

DHAMMA PADETHA

VOLUME II

BY

MAHĀSI NĀYAKA,

AGGA MAHĀ KAMMATTHĀNĀ CARIYA

**SADDHAMMARANSĪ MEDITATION CENTRE
SAYADAW**

ASHIN KUNḌALĀBHIVAMSA

**Translated by Daw Khin Hla Hla
(Kanbawza Myitzu)**

DHAMMA PADETHA VOLUME II

BY

MAHĀSI NĀYAKA,

AGGA MAHĀ KAMMATṬHĀNĀ CARIYA

**SADDHAMMARANSĪ MEDITATION CENTRE
SAYADAW**

ASHIN KUṄḌALĀBHIVAMSA

**Translated by Daw Khin Hla Hla
(Kanbawza Myitzu)**

**Edited by the Editorial Committee of Saddhammaransi
Meditation Centre**

PREFACE

This book that you are about to read is a collection of articles written by Saddhammaransi Sayadaw as *dhmma* gifts in the M̄yatmingala monthly magazine published in Myanmar.

It is meant for those who have not read those articles and for those who have read them to read again and study them. Thirty articles are selected and published as an anthology.

The teaching of Lord *Buddha*, being: the three pitikās, the five collections of scriptures (*nikāya*), and eighty-four thousand *dhmmakkhandhās*, are too numerous. To study all these would not be humanly possible. It is too difficult. Thus, Sayadaw has gone through these scriptures and has extracted many items that are noteworthy and have written them in this book.

Reverend Saddhammaransi Sayadaw has given the title of this book "*Dhamma Padetha*." The word Padetha is a derivative of Kappa Rukkha, a Pali word, meaning "a wishful tree."

In ancient days, *Kappa rukkha* trees would grow for those born with accumulation of merit, from the earth. Food and clothing could be obtained from these trees whenever they wished. Likewise, the readers of this book could obtain the essence of *Buddhism* from this wishing tree.

Just as you could get whatever you wish for, from the Wishing Tree, may you be able to draw the essence of the *pitakās* from this variety of Dhamma Padetha second

(ii)

volume which has been selected from the teachings of Lord *Buddha*.

The essence that you can draw from this book is:

1. From the *Pāli Atthakatha*, knowledge that would be useful for the mundane world on such matters as food, clothing, shelter and social dealings.
2. For the supramundane world, points that have been extracted from *Pali Atthakatha* such as *sīla* that is good from young till old age, *saddhā* that should always be firm, the most precious knowledge or wisdom and *poñña kusala* or meritorious deeds that cannot be destroyed by anyone.

For those who wish to draw points from this book to give lectures or to instruct methods of practising dhamma, page numbers of Pali Atthakatha have been given for easy reference.

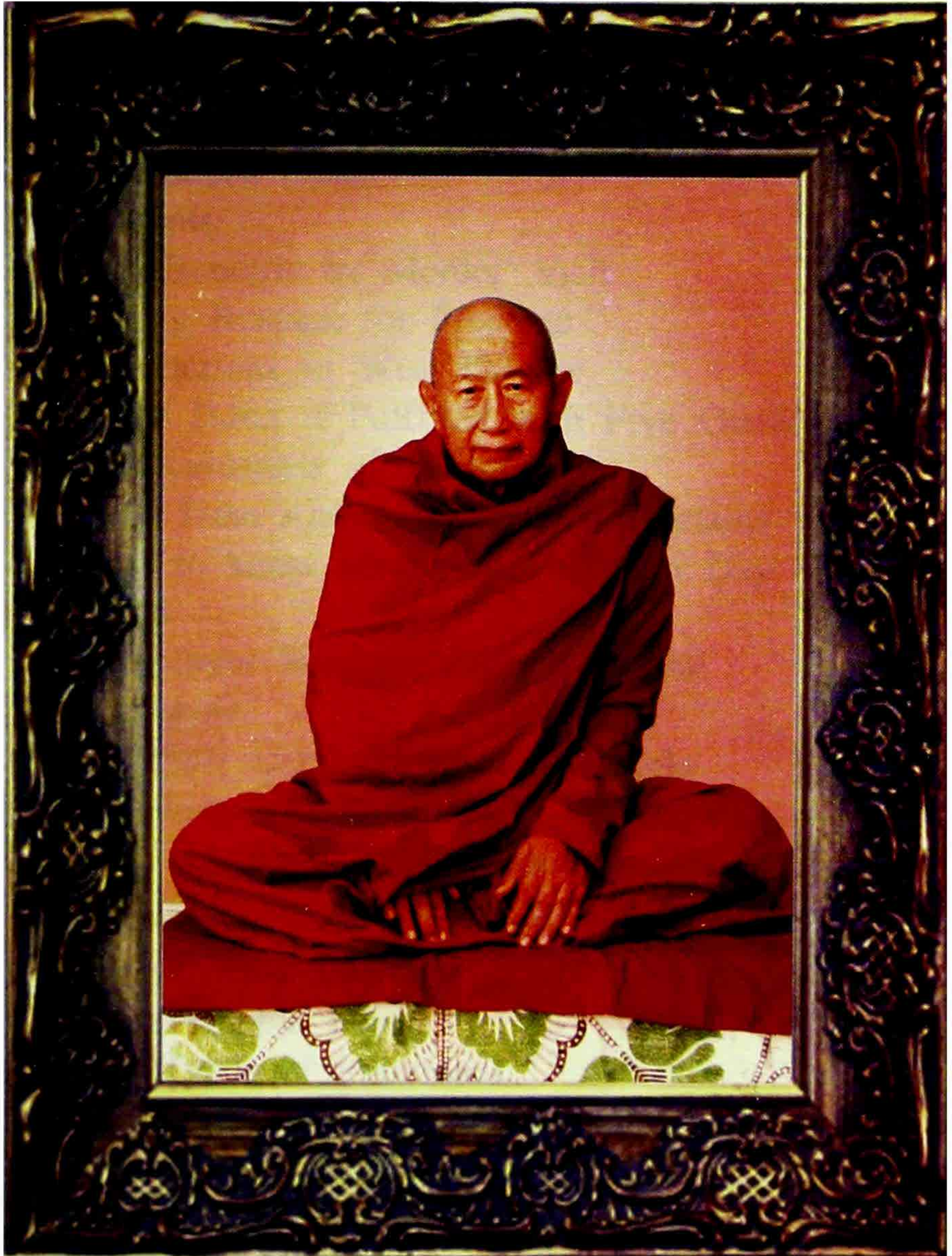
May the men and women of good parentage who read, study, impart, follow and practise according to this book that is the essence of Pāli Atthakatha dhamma, reap the benefits in the mundane and supramundane worlds as you have aspired.

U Ukkansa (Dhamma Lecturer)
Gandhārum Monastery
Kyaikwaing, Thamaing
Yangon

TRANSLATOR'S NOTE

Dhamma Padetha has been rendered into English purely out of gratitude for Saddhammaransi Sayadaw. Had it not been for the invaluable comments and corrections of the Editorial Committee, it would hardly be readable.

It is certainly far from being flawless in choosing vocabulary, apart from syntax being systematic. The spelling of *Pāli* words may not also be accurate. Hence, it is ardently hoped that readers would overlook the shortcomings, tolerate, rectify, be patient and persevere in reading this book, comprehend and benefit from the dhamma discourses.



**SADDHAMARANSI MEDITATION CENTRE SAYADAW
AGGA MAHA KAMMATTHANACARIYA
ASHIN KUNDALABHIVAMSA**

CONTENTS

No.	Page
(a) Preface	(i)
(b) Translator's Note	(iii)
(c) Contents	(iv)
1. Five Benefits by Monks' Visit	1
2. Having Respect for Precepts	5
3. Expectations of Wise Parents	12
4. Noble <i>Dāna</i> if Fulfilled with Five Qualities	17
5. Auspiciousness of Thingyan	21
6. Freed from <i>Apāya</i> , Retribution Remains	26
7. Facts to know about the Fullmoon Day of Kason	30
8. Differences Between <i>Puthujjana</i> and <i>Sotāpanna</i>	36
9. The Four Good Qualities to Obtain	40
10. The Best Four Qualities to be Known	44
11. The Last Words of the Lord <i>Buddha</i>	49
12. Doing Meritorious Deeds on the Fullmoon Day of Wāso (<i>Āsālha</i>)	52
13. Unpreventable Four	65
14. Four Types of Individual	77
15. Noble Knowledge to be Esteemed	82
16. <i>Abhidhammā</i> , the Time for Joy and Elation	90
17. Ordination Halls (<i>Sima</i>)	96
18. Happiness Acquired by Guarding the <i>Dhamma</i>	103
19. Success in Mundane (<i>Lokiya</i>) and Supramundane (<i>Lokuttarā</i>) World	107

CONTENTS

No.		Page
20.	<i>Ovāda Kathā</i> that should be Followed	112
21.	The Month of Tazaungmon (<i>Kattika</i>) to be Esteemed	117
22.	Knowledge about Transition of Life	124
23.	Dreams and Their Causes	130
24.	<i>Sāsana</i> at a Place in Myeik	134
25.	Four Factors to Perceive <i>Dhamma</i>	139
26.	Words of Advice by the Sayādaw of Saddhammaransī Meditation Centre	144
27.	Facts about <i>Kamma</i>	147
28.	Acquiring the Noblest Four	153
29.	Women Aspiring for Buddhahood	158
30.	To be Happy in the Mundane World	163
31.	Index	170
32.	List of donors	177

Five Benefits by Monks' Visit

Buddhists are in the habit of inviting monks to their homes very often to offer alms-food and to listen to the recitations of the *parittas* by the monks. They are most happy when monks who have morality (*sīla*) come to their houses. They believe that, because monks who observe moral codes come to their houses, there will be prosperity and happiness in the family and impending dangers can be averted.

In accordance with this belief, when monks who observe *sīla*, visit their house, the devotees perform five functions. Lord *Buddha* has preached that five benefits would accrue from the performance of these five functions.

The Lord *Buddha* had instructed that when monks endowed with *sīla* visited one's home, these five functions must be done. The five functions are:

- i. Revering the monks;
- ii. Greeting, paying obeisance, giving the best seats;
- iii. Freeing oneself from stinginess;
- iv. Giving offertories; and
- v. Asking reverently to give a sermon

Getting the five benefits

1. When monks endowed with *sīla* come to your house, you visualize that these monks have descended from the noble order (*ariya sangha*) from the time of Lord *Buddha*. They wear the robes in the manner of the *ariya sangha*. Their physical and verbal behaviour resemble those of the *ariya sangha*. Reverence is shown

to them, having awareness that their behaviour is of the *ariya sangha*.

All the members of the family revere the monks. Their merits are thus increased enabling them to reach the realm of *devas*. In their future existences, they will not go down to the woeful states (*apāya*) but gain the benefit of appearing in the celestial realm that is fully endowed with various happiness.

2. When monks who observe *sīla* come to your house, all the family members welcome them with deep respect as though the monks have risen from absorption (*jhāna*), and give them the best places to sit on.

As the family members greet the monks, pay obeisance and give them the best places they increase their merits and will be reborn as noble descendants. In every existence they will never be born into the families of low social class but will be the descendants of royalty, rich and prosperous parents.

3. When monks who have high morality come to your house, members of the family are devoid of meanness regarding:

- a. *Āvāsa macchhariya* - the dwelling places or seats offered to the monks.
- b. *Kula macchhariya* - unwillingness for families to have contact with the monks.
- c. *Lāba macchhariya* - properties that one has at the house such as food
- d. *Vaṇṇa macchhariya* - decorated splendour of the house.
- e. *Dhamma macchhariya* - the *dhamma* that one had realized.

Being devoid of stinginess, the family members increase their merits and are secure of being reborn as superior beings' whether in the realms of the *devas* or in the human world they will always be superior.

