in suffering, *sabbepi*-and everybody, *pāḥino ca*-and also all beings, *niddukkhā*-be free from misery, *hontu*-be so accomplished. *Bayappattā*-All those involved in danger, *sabbepi*-and everybody, *pāḥino ca*-and also all beings, *nibbhayā*-be free from all dangers, *hontu*-be so accomplished. *Sokappattā*-those who are in anxiety, *sabbepi*-and everybody, *pāḥino ca*-and also all beings, *nissokā*-may be free from anxiety and have peace of mind, *hontu*-be so accomplished.

The meaning of this Pāḥi Verse by itself is quite clear in indicating the manner of developing *karuḥā*. *Karuḥā* can be developed with mindfulness as: “May all individuals who are suffering be free from misery. May all those who are meeting with dangers be free from all dangers. Those individuals who are in anxiety, may be free from worry and anxiety,” Let us develop *karuḥā*, as proposed.

“May all those individuals in distress be liberated from misery.”

“May all those individuals who are meeting with danger be liberated from dangers.”

“May all those individuals who are in anxiety be liberated from all anxieties.”

Furthermore, I wish to mention something about the manner of developing *karuṅṅā* in connection with the occurrence of *Mahākaruṅṅā-samāpatti* knowledge which is self-appreciated after being known and realized.

By virtue of having respectfully learned and borne in mind this *karuṅṅā-bhāvanā* with *dhammasavanakusala-kamma*, those who have just listened to the sermon be able to practise and develop the *karuṅṅā-bhāvanā* to the best of their ability, and to further develop and practise Vipassanā dhamma through contemplation and noting the arising phenomena of *rūpa* and *nāma*, and finally attain the noble Nibbāna, the state of cessation of all miseries and eternal Bliss, with their much coveted *magga-ñāṅṅā* and *phala-ñāṅṅā*, as speedily as possible.

BRAHMAVIHÆRA DHAMMA

PART VI

I have in mind to preach in accordance with the four objectives. viz: (1) to gain more knowledgeable experience, (2) to enhance the treasures of faith and reverence, (3) to make it obvious for developing *karuṅṅā*, and (4) to display and disclose the manner of contemplating *Vipassanā*. Only after I have preached the manner of arising of *mahākaruṅṅā*, I shall proceed to describe the manner by which *muditābrahmavihæra* is to be developed.

Having already preached the manner of arising of *Mahākaruṅṅā* concerning four kinds of *dhammuddesa*, I shall deliver the dhamma relating to how sentient beings are hit and pierced by arrows, how they are enmeshed, how they are drifting in the current or stream of water, and how they are being burnt by the blazing fires. Let us first preach relating to how living beings are pierced by arrows.

BEINGS ARE BEING PIERCED BY ARROWS

*Sasallo lokasannivæso viddho puthu sallehi,
natthañño koci sallænaµ uddhatæ aññatara mayæti
passantænaµ buddhænaµ bhagavantænaµ sattesu
mahākaruṅṅā okkamati.*

Lokasannivæso-All beings, *sasallo*-are stuck or pierced by arrows! *Putthusallehi*-With many arrows, *viddho*-they are hit and pierced. *Aññatara mayæ*-Except me, the Buddha, *sallænaµ uddhatæ*-capable of taking out, or removing the arrow that has pierced, *aññokoci*-any other single person, *natthoti*-is not yet born and in existence. *Passantænam*-Seeing, nay, being, perceived as such, *buddhænaµ bhagavantænam*-in the persons of Buddhas, *sattesu*-towards beings, *mahākaruṅṅā*-Great Compassion or Pity, *okkamati*-has occurred. It has been stated as such.

"*Sallæ*" in this regard refers to a stump or an arrow. It would be acceptable, if it were mentioned as a 'stump', i.e. a pointed stout piece of wood projected from the ground. However, in the Commentary (*Aṅṅakathæ*), it has been stated as 'arrow'. Hence, one may imagine as having had sympathy for all beings who are pierced by arrows. Just as people who are injured or wounded by gun shots while fighting in a war as in the present era, the people in the ancient times who were hit by arrows during skirmishes had received injuries. Sentient beings are suffering similar to those who have suffered from pain caused by the piercing arrows. The kind of arrows that have pierced are the *akusala*, arrows of demerits, such as, *ræga*, *dosa*, *moha*, *mæna*, *diṅṅhi* and *kilesæs*, which are vices, the immoral conduct. If pierced through the body from the breast to the back-bone, it would be very distressing and painful. In the same manner, beings are really pitiable for having been hit and pierced by the seven arrows of *ræga*, *dosa*, etc., etc.

And yet, as ordinary worldlings, they are rather pleased for being pierced by the arrows. Sentient beings in the *kæma*-abode enjoying all the sensations of sensual pleasures (*kæmaguṅṅā*), have found a taste for *kæmaræga*. That is why they are nurturing and encouraging *kæmaræga* and are in hot pursuit of the sensations of sensual pleasures. From the point of view of Buddhas and Arahats, they see and feel the arising sensations of *kæmaræga* as being unbearable just as they are pierced by arrows. *Ræga* which tends to have pleasurable attachment to *rþpa-bhava* (Form Existences) and *Arþpa-bhava* (Formless Existence) has the same nature of intolerance that can hardly be endured. The manner of piercing by the arrow of anger is more conspicuous. From a state of happiness which reflects on personal appearances, the complexion of the face immediately turns black, ugly, and gloomy when anger blazes up. The mind also becomes morbid, restless and intolerable. However, the man in an angry mood thinks of the rising anger as pleasurable. For this reason, if any other person with goodwill intervenes to bring about a compromise and advises to refrain from anger and bearing

grudge, an angry person is likely to resent. He may even think of that mediator as unfairly taking sides.

Mohā means a mistaken or false view not knowing what is right or true. What is impermanent or transitory is thought of as permanent and ever-lasting. All things, which are incessantly arising and dissolving, are considered as pleasurable. The nature of *rūpa* and *nāma* which is not an *atta*, a living entity, is looked upon as a living entity, a being, or 'Self'. If *rāga* and *dosa* occur, *moha* follows suit. Sentient beings pierced by arrows of *moha*, delusion, are in misery. Under delusion, a person commits anything which is improper, by physical action, or by speech, or by thought. For having done so, only demerits are derived thereby causing miserable conditions.

Also because of the arrow or stump of *māna*, one meets with misery for his unworthy self-pride or vanity, and because of the arrow of *diṅhi* which has pierced through the mental *kandhā*, men cling to false beliefs. They cannot discard or part with them. Falsely hoping to gain benefits, what ought not to be done, is done physically, verbally and mentally. Because of these vices, they all suffer misery. During the life time of Lord Buddha, Purāṅkakassapa and a bunch of five other teachers of a heretical Sect together with their adherents had unfortunately accumulated a great deal of demerits for committing vices. They had gone to the extent of doing wrong to the Buddha, and for these vicious thoughts and evil actions (wrong-doings), they had derived *akusala*, demerits, in return. For these demerits, they were committed to Hell and had suffered intense misery as a resultant. There are quite a number of people who are suffering misery for being pierced by this arrow of *diṅhi*, false belief.

There are other sufferings for being pierced by the rest of the *kilesās*, such as, *Vicikicchā*, sceptical doubts. *Vicikicchā* means feeling of doubt as to whether Buddha, Dhamma and Sangha are really the truth. Uncertainty regarding the derivation of advantages in practising *Sīla*, *Samādhi* and *Vipassanā*, or the attainment of *jhāna*, or the achievement of *Vipassanā* insight-knowledge, or the realization of *Nibbāna* through *magga-ñāṇa* and *phala-ñāṇa*, are also "*Vicikicchā*". Then, if any doubt arises as to whether rebirths will really take place in existences under happy conditions by virtue of *kusala-kamma*, or, one has to suffer in the four nether worlds for the resultant effects of his *akusala-kamma*, immoral actions, it is "*vicikicchā*". For having been pierced by the arrow of *Vicikicchā*, no practical meditation exercise can be done in accordance with the correct method or on the right lines. Such being the case, there will hardly be any chance to escape from the miseries of *Samsāra* which are bound to come across.

And next, the piercing arrow of what is called '*duccarita*'-evil deeds or misconduct-is conjoined with 'the arrows of *kilesās*, such as, *rāga* and *dosa*. When *rāga* is raging, evil deeds of *duccarita-kamma*, such as, acts of killing, stealing, cheating, etc., are sure to be committed. For such *akusala-kamma* or demeritorious (immoral) actions, one would descend to the four *Apāyās* and suffer misery. Undoubtedly, there are a number of people who will go down to the Four *Apāyās* or Nether Worlds, and who will thereby suffer miserable conditions.

Compassion, therefore, had arisen in the heart of the Buddha, for having seen those beings who were pierced by arrows, such as, *rāga*, etc. Being moved to pity (compassion) which had sprung from the heart, Buddha had delivered his Teachings under varying circumstances for the entire period of 45 years, day and night, without rest. Individuals who have diligently practised in accordance with his Teachings are, therefore, able to get rid of the piercing arrows of *rāga*, etc. If one arrow that has pierced through can be extracted or removed, he gets better to the extent a single arrow would have caused him hurt or pain. Accordingly, one who assiduously practises Dhamma gradually gets rid of the arrows of *kilesās* one after another until he is entirely relieved from all sufferings.

THE MANNER OF GETTING RID OF AN ARROW STUMP BY CONTEMPLATING AND NOTING THE DHAMMA

At present those Yogīs who are continuously contemplating and noting *rūpas* and *nāmas* arising from the six-sense-doors, that is, contemplating what is going on in one's mind and body in accordance with the Teachings on Mindfulness Meditation (*Satipaṭṭhāna*) are free from five *nīvaraṇas*, obstacles to the progress of meditation. When their mind becomes tranquil and stabilised. This is called *Citta Visuddhi*, purity of mind. With the mind becoming tranquil and cleansed of the *nīvaraṇas* at every moment of contemplating and noting, it occurs to the mind of the meditator with awareness that what is contemplated and known is quite different from the mind that contemplates and knows, i.e., these two are distinguishingly known. When the rising movement of the abdomen is contemplated and known, the *rūpa*, that is, the rising abdominal wall, and the mind-*nāma* that contemplates and knows, are distinguishingly known. Similar knowledge will be realized in contemplating the falling of the abdomen and the acts of walking, stepping, dropping, bending and so on. Every time it is so contemplated and noted, what is to be known and the knowing mind, *rūpa* and *nāma* (matter and mind) are well appreciated as the only two attributes of an individual representing material and mental elements which form an aggregate of a sentient being. This appreciation or the knowledge dispelling to a certain extent, the arrow of *dīḥhi*, is known as *dīḥhi-visuddhi*.

Thereafter, if contemplating and noting is carried on, cause and effect will be distinguishingly known that because of mental inclination to bend, bending (which is *rūpa*) take place. So also, because of the will to walk, the act of walking (*rūpa*) happens, and because of the object of sensation which is to be known, the knowing-mind occurs, etc. At that moment, the piercing arrow of doubt called "*kaḥkhā*" has been cleared away to a reasonable extent. From then onwards, at every moment of contemplating and noting, the beginning of the phenomenal occurrence and the final dissolution of what has occurred will be clearly perceived and realized. The nature of such arising and dissolution in respect of the other phenomenal occurrences in the body and mind, such as, stiffness and upward and downward movements of the abdominal wall, and of bending, stretching, lifting, stepping, and so on, will be distinctly known part by part when contemplation is in full swing. When realization comes, it will be fully appreciated with awareness that these are mere characteristic of *anicca* (impermanence) and of misery constituting the nature of *anatta* without substance or *atta*.

When such realization comes of the existence of only *rūpa* and *nāma*, it will be found that what Buddha had preached as being "impermanence", misery and *anatta*-Non-Self, is absolutely true and correct. This awareness and understanding will enhance one's faith in Buddha as really an Omniscient. Belief in the Dhamma as preached by the Buddha will get firmer or strengthened. Faith in Sanghas who are diligently practising according to the preachings of the Buddha will become stronger. Depending upon the degree of faith and belief, *vicikicchā*, doubts, will be cleared away.

Thenceforth, when contemplating and noting is further carried on, progress will be made leading one to achievement of the knowledge of Vipassanā, ten in stages, step by step towards Nibbāna, where *rūpa* and *nāma* and all miseries will come to a cessation through attainment of *ariya-magga-ñāṇa*. Then awareness or consciousness firmly takes place that there is no such thing as an *Atta*-being or "Self", and that the entire so-called body is composed of only two things *rūpa* and *nāma*. As such, all false views (*micchādiḥhi*) commencing from *attadiḥhi* and *sakkāyadiḥhi*, will be completely free or eradicated. This explains how the arrow of *dīḥhi* has been fully got rid of. A Motto relevant to the foregoing explanatory account has been composed as follows: Let us recite.

"Nothing to be thought of as "I" - an individual or Self except as
an aggregate of *rūpa* and *nāma*."

This illustrates how a Sotāpanna is free from *sakkāyadiḥhi*-a false view of Self. While contemplating and noting, or imagining, knowledge of awareness is clear that "there is only an aggregate of *rūpa* and *nāma* which is arising and dissolving incessantly and that there is no such thing as an *atta* being, or "I", or "Self." And then, there is no doubt about the efficacy and noble

moral qualities of *sīla* (morality), *samādhi* (concentration) and *paññā* (wisdom). Firm conviction and faith without a tinge of doubt has also arisen that "Only by practising to gain accomplishment of the qualities of *sīla*, *samādhi* and *paññā*, Nibbāna can be reached. In particular, only by the true realization of the characteristics of *anicca*, etc., through continuous contemplation of the arising phenomena of *rūpa* and *nāma*, Nibbāna can be attained." Relating to this, a motto has been framed. Please follow the recitation as follows:-

"Have nothing to doubt about the practice and the Triple Gems."

This is how to get rid of *vicikicchā*, the doubt, in connection with Buddha, Dhamma and Sangha as well as the noble practices involving morality. It also indicates how a Sotāpanna is freed of sceptical doubts. This is the manner how one can be fully liberated from the piercing arrows of *vicikicchā*, according to *Mahākaraṇasamāpatti desanā*.

If dispelled from the false view of *Sakkāya* (*sakkāyadiñhi*) and doubt (*vicikicchā*), other *kilesās*, such as, *rāga*, *dosa*, *moha*, *māna*, etc., which can drag down a person to the Four Nether Worlds, will be eradicated. All bad *kamma*, the resultant effect of evil deeds which can cause one to lend in *Apāya* existence, will also be freed. Hence, if one becomes a Sotāpanna through the practice of Vipassanā meditation, he will escape from the harm inflicted by the arrows which can cause misery by pulling him down to the realm of four *Apāyas*. Buddha had therefore preached his noble Dhamma with great Compassion towards all beings. I am following in the footsteps of the Lord Buddha in importing His Teachings (Dhamma) with a view to make beings escape from such harmful arrows.

Putting it in a nutshell, if one proceeds to contemplate and note after his attainment of the status of Sotāpanna (the first stage of progressive sanctification), he will become a Sakadāgāmi, and then, an Anāgāmi. On attainment of Anāgāmi, he will again be freed from the arrows of *kāmarāga* and *byāpāda*, ill-will and hatred. Thereafter, if contemplating and noting is further carried on, he will attain Arahantship after reaching *Arahatta-magga-phala*. When becoming an Arahant, the stinging arrows of *rūpa-rāga*, of *arūparāga*, *māna* and *avijjā* (ignorance) with which he was wrapped up as an Anāgāmi, will be totally liberated. It means that all arrows of *akusala* smeared with *kilesās* will be completely expatriated. That is why the Noble Arahants after Parinibbāna will be totally emancipated from all kinds of sufferings attached to *rūpa-nāma-sāḅkhāra*, for having been freed from all kinds of arrows. This would bring them to everlasting peace and happiness.

Before reaching the state of a worthy Arahant, even an Anāgāmi for being pierced by the arrows of *rūparāga*, *arūparāga*, etc., he would still be subjected to conditioned miseries of existence (*saḅkhāra-dukkha*) after reaching the abodes of Form and Formless Brahmās. As for Sotāpannas and Sakadāgāmis, since the sharp arrows of *kāmarāga*, etc., are penetrating into their own selves, they will have their rebirths in existences of human beings and Devas whereby they are to go through miserable conditions of old age, death, etc. Finding the beings stuck with those arrows, Buddha's heart was filled with pity and thus, with a feeling of deep compassion, He had preached the Dhamma despite the fact that he had to undergo a lot of hardships merely for the sake of the emancipation of all beings.

In particular, having observed and found the worldlings (Putthujjanas) suffering in misery for being struck with such arrows piercing through their material *kandhās*, Buddha reflected and realized that there was no other person except him who could remove or extract those sharp-pointed arrows. The Compassionate Buddha therefore went on preaching the Dhamma.

"*Aññātara mayā*-Except me, the Buddha, *sallānaṃ uddhatā*-capable of extracting the sharp-pointed arrows, *añño koci*-any other single person, *natthāti*-is not in existence. *Passantānam*-Seeing, nay, having seen or observed as such, *buddhānaṃ bhagavantānam*-in the hearts of Buddhas, *sattesu*-towards the beings, *mahākaraṇā*-great compassion, *okkamati*-has arisen." It has been stated as such in the Paḅisambhidāmagga Paḅi.

Buddha's compassion towards all beings is equally balanced without distinction irrespective of whether a person is intimate or unfamiliar. The degree of compassion bestowed upon Rāhulā, his own son born while he was a prince, was on the same level as he had conferred upon Ashin Devadatta, who had done grievous wrong to him with animosity. At one time, Ashin Devadatta in collusion with King Ajātasattu conspired to assassinate the Buddha. They incited the royal elephant by the name Nā'ægōri to make an assault on Buddha while on His rounds for alms. This elephant had a ferocious propensity and trampled to death all persons whom he met on his way. As instructed by Ashin Devadatta, the mahouts fed this great Nā'ægōri elephant with liquor profusely and released the big animal along the road where Buddha was to come to seek for alms.

On that occasion, a good number of Sanghas were in the company of the Enlightened One. The huge elephant being intoxicated rushed forward to the Buddha to attack. Even human beings under the influence of liquor used to do things and speak what ought not to be done or spoken. Being an animal, there is nothing to be said of the elephant which came rushing violently towards the Buddha to bore the Lord Buddha to death with its tusks. Seeing this terrible state of affairs, the Bhikkhus, in great anxiety, requested the Buddha to retreat and avoid the charge. The Lord Buddha, however, preached His disciples as follows:-

Ēgacchatha bhikkhave-Come! Come! O, my Disciple Bhikkhus! Do not shun, *mābhayittha*-Do not fear. *Aññāmetāṃ bhikkhave anavakāso, yaṃ parippakkamena tathāgataṃ Jivitā voropeyya*-O, Bhikkhus! no other person will have opportunity to plot and strive to cause death to the Buddha. *Anupakkamena bhikkhave tathāgataṃ parinibbāyanti*-O, Bhikkhus! It is usual for the Buddhas to enter into Parinibbāna without being subjected to harmful death by anyone through conspiracy or attempt. His disciple-Sanghas, nevertheless, pleaded three times repeatedly. However, Buddha remained adamant and gave his reply as stated above three times in succession.

Thereupon, Ashin Ānandā becoming frightfully anxious of the impending disaster, took his standing posture in front of the Lord Buddha with the intention of sacrificing his own life first, in place of the Exalted One. Buddha asked him three times to make way, or rather, quit. However, since Ashin Ānandā failed to comply, the Buddha had to make him move from the place he had taken up by the exercise of His supernatural powers.

After having removed the Venerable Ashin Ānandā from the occupied place, Buddha radiated his *mettā* (*mettāya phari*) toward Nā'ægōri, the elephant. This reveals the primary importance of the quality of *mettā*. Feeling of pity that had arisen can also be regarded as developing as a supplement (*appadhāna*) just as radiating with *mahākaraṇā-samāpatti*, as has been earlier stated. As a result, the big elephant, Nā'ægōri, which had been showered upon with loving-kindness and compassion by the Buddha, had suddenly turned sober. Its mind became mild and gentle. Faith and reverence in Buddha had occurred in him too. The huge creature then respectfully approached the Buddha dropping down its proboscis from its vertical position, and then squatted at the feet of the Exalted One. Thereupon, the Buddha after caressing the elephant Nā'ægōri on the forehead touching with His right hand and admonished him as mentioned below:-

"Oh, Nā'ægōri! You should abstain from committing wrong to a Buddha such as me. If wrong or evil act were committed, serious trouble and suffering will come upon you. Don't get drunk and intoxicated. Neither should you be forgetful. If you are not mindful, or rather, forgetful and fail to give thought to yourself, you cannot reach an existence to come where happy condition prevails. To reach a noble abode of life existence you should cultivate noble practice in your ownself and do things on your own in a virtuous way.

From that time onwards, Nāḷgiri, the hugh elephant, had transformed into a well-tamed moral creature fully accomplished with the five noble precepts (*pañcasīla*). In the past, he used to trample down the people to death. Thenceforth, he abstained from killing others. Nor die he get drunk. This is the manner in which the Lord Buddha had given his admonition to the big unruly elephant which had once attempted to make a fatal attack on Him, by inculcating a benevolent spirit of loving-kindness (*mettā*) and great compassion (*karuṅkā*) with an equally balanced degree of love, pity, and compassion as he had bestowed upon His own son Rāhulā.

ENMESHED IN TAḤHĀ AND DRIFTING IN THE CURRENT OF TAḤHĀ

“TaḤhā jālena otthaḷo lokasannivāso. TaḤhā sotena vuyhati lokasannivāso passantānaṃ buddhānaṃ bhagavantānaṃ sattesu mahākaruṅkā okkamati.”

