

Dhamma
to
Practise and Abstain

Ashin Kuṇḍalābhivamsa

Translated by
Dr. Kay Mya Yee

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Saddhammaramsī Meditation Centre

Yangon

2003

Myanmar

**Dhamma
to
Practise and Abstain**

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Sabbadanam dhammadanam jinati

The Gift of Truth Excels All Gifts

Dhamma *to* Practise and Abstain
has been sponsored

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*Miss Susanteh and family,
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သဒ္ဓမ္မရံသီရိပိဿာ ဆရာတော်

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Preface

People, heading for the land of pleasure and happiness through a jungle, should first and foremost choose the right and wrong way. Only after abandoning the wrong way and taking the right one they could reach their desired destination

Similarly, Buddhist, the saṃsarā travellers, like the people taking the jungle journey, should make a choice between the right way that is the good conduct leading to a noble place and the wrong way that is the evil kamma and conduct leading to the base and low place. Discarding the wrong way, the evil dhamma and practising the satipaṭṭhāna dhamma, the good kamma and conduct, they will attain the bliss of nibbāna

Consequently, the ten evil conducts (duccarita), the ten good conducts (sucarita) and the ten bases for meritorious deeds (puñña kriya) and their respective elaborations into forty in number are explicitly and completely explained in this book.

Saddhammarantsi Sayadaw

A Note from the Translator

The dhamma discourses translated and compiled in this book are selected from the dhamma talks delivered once a month by the Sayadaw. The dhamma talks expounded by the Sayadaw and other sayadaws are the Buddha's dhamma discourses in Pāli which are appropriately and properly translated into Myanmar. Moreover, according to the Buddha's way of teaching, the sayadaws explain repeatedly, so that the devotees can understand, remember and comprehend the nature of dhamma. The Pāli verses are also mentioned and explained in the dhamma discourses so as to make them authentic. These Pāli verses are the words spoken by the Buddha Himself and the explicit elaborations of the Aṭṭhakathā teachers.

The readers will find the repeated explanations and the Pāli verses in this book. Another reason of repetition is that the dhamma discourses compiled in this book are not those delivered daily but only once

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or twice a month. Not to forget the important facts and the nature of the dhamma, repetition is a necessity.

The repetition and Pāli verses may bring boredom to the readers perhaps. However, I like to request the readers to be patient and read this book respectfully by reflecting, “The compassionate Sayadaw, in accordance with the Buddha’s method of teaching, delivered and wrote these dhamma discourses with a noble desire that the dhamma audience and also the readers will comprehend clearly and remember them always.”

I also believe that the readers will easily comprehend and remember well after reading this book with patience. Being so, I wish you to be able to practise the dhamma and attain the bliss of nibbāna, the cessation of all sufferings, after realizing the noble magga and phala.

Mya Yee
Translator

September, 2003

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Finally on behalf of the Editorial Board, a word of thanks and Sadhu to the generous donor, **Miss Susanteh and family, Malaysia.**

Mya Yee

October, 2003

Ten Bases for the Development of Meritorious Deeds elaborated into Forty

Today's dhamma discourse will be on the ten bases for the development of meritorious deeds and how they are elaborated into forty bases. All Buddhists should possess the knowledge of the two Primary Dhamma, ten unwholesome deeds (ducarita), ten wholesome deeds (sucarita); and ten bases for meritorious deeds. These ten bases for meritorious deeds should be known to every Buddhist.

Puññakriyavatthu

Puññakriyavatthu is made up of three words: Puñña + kriyā + vatthu. Puñña means the kusala dhamma

that cleans and purifies one's mind-continuum. When lobha, dosa, moha and such kilesa are eliminated, the mind becomes purified, therefore it is known as wholesome deed (puñña). These wholesome deeds are kusala dhamma for the dhamma audience and the individuals up to the stage of anāgāmi. However they become neutral or functional dhamma because one has no future existence when one attains arahatship.

Motto: These ten purifying mind - continuum
Certainly are known as puñña

Kriya

Kriyā means acting deeds that the noble persons always perform. These kusala dhamma, therefore are known as kriyā or wholesome dhamma. The dhamma audience are undoubtedly always performing these kusala dhamma.

Motto: Deeds always performed
By the noble ones
Are known as kriyā

Vatthu

Vatthu means bases or causes. The ten kusala dhamma bases cause the cultivation of various merit and wholesome dhamma. Vatthu also means ten puñña kusala. The ten puññakriyāvatthu can be treated as kusala dhamma to be known by the dhamma audience who are always performing wholesome deeds. It is rejoiceful to personally learn the wholesome deeds one is performing.

Motto: Bases for many wholesome benefits
Are known as vatthu

The actions and deeds done by the dhammas audience are either kusala or akusala. They become functional or neutral (abyākata) i.e. they are neither kusala nor akusala. The ten bases for the development of meritorious actions are kusala deeds giving resultant merits up till anāgāmi.

The dhamma audience after practising vipassanā dhamma becomes sotāpanna, sakadāgami, anāgāmi and for them the bases for the development of meritorious deeds are resultant kusala but not functional ones (abyākata).

When the arahatship is attained they are neither kusala nor akusala but abyākata. Kusala deed gives wholesome result, akusala deed gives unwholesome result. However, abyākata does not give wholesome, or unwholesome result. The Buddhists should know that the ten bases for the meritorious actions are kusala up till anāgāmi. They become functional or neutral (abyākata) when one becomes an arahat. Then only they will be able to give the right answer where someone raises a question on whether the bases for meritorious deeds are always kusala or not. These ten puññakriyā - vatthu are the ten dhamma that should be known by the Buddhists. The dhamma audience certainly have a fair knowledge of these ten dhamma.

Ten Puññakriyāvatthu

1. Dāna - the dāna kusala performed by the dhamma audience since childhood such as giving away one's own property.
2. Sīla - Under the guidance of good parents and teachers, since childhood one has steadfastly observed five, eight and nine precepts

just like wearing the paso (lower garment) firmly.

3. Bhāvanā - the dhamma audience have practised tranquility (samatha) meditation and insight (vipassanā) meditation as much as possible.
4. Apacāyana means paying respect and homage to the Buddha, the Dhamma, the Saṅgha, parents, teachers and honorable persons.
5. Veyyāvacca means attending to the needs of Three Gems, parents, teachers, noble Saṅgha and honorable people.
6. Pattidāna means sharing the kusala merit.
7. Pattānumodana means to rejoice at the sharing of merits by others.
8. Dhammasāvana means listening to the dhamma discourses.
9. Dhammadesanā means to deliver dhamma discourses.
10. Diṭṭhijukamma means to have right view.

These ten kusala merits can be elaborated into forty. The dhamma audience desirous of many kusala

merits, certainly would like to know how they are elaborated.

Motto: Ten meritorious deeds as the basic factors
 Performing personally, exhorting others
 Explaining their merits and joyfully appreciating
 Forty meritorious deeds result on elaboration

The personal performance of the ten meritorious deeds gives ten numbers; exhorting others to perform these ten meritorious deeds makes ten numbers, the explanation of the merits of the ten meritorious deeds give ten numbers and appreciating every time when others perform these meritorious deeds makes ten numbers. Thus these ten meritorious deeds are elaborated into forty.

(1) The Elaboration of Dānakusala

Since childhood the dhamma audience have grown up together with good parents and teachers. Under their right guidance you have personally performed dāna kusala as much as possible.

You also exhort your family members and close friends to perform dāna kusala.

You also explain the five benefits of dāna kusala. By doing so you gain outstanding kusala merits - one may enjoy these five benefits beginning from the present life and every life till the attainment of arahatship and nibbāna.

Motto: Longevity, good looks, riches and happiness
Numerous attendants and authority
Are five benefits of dāna

The dhamma audience tell others that they will have (1) Longevity in every life beginning from the present one till attaining nibbāna after becoming an arahat (2) good looks (3) bodily and mental happiness (4) attendants and (5) authority. The dhamma audience will have more and more kusala in as much as they can explain the benefits of dāna kusala.

During the Buddha's life time, there was an outstanding instance which illustrates the benefits of dāna kusala. In the Kassapa Buddha's life time, there were two monks residing together in a monastery. Though they had the same saddhā, sīla and pañña,

one had dāna kusala whereas the other did not perform any dāna kusala. Since they were so close to each other they used to discuss frequently but did not reach any agreement. The monk with dāna kusala, told the other one in many ways that a monk should perform dāna kusala. The monk with no dāna kusala retaliated, “It is not necessary for a monk to do any kusala kamma. You only need to be endowed with sīla, samādhi and pañña”. The monk with the dāna kusala could never urge the other to perform dāna kusala. They never came to any agreement.

After passing away from the human life, they were reborn as deva. After going through many existences as human beings and deva, they became human beings during the life time of Gottama Buddha. The monk with dāna kusala was born as the son of King Kosala whereas the monk with no dāna kusala became the son of a maid on the same day in the same palace.

After several days had passed the parents of the two babies prepared for their name giving ceremony. As the two babies were endowed with super normal power, they recollected their past lives and the one with dāna kusala, the King’s son glanced from the

royal couch under a white umbrella and saw the maid's son (the monk with no dāna kusala) on the rough bed on the floor and blamed him.

“You didn't listen to me when you were a monk in a past life. Look at me, wearing soft nice clothes and lying on the royal couch, under a white umbrella very comfortably. Look at yourself on the floor and wearing coarse clothes. This is because you did not listen to me”. Thus the King's son belittled and blamed the maid's son.

The maid's son retaliated, “Because of the luxury you are having, you have become conceited. Inferior and coarse beddings and fine expensive beddings are all element of earth (pathavī dhātu), they are of the same dhātu”.

When Princess Sumana heard the conversation between the two young boys, she went to Lord Buddha and asked, “O, Lord, there are two persons in your sāsana. These two have the same saddhā. They have the same sīla and the same level of wisdom. However, though they are the same in these aspects, one gave dāna but the other did not do any giving or dāna. When these two die and are reborn in the realm of the deva, will they have the same benefit or will there be a difference?”

Lord Buddha replied, “Princess Sumana, they will not have the same benefit. The one who is in the habit of giving will have as a celestial being-

- (1) a long life,
- (2) good looks
- (3) riches and happiness,
- (4) companions and attendants and
- (5) authority, and therefore attains five more benefits than the one who does not have dāna kusala.

Princess Sumana asked again, “O, Lord, the two celestial beings, when they are reborn as human beings will they have the same benefit or will there be a difference? Lord Buddha answered, “Princess Sumana, they will not have the same benefit. The one who has given charity, will have as a human being,

- (1) a long life,
- (2) good looks
- (3) riches and happiness,
- (4) companions and attendants and

- (5) authority, and therefore, attains five benefits and is better and more influential than the one who has not given dāna.”

Princess Sumana asked again, “When these two leave the mundane world and become monks in the sāsana will they have the same benefits or will there be a difference?” Lord Buddha replied, “Princess Sumana, they will not have the same benefit. The monk who had given charity will have as a monk’s requisites-

- (1) numerous robes
- (2) alms-food abundantly,
- (3) numerous monasteries,
- (4) medicine abundantly and
- (5) monks residing together revere him.

With these five benefits, he is more influential than the monk who has not given dāna.”

“When these two persons practise meditation and become arahats will they have the same benefits or will there be a difference?” asked the Princess again.

Lord Buddha replied, “Princess Sumana, when they become arahats since they are free from defilements

they will attain the same fruition, there will be no difference, they have become equal.”

Princess Sumana paid homage, being overjoyed she repeatedly supplicated to the Buddha, “O! The Exalted One, we should do many wholesome deeds” and went back to the palace.

Thus, the five benefits gained by the one with dāna kusala merits excelled those of the one without dāna kusala merits.

Modern children do not readily believe unless they are explained with true instances.

Motto: Longevity, good looks, happiness,
attendants and authority
Are five benefits of dāna

Explaining the benefits of dāna is the same as describing the merits of dāna.

The dhamma audience certainly appreciate and become elated every time when others perform great beneficial dāna kusala.

Motto: Dāna resulting in great benefits

Great beneficial dāna

Dāna kusala done with joy and elation gives great benefits (mahapphala). The dhamma audience desire to give dāna with great benefits. Whether the offertories given away are in abundance or not, if dāna is accompanied with joy and elation before, during and after giving dāna, the resultant effect will be great benefits (mahapphala).