4. When monks with high morality come to your house all the family members offer the four requisites: robes, alms-food, monastery, and medicine; also footwears, umbrellas, fans, handkerchiefs, face towels that are necessary for the monks. Because they have offered the necessities they get the benefit of having things in abundance. They will be rich with lots of property, jewellery and so on in every existence.

5. When monks who observe *sīla* come to your house, the family members ask respectfully to deliver a sermon. However, even if they do not ask, the monks give sermons to revere *Buddha*, *Dhamma* and *Sangha*, to observe noble *sīla* and to practise meditation (*bhāvanā*) so as to develop concentration of insight (*samādhi ñāna*) rapidly.

By virtue of listening to the sermon, the family members increase their merit, and become intellectuals or become very intelligent in every existence.

People who give offertories to *ariya* monks who have just risen from *nirodha samāpatti* or *mettā jhāna* obtain immediate special rewards for their merits.

In olden days, during the life-time of the *Buddha*, monks wishing to honour the male and female donors, would enter into absorption of cessation (*nirodha samāpatti*) or loving kindness absorption (*mettā jhāna*) before going into a town or village.

The Elder Ashin *Sāriputta* has the habit of entering into *nirodha samāpatti* before going into a town or village for alms-food so as to honour the donors.

The Elder Ashin *Subhūti* entered into *mettā jhāna* to honour his devotees before going into a town or village and accepting alms-food and other offertories. These noble practices of the elder *mahatheras* should be copied.

Nowadays sayadaws and monks endowed with *sīla*, confess their offence (*apatti*), extend loving kindness (*mettā*) and with mindfulness go into the town or village so as to honour the devotees.

When virtuous monks come to the house of the *Buddhist* devotees all the family members including young children reverently welcome them with delight and giving them the best places, pay respect to the monks. The whole family will be devoid of meanness to the offertories. They also listen to the sermons.

In this way when virtuous monks visit your house you act in accordance with *Buddha's* preachings and thus:

1. In the rounds of rebirths you will not be reborn in the *apāya* regions, but be reborn in the realms of *celestials*.
2. In every existence you will be reborn in noble families.
3. In every birth you will be endowed with high authority.
4. In every existence, you will have property in abundance.
5. In every existence, you will have high intellect.

Having Respect for Precepts

Buddhists hold in high esteem the act of going to monasteries and taking precepts from the monks. Even before sabbath day, that is on the eve of sabbath day they prepare to wear clean clothes and also prepare appropriate food and drinks for the sabbath day. In olden days, in some towns, those who are going to observe the precepts would sleep in rest houses at the monasteries and listen to sermons and practise *dhamma*. They would offer alms-food the next day, that is, the day after sabbath day and then go home. The children and grandchildren who remained in their houses would come to the monastery to meet their grandparents and parents to take them home.

Children staying at the monasteries as monastic students would happily clean the monasteries and its compounds on the eve of sabbath day. They have holidays on those days, that is, they do not have to study but stay together with sabbath observers and are happy to do so, as is the nature of children. Thus even young ones revere or esteem sabbath days.

The precepts the Buddhist revere are of four categories:

1. *Hānabhāgiya sīla* - inferior kind of precept.
2. *Thitibhāgiya sīla* - *sīla* that is just observed.
3. *Visesabhāgiya sīla* - *sīla* which has a special effect.
4. *Nibbedhabhāgiya sīla* - *sīla* that has a penetrating power.

1. *Hānabhāgiya sīla* - precept of an inferior kind.

An individual after observing *sīla* does not approach virtuous people but approaches people who have no morality. He does not realize that breaking the precepts and contemplates only on sensual pleasures and on all kinds of anxieties.

He does not control his eyes or guard his sense of sight, he looks at anything that can be seen. He does not guard his sense of hearing, he listens to everything; nor does he take care of his sense of smell; he takes pleasure in all kinds of sweet smell or fragrance. He does not guard his sense of touch, he takes pleasure in pleasant touch senses. Lastly, he is not guarding his sixth sense, which is his mind and would be thinking and planning all kinds of things. This kind of precept is an inferior kind of precept, *Hānabhāgiya sīla*.

2. *Thitibhāgiya sīla* - precept that is just observed.

An individual after taking the precept does not observe ascetic practices (*dhutanga*) or be mindful of the virtues of the *Buddha*, the *Dhamma* and the *Sangha* nor the virtues of *sīla*, nor practise tranquillity meditation (*samatha kammathāna*) or insight (*vipassanā*) meditation. He merely keeps sabbath in namesake. This kind of *sīla* is known as *Thitibhāgiya sīla*.

3. *Visesabhāgiya sīla* - precept which has a special effect.

An individual after taking the precept practises *samatha kammathāna* until he develops concentration (*samādhi*) power. This person's precept or *sīla* has a special effect and therefore, is known as *Visesabhāgiya sīla*. In one's country one has to keep guards, policemen and soldiers for the security of the leaders. In the same way for your security from greed (*lobha*), anger (*dosa*) and delusion

(*moha*), *kilesā* enemies or defilements, you have to keep guards such as practising recollection of the Enlightened One (*Buddhānussati*), radiating loving kindness (*metta*), reflecting on the repellent natural of a corpse (*asubba*) and recollection of death (*maranāssati*). These are the guardian *samatha kammatthānas* and at least one of these four *kammatthānas* should be practised.

It is most appropriate to practise *metta kammatthāna* when observing sabbath. By practising *mettā bhāvanā* one is desirous of other's happiness. Hence, one will abstain from taking life, stealing and other misconduct which will make others unhappy. Therefore, one's *sīla* is secure. That is why practising *mettā kammatthāna* is most appropriate when one is observing precepts.

In practising *mettā kammatthāna* there are two kinds:

- a. Practising just to get merit, and
- b. Practising to attain *jhāna*.

a. **Practising *mettā* just to gain merit means:**

While doing daily chores you radiate your *mettā* to all those whom you come into contact with, wishing them to be happy physically and mentally. This is spiritual or mental (*manokamma*) *mettā*. Giving good advice or counsel to those who come into contact with you is known as verbal (*vacikamma*) *mettā*. Showing *mettā* in your behaviour to those who come into contact with you is known as *kayakamma metta*. In this way while going about, radiating *mettā* spiritually, verbally and physically i.e., doing things with *mettā*, you gain merits.

b. **Practising *mettā* to attain *jhāna* means:**

Choosing a quiet place and sitting cross-legged or on folded knees, in any of these postures that you can sit for quite a long time and practise till you develop *jhāna* concentration.

Before practising *mettā*, it should be borne in mind that losing your temper or getting angry makes yourself and other people unhappy. Whereas forbearance makes yourself and others happy. These are the faults of *dosa* and the benefits of tolerance (*khanti*). Then choose those to whom you should extend *metta* and to whom you should not and you begin with yourself.

Those to whom you should not extend *metta* are:

- a. Those who have died, because if you extend *metta* to them you cannot attain *jhāna*.
- b. A member of the opposite sex, as it might lead to the rising of attachment (*rāga*).
- c. *Mettā* should not be extended firstly
 - to a very loving and very dear person, for fear of becoming worried for his/her welfare.
 - to a person for whom you have a neutral feeling, i.e., neither love nor hate because the feeling of *mettā* would arise slowly.
 - to an enemy for fear of arousing *dosa*.

Motto: The dead and opposite sex, dearly loved, neutral person and enemy, *mettā* should not be extended first.

To those whom you must radiate *mettā* first and foremost is to yourself, "May I be free from dangers, may I be free from unhappiness, may I be able to bear the burden of life and be happy physically and mentally."

Next, think of the dear ones and say mentally, " May they be free from dangers, may they be free from suffering bodily and mentally, may they be able to bear the burden of their lives happily both physically and spiritually." This is the second, in extending your *metta*.

Thirdly to those for whom you have a neutral feeling, i.e., neither love nor hate. "May they be free from dangers, may they be free from mental and physical suffering. May they be able to bear the burden of their lives happily, both physically and spiritually."

Then comes your enemy as the fourth stage. "May they be free from dangers, May they be free from physical and mental suffering. May they be able to bear the burden of their lives happily, both physically and spiritually."

When you can extend your *mettā* equally to those whom you love dearly, to those whom you neither love nor hate and to your enemy then you can attain the fourth stage of *jhāna*.

Lord Buddha had said that extending *mettā* for a short duration of time, i.e., as much time as it would take to milk a cow once, is more beneficial than spending large sums of money, cooking a hundred pots of rice three times a day and feeding thousands of people. Those who practise *mettā kammaṭṭhāna* have their *sīla* secure and also obtain eleven kinds of benefits.

The eleven kinds of benefits are:

- a. Sleeping soundly
- b. Waking up peacefully
- c. Having good dreams
- d. Being loved by people
- e. Being loved by *devas*
- f. Being guarded by good *devas*
- g. Not being burnt by fire, nor endangered by poison, nor being hit by weapons
- h. Developing concentration
- i. Having a clear and cheerful countenance

j. Dying peacefully

k. Reaching or being reborn in the realms of *brahmas*.

4. *Nibbedabhāgiya sīla* - *percept that has a penetrating effect,*

By practising *vipassanā* meditation a certain individual, after taking precepts tries to penetrate the darkness of *kilesā*, such as *lobha*, *dosa* and *moha* which have been inherent in him. This person's *sīla* is known as *Nibbedabhāgiya sīla* meaning it has a penetrating power.

Those who practise *vipassanā* meditation must practise the four *satipaṭṭhāna* out of which contemplation of the body (*kāyānuppassanā*) is the most vivid. That is why most meditators start with *kāyānuppassanā* which can be done with four postures, walking, standing, sitting and lying down.

Sitting meditation can be done either by sitting cross-legged or folding your knees. The head and the back must be kept erect and your eyes must be closed. Attention must be on the abdomen. As you breathe in the abdomen rises and you must focus your attention on the gradual movement of the air inside that forces up, note attentively and mentally note "rising..." When you exhale or breathe out your abdomen falls, and you note attentively as the air inside moves gradually down and the abdomen contracts, "falling...". When your *samādhi* matures you will notice that the air forcing up and moving down i.e., rising and falling arise and pass away rapidly step by step.

While contemplating with other postures you will notice that arising and passing away of the phenomena is speedy. Thus, being mindful of the arising and passing, *lobha*, *dosa*, *moha kilesās* cannot arise. Therefore,

meditation is a practise which explodes the darkness of *kilesā*.

Out of the four kinds of *sīla*, *Nibbedabhāgiya*, *sīla* which has a penetrating power is the best and most revered. Those who meditate and realize the stage of insight knowledge concerning the arising and passing away of things (*Udayabbaya ñāna*) can penetrate *kilesā* and if they keep on meditating, they will reach the noblest *nibbāna* through path and fruition knowledge (*magga phala ñāna*) according to their perfection (*pāramitā*).

* * *

Expectations of Wise Parents

With the greatest of *mettā* wise parents with foresight, feed, protect and bring up their children from young to adulthood, until they are educated and become independent. In so doing the parents can foresee five things and have five kinds of expectations.

1. *Bhatovānobharissati*

- the children will in turn look after their parents.

2. *Kiccavānokarissati*

- the children will carry out their parents' work.

3. *Kulavamsociramthassati*

- the children will keep up the lineage of the family.

4. *Dāyajjampatipajjissati*

- the children will be complete with morality and receive their inheritance.

5. *Petānandakhinananuppadassati*

- after the death of their parents the children will give *dāna* and share the merit.

These are the five expectations.

1. **In saying that the children will in turn feed and look after their parents means:**

Wise parents, foresee that they will in future become old and infirm. They will be unable to cook and prepare their own food, neither will they be able to wash their clothes properly nor even clean themselves. When they become old and infirm, they expect their children whom they had brought up from infancy to adulthood until they are educated and become independent, would in turn feed and look after the parents just as the parents

had done to them. This is what the parents would expect.

Motto: Parents when old and infirm would be looked after in return.