Lokasannivāso-All beings, *taḤhā jālena otthaḷo*-are covered and caught in the net of *taḤhā*. *TaḤhā sotena vuyhati*-(and) are drifting along the mid-stream of *taḤhā*. *Iti*-As such, *passantānaṃ*-in the hearts of the Buddhas, *sattesu*-towards beings, *mahākaruṅkā*-Great Compassion with pity, *okkamati*-has arisen.

The term “*taḤhā*” conveys the meaning of thirst or lust. Being desirous of seeing and enjoying the pleasures of sight, and becoming pleasurable with attachment, without being contended, to all that have been seen and enjoyed, is merely thirst for a beautiful sight. No matter one may have seen good and pleasant sights of an unlimited scope, his thirst for it remains unquenched and discontented. In the same way, getting unsatisfied with what is heard in respect of any good and pleasant sound, as desired, is but a thirsty *taḤhā*. So also is thirsty *taḤhā* in respect of good smell and fragrance, good taste with great appetite, of good touch or contact, and of imagination. *TaḤhā*, in fact, occurs unceasingly in everything that is seen, heard and so on. It is arising all the time everywhere. The moment one gets up from sleep, what is desirable is invariably thought of or imagined. One has found pleasure in his own-self. He also finds pleasure in others as well as in all properties or goods, or commodities for his own consumption. Because of this pleasurable attachment with the thirst of *taḤhā*, one has his continuous rebirths in one existence after another. In every form of existence, one has to go through the process of old age or decay, disease and death. Having had to seek for what is needed or desirable, suffering and misery take place. And then, for having his bounden duty to manage and look after all that have been obtained or have come into his possession, one is to undergo misery, or rather, becomes miserable.

All these miseries are due to *taḤhā* which is always in thirst that grows like a creeper. One is unable to overcome this *taḤhā* from which he cannot get away. Hence, this *taḤhā* is similar to a big net that has spread over all beings. Animals which are caught in a net cannot escape. Death is hanging over their heads. Much in the same way, beings who are trapped in the net of *taḤhā* cannot take to flight elsewhere. In every existence, sufferings take place by getting old, sick and meeting with death. Having perceived and observed such miserable conditions in which beings are wallowing, it had moved Buddha to pity and brought forth great compassion in Him.

Moreover, a person who is drifting in a mid-stream of water will be carried by the current of water. It is likely that he will soon be drowned to death. In the like manner, beings are compelled to oblige and follow as induced by *taḤhā*. They are, therefore, landing in the four *Apāyās* for having done immoral acts. Sometimes, for having done good deeds or good *kamma*, they reach the world of human beings and of Devas. Even in these existences of human beings and Devas, they have to suffer the miseries of old age, sickness and death. Buddha therefore had His Great Compassion towards beings who have been so suffering and drifting with the tide of *taḤhā*.

CAUGHT IN THE NET OF DI_ḥHI, AND DRIFTING
IN THE CURRENT OF DI_ḥHI

*“Di_ḥhijālena otthaḥo Di_ḥhisotena vuyhati
lokasannivāso_i passantāna_μ buddhāna_μ
bhagavantāna_μ sattesu mahākaru_ḥā okkamati.”*

Lokasannivāso- All beings, *di_ḥhijālena otthaḥo*-are covered or spread over by and caught in the net of *di_ḥhi*, the wrong belief. *Di_ḥhisotena vuyhati*-They are drifting in the current of *di_ḥhi*. *Iti*-As such, *passantāna_μ*-seeing, nay, for having perceived, *buddhāna_μ bhagavantāna_μ*-in the hearts of Buddhas, *sattesu*-towards beings, *mahākaru_ḥā*-Great Compassion with pity, *okkamati*-has arisen.

Di_ḥhi means the heretical view, erroneous belief and wrong conception. To think with loving attachment considering oneself as a living being, or an *atta* individual or ‘Self’, in spite of the fact that in the personalities of their own selves there exists only a continual phenomenal process of *r_ḥppa* and *nāma*, is mere *attadi_ḥhi*. It is also called *sakkāyadi_ḥhi*. “*Sakkāya*” means an aggregate of *r_ḥppas* and *nāmas* which obviously exists in the so-called body. To think of these aggregate of *r_ḥppas* and *nāmas* as a living being, or an *atta*-being, or “I” or “Self”, is nothing but *di_ḥhi*. It is known as *sakkāyadi_ḥhi*, because of an erroneous conception or false belief in this aggregate of *r_ḥppa-nāma*. An instance may be cited as: for example, at the moment when seeing takes place, the eye-*r_ḥppa* obviously exists. The eye and the sight (object that is seen) are also *r_ḥppa*. The knowing mind which sees is *nāma*. Only these two-the *r_ḥppa* and *nāma*-are obviously present, However, ordinary worldlings are under the impression that what is seen and known, is “Self”, or “I”. The sight-*r_ḥppa* in one’s own body which is seen by the eye is also misconceived as “I”. If it is thought of as a reality, it is but ‘*sakkāyadi_ḥhi*’. In respect of what is obviously seen and known at the moment of hearing, etc., if it is imagined or thought of as “I” or “Self”, it amounts to holding the view of ‘*sakkāya di_ḥhi*’.

It becomes “*sassatadi_ḥhi*”, if it is misconceived that an *atta*-being or ‘Self’ is perpetually existing based upon the false view of *sakkāyadi_ḥhi* and also that, after death it has transmigrated to reside in another body. On the other hand, it is “*ucchedadi_ḥhi*”, if it is conceived or thought of as complete annihilation of existence after death and that there is no *kusalakamma* and *akusalakamma*. Again, if it is thought of as having no good or bad resultant effects of that *kamma*, it is *duccarita micchādi_ḥhi*. One who holds a false view of ‘*ucchedadi_ḥhi*’ is likely to entertain the false doctrine of ‘*duccarita micchādi_ḥhi*’. This ‘*duccarita micchādi_ḥhi*’ is extremely faulty and highly culpable. If this *micchā di_ḥhi* or false view is entertained, committing of vices and doing demeritorious acts will not be avoided. Nor will meritorious deeds or actions be performed. In other words, those who have the false view of *micchādi_ḥhi* will not hesitate to do all kinds of vices. Hence, a person who has accepted this false view will definitely land in hell after death. Furthermore, to believe in and revere a false Buddha, or a person impersonated as Buddha is a kind of false belief-“*micchādi_ḥhi*”. Believing in false practices as being genuine is also another type of *micchādi_ḥhi*. For example, to have a firm belief in the performance of rites involving the sacrifice of living beings, and by doing so, demerits would be eliminated, and that merits will also be gained, is a kind of *micchādi_ḥhi*, i.e., believing in false practices and seeing things wrongly without understanding what they truly are.

Prior to the appearance of Buddhas, or though Buddha has appeared, those who have not heard of the Truth of the Dhamma and those who misunderstood the Truth of the Teachings (Dhamma) would readily accept and adhere to any one of the false doctrines mentioned in the foregoing. All over the world, the majority of the people have accepted and believed such false doctrines. All those who fail to fully appreciate the Buddha’s Dhamma have *attadi_ḥhi*, a false view to which they are clinging blindly that *r_ḥppas* and *nāmas* are merely ‘*atta*-being’, ‘Self’ or “I”. Hence, the statement that “all beings are caught in a net of *di_ḥhi* and they are drifting in the current of *di_ḥhi*” is really true and correct. All beings who have accepted such false doctrines as “*uccheda*” belief and “*duccaritamicchā*” are likely to land in the Four Nether Worlds. However, in the case of those who adhere to the belief of “*sassata*”, there is likelihood of their gaining *kusala kamma* by lending help to other fellow beings, and by getting rid of some *akusala*, demerits, to a reasonable extent, in as

much as they have a belief in the propriety of what ought to be done or not, expecting to gain benefits and happiness in the life hereafter. For such good actions or *kusalakamma*, there is still hope for them to reach good and noble existences after demise. Nevertheless, bad deeds or immoral actions are included in what they believe as "things that ought to be done". Such wrong or erroneous *kamma*-actions-are expounded in Pā'i Aṅgakhathas. These are actions, such as those relating to killing other beings in performing the rituals, or boiling snails and oysters alive, etc., to save them, as they have said, from Samsāric misery (*vaṁṁa*). Though such acts might be considered as good deeds from their own point of view, killing of sentiency beings cannot possibly be regarded as acts of virtue from which merits can be derived because of the fact that victims will surely have their disapproval and cannot be a consenting party.

There is every likelihood of these heretics going down to the four *Apāyas* where they would suffer misery for their demeritorious or immoral actions, which might appear to them as being good and proper. And then, one who rigidly adheres to *Sassata* and *Atta* Doctrines will not believe in the truth of Buddha's Dhamma which says: "There is no such thing as 'atta' but only a continuing process of *rūpa* and *nāma* according to their phenomenal nature. There is only the causative effect of *rūpa* and *nāma*; and if *samudaya*taḥā, clinging attachment, is eradicated by indulging in the practice of meditation so as to extinguish *kilesa*, which is the cause, the suffering effect of the continuum of *rūpa* and *nāma* totally ceases and becomes extinct." Such being the case, they will be passing through a succession of birth in *samsāra* and then continually suffer the miseries of old age, sickness and death because of the continued existences. This resultant effect clearly reveals their failure to reach the zone of freedom from miseries for having been caught and entangled in the net of *diṁṁhi*. Thus, for being drifted in the current of *diṁṁhi*, they are suffering the miseries of *samsāra* without a break. The current of *taḥā*, as has been stated, is generally flowing into the realm of four *Apāyas*. Therefore, all those beings who are not yet liberated from the bonds of *taḥā* and *diṁṁhi* are immensely suffering after descending to the four nether worlds. Having clearly perceived this miserable condition of life, Buddha was moved to pity towards all living beings. Emulating the example as shown by the Buddha, our male and female benefactors and all those who desire to follow his exemplary conduct can also try to develop *karuḥā*.

BEING CONSUMED BY FIRE

*“Āditto lokasannivāso rāgagginā dosagginā mohagginā
jātiyā jarāya maraḥena sokehi paridevehi dukkhehi
domanassehi upāyasehi, tassa natthaṅṅo koci nibbāpetā
aṅṅatra mayāti passantānaṁ buddhānaṁ
bhagavāntānaṁ sattesu mahākaruḥā okkamati.”*

Lokasannivāso-In regard to all beings, *rāgagginā*-the fires of *rāga*(passions), *āditto*-are burning them with a fury producing red flames. *Dosagginā*-the fiery anger, *mohagginā*-delusion the mistaken view, *jātiyā*-the fires of fresh rebirth, *jarāya*-the fires of decrepit old age, *marāḥena*-the fires of death, *sokehi*-the fires of worry and anxiety, *paridevehi*-the fires of grief, wailing and lamentation, *dukkhehi*-the miserable fires of physical distress, *domanassahi*-the fires of mental distress and unhappiness, *upāyasehi*-the fires of extreme despair, *āditto*-are burning vehemently producing blazing flames. Having also seen living beings enveloped in such blazed, Great Compassion had arisen in the Buddha.

The above statement reveals that all beings are badly burnt and consumed by eleven *aggis* (fires)-(which may be enumerated as lust or passion, anger or hatred, erroneous conception, birth, decay, death, sorrow, lamentation, pain, grief and despair.) Among these, the fires of *rāga* are those that are prone to pleasurable attachment. What is called *taḥā* and *lobha* are also *rāga*, passionate desires. How they are being burnt is: "Pleasurable attachment to the eye, the object which is seen, and the knowing-mind, may be said to be the fires of *rāga* which are raging. From the stage of "seeing", one becomes attached to his own "eyes" lovingly. Also, the object which is found agreeable by sight is found to be pleasurable. Particularly, pleasurable attachment to what is seen is

taking place. It is not only the 'sight-*rūpa*'-the beauty-that is seen and appreciated, but also the entire body of a woman or a man. Thus the sensation arises from sight or what is seen and found pleasurable which in turn invokes desirable attachment to it. This feeling which occurs is nothing but the burning fires of *rāga*. If the thing that is desired is not yet available, it will be craved for or yearned. He will think of trying to get it, may be by hook or crook. Sometimes, burning desire may occur to the extent of having a reaction in losing one's own appetite to eat, and of suffering from insomnia. He may be planning to also keep in tact things which have been acquired. The arising of this pleasurable desire is the burning *rāga* vehement passion.

Ordinary people, however, think of this burning sensation of *rāga* as being pretty good. Therefore, they are always eagerly making effort to enjoy such sensual pleasures with attachment. Whether in the matter of family affairs, or, business affairs, or affairs relating to human relations, they have to be worrying without an interval. They may even probably think it enjoyable to be worrying as such. As a matter of fact, they are being consumed by the fires of *rāga*. If *rāga* were driven out or expelled, it will become obvious that all these imaginations which have to be invoked and anxieties which are cropping up will be found as being similar to miseries suffered by a person from burns. Hence, *rāgagginā*-the flaming red-hot *rāga* was perceived by the Buddha as being burning with a fury.

In the same way, when hearing takes place, the ear, the sound that is heard, and the knowing mind are found to be pleasurable. This is the '*rāga*' which is burning. In matters relating to the odour, the nose, the knowing-mind that occurs, and when eating, the tongue, the taste, and consciousness that arises, as also when touching and imagining, similar occurrences which are happening, may be considered as being subjected to burns. Briefly put, pleasurable attachment to all sensations which arise obviously at every moment of seeing, hearing, contacting (touching) and knowing, are nothing but the fires of *rāga* that are burning. The flames of *rāga* are raging furiously depending upon those that have arisen from the six sense-doors. It is just like inflammable material, such as, firewood and kerosene that easily catch fire. The more the material is highly combustible, the more the fire becomes vehement. In the same manner, the more the sense objects are found highly pleasurable, the more the fires of *rāga* become furious.

Similarly, the fires of anger are burning. It is more obvious when the mind becomes miserable with burning sensations as one gets angry. The man in anger, however, may feel pleased with the anger that has arisen in him. As regards *moha*, it is difficult of understanding.

If a thought arises that everything which conspicuously occurs emanating from what is seen and heard, is permanent, everlasting, good and pleasurable, and that every such thing is "*atta*" or "Self", it is simply "*moha*". In short, what is wrongly conceived is *moha*. Erroneous understanding or misconception which veils the truth of the knowledge of *anicca*, *dukkha* and *anatta* in respect of all phenomenal occurrences that arise from the six sense-doors is to be regarded as "*moha*" in flames. The manner in which the fires of *moha* are burning is hard to be understood by ordinary worldlings. Only when the true characteristics of *anicca*, *dukkha* and *anatta* are clearly known, the way *moha* is burning can be realized. This "*moha*" for not knowing what is true, being under delusion, does things which ought not to be done, and plans which ought not to be planned, or speaks what ought not to be spoken. For such improper conduct or actions, disadvantages are bound to be met with in the present life time. Also, throughout *Samsāra*, sufferings, such as miserable condition of *Apāya* life will be met. These are the sufferings of burns caused by the fires of "*moha*".

The three kinds of fires-of *rāga*, *dosa* and *moha*-just now stated, are the fires of *akusala kilesā*. Then comes the fires of *jāti*, etc., birth or existence, etc., which are, in fact, the fires of Samsāric miseries. There are eight of these. Of these eight, the three (3), viz: birth (*jāti*), old age (*jarā*) and death (*marāṇa*), (the three kinds of fires) are conspicuous. However, there is food for thought relating to the fires of *jāti* as to how fresh existence which has come into being, suffers the burning heat. To put it briefly, in every existence throughout one's life time, miseries which a person has come across are caused by the fires of *jāti* (birth). Miseries in hell are to be suffered because of

one's rebirth in hell. Likewise, the miserable conditions of the animal life and of Petas are met with because of rebirths in the animal world as dogs, pigs, fowls, birds etc., or, as Petas, as the case may be. Those who are born of the poor parents will probably be stricken with poverty throughout their life-time since infancy. Persons who become Devas or Brahmās are also suffering misery in their respective existences merely because they have been reborn in those existences. A question may arise from which source this burning heat of miseries has come. It may be explained as follows:-

It has so happened because of the resultant effect-of *kilesā* and *kamma* which tend to cause to become a "being" (*bhava*). These *kilesā* and *kamma* proceed or originate from one's own dependence upon the resultant effect of consciousness of sight which obviously comes into view through the medium of the eye at the time of seeing, and of the consciousness of sound through the ear at the moment of hearing, etc. That is the reason why all consciousness or the knowing mind of the object of sight and sound appearing and occurring through the eye and the ear at every moment of seeing, hearing, etc. is to be stated as the burning fire of *jāti* which brings forth new existences. To be quite candid, the new existence of the fire of *jāti* occurs from the upsurge of *kilesā* and the effect of *kamma* based upon the act of seeing and so on. This fire of *jāti* having had the opportunity to take place at every moment of seeing, hearing, etc., whenever seeing, hearing, etc., are occurring, it may be said that the fire of *jāti* is burning. The fires of *jāti* (old age) and *marāṇa* (death) are occurring and burning in the same manner. The only prominent thing is that old age and death are clearly noticeable and visible in their true nature as worse conditions.

According to what has been stated, the manner of the outbreak of fires of *jāti*, etc., is as described in the preachings contained in *Āditta Sutta* which run as "*cakkhu ādittaṃ rōpa ādittaṃ cakkhuvīñṇānaṃ ādittaṃ*, etc." In the prologue of this *mahākaraṇāsamaṅgala* since it has been stated ordinarily as: "*lokasannivāsa*" which conveys the meaning of 'Burning the living being', it can be interpreted to mean that the fires of *jāti*, etc. are burning in every existence wherever a being may be born. As such, all miseries which are faced and suffered throughout the life-term, for having first come into being in every existence (*bhava*), are the burns caused by the fire of *jāti* that has initially conceived or projected. In every existence, to be getting gradually advanced in age with the obvious signs of grey hairs, shortsightedness or blurring vision, and becoming hard of hearing (deaf), in the burning heat of *jarā* (old age). Eventually, the inevitable death which takes place, is the burning heat of the fire of *marāṇa*. In every kind of existence, these fires of *jarā* and *marāṇa* which are burning, are quite conspicuous.

Next, anxiety, grief, wailing, bereavement and lamentation due to the loss and death of relatives, loss and destruction of property, or of business enterprise, etc., are the burning fires of grief and lamentation. Then also in every existence, generally various kinds of physical sufferings are to be faced. There are also heart-breaking moments with extreme anxiety. These happenings are the fires of *domanassa* (dejection) and *upāyāsa* (despair) which one has to undergo unavoidably. For having observed that the beings are undergoing severe misery and suffering in the raging fires-all eleven in kind-, explanation has been given as stated below to show how Buddha was moved to pity.

Aññatara mayā-Except me, the Buddha, *tassa nibbāpetā*-capable of extinguishing all these burning fires, *aññokoci*-any other single person, *natthi*-cannot be found, or rather, is not in existence. *Iti*-Such being the case, *passantānam*-having perceived, *buddhānaṃ bhagavantānam*-in the persons of Buddhas, *sattesu*-towards living beings, *mahākaraṇā*-great compassion, *okkamati*-has occurred.

All living beings are subjected to the eleven kinds of fires, such as, *rāga* and so forth. Therefore, Buddha had his great compassion towards those living beings realizing that there was no one except him to come to their succour. Yes, indeed, These beings are really pitiable. Since, not only one but eleven fires are burning them up, the miseries they have to undergo must be awfully terrible. There is no one who could give instructions to these poor pitiable beings to escape from the burning flames except the Compassionate Supreme Buddha. Knowing fully well the fate of all living beings, pity had arisen in the heart of the Buddha, and this feeling of deep compassion had impelled him to deliver his preachings revealing the way to happiness, and guiding them to follow the practice

of the noble Eightfold Path-*Sōla*, *Samædhi* and *Pañña*, for the entire period of 45 years. We are now recounting His Noble Teachings and giving instructions to you all.

Having already covered a wide range relating to the occurrence of *mahækaru¼æ* in the mind of the Lord Buddha, let us now develop the feeling of *karu¼æ* after reflecting upon the miserable conditions of the living beings who are suffering upon the miserable conditions of the living beings who are suffering from various kinds of "fires" and distress as has been illustrated in the foregoing. Now please follow the recitation.

"Living beings are pierced by the arrows of *ræga*, etc. They are also caught in the nets of *di¶hi* and *ta¼hæ*. They are drifting in the current in the mid-stream of *di¶hi* and *ta¼hæ*, and are burnt by the fires of *ræga*, etc. Hence, may all those pitiable living beings be liberated from misery."

The method of developing *karu¼æ*, as has just been stated, is for the sake of gaining perfection and merits. However, in the case of a person with special perfections (*Pæramitæs*), he could achieve *appanæ-jhæna* even while developing in the manner stated. If purposely desirous of developing so as to gain *karu¼æ-jhæna*, it should not be developed starting from a beloved person, etc., as is done in the case of developing *mettæ*. It should not be developed also commencing from a person of different sex. Nor *karu¼æ* be developed beginning from a person who is already dead and gone. *Karu¼æ* must be bestowed first upon a pitiable person who is in dire distress, by developing pity and reciting as: "May he be free from misery." Only when *jhæna* has been achieved by developing as stated, one should proceed to develop *karu¼æ* towards the person who is dear to him. Thereafter, a neutral person should be radiated with *karu¼æ*. The last person towards whom *karu¼æ* should be developed is a person hostile to you (an enemy). While developing *karu¼æ* towards an enemy, if anger arises, this feeling of anger should be suppressed as in the case of developing *mettæ*, and then only afterwards, *karu¼æ* be developed towards a beloved person, a neutral person, an enemy, and ones own self, equally balanced on all four of them with pity so as to be accomplished with *somæsambheda*. After that, according to the fourth method, practice should be made with diligence to complete the realization or achievement of all three kinds of *karu¼æ-jhæna*. Well, it is now fairly comprehensive in describing the manner of developing *karu¼æ*. Let us proceed to preach relating to the manner of developing *muditæ*.