Four kinds of kusala are gained by performing dāna personally, exhorting others to do so, explaining the dāna benefits and being joyous and elated at others' dāna.

(2) The Elaboration of Sīla kusala

Observing sīla firmly and physical and verbal abstinence is sīla kusala. The dhamma audience have observed sīla strongly just like wearing the paso (lower garment) firmly because you have grown up under the right guidance of good parents and teachers. The dhamma audience personally observe sīla. Moreover you urge the family members and children to observe sīla by telling them, "Do not kill any living beings." Since they do not understand they

might take other's life. You explain the consequence of sīla as follow:-

1. “Young sons and daughters do not kill any living being. If you do so you will suffer in apāya and have short life in every existence. If you abstain from taking other's life you will be reborn in good and noble human and deva realms time and again. You will also live long.”

Motto: Killing shortens life
Abstaining prolongs life

2. “Young sons and daughters do not take other's property. If you do so, you will suffer in apāya and furthermore you'll be poor in every existence. If you do not steal, you will be destined to the good and noble human and deva worlds. You will have abundance of properties.”

Motto: Stealing causes scarcity of things
Abstaining have things in abundance.

3. “Young sons and daughters never commit adultery. If you do so you will be in hell. People will hate you in every existence. If you abstain from

it, you will be reborn in the good and noble human and deva worlds. People will love you in existence.”

Motto: Sexual misconduct causes hatred
Abstaining makes one loved.

4. “Young sons and daughters, do not tell lies, you will suffer in apāya and no one will obey you in your every existence as you are not reliable. If you do not tell lies you will be reborn time and again in the good and noble human and deva worlds. Moreover in every existence, people will obey and listen to you as you are reliable.”

Motto: Telling lies makes one’s word unreliable
Telling no lies makes one’s word reliable

5. “Young sons and daughters, do not take any intoxicants. If you are intoxicated so much, so that you breach the five precepts, you will suffer in apāya. In every existence you will be out of your mind, forgetful and have poor intelligence. If you do not take intoxicant you will be in the good and noble human and deva worlds time and again. You will

also have good memory and high intelligence.”

Motto: If intoxicated, will be more forgetful
If not will have good memory and high intelligence

The dhamma audience firmly observe the sīla (five precepts) and tell the others the merits of observing five precepts. If one observes sīla (five precepts), he will be free from danger not only in this life but also in the following existences and will not suffer in apāya. The Buddha taught the five benefits ensue from the firm observation of sīla.

Motto: Easily obtain property, earn good reputation
Never feel inferior, die without bewilderment
Reach celestial abode
Are the five benefits of sīla

Individuals endowed with sīla easily earn more wealth and properties lawfully than the individuals without sīla. When a person with sīla and the other one without sīla (dishonest, bad character) apply for a job, undoubtedly the one with sīla will be chosen.

It is more obvious in the case of the monks with sīla and without sīla. For monks with sīla even if they reside in the forest, they will have more robes, alms-food, monastery and medicine. One with sīla is well-known, people revere him and they look forward to meet him. As for the one without sīla, his bad reputation is widely known by the people. Do the dhamma audience like to meet such a person? When you meet him only akusala will develop.

Individuals with sīla happily and with no fear can approach a crowd where he will be welcomed. Will the dhamma audience welcome individuals without sīla? These individuals will dare not face people and develop the feeling of inferiority. One with sīla will die with no delusion as he has observed sīla in his whole life. Whereas one with no sīla will die in delusion, seeing bad omens because of the akusala deeds he has committed. Individual with sīla will mostly be reborn in the deva plane. On the contrary, the one without sīla will suffer in apāya. The dhamma audience having learned the benefits of sīla could easily tell the others about them. Hence the dhamma audience gain kusala.

The Buddha had explained various benefits of sīla in the Jarā Sutta. The commentary teachers elaborated them explicitly. People wear clothes according to their age; the elder ones wear dark colored clothes and the young ones wear the bright colored clothes. When seventy or eighty years old ladies wear jewelleries and very bright colored clothes, people will think they are in dotage and reproof them.

It is proper to wear clothes according to one's age. However, the commentary teachers have explained clearly that it is proper for both young and old to wear (observe) sīla. No one will reproof young children who observe sīla, instead they will be praised. Nobody will blame youths who firmly observe sīla instead they will gladly praise them. In the same way, no one will reproof when the aged grand parents firmly observe sīla but people will say "sādhu, sādhu" in praise of them. Hence it is proper to wear (observe) sīla regardless of age. The dhamma audience are certainly capable to explain the benefits of sīla as mentioned above.

Sīla is a special attire for yogi and a yogi who wear sīla-attire is wearing a noble and best of all kinds of attires said the ancient sages. Observing five

precepts firmly is acknowledged as wearing an attire given by the Buddha. Not killing and firmly observed that precept (Pānātipātā) is like wearing a very proper dress given by the Buddha. Observing the precept Adinnādāna i.e. not to take ungiven things is also like wearing a dignified suit given by the Buddha. In the same manner observing firmly (Kāmesumicchācāra) not to commit adultery, (Musāvādā) not to tell lies and (Surāmera) abstaining from taking intoxicants are also like wearing a very proper suit given by the Buddha. The ancient sages commented such a proper suit is the most noble attire.

Taking refuge in the Three Gems by the dhamma audience is likened to wear three golden flowers in their hair. Besides, the dhamma audience also wear five suits given by the Buddha. Thus they have venerable appearances. In this way the dhamma audience tell the others about the merits of sīla.

Individual without sīla wears jewelleries and beautiful clothes so as to be revered by the others. However, he had breached sīla by stealing, taking lives, committing adultery, telling lies and taking intoxicants, whenever the chances to do so. Will the dhamma audience revere such a person wearing

jewelleries such as diamond, ruby, very pleasing and proper dress? It is evident that no one will revere such a person. The dhamma audience observe steadfastly the five precepts as wearing the lower garment firmly according to the guidance by the good parents and teachers since childhood. It is very rejoicing to learn that sīla is the best attire to wear. By telling the merits of sīla to other people the dhamma audience accrue kusala merits.

Motto: Easily obtain property, earn good reputation
 Never feel inferior, die without bewilderment
 Reach celestial abode
 Are the five benefits of sīla

Great beneficial sīla

The dhamma audience desire to observe sīla with great benefit. How to do so? Arahats observe sīla firmly by not taking life, not stealing, not committing immoral conduct and such in their whole life. You gain the great benefits of sīla if you observe sīla by reflecting that; you have observed the practices (sikkhā) following the example of arahats; that you

have observed as much as possible the precepts which are observed by the arahats for their whole life.

The dhamma audience undoubtedly feel joyous and be elated on learning that others also observe sīla with great benefits. Thus four kinds of sīla merit are gained by personally observing sīla, by exhorting others to do so, by explaining the merits of sīla and by rejoicing in others' observing of sīla.

(3) The Elaboration of Bhāvanā Kusala

Regarding bhāvanā there is no such thing as giving little or great benefit. Bhāvanā always results in great benefits.

The dhamma audience have practised bhāvanā under the guidance of good parents and teachers since childhood. There are two kinds of bhāvanā, namely samatha and vipassanā.

(a) Samatha Bhāvanā

Samatha bhāvanā should be practised personally, and others should also be urged to practise and the

benefits of samatha bhāvana should be explained. In practising samatha bhāvanā, the dhamma audience mostly develop mettā radiation and reflecting the attributes of the Buddha (Buddhānussati), so as to gain more and more benefits. In olden days the grandparents did not know how to reflect the attributes of the Buddha. They thought samatha bhāvanā is just to recite “Buddhānussati, Dhammānussati, Saṅghānussati”. The dhamma audience of the present day realize that just by reciting is not bhāvanā but it is to be reflected and developed truly.

Buddhānussati Reflection

When reflecting the attributes of the Buddha such as Arahaṇi = Buddha indeed is the one to be specially honoured. Sammā sambuddho = the Buddha, indeed is the one who knows what is to be known completely by Himself. Vijjācarana saṅpanno = Buddha indeed is the one endowed with three vijjā, eight vijjā and fifteen carana. In this way one should reflect nine attributes of the Buddha, personally and also urged others and the children to do so.

It is also essential to explain the benefits of Buddhānussati. If one has reflected the attributes of the Buddha and know them perfectly, it would be easy to urge others to do so. By reflecting the attributes of the Buddha personally, to urge others to do so and explaining the benefits of Buddhānussati result in kusala merits.

The dhamma audience and experienced meditators have frequently listened to how to reflect the nine attributes of the Buddha. It will be more interesting if one can reflect each attribute together with their benefits.

While in danger or when one is about to face danger, reflect on “Arahan” = Buddha, indeed is the one who has eliminated the internal enemies such as lobha, dosa and moha. When the internal enemies are eliminated, the external enemies are also destroyed. In this way by reflecting “the Buddha, indeed is the one who can eliminate kilesa enemies”, all harm and danger are eliminated.

Motto: To be free from danger
Must reflect on Arahan

It is also essential to teach those who do not know how to reflect “Arahan” attributes.

By reflecting Sammā sambuddho = the Buddha, indeed is the one who knows what is to be known absolutely by Himself, one will be able to answer or to take a difficult examination successfully and also be able to solve difficult problems.

Motto: To understand profoundly
Must reflect on Sambuddha

If one desires to complete with morality, concentration and wisdom and also to improve dhamma swiftly, one has to reflect on Vijjācaranasampanna = Buddha, indeed is the one endowed with three vijjā, eight vijjā and fifteen carana. When progress in vipassanā meditation is slowed, it is necessary to reflect Vijjā-caransampanna = the three - fold knowledge, the eight kinds of knowledge and the fifteen kinds of conduct. The sīla practice, the samādhi practice and the paññā practice will progress with no distraction.

Motto: To be complete with training
Must reflect on Vijjā

If one is about to discuss important affairs, one has to reflect on Sugato = the Buddha, indeed is the speaker of right words; a word which is true, beneficial and to be obeyed. A word which is true, beneficial and not wishing to listen are the true words spoken at a proper time. People will confirm and agree quickly one's words if spoken after reflecting Sugato.

Motto: To speak and achieve
Must reflect on Sugato

In order to deliver dhamma talk deliberately Sugato is to be reflected. One day, the dhamma audience will have to deliver dhamma talk and to be perfect, one has to reflect Sugato.

When one wishes to take a journey, reflect Sugato so that there will be no danger and reach the destination safely and happily. "Truly the Buddha had journeyed to nibbāna, the cessation of all suffering" reflecting thus, one will reach the desired destination with no problem and happily.

Motto: On taking a journey
Must reflect on Sugato

To discuss or investigate worldly affairs or when searching for a lost person or property or to explore natural resources reflect on Lokavidū = the Buddha, indeed is the knower of the three worlds.

Motto: To be well versed in the world
Must reflect on Vidū

When you have to admonish young sons and daughters or other unruly children, one has to reflect on Anuttaro purisa dammasārathi = the Buddha truly is an incomparable and noble charioteer to train untamed men, deva and animal. By doing so you will be obeyed and thus they become tamed.

Motto: Wishing to admonish
Must reflect on Anuttaro

One day the dhamma audience may have to deliver or lecture, then reflect Satthādeva manussānamī = the Enlightened One, indeed, is the teacher of deva and man. This will make the students learn easily and quickly.

Motto: When imparting knowledge
Must reflect on Satthā

If you are learning something reflect on Buddhō = the Buddha, indeed is the Knower of the four Noble Truths. Reflecting thus one can learn quickly. The dhamma audience may have to learn Abhidhammā, Visudhimagga, Yamaka and so on. In order to learn these dhamma quickly, one has to reflect on Buddhō.

Motto: Wishing to learn any trade
Must reflect on Buddhō

To fulfill one's wishes reflect Bhagavā = the Buddha, indeed is entirely endowed with the six great qualities of glory. Thereupon one's wishes will be fulfilled.

Motto: To fulfill wishes
Must reflect on Bhagavā

Since the dhamma audience have reflected the Buddha's attributes (Buddhānussati) personally, they can urge others to do so and explain the benefits of the reflection on Buddha's attributes.