2. The children will carry out their parents' work means:

Wise parents foresee that they will in time become old and infirm. If still alive, they would be unable to accomplish things connected with their property, their work or social affairs, religious affairs and so on.

When they become so old and infirm and are unable to carry out such affairs, they expect their children whom they had brought up from infancy to adulthood, and have become educated and independent in this world, would come and help their parents to carry out all the affairs. This is the expectation the parents have.

Motto: The offsprings will help in carrying out their parents' affairs.

3. The children will keep up the lineage of the family for a long time means:

Wise parents foresee that one day they will inevitably die. They expect that after their death the children, whom they had brought up, (their feet and their little shoulders just two fingers in breadth) and educated and are able to stand on their own feet in this world as adults, would keep up the lineage of the family and not let it deteriorate. This is the expectation of the parents.

Motto: The offsprings will keep up the lineage of the family for a long time.

The lineage of parents are of two kinds:

- a. The economic and business aspects of the mundane worlds.

b. The religion and teaching which the parents had uphold and revered.

a. Children of good parentage should keep up their parents' right livelihood for a long time, and not let it deteriorate. If parents are merchants they must keep it up and make it progress and not let it degenerate. If the parents are government employees then, they must preserve their status and not let it become inferior than that, and keep on maintaining it.

b. In religious matters children of good parentage must keep up the good work of the parents such as carrying out the duty of offering alms-food, and maintaining in good condition the Buddha images, pagodas and monasteries that they have built.

4. Children of good conduct are worthy to inherit means:

Wise parents, foresee that one day they will surely die. They expect that the children whom they had brought up since infancy and who are educated and are able to stand on their own feet in this world as adults, will have good morals and be worthy to inherit the wealth and property that they have accumulated during their entire lives.

Motto: Striving for worthiness to inherit will receive the inheritance.

There are three types of children who are worthy of inheritance.

a. *Atijātaputta* - children who are better than their parents.

b. *Anujātaputta* - children who are of the same level as their parents.

c. *Avajātaputta* - children who are inferior to their parents.

a. *Atijātaputta* - children who are better than their parents means:

Certain children become better than their parents in their economic and educational or professional qualifications. In the affairs of *lokuttara dhamma*, they are more endowed with *sīla*, *samādhi* and wisdom (*paññā*). This type of children are known as *Atijātaputta*.

b. *Anujātaputta* - children who are of the same level with their parents means:

Certain children are of the same level with their parents in mundane affairs such as economic and professional education for their livelihood. In the affairs of *lokuttara dhamma*, they have the same level of *sīla*, *samādhi* and *paññā*. This type of children are called *Anujātaputta*.

c. *Avajātaputta* - children who are inferior to their parents means:

Certain children do not have the same qualifications as their parents in the affairs of the world, such as in the development of economic affairs and professional education. On the *lokuttarā* side as well, they are not endowed with *sīla*, *samādhi* and *paññā* like their parents. They are inferior to their parents. Hence, they are known as *Avajātaputta*.

Among the three types, with the exception of *sīla* though they are not as complete or accomplished as their parents, they are worthy of inheritance. However, if their character is so bad as to kill, steal and so on then they are not worthy of inheritance. Instead of being like this, may they be worthy of inheritance. This is the expectation the parents have for their children.

5. After the death of their parents they will give *dāna* and share the merit means:

Wise parents foresee that because they could not practise meditation completely while living in the human world they might be reborn in the lower planes. If they cannot be mindful of the *dhamma* on their death bed and if they should be reborn in the lower planes, their children whom they had brought up will give *dāna* on their behalf, do meritorious deeds and share the merit. This is the expectation the parents have.

Motto: After death, offerings will be made and the merits shared.

The five kinds of expectations parents have, has been instructed by Lord *Buddha* in the *Sangālovāda Sutta*. Sons and daughters of good parentage who perform the five duties of children will gain merit in the mundane and supramundane worlds in this very life. In future existences they will meet with good parents and will carry on increasing their merits and have benefits in both the worldly life and supramundane world (*lokuttara*) till they reach *nibhāna*.

* * *

Noble *Dāna* if Fulfilled with Five Qualities

Buddhists put emphasis on *dāna*. Their hands are busy pouring libation water, meaning, they wish to be giving *dāna* and they believe that giving *dāna* is a source of dependence to obtain merits for them. When they encounter good sense objects they give *dāna* and do merit. Also when they meet with unpleasant sense objects too they give *dāna* and do meritorious deeds.

In giving *dāna* Lord *Buddha* had preached the five kinds of *dāna* done by ancient virtuous people.

1. *Saddhā dāna* - *dāna* due to faith.
2. *Sakkacca dāna* - *dāna* given respectfully.
3. *Kāla dāna* - giving in appropriate time.
4. *Anāggahita dāna* - giving without attachment to the offertories.
5. *Anupahacca dāna* - giving without harming self and others.

1. A certain individual offers offertories but does not revere the person who receives. He does not believe in *dāna* meritorious action (*kusala kamma*) and its benefits. He/she offers due to social obligations. In future existences this type of person will have property and valuables in abundance but he/she would be so ugly that people would not wish to look at him/her.

A certain individual reveres one who accepts the offertories, also believes in *dāna kusala kamma* and the benefits of *dāna kusala kamma*.

Belief in *Dāna Kusala Kamma*

When offertories are given into the hands of the one who accepts, material things are being offered but the volition (*cetanā*), the kind thought is left with the donor.

The *cetanā* is a spiritual phenomenon. Hence it cannot be seen by the natural eye. Though it cannot be seen or is visible, it is there in you and until reciprocal benefits accrue, it will remain dormant with you. This is the belief in the *dāna kusala kamma*.

Belief in the benefit from *Dāna Kusala Kamma*

In *dāna kusala kamma*, the first impulsive consciousness (*Javana*) of *cetanā* that occurs give benefit in this very life. The seventh impulsive consciousness of *cetanā* gives benefit in the second birth by being reborn in either the human world or in the six *deva* realms. The middle impulsive consciousness of five *cetanā kamma* give results from the third existence until *nibbāna* is reached. Therefore it is to be believed that *dāna kusala kamma* gives benefit.

Those who give *dāna* with the belief of *dāna kusala kamma* and its benefits, are rich and prosperous in every existence. They also possess special beauty and attraction giving delight to other people who behold them.

Motto: Offer with faith makes one extremely beautiful in every existence.

2. A certain individual does not prepare the offertories beautifully, presentably, cleanly, neatly and tidily and respectfully. Without having any respect for the receiver of gifts he might give by throwing it. He will not offer them himself with his own hands but ask other people to give. This kind of person may be rich and have lots of property but his children, family members and workers will not be obedient to him. They will not respect him and oppose his wishes.

A certain individual prepares the offertories cleanly, tidily, presentably and offers respectfully. He holds the offering with both hands and respectfully offers it to the

receiver of the offertories. This kind of person reaps the benefit of being rich, having property in abundance in every existence. His children, family members, workers and employees will listen to him respectfully.

Motto: Offer respectfully and all will listen to you well.

3. A certain individual when giving offertories, does not choose the time, nor does he choose things that would suit the receiver of the gifts. Whether the time is appropriate or not, he offers anything that he can get hold of. This type of person will not be rich in his young days in every birth. But he might become prosperous only when he becomes old and infirm. He might even get many things that he does not wish to get.

A certain individual offers things at an appropriate time, choosing things that would be suitable for the receiver of gifts or alms. This kind of person will be rich in every birth since young. He will get whatever treasures he likes at the time he wishes to get or at an appropriate time. This is the benefit he reaps.

Motto: Offer at appropriate time, will be prosperous since young.

4. A certain individual, when offering alms, is attached to those things. This sort of person may be rich in every birth, have lots of things but will not have the desire to use them. He would not eat good food nor wear good clothes. He would eat inferior types of food and wear inferior types of clothes.

A certain individual, when giving offertories has no attachment whatsoever but gives freely. This kind of person will be rich in every future existence. If he has

the desire to eat good food and wear good clothes he can do so as he wishes.

Motto: If offered without attachment, wishes will be fulfilled.

5. A certain person, when giving alms despises other people's almsgiving. He belittles other people, but praises his own almsgiving. This sort of person may be rich in future births and have things in abundance, but his property will be destroyed again and again by fire, floods, confiscated or looted by bandits or by unworthy heirs.

A certain person, when giving alms does not despise other people's offerings and not boast of his own offerings. He offers for the benefit of the alms receiver. This type of person will be rich with lots of property which will not be destroyed by fire, floods, or water or taken by kings, bandits or unworthy heirs. Therefore, his property will remain with him. This is the benefit he reaps.

Motto: If offered without harming others, will be free from the five dangers.

That is why, sons and daughters of good parentage when offering alms, try to fulfil the following five points:

1. Give alms with good faith.
2. Have respect for the offerings and the recipients.
3. Offer at an appropriate time with suitable offerings.
4. Have no attachment to the offertories
5. Without praising your own *dāna* and belittling other's *dāna*, offer with *cetanā*, good intentions and enthusiasm.

* * *

Auspiciousness of Thingyan

Myanmars are specially interested in Thingyan as it is an aspect of Myanmar culture. During Thingyan, children, young people and those who love fun are interested in throwing water, whereas, old and senior citizens who are bent on doing meritorious deeds are specially interested in practising *dhamma*.

According to their interest, young people and those who love fun start preparing for Thingyan four or five days ahead, by building pandals and fixing pipes for throwing water. They also arrange motorcars and decorated floats to go around the town. They start throwing water from the eve of Thingyan. There will be music and dancing at the pandals.

Old and senior citizens who wish to perform meritorious deeds however, start preparing four or five days ahead to go to monasteries, pagodas and meditation centres during the period of Thingyan. Offertories, food and drinks are collected to be taken along. All these are done with good and light hearts. They start observing precepts from the eve of Thingyan. They give as much offertories as they can.

The meaning of Thingyan

The meaning of Thingyan is "changing of the old year to the new during a period of three or four days." Ancient sages had marked Thingyan akya', Thingyan 'akyat' and Thingyan 'atet' and these three days are called Thingyan.

These three or four days (including the eve of Thingyan) are known as "Thingyan kya' in Myanmar. In *Pāli* it is

'*Sankanta*' meaning shifting. The time of the old year is shifting to the time of the new year. That is why the duration of time within these three or four days are taken to be shifting of the old year to the new one. It has come to be known as "Thingyankyathi".

Motto: The old year changing to the new is termed as Thingyan.

Buddhist people have good hearts and behave very well during Thingyan so that they will have good benefits, live happily in the new year and so continue doing meritorious deeds.

When Thingyan arrives, on the eve of Thingyan, children and fun-loving people play Thingyan water with loving kindness. Those on whom water is thrown are also delighted and bear no grudge. Old and senior people who wish to gain merits, go to monasteries, pagodas and meditation centres; offer alms, observe precepts, practise *vipassanā* meditation and make use of the time beneficially.

The aim of throwing water

The aim of throwing water is to have the same effect as the characteristics of water.

Water has (1) a cooling effect and
(2) cleans the dirt.

(1) The aim of one who throws water during Thingyan is for the one on whom water is thrown to be peaceful, to be free from danger and to be able to live from the beginning of the year and the whole year round with good health and happiness physically and spiritually. With this aim and *mettā* he throws water.

By having *mettā* before and while throwing water, each time he throws water he is radiating *mettā*. The receiver also bears in mind that the thrower wishes him peace. Likewise he returns the wish that the water thrower be free from danger, may he live happily from the beginning of the year and the whole year round with good health and happiness bodily and mentally. Thus he also radiates *mettā* which is reciprocal.

Motto: Water is thrown so as to have peace.

(2) The second aim of the water thrower during Thingyan is to wash away all the dirt, just as the dirt on whom water is thrown is cleaned, so does the practise of *dhamma* wash away the dirt of defilements such as *lobha*, *dosa*, *moha*, with this aim he throws water.