THE MANNER OF DEVELOPING MUDITĀ

"*Muditā*" means rejoicing and getting pleased. It is rejoicing with others in their happiness and prosperity. Some people do not wish to see others prosper, happy and successful in their life's career. This reflects the nature of Envy and Jealousy. In Pāṭi language, it is called "*issā*". The said "*muditā*" is diametrically opposite to "*issā*", the Envy. A person who is overwhelmed with the feeling of envy will not be desirous of seeing other person becoming prosperous and happy. Nor is he inclined to see others being endowed with a large number of attendants (retinue), handsome looks, and good education; nor does he wish to see others reaching a higher status in life and getting rise in official rank and position. On the other hand, a person with *muditā* gets pleased and rejoiced in finding and seeing others successful in their business or official career. He can bring into his mind the feeling of joy and pleasure, saying: "May....be prosperous". This bent of mind, or rather, goodwill is "*muditā*". It is indeed a Dhamma-the nature of noble-mindedness with extreme moral purification.

Feeling of *muditā* should be spread out or radiated, first and foremost, to a very intimate friend who is in the habit of speaking with a smile on his face. Or, when a beloved one who has become wealthy and prosperous, smartly well-dressed with happiness, is seen or heard (*modati vatāyaṃ satto aho sādhu aho suḥhu*), *muditā*-feeling of rejoicing-should be invoked uttering: "Oh! How happy he is. O, very very fine indeed (or rather, how good it is)."

This is the transliteration of the statement as contained in Visuddhimagga. Also in Abbidhamma Vibhāṅga Pāṭi, it has been preached as stated below:-

Bhikkhu-A Bhikkhu, *muditā*sahagatena cetasā-with the mind that occurs along with *muditā*, *kathaṅca*-how, *ekaṃ disaṃ pharitvā*-by radiating towards one region, *viharati*-will it reside or remain staying? *Seyathāpi nāma*-Citing as an example, *piyaṃ manāpam*-deserving of love and adoration, *ekaṃ puggalam*-an individual, *disvā*-having seen, *mudito*-becoming pleased and happy, *assa*-it so happens. *Evameva*-Similarly, *sabbasatte*-To all living beings, *muditāya pharati*-it is spread out with *muditā*.

In the statement given in Visuddhimagga as earlier stated, in regard to developing *muditā*, it is shown how happiness had occurred as: "(*aho sādhu aho suḥhu*)-O, how good or fine it is!" It has not been stated in the manner usually uttered by rote at the present day, by Sanghās, Bhikkhus and laymen as- (*Yathaladdha sampattito mā vigicchantu*), i.e., "may not be deprived of or diminished in all riches and wealth that have already come into possession". However, in explaining the decision made at random, it has been stated as- (*kamassakā sattā, te kassa ruciyaṃpattasampattito vā na pariḥeyissantoti evaṃ pavattakamassakatā-dassanapadaḥḥānā*). In this statement what has been explained as "Living beings having had their own individual *kamma* which produces the advantageous results that ripens, since they are the masters of their own destiny and are reaping the fruits, the seeds of which they have sown in the past, how can they be deprived of and diminished in his wealth by the will or influence of others?" is in conformity with the statement as: "*mā vigicchantu*-may not be deprived of and diminished." Hence, in developing *muditā*, what is usually uttered by rote by the majority of the people will be expounded.

If a person endowed with wealth and happiness is seen or heard, *muditā* should be developed by bringing him into one's mind as: "This person may not have diminishing wealth and may not suffer loss. May he be able to retain his wealth and luxurious living *status quo* in full accomplishment, and be able to enjoy happiness as before." Towards a large number of people, *muditā* is to be developed likewise as "May their wealth and prosperity which have been acquired be not diminished or lost; and May they be able to retain their wealth in full with luxury, and be happy as before." In this regard, the statement-"to have the full accomplishment of his wealth and luxurious life" may be construed as not being fabulously rich but as being fairly well-off. *Muditā* can be developed visualizing with a deep feeling of joy towards a person who is fairly wealthy. Such being the case, there is hardly anything to be said in particular in the matter of radiating *muditā* towards a

person of great affluence for whom *muditā* can be developed with much more heartfelt rejoicing. Let us therefore recite the motto which is relevant to the said two types of persons.

“May all those people who are fully endowed with wealth and prosperity be accomplished with their wealth that has been acquired, and be able to retain their wealth and prosperity as before, and continue to live in opulence with happiness, as before.”

“May all those beings who are rich be happy and prosperous as before.”

Nevertheless, those living beings who are said to be in misery are likely to enjoy happiness in their own way according to circumstances under which they live. Even those beings who were continuously suffering pain and misery in the burning fires of hell were said to get relief at the time when the Supreme Buddha and noble Arahats had made a visit to the realm of *Apāya* hell and preached the Dhamma. Therefore, *muditā* can be very well developed with a benevolent feeling towards all beings. The manner of developing *muditā* is the same as in the case of developing *karuṇā*. Let us develop by recitation. Please follow me.

“May all beings be able to retain their wealth and prosperity which they have acquired without diminution, and continue to remain in opulence with happiness, as before.”

This method of developing *muditā* is in conformity with the instructions contained in the Pāṭi Text as: “*Sabbe sattā yathā laddhasampattito mā vigacchantu.*” Next, we shall proceed to develop by reciting in accordance with what has been stated as “*Sabbe pāṇā*”, etc.

“May all those beings who breathe and live be able to retain their wealth and prosperity which they have acquired, without diminution, and be happy as before.”

“May all those persons who have obviously come into being be able to retain their wealth and prosperity which they have acquired, without diminution, and be happy as before.”

“May all those individuals be able to retain their wealth and prosperity which they have acquired, without diminution, and be happy, as before.”

“May all those persons who possess their bodily self-material body of *khandhās* be able to retain their wealth and prosperity and be happy as before.”

These five phrases which have just been recited constitute the five kinds of *anodhisa-muditā* which indicate the manner of developing *muditā* with goodwill and joy towards all living beings without any distinction and limit. We shall now continue to recite and develop the seven kinds of *odhisa-muditā*.

“May all females be able to retain their wealth and prosperity which they have acquired, without diminution and be able to continue to remain wealthy and prosperous, and be happy, as before.”

“May all males be able to retain their wealth and prosperity and be happy, as before.”

“May all Ariyās be able to retain their wealth and prosperity and be happy, as before.”

“May all worldlings (Putthujjanas) be able to retain their wealth and prosperity and be happy, as before.”

“May all Devas be able to retain their wealth and prosperity and be happy, as before.”

“May all human beings be able to retain their wealth, and prosperity and be happy, as before.”

“May all Apāya beings be able to retain their wealth and prosperity and be happy, as before.”

The above is the manner of developing the seven kinds of *odhisa-muditā*. If these seven were added to the five kinds of *anodhisa*, as stated earlier, it will come to twelve (12). These are the twelve “*disā-anodhisa-muditā*” without distinguishing region wise and without limitation. When developing by distinguishing the regions, there will be 12(twelve) for each and every region. As there are ten regions, it will come to a total of 120. Let us also recite and develop these one-hundred and twenty in brief. Please follow the recitation.

“May all beings in the Eastern region be able to retain their wealth and prosperity which they have acquired, without diminution, and continue to remain wealthy and prosperous, and be happy, as before.”

“May all beings who breathe and live in the Eastern region be able to retain their wealth and prosperity which they have acquired and be happy, as before.”

“May all those persons who have obviously come into being in the Eastern region be able to retain their wealth and prosperity which they have acquired and be happy, as before.”

“May all individuals in the Eastern region be able to retain their wealth and prosperity which they have acquired and be happy,

“May all those persons who possess their material body of *kandhās* in the Eastern region be able to retain their wealth and prosperity which they have acquired and be happy, as before.”

“May all those females in the Eastern region be able to retain their wealth and prosperity which they have acquired, and be happy, as before.”

“May all those males in the Eastern region be able to retain their wealth and prosperity which they have acquired and be happy, as before.”

“May all those Ariyās in the Eastern region be able to retain their wealth and prosperity which they have acquired and be happy, as before.”

“May all those worldlings (Putthujjanas) in the Eastern region be able to retain their wealth and prosperity which they have acquired and be happy, as before.”

“May all those Devas in the Eastern region be able to retain their wealth and prosperity which they have acquired and be happy, as before.”

“May all those human beings in the Eastern region be able to retain their wealth and prosperity which they have acquired and be happy, as before.”

This is the manner of developing twelve kinds of *muditā* to those beings in the Eastern region. In regard to those in the Western region and so on, it should be developed in the same manner.

“May all those beings in the Western region be able to retain their wealth and prosperity which they have acquired, and be happy, as before.”

“May all those Apāya beings in the Western region be able to retain their wealth and prosperity which they have acquired, and be happy, as before.”

“May all those beings in the Northern region be able to retain their wealth and prosperity which they have acquired, and be happy, as before.”

“May all those Apāya beings in the Northern region be able to retain their wealth and prosperity which they have acquired, and be happy, as before.”

“May all those beings in the Southern region be able to retain their wealth and prosperity which they have acquired, and be happy, as before.”

“May all those Apāya beings in the Southern region be able to retain their wealth and prosperity which they have acquired, and be happy, as before.”

“May all those beings in the South-Eastern region be able to retain their wealth and prosperity which they have acquired, and be happy, as before.”

“May all those Apāya beings in the South-Eastern region be able to retain their wealth and prosperity which they have acquired, and be happy, as before.”

“May all those beings in the North-Western region be able to retain their wealth and prosperity which they have acquired, and be happy, as before.”

“May all those Apāya beings in the North-Western region be able to retain their wealth and prosperity which they have acquired, and be happy, as before.”

“May all those beings in the North-Eastern region be able to retain their wealth and prosperity which they have acquired, and be happy, as before.”

“May all those Apāya beings in the North-Eastern region be able to retain their wealth and prosperity which they have acquired, and be happy, as before.”

“May all those beings in the South-Western region be able to retain their wealth and prosperity which they have acquired, and be happy, as before.”

“May all those Apāya beings in the South-Western region be able to retain their wealth and prosperity which they have acquired, and be happy, as before.”

“May all those beings in the region below be able to retain their wealth and prosperity which they have acquired, and be happy, as before.”

“May all those Apāya beings in the region below be able to retain their wealth and prosperity which they have acquired, and be happy, as before.”

“May all those beings in the region above be able to retain their wealth and prosperity which they have acquired, and be happy as before.”

“May all those Apāya beings in the region above be able to retain their wealth and prosperity which they have acquired, and be happy, as before.”

What have now been recited are 120 kinds of *disā-odhisa-muditā* in a nutshell. If these are added to the 12 kinds of *disā-anodhisa* as mentioned earlier, it will come to a total of 132 kinds of *muditā*. Now that the manner of developing *muditā* is quite complete. If possible, and if time and circumstances permit, these 132 kinds of *muditā* may be developed. In the event of not being able to develop in the manner stated, if *muditā* with a feeling of rejoicing can be developed towards affluent persons every time they are found, seen or heard mentally or verbally uttering as “May they be able to retain their wealth and prosperity, and be happy, as before”, advantages will be accrued not only in the present life time but also in future existences as well.

The majority of the people are likely to be jealous of other getting better of them. At present, people are generally apt to become envious and are inclined to conspire with ill-feeling to cause misery to others and to bring about their financial run on flimsy grounds. These are ENVY- “*Issā*” which bring demerits. Those who are jealous or envious will generally have no good friends who would render them assistance. In future existences, they may probably be in misery for lack of

attendants. Relating to matters mentioned in the foregoing it has been cited in Uparipaḷāsa Cṇakammavibh³ga Sutta (246).

“*Ida māḷava ekacco ittho vā puriso vā issāmanako hoti,*
etc.,” goes the preaching.

Māḷava-O, Subha, the young lad! (a relative account of the young man Subha will be narrated later). *Ida*-In this Universe, *ekacco ittho vā puriso vā*-whether a female or a male, relating to some persons, *issāmanako*-feeling of envy, *hoti*-has arisen in them. *Paralābhasak-kāramānanavandanappjāsu*-Also against other persons for having acquired wealth and property, for giving away charity with due regards, for paying reverence, for worshipping, and for being bent upon giving deep respect with veneration, *issati*-some have become envious, *upadussati*-and have thus committed fault or sin for their ill-will or churlishness. *Issaṃ bandhati*-They are firmly attached to ‘envy’ as if fastened with a rope. *So*-Such an envious person, *tena kammaena evaṃ samattena samādinna*-because of evil *kamma* for having built up and succeeded in establishing that envious feeling as stated, *kāyassa bhedaṃ paraṃ maraḷā*-after the disintegration of the existing material body of *khandhā* on death, *apāyāṃ duggatim*-to *Apāya*, the abode of suffering, *vinipātaṃ nirayam*-and to hell where one is liable to reach after the destruction of the happy condition of human life existence, i.e., as a human being), *upapajjati*-will descend, or rather, will be reborn in such miserable existence, *Sace manussataṃ āgacchati*-or, by virtue of other *kusala-kamma*, i.e., moral or meritorious actions, if he happens to reach a human existence, *yattha yattha paccājeyati*-in whatever existence he may become (its meaning herein rendered in plain Myanmar is to have a smooth flow), *appesokkho hoti*-he is likely to be deprived of the company of attendants and helpers. *Māḷava*-O, young man-Subha! *esā paḷipadā*-this habitual conduct of *appesakka samvattanikā*-is conducive to, or is likely to lead to a state of total deprivation of the company of attendants and helpers.

Briefly stated, a person who is envious towards others’ success in acquiring wealth and prosperity and enhancement of reputation or prestige is likely to go down to the Four *Apāyas* for this immoral action of Envy and reach hell. After his release from the *Apāya*-Hell, if he is reborn a human being by virtue of the strength of his some *kusala*, merits, he will be lacking in companions and attendants. It is clearly illustrated and expounded in *Aṅguthakathā* as resembling “One who is armless, or rather, one who is without his hands for being cut off, when becoming thirsty, will have no assistance or helper even to offer him water to drink for the purpose of quenching his thirst.”

On the other hand, a person who is rejoicing with others in their well-being and happiness will be elevated to the abode of *Sugati*, a world of *devas* for his *kusala-kamma* in developing *muditā*. If he happens to be reborn in the world of human beings, and also in any form of existence wherever he may be, he will have the positive result of being equipped with a large number of attendants and the attributes of power and fame.

Māḷava-O, Subha, the young lad, *esā paḷipadā*-this quality of conduct or morality in getting pleased with rejoicing without envy. *mahasakkhasamvattanikā*-tends to contribute towards becoming powerful with a large retinue. It had been preached as such in a concise way. I have composed a relevant motto, as stated below, which may now be recited.

“Envy repels attendants and helpers, Goodwill brings forth retinue
in great numbers.”

In short, how nice it is to practise for developing *muditā*, and by so developing, merits will be accrued without any expense.

Also, in the matter of developing *muditā*, as stated in the foregoing, it has been instructed in *Visuddhimagga* to practise till *samāsambheda*, the limit of distinction, is over or complete, as in the case of developing *karuḷā*. According to the fourth method, it has been explained in the same manner in developing to reach the final attainment of the *Third jhāna*. Now that full explanation has

been given relating to the manner of developing *muditā*. Therefore, we shall now wind up the preachings delivered to-day with a recitation. While reciting, what is recited should be brought into one's mind, and also by developing Vipassanā through contemplation and noting at the same time. Now please follow.

"May all beings be free from danger, from bodily suffering, from mental distress, and be able to shoulder the burden of one's own *kandhā* with happiness."

"May all beings be liberated from miseries which they are presently suffering."

"May all beings be able to retain their wealth and prosperity which they have acquired and continue to remain wealthy and prosperous, and be happy, as before."

May all those noble persons who are present at this congregation, by virtue of merits derived from hearing and noting the preachings on *mettā*, *karuṅṅā*, *muditā* as may be appropriate, and gain the eleven advantages as might be deserved, and then, to practise Vipassanā through contemplation and noting with more endeavour to attain Nibbāna as soon as possible after the achievement of the coveted *magga-ñāṅga* and *phala-ñāṅga*.

SĀDHU! SĀDHU! SĀDHU!

BRAHMAVIHÆRA DHAMMA

PART VII

We shall now commence preaching *Upekkhæ* from to-day onwards.

WHAT IS UPEKKHÆ

According to the principles of grammar, *upekkhæ* means: *Upapattito yutthito*-as may be appropriate, *ikkhatōti*-for being able to see and observe things, *upekkhæ*-it is known as "*upekkhæ*", i.e., to note and observe things keeping at heart, with equanimity, and an equally balanced mind taking a neutral attitude without discrimination. However, in the matter of Brahmavihæra, the term "*upekkhæ*" conveys the sense denoting the feeling of indifference without being worried by rejecting or discarding all kinds of anxiety, such as, wishing others happy by radiating loving-kindness (*mettæ*) wishing others free from misery with compassion (*karuḷæ*), and wishing them to be able to retain the same state of prosperity as before, without diminution, by developing *muditæ*.

In causing to develop *mettæ-bhævanæ*, it shall be borne in mind as "*Sabbe sattæ averæ hontu*"-may all beings be free from danger, etc., in order to enable them to gain happiness. Also in causing to develop *karuḷæ-bhævanæ*, one should keep at heart as "*Sabbe sattæ dukkhæ muccantu*"-may all beings be liberated from misery so that beings may escape from misery and sufferings. Likewise, in causing to develop *muditæ-bhævanæ*, one should bring into his mind as "*Sabbe sattæ yatthæladdha-sampattito mæ vigacchantu*"-May all beings be undeprived of and undiminished in their wealth and prosperity which they have acquired. As regards "*upekkhæ*", all these mental states or formations that occur in one's mind worrying about other's welfare should be dispelled. Hence, one should take an indifferent attitude-with equanimity as: "*Sabbe sattæ kammaṣakæ*", which means-all beings are having their individual *kamma*, either good or bad, depending upon their own actions done in the past as well as present which cause to bring happiness or misery, as the case may be; and these actions bear fruits as resultant effects which they have inherited according to the law of *kamma*. ("Just as Buddha had said, "According to the seed that's sown, so is the fruit ye reap there from; doer of good will gather good; doer of evil, evil reaps."-)

IS IT NOT BAD TO BE INDIFFERENT TO THE WELFARE OF OTHERS?

Therefore, one who wishes to develop *upekkhæ-bhævanæ* is to nurture the spirit of indifference to pain and pleasure of others looking upon them as being merely subjected to their own individual *kamma*, the inevitable resultant effect of their own actions. If that is so, it would appear us if this "*upekkhæ*" is a bad dhamma for failing to do for the welfare, or rather, in the interests of others. However, it is not so. On the contrary, it is not at all a bad dhamma. One should render assistance as far as possible in the interests of others by way of developing *mettæ* and *karuḷæ*. Only if circumstances do not permit to help others or do for the welfare of others by any means, one should remain complacent or indifferent by the exercise of "*upekkhæ*". To remain indifferent (neutral) is the best. Take an instance of an accused person who has committed a criminal offence. In such a case, one should develop *mettæ* and *karuḷæ* to the best of his ability in the interests of that accused person so that he may escape from punishment. However, if the Court trying the case has passed final orders imposing a penalty of imprisonment or a death sentence for having found him guilty of the offence, no occasion will arise to be worried about his ineluctable fate. In spite of this, if one gets worried over this matter, it would amount to bringing upon himself both physical and mental distress. Only if he can take an indifferent attitude without worrying himself, it would bring him mental relief. Likewise, it would be quite natural for him to bear in mind that the incident has occurred as a result of one's own *kamma* and that it is only the resultant effect, whether good or evil, which has unavoidably come upon that person.

And next, according to the fourth method, *rppæ-vacara*-fourth *jhāna* cannot be achieved by developing *mettā*, *karuṅṅā* and *muditā bhāvanā*. It is attainable only by *upekkhā-bhāvanā*. Therefore, if a person who has already achieved the third *jhāna* through *mettā*, *karuṅṅā* and *muditā bhāvanā* wishes to attain the fourth *jhāna*, *Upekkhā* must invariably be developed. There is no other alternative.

REFLECTING PROS AND CONS

As such, a person who has achieved the third *jhāna* through the development of *mettā*, *karuṅṅā* and *muditā* must practise this *jhāna* to become proficient in it. After arising from the trance of that third *jhāna*, he should ponder upon the faults of *mettā-jhāna* and so on. It should be reflected as: "These *jhāna* being closely connected and conjoined with the innermost feeling of loving attachment to beings wishing them happiness, it is linked with love or hate. As it is combined with joy and exultant feeling, the fault of it must be reflected upon and understood as rude and vulgar. The noble faculty and attributes of *upekkhā* should be reflected upon and realized, imagining that *upekkhā-jhāna* which views things with indifference is indeed gentle and meek. It is stated that only after reflecting as such, *upekkhā* should be developed with indifference towards a neutral person on whom there is neither love nor hate. The manner of developing *upekkhā* is what is generally known by heart as: "*Sabbe sattā kammaṣakā*", i.e., this person has his *kamma* as his own prosperity and that it is his own fate (*kamma*) to which he has become a victim. After he has achieved the fourth *jhāna* by contemplating as such, he should proceed to develop *upekkhā* towards a person who is affectionate to him and towards persons who are hostile to him. When radiating his feeling towards an enemy, if anger arises in him, it must be subdued in the manner as prescribed in the case of developing *mettā*. After suppressing his anger, one should be able to contemplate with a feeling of indifference putting the mind equally balanced on all four types of persons including himself thereby accomplishing the quality of *saṃsambheda*. After that, the fourth *jhāna* will occur. This is according to what has been stated in *Visuddhimagga*.