Metta Radiation

There are two ways of radiating mettā, (1) for gaining merit and perfection (pāramī) and (2) for

jhanic concentration. The dhamma audience and experienced yogi have frequently listened to how to radiate mettā for kusala merit and perfection (pāramī). The way to radiate mettā is to ponder “Every one that I come across must be happy; I will speak words that will make others happy and not the words making them unhappy”. The dhamma audience, yogi and the hall wardens as well have to be careful to say words that cause pleasantness and not unhappiness. It is proper to say words that make others happy although they may not have the same attitude. The dhamma audience do things pondering, “I will do everything to make others happy as much as possible but not anything to bring unhappiness”. This is known as bodily mettā (kayakana mettā). Pondering that “everyone should be happy”, is mental mettā (manokana mettā). Speaking words that make others happy after pondering, “Good words will be always spoken to make others happy”. This is verbal mettā (vacikana mettā).

Sayadaw’s duty is to explain ways of radiating mettā and the yogi’s duty is to practise it. It is proper to know one’s duty and practise accordingly. Then only one can explain the ways and methods of radiating mettā. Thus the dhamma audience gain two

merits by practising personally and exhorting others how to radiate mettā.

Radiating Mettā for Jhanic Concentration

To radiate mettā for jhanic concentration, the dhamma audience should know the series of individuals to whom mettā should know the series of individuals to whom mettā should and should not be radiated first. Then only the jhanic concentration will develop.

- (1) Apīya - unloved persons
- (2) Atipīya - most loved ones
- (3) Majjhatta - indifferent persons and
- (4) Veyī - enemies

These are the four individuals to whom one should not radiate mettā first.

Motto: Unloved persons, most loved,
 Enemies and indifferent persons
 Are the four to whom
 Metta should not be radiated first

If mettā is radiated to an unloved person first, mettā may not be easily developed. When you radiate loving-kindness to your most beloved one, you may

develop worries and anxieties (dosa). You ponder, “Is he or she doing well? Is anything wrong with him or her?” and so on, instead of radiating loving-kindness. Worries and anxieties are therefore hindrances to the development of loving-kindness. Hence, they are considered as enemies of loving-kindness.

When you radiate loving-kindness to those whom you do not love or hate, i.e. to those to whom you are indifferent then the development of loving-kindness will be slow and difficult. Radiating loving-kindness to your enemies may arise spark off anger in you especially if the face of the inimical person comes up in your mental vision. Therefore, it is not advisable to radiate to these five types of individual initially.

To whom should one radiate loving-kindness first? Of course, it is “oneself”. As the Buddha had pointed out, you love yourself most. So begin to radiate loving-kindness to yourself, first. “May I be free from harm. May I be free from mental suffering. May I be free from physical suffering. May I be physically and mentally at ease. May I be able to bear the burden of life happily”. By radiating loving-kindness to yourself, loving-kindness for others too is thus developed to a certain extent.

Some individuals find that jhanic concentration develops more when one radiates mettā to one's self and that light radiates evidently from the body. A monk who had successfully developed mettā meditation said that one should firstly culture mettā - element in oneself. Then light radiates from one's body. Only after that radiate mettā to other people. Therefore we should radiate mettā to oneself first.

Next, you should radiate loving-kindness towards the person who is lovable to you. If it is successful radiate mettā towards one who is neutral that is, one who is indifferent to you, whom you neither love nor hate. When mettā concentration is well developed then radiate mettā towards your enemy. If you can radiate mettā towards your enemy then your loving-kindness element is successful. Although the above series for radiation of mettā is described, in fact, to develop mettā jhāna concentration is to radiate mettā towards the lovable persons. If it is successful your mettā element is strengthened and you can radiate effectively towards anyone. In this way you can decide whether your mettā element is successful or not.

Since the object of radiating mettā is paññatti, you have to reflect till the form of the person towards whom you are radiating mettā, appears clearly as if seen by your natural eyes. As the mettā radiation has paññatti as its object, you have to reflect till that person's form, behaviour and so on, are more and more distinctly perceived. Then attentively radiate mettā, "May he/she be free from danger; may he/she be free from physical and mental unpleasantness; may he/she be able to bear the burden of life with physical and mental happiness", as much as possible so that you perceive his/her physical form as clearly as you can.

Just like in vipassanā meditation, approach a quiet place, take a suitable posture to be able to sit for long and radiate mettā to yourself first. Then radiate mettā towards the series of persons as mentioned above.

Individuals practising mettā bhāvanā, radiate mettā personally and also teach others how to radiate mettā. Moreover explain the benefits of mettā-radiation.

The Benefactor Mahāsi Sayadaw had composed the following motto on the benefits of mettā-radiation according to Nidānasaniyutta Pāli.

Motto: Spoke the Buddha
 The benefit is definitely greater
 In disseminating loving - kindness
 For just as swift as a squirt of milk
 Only three times daily
 Than cooking a hundred pots of rice
 Three times a day
 And offering

To radiate mettā only three times daily for as swift as a squirt of milk or a sniff of fragrance is definitely more beneficial than giving dāna of a hundred pots of rice three times a day. Rice in hundred normal size rice pots, cooked three times a day can be offered to a thousand persons. If it is medium size rice pots, it can be offered to ten thousand persons. This is how in olden days people with dāna paramī performed great offerings. Mahāsi Sayadaw had explicitly explained that a squirt of milk or a sniff of fragrance lasts just for two or three seconds. The benefit of radiating mettā for such a short time is

definitely greater and nobler than offering dāna the whole day. That is why it is necessary to radiate loving-kindness. Radiation of loving-kindness should be done personally; should also exhort others to do so and moreover should explain the benefits of radiating loving-kindness.

There are eleven benefits of loving - kindness

1. Sleep peacefully
2. Wake up peacefully
3. No bad dreams
4. Loved by most people
5. Loved by deva
6. Protected by deva (almost always)
7. Unharmed by arms, fire and poison
8. Quick concentration (Their minds become swiftly stable when the individuals with loving-kindness concentrate in practising vipassanā meditation)
9. Pleasant and clear face
10. Die without delusion (as good omens appear at death-moment)

11. Mostly reborn in Brahmā world.

The Benefactor, the most Venerable Mahāsi Sayadaw has composed the following motto so that the dhamma audience and future generations could readily remember the eleven benefits of loving-kindness expounded by the Exalted One in the Auguttara Pāli.

Motto: Sleep and awake peacefully, good dreams
 Loved by people and deva who also protect
 Free from danger of fire, poison and arms
 Mind becomes swiftly stable, pleasant face
 Die with no delusion, reborn in brahmā realm
 The eleven benefits of radiating mettā

Individuals practising metta bhavana sleep peacefully just like enjoying samāpatti jhāna. Similarly the dhamma audience and meditators with strong concentration fall asleep peacefully, while noting “rising, falling, lying down, touching”.

They also wake up with freshness and glow just like a blooming lotus. They have no bad dreams but only good ones such as seeing pagodas and monasteries and listening to dhamma discourses.

The Aṭṭhakathā teachers explained the four kinds of dream.

- (1) Dreams caused by disturbed element (dhātu)
- (2) Dreams caused by past experiences
- (3) Dreams caused by deva
- (4) Dreams caused predicting future events.

Do the dhamma audience want to know which dream will come true?

- (1) Dreams caused by disturbed elements because of unsuitable food, unsuitable bed and such can never come true.

Motto: Dreams caused by disturbed elements
Definitely will not come true

Bad dreams such as being chased by bandits or frightful wild animals, and jumping from a house cannot come true.

(2) People mostly dream about their past experiences. Lecturing monks dream of teaching dhamma; sayadaws and sainghas dream about their alms-food and such. This kind of dream is due to frequent experiences.

Motto: Dreams caused by past experiences
Can never come true

(3) Dreams caused by deva can come true if it is out of fondness. Dreams caused by hatred cannot come true, they can even give trouble.

Motto: Dreams caused by deva
Could be true or untrue

(4) Dreams caused predicting future events mostly come true. You have good dreams as favourable forerunners that the wholesome merits are about to bring you good results. Due to unwholesome demerits, unpleasantness dreams are dreamt predicting forthcoming bad events. Such dreams mostly come true.

Motto: Dreams predicting forthcoming events
Mostly come true

Individuals practising metta bhavana are loved by everyone. The Aṭṭhakathā teachers commented that people love them just like they are fond of lovely necklaces around their necks or flowers in their hair. Not only human beings, but also deva love and protect them just like parents protect their children. Individuals who radiate loving-kindness are not harmed by fire, poison and knives.

Their mind becomes swiftly clear and stable. Due to the nature of a certain stage of insight, a meditator's mind may sometimes be much disturbed. Being perturbed by this or that dissatisfaction and mind wandering, it is certainly helpful to practice mettā bhāvanā. They also have pleasant and very clear complexion on their faces.

The individuals practising mettā bhāvanā pass away with no bewilderment, instead they have a very peaceful death just like falling asleep.

They also enjoy the benefit of being reborn in the brahma world.

For these reasons mettā bhāvanā should be practised personally, should also urge others to do so, should explain its benefits and rejoice upon hearing that other people also practise mettā bhāvanā.

(b) Vipassanā Bhāvana

The dhamma audience practise vipassanā bhāvanā personally and also tell others about the noble dhamma they have experienced. Not only that you explain the benefits of vipassanā bhāvanā and feel very pleased and joyous when you hear or see the others practise vipassanā bhāvanā. Thus you always gain the four wholesome merits.

The dhamma audience urge the others by telling them that firm foundation can be established by practising satipaṭṭhāna vipassanā meditation. You explain the benefits of vipassanā meditation by telling your own experience and what you have read from the dhamma scriptures. When you see or hear people coming to practise vipassanā meditation, you are glad. All these are the wholesome merits you gain in relation to vipassanā bhāvanā.

Vipassanā dhamma is practised through four satipaṭṭhāna dhamma, namely: kāyānupassanā satipaṭṭhāna, vedanānupassanā satipaṭṭhāna, cittānupassanā satipaṭṭhāna and dhammānupassanā satipaṭṭhāna. Some experience the nature of dhamma very distinctly by practising kāyānupassanā satipaṭṭhāna, some easily develop concentration and experience the

nature of becoming and dissolution by vedanānupassana satipaṭṭhāna, some by cittānupassanā satipaṭṭhāna and some can note better seeing, hearing and such by dhammānupassanā satipaṭṭhāna dhamma. One should carefully practise the satipaṭṭhāna dhamma which is evident, (i.e. plain and clear to the mind) then only the dhamma be swiftly accomplished. If kāya is evident practise it with special attention. In walking contemplation the nature of kāya such as pushing, pulling, lightness in lifting, lightness in pushing and heaviness in dropping become more distinct. Noting of lifting, pushing and dropping are the noting of kāya. In noting rising and falling, the nature of phenomena such as tauntness and pushing in rising movement, and the shifting and shaking in falling movement are distinctly noted. If noting of kāya is conducive for better development of concentration and better noting, one should especially contemplate kāyānupassanā satipaṭṭhāna.

These are due to the conditions of past existences. Individuals who have developed the nature of alobha and adosa in their past existences, will improve and accomplish dhamma by noting kāya and vedanā. The commentary teachers expounded that the individuals with preceding non-greed (alobha) nature and non-

hatred (adosa) nature note well in observing kāya as well as vedanā. Due to the influence of these two nature, by practising kāyānupassanā satipaṭṭhāna and vedanānupassana satipaṭṭhāna, they can note well and exceptionally experience dhamma.

Motto: Endowed with alobha nature
Truly accomplish dhamma
By practising kāya and vedanā

The individuals endowed with alobha nature can observe kāya better, experience the nature of dhamma more distinctly, develop concentration well and swiftly attain vipassanā ñāṇa. Thus they can accomplish fully in the same manner in observing vedanā. If a yogi reports that noting vedanā is better and experienced the dhamma distinctly as concentration develop swiftly, then this yogi is surely endowed with alobha nature. If a yogi personally finds out that noting vedanā is better, he should continue it, so that dhamma will be swiftly accomplished. That is why one should know which satipaṭṭhāna vipassanā meditation is more suitable for him.