Because the water thrower has *mettā*, each time he throws water he is radiating *mettā*. The receiver also bears in mind that the thrower wishes him to do meritorious deeds so as to be free from rounds of rebirth (*samsāra*) and to wash away the cause of suffering *lobha*, *dosa*, *moha* which are the dirt of the mind. Thus, he also is radiating *mettā*.

Motto: Water is thrown so as to cleanse.

Elderly and respectable persons who wish to gain merit try to have the best way of living by going to monasteries, pagodas and meditation centres, giving *dāna*, taking precepts and practising *vip assanā* meditation during Thingyan days.

By giving *dāna* during Thingyan, beginning from this life in every future existence you will reap the benefit of having lots of property. Beginning from this life, in

every future birth you are assured of

- a. Longevity
- b. Possessing good and pleasant looks
- c. Being happy and peaceful in body and mind
- d. Having lots of friends and attendants
- e. Having authority.

That is why giving *dāna* during the time of Thingyan is a good way of living.

By observing *sīla* during Thingyan-

- a. Wealth and property is easily obtained.
- b. Have good reputation
- c. Able to meet any kind of audience without a feeling of inferiority.
- d. At the time of death seeing good signs and dying in peace.
- e. Being reborn in the realms of the *devas* after death.

These are the five benefits one obtains.

In future lives as well, one gets the benefit of having a long life, to be free from disease and when practising *vipassanā* meditation, *samādhi* is developed rapidly. That is why observing precepts or taking sabbath during Thingyan is a good way of living.

Practising *vipassanā* meditation during Thingyan is the best way of living because it is the wish of Lord *Buddha*. Giving *dāna* alone does not please Lord *Buddha*. Keeping sabbath alone is not enough to fulfil Lord *Buddha's* wishes. Practising *samatha* is also not enough to fulfil Lord *Buddha's* wishes. Only by practising *vipassanā* meditation, Lord *Buddha's* wishes will be fulfilled. That is why practising *vipassanā* meditation is the best way of living.

Lord *Buddha-to-be* had practised perfection for four incalculables (*asainkheyya*) and a hundred thousand world cycles without caring for his body and life, not for beings to enjoy the luxuries of the human, *deva* and *brahma* worlds. But for all beings to be free from all sufferings such as *apāya* and *samsāra* sufferings of the endless rounds of rebirth and reach *nibbāna*. With this aim, the Lord *Buddha* had practised perfection or *paramita*.

That is why to practise *satipaṭṭhāna vipassanā* meditation which will lead us to *nibbāna* is in accordance with Lord *Buddha's* wishes and the best way of living during Thingyan.

Thingyan is a time when Buddhists develop their noble practice of *mettā* by throwing water. By giving *dāna*, observing *sīla*, practising *samatha* and *vipassanā* meditation it is also a time for Myanmar to develop and increase meritorious deeds. That is why Thingyan is a time for Buddhists to give *dāna*, practise *dhamma* (*dāninsa dhamma cariyā*) in accordance with *Mangala Sutta*. It is a time of fulfilling the teachings of *Buddha* or the *dhamma*.

* * *

Freed from *Apāya*, Retribution Remains

Buddhists really fear *apāya* though they may not see the sufferings of *apāya*. They know that *apāya* exists in reality from the discourse of Lord *Buddha*. The suffering of *apāya* cannot be compared with any kind of suffering in this human world. It is indeed horribly frightful. Knowing this they try to avoid unwholesome deeds, (*akusala kamma*) which lead to *apāya*.

To be free from the sufferings of *apāya* they try to do as much merit as possible. They especially practise *satipaṭṭhāna vipassanā* meditation which can definitely free them from *apāya*. After practising *satipaṭṭhāna vipassanā* meditation and becoming a stream-winner (*sotā panna*), one will be entirely free from the sufferings of *apāya*.

Those who have committed serious unwholesome deeds suffer in *apāya*. When they are free and reborn in the human world, they still encounter unpleasant circumstances as a retribution (*Vipāka Vāṭṭa*) for their misdeeds till they reach *nibbāna*. Examples of these happenings can be seen in the birth stories of the *Buddha* (*Jātakas*). To be free from such retribution, meritorious deeds must be done.

Though meritorious deeds are done so as to be free from retribution, one cannot escape retribution for the serious unwholesome deeds done in one's past lives. In the previous lives one might have wronged a person one should not. This person (the wrong doer) after practising *satipaṭṭhāna vipassanā* meditation becomes a *sotāpanna*,

a once-returner (*sakadāgāmi*), a non-returner (*anāgāmi*) or a liberated one (*arahat*) according to his *pāramī* or perfection. He will thus be free from *apāya* but he cannot escape from retribution for the wrong deeds he had committed. One can be free from *apāya*, but cannot be free from retribution for serious unwholesome deeds done in the past.

A *sotāpanna* also bears retribution

Samavati and five hundred maids were at the court of King *Brahmadatta* in *Bārānasī* when their *pāramīs* were still immature. One day they went to the riverside, bathed and played in the water. When they came up on the bank, they felt cold so they lighted and burnt a bush and made themselves warm.

When the fire extinguished, they saw among the heap of ashes the silent *Buddha* (*Pacceka Buddha*) who always came to the palace for alms-food. They were so afraid that they would be punished if the king learnt about it that they collected more firewood, heaped it on the *Pacceka Buddha* and burnt him again so that he would disappear. Thus, because they had burnt him again they suffered for their unwholesome deeds in hell for more than a hundred thousand years. When they were freed from hell, for more than a hundred lives their homes were burnt together with them. They had to suffer the retribution for their unwholesome deeds.

During the lifetime of *Gotama Buddha* they became *sotāpannas* after they listened to the Lord *Buddha's* discourses from their maid *Khujjuttarā* and were entirely freed from *apāya*. However, the retribution for burning the *Pacceka Buddha* could not be escaped.

One day Queen *Sāmāvati*'s rival *Māgandi* instructed her uncle a brahmin to paint *Sāmāvati*'s house with fuel oil all around the house with the excuse that the King had sent him to do so to maintain the house. After locking the doors of the house where *Sāmāvati* and five hundred maids were living the brahmin lighted the house. Thus *Sāmāvati* and her five hundred maids were burnt alive.

As *Sāmāvati* and her five hundred maids were *sotāpannas* they were entirely free from *apāya*. But since retribution remained and because they had committed a very serious unwholesome deed such as burning a *Pacceka Buddha* they met with the same fate and were burnt to death.

Motto: Freed from *apāya*, retribution remains.

***Arahat* also meets with retribution**

Ashin *Mahāmoggalāna*, when his *paramī* was still immature, listened to his wicked wife, took his blind parents on a cart pretending that he would take them to their relatives. When they reached the heart of the forest he feigned as a robber and beat both his parents to death. For committing this heinous crime he suffered in hell for a hundred thousand years.

When he was free from hell he had to bear the retribution. He was beaten thoroughly to death for over a hundred lives. Even in his last existence as the noblest *arahat*, endowed with pre-eminence (*etadagga*), having supernormal powers, he had to bear the retribution for the heinous crime of killing his parents.

At one time Ashin *Mahāmoggalāna* was residing at a stone slab monastery near *Rājagaha* beside *Isigili* hill. The *titthis* (those who hold wrong views) who were

jealous of Ashin *Moggalāna's* popularity, gave a thousand coins to the robbers to kill Ashin *Moggalāna*. The robbers surrounded the monastery of Ashin *Mahamoggalāna* to kill him. But Ashin *Mahamoggalāna* escaped through a key-hole with his supernormal powers. When he was surrounded the second time he went through the roof into space. When he was surrounded the third time he reflected that he could not escape from the unwholesome *kamma* of killing his parents when his *pāramī* was immature. Thus he surrendered.

The robbers beat *Mahāthera's* body till the bone broke into tiny pieces like broken rice. He could not escape the retribution because of the unwholesome *kamma* of killing his parents when his *pāramī* was immature. He passed into *parinibbana* by the act of the robbers.

Ashin *Mahāmoggalāna* was free from hell after a hundred thousand years. However, he did not escape from the retribution of killing his parents even when he became an *arahat*, and passed into *parinibhāna*. That is why there is a saying: "Freed from *apāya*, retribution remains".

* * *

Facts to know about the Fullmoon Day of Kason

The fullmoon Day of Kason (*Vesakhā*), is a very auspicious day for all Buddhists: It is also a very remarkable day regarding Lord *Buddha*. It was the day on which Lord *Buddha* gave special instructions. It was on this day, that water is poured on the *Bodhi* tree, which appeared at the same moment, Lord *Buddha* was born and under which Lord *Buddha* gained supreme Enlightenment. That is why the Fullmoon Day of Kason has been known as *Buddha's Day*.

The fullmoon Day of Kason is auspicious because on this day the *Bodhisatta* received a prophecy that he was assured of becoming a *Buddha*. It was on this day that the *Bodhisatta* was born. It was on this day that he was enlightened as *Buddha*. It was on this day that he passed into *parinibbāna* (the passing out of conditioned existence). That is why the day is most revered.

What should be specially known about Lord *Buddha* is that before four incalculables (*Asaṅkheyya*) and a hundred thousand world cycles, during the lifetime of *Dīpaṅkara Buddha*, he was an ascetic by the name of *Sumedhā*. He could have attained *nibbāna* then if he had practised *vipassanā* meditation. But knowing his capability that he could become a *Buddha* one day, he did not wish to attain *nibbāna* alone but he would want to save beings from the sufferings of *samsāra*. With this noble aim the Compassionate One went through all kinds of suffering for four *asaṅkheyya* and a hundred thousand

world cycles without caring for his physical body and his life in accumulating perfections or *pāramī*. We should take the good example of Lord *Buddha* who sacrificed himself for the benefit of others.

Lord *Buddha* was born in the year (68) Mahā Era, on the Fullmoon Day of Kason, Friday, in *Lumbini* Park half-way between his father King *Suddhodana*'s country *Kapilavatthu* and mother Queen *Maya*'s country *Devadaha*. Holding the branch of a sal tree with her right hand, the Queen gave birth in a standing position.

In the year Mahā Era (103) on the Fullmoon Day of Kason, Wednesday, Lord *Buddha* gained Supreme Enlightenment. In the first watch of the night, he gained the higher psychic power and can remember this past existences (*Pubbenivāsa ñāna*). In the middle watch of the night, he gained the power of supernormal vision and can know what is happening to all beings in (31) planes (*Dibbacakkha ñāna*). In the last watch of the night, he gained (*Āsavekkhaya Ñāṇa*) extinguishing entirely all defilements. At dawn he gained (*Sabhaññutta Ñāna*) knowing all *dhamma* that he should know.

In the year 148, Maha Era and on the Fullmoon Day of Kason, Tuesday, Lord *Buddha* went into final emancipation (*parinibbāna*) at dawn in the sal grove of *Malla* Kings, at *Kusināra*. There was a bedstead where *Malla* Kings sit. As instructed by the Lord *Buddha*, Ashin *Ānandā* prepared the bed between two sal trees keeping the head towards the north. Lying down on that bed Lord *Buddha* went into *parinibbāna*.

Three factors of *parinibbāna* in the sal grove

Why the Lord *Buddha* went into *parinibbāna* in the sal park and not at the *Jetavana* monastery, *Veluvana*

monastery or *Pubbārama* monastery?

1. He wished to impart *Mahā Sudassana Sutta*, which would benefit a lot for the human beings. This *sutta* showed that the *Bodhisatta* enjoyed the luxury of the *devas* even in the human abode.
2. He wished to preach to *Subhadda*, the Ascetic who would become an *arahat* only by listening to *Lord Buddha's* admonition.
3. If *Lord Buddha* had chosen other places for *parinibbāna* there would be fighting and bloodshed over the manner of distribution of his relics. Whereas, at *Kusināra*, *Dawna* Brahmin would distribute the relics appropriately and there would be no fighting. Seeing all these, *Lord Buddha* chose *Kusināra* as his place for *parinibbāna*.