PROXIMITY OF UPEKKHĀ

In describing the close proximity of the said "*upekkhā*", *sattā*-beings, *kammaṣakā*-have only *kamma*-cause and effect of their own actions, as their sole property. *Te*-These beings having their own individual *kamma*, *kassa*-by whose, *ruciya*-expressed wish or desire, *sukhitā vā*-will happiness, *bhaviṣṣanti*-be derived? (Although *mettā*, loving-kindness, may be developed and radiated towards a person as "May be happy" there is no likelihood of that other person becoming happy as desired by the person who radiates *mettā*. It means that a man's fate is ineluctable according to his own *kamma*.) *Dukkhatō vā*-How could he escape from misery and suffering? (It is not likely that misery and suffering will be removed or wiped off as desired by a person who develops *karuṅṅā*. That is to say-things will happen according to his own *kamma*.) *Pattasampattito vā*-How could his wealth that has been acquired, *na pariḥarissanti*-remain undiminished? (There is no likelihood of the wealth that has been derived remaining intact without being diminished. This means that *kamma* is his own property and he will invariably be subjected to his own *kamma*.) *Iti*-For these reasons, *pavattakammaṣa katā dassanā*-the result of (please connect it with 'seeing') *kamma* which is seen as actually his own property is the cause of close proximity, as expounded in *Visuddhi*: (P. 311-2).

This statement in brief conveys the meaning that knowledge which realizes with satisfaction that only *kamma* is one's own property or possessions is the nearest or proximate cause for the development of *upekkhā-bhāvanā*. In this regards, there is one thing which calls for consideration. This is-in developing *mettā*, *karuṅṅā* and *muditā*, is it not true that one has to develop with a feeling of *mettā* (Loving-kindness) to cause happiness to others, or, with a feeling of *karuṅṅā* (compassion) to cause one to be liberated from misery, or with a feeling of *muditā* (rejoicing) to cause one to retain his wealth which have come into his possession, without being diminished? However, in describing the manner of realizing and knowing by the expression "*kammaṣakata*", it is stated that things will not happen according to the wish of a person who is developing *mettā*, etc., and that it happens according to one's own *kamma*. If so, there is room to think and a question may arise as to whether it

would amount to saying that there is no beneficial result by letting *mettā* to be developed, or rather, by developing *mettā*, etc.

There is an answer to it, and that is, if there is no really serious *akusala-kamma*-immoral actions and its effects, benefits can be derived in commensurate with the strength of *mettā*, etc., which is developed and radiated. In any case, much as one may wish to have the full accomplishment of his desire, it cannot be completely fulfilled. An example may be cited how it happens. Parents wishing their children to be well and happy, always look after them and instill into the young minds both spiritual values and moral virtues providing them with everything they need. Despite their efforts to see to their safety, health and comfort, some children who are inclined to do what is improper will not grow up in the way their parents might wish them to be since they are subjected to their own *kamma* which happens under different circumstances. As things would happen under unavoidable circumstances, it will be unwise to say that there is no need for the parents to bring up their children in the way they would consider proper. Be it as it may, parental care and attention must be given to their children who are still immature. Generally speaking, it would bring beneficial results.

In achieving advantages by developing *mettā*, though beneficial results which may be derived, fall short of the advantages received by the children from their parents, it would be advisable to develop *mettā-bhāvanā*. Persons who received loving-kindness showered upon them might not have benefited as much as the person developing *mettā* would have expected. However, merits will be gained in any case, for having developed *mettā* through meditation. On the other hand, in causing to develop *upekkhā*, only when feeling of indifference or equanimity can be born as: "Only *kamma* is one's own property in possession and things have happened and would happen according to one's own individual *kamma* which automatically produces an effect," the quality of *upekkhā* would be accomplished. Such being the case, it is of paramount importance to make use of the knowledge of *kammassakatā*-the cause in the close proximity of *upekkhā*, as a basic factor. Because of this significance, it has been mentioned to bear in mind that "nothing happens according to the wish of the meditator, and that beings are subjected to their own *kamma*." Accordingly, in order to be able to develop *kammassakatā* knowledge, C_p1akammavibā³ga Sutta will be extracted from Uparipā¹āsa Pā¹i Text, and narrated as follows.

C_p1 AKAMMAVIBĀ³GA SUTTA

There lived a lad by the name of Subha in the City of Sāvattī during the lifetime of our Lord Buddha. The Pā¹i word "Subha" conveys the meaning of "Dignity"-dignified personality-in Myanmar language, and as such, he can be addressed as "Maung Tint Te" in name which means "Mr. Dignity". Todeyya the Brahmin, was his father. He was the King's Astrologer to His Majesty, the King Kosala, the then ruling monarch. Being a man of great wealth, Todeyya was stated to have possessed eighty-seven crores worth of property. He was a miser though. Imagining that if charity were given, or in other words, if charitable deeds were performed, his entire wealth would decline to the point of total exhaustion, he had throughout his life abstained from making any almsgiving. Instructions were also given by him to his son and other friends are stated below:-

*"Añjanānaṃ khayam disvā,
vammikānañca sañcayam.
Madhūnañca samāhāram,
paḍīto gharamāvase."*

Añjanānam-Collyria (i.e. stones producing colouring matter (pigment) applied to eye-lashes to darken them), *khayam*-if ground several times will wear out, or in other words, will be exhausted by attrition, *disvā ca*-by observing and reflecting as such; *vammikānam*-and of the nature of ant-hill, *sañcayam*-which constitutes a large accumulation brought about by the white-ants in carrying bit by bit the dust in small quantity, *disvā ca*-by observing and reflecting as such, *madhūnam*-and of honey, *samāhāram*-which represent a collection made by the bees by carrying bit by bit gradually, *disvā ca*-

by observing and reflecting as such; *paḍīto*-the wise who has business acumen-*gharam*-the house, *ævase*-where he resides should like-wise be put under his care, management and control.

This is the advice or instruction given to his son and others by Todeyya, the Brahmin. Collyrium is not in use in Myanmar. It is popularly used in India. It is not an eye-lotion but a colouring matter applied to the eye-lids and lashes to look pretty. A Rule of Discipline has been laid down prohibiting the Bhikkhus from making use of this colouring matter. If this collyrium is made use of several times-say, a hundred or a thousand times, the stone gets wear out through attrition. In the same way, if donation is made even in piece-meals, as time goes on, property in hand will gradually diminish until it becomes exhausted or nothing is left. Imagining thus, no offering of gifts even in small quantity should not be made. This is what the statements means,

Next, the ant-hill becomes a big mound when gradually heaped up with particles of dust carried over and deposited by the tiny white ants. Taking cue from the manner in which constant efforts are made by the tiny creatures in accumulating the dust to form into a mound of earth or an ant-hill, money or property should be gradually hoarded and accumulated slowly in piecemeals. Even a *pya* (or a penny) should be saved and accumulated, and it done so, in course of time, great wealth can be amassed. Hence, it is stated that everything which comes into one's hands should be stored up without spending it.

And next, tiny drops of honey brought by the small bees stored up in trickling are not much. But as these are carried by them and trickled out several times, a large amount of honey is collected in due course. Taking lesson from this illustration, though it may be a small sum of money, say, a penny or a *pya*, one should gradually save up the money so as to get rich.

What is meant by it is that the head of the household or a family should abstain from giving away even a small sum of money without causing wastage, and carefully save and guard the store of money and amass his fortune. At that time, Buddha was still living and was delivering his preaching in the City of Sævatthi. The Sanghæs, Buddha's disciples were all along present with the Exalted One. Those people who had faith in Dhamma took their refuge in the three Jewels of Buddhism and became adherents of Buddha's Sæsanæ. They were observing the practices of morality-either the Five Precepts or Eight Precepts and were accomplished with *Sõla*. They also resorted to alms-giving to their utmost capacity by making offerings to Sanghæs under the patronage of the Lord Buddha. They listened earnestly to the sermons delivered by the Buddha daily, and carried on the practice of meditation. Some of them became Sotæpannas, or Sakadægæmis, or Anægæmis, while some entered Bhikkhuhood, and then by developing Vipassanæ meditation, had achieved *Arahatta-magga-phala*, eventually attaining Arahathship. It was an opportune time affording a very rare opportunity to achieve higher awakening consciousness of the Special Dhamma up to the highest stage of sanctification. This golden opportunity was hard to come by.

And yet, Todeyya, the Brahmin, had no faith in and reverence for the Buddha. He had then already embraced the doctrines and pretensions of the Brahmins. Hence, he had absolutely no faith in the Buddha who had no place in his high estimation. As a matter of fact, he had underestimated the noble qualities of the Lord Buddha, the Exalted One. Being a Brahmin holding a different religious concept which is of course a false view, he did not even care to listen to the Buddha's sermon. Neither did he offer in charity anything, nay, even a spoonful of boiled rice. Not only that, he used to address the Buddha with disrespect as: "Bho! Bho!" the term which was used to inferiors and equals. This term "Bho" is used to be translated in Myanmar as "Oh!" (Hi). However, nowadays, the usage of this expression is not in vogue. It is usual to address a person by name such as, "Maung Sein or Maung Mya, etc.", as the case may be. Therefore it would appear that he must have addressed the Buddha as "Maung Gautama". For having disrespectfully spoken to the Buddha, the Exalted One, and also for having pleasurable attachment to his properties with greed, when he died, he was conceived in the womb of a bitch at his own house.

Being a dog, it gave birth to an infant dog in about one and a half or two months time. The young man Subha was very fond of this little dog, which was in his previous existence, Todeyya, the Brahmin. Subha lavishly fed the young animal, his pet, with delicious food which he himself relished and let it sleep in a comfortable bed. It was not that he knew of the little dog as his father, reincarnated. However, those who happened to live together in their former existences are generally affectionate to one another. This fact of Dhamma had been preached in the form of a verse as described below.

*“Pubbeva sannivāsesena,
paccuppannahitena vā.
Evaµ taµ jāyate pemaµ,
Uppalamva yathodake.”*

Pubbe-In the previous existence, *sannivāsesena vā*-for having lived together, *paccuppannahitena vā*-and in the ensuing present existence for having caused to bring benefit, *evam*-this kind of, *taµ pemaµ*-peculiar affection or love, *jāyate*-is likely to spring up. *Kimiva*-How it happens is that, *yathodake*-as much as there is water, *Uppalam*-the lotus or the water-lily, *jāyate iva*-will continue to grow and develop with vigour and freshness.

It resembles a lotus plant which sprouts with strength and vigour for so long as there is water. Also love is likely to spring up for having lived in association in the former existence. If the duration of living together is long, affection will become deeper. The longer the period of close association (living together), the greater the love. As such, there is nothing to be said in particular if joint performances have been made in the matter of *kusala* (meritorious acts). In the present existence also, a person may become more affectionate to another who has rendered assistance. This is clearly evident perhaps through personal experience. In the case of Todeyya who had become a dog in his next existence, as he and his son were father and son living together in his former existence, there is no wonder that Subha, the rich man's son had his great loving attachment to the dog.

One day, Buddha spread out his penetratingly keen observation over the entire Universe with his omniscience-Buddha's Wisdom-which preceded his trance of Great Compassion (*Mahākaruṇāsamāpatti*). On reflection being made as to who could listen to His sermon with all earnestness, and as to who could attain the Special Dhamma, and who would be able to accept and entertain his faith in the Triple Gems of Buddhism, found Subha, the young lad, appearing in His vision. Buddha therefore in the morning on the same day, in making His rounds for alms, purposely dropped in at the house of Todeyya, the rich. On entering the house compound, the dog, the reincarnated Todeyya, rushed forward towards the Buddha barking sharply. The Enlightened One then admonished the animal "Hey, Todeyya! You have now become a dog for having spoken to me and addressed me with disrespect as: "Bho, Bho, (Maung Gotama-Maung Gotama)., in your former existence. If you now as a dog barked at me with a guilty mind, you will be relegated to Avicā Hell." When the dog heard these words of Buddha's admonition, it imagined as: "This monk Gotama knows what has happened to me." Hence, feeling sorry for its own plight, the dog went off (towards the back of the house) and lay down to sleep in the ashes on the floor of the fire-place. The people in the house tried to carry him up folding him in arms to be put on the fine couch he used to roll and sleep, but in vain.

On reaching back home from his visit to the other place, Subha, the lad, asked, "Who has removed the dog from its usual bed?" Members of his household told him that no one had driven the dog from its bed, and then, related to him all what had happened. Being apprised of the incident which had taken place, Subha, the young man, thought to himself, "Todeyya is my father, If the monk Gotama had called the dog as Todeyya, it amounts to saying that my father has been reborn an animal as a dog. In fact, my father has reached the Abode of Brahmas. What Ashin Gotama had said is non-sensical, etc." He felt he was insulted. Being greatly outraged, he immediately went out to see the Buddha with his malicious intention of making an allegation against the Buddha for telling lies.

In this connection, the belief that the young man Subha had had about his father as having reached the Abode of Brahmas was on the strength of his traditional concept according to the religious doctrine of the Brāhmaṇa. Brahmins have a belief that by practising in conformity with the doctrines of their own religion, they would reach the World of Brahmas on their demise. At one time, a Commander-in-Chief of the army, by the name of General Mahādatta who had a firm belief in the Doctrine of Brāhmaṇa had performed a ritual involving an act of sacrificing the life of a victim to propitiate a god, called "Brāhmaṇa-bhatta" spending a colossal amount of money in the performance of rites. It was stated that a vision of hell as an evil omen or sign (*nimitta*) had appeared to that man Mahādatta on the eve of his death. On being asked by his Brāhmaṇa teachers what he had seen or visualized, he replied having seen a bright lamp of brilliant red colour (*lohitaghara*). Brāhmaṇa teachers had said it was Brahmāloka. He then inquired where Brahmāloka was situated and whether it was in the region high above, or in the lower region below. His teachers thereupon answered that it was in the higher region above. He then said what he had seen was in the region below. The teachers insisted upon saying that though it might appear to be in the region down below, it was in fact in the region high above. As he passed away while concentrating his mind fixed on this sign (*nimitta*), he had gone down to hell. (Reference-Majjhimapaṇṇāsa Aṅgakathā, page 303). If a wrong religious conception has crept in, it is really dangerous. In the present era, I have heard of those people who hold a firm belief that by slaughtering the animals sacrificing the victims to propitiate the gods, one would reach an abode of happy condition and that they reminded a sick patient on his death-bed to reflect on the past incidents recalling his acts to charity in slaughtering the beings. This is terrible.

When the lad Subha met the Buddha, he asked the Exalted One what was said to the dog, on the occasion of the Lord's visit to his house, was true or not, with reference to the information he had heard. Thereupon, Buddha replied that what Subha had heard was exactly true and correct, and then, in order to enable him to come to a right decision, put a question as "O, Subha, the young man! Is it true that there are still a number of properties which your father had failed to mention where these are kept?" Subha then responded, "Yes, indeed. There are three in number-a gold necklace, a pair of gold slippers and a gold vase worth one lakh each, and also a lakh of cash, all totalling four lakhs in value. These are mentioned in the list of properties bequeathed to me but cannot be found or traced anywhere." Then Buddha ordered. "If so, you better go back home now and on your arrival there, feed the dog with milked rice and other nice food, and then put the animal where these missing properties are. This dog will reveal everything."

On hearing the words of Buddha, the lad Subha reflected, "If what Ashin Gotama has said were true, the missing properties would be recovered. If his words were found to be false, I will proceed to accuse him of telling falsehood." He then returned home and carried out what was to be done as directed by the Buddha. By the time the dog was dozing, Subha asked the animal as "O, father, these properties (details of which were given) are found in the list. Where are they? Ashin Gotama has told me that you know where these are kept. Please show me where they are." The dog imagining; "They have known all about me and I could not possibly hide the matter," uttered a cry howling, and then showed the place where the properties were hidden by scratching with its fore-feet the outer surface of the earth beneath which the properties were concealed. When they excavated the earth, all those four kinds of missing property were discovered.

As a result of this discovery, faith in Buddha had arisen in the heart of Subha, the lad. He came to realize that his father had undoubtedly become a dog after death. The dog having revealed everything as stated by the Buddha, it had occurred to him that Ashin Gotama really knew of the states of existence and possessed the faculty of knowing all about the former, future, and present existences. One would naturally have faith in what is stated if the statement so made is personally found to be true.

Those who have embraced various kinds of religious doctrines do not generally believe in what has been testified by other different religious concepts contrary to their own. This is, of course, quite natural. Some religions hold a view that death of a human being is (in all cases) the annihilation of existence. What it means to say is that there is only One Existence which terminates with death.

This concept, however, is not the product of one's own personal knowledge. It is mere imagination emanated from one's own belief or concept. In some other religions, it is stated that after passing away from the human existence, a person will either go down to hell forever, or elevate to the heavenly abode. According to what they say, these are the only two kinds. There is probably no one who can vouch for it through his own personal knowledge or realization. This is a belief which is traditionally handed down by their ancestors. Some religions go to say that after death, if favourable circumstances prevail, one may be reborn as a human being, or as a Deva (nat), or as an animal, etc. In this connection there are some extraordinary individuals who are said to have been endowed with the faculty of seeing and hearing, etc., all that are taking place in the entire Universe, i.e. persons possessing super-natural vision, hearing, and so on.

According to the Buddha's Dhamma, for so long as *taḥhā*, human passionate desires, is still clinging and not yet freed, the process of *ṛppa* and *nāma* will be going on continuously from one existence to another due to *kamma*. In common parlance currently in use, it may be stated that a human becomes a Deva, or a Deva becomes a human, or, a human is reborn as an animal, etc., or an animal, etc., is reborn as a human being and so on. In reality, it is merely the nature of phenomenal occurrence of the continuing process of *ṛppa* and *nāma*. If *taḥhā*, desirable passionate attachment, is totally eliminated through the achievement of *Arahatta-phala* by contemplating Vipassanā, the continuing process of *ṛppa* and *nāma* will cease to operate after the arising of *cuti* or death consciousness, called Parinibbāna. It is commonly known as entering into Parinibbāna-ultimate death, after which there is no more existence to come. It is what has been stated by Buddha's Dhamma. This statement has been fully vouched for by the Buddha Himself through his own perfect realization (Enlightenment) acquired through personal knowledge or Buddha's Wisdom. Yogis who are presently meditating will surely stand witness to the truth of this statement to the extent of their own achievement of the insight knowledge.

The manner of how existences have come into being is fully supported by the story of Todeyya, who had become a dog. In the teachings of the Lord Buddha, there are numerous instances of this nature which serve as evidence. In the present day too, there are a number of such stories. One would undoubtedly believe the story of Todeyya now narrated if one personally comes across such incidents like Subha, the young man, provided that there is no prejudice or preconceived notion. If one become prejudicial, it may invoke blind criticisms for having entertained a bigoted view of his own faith. Some might even set it aside as an absurdity saying that it was the deception practised by Māra, the Evil One. If a person refuses to believe what the other has said through personal knowledge and experience, it becomes obvious that he has become bias with his own preconceived ideas.

Subha, the lad, had no such prejudice. He could give a definite decision the moment he had personally seen and found the incident which was credible. Therefore, he called on the Buddha for the second time to acquaint himself with what he would like to know, and then, respectfully asked the Enlightened One in the following manner.

QUESTIONS RAISED BY SUBHA, THE LAD

“O, Ashin Gotama! People are born in this world of existence as humans. Though all of them are equally human beings, why should there be inequalities-as for example, one is inferior, and another superior. Why has there been an imbalance in creation? What are the reasons for these inequalities?

- (1) Some are short-lived and perished in infancy, or while young, whereas some have longevity. Why is it so?
- (2) Some are sick and infirm ridden with various kinds of diseases, whereas others are strong, robust and healthy. Why?
- (3) Some are ugly, whereas some are pretty and have a fair complexion. Why?
- (4) Some have few attendants whereas some are endowed with a large number of retinue. Why?
- (5) Some are poor, needy and indigent, whereas some are rich, wealthy and affluent. Why?
- (6) Some are born low belonging to a low caste family, whereas some belong to the nobility from birth (a noble family). Why?
- (7) Some are lacking in knowledge or born idiot, whereas some are highly intellectual or born genius. Why?

These were the questions put for clarification to know the cause of the inequalities that exist in the world. Yes, all these points deserve consideration and reflection. Some are brothers born of the same parents. There are even twins. From the astrological point of view, they are born almost at the same time with little or no difference in hour, minute or second. However, there is unevenness in the quality of benefits derived by them individually. There may be a world of difference between them in health, longevity, in the accomplishment of attendants, wealth, prosperity, knowledge, wisdom and education. If they are the creations of the Powerful Almighty Being, there should have been no inequalities or disparity among humans or beings. If there is any imbalance in the creation of mankind, it needs serious reflection as to why they are so created. As such, the questions raised by the young man Subha are proper, reasonable and sensible. To these questions, Buddha gave the following answer in brief.

LORD BUDDHA'S ANSWER

*“Kammassakæ māva sattæ kammadæyadæ kammayonæ
kammabandhæ kammappañissaraæ kammaµ satte
vibhajati yadidaµ hñappañ tatæya.”*

Māva-O, Subha, the lad, *sattæ*-in regard to beings (the question asked by Subha referred to people; but Buddha gave his answer with reference to all beings who deserved to be known), *kammassakæ*-only *kamma* is what they really own and possess.