Some people note better in citta and dhamma vipassanā meditation, and others can note better in

vedanā vipassanā meditation. If the latter tries to follow the other and note citta and dhamma vipassanā meditation, the progress in dhamma will be slow. When one can make better noting in vedanā he should continue to note attentively, then only dhamma will be swiftly accomplished. Most yogi have such experiences. Some experience distinctly and easily the nature of dhamma, i.e. becoming and dissolution process, by noting kāya. Some experience the same in noting vedanā. In case of noting kāya and vedanā, alobha and adosa nature give the same effect.

Motto: Practising kāya, vedanā
Endowed with adosa nature
Will accomplish truly

The individuals endowed with adosa nature can observe kāya better, develop concentration swiftly, the nature of nāma, rūpa, i.e. the process of becoming, dissolution, are more vivid in practising kāyānupassanā satipaṭṭhāna. In the same way in noting vedanā they experience the nature of vedanā swiftly and develop concentration quickly.

The nature of kāya is firstly experienced as lightness, heaviness, pushing and pulling. The nature of vedanā

is also experienced such as increasing and subsiding intensity of pain and shifting of pain to another place. If foreigners want to know the nature of vedanā, you have to tell them to note, first and foremost, so as to experience the nature of vedanā. The increasing intensity, subsiding and shifting of pain to another place are the nature of vedanā. Thus changing is the nature of vedanā.

The individual endowed with alobha and adosa nature experience the nature of dhamma more easily in noting vedanā. They can also accomplish the dhamma that they have aspired for, by observing vedanā. They will have swift experience in dhamma, swift progress in dhamma and quick accomplishment of noble dhamma. Thus the commentary teachers have expounded.

Development of Amoha Nature

The citta and dhammanupassanā satipaṭṭhāna are accomplished due to the power of succeeding non-delusion (amoha) nature. The individual endowed with amoha nature experience dhamma more distinctly in noting citta and dhamma. Some yogi report that it is more clear for them to note mind (citta); that is experienced the arising and disappearing of mind one

after another. A yogi may report, “to note the mind is very vivid. In noting lifting, pushing, dropping the intention to lift, the intention to push, the intention to drop are very distinctly experienced”. This yogi undoubtedly has amoha nature.

The intentional mind is more distinct in noting general activity. The individual endowed with amoha nature easily accomplishes it if he continued noting cittānupassanā satipaṭṭhāna. The nature of mere seeing and mere hearing are more prominent for them in noting “hearing, seeing”. The individual endowed with amoha nature accomplishes more easily and distinctly when he continued noting dhammānupassanā satipaṭṭhāna. One can accomplish dhamma swiftly if one has learned his own nature.

Motto: Practising citta - dhammā
Endowed with amoha nature
Will accomplish truly

If noting kāya is successful then keep on noting kāya. Dhamma will be accomplished by any of the four satipaṭṭhāna when the noting is completed. Since dhamma can be gained by kāya or vedanā or citta or dhamma it is pertinent to choose whichever is suitable for yourself.

Sometimes meditation instructors could not easily decide the nature of yogi. However, they can guess when a yogi reports, “My mind does not wander anymore, when I note vedanā and noting is good”., The instructor could easily decide that yogi has alobha nature. “It is quite easy and more vivid to observe mind” reports the yogi who has amoha nature. You experience personally and explain the benefits of vipassanā meditation to others.

There are several benefits of vipassanā meditation. The dhamma audience could explain the personal experience of vipassanā meditation and its effects such as the clarity and happiness of mind. You can also tell the benefits of vipassanā meditation mentioned in the scripture. Briefly there are two kinds of benefit; the benefit of perpetuation of sāsana and the attainment of magga, phala and nibbāna by meditators.

Kusala merits is gained by explaining these benefits. The dhamma audience have the benefit of perpetuation of sāsana by practising vipassanā meditation. Sāsana is the light of the world showing that this is the path leading to darkness, apāya samisara, this is the path leading to illumination (human, deva and brahma worlds) and this is the path leading to the

bliss of nibbāna where darkness never prevail, once it is attained.

The practice of ten evil conduct (duccarita) is the path leading to darkness, apāya saṃsarā.

Motto: Practice of ten ducarita
Is the path, leading to darkness, apāya

The practice of ten good conduct (sucarita) is the path leading to illumination, human, deva and brahma world.

Motto: Practice of ten sucarita
Is the path, leading to illumination,
World of human, deva and brahma

The practice of four satipaṭṭhāna dhamma is the path leading to the bliss of nibbāna where darkness no more prevails once it is attained.

Motto: Practice of four satipaṭṭhāna
Is the path
Leading to nibbāna, everlasting illumina-
tion

By practising vipassanā meditation, one could gain the perpetuation of the light of sāsana showing these three paths. The Enlightened One has expounded that the perpetuation of sāsana, the light of the world, could be established by practising the four satipaṭṭhāna vipassanā dhamma.

Once the Exalted One was residing at the Jetavana monastery, Savatthi, an obscure brahmin came to Him and after exchanging pleasant words, feeling very respectful he said, “How long Buddha’s sāsana will last after the Buddha’s enter parinibbāna.?” Then the Buddha explained the conditions for perpetuation and disappearance of sāsana. “The Buddha’s sāsana will not last long and disappear if My disciple saṅgha and the devotes taking refuge in the sāsana, do not practise vipassanā dhamma by developing the four satipaṭṭhāna dhamma”.

Motto: Sāsana will disappear forever
If satipaṭṭhāna dhamma is not developed

Then the Buddha continued to explain the conditions of perpetuation of sāsana. “The Buddha’s sāsana will last long and not disappear if My disciple saṅgha

and the devotees taking refuge in the sāsana, practise vipassanā dhamma by developing the four satipaṭṭhāna”.

Motto: Truly develop satipaṭṭhāna
 To avoid disappearance of sāsana
 Satipaṭṭhāna must be practised
 Wishing no disappearance of sāsana

This explaining the perpetuation of sāsana by practising satipaṭṭhāna vipassanā meditation is the same as explaining the qualities of vipassanā bhāvanā. Explaining that by practising vipassanā meditation, when the mark is fully accomplished, one can attain the noble dhamma, starting from becoming a sotapanna to the attainment of magga, phala and nibbāna. This also is said to be the explanation of the qualities of vipassanā bhāvanā.

The dhamma audience is elated upon hearing and seeing their dhamma friends are practising vipassanā dhamma. Thus four kinds of kusala merits are gained by practising bhāvanā kusala personally, urging the others to do so, explaining the qualities of the bhāvanā kusala and being elated.

(4) Apacāyana kusala

Apacāyana means to pay respect to seniors and elders and those who are endowed with great attributes and conduct or practice. Myanmar Buddhists bow and pay respect personally and teach the young children from the age they can understand to do the same. By paying respect one gets kusala merits, therefore apacāyana is listed under sīla group. The benefits of apacāyana are the same as sīla. Will the dhamma audience be angry or happy on seeing people who have the habit of paying respect? It is to be delighted to learn one has the habit of paying respect to parents and teachers. The dhamma audience can gain the four benefits of apacāyana by personally practising, encouraging others to do so, explaining the attributes and being delighted.

(5) Veyyāvacca kusala

Veyyāvacca means to render services or to help and carry out duties for the Three Gems, teachers and individuals worthy of great attributes and conduct. Veyyāvacca kusala is mostly done at monastery, pagoda, cetiya and especially to saṅgha. Veyyāvacca or rendering service is also listed under sīla group.

The individuals carrying out veyyāvaccā, therefore gain the benefits of sīla. The dhamma audience will gain the four veyyāvaccā kusala by personally giving services and carrying out duties to the Buddha, the Dhamma and the Saṅgha, parents and teachers; by urging others to do so by reflecting the attributes of parents and teachers; by explaining the benefits of Veyyāvaccā kusala and being delighted on hearing and seeing others carrying out veyyāvaccā.

(6) Pattidāna kusala

Pattidāna means to share one's own merits. One personally shares merits and encourages others to do so, tells the children how to share kusala merits, explains the attributes such as by sharing merits, kusala merits are not lessened instead gain more merits. Thus it is beneficial for oneself as well as for others. Pattidāna is included in the dāna group. The dhamma audience should be delighted when others share merits. Thus the four Pattidāna kusala is gained by personally sharing merits, by urging others to do so, by explaining the attributes and being delighted on hearing other people sharing merits.

(7) Pattānumodana kusala

Pattānumodana means to be delighted when other shares merits and say “Sādhu! Sādhu!” You do it personally and also encourage children and other to do the same. As pattānumodana is inclusive in the dāna group, you get the kusala merits the same as that of dāna. You also become elated on hearing “Sādhu! Sādhu!” said by other. In this way four kusala merits are gained in connection with pattānumodana by personally saying “Sādhu!” by making other to do so, by telling the attributes and being elated.

(8) Dhammasavana kusala

Dhammasavana means to listen to dhamma talks. The dhamma audience listen to dhamma talks whenever circumstances are favourable. You also wish to listen more and more dhamma talks after listening to a dhamma talk. A sotāpanna desires very much to listen to dhamma talk. Not only that those who wish to be a sotāpanna also listen to dhamma talk. Listening to dhamma talk is one of the four factors to become a sotāpanna. You personally listen to dhamma talk and encourage others by inviting them

to listen to dhamma talks. The dhamma audience explain the benefits of listening to dhamma talk as much as you understand and like it. There are five benefits of listening to dhamma talk. You also explain these benefits as much as you know.

“Hearing what has not been heard, what has been heard becomes clear”. Thus you explain the benefits of listening to dhamma talk. You also become elated on seeing and hearing people listening to dhamma talk. The four kusala merits are gained by personally listening to dhamma talk, by urging others to listen to dhamma talk, by explaining the benefits of listening to dhamma talk and being elated on seeing and hearing other are listening to dhamma talk.

(9) Dhammadesanā kusala

Dhammadesanā means to discourse dhamma talk as much as one can. The dhamma audience discourse dhamma talks at home by teaching and guiding the young children e.g. teaching sons and daughters how to say “Buddhaṃsaraṇaṃ gacchāmi, Dhammaṃsaraṇaṃ gacchāmi, Saṅghaṃsaraṇaṃ gacchāmi”.

To explain the Pāḷi words is regarded as delivering dhamma talk e.g. explaining the meaning of Buddhaṃ-

saranāṃ gacchāmi as taking refuge in the Buddha, Dhammaṃsaranāṃ gacchāmi as taking refuge in the Dhamma, Saṅghaṃsaranāṃ gacchāmi as taking refuge in the Saṅghā.

Answering the questions referring to dhamma by children and foreigners is also preaching dhamma.

Explaining how to practise loving-kindness meditation, by reflecting the Buddha's attributes, explaining the way and method of how to practise vipassanā meditation whenever there occur chances.

Inviting people, "Please come to listen to the dhamma talk, held on every Sabbath day and also at 2 p.m. on other days at this meditation centre" and doing the same thing when there are dhamma discourses at other places, can also be taken as preaching dhamma. Thus the dhamma audience are capable of preaching dhamma and gain four Dhammadesanā kusala by personally giving dhamma talk, urging others to do so, explaining the benefits of dhamma talk such as giving dhamma talk is the noblest dāna and being elated on seeing and hearing other people giving dhamma talks.

(10) Diṭṭhijukamma kusala

Diṭṭhijukamma means to have right view. One personally have a right view urge other to have right view and explain the attributes of having right view. The attributes of having right view are that one has good effect due to the past wholesome kusala deeds. Past good deeds can give good result not only for this life but also for the future life till the attainment of nibbāna. If one had done bad deeds one will have bad results, such as suffering in apāya in the next existences. Another attribute of having right view is to realize the bliss of nibbbāna by reflecting when the full mark is attained by vipassanā meditation. One also becomes elated on hearing that other people have right view. Thus the four kusala merits of Diṭṭhijukamma are obtained.

After listening to ten Puññakriyavatthu and their elaboration, may you be able to practise accordingly with ease and swiftly attain the noble dhamma, bliss of nibbāna, cessation of all sūfferings, which you have aspired for.