For these three reasons, passing into *parinibbāna* took place at the Sal grove of the *Malla* kings.

What the *Lord Buddha* had spoken on the Fullmoon Days of Kason are:

1. What he had spoken on the day he was born.
2. What he had spoken on the day of his Enlightenment.
3. What he had spoken during the forty-five *vassa* before *parinibbāna*.
4. What he had spoken just before *parinibbāna*.

These words are of surpassing value which should be followed.

1. Words spoken by *Lord Buddha* on the day he was born.

As soon as he was born, *Lord Buddha-to-be*, took seven steps to the north and spoke extremely strange words which no one dared utter.

- a. *Aggohamasami* = I am the foremost in the Universe.

- b. *Jetthohamasami* = I am the greatest in the Universe.
- c. *Setthohamasami* = I am the most praiseworthy.
- d. *Ayamantimājati* = This is my last existence.
- e. *Nathidanipunathbhavoti* = I will have no more future births.

He spoke these five strange and wonderful words soon after he was born.

***Bodhisatta* spoke for three times at the time of birth-**

- i. When *Bodhisatta* was born as *Mahosatha, Sakka*, king of the celestials came and gave him two blocks of sandal wood just before he was delivered from his mother's womb. He was born clutching the blocks of sandal wood. The mother on seeing them asked, "Son what have you brought?" "Oh mother, I have brought medicine." Thus he spoke soon after he was born.
- ii. When *Bodhisatta* was born as *Vessantarā* he opened his right palm at his birth and spoke. "Mother, do you have any property in your palace, I will give *dāna*." Thus, he spoke soon after he was born
- iii. *Bodhisatta*, in his last existence as *Prince Siddhatha* soon after he was born spoke the five most astounding words.

2. Words spoken by Lord *Buddha* on the day of Supreme Enlightenment-

- a. *Aneka jāti samisaram sandhāvissam anibbisam* = Because I did not have the knowledge to see the builder of the body (*tanhā*), I had to be reborn many times in *samsāra*.
- b. *Gahakārakamgavesanto dukkhājāti punappunam* = Because I sought the builder of the body (*tanhā*) in all of the many rebirths, I had to be conceived many times again and again and thus suffer.

- c. *Gahakāṛakaditthosi punageham nakāhasi* = Now that I am the *Buddha* I can see the builder. There will not be another time that you can build the body.
- d. *Sabbātephāsukā bhaggaḍ gahakūtam visankhitam* = I have destroyed all your *kilesā* rafters and *avijja* ridge-poles of the house.
- e. *Visankhāragatami cittami tanhānam khayamajjhagā* = My mind has reached the unconditioned. *nibbāna*. The end of craving has been attained

He made these fervent and joyful utterances because of rapture (*pīti*). Nowadays these words are uttered at the consecration ceremony (*anekaja*) of *Buddha* Images and Stupas.

3. After attaining Supreme Enlightenment and before passing into *parinibbāna*, Lord *Buddha* preached for 45 years (*vassa*), on

- i. *Vinaya Dhamma*,
- ii. *Sutta Dhamma* and
- iii. *Abhidhamma Dhamma*.

i. *Vinaya Dhamma*-

Laws and restrictions admonished by Lord *Buddha* so that *sangha* will not commit any offence physically or verbally. These are the Commandments of Lord *Buddha*.

ii. *Sutta Dhamma*-

They are for the benefit of mundane and supramundane worlds for those who learn and listen to them. They are for those, whose *parami* or perfection is mature as well as immature. They are instructions to follow and practise.

iii. *Abhidhamma Dhamma*-

Elaborated, analytical *Sutta Dhamma* words par excellence that were spoken by the Lord *Buddha* with-

out catering to anybody's liking, gave a discourse objectively.

Dhamma words which have been preached during the forty five years before passing into *parinibbāna* briefly would be about suffering, the cause of suffering, happiness and the cause of happiness, the four truths which have been elaborated.

4. His last words just before passing into *parinibānna* were-

Vayadhammā sankhārā appamādena sampādetha. Sankhara dhamma has the nature of passing away. Therefore, to reach *nibbāna* which is unconditioned. "Do not forget, practise till completion." These words were spoken with great compassion for all beings. These were the last words which summarise all the admonitions given during the whole period of forty five *vassa* or years.

The aim of the Lord *Buddha*, by accumulating perfections for four incalculables and a hundred thousand world cycles without caring for his life and limbs, is not just for all beings to enjoy the luxury of the human and *deva* worlds by doing *dāna*, *sīla* and *samatha kusala* merits only. He had practised perfections without caring for or sacrificing his life to save all beings from the sufferings of *apāya* and *samsāra* and reach *nibbāna*. That is why the words "Do not forget, practise till completion" which means do not forget to practise *satipaṭṭhāna vipassanā* which will lead to *nibbāna*.

* * *

Differences Between *Puthujjana* and *Sotāpanna*

Buddhists have great fear to be reborn in the four woeful states (*apāya*), comprising the realms of hell (*niraya*), animals, ghosts (*petas*) and demons (*asuras*). Hence, they try to do all kinds of meritorious deeds so as to be free from *apāya*. But *dāna*, *sīla* and *samatha* merits done as worldlings (*puthujjanā*) cannot entirely save them from *apāya*. Only a *sotāpanna* can be totally saved from *apāya*. To be a *sotāpanna*, *dāna*, *sīla* and *samatha* alone are not sufficient. One can become a *sotāpanna* only by practising *vipassanā* meditation.

Therefore, those wishing to be saved from *apāya* must practise *vipassanā* meditation. If one practises *satipaṭṭhāna vipassanā* according to the correct method, one can become a *sotāpanna*. When one becomes a *sotāpanna*, all evil acts and demerits done in the previous lives which could lead one to *apāya* are annihilated by *sotāpatti* path knowledge (*magga ñāna*). Thus, one is entirely free from the four woeful states, the *apāya samisāra*.

Freedom from *apāya samisāra* is due to the ability to eradicate six kinds of *dhamma*. A *sotāpanna* has eradicated-

1. the belief that the five aggregates, mind (*nāma*) and matter (*rūpa*) are self-fetter due to wrong view (*tiṭṭhi samyojana*).
2. doubt about the *Buddha*, the *Dhamma*, the *Sangha*, *kamma* and the consequences of *kamma*-fetter due to doubt (*vicikicchā samyojana*).
3. belief that without the practice of *magga*, by behaving like animals one can reach *nibbāna*.

Fetter due to attachment to rules and rituals (*Silabbataparamāsa samyojana*).

4. *lobha*, serious enough to lead one to *apāya*.

5. *dosa*, serious enough to lead one to *apāya*.

6. *moha*, serious enough to lead one to *apāya*.

Because a *sotāpanna* has annihilated these six kinds of *dhamma* he is totally free from the four woeful states of *apāya*. (Am 2/328)

Although *puthujjanas* say that apart from *nāma* and *rūpa*, there is no *atta* or self they still believe in soul *atta* because of tradition. When there are good preachers who preach that there is soul or *atta* they would believe in it. Sometimes they can be skeptical about the *Buddha*, the *Dhamma* and the *Sangha*. They also have doubts about the consequences of wholesome (*kusala*) and unwholesome (*akusala*), deeds. When good preachers preach that *nibbāna* can be reached by behaving like animals, without the constituents of the path (*magganga*) involving in the practice, they would believe.

Sotāpannas living in the human world live like *puthujjanas* with their spouses and children. However, *sotāpannas* believe firmly that there is no soul or *atta* apart from *nāma* and *rūpa*, mind and matter. They have full confidence in, the *Buddha*, the *Dhamma*, the *Sangha*, and *kamma* and its consequences. They have no doubt whatsoever, and are even ready to give up their lives for their belief. They believe firmly that without involving *maggangā* in the practice and by behaving like animals, they cannot reach *nibbāna*. They firmly hold the right belief that only by practising *satipaṭṭhāna vipassanā* meditation involving *magganga* can they reach *nibbāna*. In this way they are different from *puthujjanas*.

Because *puthujjanas* have not eliminated serious *lobha*, *dosa*, and *moha* they will kill, steal, take intoxicants, tell

lies, misbehave sexually when they think circumstances are favourable and people will not know of their actions. If they do not restrain themselves they will commit these offences.

Restraint as *puthujjana*

A *puthujjana* will think to himself that he is a good and decent person from a noble family, old and mature enough, with learning and knowledge, that if he should kill, steal, have sexual misconduct, speak falsely, take intoxicants it would be a great shame and therefore restrains himself. If there is no restraint he might commit all those sins and be landed in the four woeful states. If he does not commit in the present life he might commit in his future lives. Therefore, he is not totally free from the danger of *apāya samisāra*. He can be reborn in the *apāya*, the four woeful states.

***Sotāpannas* need not restrain**

Those who have become *sotāpannas* have eliminated serious *lobha*, *dosa*, *moha* which lead to *apāya*. The knowledge of the path of a stream-winner (*sotāpatti magga nāna*) has totally annihilated them. Though circumstances may arise to take life, steal, have sexual misconduct, tell lies, take intoxicants, they need not specially restrain. They abstain from all these automatically in this life as well as in future lives. They do not have any inclination to commit any of these unwholesome actions. That is why they are entirely free from *apāya*. The doors of *apāya* have been closed, there is no more *apāya samisāra*.

During the lifetime of Lord *Buddha*, there were many *sotāpannas* who were well known, who would not kill, who would not steal, who would not have sexual misconduct, who would not tell lies and who would not take any intoxicants.

At one time Lord *Buddha* was residing in *Kosambi*. At that time *Khujjuttarā* was a maid who had to buy flowers every day for Queen *Sāmāvatī*. King *Udena* gave eight coins every day to *Sāmāvatī* and Queen *Sāmāvatī* gave *Khujjuttarā* these eight coins to buy flowers every day.

Khujjuttarā being a *puthujjana* stole four coins every day and bought only four coins worth of flowers. After buying them she would give them to Queen *Sāmāvatī* saying that they were eight coins worth. One day at *Sumana's* house where *Khujjuttarā* bought flowers every day, alms-food was offered to Lord *Buddha* and His *sangha*. *Khujjuttarā* was invited to listen to the discourse by *Buddha* after the ceremony. After listening to Lord *Buddha's* sermon, *Khujjuttarā* became a *sotāpanna*.

That day *Khujjuttarā* bought all the eight coins worth of flowers and gave them to Queen *Sāmāvatī*. Queen *Sāmāvatī* was surprised that there were so many flowers and asked whether King *Udena* had given eight coins more for the flowers. *Khujjuttarā* answered "No. I have bought eight coins worth of flowers today. On other days I kept four coins for myself and bought only four coins worth." Thus she spoke the whole truth.

As a *puthujjana* *Khujjuttarā* had stolen four coins every day, bought four coins worth of flowers and had lied that she had bought eight coins worth. Because she had listened to the Lord *Buddha's* sermon and had become a *sotāpanna*, *sotāpatti magga ñāna* had totally annihilated serious *lobha*, *dosa* and *moha*. She could not steal nor could she tell lies. She could speak the whole truth to Queen *Sāmāvatī*. This shows the difference between a *puthujjana* and *sotāpanna*.

The Four Good Qualities to Obtain

Buddhist and all other people in the human world wish to encounter good things, animate or inanimate. To encounter good things they must do good work. In order to encounter good things Lord *Buddha* gave a discourse on the four good qualities due to the empling of a *deva*.

1. To observe *sīla* that is to have physical and verbal restraint.
2. To have faith (*saddhā*).
3. To have knowledge on various subjects.
4. To have merits.

1. *Sīla* is a good quality to observe throughout one's life. For a person who breaks *sīla* or rules of conduct by taking life, taking what is not given, committing sexual misconduct, taking intoxicating substances and so on, that person will suffer in this life and will also suffer in *apāya* in future lives.