As regards beings, it has been stated that *kamma* which they themselves have done are the property which they really own. Any kind of external property or belongings, such as, gold and silver in one's possession that may be regarded as one's personal property, if happened to reach the hands of others by some reason or the other, will no longer be their own. Though such properties may be in one's own possession without destruction throughout his lifetime, on his death, he will have to part with these. These properties are no longer his own. However, in respect of all actions which he has done or performed, whether these are business dealings relating to worldly affairs, or acts of merits (*kusala*) such as, *dæna* and *sōla*, or acts of demerits (*akusala*), such as, act of killing (*pætipæta*) relating to the matter of religion (*Sæsanæ*), these do not concern others. He himself is responsible for these deeds or actions which only concern him and is relevant to him only. Efforts made by him in matter relating to his business affairs will bring benefits in commensurate with the strength of endeavour he has put in. Acts of *kusala* also will bring him advantages as might be deserving, throughout his existences. *Akusala*-demeritorious acts will in the same way bring forth bad results as a reaction. People in luxury or in misery nowadays are merely the inheritors of their own good or bad *kamma*, as the case may be. These have so happened not because of blind chance but because of their past moral or immoral actions. Hence, *kammassakæ*-only *kamma* is their own property which they really own and possess. This statement is, therefore, most relevant to *upekkhæ-bhævanæ*.

Next, *sattæ*-as regards beings, *kammadæyadæ*-their own actions or *kamma* which they have done are only inherited by them. It is something which resembles sons and daughters who inherit the properties, good or bad, of their parents. If a worldling performs his work which can bring him wealth, he will derive due advantages thereof. In the same way, if one commits a crime, he will receive due punishment for committing the offence. Persons indulging in drinking liquor and gambling will have the disastrous effects of their own immoral actions. In the least, it would adversely effect their health, their reputation, and cause other miseries, such as, disharmony among friends. These are instances of the had advantages inherited by them. Similarly, acts of *kusala* in the form of *dæna* (charity) and *sōla* (morality) will bring them good results even in this present lifetime in the shape of good health, long life, etc. All throughout the rounds of existences in Samsæra also, they will gain happiness relevant to the happy conditions of life as either human beings or Devas. Eventually, they can gain the bliss of Nibbæna where all sufferings will cease. If acts of *akusala*, such as, killing and stealing are committed, evil effects will react to beat upon them even in the present existence. Moreover, throughout Samsæra they will suffer miseries or Apæya, etc. Good and bad inheritance will be accordingly derived. This explanation as stated has also been amplified in A³guttara Pañcakanipæta Abhiñha-pacca-vekkhitabbathæna Sutta (66) in the following manner.

Kalyæµ væ-Virtuous, *pæpakaµ væ*-as also the evil, *yaµ kammam*-actions, *karissanti*-will be done, *tassa*-and the results of good and bad actions, or rather, merits and demerits, *dæyadæ*-the derivation of both good and bad inheritance, *bhavissanti*-will take place.

This word "*kammadæyadæ*" and the word "*kammassakæ*" have same meaning or effect. It simply imbibes the exposition of the word "*kammassakæ*". Thereafter, *sattæ*-beings, *kammayonæ*-are subjected only to *kamma* that has been committed by them on their own volition which will bring the effects to all beings for their actions to make them either happy or miserable. It means to say that good actions will bring them good, and evil actions will bring them evil in as much as every action produces an effect. This is also an exposition of the meaning of the word "*kammassakæ*".

Kammabandhā-This means only *kamma* constitutes one's own relatives and friends to be relied upon. If there are good relatives and friends, advantages can be derived by depending upon them. If lacking in good relatives and friends, no one can be relied upon. In much the same way, advantages can be derived depending upon good actions or *kamma*. If good *kamma* is lacking, there is nothing else to be relied upon. However, if there is bad *kamma*, the waves of bad effects will come rushing in or bounce upon them like friends in disguise and enemies. This statement also serves as a clarification of the word "*kammassakā*".

Kammappaṭisaraṅgā-This means: it is only *kamma* that can be relied upon. All performances relating to business enterprise from the worldly point of view are those on which reliance can be made to bring prosperity. Likewise, reliance will have to be made on acts of merit (*kusalakamma*) to gain virtues. However, in the case of demerits only by avoidance of *akusala* or only if free from vices, reliance could be made. The more the demerits or *akusala-kamma* can be cleared away, the more misery can be minimized, or rather, the less the sufferings become. Hence, practices and performances of *kusala-kamma* to dispel *akusala-kamma* are really dependable. This phrase also offers as explanation relating to the words "*kammassakā*".

Kammam-good and bad actions, *satte*-make the beings, *yadidaṃ hīnappaṭitāya*-become inferior or superior, *vibhajjati*-(and) distinguish them making distinction between one individual and another. These actions (*kamma*) bring about the two different classes of beings as inferior and superior. Bad *kamma* makes a man ignoble whereas good *kamma* causes one to become a noble or superior person. This is to say that beings are put into different classification by their own respective *kamma* as 'inferior' or 'superior' individuals. If translated briefly in Myanmar, "Beings have only *kamma* as their own property which they actually possess. They have to accept and receive the inheritance from *kamma*. *Kamma* is the 'Cause' which produces 'Effect'. Only *kamma* can be relied upon as relatives and friends. *Kamma* serves as a backbone for beings to lean back upon. It is *kamma* that distinguishes beings making them different from one another as inferior (ignoble) or superior (noble). Please follow the recitation.

"Beings have only *kamma* as their own property which they actually possess. They have to accept and receive the inheritance from *kamma*. *Kamma* is the Cause which produces Effect. Only *kamma* can be relied upon as relatives and friends. *Kamma* serves as a back-bone for beings to lean back upon. It is *kamma* that distinguishes beings making them different from one another as inferior (ignoble) or superior (noble)."

It is, in fact, Buddha's Dhamma. The conditions of misery and of low birth, as inferior beings, are created by their own individual immoral actions (*akusala kamma*). Their own individual *kamma* has made them happy and noble in the life existence and brought them fame and honour. In other words, man himself is responsible for his own happiness and misery which are the consequential effects of his own actions. It is his own destiny to be born noble or ignoble. It is not that living beings experience suffering and happiness as a result of others' creation or of the Almighty's creation. Buddha's Dhamma pins it down to one's own individual *kamma* and such being the case, no one needs be blamed. Let us recite the following motto.

"Doer of evil will gather evil,
Doer of good will reap good."

If the seeds of mango fruit, jack fruit, etc., are sown, sweet fruits will be gathered or received. If the seeds of lemon or citrus are sown, they will yield sour fruits, and one shall have his taste of the fruits he reaps there from. We may recite the second motto in the light of the above.

"It's *kamma*, the Planner, that implements both evil and good,
making one suffer pain and gain pleasure."

The brief answer given by the Buddha, not being fully understood as yet by Subha, the lad, further elaboration, as requested by him, was given with comments by the Enlightened one, as follows:-

KAMMIC CAUSE OF SHORT LIFE AND LONG LIFE

(1-A) *Māḷava*-O, Subha, the lad! *Idha*-in this world, *ittho vā*-either females, *puriso vā*-or males, *ekacco*-some of them, *pāḷātipātā*-are used to killing the living beings, *hoti*-it so happened. Taking the life of another or killing indicates cruelty without any feeling of sympathy. So-A person who kills, *tena kamma*-for that act of committing murder, *parāṃ maraṃ*-after death (Some of the words are left out here), *apāyam*-in the realm of *Apāya*, *duggatim*-the abode where men of vice would reach, *vinipātāṃ nirayam*-and in the abode of *Apāya* (hell) where beings are going to descend after destruction of their happy life existence, *upajjati*-would have their rebirth. *Manussattam*-to the world of human existence, *sace āgacchati*-if at all he has reached back, or rather, if he is reborn, *yatha yatha paccājāyaṃ* (or) in any existence wherever he may be reborn (translated into Myanmar to make a smooth flow of expression) *appāyuko*-short life, *hoti*-will ensure (i.e., will be short-lived).

Briefly put, it means that because of a person's *akusala-kamma* (demerits) for killing the living beings, he is likely to descend to the four nether worlds-hell-after his demise. It would convey the sense that if he becomes a human being once again, he will have short life or in other words, will not live long.

*Appāyukasamvattanikā esā māḷava paḷipadā, yadidaṃ
pāḷātipātā hoti.*

Māḷava, O, Subha, the lad, *yadidaṃ*-yo *ayam*-a certain person, *pāḷātipātā hoti*-usually kills the living beings. *Tassa*-His *esā paḷipadā*-habitual tendency or propensity to kill, *appāyukasamvattanikā*-will, it is stated, cause to become short-lived. The motto composed in this regard is "Killing the other is likely to cause the life shorter." Then, it had been preached relating to why there is longevity. It will have to be explained in brief.

(1-B) *Ekacco ittho vā puriso vā*-Whether a female or a male, some persons, *pāḷātipātā paḷivirato hoti*-abstain from killing. So-that person, *tena kamma*-by virtue of the merits derived or benefited by abstaining from killing, *parāṃ maraṃ*-after death, *sugatim*-where men of virtue are used to become-*saggaṃ lokam*-in the Celestial World, *upapajjati*-will be reborn. *Sace manussattaṃ āgacchanti*-If one reaches the human existence, *dāghāyuko hoti*-(or) in any existence wherever he may be reborn, will have a long life. *Māḷava*-O, Subha, the young man, *yadidaṃ pāḷātipātā paḷivirato hoti*-one who abstains from killing a living being, (the meaning given here-in is to have a smooth flow of the Myanmar language without conforming or the principles of grammar) *esā paḷipadā*-this conduct or morality of abstaining from killing the living beings, *dāghāyukā samvattāṃ*-cause to bring about long life.

In short, one who avoids committing an act of killing is likely to reach the Celestial World (the World of Devas) after his death, by virtue of his meritorious deeds (*kusala-kamma*). If he is reborn as a human being, he will live long. It means to say that the moral discipline or good conduct in refraining from killing the living beings can cause a consequential effect of long life. The motto to be recited is:

(1) Killing others cause short life;
Abstinence from killing brings long life.

This is the answer to the first question. "Killing others" means the destruction of the life of any living being including all kinds of animals, which would embrace even tiny creatures as lice, ants and ova and cysts of such creatures. Some even die while being conceived in a mother's womb. Some are still-born. Some die within a month or two after birth at a young age of ten, twenty, or

thirty, etc. Death which take place before the expiry of the normal life span of existence without any unusual circumstances under which living beings have gone through in the earlier part of their lives, can be attributed to the consequential effect of *akusala-kamma* for having killed others in the past existence.

Hence, a problematic question which may arise as to “Why infants die immediately after birth?” can only be satisfactorily answered according to Buddha’s Dhamma. At one time, Sayādaw Ashin Nārada of Srī Lankā had made a mention in his preachings that the Doctrine of Creation cannot satisfactorily deal with such a problematic question. The manner of his preaching may be stated thus: “In every race or among any living things and religionists, the incidence of death of an infant immediately following the birth has occurred or can be found. Such an incident is likely to take place also among families who have by tradition adhered to the Doctrine of Creation by the Almighty-Supreme Deity. It is difficult to solve a question as to why a person has been created to die so early in infancy. This infant will not have committed any fault against his creator. As such, there can hardly be any reason why the infant who is still innocent should be committed to hell forever. And also, not having anything that can be done by an infant according to the wish of the creator, there is no good reason why he should be saved to reach the heavenly abode. Such being the case, the Doctrine of Creation of Beings in so far as it concerns the death of young infants immediately after birth is obviously unsatisfactory.” Moreover, preaching has been done that misery which befalls the parents for the untimely death of their child who is short-lived is due to their participation and enjoyment in the act of killing the living beings committed by others in their past existence.

In refraining from killing the living beings-*paṭipattā veramaṇi sikkhapaḍaṃ samādiyāmi*-an undertaking to observe the Rule of Conduct to abstain from taking the life of other living beings will cause to bring merits of *sīla-kusala* while this precept is still being observed without a lapse. Abstinence from killing even when occasion arises to commit an act of killing bring *viratā-kusala*. If one refrains from killing even though this *viratā* has not been originally observed, it is known as *sampattaviraṭṭi* (meaning: successful abstinence). If one abstains from killing as has been undertaken to observe the Rule, then it is known as *samādhāna-viratā*. The ‘*viratā*’ that is involved during a brief moment of the achievement of *Sotāpattimagga* is called *samuccheda-viratā*. Of these three kinds, *samuccheda-viratā* totally extirpates all *duccaritas-kāyakkamma* and *vacakkamma* i.e., evils of physical and verbal actions. It will also bring about full emancipation from the Four *Apāyas*. On the other hand, *sampattaviratā*, *samādhāna viratā* and *samādhāna kusala* conscious thoughts will cause one to reach the abode of *Sugati*, and can cause longevity.

“Abstinence from killing brings about long life” is the motto which indicates the attributes and faculty of *samādhānaviratā* and *samādhāna kusala*. The answer to the first query having been elucidated for better understanding, let us proceed to explain the answer to the second question.

KAMMIC CAUSE OF DISEASEFULNESS AND GOOD HEALTH

(2-A) *Māḷava-O*, Subha, the lad! *Idha*-in this world, *ekacco ittho vā puriso vā*-some persons, whether female or male, *sattānam*-cause the living beings, *viheṭṭhakajātiko*-to suffer by illtreating them with hands, with stone, with sticks or with other weapons, *hoti*-it is done so. *So*-such a person, *tena kammaṇa*-for having committed that act of illtreatment, *paraṃ maraṇā*-after demise, *apāyaṃ duggatim vinipataṃ nirayam*-the *Apāya*, the abode of suffering, *upapajjati*-will reach or reborn in. *Sace manussattaṃ āgacchati*-If again reborn in the human world, *bahābādho hoti*-he will be diseaseful or have bad health in whatever existence he may happen to become. *Māḷava-O*, Subha, the lad, *esā paṭipattā*-this bad conduct or habit of ill-treating the living beings, *bahābādhasamvattanikā*-is likely to cause much sickness, or rather, be stricken with many kinds of diseases.

By ill-treating the living beings to cause injury or harm with hands, or stones, or sticks or other weapons, one is likely to go down to *Apāya*-hell, for that evil action (*akusala-kamma*). If he were reborn in the human existence, he is likely to be diseaseful. It means to say that the bad conduct

of illtreating others will cause to bring much illness or many diseases. To make it more evident, the story of Pṭigattatissa Thera will be cited.

STORY OF PṬIGATTATIṢṢA THERA

In the lifetime of the Lord Buddha, there lived a Bhikkhu by the name of Pṭigattatissa Thera. Originally, he was a person-a layman-from the City of Sævatthi. After entering Bhikkhuhood in the realm of Buddha's Sæsanæ, he was addressed as Tissa Thera. Later, numerous one or pimples about the size of a mustard seed appeared on his body. These tumorous pimples gradually became bigger and bigger. From about the size of a mustard seed, these pimples or boils had grown bigger up to the size of bean seeds, and then eventually became swollen to reach the size of a big round fruit (in Myanmar "okshit" fruit-about thrice larger than an orange) and then, burst or perforated. As a result, the whole body was covered-with numerous holes. Hence, he was dubbed Pṭi gatta-which means having a stinking body with a foul smell. He was, therefore, given the name of Pṭi-gattatissa Thera. Later, the morbid growth of this tumourous disease had aggravated until his bones were fractured. There was no one to nurse him. All his robes were badly stained with pus and putrid blood. Even his own disciples had abandoned him. Becoming helpless, he had to lie down all the time on his bed.

At that time, Buddha with his supernatural vision reflected and observed all over the Universe as to who would be deserving of attaining Special Dhamma, the Awakening Consciousness. In his vision, the Buddha found Pṭigattatissa Thera who would readily attain Arahatsip. Realizing that there was no one except Him who could be relied upon by the Thera, Buddha made his way to him as if He was making a round of inspection of the monasteries. On reaching near the place where Pṭigattatissa Thera was residing, Buddha personally lifted up a big empty rice pot, washed it, and then, after putting water into it, placed the pot on a hearth to boil the water. When the water was about to boil, Buddha intending to remove the bedstead (cot) where Pṭigattatissa Thera was lying, put his hands on the cot. It is extremely wonderful and worthy of reference if we imagine Buddha's Great Compassion and pity showered upon the Thera.

At this juncture, other Bhikkhus appeared on the scene and after respectfully entreating the Buddha, "O, Lord, please make way. We shall carry the cot where you wish to put", lifted the cot and carried it to the kitchen where the fire-place was standing. Buddha wishing to give the Thera a hot bath, took the warm water with a cup and then slowly sprinkled it on the body of the Thera. The Bhikkhus took off the robes worn by the Thera, washed it with hot water, and then placed it in the sun to dry. Buddha directed that Pṭigattatissa's body be properly washed and cleansed with warm water. The Bhikkhus, after complying with the directions given by the Buddha, gave the dry robes to the Thera to be wrapped up round his waist in place of "Thin-paing"-a form of skirt which was taken off and washed. When it got dried up, it was again given to be replaced round the waist of the Thera. The outer garment was then removed and then wrapped up round the upper portion of the body. In those days, there was scarcity of robes. There were no spare robes to be worn. How reverting it was? For the eventual attainment of Arahatsip by Pṭigattatissa Thera, the Buddha has to act as a male-nurse. This is really surprising, highly noble and respectful. Having been properly attended to and nursed by the Buddha Himself, Pṭigattatissa Thera got great relief.

Then the Compassionate Buddha commenced preaching as follows:-

*"Aciraṃ vata'yaṃ kæyo,
pathavim adhisessati.
Chuddho apetaṃṇāno niratthamva kali³garaṃ."*

Bhikkhu-O, Bhikkhu Pṭigattatissa! Te-of yours, ayaṃ kæyo-this body, aciram-will soon, vata-truly and verily, pathavim adhisessati-lie upon the ground (meaning: your body will become a corpse and then will be laid out naked to sleep on the burial ground); apetaṃṇāno-for having become a dead body without consciousness, chuddho-and since people concerned have abandoned it as a mean and worthless waste matter, pathavim adhisessati-it will come to rest on the burial ground

of the cemetery. (What it means is) *nirattham*-it is useless, *kali³garaṃ eva*-like a log, a lifeless and worthless stuff which will lie on the ground, or rather, fall on sleep (die).

The gist of it is: "Just as rotten and decayed logs will remain on the ground as have been discarded, the material body (*khandhā*) being lifeless will soon be abandoned and left over in the grave yard without any clothes on. In those old days, it appears that customarily corpses were thrown away at the grave yard without burying them.

After having heard the preachings of the Lord Buddha delivered in the form of a verse, Pṭigattatissa Thera became an Arahāt; and not long afterwards, he entered into Parinibbāna.

This Thera Pṭigattatissa was a bird-hunter during the lifetime of Kassapa Buddha. He collected and piled up the birds caught by him after breaking or splitting up their feet and wings. Only on the next day, he used to sell them out. Some of them were cooked for his own consumption. For having committed this evil act of *akusala-kamma*, his whole body became putrid with the skin dispense which caused tumourous growth of numerous pimples or boils over the entire body. In that very existence, in coming across an Arahāt who was making a round for alms, he made offerings of a bird curry and cooked-rice, and then, for having prayed to attain *magga-phala*, he had become an Arahāt in this existence. This story of Pṭigattatissa had convinced us that illtreating others would cause diseasefulness. The motto now coined for the purpose is "He who ill-treats others becomes diseaseful." If ill-treating is avoided, it will bring good health. The meaning of this has been preached in brief in the following words:-

(2-B) "*Appābādhāsamvattānikā esā māḷāva paṭipadā
yadidaṃ sattānaṃ aviheṭhaka jātiko hoti.*"

Māḷāva-O, Subha, the lad, *yadidaṃ=yo ayam*-a certain person, *sattānaṃ*-to all beings, *aviheṭhaka jātiko*-has no intention of causing harm and trouble, or rather, illtreatment, *hoti*-it is so. *Tassa*-That person, *esā paṭipadā*-for his good conduct of refraining from ill-treating or harming the beings, *appābādhāsamvattānikā* is likely to lesson the diseases and bring about good health.

In this connection, the motto will hereafter be composed as: "Pity brings good health". This expression would convey the sense that if refrained from illtreating others, it is likely to bring good health. If one has pity on others, he will not be inclined to illtreat them. The motto is, therefore, composed as follows:-

(2) "He who illtreats is diseaseful,
whereas Pity brings good health."

Hence, a person who illtreats others will often be afflicted with many kinds of diseases. It should, therefore, be noted that those who have caused illtreatment in a cruel way to others will be diseaseful. One who has sympathy or pity refraining from illtreating others will have less diseases and will be in robust health. This fact should also be borne in mind. Let us now proceed to tackle the third question, answer to which will be rendered quoting a short phrase in Pāḷi.

KAMMIC CAUSE OF UGLINESS AND FAIR COMPLEXION

(3-A) A person who speaks harshly and behaves badly through an outburst of anger, nay, who does things in great anger is likely to descend to the Apāya-Hell. If he happens to be reborn in the world of human beings, he will probably have ugly looks or complexion. This statement has been rendered in brief as mentioned below:-

*“Dubbaṃṃasamvattanikā esā māṃava paṃipadā yadidaṃ
kodhano hoti.”*

Māṃava-O, Subha, the lad, *yadidaṃ*=*yo ayam*-a certain person, *kadhano*-is full of wrath or anger, *hoti*-so is he. *Tassa*-His, *esā paṃipadā*-ingrained habit of flaring up into a rage, *dubbaṃṃasamvattanikā*-is likely to bring about ugliness or bad complexion and unpleasant looks.

If anger arises, his facial expression and demeanour will immediately change for the worse and his personal appearance will look ugly. It has been stated that as an custom of this rising anger, he may probably be born ugly throughout the rounds of existences (*samsāra*) on his becoming a human being. A motto is now being composed as: “Flame of anger causes ugliness.”