Ten Good Conducts elaborated into Forty (Sucarita)

Today dhamma discourse will be on the elaboration of ten sucarita into forty. These are the dhamma that the dhamma audience should know. There are two types of dhamma; dhamma which the Buddhists should avoid and dhamma that should be practised. Since the Buddha's Teachings have flourished in the world, people would like to learn about them and may ask the Buddhists to explain the Buddha's Teaching. The Buddhists should know that there are evil conduct (duccarita) that should be avoided and the good conduct (sucarita) which should be practised. Thus these two dhamma and the ten bases for the development of meritorious deeds (puñña kriya) should be learned and practised by the Buddhists.

If the Buddhists can explain these three primary dhamma in brief, it is satisfactory. Otherwise they may be belittled by the others, thus they are committing demerits. The dhamma audience certainly will tell them that there are ten dhamma (duccarita) that should be avoided, ten dhamma (sucarita) that should be practised and the ten bases for the development of meritorious deeds (puñña kriya).

If one understand, ten ducarita, it will be easy to understand ten sucarita. Ten sucarita are: (1) three physical sucarita, (2) four verbal sucarita and (3) three mental sucarita.

Sappurisehi suṭṭhu caritabbam sucaritam

As it should be rightly practised by noble persons, it is known as sucarita. The dhamma audience are definitely practising it.

By abstaining ten ducarita, one has practised ten sucarita. By abstaining three physical ducarita, one has performed three physical sucarita. By abstaining four verbal ducarita, one has performed four verbal sucarita. Similarly, by abstaining three mental ducarita, one has performed three mental sucarita. The ancient

Ten Good Conducts elaborated into Forty 57

sayadaws had composed mottos so as to easily remember them.

Motto: Ten evil conducts if avoided
Ten good conducts shall arise
Evil conducts, if not done
It means that good conducts have been done

Forty sucarita are composed of personal practice of ten sucarita, encouraging others to practise, explaining the benefits and feeling happy on hearing the others are practising ten sucarita.

Motto: Based on ten good conducts,
Done by oneself, makes other do so,
Explain the benefits and enjoy them,
Then these good conducts reach forty
in number

The dhamma audience are personally practising ten sucarita as much as you can. Since you are under the guidance of good parents and teachers beginning from childhood you abstain the three kāyaduccarita. In other words you abstain from taking other's lives, stealing other's property and committing sexual mis-

conduct. Hence the three physical sucarita are said to be practised.

Similarly by abstaining four verbal ducarita such as telling lies, slandering, harsh speech, vulgarities and vain talk one has practised four sucarita.

The three mental ducarita are covetousness (abhijja), ill-will (byāpāda) and wrong view (micchāditṭhi). Due to the guidance of good parents and teachers you have abstained these three mental ducarita and practised three mental sucarita. Is it fortunate to be Buddhist? A good foundation has been laid by practising ten sucarita since childhood. It is important that you personally practise ten sucarita, encourage the other to do so and explain the benefits. Encouraging the other to practise ten sucarita means to urge young children, foreigners and those who respect Buddhism. To explain the benefits means if one wish to be a Buddhist, he must not take other's lives, he must not steal other's properties and he must not commit sexual misconduct.

Wishing to be a Buddhist, one should not tell lies, should not slander between two good friends or two beloved ones (pisuṇavācā). The ancient sayadaws clarified "Pisuṇavācā" as "Piya sunna". Piya means two beloved ones; sunna means loss of love. Hence

speech or words leading to loss of love is turned as “Pisunāvācā”.

Wishing to be a Buddhist, one should not use harsh, vulgar speech and make vain talk. You have to tell them not to say words which are not beneficial for progress in either supramundane or mundane purposes. Vain speech means saying words which are not related to stories and accounts mentioned by the Buddha. Wishing to be a Buddhist, one should perform four verbal *sucarita* by abstaining from four verbal *duccarita*.

So also you should tell them wishing to be a Buddhist, they should abstain three mental *duccarita*. In other words to abstain from planning to get other’s properties to be his own unlawfully, to avoid plan to cause for disadvantages and destroying other people. It is not to profess wrong view such as unwholesome deeds do not give unwholesome results, the Buddha takes all responsibilities. Wishing to be a good Buddhist, it is to avoid such wrong view. Thus explaining, you have performed ten *sucarita*.

The Buddha’s dhamma has been propagated in the world, hence when some people wish strongly to be

Buddhist you have to tell them, it is not to practise three physical duccharita, four verbal duccharita and three mental duccharita.

Motto: Killing shortens life
Abstaining prolongs life

In explaining the advantages of abstaining the three physical duccharita and the disadvantages of performing them, you tell them that people who take other's life (pāṇātipātā) have to suffer in apāya and also have short life in every existences. If one abstains from taking other's life, he will be reborn again and again in human and six celestial abodes and will live a long life happily in the round of saṃsarā.

Motto: Stealing causes scarcity of things
Abstaining have things in abundance

In explaining the advantages of not stealing other's properties (adiṇṇādānā) you clarify that people who steal other's properties, after suffering in apāya, they will face the scarcity of things in every existences. Those who firmly observe this precept will be reborn again and again in human and deva world happily.

Moreover they will have things in abundance in their future existences.

Motto: Sexual misconduct causes hatred
Abstaining makes one loved

In explaining the advantages of not committing sexual misconduct (kāmesumicchācāra), you tell them that those who commit sexual misconduct after suffering in apāya will be hated without any reason in their every future existences. Moreover they will have many enemies. Those who firmly observe this precept will be repeatedly born in human and deva worlds happily. People will love him on seeing him.

In explaining the advantages of the four verbal sucārīta, it is to clarify that the primary precept that is telling lies (musāvādā) should be firmly observed. By doing so abstention of slandering (pisunavācā), harsh speech (pharusavācā), vain speech (samphappalāpavācā) are automatically performed.

Motto: Telling lies makes one's word unreliable
Telling no lies makes one's word reliable

Telling lies, slandering, using harsh speech, talking vain speech cause the individual to suffer in apāya. Furthermore in every existence no one will listen to him, though he may say good things people will take it as bad, and his words become reliable nowhere. On the other hand the abstention of the four verbal ducarita will lead one to be reborn repeatedly in human and deva worlds, enjoying various pleasure.

Not only that in every future existences people will like to listen to him by saying “Please say it again, we want to listen and obey”. Thus his words are reliable. These are the advantages of abstaining from the four verbal ducarita.

Consciousness (mano) is very subtle. Hence the three mental ducarita cannot be eliminated by sīla but only samatha and vipassanā bhāvanā can discard them. In explaining the advantages of the three mental ducarita, it is necessary to clarify the advantages and disadvantages. When one become covetous (abhijjhā) that is thinking to get other people’s wealth and properties unlawfully there arises greed (lobha), if not one will be free from greed. Thinking of killing or destroying other people (byāpāda) causes hatred, if not there will be less hatred. Having wrong views means professing in micchāditṭhi. By avoiding wrong

view one has sammādiṭṭhi. By explaining the advantages and disadvantages one clarifies the benefit of three mental sucarita.

The dhamma audience become elated by saying “Oh! they are avoiding the ten duccharita. They are perfectly right”. On seeing and hearing that, they abstain the three physical duccharita, four verbal duccharita and three mental duccharita and practise three physical sucarita, four verbal sucarita and three mental sucarita, the dhamma audience are happy and elated.

It is to be elated for the dhamma audience to gain forty sucarita from ten. In brief it is to discard ten duccharita by observing sīla, samādhi and paññā in order to practise ten sucarita. The three physical duccharita and four verbal duccharita are discarded by sīla.

Motto: Arising physical and verbal duccharita
Can be discarded by noble sīla

If you think that three still exist few physical and verbal duccharita in you they can be discarded by firmly observing sīla. Three mental duccharita can be

discarded only by samatha and vipassanā meditation.

Motto: Arising mental duccharita
Can be discarded by noble samatha.

When the thought to get other's properties, to destroy or kill other and to profess in wrong view arises in your mind-continuity discard them by practising one of the samatha meditation. Your mind will become calm and stable if the loving-kindness meditation or Buddhanussati meditation is practised. Samatha is the practice to develop samadhi which will subdue akusala dhamma arising in the mind-continuity.

In other words when the akusala dhamma are subdued, it is said that they are discarded. They can be discarded not completely but just to keep them away.

Covetousness, ill-will and wrong view will be reflected over and over again if samatha meditation is not developed. If it is to be completely discarded then it is to practise vipassanā meditation. They can be discarded only by vipassanā ñāṇa and magga ñāṇa. The dhamma audience have thoroughly under-

stood that the three mental ducarita can be discarded completely by practising satipaṭṭhāna vipassanā meditation. The mental ducarita such as covetousness, ill-will and wrong view existing in the mind-continuity all along the existences could be utterly eliminated by practising satipaṭṭhāna vipassanā meditation.

Motto: Ducarita existing all along the existences

Are to be eliminated by noble ñāṇa

The latent ducarita such as latent sensual desire (kāmarāga) leading to covetousness, latent hatred (patighā) leading to ill-will and latent view (diṭṭhā) leading to wrong view, exist in the successive existences. If these latent ducarita are to be rid of completely it is possible to do so by vipassanā ñāṇa and magga ñāṇa only. However, magga ñāṇa cannot be attained without practising satipaṭṭhāna vipassanā meditation. Hence, vipassanā dhamma must be practised.

“Tintṇi kammāni parisuddhāni”

The commentary teachers have expounded that the three physical ducarita, the four verbal ducarita and the three mental ducarita are said to be discarded

when one practises vipassanā meditation continuously, without-break. In other words one is said to be free from these ducarita. The three deeds namely physical, verbal and mental actions are momentarily eliminated at every noting. Laities can eliminate these ducarita momentarily, whereas noble persons (ariya) can dispel them completely.

The five duccharita namely; killing; stealing, sexual misconduct, telling lies and wrong view are completely eliminated as soon as one attains sotāpatti magga ñāṇa. As soon as sotāpatti magga ñāṇa is attained the five out of ten duccharita are completely eliminated. At the attainment of anāgami magga ñāṇa, the three duccharita namely slandering, harsh speech, ill-will are eliminated. At the attainment of arahatta magga ñāṇa, remaining two duccharita namely vain speech and covetousness are eliminated. Thus arahatta magga ñāṇa completely eliminates ten duccharita. Without practising vipassanā meditation sotāpatti magga, sakadāgāmi magga, anāgāmi magga and arahatta magga could not be attained.

“Akusala kamma pathasu penātipāto

Adinnādānāmi micchācāro musāvādo

Micchādiṭṭhiti ime paṭṭhama ñāṇavajja

Ten Good Conducts elaborated into Forty 67

The above Pali is rendered as follows:-

As soon as sotāpatti ñāṇa is attained the five duccharita, namely killing, stealing other's properties, committing sexual misconduct, telling lies and wrong view are eliminated.

Motto: The three physical; lying and wrong
view five duccharita
Rightly eliminated by noble sotā

“Pisuṇavācā pharusavācā byāpādo ti tayo tatiya ñāṇa
vajjā”

The meaning of the above Pali is:-

The three duccharita namely slandering, harsh speech
and thought to kill and destroy other are eliminated
by anāgāmi magga ñāṇa.

Motto: Pisu, pharu and byāpā
The three duccharita
Truly eliminated by noble anāgā

“Samphappalāpā bhijjhā catuttha ñāṇa vajjā”

The following is the meaning of the above Pali.
Two duccharita namely vain speech and thought to obtain other's properties unlawfully are eliminated.

Motto: Samphappalāpā and abhijjhā
The two duccharitā
Truly eliminated by arahatta

After listening to the dhamma talk on “Ten good Conducts elaborated into Forty”, may you be able to practise accordingly with ease and swiftly attain your most desirable noble dhamma, the bliss of nibbāna, the cessation of all sufferings.

Ten Evil Conducts elaborated into Forty (Duccarita)

Today, the dhamma discourse will be on the ten duccarita which have been elaborated into forty.

Dukucchitam caritam duccaritam

This Pāli is rendered as the despicable conduct, the conduct despised by wise men.

Dukilesehi caritam duccaritam

These Pāli words give another meaning of duccarita. It is the evil conduct interrelated with defilements. There are ten evil conducts which the dhamma audience have already heard. They are not to be practised but to know and dispel them. Without knowing, how can one dispel them? One gains more merit by bearing in mind that listening to the dhamma on duccarita can result in knowing and dispelling it. Furthermore, merits are gained by listening to the

dhamma, bearing in mind that the knowledge acquired can be explained and passed on to others.