Those who do not have *sīla*:

- a. will have difficulty in acquiring wealth.
- b. will have a bad reputation.
- c. will feel inferior when dealing with people.
- d. will see bad signs and will die bewildered at the time of death.
- e. will be reborn in *apāya* after death

Therefore not observing *sīla* will have adverse repercussions in the present life and also in future lives.

In wearing clothes, people have to wear appropriately according to their age, but in observing *sīla* one does not have to observe according to age. Those who do not kill, those who do not steal, that is, those who observe

sīla, irrespective of their age will have the benefits in this life as well as in future existences.

Those who observe *sīla*:

- a. will easily obtain wealth.
- b. will have good reputation and fame.
- c. will be able to deal with people without having an inferior feeling.
- d. will at the time of death see good signs and die peacefully without bewilderment.
- e. will be reborn in the realms of *devas*. That is why *sīla* is a good quality to have throughout one's life.

Motto: From young till old age, *sīla* is a good practice.

2. To always have faith in *Buddha*, *Dhamma*, *Sangha*, *kamma* and the consequences of *kamma*. is a good quality said the *Buddha*.

Those who do not believe in *Buddha*, *Dhamma*, *Sangha*, *kamma* and its effects will not give *dāna*, neither will they observe *sīla* nor practise meditation (*bhāvana*) and therefore will not gain much merit. There will be more demerits. Those who have more demerit (*akusala*) cannot be happy in this life, or in future lives. They will meet with all kinds of suffering.

Those who believe and have faith in *Buddha*, *Dhamma*, *Sangha*, *kamma* and its effects will give *dāna*, observe *sīla* and practise *samatha* and *vipassanā* meditation. Therefore, they will have more merit, more happiness till they reach *nibhāna*. That is why the quality which should always be in your mind is *saddhā*, which is the word of Lord *Buddha*.

Motto: To be always firm in your belief is *saddhā*.

Those who have wealth and property can have good food, clothing, and vehicles to get about. In the same

manner those who have faith or *saddhā* and practise *dāna*, *sīla*, *bhāvana* merits, will have peace and happiness till they reach *nibbāna*. That is why Lord *Buddha* said because *saddhā* is like wealth and property, it is a good quality to have in your mind.

3. Lord *Buddha* said wisdom is more valuable compared to diamonds, gold and silver. Diamonds and silver make the owner pleasurable. Hence, they are known as jewel (*ratanā*). Royal elephants, horses and queens fill a king's heart with happiness. They are also jewels to the king. But they are unable to give happiness all the time. Sometimes they may cause unpleasantness and worry. That is why Lord *Buddha* did not say that jewels are the most valuable.

Wisdom, unlike gold, silver and jewels always give delight and pleasure. What a wise person does, gives pleasure to himself as well as to others. It is beneficial in this life and in future lives. Therefore, wisdom is the best and the most pleasure giving *ratana* or jewel.

At one time the *would-be-Buddha*, was a wise person, who was head of five hundred merchant - carts at *Bārānasi*. They went to sell their goods and on the way had to cross a desert of four hundred and eighty miles where there was no water. Their supply of water was getting short and they were in the danger of dying from thirst.

As they were about to meet with the danger of death, the *would-be-Buddha*, the wise, with his wisdom, directed them to a place where water could be found. While digging a well they came upon a stone slab and there was much difficulty in digging through it, the *would-be-Buddha* solved the problem with his wisdom. All the merchants escaped death by thirst and obtained three or four times the profit. Thus, they all loved and

revered the wise *would-be-Buddha*. That is why Lord *Buddha* gave a discourse on wisdom which is the most precious jewel.

Motto: In the human abode, the most valuable is wisdom.

4. The merit (*kusala*) you have accumulated cannot be looted or destroyed by robbers or by five enemies. Hence, Lord *Buddha* said, it is the best property. Gold, silver, jewels, horses and vehicles can be destroyed by water, fire, evil rulers, robbers and so on. You cannot take them along with you to the next life. That is why gold, silver, jewels and wealth are not the best property. They are things that can be destroyed easily.

The merits (*kusala*) that you have accomplished are spiritual qualities that cannot be perceived with the natural eye. That is why meritorious deeds cannot be destroyed by water, fire, robbers and so on. They accompany you to your next life and future existences and will send you to higher planes. You will reap the benefits of happiness till you reach *nibbāna*. That is why Lord *Buddha* gave a discourse on *kusala* merit which is the best and the noblest property.

Motto: Noble property is the merit which cannot be robbed.

Thus the Lord *Buddha* had instructed that the following four qualities should be accomplished by sons and daughters of good parentage, who aim to have sound benefits in this life and in future lives.

- a. Observe *sīla* from young till old age.
- b. Be always firm in faith (*saddhā*).
- c. Wisdom, is the most desirable quality.
- d. Collect *kusala* merits which others cannot destroy.

The Best Four Qualities to be Known

Buddhists and all people in this human plane wish to get the best of everything. Sometimes one may not get the best though one chooses and thinks it to be the best but it might be inferior. That is why, to be able to get the best Lord *Buddha* had spoken about the best four, to King *Pasenadi Kosala*.

1. Good health is the best gift.
2. Contentment is the best property.
3. One who is in close friendship is the best relative.
4. *Nibhāna* is the noblest bliss.

1. Good health is the best gift means that when one is seriously ill or in a critical situation, and when it is not known whether one will live or die and is suffering, all the gifts of clothing, food, drinks, diamonds, gold, silver, houses and so on will not make that person happy. Because of his illness, he will not be able to enjoy these gifts. He will be most unhappy because of his ailments. That is why valuable gifts that are given during the time of illness cannot be appreciated.

One who is healthy can acquire wealth and property in this mundane world in accordance with one's physical and mental strength. If he is healthy he will acquire *dhamma* in the supramundane world and he will attain *magga phala, nibhāna* noble *dhamma* according to his perfection (*parami*). That is why "Good health is the best gift" which had been spoken by Lord *Buddha*.

Those who wish to get the best gift of good health must be able to adjust their actions, mind, food and also to the weather. One who wishes to get the best gift of

good health must see to the action (*kamma*), done in the previous life and in the present life. One cannot however, alter the previous *kamma* but it is only possible to adjust the *kamma* in this present life.

Those wishing to get the gift of good health must sleep and eat at regular hours, also reducing slightly the amount of daily food and taking exercise such as walking regularly. Thus, sleeping and eating regularly, reducing the quantity of food slightly, walking and taking physical exercise are factors which will give one the gift of good health.

Those wishing to get the best gift of good health must also adjust their minds. The mind must be adjusted by co-existing happily with members of the household, husband, wife and children, who can provide happiness. Reciting *mettā sutta*, *paritās*, *Dhammacakka sutta* and by practising *samātha* and *vipassanā* meditation, peace of mind can be achieved. Living peacefully with members of the family and to have peace with *dhamma* are the factors which will give one the gift of good health.

Those wishing to get the best gift of good health must adjust themselves to the weather and food. There must be enough heat and cold for your physical body. You must adjust with your own knowledge. Your food which is sweet, sour, rich, salty, hot and bitter must be balanced. Thus adjusting yourself to suit the temperature and eating suitable food are the factors which go towards the attainment of the best gift of good health.

Cultivating confidence, keeping good health, purifying the mind, practising ardently or incessantly, knowing the arising and passing away of phenomena are the five factors in the attainment of *dhamma*." In this saying,

health comes as the second factor. Only by having good health can one attain the noblest bliss of *magga phala nibhāna*. Consequently, Lord *Buddha* had instructed that good health is the best gift.

Motto: Health is the best among all gifts.

2. In preaching that contentment is the best property means that those who acquired wealth lawfully but are not contented are attached to their property. Because of their *lobha*, they cannot give *dāna*, observe *sīla* and cannot practise *samatha* and *vipassanā* meditation. Their wealth and property will not be beneficial in this life in then future lives. Thus, they are not good and valuable property but an inferior type of wealth.

Those who are contented with the property they have lawfully acquired, do not have much attachment for their property. Thus, they can give *dāna*, observe *sīla* and practise *vipassanā* meditation. That is why Lord *Buddha* gave a discourse on the wealth of contented people which is beneficial in this life and future lives till they reach *nibhāna* and therefore is the best property.

Motto: Contentment is certainly the best property.

3. A close friend is the best relative means that you may have brothers and sisters born of the same parents but if you do not have the same mentality and are not close to one another, it would be difficult to discuss things for the benefit of mundane or supramundane matters. Hence, they cannot be termed as best relatives but just ordinary relatives.

Whether you are related or not, if you have the same mentality with a person you are able to consult in good or bad matters for the benefit of mundane and supramundane affairs. One can correct the other's mis-

takes easily. One can overlook or forgive the other's faults. That is why Lord *Buddha* had said that this kind of person whom you can consult, correct easily, overlook each other's faults and is very close is known as the best relative.

Motto: A close friend is definitely the best relative.

4. Nibbāna is the noblest bliss means that there are two kinds of happiness, mundane happiness and supramundane happiness. Out of the two, happiness of human beings, *devas* and *brahmas* is mundane, which does not last long. Even for those who attain *jhāna sampatti* and the highest realm, *Nevaseññā Nasaññā yatana*, *brahma* plane, however, descended again when their merits have been exhausted and suffer in *niraya*, become animals, *petas* and *asuras*, the four woeful states. Therefore, happiness of the mundane world is not free from suffering and cannot be called noblest bliss. It is an inferior kind of happiness.

Those who practise *vipassanā* meditation and attain *sotāpatti magga ñāna*, *lokuttara nibbāna* peace once are free entirely from great suffering in woeful states of *niraya*, animals, *petas* and *asuras* realms. They will never be reborn in those states. Hence they have attained the noblest bliss.

Those who have attained *sagadāgāmi lokuttara nibbāna* peace once after practising *vipassanā* meditation will have to suffer only in this life and the next existence the dangers of old age, sickness, sorrow and grief, lamentation, death which are the sufferings of the human and *deva* worlds, After these two existences, they will be entirely free from the dangers of these sensual worlds and will attain the noblest peace.

Those who have attained *anāgāmi lokuttāra nibhāna* peace once after practising *vipassanā* meditation, will be entirely free from old age, sickness, sorrow, grief, lamentation, death which are the sufferings of the human and the six *deva* worlds and will attain the best bliss.

After practising *vipassanā* meditation and realising *lokuttarā nibhāna* peace once, those with *arahantta magga ñāna* will be totally free from the sufferings of the thirty one planes such as old age, sickness, sorrow, grief, lamentation and death. They will never meet with those sufferings in future because they have attained the noblest *nibhāna*. Consequently, Lord *Buddha* had given a discourse on *nibhāna* which is the noblest bliss.

Motto: Only *nibhāna* is the noblest bliss.

* * *

The Last Words of the Lord *Buddha*

Buddhist devotees follow and practise to the utmost of their ability, Lord *Buddha's* admonition giving during the whole forty five years or *vassa*. Only by following and practising Lord *Buddha's* words can they be free from all kinds of suffering in this life and future *samsāra* lives and will attain happiness and reach *nibbāna*, extinction of all sufferings. With this belief they practise Lord *Buddha's* words as much as possible.

The words that Lord *Buddha* has spoken just before passing into *parinibbāna* in the park of *Malla* kings lying down on the bed prepared by Ashin *Ānandā* with His head towards the north, were the essence of all that He had preached for forty five years. They should be especially followed by all Buddhists.

The words spoken by the Lord *Buddha* were "*Vayadhammā sankhārā appamādena sampādetha*", which means all conditioned things must pass away, therefore with diligence, practise the virtuous *dhamma* till it is complete.

What Lord *Buddha* had admonished for forty five *vassa* is summed up in *Appamādena sampādetha*. If one is mindful one accomplishes all there is to practise. The admonitions of the Lord *Buddha* delivered during the whole length of forty five *vassa* or years are summed up in these words.

In connection with the admonition of the Lord *Buddha*, there are three types of people who are not mindful.