If patience can be exercised without yielding to anger in the face of unbearable harsh language or hostile verbal attacks made on him, he is likely to reach the world of Devas (*Sugati*) in his next existence. If he reaches the human existence, it is most likely that he will have a very fair complexion, handsome looks and a good personality. This has been preached in a concise manner as follows:-

(3-B) *“Pāsādikasamvattanikā esā māṃava paṃipadā
yadidaṃ akkodhano hoti.”*

Māṃavo-O, Subha, the lad, *yadidaṃ*=*yo ayam*-a certain person, *akkodhano*-is patient without any feeling of anger, *hoti*-it so happens. *Tassa*-His, *esā paṃipadā*-noble conduct of patience without anger, *pāsādika-samvattanikā*-is likely to cause his personal appearance become beautiful and respectful. The gist of it is expressed in the form of a motto which follows. Let us do the recitation in conjunction with what has been stated herein before.

“Flame of anger causes ugliness; Patience brings
beauty,”

If desirous of having a handsome appearance and fair complexion, it is essential to try to practise and inculcate the spirit of patience. Now we have come to a turn to give an answer to the fourth question. This answer in Pāṃi for which explanation was rendered has been mentioned in Part VI of the Dhamma. Hence, it would appear adequate enough if we just recite the Motto.

KAMMIC CAUSE OF FEW OR MORE ATTENDANTS

- (4) "Envy repels attendants and helpers;
Goodwill brings forth retinue in large numbers."

If one becomes envious of the welfare and prosperity of others, he is likely to go down to Apāya-Hell. If he were reborn in human existence, he will have less attendants and companions. If a person rejoices in other people's happiness or welfare with *muditā*, he will probably land in the world of Devas (*Sugati*). In the event of his rebirth in human existence, he will have a large number of attendants. We shall now continue to preach and deliver the answer relating to the fifth question.

KAMMIC CAUSE OF POVERTY AND AFFLUENCE

(5-A) If no offer of charity, ten kinds in number, such as, offerings of rice-meal, milk, clothes (robes), transport, flowers, incense, fragrant substances, bed, building, light, such as, candles, oil-lamps, etc., are made, or, if the acts of charity done by others are deterred or molested, such actions will probably cause one to land in Apāya. If he happens to be reborn in the world of human beings, he can be indigent and stricken with poverty. The gist of it is briefly put as cited in the preachings quoted below.

*"Appabhogasamvattanikā esā māḥava paḥipadā
yadidaṃ na dātā hoti."*

Māḥava-O, Subha, the lad, *yadidaṃ*=yo *ayam*-a certain person, *na dātā*-is not used to making charity, or rather, is miserly and stingy, *hoti*-it so happens. *Tassa*-His (that person's), *esā paḥipadā*-(this) habit of stinginess not wishing to make charity, *appabhoga-samvattanikā*-is probably the cause of becoming needy and poor, or of lacking in wealth.

The essence of this statement is composed partly in a motto as "Refraining from making charity will cause extreme poverty". By making charity with generosity, one may probably reach the abode of Devas (*Sugati*). If relegated from there to human existence, he is most likely to become wealthy and prosperous. This has been preached in a nutshell as:-

- (5-B) *"Mahābhogasamvattanikā esā māḥava paḥipadā yadidaṃ
dātā hoti."*

Māḥava-O, Subha, the lad, *yadidaṃ*=yo *ayam*-a certain person, *dātā*-usually offers charity or performs charitable deeds, *hoti*-it is so done. *Tassa*-that person's, *paḥipadā*-usual practice of making donation, *mahābhoga-samvattanikā*-is likely to bring about wealth. This is couched in a motto as follows to be recited in combination with the relevant portion of the expression described herein before.

- (5) "Refraining from making charity causes extreme poverty,
Charity brings wealth and prosperity."

This *Dānakathā*, the expression of rejoicing--*anumodhanā* Dhamma in respect of the charity done being heard of so often, is pretty well known. However, the story *Ānanda*, the rich, relevant to the expression: "Refraining from making charity causes extreme poverty, needs illustration.

STORY OF ÆNANDA, THE MILLIONAIRE

During the lifetime of the Lord Buddha, there lived a rich person by the name of Ænanda in the City of Sāvattī. His riches amounted to forty (40) crores. He was full of envy, and a miser too. Every fortnight, he asked his relatives to hold a meeting, and at every such meeting or gathering, he admonished his son “Mplasiṛ” in this manner. “Don’t think that forty crores worth of property which we have in possession is a colossal amount. None of these riches should only be acquired and accumulated. If a kyat is offered repeatedly, the entire wealth will, in course of time, be exhausted. Hence,

*“Añjānanaṃ khayaṃ disvā,
upacikānañca sañcayāṃ.
Madhūnañca samāhāraṃ,
paḍīto gharamāvase.”*

This verse (*gāthā*) is the same as the *Ovādagāthā* given by Todeyya. The only discrepancy between the two is the use of the expression “*upacikānam*” i.e., of the white ants, and the word-“*vammikānam*” i.e., the ant-hill. In this regard, it is to be interpreted as ‘*upacikānam*’-by the white ants, *sañcayam*-the accumulation of particles of dust which have been carried. Sometime later, after giving this exhortation, Ænanda, the rich, passed away. He had died without telling his son where the five earthen-ware pots containing gold and silver were kept or hidden underneath the earth. After his death, he was conceived in the womb of a female beggar in the village where beggars lived. This village comprised a thousand dwelling houses. It was stated that from the time of the conception of this Ænanda, the former millionaire, in the mother’s womb in his new existence, the inhabitants of that village had faced great hardship in the way of their living or occupation. Circumstances under which they had to live became uncongenial. *Neva bhatim labhati They did not receive wages or alms as usual and were not able to maintain themselves. Na yapana-mattato paraṃ bhattapiḍāmpi-* They were unable to obtain food more than they could support themselves for their bare maintenance. Or, in other words, they received food just enough to support their own survival. As such, the villagers imagined as to why circumstances had shaped themselves in such a way. They thought there must be a wicked or evil person called *kālakāḍḍhī* (adversity personified) in their village. Considering thus, they separated the village into two parts. Then, villagers residing in one part of the village where the mother of the reincarnated Ænanda, the rich, was living, remained in poverty and adversity as before. Therefore, they again divided this portion of the village into two. and it was repeatedly done in the like manner until such time when the mother of Ænanda was left alone in a state of adversity. The mother, however, withstood the misery with great patience. After giving birth to a child, she continued to sustain herself for her own livelihood and for the maintenance of the child.

Ultimately, when the child grew up to an age capable of making his rounds begging for food, the mother, no longer being able to endure the sufferings and hardship, was compelled to abandon her son to whom a receptacle was given to seek for food on his own for subsistence. While going round begging for food in the village from house to house, he came upon a dwelling place where he had once lived in his former existence. Having possessed the knowledge of *jāṭissara-ñāḍḍhī*, by which he had the faculty of remembering his former existences, he entered the house through the front door. The sons of Mplasiṛ on seeing him cried through fear. They got frightened at the sight of him simply because of his extreme ugliness and ghostly appearance which reflected a horrible deformity of his hands, feet, ears and nose. The disfigurement of his body and repulsive complexion presented a spectacles of a specter.

The children who were crying, being the sons of Mplasiṛ, were no other than this unfortunate young boy Ænanda’s grandchildren. The baby-sitters (nanny) when looked at him, found a very ugly sight in the person of this young boy (former Ænanda). They then assaulted him with sticks saying, “You wicked devil! better go away.” They then put him on a heap of garbage. As a matter of fact, they regarded him as a dirt. At that time, Buddha accompanied by the Venerable Ashin Ænandā in

the course of their round for alms, arrived at the scene. Then on being asked by the Venerable Ashin Ānandā about the incident, Buddha told Ashin Ānandā the state of affairs in detail.

Thereupon, the Venerable Ashin Ānandā requested the people nearby to bring Mṃplasiṃ to him. People in the neighbourhood, who had come over to this place, formed a big crowd of spectators. Buddha then asked Mṃplasiṃ: "Do you know this child?" The reply given was in the negative. Buddha told Mṃplasiṃ that this child was his father Ānanda, the rich. Mṃplasiṃ ejaculated. "I could not believe it, Sir." Buddha therefore ordered the child, "Hay, Ānanda, the rich! You better tell your son where the five big earthenware pots containing gold and silver were kept and buried in the earth." The place where the pots were concealed was shown by the boy, and on digging, all the treasures were found in tact. Only then, faith and reverence had occurred in Mṃplasiṃ. He became a convert and observed the Three Refuges-the Triple Gems of Buddhism. On that very occasion, Buddha preached the following verse (*gāthā*)

*"Puttā matthi dhanamatthi,
iti bālo vihaññati.
Attā hi attano natthi,
kuto puttā kuto danaṃ."*

Me-I have, puttā atthi-sons and daughters. Me-I have, dhanamatthi-wealth and treasures consisting of gold, silver, etc. Iti-Having had this kind of assumption, bālo-a fool who has no knowledge of the state of Samsāra, or rather, no foresight about the future existences, vihaññati-becomes weary and distressed in connection with his children (sons and daughters) and his wealth and riches.

People are worrying with great anxiety about their children's welfare and wealth under a false notion that they are really their own and always dependable. In the event of destruction of their own children and wealth, they would become anxious and greatly depressed with sorrow. They are worried about what would happen to these properties and their own kith and kin. There is no need to make a special mention about physical and mental suffering which they are undergoing while destruction of their wealth and relatives is taking place. They also become wearisome for having to perform their work with utmost endeavour to gain wealth that has not yet been acquired. It means to say they have to be constantly toiling and striving with worry and misery in the matter of bringing up their children. And yet-

Attā hi-Even on his own self, attano-one has, natthi-no real reliance (i.e., he himself does not belong to himself). It means to say that on the verge of death, one cannot rely upon his own self. Even after death, one cannot depend upon himself or help himself to avoid descending to Apāya and to fall into a state of miserable conditions. Hence, puttā-how can sons and daughters, kuto-be said to be really dependable? Kuto danam-How could one say that he has his wealth to be depended upon?

Ānanda, the millionaire, whose story has just been narrated, had to undergo misery and sufferings immediately after his death. He had met with such sufferings for having relied upon his son and riches instead of on the meritorious acts of charity (*dāna*). There were a number of stories about people who had become rich for making charity and offering gifts with great generosity. A person by the name of Indaka from the City of Rājagaha became a powerful Deva for having offered a mere spoonful of food with great generosity to the Venerable Ashin Anuruddha Thera. This anecdote has been often mentioned. Hence, the Dhamma: "Refraining from making charity causes extreme poverty; charity brings wealth and prosperity," should always be borne in mind and well-understood. After appreciating as such, it is of paramount importance to practise *dāna*. In any case, Myanmar Buddhists are not lacking in generosity and in the matter of offerings donations. They are generally accomplished with this quality of charitableness.

KAMMIC CAUSE OF LOW OR HIGH BIRTH

(6-A) Failure to worship and pay reverence to those who are deserving, by thinking highly of oneself or through self-conceit, will probably cause one to go down to hell (Apāya). Even in the event of his rebirth in human existence, he will be born into a low-caste family. The meaning of this statement has been elucidated briefly as follows:-

*“Nīcakulānasamvattanikā esā māḷava paṭipadā
yadidaṃ thaddho hoti atimāno abhivādetabbā na
abhivādeti, etc.”*

Māḷava-O, Subha, the lad, *yadidaṃ=yo ayam*-a certain person, *thaddho*-is stubborn and proud to the extent of becoming disrespectful and disobedient to others, with his *māna* (self-conceit). A *timāno*-is vainglorious and conceited and looks down upon others, *hoti*-so he is. *Abhivādetabbam*-to a person deserving of worshipping or respect, *na abhivādeti*-(he) fails to pay due homage and respect. (failing to give a place or make room for others and to make way for those who are deserving of respect or reverence, to show respect to a person who is deserving of respect, and to revere a person who is worthy of reverence). *Tassa*-That person's (His), *esā paṭipadā*-habit of stubbornness and obstinacy with self-pride or conceit to the extent of refusing to pay respects and regards, *nīcakulānasamvattanikā*-is likely to cause to be reborn in a mean and low-caste family.

Those who are worthy of worshipping and respect are parents, etc., elders and those who are accomplished with the attributes of morality (*sīla*) etc., such as, priests, and so on. Old aged parents and grand-parents are worthy of reverence. Even if no reverence is made, respect should at least be given. Bhikkhus and high priests who are endowed with morality deserved to be worshipped. Genuine Holy Buddhas and Sanghas with sanctity are worthy of deep reverence. If no proper respect or homage is given to these noble persons with self-conceit (*māna*), one is liable to go down to hell. If rebirth takes place as a human being, he will have a humble birth in a low-caste family and will become ignoble. In this regard, a motto has been couched in part as: “Rudeness causes low-birth.”

(6-B) If reverence and respect is paid to those who are worthy of reverence and respect without self-conceit, one may probably reach the world of Devas (Sugati). If he were reborn as a human being, he will belong to a noble family. This has been preached in a concise way.

*“Uccakulā na samvattanikā esā māḷava paṭipadā
yadidaṃ atthaddho hoti anatimāno abhivādetobbā
abhivādeti, etc.”*

Māḷava-O, Subha, the lad, *yadidaṃ=yo ayam*-a certain person, *atthaddho*-is gentle and meek not being stubborn with self-conceit (*māna*), *anatimāno*-(and) without thinking highly of himself, or rather, without vanity, *hoti*-it so happens. *Abhivādetabbā abhivādeti*-pays homage or respect to one who is worthy of reverence, e.g., (to stand up when coming close to him, with due respect, etc.). *Tassa*-That person's, *esā paṭipadā*-good conduct or behaviour of paying reverence without self-pride or ego, *uccakulānasamvattanikā*-is the cause of rebirth in a noble family. This has been composed as the last motto which goes to say: “Respect brings high birth.” This may be uttered in combination with the first part of the motto stated earlier.

(6) “Rudeness causes low-birth,
Respect brings high birth,”

The resultant effects of one's own *kamma*, six in all, and different from one another, are very obvious in respect of the miserable or happy conditions that prevail in one's life existence. It is sheer misery if one is short-lived, diseaseful, ugly, lacking in attendants, poor, and low-born. There is happiness if one has long life, good health, a fair complexion, many attendants, wealth and prosperity, and become noble. That is the reason why in developing *mettā*, *karuṇā* and *muditā* when

reciting as: "May all be happy", "May be liberated from misery", and "May be able to retain their wealth and prosperity without diminution", are more pertinent to these six kinds. Similarly, in developing *upekkhā*, '*Kammassakā*'-"One's own property is his own *kamma* (actions), is also more relevant to these six categories. The way how it becomes relevant is that by developing and radiating *mettā*, *karuṅṅā* and *muditā* as "May all be happy, etc.", the advantages of having a long life and of escape from diseases that may be derived by all living beings cannot be considered as adequate and complete, as desired. Only when endowed with *kamma*, etc., that brings long life and good health, full accomplishment can be achieved as desired. As such, the said six kinds are more relevant to *upekkhā* which is required to be borne in mind as: "Only *kamma* is one's own property in possession (*kammassakā*). Hence, let us now first develop *mettā*, etc., and then develop *upekkhā* by doing the recitation.

"May all beings be happy." (Repeat thrice)

"May all beings be liberated from misery."
(To be repeated thrice)

"May all living beings be able to retain their wealth and prosperity which they have acquired, without diminution, and also, be happy as before."

MANNER OF DEVELOPING 132 KINDS OF UPEKKHĀ

All living beings have only *kamma* (*kammassakā*) as their sole property. They are coming into being, moulded and influenced by their own actions (*kamma*) according to circumstances.

"Evil actions bring evil results,
Good actions produce good results."

"It's *kamma*, the Planner, that implements both evil and good,
making one suffer pain and gain pleasure."

"All those persons who breathe and live have only *kamma* as their
own property in possession."

"All those persons who obviously exist have only *kamma* as their
own property in possession."

"All individuals have only *kamma* as their own property in
possession."

"All those persons who possess bodily self, the material body
(*khandhā*) have only *kamma* as their own property in possession."

These five phrases which have now been recited and developed are the five kinds of *anodhisa-upekkhā* which view with indifference towards all beings who have no limitation and distinction. We shall now proceed to recite and develop the seven kinds of *odhisa-upekkhā*.

"All females have only *kamma* as their own property in possession.

"All males have only *kamma* as their own property in possession."

"All Ariyās have only *kamma* as their own property in possession."

“All Putthujjanas (common worldlings) have only *kamma* as their own property in possession.”

“All Devas have only *kamma* as their own property in possession.”

“All human beings have only *kamma* as their own property in possession.”

“All Apāya beings have only *kamma* as their own property in possession.”

The above indicate the manner of developing the seven (7) kinds of *odhisa-upekkhā*. If these 7 kinds of *odhisa* are added to the 5 (five) *anodhisa* stated earlier, it will come to twelve (12). These are the 12 kinds of *disāanodhisa-upekkhā* which has no limitation without distinguishing region wise. If *upekkhā* is developed after limitation is done by distinguishing the regions-region wise-, there will be likewise 12 kinds for every region. As there are ten (10) regions, it will come to a total of 120. These are (120) *disāodhisa-upekkhā*. We shall also recite and develop these 120 kinds in brief. Please follow the recitation.

“All beings in the Eastern region have only *kamma* as their own property in possession.”

“All Apāya beings in the Eastern region have only *kamma* as their own property in possession.”

“All beings in the Western region have only *kamma* as their own property in possession.”

“All Apāya beings in the Western region have only *kamma* as their own property in possession.”

“All beings in the Northern region have only *kamma* as their own property in possession.”

“All Apāya beings in the Northern region have only *kamma* as their own property in possession.”

“All beings in the Southern region have only *kamma* as their own property in possession.”

“All Apāya beings in the Southern region have only *kamma* as their own property in possession.”

“All beings in the South-Eastern region have only *kamma* as their own property in possession.”

“All Apāya beings in the South-Eastern region have only *kamma* as their own property in possession.”

“All beings in the North-Western region have only *kamma* as their own property in possession.”

“All Apāya beings in the North-Western region have only *kamma* as their own property in possession.”

"All beings in the North-Eastern region have only *kamma* as their own property in possession."

"All Apāya beings in the North-Eastern region have only *kamma* as their own property in possession."

"All beings in the South-Western region have only *kamma* as their own property in possession."

"All Apāya beings in the South-Western region have only *kamma* as their own property in possession."

"All beings in the lower region below (Nadir) have only *kamma* as their own property in possession."

"All Apāya beings in the lower region below (Nadir) have only *kamma* as their own property in possession."

"All beings in the higher region above (Zenith) have only *kamma* as their own property in possession."

"All Apāya beings in the higher region above (Zenith) have only *kamma* as their own property in possession."

What have now been recited are (120) *disāodhisa-upekkhā* as briefly put. If these are added to the 12 kinds of *disāanodhisa* recited in the foregoing, it will come to (132) kinds of *upekkhā*. The manner of developing *upakkhā* has now been described fully. However, what now remains is the last answer out of the Seven (7) answers to the questions raised by Subha, the lad. We shall continue to preach the remaining one.

KAMMIC CAUSE OF LACK OF KNOWLEDGE AND OF HIGHER INTELLECTUAL POWER

(7-A) *Idha māḥava ekacco ittho vā puriso vā samaḥaṃ vā brahmāḥaṃ vā upasa³kamitvā na paripucchitā hoti* "kim bhante kusalaṃ, kim akusalaṃ, kim sāvajjaṃ, kim anavajjaṃ, kim sevitabbaṃ, kim na sevitabbaṃ, kim me karoyamānaṃ dōgharattaṃ ahitāya dukkhāya hoti, kim vā pana me karoya. mānaṃ dōgharattaṃ hitāya sukhāya hoti" ti.

Māḥava-O, Subha, the lad, *idha*-in this Universe, *ekacco ittho vā puriso vā*-some persons, whether a female or a male, *samaḥaṃ vā brahmāḥaṃ vā upasa³kamitvā*-make an approach either to a Bhikkhu or a noble and virtuous person, *na paripucchitā hoti*-(but) does not know how to ask or put a question. (How it should be asked is:) *Bhante*-O, my Lord (Buddha), *kim kusalaṃ kim akusalaṃ*-What is *kusala*? & What is *akusala*? *Kim sāvajjaṃ kim anavijjam*-Which is faulty and Which is not faulty or blameless? *Kim sevitabbaṃ, kim na sevitabbam*-Which is to be depended upon and which is not? *Kim karoyamānam*-What is the thing, if done, *me*-will render one, *dōgharattaṃ ahitāya dukkhāya hoti*-deprivation of wealth and causation of misery for a very long time; *vā pana*-apart from this, the question to be put is: *Kim karoyamānam*-What shall be done, *dōgharattaṃ hitāya sukhāya hoti*-to cause to bring benefits to gain prosperity and happiness for a very long time? *Iti*-Do not know how to put question in that manner, nay, remain without asking any question.