The duccharita dhamma are not to be practised personally, but to be dispelled. The Buddha Himself had expounded how the ten duccharita and the ten sucharita dhamma could be elaborated into forty respectively.

(Aṅguttara Pāḷi)

Motto: Based on ten evil conducts,
Done by oneself, makes others do so,
Explain the benefits and enjoy them.
Then these evil conduct reach forty in
number.

The ten evil conducts are the foundation which the Buddhists should know. When foreigners ask a Buddhist to explain the ten duccharita, it is satisfactory and beneficial for the Buddha sāsanā, if he can explain to them, otherwise he would be belittling himself at the same time, detrimental to the Buddha sāsanā. He should also explain to them that there are ten duccharita, namely, three physical duccharita, four verbal duccharita and three mental duccharita.

The Physical Duccarita

The three physical duccarita are killing, stealing and committing sexual misconduct. Most stealings are done physically though there may be few cases of stealing verbally.

The Verbal Duccarita

The four verbal duccarita are lying (musāvāda), slandering (pisunavācā), harsh speech (pharusavācā) and vain talk (samphappālāpa).

Pisunavācā

The ancient learned monks gave the direct meaning of “pisunavācā” as slandering. In fact, it’s exact meaning is to say words to disharmonise love and create hatred between the two loved ones.

Pharusavācā

Care should especially be taken not to make harsh and abusive speech. Sometimes parents and teachers admonish their sons and daughters, and pupils harshly. It is not proper to use harsh words even if it is to admonish them. It is better to be firm but gentle at the same time. Although one is verbally harsh,

but not so in mind, not wishing them to be unhappy, then such a case cannot be termed as harsh speech. It is considered a harsh speech only when one is harsh both verbally and mentally.

A sweet and gently speech with a harsh mind and no care for someone's life is truly a harsh speech. Elder people sometimes have to be harsh in their speech, when things are not in order. Everytime when they do so, if they are harsh both in speech and mind, no wholesome merit is gained. Verbally harsh, but not so with a mind, then, it is not a harsh speech.

Motto: Verbally harsh but not so in mind
It is truly not pharusa

There are many instances of harsh words but with a gentle mind, these cannot be said as harsh speech (pharusavācā). At one time, a mother and her son lived together. As there frequently arose disagreements between the two, one day the son said, "I am not staying with you anymore and going away". "If you go, you will face with danger on the way. I wish you to die in the forest after gored by a

wild buffalo”, said the mother. “Nevermind, I will go and face death, but will not stay in this house”, replied the son.

In the forest a wild buffalo came running at a high speed towards him. As he could not escape, he made a vow? “Let me be killed by this wild buffalo, if my mother really wished me to die as she had said. If she had said these harsh words without wishing me to die, may I not be harmed by the wild buffalo.” Suddenly the wild buffalo stopped as if she was tied up.

The mother’s words though harsh, were not really harsh as she did not wish her son to die. Why she said so was that she did not wish to let her son go away. So the mother’s words are not considered a harsh speech.

Motto: Harsh words without a harsh mind
Truly is not a pharusa

At one time, the king ordered that the most terrible and dangerous insurgent leader should be brought to him as soon as he was caught. One day the insurgent leader was brought to the king while he was holding

a meeting with the ministers and young princes. As it was improper to give a harsh order at such a meeting, the king ordered the man to be taken into the forest and let him have a peaceful sleep. The words were no doubt pleasant, however, it was not so in the King's mind since his order was to put him to death. So it is a harsh speech (pharusavācā).

Motto: Sweets words with a harsh mind
Truly is a pharusa

Samphappalāpa

Vain talk gives benefits neither to worldly success and progress nor saṃsarā and kusala dhamma. It is just wasting time. Words in praise of young men and damsels, melancholic composition, jokes and conversation unrelated to the Buddha's discourses are all vain talks.

Some have the habit of making small talks which are sometimes right and sometimes wrong. All these are unwholesome and the dhamma audience have to avoid them and practise meditation. Notings become sporadic when one has to say unnecessary things unavoidably. While meditating you are dissociated

from the four verbal duccharita, namely, telling lies, slandering, making harsh speech and vain talk. Thus vipassanā meditation is very beneficial.

Many venerable sayadaws gave serious admonitory talks to their close disciples:

“Talks about praise on young men and damsels which are unrelated to the stories expounded by the Buddha; talks which are unbeneficial to worldly progress, kusala dhamma and samisara are vain talks. If the restraint of these vain talks is a drawback to their progress, they should engage in another livelihood.” Thus have the venerable sayadaws also written - “To engage in vain talk is wasting time with no kusala merits, hence, it is improper and so should abstain from making such vain talks.”

The three mental duccharita are -

(1) Abhijjhā - covetousness which is a synonym of greed in planning to get or to transform others' properties and wealth to be his own unlawfully.

(2) Byāpāda - dosa in planning to kill, destroy and ruin other people

(3) Micchādiṭṭhi - to profess wrong faith or belief. Since these three duccharita are done mentally neither

verbally nor physically, they are mental duccharita. The dhamma audience already have the knowledge of elaborating the ten duccharita just like in elaborating the ten bases for doing merit (puññakriya).

One personally practises the three physical duccharita, urges the others to do so, explains the benefits and is elated on hearing the others are committing such crimes. These are entirely different from what the dhamma audience are practising.

One takes part in killing and is joyous on hearing and seeing others kill. On the contrary the dhamma audience and the yogi do not personally kill and urge others to do so, neither do they praise the benefits of killing nor rejoice on hearing or seeing others kill.

One enjoys while the others are stealing, urges the others to steal, explains the advantages of stealing and feels joyful on hearing or seeing the others stealing, This is what the leader of bandits is usually guilty of. He instructs his followers what to do and where to go. Moreover, he praises them when they are successful carrying out such atrocities.

On the other hand, the dhamma audience do not even wish to hear the name of duccharita, since they already knew and understood the faults of stealing.

Duccarita is the conduct abhorred by the noble ones since it is associated with performing kilesa impurities. On the contrary the bandit leaders are neither afraid nor abhor such conducts.

One performs personally, urges others to do so, explains the advantages and takes delight upon hearing and seeing the other's committing sexual misconduct. One who has committed sexual misconduct will suffer in hell, people will hate him with no reason in the following existences and will have many enemies.

The dhamma audience will even feel very unpleasant instead of being delighted upon hearing or seeing others committing sexual misconduct. Since the dhamma audience has known the bad consequences of this misconduct, you are afraid to perform personally, to urge others, to explain the advantages and so on.

The dhamma audience may have heard about the four richman-sons named Du, Sa, Na, So of the ancient days. They are still suffering in hell. They might have committed one if not all four ways of elaborating sexual misconducts. The dhamma audience will never ever commit such vile atrocities.

The four verbal duccharita are elaborated in the same manner: performing personally, urging others to do so, explaining the benefits so as to be joyous on hearing them. The dhamma audience will never tell lies, urge others to do so, explain the benefits and take delight on hearing others telling lies. A liar suffers in hell and in the future existences, nobody will want to listen to him and his words will always be taken as untruths and so nobody and nowhere will his words be believed. The leaders of bandit will engage in all four ways of lying.

The Buddha Himself had expounded them as such people must have existed and committed such vile acts. If there were no such instances, the Buddha would not have expounded them. The dhamma audience should be glad that you are not inclusive in such cases. Is it not delightful to know the ten duccharita and that you are not associated with them? You should be elated when you reflect that you are totally out of it.

There may be unworthy and bad people who personally slander, urge others to do so, explain the benefits and feel elated on hearing the success acquired by slandering.

That is why the Buddha must have preached about it at length. Will one not slander if his business is going to be successful by his slandering between the two loved ones?

Unworthy people may perform all the four ways of elaborating slander. Some extraordinarily greedy people may personally perform and urge their followers to say things that will ruin other's prosperity and also to be not on good terms, so that they will be successful and prosperous. There must have been such cases. That is why the Buddha had expounded this dhamma. Undoubtedly such cases arise also in the present day.

Some administrators and officers used to urge their junior servicemen to use harsh words, so that they may be successful. They also explain the advantages of saying harsh words and are very glad to hear their junior men using harsh words. In certain businesses the employers have to be harsh and rough with his workers.

After practising vipassanā meditation, a tea shop owner told Sayadaw that he had given up the tea shop-business since he had to use harsh words in dealing with his workers. Vipassanā meditation is

beneficial. He no longer uttered harsh words, nor urged others to do so, nor praised the advantages of speaking harsh words, nor was glad on hearing others using harsh words.

Having the tendency to make vain talks, one urges others to do so by saying, “Say such and such, then only your jokes will be hilarious”, explain the advantages such as, “If you say such vain talks, people will admire you.” One rejoices on hearing others making vain talks. Thus the Buddha had expounded on such a topic. Such vain talks are entirely not enjoyed by the dhamma audience. Isn't it a relief to know that all of us can avoid such vain talks? The Buddha had discoursed upon each of the four verbal duccharita, namely, telling lies, slandering, harsh speech and vain talks and each had been elaborated into four ways.

The three mental duccharita, namely, abhijjhā, byāpāda and micchādiṭṭhi can be elaborated into four by performing personally, urging others to do so, explaining the benefits and being elated upon hearing others planning. These people are totally different from how and what the dhamma audience and the yogi go about doing activities.

To gain others' properties unlawfully is abhijjhā which can be elaborated in four ways. In fact, this is mostly planned by the brutal, lawless and violent men.

Planning or thinking to destroy, ruin and kill is byāpāda, which is not associated with the dhamma audience but only with the leaders of thieves and dacoits. They can be leaders only when they can destroy and ruin others. Byāpāda can also be elaborated in four ways: by personally planning, urging others to plan, explaining the benefits and enjoying on hearing others are planning to do so.

Similarly wrong faith can also be elaborated in four ways.

Permanent wrong faith (Niyata micchādiṭṭhi) has the most serious offence. Wrong faith also exists in the present day.

Thus the ten duccharita are elaborated into forty. Out of these forty, killing, stealing, committing sexual misconduct and telling lies have serious and less serious offences for the time being.

Killing

Killing tiny living beings, such as mosquitoes, flies, bugs and such, results in less serious offences. Killing does not produce the same offences every time, because in killing large living beings more effort is necessary. Thus there is difference in the seriousness of the offences.

The living beings and individuals may be similar but they may differ in morality (sīla), concentration (samādhi) and wisdom (paññā). Killing living beings and individuals having less attributes in noble practice (sikkhā) such as morality, concentration and wisdom has less serious offences. However, there will be very serious offences in killing living beings and individuals with attributes in perfect morality, high concentration and wisdom. The dhamma audience and yogi should know these factors as they are explicitly and distinctly explained in the scriptures.

Pāpakammahi paṇātipātani

Patvā khīṇāsave mahāsāvijjani

The meaning of the above Pāli stanza is: -

Killing an arahat is the most serious offence.

As an arahat possesses the highest sīla, samādhi and paññā, the killing of an arahat is the most serious offence.

Stealing

There will be less serious offence in stealing less valuable properties and more serious offence in stealing more valuable properties. Though the properties may be similar, the owners are different. Stealing the properties of people with less sīla, samādhi and paññā results in having less serious offences, whereas stealing of the properties of people with more perfect sīla, high samādhi and noble paññā produces serious offences. The Aṭṭhakathā teachers have explicitly explained as follows:-

Adinnādānamī patvā khīṇāsavassa saṅtake mahāsāvijjamī

The above Pāli verse is rendered as:-

Stealing an arahat's properties results in having the most serious offence.

Committing sexual misconduct

The offences of committing sexual misconduct to a person with less *sīla*, less *samādhi* and *paññā* will be less serious. Committing sexual misconduct to a person possessing perfect *sīla*, high *samādhi* and noble *paññā* will produce serious offences.

The Aṭṭhakathā teachers have clearly explained in the following Pāli verse.

Micchācaramṃ patvā khīṇāsavaya bhikkhunīyā vītikkame

The sexual misconduct committed to a bhikkuni who is imbued with the highest *sīla*, *samādhi* and *paññā*, is the most serious offence.

Telling lies

Telling lies, with a wish not to give one's property is not a serious offence. On the otherhand telling lies to cause destruction to another's benefit is a serious offence.