1. Those doing unwholesome actions are those who are not mindful .

2. Those who are bent on mundane sense objects are those who are not mindful.

3. Those who fail to note in meditation are those who are not mindful.

1. Those doing unwholesome actions are not mindful means that a certain individual does unwholesome actions such as killing, stealing and so on. He earns his livelihood by unwholesome means. There is no chance of getting merit. Therefore, he is not mindful. This sort of person will encounter great suffering in his rounds of rebirth or *samsāra*.

Motto: He who does unwholesome deeds is not mindful.

2. Those who are bent on mundane sense objects are not mindful means that a certain individual who is immersed in mundane sense objects of good sight, good sound, good smell, good taste, good touch is a kind of person who is unable to practise *samatha* and *vipassanā* meditation and therefore is not mindful. He will be immersed in *samsāra* for a long, long time.

Motto: He who is bent on sensual desire is not mindful.

3. Those who fail to note in their meditation are not mindful means that a certain individual while practising *vipassanā* meditation with the aim of realizing *nibhāna* forgets to be mindful and to note, due to some mundane objects at times. This kind of person is also not mindful and will be slow in attaining noble *dhamma*, *nibhāna*.

Motto: He who fails to note in meditation is not being mindful.

If you are mindful unlike the three types of unmindful persons and be mindful, then you will reach the deathless, unconditioned *nibbāna*.

In these reminding words "*appamādena sampādetha*" do not fail to be mindful does not mean practise *dāna*, *sīla*, *samatha*, ordinary *kusala* to obtain the luxury of human, *deva* and *Brahma* worlds.

Lord Buddha's words not be unmindful,, practise till completion means practice *satipaṭṭhāna vipassanā* meditation so as to be free from the bondage of *apāya dukkha* and all kinds of suffering and reach *nibbāna*.

The meaning is interpreted this way because

Lord *Buddha*, since the time of being prophesied *Bodhisatta* sacrificed his life and limb and had practised perfection for four incalculables and a hundred thousand world cycles not just for all beings to get ordinary merit for the luxury of human, *deva* and *Brahma* worlds. Lord *Buddha* had sacrificed his life and limb in accumulating perfection with the aim of freeing all beings from *apāya*, *samsara* and all kinds of sufferings and to reach *nibbāna*. With this aim and object he had sacrificed his physical body and his life.

Consequently, "Do not forget practise till completion *satipaṭṭhāna vipassanā* meditation to reach *nibbāna*." This is the meaning of Lord *Buddha's* last words.

* * *

Doing Meritorious Deeds on the Fullmoon Day of Wāso (*Āsalha*)

Buddhist devotees observe the Fullmoon Day of Wāso with special significance and do meritorious deeds. They prepare good and delicious food for offertories, four or five days before the Fullmoon Day of Wāso. Farmers of some areas in lower Myanmar try to finish ploughing their fields in time to do special merits on the Fullmoon Day of Wāso.

When the Fullmoon Day of Wāso arrives, children and members of the family go to the respective monasteries or sacred pagodas they worship or to meditation centres to pray and give offertories with great happiness. They take precepts, practise *samatha* and *vipassanā* meditation and listen to *dhamma* discourses given by the sayadaws.

In the year 1351 ME on the Full Moon Day of Wāso, (17-7-89) there was a special Wāso robe offering ceremony, at Saddhammaransī Yeiktha, 8th Mile, Zeyakhema Road, Mayangon Township organized by the service providing (*veyyavacca*) group of lay devotees. Wāso robes were offered beginning from 7 a.m. up to 9 a.m., morning meals and desserts were specially prepared and offered to the sabbath observers.

After offering Wāso robes, Saddhammaransī Yeiktha Sayadaw delivered a sermon about the significance of the Fullmoon Day of Wāso so that listeners gain *dhamma* lesson and are able to practise it.

The Fullmoon Day of Wāso is an auspicious day for Buddhist devotees. Meritorious deeds are done specially

because of the following reasons:

1. It was on this day that the *Bodhisatta* was conceived in Queen *Maha Maya's* womb.
2. It was on this day that *Bodhisatta* renounced the world for enlightenment.
3. It was on this day that Lord *Buddha* delivered his first sermon *Dhammacakkappavattana Sutta*.

Thus the *Bodhisatta* came into the human abode, renounced worldly pleasures, and left the mundane world, and delivered his first sermon. Because of these three great events, it has a special significance for all Buddhists.

1. When the *Bodhisatta* was about to pass away from the *Tusita deva* realm after enjoying the luxuries of a *deva*, the *devas* and *Brahmas* entreated "It is time to be a *Buddha* in the human world" Thus the *Bodhisatta* was conceived in the royal mother Queen *Maha Maya's* womb on the Fullmoon Day of Wāso, Thursday, the year (67) of Maha Era.

Therefore, one who will save himself and all beings from *samīsāra* sufferings had been born to the human world on this day, the Fullmoon Day of Wāso, which is most auspicious. Buddhist devotees give *dāna*, observe *sīla* and practise *samatha* and *vipassanā* meditation and perform special meritorious deeds with great reverence.

Motto: On the Fullmoon Day of Wāso, *Bodhisatta* was conceived in the royal mother's womb.

2. The *Bodhisatta* enjoyed the luxuries as a young prince for sixteen years, and as a monarch for thirteen years. In the year of Maha Era 97 on the Fullmoon Day of Wāso, Monday, seeing the four great signs namely, the old, the sick, the dead and the recluse, he resolved

to seek *dhamma* by which he will be free from old age, sickness and death. Thus, he renounced the kingdom and riding on a horse, went forth into the homeless life.

On this day, for his own salvation and to save all beings from all kinds of *samsāra* sufferings and to practise self-tormenting practices which he went for six years, he left the luxury of the palace in search of *dhamma*. Thus, on the Fullmoon Day of Wāso, Buddhist devotees considering it sacred, observe *sīla* and practise *samatha* and *vipassanā* meditation.

Motto: **On the Fullmoon Day of Wāso the Bodhisatta went forth into the homeless life in search of *dhamma*.**

Buddhist devotees should follow the good example or be inspired by how the *Bodhisatta* became remorseful after seeing the old man, the sick man and the corpse at the royal park. One day, the *Bodhisatta* left the palace for the royal park with his charioteer. On that day, the *devas* had created an old person with grey hair, without teeth, deaf and bent, quivering and walking with the help of a walking stick. On seeing this, the *Bodhisatta* asked the charioteer "Who is this person?" The answer was given "This is an old person" but since he had never seen nor heard of it before, he asked again "What kind of characteristics has an old man?" The charioteer replied "An old person is one who will not live long in this human world." "Do I have the same characteristics?" He asked again. "Your majesty, nobody can escape old age." When the answer was given, he was filled with great remorse and told the charioteer not to proceed to the royal park but to take him back to the palace.

When he returned to the palace, King *Suddhodana* seeing his son *Bodhisatta* looking remorseful at the sight of an old person, made the attendants double the entertainments. However, *Budhisatta* would not go to the royal park for four months because of seeing the old person and being remorseful.

According to *Mulapānnasa Pāsarasi Sutta*, he pondered that having the inherent nature of old age, it was inappropriate to enjoy oneself with animate and inanimate sense objects, companions and attendants in the palace such as *Yasodharā* and all the ladies-in-waiting. Thus *Bodhisatta* pondered and was extremely remorseful.

Motto: Old age being inherent, searching for it is truly inappropriate.

Having this characteristic within oneself, it will become evident in the future. Therefore *Bodhisatta* had no more desire to own animate or inanimate sense objects. Having the characteristic of old age he no longer wished to enjoy himself with *Yasodharā* and all the maids. He became entirely detached. He wished several times to search for extinction of old age, *nibhāna*.

Motto: Since old age is inherent, it will be appropriate to search for extinction of it.

Four months passed since the *Bodhisatta* became remorseful after seeing an old person. During the four months there had been all kinds of entertainment with a lot of audience and splendour. Thus gradually the effect of the fright wore away and the *Bodhisatta* left for the royal park for the second time with the charioteer. On the way he saw an extremely sick person whom the *devas* had created.

As he had never seen or heard of a sick person before he asked the charioteer "What kind of person is this?" Though the charioteer answered that it was a sick man he did not understand. Therefore, the charioteer had to explain. A sick person is a person whose sickness may or may not be cured, he does not know whether he will live or die.

"Will I be afflicted with sickness?" he asked. "Your majesty nobody can escape sickness. Every one will definitely have to face sickness." Thus, when the charioteer gave the explanation, he was filled with remorse and asked the charioteer to take him back to the palace and not to proceed to the royal park.

When he was back at the palace he was feeling extremely remorseful. Having sickness in oneself associating with animate and inanimate sense objects that are prone to illness is illogical. Associating with Queen *Yasodharā* and courtiers who are prone to sickness is inappropriate. I should not be enjoying myself. Thus *Bodhisatta* became extremely fearful.

Motto: **Sickness being inherent, searching for it is truly inappropriate.**

Having within himself and will in the future definitely encounter sickness, *Bodhisatta* had no more desire to own animate and inanimate objects which are subject to ailment and decay. The wish to live happily with *Yasodharā* and all the ladies-in-waiting became entirely extinct. To search for *nibbāna* which is free from sickness would be appropriate. He had this wish several times.

Motto: **Since sickness is inherent, it will be appropriate to search for extinction of it.**

Four months had elapsed since the *Bodhisatta* became fearful after seeing a sick person. During the four months there were enjoyments and entertainments by the courtiers and his fright became alleviated. For the third time he left for the royal park. On his way he saw a corpse which was created by the *devas*.

Since he had never heard of or seen a dead person, he asked the charioteer "What kind of a person is it?" Though the charioteer answered "It is a dead person" the *Bodhisatta* did not understand. Hence the charioteer explained "A dead person is one whom his parents and relatives will never see again." "Will this characteristic of death come to me?" "Your majesty nobody can escape this phenomenon." The *Bodhisatta* became so fearful that he ordered the charioteer to return to the palace and not to proceed to the royal park.

Back at the palace, he became extremely remorseful. Death being inherent, associating with animate and inanimate objects that have the characteristic of death is very unwise. To be enjoying oneself with Queen *Yasodharā* and the courtiers who have the characteristic of death is very inappropriate. The *Bhodisatta* became extremely fearful.

Motto: Death being inherent, searching for death is truly inappropriate.

Having the characteristic of death within himself and knowing that he will have to face it inevitably he became weary of dealing with animate and inanimate sense objects and courtiers. He had no more wish to enjoy himself with Queen *Yasodharā* and courtiers who all have the characteristic of death. It is only appropriate to search for deathlessness, *nibbāna*. He had this wish

several times.

Motto: Since death is inherent, it will be appropriate to search for extinction of it.

Four months had again elapsed since he became remorseful after seeing a dead person. Because of all the entertainments at the court, his remorse subsided gradually. Thus, for the fourth time, he left for the royal park with the charioteer. On the way he saw a monk, wearing a robe dyed with the bark of a tree, who was the creation of the *devas*.

Since he had never seen nor heard of a monk he queried "What kind of person is this?" Though the charioteer responded "It is a monk" he did not understand and therefore, had to be explained, "A monk is a person who does not mix with the worldlings but stays all alone. He does not ill-treat others but does things beneficial for others."

The *Bodhisatta* became very pleased with the monk and planned to become one and went forth on that very day to renounce the world. The *Bodhisatta* went to the royal park and enjoyed the sights and sounds. After bathing in the royal pool and while ascending the chariot in the evening to return to the palace, a message came from *Yasodharā* that a son was born. He exclaimed that *Rahu*, the *Asura* who will fetter me has been born. He was extremely remorseful on his return to the palace.

On that night, like other nights there was music, singing and dancing. Although the courtiers entertained the *Bodhisatta*, he enjoyed it no more but soon fell asleep. When he woke up in the middle of the night and seeing the maids sprawling and sleeping unbecomingly, the *Bodhisatta* thought that it was like a cemetery. He

decided to leave immediately, he summoned the minister *Channa* and riding on his horse *Kanthaka* he left the palace. When he reached the other side of *Anomā* River he cut off his hair and became a monk.