Some persons do not know how to approach a knowledgeable person of experience, and seek or ask for information or advice in matter which they are unable to understand, or rather, of which they are ignorant. In accordance with a Myanmar proverb which runs as: "Ask what is not known and cleanse what is dirty," one should find out and ask what he does not know. However, some persons are taking things easy and are complacent without trying to inquire and make themselves understand and become knowledgeable. Failure to investigate what is not known is negligence or remission of one's own duty. In matters relating to business affairs, one should inquire things with which he is not acquainted. If it needs practical training, he should undergo training and study things properly. Only then, he can find success in his business career. Much in the same way, relating to religious affairs, one should ask and seek for knowledge in which he is lacking. It is therefore essential for him to ask what is *kusala* and what is *akusala*, and so on. But a person who has no interest in the pursuit of knowledge remain carefree and non-chalant,

If one fails to seek knowledge and the required information, he becomes unknowledgeable and uninformed, and is likely to do things which should not have been done. For having done wrong, such an unknowledgeable person lacking in the practice of Dhamma is likely to land in hell (*Apāya*) after his death. If his rebirth takes place in the human world for having failed to equip himself with the required knowledge and practical experience in *kusala dhamma*, he is likely to become a person of immoral character. This fact has also been preached briefly as follows:-

*"Duppāññasamvattanikā esā māvā paṭipadā yadidaṃ samaṃgāṃ
vā brahmāṅgāṃ vā upasaṃkamtvaṃ na paripucchitā hoti."*

(7-B) If what is not understood is investigated, studied and observed, relevant knowledge will be acquired. For being knowledgeable, what is not proper will not be done. As a prudent and well-informed person, he will perform things which are only proper and appropriate. For being endowed with the right knowledge which will cause him to avoid doing evil, he will be reborn in the abode of Devas (*Sugati*). If he becomes a human through his practical training, he will become a highly intellectual person with great intelligence. It has thus been preached in brief, as follows:-

*"Mahāpaññasamvattanikā esā māvā paṭipadā yadidaṃ
samaṃgāṃ vā brahmāṅgāṃ vā upasaṃkamtvaṃ pari-pucchitā hoti."*

Māvā-O, Subha, the lad, *yadidaṃ*=yo ayam-a certain person, *samaṃgāṃ vā brahmāṅgāṃ vā upasaṃkamtvaṃ*-after approaching a Bhikkhu or a noble personage, *paripucchitā hoti*-is capable of making inquiry and putting questions. *Esā paṭipadā*-This practice of investigating into things and making due enquiry, *mahāpañña-samvattanikā*-will cause to bring high intelligence," is the motto now composed. This may be uttered by incorporating it with the previous motto, as follows:-

(7) "Non-investigation causes blind ignorance,
Investigation brings high intelligence."

It means to say that if investigation or inquiry is made, one becomes highly intelligent and wise. The manner of making an inquiry is by way of asking? "What is *kusala* and what is *akusala*?", etc., etc. *Kusala* is a virtuous Dhamma. It is a faultless Dhamma which may be regarded as "*anavajjā*". If it is deserving of reliance, it should be resorted to. If such *kusala-dhamma* is performed, it would bring advantages and happiness both in the present existence and also throughout all future existences in the rounds of Samsāra. *Akusala* is an evil Dhamma-immoral actions rooted in greed, anger and delusion. It will bring evil effects, and is a Dhamma not worthy of reliance. If such immoral actions were performed, *akusala-dhamma* will have an effect of dragging him down to the *Apāya*-hell, etc., Furthermore, it is a bad Dhamma which produces evil results-misery-in the same life time, in the next life and in successive births throughout Samsāra. Hence, it becomes essential to know the distinguishing features between *kusala* and *akusala*. Those listening to the sermon now generally have a good knowledge of most of this Dhamma. However, the

difference between *kusala* and *akusala* Dhamma will have to be explained at least in an abbreviated form.

AKUSALA WHICH IS NOT DESERVING OF RELIANCE AND
WHICH SHOULD BE AVOIDED OR
THE UNRELIABLE AKUSALA WHICH SHOULD BE AVOIDED

Akusala, in brief, means the TEN kinds of *duccaritas*. These are:

- | | |
|------------------------------|---|
| (1) <i>Pāṭipātā</i> | - Taking the life of another being, i.e. killing. |
| (2) <i>Adinnadānā</i> | - Taking a thing or property which is not given by the owner, i.e. stealing or robbing. |
| (3) <i>Kāmesu-micchācāra</i> | - Sexual immorality, i.e. unlawful indulgence in sensual pleasures (<i>kāmaguṇā</i>). |

These are the three immoral physical actions or conduct- (*kāyakamma*).

- | | |
|--------------------------|--|
| (1) <i>Musāvāda</i> | - Telling lies or falsehood-the offence of lying. |
| (2) <i>Pisuṇāvācā</i> | - Backbiting or slanderous talk. |
| (3) <i>Pharusavācā</i> | - Using abusive language, or harsh language, or obscene words. |
| (4) <i>Samphappalāpa</i> | - Frivolous talk. |

The above are the four verbal acts of misconduct called '*vacokamma*'.

- | | |
|------------------------|---|
| (1) <i>Abhijjhā</i> | - Covetousness. To plan or imagine wrongfully with avarice to get in possession of other's property and wealth. |
| (2) <i>Byāpāda</i> | - The offence of 'ill-will', i.e. plotting other's death or destruction with an intention of doing harm. |
| (3) <i>Micchādiṅhi</i> | - False view, or rather, having a wrong conception not believing that there is the Law of <i>Kamma</i> by which benefits will be accrued. |

These three enumerated above are caused by the mind- '*manokamma*'.

As mentioned in the foregoing, there are TEN *duccaritas*-evil or sinful immoral actions on which no reliance should be made. Moreover, these should also be avoided. More details relating to these ten *duccaritas* may be referred to Sallekha Sutta Dhamma, if desired. Putting it in a nutshell, all

actions relating to thought, word or speech and deeds (physical) to cause misery and sufferings to others are *Akusala* that should be kept away as being unreliable.

KUSALA WHICH SHOULD BE RELIED UPON AND PERFORMED

“*Kusala*”, in short, constitutes TEN *Sucaritas* (right conduct). Avoidance of three *kāya-duccaritas* will cause to become three *kāya-sucaritas*. In the same manner, the avoidance of or abstinence from four *vacōduccaritas*, and three *manoduccaritas* shall be regarded as four *vacō-sucaritas* and three *mano-sucaritas*, respectively. This can be found in Sallekha Sutta Dhamma.

To put it in another way, “*kusala*” means and refers to *dāna*, *sōla* and *bhāvanā*. The meaning of *dāna* being generally known, no explanation is called for. *Sōla* is avoidance of immoral acts including verbal and physical misconduct or behaviour. In fact, it is to avoid committing three *kāya-duccaritas* and four *vacō-duccaritas*. *Bhāvanā* is of two kinds and refers to the practice of *Samatha-bhāvanā* to make the mind tranquil, and *Vipassanā-bhāvanā* for the true realization of the four Noble Truths.

Explanation has been given in *Visuddhimagga*, etc., about *samatha-bhāvanā* by distinguishing it into forty (40) different kinds (of *kamma#hānas*). Among these 40, the four Brahmavihāra (viz: *mettā*, *karuṅṅā*, *muditā* and *upekkhā*) are also included in addition to Ten kinds of *Kasiṅṅā*, Ten *Asubha*, Ten *Anussati*, Four *Arppa-kamma#hāna*, One *Āhāre paṅṅikplassaṅṅā*, and One *Catudhātuvavatthāna*-all totalling 36 kinds which are shown as *Samatha-kamma#hāna*. One should, therefore, ask about any one, or two, or three, or four of the forty (40) kinds (modes) of *Samatha-kamma#hāna*-the religious exercises in the practice of meditation, in order to make himself clearly understood. However, also by listening attentively to the sermon as is now being done, or by perusing and reading the texts of Dhamma with keen interest, it would serve the purpose. This is the cause of becoming wise and highly intellectual.

What is more important to understand fully is about *Vipassanā-kusala*. It is necessary for one to approach a person who is well-versed and competent to give instructions on how to exercise *Vipassanā* meditation to be able to practise for the achievement of *Vipassanā-kusala*. If one is paying attention to the preachings as at present, it would also be adequate for the purpose. This will cause to bring about wisdom and good knowledge. Texts of Dhamma which contain proper guide-lines and instructions as to how *Vipassanā* should be contemplated on the right lines will also go to serve the purpose of acquiring the essential knowledge of the Dhamma. If one could arduously practise *Vipassanā* under instructions from the spiritual teacher before and during the course of training, it would be the best. Although I have often preached in the past about the method of contemplating *Vipassanā*, since the opportune moment has arisen now to repeat my preachings; a brief account of it will be given.

THE MANNER OF PRACTISING MEDITATION TO GAIN VIPASSANĀ-KUSALA

At the present time, people are being ridden with the evils of *akusala*, such as, greed, anger, etc., based upon the sensations obviously arising from the six sense-doors (*dvāras*) at every moment of seeing, hearing, contacting and knowing. These have so happened for not truly realizing the characteristics of *anicca*, etc., of the natural phenomena that have become manifested at the moment of seeing, etc. Hence, indulging in the practice of contemplating Vipassanā is to prevent any opportunity for the probable occurrence of *loba* (greed), and so on. If the true characteristics of *anicca*, *dukkha* and *anatta* are really known, the Dhamma that has been so realized will deter, *loho*, *doso*, etc., from arising. This deterrent effect or the subduing of greed, anger, etc., is caused by the faculty of *Vipassanā-kusala*-merits derived from Vipassanā meditation. The realities of *rūpa-nāma* Dhamma are conspicuous only for a very brief moment, as and when they occur. This is why contemplation should be made while they are in the process of arising and becoming. Only when contemplation is carried on at the moment of their arising, the true nature of their characteristics can be known and realized. I have composed a motto in brief in this regard. This is: "Real awareness of the phenomena can take place only when contemplation is made at the moment of their arising." This may be recited.

To cite an example: A flash of lightning only occurs and is seen at the moment it flashes. Therefore, if desirous of seeing the gleam of lightning, it must be observed while it flashes. The brilliant light is not visible and noticeable after the flash has vanished. Nor could it be seen by mere imagination before the electricity is discharged to produce a flash called lightning. The genuine *paramattha* of *rūpa* and *nāma* is obvious only when it is in the process of arising. When vanished after arising, it no longer exists. Before it arises, it was not yet in existence. As such, if it is contemplated after dissolution, the reality or the truth cannot be known. Also before it happens to arise, the truth cannot be known by contemplation or imagination. Only when contemplated while occurring, its true nature in its originality can be realized. Only after knowing its phenomenal nature, awareness comes as to how it beings to occur and how it dissolves instantaneously. This is composed in a motto which may be recited.

"Only when its true nature is known, the initial arising or the beginning (*udaya*) and final dissolution or the end (*vaya*) can be perceived."

"*Udaya*" means "arising" or "appearance". "*Vaya*" means "dissolution" or "disappearance". Therefore, it is usually stated as "arising and dissolution". When awareness becomes sharp and active while contemplating the phenomenal nature of *rūpa* and *nāma* at every moment of their arising and dissolution, the real *paramattha* of *rūpa* and *nāma* will be clearly perceived with insight knowledge as to how they begin to occur and end in dissolution. This cannot be perceived and known by merely uttering as "arising and dissolving". Only when the truth is known, personal knowledge and realization is achieved that these *rūpa* and *nāma* are, in fact, impermanent since they vanish immediately after arising. This phenomenal occurrence is described in the form of a motto in brief which is to be recited now.

"Awareness takes place of the nature of *anicca* (impermanence) only when "arising and dissolution" is perceived by the sense."

When '*anicca*' is seen and realized, '*dukkha*' and '*anatta*' are known. Contemplation of the phenomenal nature of *rūpa* and *nāma* with the characteristics of *anicca*, *dukkha* and *anatta* is the genuine Vipassanā meditation. It is, therefore, essential to contemplate and note continuously the arising phenomena of *rūpa* and *nāma* at every time of "seeing", "hearing", "contacting" and "knowing", in order to bring about the development of genuine Vipassanā-knowledge. Contemplating and noting as such is to be regarded as practising Vipassanā meditation.

MANNER OF CONTEMPLATING AND NOTING, AND OF HOW CONSCIOUSNESS ARISES AT THE MOMENT OF SEEING

How to contemplate may be explained as follows:

It is contemplate and note as "seeing", "seeing" when a sense-object is seen, quite similar to what has been preached as: (*Gacchanto vā*-If walking, nay, while walking, *gacchamoti*-as walking, *pajānāti*-it is known or aware, etc.) i.e. While walking, one is to become aware as "walking". When contemplating and noting in the aforesaid manner, awareness of the true nature of *rūpa* and *nāma* which becomes manifest at the moment of seeing will take place. According to the text of Dhamma, the manifestations of *rūpas* and *nāmas* at the moment of seeing may be stated as:-

*Cakkhuñca pañicca rūpe ca uppajjati cakkhuvīññāṃ
tiṃsaṃ sa³ghati phasso, phassa paccayā vedanā.*

Cakkhuñca-Upon the eye also, *pañicca*-depending, *rūpe ca*-upon the visual object also, *pañicca*-depending, *cakkhuvīññāṃ*-eye-consciousness, *uppajjati*-arises or is produced. *Tiṃsaṃ sa³ghati*-The three factors-the eye, the visual object and the knowing mind or consciousness having taken place together or in coalition, *phasso*-sensation of touch, *phassa*-has occurred. *Phassapaccayā*-Because of this contact, *vedanā*-feeling of sensation (*vedanā*) has arisen. Depending upon the clear eye and the visual object, the eye-consciousness arises. Of course, seeing takes place because of the presence of the eye-*rūpa* and the sense object of sight-*rūpa*. As such, at the brief moment of seeing, the eye-*rūpa* is obviously present as also the sense-object-*rūpa*, and the eye consciousness. An ordinary person without the knowledge of Vipassanā imagines that the thing that is seen or perceived is "I". When good things are seen, joy and happiness take place. It is thought as being good. Similarly, the eye and the whole body are considered as being permanent and pleasurable as one's own "Self" and a living substance. The object of sight is also thought of as being permanent, good and a living entity, an '*atta*'. This is how pleasurable attachment takes place at the time of seeing a sense-object that has life. On the other hand, when a lifeless sense-object is seen, an ordinary person will think it as a material element or an object that is known by name or manifested (*paññatti*).

A *Yogī* who is continuously meditating, i.e., contemplating and noting at every time he sees or hears, will, when his *samādhi* (concentration) becomes strong, notice distinguishingly that the eye-*rūpa* and the material visual object are quite different from his perception and the consciousness of the mind that contemplates. Then, the eye, eye-consciousness, the visual object and the awareness which have occurred are all vanishing instantaneously after seeing has taken place. It will, therefore, be realized as being 'impermanent'. For not being permanent, these are known as "misery" which cannot be relied upon and which shall be considered as "unpleasurable". It is also realized as merely a phenomenon which is not an "*atta*" or a "living entity". Those who are accomplished with keen intellect will, in the same manner, know that what is seen and what is considered to be a bad or a pleasurable sight are simply 'impermanent', suffering and Non-Self.

This knowledge is the real Vipassanā insight knowledge which realizes and sees the truth through the characteristics of *anicca*, etc., on and after contemplating and noting at every moment of seeing. Hence, the expression "VIPASSANĀ" has been expounded in the Commentaries as "*aniccādivasena*" according to the intention conveyed by the usage of the words-"*anicca*, etc.", *vividhena ākārena*-and according to various forms or characteristics, *passatīti*-for being able to contemplate and realize things, *Vipassanā*-it is known as "Vipassanā". The manner of such a realization in brief is expressed in the following words. Please follow the recitation.

"At the moment of seeing, the eye and the visible object is *rūpa* (matter) which does not know, or rather, which has no feeling of the sensation. Seeing and knowing are *nāma* (mind). Consciousness or awareness through contemplation is also *nāma*. For having vanished and ceased altogether immediately after

seeing and knowing and becoming conscious through contemplation of what is happening, it is evident that these are the nature of 'impermanence', 'suffering' and 'Non-Self' (*anatta*)."

MANNER OF CONTEMPLATING AND NOTING AND OF HOW CONSCIOUSNESS ARISES AT THE MOMENT OF HEARING

In the case of ordinary worldlings, at every moment of hearing, all what is heard, the ear-*rūpa*, the organ which hears, and the audible sound are thought of as being permanent, pleasurable and good, and as an "*atta*" being. This is *avijjā*-ignorance, which does not know the truth or what is right. Based fundamentally on this ignorance (*avijjā*), miseries and suffering, such as, *sa³khara-viññā⁴a*, etc., have occurred.

A *Yogī*, while contemplating and noting as "hearing", "hearing" every time he hears, will, when his power of concentration (*samādhi*) becomes strengthened, know distinguishingly that the ear organ and the sound are *rūpa* (matter) and that they are different from consciousness of the sound and the knowing mind which occurs through contemplation and that these are *nāma*. The ear, the audible sound, consciousness of hearing, and the knowing mind have vanished and then ceased immediately after becoming aware of all what have taken place. He then knows that all are impermanent, suffering and Non-Self by nature. This is the genuine *Vipassanā* insight knowledge which has unfolded and realized the truth by the characteristics of *anicca*, etc. Recitation may now be made as follow:-

"At the moment of hearing, the ear and the sound which do not know the sensation are *rūpa* (matter). What is heard and realized is *nāma*. Consciousness which arises through contemplation is also *nāma*. For having vanished and ceased all at once after awareness of the sound that is heard and after the arising of consciousness through contemplation, it becomes quite evident that these are merely the nature of "impermanence", "suffering", and "Non-Self" (*anatta*)."

MANNER OF CONTEMPLATING AND NOTING AND OF HOW CONSCIOUSNESS ARISES AT THE MOMENT OF SMELLING

In the case of ordinary worldlings, at every time the odour is smelt, the sense of smelling, the nose organ (*rūpa*) and the odour are wrongly thought of as permanent, pleasurable and good and an '*atta*' being. This is ignorance (*avijjā*) not knowing what they truly are. Based upon this ignorance, miseries and sufferings such as, *sa³khara-viññā⁴a*, etc., are occurring.

A *Yogī* who is contemplating and noting as: 'smelling', 'smelling' every time an odour is smelt, when the power of his concentration becomes highly developed, will come to know distinguishingly that the nose and the odour (*rūpas*) are different from the 'smell', and that the consciousness of smelling is also another. They are known as being different from one another. The nose, smelling, the odour, and awareness, through contemplation, are found to have vanished and ceased altogether after becoming aware of what have taken place. Hence, realization comes that these are by nature 'impermanent', 'suffering' and 'Non-Self' (*anatta*). This is the genuine *Vipassanā* insight knowledge that penetratingly knows the truth by the characteristics of *anicca*, etc. How such awareness takes place may be recited as follows:-

“At the moment of smelling, the nose and the odour are *rūpa* (matter) which are not capable of knowing the sensation. Consciousness which knows the smell is *nāma*. Awareness that takes place through contemplation is also *nāma*. Since all have ceased to exist all of a sudden after knowing the smell, and after becoming aware of it through contemplation, it becomes evident that they are merely the nature of ‘impermanence’, ‘suffering’ and ‘Non-Self’ (*anatta*).

MANNER OF CONTEMPLATING AND NOTING, AND OF HOW CONSCIOUSNESS ARISES AT THE MOMENT OF EATING

What is meant by the expression-“At the moment of eating” is “While knowing the taste”. Looking at and seeing the food are relevant to the expression “moment of seeing”, or rather, while it is being seen. Handling or holding the food, putting the food into the mouth and chewing the food are only concerned with “contact” or “touch”, which is taking place. While chewing and eating, the tongue that knows the flavour or feels the taste is ‘awareness’ of eating the food. At every time of knowing the taste while eating, ordinary worldlings are under the wrong impression that awareness of the taste, the tongue-*rūpa* and the taste itself are by nature permanent, pleasurable, good and an *atta*-being. This is ignorance (*avijjā*). Basically depending upon this ignorance, *sa³khāra-viññāṇa*, etc., such as, miseries, are occurring.

A Yogi, while contemplating and noting the taste as “knowing” every time he feels or knows the taste, will, when his power of concentration becomes strong, distinguishingly knows that the tongue and the taste (*rūpa*) are quite different from his consciousness of the taste, and his awareness that occurs through contemplation. The tongue, consciousness of the taste, the taste itself and awareness that occurs have all vanished and ceased to exist immediately after becoming aware of them. Hence, realization comes to him that these are by their innate nature- impermanent, suffering and Non-Self (*anatta*). This realization is evidently the genuine spiritual insight knowledge (*vipassanā-ñāṇa*) which knows the truth by the characteristics of *anicca*, etc.

“At the moment of eating and knowing, the tongue and the taste are *rūpa* which are incapable of knowing the sensation. “Eating and knowing” are *nāma*. Consciousness or awareness through contemplation is also *nāma*. After becoming conscious of eating and becoming aware of what are taking place through contemplation, all immediately vanish and cease to exist. For these reasons, they are, in fact, by their own nature impermanent, suffering and Non-Self (*anatta*).”

MANNER OF CONTEMPLATING AND NOTING, AND OF HOW CONSCIOUSNESS ARISES AT THE MOMENT OF CONTACT

The expression: "At the moment of contact" (tactile) covers a very wide scope. What is seen can be prevented from being seen by closing the eyes. As regards "hearing", hearing can be prevented by going to a place from where the sound cannot be heard. Consciousness that arises in smelling and eating may, of course, occur only at times. However, in regard to "contact" and the sense of touch (tactile), by bringing one's mind into the whole physical body, it becomes obvious when contact is made with any part of the body, or in other words, when the sensation of contact pervades the entire body in any space whatsoever. Without bringing the mind into the heart, or rather, without being conscious, there are things which become automatically obvious of contact or touch. While sitting, the feeling of touch in the lower portion of the body is conspicuous. The contact of the body or any part thereof with clothes is also clearly perceived by the senses. One feels and knows clearly the contact that is taking place between the teeth and the tongue in the mouth. Flesh and blood, etc., are also found to be always in touch with each other. When walking or changing the posture, sense of touch in the bodily limbs involved in maneuvering is obvious). Every time breathing is done, the movement of the air element, the propelling force of the movements and touch are obvious in the nose and in the belly or abdomen. Also obvious are the contacts which are caused by the conditions of heat and cold. In connection with all such contacts and touch, ordinary worldlings think of themselves as their own "Self". They wrongly conceive that consciousness of contacts has been taking place always. When good and nice contacts or touch are felt, they think of these as being delectable and good. These are the erroneous concepts viewing *anicca*, *dukkha* and *anatta* as being *nicca*, *sukha* and *atta*. As such, these indicate 'ignorance' of the truth. Based upon this *avijjā*-ignorance, miserable conditions of *sa³khāra-viññāṇa*, etc., are occurring.