Musāvādamṃ patvā musāvādena

Saṅghabhedova mahāsāvajjo

The Aṭṭhakathā teachers rightly explained that telling lies in order to create schism among the monks is the most serious offence.

Taking Intoxicant

Taking intoxicant heavily in order to destroy others' properties is a serious offence. Knowing the serious and not serious offences one can seriously restrain them. Vipassanā meditation, when completely accomplished, can utterly eradicate the ten duccharita. The sotāpatti-magga ñāṇa can entirely dispel the five out of then duccharita. Do the dhamma audience and yogi have the aim of becoming sotāpanna?

Akusala kamma pathesu pāṇātipāto

Adinnādānani micchācāro musāvādo

Micchādiṭṭhīti ime paṭṭhama ñāṇavajjā

The explanation of the above Pāli verse by the Aṭṭhakathā teachers, is that the attainment of sotāpattimaggañāṇa simultaneously dispels killing, stealing, committing sexual misconduct, telling lies and professing wrong faith.

After attaining the sotāpattimaggañāṇa, the dhamma audience need no special attention to dispel as the

five duccharita have already been automatically dispelled. You may never kill, steal, commit sexual misconduct, tell lies and profess wrong faith. Sakadāgāmimaggañāṇa, the second ñāṇa, does not dispel all duccharita utterly. The Aṭṭhakathā teachers, however, explain what anāgāmimaggañāṇa dispels as follows:-

Pisuṇavācā, pharusavācā, byāpādo

Ti tayo tatiyanāṇavajjā

The meaning of the above Pāli verse is:-

As soon as the anāgāmimaggañāṇa is attained, slandering, using abusive and harsh speech and planning to destroy the others due to anger are simultaneously dispelled. In other words the anāgāmimaggañāṇa, the third ñāṇa, completely dispelled anger.

Samphappalāpā bhijjha catutthañāṇavajjā

“On becoming an arahat, as soon as attaining the arahattamagga, vain talks and planning to possess and transform other’s properties to become one’s own are simultaneously and definitely dispelled”, explained the Aṭṭhakathā teachers.

The dhamma audience should be more careful to understand that sotāpannā, sakadāgāmi and anāgāmi may still engage in vain talks but not an arahat. Similarly an arahat may never plan to possess and transform other's properties to become one's own eventhough sotapannā, sakadāgāmi and anāgāmi may still plan to possess and transform other's properties to become one's own. Thus the arahattamaggañāṇa, the fourth ñāṇa, has already dispelled them.

The dhamma audience, yogi and the Buddhists should basically and primarily understand these facts. Is it right for one to say? "He has already listened to the dhamma on the progress of insight and yet he made vain talks. His stage of insight, therefore, is doubtful." It is not right to say so because only an arahat can dispel the vain talks and such,

As you have listened to the dhamma talk on Ten evil Conducts elaborated into Forty, may you all be able to practise accordingly. May all of you be able to swiftly realize with ease in practice and attain the bliss of nibbāna, where all sufferings ceased.

Four Functions of Kamma

Prelude

All Buddhists have firm faith in Kamma and its effect. Hence it is of special significance for them to have the knowledge that kamma is conditioning the good and bad consequences result for them.

When the living beings appear or are born in the planes of existences some have longevity and some have short life; some suffer many ailments but some suffer only a few; some have good looks and some are ugly; some are wealthy and some are poor; some are born to noble lineage and some to an inferior one; and some are intelligent and some are not. All these good and bad conditions are the work of kamma.

In all existences the individuals inherit good and bad consequences from kamma. Kamma indeed is the true relative of the individuals in their present and future lives. As the Buddha had admonished “There is no other refuge for the individuals than the kamma that they have done”, it is specially desirable to know that kamma indeed conditions everything.

The Exalted One had expounded that all living beings have:

- (1) Kamma only as their true possession
- (2) Kamma as their inheritance
- (3) Kamma as their only cause for happiness and suffering
- (4) Kamma as their only true relative till they attain nibbāna and
- (5) Kamma as their only true refuge.

Accordingly, the Buddhists believe and rely upon kamma and its result. There are four functions of kamma.

- (1) Janaka Kamma - Reproductive kamma that produces mental aggregates and ma-

terial aggregates at the moment of conception

- (2) Upatthambhaka Kamma- Supportive kamma that supports another kamma and its effect.
- (3) Upapilaka Kamma - Obstructive or Counteractive Kamma which tends to weaken, interrupt and retard a kamma and its fruition.
- (4) Upaghātaka Kamma - Destructive Kamma which tends to nullify a kamma and its fruition.

(1) Janaka Kamma

There are only two, such as, the good and bad Reproductive (Janaka) Kamma. The good Janaka Kamma reproduces good mental aggregates and material aggregates at the moment of conception or during the course of one's life-time in the human, deva and brahma realms.

The bad Janaka Kamma reproduces bad mental aggregates and material aggregates at the moment of conception or during the course of one's life-time in

the worlds, of hell, animal, petā and asurakāya

Motto: Mental and material aggregates
The good and bad
Produced by Janaka Kamma

(2) Upatthambhaka Kamma

Out of the good and bad Supportive (Upatthanibhaka) Kamma, when it occurs in the worlds of human, deva and brahma (sugatibhava), it is a kusala kamma. It assists and supports a kusala kamma to give swift result, to enhance strength and prolongation of its good effect.

When the Supportive Kamma occurs in the worlds of hell, animal, petā and asurakāyam the four woeful states (duggatibhava) it is an akusala kamma. It assists and supports an akusala kamma to give immediate result, to enhance strength and prolongation of its bad effect.

Motto: To enhance, strengthen and prolong
Is the supportive Thamibhaka

(3) Upapīḷaka Kamma

If this Obstructive or Counteractive Kamma occurs in the good abodes (sugatibhava), such as human, deva and brahma worlds, it is an akusala Upapīḷaka Kamma. It tends to obstruct, weaken and retard a kusala kamma and its effect.

If the Upapīḷaka Kamma happens to occur in the woeful states, such as the worlds of hell, animal, petā and asurakāya, it is a kusala kamma. It tends to obstruct, weaken and retard an akusala kamma and its effect.

Motto: To obstruct and weaken
Is the Upapīḷakā

(4) Upaghātaka Kamma

This Destructive Kamma becomes an akusala Upaghātaka Kamma, when it occurs in the good abodes such as the worlds of human, deva and brahma. It tends to nullify kusala kamma and its effect. It causes short life and destruction of property and wealth by nullifying a kusala effect such as longevity, abundance of property and wealth and so on.

The Upaghātaka Kamma becomes a kusala kamma when it occurs in the woeful states, such as the worlds of hell, animal, petā and asurakāya. It tends to nullify an akusala kamma and its bad effect. Thus it causes immediate freedom from suffering in hell, animal, petā and asurakāya worlds.

Motto: To forcefully nullify
Is the Upaghātakā

There are remarkable instances related to how at the moment of death, the kusala Upaghātaka Kamma can nullify an akusala kamma and its effect, which had occurred in the human abode.

Once a dhamma lecturer, Soṇa Thera, residing at the foot of the Soṇa Hill, had a hunter father. Soṇa Thera, time and again, urged his father to give up hunting but to no avail. Only when he was too old to go hunting he became a monk. One day being afflicted by a deadly ailment, the hunter monk was lying down on his bed. He saw the hell-omen of wild dogs coming to kill him. “Drive away the big wild dogs”, the hunter-monk yelled frightfully. Then Soṇa Thera offered flowers to the pagoda and let his father pay homage in order to prevent his rebirth

in apāya. No sooner a good omen was apparent to him as he saw female deva coming towards him. He said, “Soṇa make way for your mothers” and passed away. He was reborn as a deva.

The above story vividly illustrates how a kusala Upaghātaka Kamma (i.e. the kusala deeds of offering flowers to the pagoda just before passing away) can totally nullify the bad akusala kamma and its effect (i.e. the unwholesome deeds done as a hunter) and result in a rebirth in the deva realm.

Knowing thus, the Buddhists offer robes and other offertories and let their parents, relatives and friends say “Sādhu, Sādhu”, when they are about to pass away. It is, indeed, a good tradition.

Different Effects of Four Kusala Kamma

The Buddhists avoid akusala kamma as much as possible and perform kusala kamma as much as they can. The kusala kamma such as dāna are of four types and their effects are different from other too. It is clearly seen in performing the dāna kusala.

The four kusala kamma that develop from dāna kusala are:

1. Tihetuka Ukkatha kusala kamma -
Superior three rooted moral action
2. Tihetuka Omaka kusala kamma -
Inferior three rooted moral action
3. Dvihetuka Ukkatha kusala kamma -
Superior two rooted moral action
4. Dvihetuka Omaka kusala kamma -
Inferior two rooted moral action

Hetuka means the three roots or causes for kusala, namely.

- (1) No desire and no attachment (alobhahetuka)
- (2) No anger and no offence (adosahetuka) and
- (3) Discarding the wrong and knowing the right (amohahetuka)

Ukkatha means a superior kamma.

Omaka means an inferior kamma.

The Development of Tihetuka Kamma

In performing a certain dāna, there is no attachment to the offertories (alobha hetuka), wishing the recipients to be happy (mettā, adosa hetuka) and having the reflective knowledge of kamma and its effect (amohahetuka)

Since dāna is done with these three rooted consciousness, it is known as Tihetuka kusala kamma.

Motto: When complete with three hetuka
It is rightly known as Tihetuka

The Development of Superior Tihetuka Kamma

When a certain dāna offering is done with (accompanied by) joyous wholesome consciousness prior to and after giving dāna; then it is a noble superior kusala kamma.

Motto: Before and after giving dāna
Accompanied by kusala
It is a superior kamma

The Development of Inferior Tihetuka Kamma

Since the three roots or causes (hetuka) are present in performing a certain dāna kusala, it is known as Tihetuka kusala kamma. However, if there are unpleasant and unwholesome consciousness prior to and after giving dāna, it is known as ignoble inferior kusala kamma.

Motto: Before and after giving dāna
Accompanied by akusala
It is an ignoble inferior kamma

The Development of Dvihetuka Kamma

In performing a certain dāna, there is no attachment to the offertories (alobha-hetuka) and wishing the recipients to be happy (mettā, adosa-hetuka), but if it is not accompanied by the reflective knowledge of kamma and its effect (amoha), this dāna is done with only two roots- alobha-hetuka and adosa-hetuka. Since amoha-hetuka is not present, it is known as Dvihetuka kusala.

Motto: Not accompanied by wisdom
It is truly Dvihetuka kusala kamma

The Development of Superior Dvihetuka Kamma

In performing a certain dāna kusala, the two roots- alobha-hetuka and adosa-hetuka are present, amoha-hetuka is absent. However, it is accompanied by the joyous wholesome consciousness prior to and after giving dāna. It is a noble superior dvihetuka kamma.

Motto: Before and after giving dāna
Accompanied by kusala
It is a superior noble kamma

The Development of Inferior Dvihatuka Kamma

In performing a certain dāna kusala the two roots-alobha-hetuka and adosa-hetuka are present and it is not accompanied by amoha-hetuka, because it is accompanied by unpleasant and unwholesome consciousness before and after giving dāna, it is inferior two rooted kusala kamma.

Motto: Before and after giving dāna
Accompanied by akusala
It is ignoble and inferior

The Effect of the Four Kamma

1. The Superior Tihatuka kusala kamma is effective for Tihatuka relinking effect and one will be born as Tihatuka person in his future existences. If he practises vipassanā dhamma by way of the four foundations of meditation, he can gain the noble dhamma beginning from sotapanna.

2. The Inferior Tihatuka kusala kamma is not effective for Tihatuka relinking effect but only effective for Dvihatuka relinking effect in the future existences. Therefore only Dvihatuka individuals result from the Inferior Tihatuka kusala kamma. The

Dvihetuka individuals may practise satipaṭṭhāna vipassanā with no regard for their life and limb. They will gain kusala only for paramī in their future existences but not the noble dhamma such as sotāpanna in the present life.