A Yogī should contemplate and note such occurrences as "touching", "touching", or "contacting". In particular, when walking, it must be continually contemplated and noted as: "walking", "walking", or "stepping with the right foot" or "stepping with the left foot", or "lifting", or "stepping forward", or "dropping" and so on. This is the manner of contemplating with awareness or mindfulness in accordance with the preachings or guidelines given in Mahāsatipaṭṭhāna Sutta Pāṭi as: "*Gacchanto vā*-when walking, nay, while walking, *gacchamōti pajānāti*-one knows as walking, etc." In this regard, the manner in which consciousness or awareness arises by contemplating as "knows as walking"-the three words as stated, needs special attention. It should be known and understood as *rūpa*-matter or form. No instructions have been given to contemplate and become aware of it as "*vāyo-dhātu*" conveying the sense of absolute truth or reality (*paramattha*). Nevertheless, while even contemplating and noting as "walking", etc., expressed in three words as earlier stated, a Yogī will know and become aware of the pressure of stiffness and the pushing force which signify the nature of movement or of the changing posture. Also when standing and so on, while contemplating and noting as "standing", "sitting", "lying down", "bending", "stretching", "shaking", "changing", etc., the true nature of *vāyo-dhātu*, the element of motion or air element, will be truly known and realized.

Next, when contemplating and noting as "rising" and "falling", in line with the three expressive words of instruction, at every moment of the arising and falling movements of the abdomen, the true characteristics of the *vāyo-dhātu* that propels and causes stiffness and motivation will be vividly known. There is one peculiar feature while contemplating the "rising and falling". This is, at the end of the process of rising movement of the abdomen, "falling" beings to take place. In the same manner, when "falling" comes to an end, it begins to rise again. There is no interval or break in this process of rising and falling as in the case of "sitting" or "contacting". Contemplating and noting should be carried on as "falling", the moment "rising" has ended, and *vice versa*. As continuous contemplating and noting is to be made as such, mindfulness that occurs before and after the continuing process, and concentration (*samādhi*) which occurs before and after, being conjoined or closely knitted, and in as much as *samādhi* is gained, *Vipassanā-ñāṇa*-Spiritual Insight Knowledge, will occur. This is the peculiar feature in contemplating the natural phenomena of "rising" and "falling" movements of the abdomen. However, it is not that only "rising and falling"

should be contemplated and noted. While contemplation and noting is being carried on as 'rising' and "falling", imagination that occurs, should also be noted as "imagining". "Stiffness", "hotness". "pain", if manifested should also be contemplated and noted as and when they occur. Any change in posture, if done, should not escape notice by contemplation. "Hearing" and "seeing" which occur at the moment, need also be contemplated and noted. In the absence of anything in particular which is to be contemplated and noted, it should be reverted to contemplating and noting of "rising" and "falling".

The propelling force and stiffness and other physical movements that take place while contemplating and noting are the nature of *vāyo-dhātu*. Consciousness or awareness of the contact or touch that occurs is *kāya-viññāṇa*. Where the sense of contact resides, is *kāyapasāda*-organs of sense or the internal properties of the body. At every time of contemplating and noting as "rising" and "falling", stiffness or distention, or contraction, or propelling, or motivation, or sense of touch, or the objects of sense that are inherent in the body are clearly perceived. When the knowledge of concentration (*samādhi*) becomes strong and stabilised, the form of rising, awareness through contemplation, form of falling, and consciousness that arises are distinguishingly known, as being different from one another.

Hence, at the moment of the arising consciousness of contact, it is distinguishingly known that what is aware of contacting with the body is *rūpa*, whereas, sensation of contact and knowing through contemplation are *nāma*. Similarly, at the moment of walking and taking a step, the bodily movement is *rūpa*, and mere awareness of contact, and consciousness that arises by contemplation is *nāma*. These are also known distinguishingly. While bending or stretching, the material body and stiffness in the body and its movement are *rūpa*. Awareness and consciousness that occur are *nāma*. These are distinguishingly known. In a brief moment of noting as "rising and falling", the body itself, stiffness, and movement which takes place are *rūpa*. Awareness and consciousness of what is taking place is *nāma*. That is also distinguishingly known. When the knowledge of concentration (*samādhi-ñāṇa*) becomes highly developed, what is known and the knowing mind have ceased and vanished altogether immediately after the occurrence. Hence-these are truly known as the nature of "impermanence", "suffering" and "Non-Self" (*anatta*). This is the real spiritual knowledge of insight (*Vipassanā-ñāṇa*) which realizes the truth of the characteristics of *anicca*, etc. The following may be recited.

"At the moment of awareness of the contact, what is contacted with the body and known is *rūpa*, which, in fact, does not know the sensation. Consciousness of the contact is *nāma*. Awareness through contemplation is *nāma*. Because of the cessation and vanishing of mental phenomena immediately following the arising consciousness of contact, and awareness through contemplation, these are clearly perceived as the characteristics of "impermanence", "suffering" and "Non-Self" (*anatta*).

"At the moment of walking, the movement of the body is *rūpa*, which does not know the sensation. Contacting and knowing and awareness through contemplation is *nāma*. Since these have ceased to exist and vanished immediately after contacting and knowing and becoming aware of it through contemplation these are merely the nature of "impermanence", "suffering" and "Non-Self" (*anatta*)."

"At the moment of "rising and falling", the bodily movement is *rūpa*, which does not know the sensation. Contacting and knowing, and awareness through contemplation is *nāma*. Since all these have ceased to exist and vanished immediately after contacting and knowing and becoming aware of it through contemplation these are merely the nature of "impermanence", "suffering" and "Non-Self" (*anatta*)."

MANNER OF CONTEMPLATING AND NOTING, AND OF HOW CONSCIOUSNESS ARISES AT THE MOMENT OF IMAGINING AND KNOWING

Attachment to the thought or imagination that arises highly thinking of himself as one's own self, a living entity is the greatest. This imagination and the knowing mind are thought of as being always permanent and everlasting throughout the life time. Imagination runs riot and action taken to devote to the work of planning and imagining according to one's wish is considered as being good and pleasurable. This is mere ignorance with an erroneous conception that all such things are *nicca* (permanent), *sukha* and *atta*. Also, based upon this false view (ignorance), miseries, such as, *sa³khāra-viññāna*, etc., are occurring.

To be able to dispel this ignorance (*avijjā*), contemplating and noting should be made every time imagination occurs in the mind. While contemplating and noting as "rising", and "falling", etc.. if imagination creeps in, it must be contemplated as "imagining", and "planning". This amounts to saying that the arising consciousness of imagination and awareness should be contemplated and noted. Every time such consciousness arises, it will be known and realized that the body-*rūpa* is one, imagining and knowing is another and that consciousness is different from the other two. These are distinguishingly known as such. The sensation of imagination and its awareness has the element of *rūpa* (matter), as well as the nature of *nāma* (the mind) with its concomitants-the mental formations. It has, therefore, *paññatti*, such as, name and appearance. Hence, this sensation which is known, cannot be said with certainty as exactly *rūpa* (matter). Moreover, the body-*rūpa*, imagination that knows, and awareness or consciousness gained through contemplation have all vanished and ceased instantaneously after being apprehended. These are, therefore, known as having the nature of "impermanence", "suffering" and "Non-Self" (*anatta*). This is the genuine spiritual insight knowledge called *Vipassanā-ñāna* which has the faculty of knowing the truth by the characteristics of *anicca*, etc.

"At the moment of imagining and knowing, the base on which imagination and the knowing mind or consciousness rest is *rūpa*. The act of imagining and knowing, and awareness through contemplation is *nāma*. These are only made up of two kinds, viz: *Rūpa* and *nāma*. These two ephemeral things immediately vanished and ceased after imagining and knowing, and after awareness through contemplation. For this reason, these are merely the nature of "impermanence", "suffering" and "Non-Self" (*anatta*).

It is *Vipassanā-ñāna* which contemplates and knows the obvious phenomenal conditions occurring at the moment of imagining and knowing, every time *mettā* is developed by reciting as, "May all beings be happy", while listening to the sermon. When contemplating as such, what is brought to the mind and willingness to recite is *nāma*. Recitation made and the sound (of voice) is *rūpa*. Awareness through contemplation is also *nāma*. These *rūpa* and *nāma* have vanished and ceased while reciting with the conscious mind, and while awareness through contemplation is taking place. For having thus vanished and ceased, realization occurs that these are the natural phenomena which are impermanent, suffering and Non-Self (*anatta*). This knowledge or realization is the genuine spiritual insight wisdom called *Vipassanā-ñāna* which truly knows the characteristics of *anicca*, *dukkha* and *anatta*.

Wishing to recite as: "May all beings be happy", is *nāma*. Recitation made and the sound produced is *rūpa*. Contemplating and noting these phenomenal occurrences are also *nāma*. These are only two constituents - *rūpa* and *nāma*. These *rūpa* and *nāma* having ceased to exist and vanished all at once, they are realized as the nature of "impermanence", "suffering" and "Non-Self" (*anatta*).

What we have now recited indicate the manner of developing *mettā* and of contemplating Vipassanā, and as to how they are perceived and known. The manner of developing *karuṅkā* and of contemplating Vipassanā and how perception and realization take place may again be recited.

“May all beings be liberated from misery.”

Wishing to let them escape from misery and willing to recite are *nāma*. Recitation and the sound (of voice) are *rūpa*. Contemplating and noting them are *nāma*. These comprise only *rūpa* and *nāma*. These *rūpa* and *nāma* having vanished and ceased immediately, they are by nature impermanent, suffering and Non-Self (*anatta*).

We shall now continue to recite how realization takes place and as to how *muditā* is developed, and also how Vipassanā is contemplated.

“May all beings be able to retain their wealth and prosperity without diminution.”

“May they be able to accomplish their wealth and prosperity, and be also happy, as before.”

Feeling of goodwill and rejoicing, and willingness to recite are *nāma*. Recitation and the sound (of voice) are *rūpa*. Contemplating and noting them are also *nāma*. These *rūpa* and *nāma* are only those that exist. As these *rūpa* and *nāma* have vanished and ceased all at once, they are to be understood as having the nature of “impermanence”, “suffering” and “Non-Self”-(*anatta*).

KUSALA WHICH SHOULD BE RELIED UPON AND PERFORMED (CONTINUATION)

What have now been stated are those *kusala-dhamma* which needs be questioned. Included among these acts of *kusala*, are *Samatha-bhāvanā-kusala* and *Vipassanā-kusala* called *mettā*, *karuṅkā* and *muditā*, with an explanation as to how these are derived. Immense merits have been derived by you all for having listened to the sermon relating to the said *kusala-dhamma*. You have also personally understood these Dhamma and have gained the requisite knowledge in Dhamma. These knowledge's will be enhanced and the fruits thereof will ripen in future. The advantages which can be accrued to you have been explained by the Buddha in the following manner:-

Māyava-O, Subha, the lad, *esā paṭipadā*-questions put as to (what is meant by *akusala*? What are said to be *kusala*?,) and the answers thereto having been heard, the practice of noting and retaining them in memory, *mahāpaññasamvattanikā*-will cause to being wisdom and high intellectual power.

(N.B. In this space, to avoid repetition, the seven questions raised by Subha, the lad, are omitted, since these have been earlier mentioned.)

These seven (7) kinds, if broadly speaking fourteen (14) kinds, are the bad and good results or effects due to immoral and moral actions which have been personally done by the living beings. These resultant effects, good or bad, are not the creation of anybody. These are the actions or *kamma* done in the former existence if these are to be explained in terms of the present *kamma*.

EXPLANATION GIVEN IN THE LIGHT OF THE PRESENT KAMMA

(2) If one does not care for his own health without taking regular physical exercise and without taking wholesome food which will give him nourishment, he will become diseaseful. Indulgence in sport activities and living on a balanced diet avoiding food which is not health-giving are conducive to good health. There is possibility of doing so, only if he has no great *akusala-kamma*.

(4) (i) Doing charity or almsgiving, (ii) Gentleness in speech-speaking sweet words of affections, (iii) Rendering assistance to others for their welfare, (iv) Treating and befriending others as his equal, or rather, on equal footing. These four kinds of noble conduct will bring about many attendants and helpers in the present lifetime. These are the preachings of the Lord Buddha, the Enlightened One. If these four *sāḷikhāra-dhammas* are practised and fully accomplished, one is likely to have a large number of attendants and numerous friends. If it is done to the contrary, one will have few attendants and friends.

(5) Practice that will lead to become opulent has been explained in four kinds of accomplishments, namely, Four *Sampadā (s)*. These are (i) *Uṣṭhāna-sampadā*-accomplishment of manly vigour and perseverance, i.e., to perform the work or duties relating to his business or occupation with proper knowledge and experience, and also with heart and soul. (ii) *Ārakkhasampadā*-to protect his own property and wealth from destruction, (iii) *Kalyāna-mattatā*-to have good friends and close acquaintances, (iv) *Samajvītā*-to live within one's own means, i.e., to be modest in the way of living without being extravagant. By living in conformity with these Four Principles of Conduct, one can become wealthy and opulent. If not fabulously rich, he can be moderately wealthy. Contravention of these four principles of conduct will surely make one poor.

(7) In regard to the matter of lacking in knowledge and attainment of high intellect, mention has already been made earlier. (1) Cause of short and long life in the present lifetime has been included to some extent in the explanation given relating to the cause for diseasefulness and good health in number (2). As regards number (3) in the matter of causing ugliness and handsomeness in the present life existence, there is nothing much to be said. In regard to (6) low or high birth in the present lifetime, there is hardly anything to be mentioned. However, according to times or circumstances, if endeavour is made with the strength of wealth, companions and friends, good intelligence and education, with a view to earning respect, modest achievement can be realized within the bounds of possibility.

As stated in the foregoing, all beings are conditioned by their own actions of the past and of the present according to circumstances and paid and happiness or bad and good resultant effects will be brought by their own *kamma*, immoral or moral. Good *kamma* will produce good effect, and bad *kamma* will produce evil effect. That is the law of *kamma* to which all beings are subjected. It is nobody's doing, and cannot be repaired or avoided. Man himself is responsible for his own misery or happiness. No one can create the conditions of the life of a being. It is his own doing. Hence-

KAMMA AND ITS EFFECTS -- CRITICAL COMMENT IN CONCLUSION

"*Sabbe sattā*-All beings, *kammasakā*-have their own individual *kamma*, good and bad actions, as their own personal property. Such actions may be mental or verbal or physical, thoughts, words and deeds, done by themselves." This has been accordingly preached by the Buddha. A motto has been couched (once recited earlier), and this may now be repeated.

"Doer of evil will gather evil,
Doer of good will reap good."

"It's *kamma*, the Planner, that implements both evil and good, making one suffer pain and gain pleasure."

After having heard this *desanā*, Subhā, the lad, took his refuge in the Three Jewels of Buddhism, and became a Buddhist. Relating to this *upekkhā-bhāvanā*, the fundamental point stressed is that misery, happiness, bad and good resultant effects cannot be repaired, created or brought about by anyone. These have happened according to one's own individual *kamma*. It is, therefore, required of a noble person to remain indifferent to the pains and pleasures which beings may come across. No worry or spirit of goodwill need be borne or exercised in favour of any other person wishing him to be wealthy, healthy, and freed from misery and to be happy as before. If worried, one will become tiresome for nothing. *Kammasakā*-Only *kamma* is one's own personal property in possession. It is to nurse a feeling of indifference to all beings who are either suffering from misery or enjoying happiness, etc.. according to one's own kammic circumstances. Let us now recite as follows in developing "*upekkhā*" with all mindfulness which will also include the manner of realization through contemplating and noting.

"All beings have only *kamma* as their own personal property in possession. Things are taking place according to varying circumstances. This indifferent attitude and willingness to recite are *nāma*. Recitation and the sound (voice) are *rūpa*. Contemplating and noting them are *nāma*. Only *rūpa* and *nāma* are there. These *rūpa* and *nāma*, having vanished and ceased all at once, are merely the nature of "impermanence", "suffering" and "*anatta*".

Wealth and happiness are due to *kamma*. Suffering and misery are also due to *kamma*. Only *kamma* is one's own personal property in possession. He has his own *kamma* which produces its effect. By developing *upekkhā* with indifference towards others, it could bring mental relief and happiness when misfortune, misery or suffering take place. Bringing into one's own mind that everything which happens is based upon *kamma* is not only faultless or blameless but also gives relief from mental distress even in the present lifetime. For having avoided *akusala* and for having developed *kusala-kamma* to the best of one's own ability to gain reliance in future existences, one could expect to gain happiness and prosperity in existences to come. If it is not practised in the said manner, anger may arise because of misery which will thereby cause *akusala* in finding fault with others when such miserable conditions happen to occur. Hence, the best course of action is to make the doctrine of *kamma* a part of our lives and to view things as happenings beyond one's control according to one's own *kamma* (*kammasakā*). This frame of mind will bring mental relief. It is pure and true, and the best.

Explanation relating to the development of *upekkhā* has been fully rendered. We shall conclude this portion of the Dhamma by reciting the mottos relevant to the Teachings, which run as: "*Kammasakā*-Only *kamma* is one's own personal property in possession."

- (1) Killing others causes short life,
Abstinence from killing brings long life.
- (2) He who illtreats is diseaseful, whereas,
Pity brings good health.
- (3) Flame of anger causes ugliness,
Patience brings beauty.
- (4) Envy repels attendants and helpers,
Goodwill brings forth retinue in large numbers.
- (5) Refraining from making charity cause extreme
poverty. Charity brings wealth and prosperity.
- (6) Rudeness causes low birth,
Respect brings high birth.
- (7) Non-investigation causes blind ignorance,
Investigation brings high intelligence.
- (8) Doer of evil will gather evil,
Doer of good will reap good.
- (9) It's *Kamma*, the Planner, that implements both evil
and good, making one suffer pain and gain pleasure.

All beings have only *Kamma* as their own personal property.

Misery and happiness take place according to one's own *kamma*.

By developing '*upekkhā*'-equanimity, (one who has achieved the *Third Jhāna*) can attain the *Fourth Jhāna* connected with *upekkhā*. This has been already stated. Ordinary worldlings who have not achieved any *jhāna*, when personally faced with distress and misery, or when other acquaintances of him are in misery, should reflect upon the *desanā* which says: "*Sabbe sattā kammassakā*" and imagine that all beings have only *kamma*, good and bad actions done by themselves, as their own property in possession, and, that *kamma* being the architect of their own fate people are afflicted with diseases, in misery, in poverty and so forth. Then only one will be mentally relieved.

Preachings on all four kinds of Brahmavihāra have come to a completion quite comprehensively. We shall now wind up the sermon by making recitation relating to how these four kinds of Brahmavihāra Dhamma are developed.

- (1) May all beings be free from danger, from mental distress, from physical distress, and be able to shoulder their own burden of *khandhæ*, with happiness."
- (2) May all beings be liberated from misery which they are presently suffering.
- (3) May all beings be able to retain their wealth and prosperity which they have acquired, without diminution, and may continue to be prosperous and happy, as before.
- (4) O, all beings have indeed, only *kamma*, good and bad actions, volitionally done by them, as their own personal property in possession.

FINAL CONCLUSION AND BLESSING

May all those persons of virtue who have assembled here, by dint of having respectfully listened to this Brahmavihæra Dhamma with attentiveness, be always free from all dangers, and be able to contemplate and note with faith and devotion the true nature of *rþpa-næmæ-dhamma* occurring in their own living *khandhæ*, and speedily attain Nibbæna through the much coveted knowledge of the path and fruition (*magga-phala-næ¼a*).

SÆDHU! SÆDHU! SÆDHU!

Translated by

U MIN SWE

(Min Kyaw Thu)

NOTE

A question may arise as to who are the Ariyās, Devas and humans in the Nadir, and similarly, as to who are the people and Apāya beings in the Zenith. Such a question may be answered and elucidated as follows:

If a person residing in the upper-storey of a house or monastery, etc., while developing and radiating or sending *mettā*, there can be Ariyās, Devas and humans in the lower-storeys or in other similar places. While developing *mettā* from the top of a mountain, etc., there can be Ariyās, Devas and humans in places at the foot of the mountain or low-lying areas, such as valleys. If the person who develops mind-fullness of *mettā* stays in the lowest level or surface of the earth, there can be humans, Devas and Ariyā-Devas living on the surface of the wide expanse of water in the ocean. In the deep below the surface of water, there can be Devas, and Ariyā-Devas. In this connection, recollection may be made of the belief entertained by some people that Ashin Upaghotta is residing in the sea.

In much the same way, if *mettā* is developed while remaining on the surface of the earth, there can be human beings on the higher level of the earth, on the elevated planes, on the hills or mountains, or on the upper-storeys of the house or monastery. Moreover, animals such as, insects, birds, etc., may be present in those places higher up-or in the firmament. In the Chapter relating to the story of Vinita of Fourth Pārājika paragraph of the Rules of Discipline and in the Nidāna Vagga Lakkhaṅka Saṃyutta Pāṭi, it has been stated that there are Petas in the sky or the firmament running about bitterly crying in great pain. This bears testimony to the presence of Apāya beings in the higher region up in the sky. In regard to insects, flies, birds and other animals with wings moving through or flying in the air up in the sky or heaven, they can be clearly seen even with the naked eye.

NOTE

N.B. (Inserted by the Translator for better appreciation)