3. The Tihetuka relinking effect cannot be the result of the Superior Dvihetuka kusala kamma. Since it can be effective for Dvihetuka relinking result, the individuals become only Dvihetuka persons in the future existences. The Dvihetuka individuals may practise satipaṭṭhāna vipassanā with no regard for their life and limb. They will gain only kusala for paramī in their future existences but not the noble dhamma such as sotāpanna in the present life.

4. The Inferior Dvihetuka kusala kamma is not effective for Dvihetuka relinking result. Since it can result only in giving Ahetuka relinking result, the individuals will be born as blind, deaf and as such in their future existences. These are the individuals who can gain no dhamma.

It is evident that only Superior Tihetuka kusala kamma is the one which is effective for the Tihetuka relinking result. Hence the Buddhists should perform

kusala such as dāna and the like, with the knowledge of kamma and its effect. To gain superior kusala kamma, the action should be accompanied by kusala consciousness before and after its performance.

Kamma produces Effect at different Times

Buddhists have faith in kamma and rely upon it. They therefore, perform kusala kamma as much as they can so that there will be kusala kamma but not akusala kamma in their mind - continuity. These kusala kamma produce their effect at four different times. Similarly, the effect of akusala kamma occurs at four different times. The resultant effect of kusala kamma will be discussed with special reference to dāna kusala kamma. There are four different times when kusala kamma such as dāna produces effect.

- (1) Ditṭhadhamma vedanīya kamma is that which is effective in this present life.
- (2) Upapajjavedanīya kamma is that which is effective in the second existence.
- (3) Aparāpariyavedanīya kamma is that which is effective in the third life and in all following existences until attaining nibbāna.

- (4) Ahosi kamma is that which is only functional but does not have resultant effect.

(1) *Diṭṭhadhammavedaniya kamma*

When one does kusala deeds such as *dāna*, there passes the *javana* process which usually lasts for seven thought-moments. Out of the seven, the first thought-moment kusala volition is the *Diṭṭhadhammavedaniya kamma*, the Immediately Effective Kamma. Its effect is experienced only in this present life.

Though it is effective in this present life, like a newly born baby, it is a weak one, since it does not receive support from the preceding *javana*. Thus its effect is not very distinct. The resultant effect of the first *javana* kusala volition though not so distinct, may be experienced, bringing about bodily and mental happiness; things desired by the donor, easily done; consequences easily achieved as wished by the donor. If there is no chance to produce the effect in this present life it becomes defunct as it can be no more effective in the subsequent life.

Motto: If effective in this present life
It is *Diṭṭhadhamma*

Though the first javana kusala volition is weak, it is complete with the four particular conditions, it can make a rich man out of a poor man. The four particular conditions are:

1. The receiver is an anāgāmi, arahat
2. The time is when he has risen from Nirodha Samāpatti
3. The donor's offertories are lawfully earned.
4. The three volitions of the donor are strong

The would - be - Anuruddhā, the grass - carrier became a rich man because his dāna was complete with these four particular conditions.

At one time the would - be - Anuruddhā, happened to be a poor man Annabhāra. He lived at the rich man Sumana's house, as a grass- carrier. One day he came back home from the forest, carrying bundles of grass. At that time, at the Gandhamādhana hill, Pacceka Buddha Uparittha rose from Nirodha Samāpatti, the attainment of cessation, came from the sky and descending in front of Annabhāra went for his alms-round. Desiring to offer alms-food to the Ashin Pacceka Buddha, Annabhāra went to his wife and brought back the meal meant for both of them

and offered it to Ashin Pacceka Buddha. He also prayed for two things; one, for offering the meal, may he never be reborn in a poor family in all the following existences and two, may he never hear or know the word “there isn’t”.

On reaching home, the rich man Sumana offered to buy Annabhāra’s one-meal dāna merit, paying one coin at first. Though the rich man increased the money up to a thousand coins, the poor man Annabhāra refused to sell his merit. The rich man, asked him to share the merit and said “Sādhu, Sādhu”, then paid him a thousand coins.

Then the rich man took Annabhāra to the King who gave the latter a thousand coins once more and also a plot of land for Annabhāra to build a house. When the ground was cleared, gold pots were found and the King gave him the title of a rich man.

The grass-carrier, Annabhāra’s alms-food dāna was complete with the following four particular conditions.

- (a) The receiver was a Pacceka Buddha Arahant
- (b) The time was when he had risen from Nirodha Samāpatti.
- (c) The donor Annabhāra’s one-meal was a lawfully earned offertory.

- (d) The donor Annabhāra's three volitions (cetanā) were strong.

For these reasons, the poor man Annabhāra, the grass carrier became a rich man. It is the resultant effect of the first javana kusala kamma.

Taking a lesson from the above instance, donors should chose a receiver of their dāna to be complete with the two particular conditions. They, the donors should also be complete with the two particular conditions as much as possible.

(2) Upapajvedaniya kamma

When one does kusala deeds the seventh javana kusala volition is the kamma which gives result in the second existence.

Motto: The resultant effect
In the second existence
Is Upapajja

The seventh javana kusala volition is weak for it is the last one and gives resultant effect only in the second existence. It becomes ineffective (ahosika) if it is not effective in the second birth.

(3) Aparāpariyavedaniya kamma

The effect of the intermediate five thought-moments may take place at any time till one attains nibbāna. These intermediate five javana kusala volitions are strong since the succeeding javana receives the support of the preceding javana. Thus they are effective beginning from the third existence to the last existence until the attainment of nibbāna.

Motto: From the third existence
Till the attainment of nibbāna
Aparāpari is effective

(4) Ahosika kamma

There is no special class of kamma as Ahosika kamma. When actions of the Ditṭhadhamma vedaniya kamma, Upapajjavedaniya kamma and Aparāpariyavedaniya kamma, which should produce their effects in the present life or in a subsequent life do not operate, they are termed as Ineffective (Ahosika) kamma.

Motto: When ineffective
It is rightly an Ahosi kamma

Thus the kusala kamma affects at different times

- * In the present life
- * In the subsequent life
- * Beginning from the third existence till the attainment of nibbāna
- * Ineffective kamma

Similarly the akusala kamma produce their effects at four different times.

The Successive Effect of Kamma

The Buddhists have faith in the fact that it is the actions they have done that conditions good and bad consequences in their every existence. It is kamma that plans or makes decisions for the individuals. Some live long, some have short life; some are afflicted by many diseases, some are not; some have good looks but some are ugly; some are authoritative and some are not; some are wealthy and some are poor; some have high intelligence but some have less intelligence. According to the Buddha's saying, it is kamma which plans the individuals life. The Buddhists have faith in kamma and its effect and rely upon it.

According to their successive effects there are four types of kamma.

- (1) Garuka Kamma - Weighty or serious Kamma
- (2) Āsanna Kamma - Death proximate Kamma

- (3) *Āciṇṇa* Kamma - Actions one habitually performs and recollects
- (4) *Kaṭattā* Kamma - Reserve or Cummulative Kamma

1. *Garuka* Kamma

The weighty or serious kamma may be either good or bad. The bad weighty kamma are *Pañcānantariya* kamma and *Niyatamicchādiṭṭhi* kamma. Those who have committed the five *Pañcānantariya* kamma and those who embrace the three *Niyatamicchādiṭṭhi* kamma will suffer in *apāya* hell in their subsequent life. No other kusala or akusala can prohibit the effect of *Garuka* Kamma, therefore, it is known as weighty or serious kamma.

Motto: No other kamma can prohibit
So serious it is
Is rightly the *Garuka*

The Five *Pañcānantariya* Kamma

- (a) Matricide
- (b) Patricide

- (c) Murder of an arahat
- (d) Injuring of a Buddha and
- (e) Creation of a schism in the order of Saṅgha

Motto: Killing Parent, Arahata; wounding Buddha and
Causing schism in Saṅgha
Are Pañcānantariya kamma

The Three Niyatamicchādiṭṭhi Kamma

- (a) Ahetuka Niyatamicchādiṭṭhi Kamma - Causeless belief, the belief that there is no cause for good or bad consequences for the individuals.

Motto: The wrong belief
Disbelieving the cause
Is Ahetuka

- (b) Natthika Niyatamicchādiṭṭhi Kamma is the belief that there is no effect by performing dāna, paying homage and such like.

Motto: The wrong belief
Disbelieving the effect
Is Natthika

(c) Akiriya Niyatamicchāditṭhi Kamma is the belief that there is no good kamma by doing wholesome deeds and no bad kamma is produced from unwholesome deeds.

Motto: The wrong belief
Disbelieving the kamma
Is Akiriya

The good weighty kamma are the jhāna (mahaggutta) kusala kamma. Those endowed with the mahaggutta kusala kamma are certainly destined to be reborn in the Brahma realm in their next life. Since no kusala or akusala kamma could prohibit it, it is known as Garuka Kamma.

2. Āsanna Kamma

The Death-proximate kamma is, that which one does or reflects that which has been done immediately before the death moment. It is also of two types; namely kusala and akusala āsanna kamma. The kusala āsanna kamma can produce good effect by annihilating the akusala āciṇṇa kamma which habitually is done. The akusala āciṇṇa kamma can also

discard the habitually and daily performed kusala āciṇṇa kamma and produce bad consequences.

Motto: Immediately done or reflect
Before the death moment
Is Āsanna Kamma

The story of the hunter monk, the father of Soṇa Thera is a distinct illustration or evidence how the kusala āsanna kamma discarded the akusala āciṇṇa kamma.

The hunter monk saw the bad omen of wild dogs coming to kill him due to his lifelong unwholesome actions done as a hunter. He yelled, “Sona, drive the wild dogs away”. In order to prevent the danger of his father being reborn in hell, Soṇa offered flowers to the pagoda and let his father reverently pay homage. In no time, the good omen, the vision of the female deva appeared before the ex-hunter monk. While saying to Soṇa, “Make way for your mothers, make way for your mothers”, he passed away and was reborn in the deva world.

In this story it is evident that the āsanna kamma, the flower offering merit annihilated the āciṇṇa

kamma, lifelong unwholesome deeds committed as a hunter.

3. Āciṇṇa Kamma

The actions done daily by one habitually are of two types, namely kusala and akusala kamma. Offering alms-food, flowers, water and light to the Buddha; alms-food dāna given to saṅghā and observing five precepts done repeatedly and habitually are kusala āciṇṇa kamma. By reflecting upon these kusala deeds and being repeatedly joyful is also the āciṇṇa kamma.

Hunters, fishermen and such individuals engaged in akusala deeds habitually and daily are committing the life-taking (pānātipāta) kamma and the like. Repeated repentences and reflections of these akusala deeds is also āciṇṇa kamma.

Motto: Repeated practices of kamma
Are known as āciṇṇa kamma

Out of the two, āsanna kamma and āciṇṇa kamma whichever is strong will be first to be effective. If both have equal strength, it is āsanna kamma which will be the first to be effective.

4. Kaṭattā Kamma

Reserve or Cummulative Kamma is the actions besides Garuka, Āsanna and Āciṇṇa Kamma.

Successive Effect

If a certain person has all the above mentioned four types of kamma. Garuka kamma will be effective in his next life. If there is no Garuka kamma then it is Āsanna kamma that will be the cause of the resultant effect. Āciṇṇa kamma will produce effect when the Āsanna kamma is absent. When Āciṇṇa kamma is not present, then Kaṭattā kamma will give effect. The successive effect of these four types of kamma should be acknowledged.

Saddhammaramsi Yeiktha Sayadaw

Mottos to Note

1. Purifying mind-continuum, these ten certainly
Are known as puñña
2. Deeds always done by noble ones
Are known as kriya
3. Bases for many wholesome benefits
Are known as vatthu
4. Killing shortens life
Abstaining prolongs life
5. Stealing causes scarcity of things
Abstaining have things in abundance
6. Sexual misconduct causes hatred
Abstaining makes one loved
7. Telling lies makes one's word unreliable
Telling no lies makes one's word reliable
8. Intoxicated will be more forgetful
If not will have good memory and intelligence
9. Arising physical and verbal duccharita
Can be discarded by noble sīla
10. Arising mental duccharita
Can be discarded by noble samatha
11. Duccharita arising all along the existences
Are to be eliminated by noble pañña
12. If effective in this present life
It is Ditṭhadhamma
13. The resultant effect
In the second existence
Is Upapajja
14. From the third existence
Till the attainment of nibbāna
Aparapariya is effective