All Buddhists should take the example of how the *Bodhisatta* became remorseful after seeing an old person, a sick person, a dead person and a monk, then renounce the kingdom and leave for the woods. It is indeed very inspiring. Being fearful and remorseful, we should practise *dhamma* to reach *nibbāna* and be come free from old age, decay and death.

How to reflect concerning old age

If you live to a ripe old age you will have to rely on other people as you would be unable to take care of yourself. You must reflect this very vividly in your mind. If you can do so you will have no more pride in your youth. Only then you will have presence of mind to practise *dhamma* before old age sets in.

Motto: The danger of old age, before its arrival shall be reflected.

Ageing is of two kinds, physical and mental. When old age sets in the physical body becomes clumsy in going about in sitting and standing i.e., physical old age. To forget things to do or become absent-minded is mentally declining or ageing of the mind. That is why when your physical body is still active and your mind still alert, practise *dhamma* so that you will perceive *dhamma* in no time which will be of benefit.

Motto: Before old age if meditation is practised it is indeed appropriate.

If one enters a meditation centre at the age of over seventy or about eighty and practise meditation at an old age, one cannot sit for long as the physical body is infirm. Moreover, one's concentration power is no more strong enough to note every sense object and therefore cannot gain *samādhi*. Where there is no *samādhi* there cannot be *vipassanā ñāna* or insight. One will only be exhausted physically and mentally. Hence practising *dhamma* at an old age cannot be fruitful.

Motto: At old age if meditation is practised, it is indeed inappropriate.

If one has not perceived *dhamma* in old age, when one becomes too absent minded one cannot even remember whether one has eaten one's meal or whether one has spoken or not, one will make lots of mistakes with the mind like that of a child and becoming senile. That is why one must practise *vipassanā* meditation when one is still young.

Motto: On being old, not realizing *dhamma* will be a mistake.

How to reflect concerning sickness

Phenomenon of sickness must be reflected upon very closely. The physical body is prone to all kinds of sickness, because some kind of disease will be definitely encountered and even moving about will become difficult. The conceit due to be healthy will be diminished. Only when sickness is reflected upon, one will remember to practise *dhamma* before facing sickness.

Motto: The danger of sickness, before its arrival shall be reflected.

Practising *vipassanā* meditation while still in good health and in so much as the physical body is still strong then concentration will be gained. In as much as *samādhi* develops *vipassanā* insight will be gained. As *vipassanā ñāna* matures *magga phala ñāna* will be realized and the bliss of *nibbāna* will be attained. That is why, to practise meditation before any sickness, is convenient.

Motto: Before sickness if meditation is practised it is indeed appropriate.

Vipassanā meditation is practised only when seriously ill, the mind will be engrossed and restless. If your mind is restless concentration will not develop. If concentration cannot develop *vipassanā ñāna* will not arise. If there is no *vipassanā ñāna* there will be no *magga phala ñāna*. Hence the bliss of *nibbāna* will not be attained. Practise *dhamma* only when ill, will not be convenient.

Motto: In sickness if meditation is practised it is indeed inappropriate.

Those who have practised before any illness since they have overcome *dukha vedanā* will suffer only physically, and not mentally.

At one time the rich man *Nakula Pita* entreated Lord *Buddha* to give him *dhamma* to practise while there was still life in him as he was getting very old and was suffering from various sickness. Lord *Buddha* advised that he must practise so as not to suffer mentally but only bodily. The richman was very pleased and paid homage to Lord *Buddha*, left the place and went to Ashin *Sāriputta* to pay obeisance. Ashin *Sāriputta* addressed him "Rich man, your countenance is so clear and bright, did the Lord *Buddha* give you any dis-

course?" The rich man replied "He did give me a discourse to practise so that only the physical body will suffer and not the mind."

Then Ashin *Sāriputta* asked "Did you enquire the meaning of suffering bodily and mentally?" The rich man answered "No, Reverend Sir, I did not enquire." and he continued "Please Reverend Sir, only if you tell me I will know the meaning of what is to suffer physically and what is to suffer mentally, and how only the body suffers and not the mind."

Ashin *Sāriputta* explained. "Suffering bodily and mentally means..." those who cannot discern *nāma* and *rūpa* think that body and mind together is 'self'. These people in old age or in sickness suffer physically as well as mentally. In so much as the body suffers, the mind also suffers. He then elaborated the twenty kinds of wrong view of 'self' (*atta ditthi*).

Motto: If matter and mind,
 Is thought of as self and attached to it,
 Both the body and mind will suffer.

Sickness in body and not in mind means the mind must be able to discern *nāma* and *rūpa* while momentarily noting. When one can discern *nāma* and *rūpa* though the body is having aches and pains the mind is not unpleasant any more. Thus for people who can go on noting will have sickness in the body and not in the mind. Consequently, to be sick in the body and not in the mind, one should practise *Satipaṭṭhāna vipassanā* meditation while one is in good health.

Motto: While mind and matter appear,
 Discern,
 Let only the body and not the mind to
 suffer.

How to reflect on the characteristics of death

To be alive is impermanent, whereas death is permanent or inevitable. One does not know one's span of life, nor the disease by which one will be afflicted, nor the time of death, neither the place where one will die. But it is most certain that one must die. Though one may be alive today, one may not live the next day. One must reflect that death is very close at hand. If one can reason that way one's pride due to being alive will be diminished. Only then one will remember to practise *vipassanā* meditation and take it up in earnest.

**Motto: The danger of death,
 Before its arrival
 Shall be reflected.**

At the time you are alive as a human being, you have been listening to virtuous *dhamma* and you have met Lord *Buddha's sāsana* or the teachings of Lord *Buddha*. Hence it is the best of time. "So make hay while the sun shines," practise *satipaṭṭhāna vipassanā* meditation at this best and noble time. Deathless *nibbāna* will be reached by practising it.

**Motto: Before death
 If meditation is practised
 It is indeed appropriate.**

Those who do not reflect upon death will have enjoyment in worldly pleasures and neglect to do meritorious deeds such as giving *dāna* or practising *vipassanā* meditation.

Having very little *kusala*, and not having practised *vipassanā* meditation, they will see bad signs on their

death bed and die in bewilderment.

**Motto: While dying
Having the bewildment
Will be inappropriate.**

Those who die after seeing bad signs will be reborn in the nether world of *niraya*, animals, *petas*, and *asuras* and will suffer greatly in the *sanisāra*, with miseries and wrongful actions.

**Motto: At death,
Not realizing dhamma
Will be a mistake.**

Consequently, like the *Bodhisatta*, reflect in death which is within yourself and practise *satipaṭṭhana vipassanā* meditation so as to reach the deathless *nibbāna*.

By virtue of listening to the discourse on old age, decay and death on the Fullmoon Day of Wāso may you easily and rapidly reach *nibbāna* which is the extinction of old age, decay and death.

Sadhu! Sadhu! Sadhu!

* * *

Unpreventable Four

Today on the 8th Waning day of Wagaung (*Sāvano*) in the Year of 1351 Myanmar Era (24-8-89), a discourse on the four unpreventables will be delivered.

Wise people try to prevent dangers that would befall them. If however they are unable to prevent beforehand, they would use their physical or mental strength or their wealth to prevent the danger. Yet, if they become helpless they would have to ask other people who could help them.

In trying to prevent by themselves, some dangers can be prevented whereas, some cannot be. They will be grief-stricken and there will be sorrow and lamentation. Dangers that cannot be prevented must be known beforehand so that it can be alleviated by *dhamma*.

Natural factors that no one can prevent:

1. *Jarā dhamma* - the nature of the danger of old age.
2. *Vyādhī dhamma* - the nature of the danger of illness.
3. *Marana dhamma* - the nature of the danger of death.
4. *Pāpa Kamma Vipāka* - the results of unwholesome actions.

(Am 1/491)

All living beings do not wish to encounter the dangers of old age, illness, death and the results of bad *kamma*. But there is no way to escape. They must definitely come across these events.

These four dangers cannot be prevented by scientists who can arrange the journey to the moon by their scientific methods. Neither can persons possessing magical powers nor persons possessing supernormal powers (*abhūñña*), not even the Lord *Buddha* can prevent these four great dangers.

Motto: Ageing, illness, death,
 The effects of unwholesome *kamma*,
 Are the four unpreventables.

All beings living in this world are treading towards old age, sickness, and death, the great dangers, as though walking towards an extremely venomous snake. Travelers journeying through places where there are poisonous snakes have to carry with them sticks and spears to scare the snakes away to continue their journey safely.

In the same manner, all those who are compelled to facing the great dangers every day must search for *dhamma*, which may be compared to sticks and spears to face the arriving dangers and to be free from them.

Reflecting the dangers of old age and searching for *dhamma*

If you live to a ripe old age in this world you will have to rely on other people because you cannot look after yourself in your old age. Thus you reason this out seeing it vividly in your mind's eye. If you can thus reason, your pride due to your youth will be diminished. Only then will you remember to practise *dhamma* before old age arrives.

Motto: The danger of old age,
 Before its arrival,
 Shall be reflected.

There are two kinds of ageing, physical and mental ageing. As one becomes old, the physical body becomes heavy and clumsy, going about is tiring, sitting down is tiring, standing up is tiring. All these are signs of physical ageing. Forgetting to do things that should be done is mental ageing. If one practises *vipassanā* meditation while still young, strong, light and agile and while the memory is still good, one can perceive *dhamma* rapidly and therefore will be beneficial.

**Motto: Before old age
If meditation is practised
It is indeed appropriate.**

Time taken to perceive *dhamma* while practising *vipassanā* meditation at a young age is not the same as practising at an old age. Those who practise *vipassanā* meditation correctly at the age of twenty up to forty or round about, will perceive *dhamma* within a month or so. Those who are fifty or round about sixty, and practise *vipassanā* meditation, will realise *dhamma* after about two months or so.

Those who have no fundamental grounding in *samādhi* since young, enter a meditation centre and practise *vipassanā* meditation at the age of seventy or eighty will find it difficult to gain *samādhi*. Their bodies are infirm so that they cannot sit for long, and because their memory is failing they are unable to note any phenomenon that arises. Where there is no *samādhi* there cannot be *vipassanā* insight or *ñāna*. They will only be physically and mentally exhausted.

When they get to the meditation instructor they have nothing to report and there would be misunderstanding. The instructors might blame them saying that they did

not note respectfully and their noting not continuous. To go home without perceiving *dhamma* would be awkward. That is why it is not beneficial to begin practising *dhamma* at an old age.

Motto: At old age If meditation is practised It is indeed inappropriate.

Those who have not realized *dhamma* at an old age become very forgetful. After having their meals they might think they have not had anything to eat. After saying something they tend to think that they have not said anything. They will be making mistakes and face senility or enter second childhood. That is why one must practise *vipassanā* meditation before getting old

**Motto: On being old,
Not realizing dhamma
Will be a mistake.**

Reasoning out the danger of sickness and searching for *dhamma*

Reflect upon the dangers of sickness and perceive them vividly in the mind. Reason that the body is prone to all kinds of sickness which one day would have to be inevitably faced, till you become immobile, then pride due to good health will diminish. Thus remembering to practise *dhamma* before the danger of sickness arrives.

**Motto: The danger of sickness,
Before its arrival
Shall be reflected.**

If you practise *vipassanā* meditation while you are in good health and in so much as your physical body is strong you will gain *samādhi*. When your *samādhi* strengthens you will gain *vipassanā ñāna*. When

vipassanā ñāna. is fulfilled you will reach *nibbāna* with the realization of *magga phala ñāna*. Therefore, it is beneficial to practise *dhamma* before getting any sickness.

**Motto: Before sickness
If meditation is practised
It is indeed appropriate.**

Those who try to practise *dhamma* when they are seriously ill, will be overcome by unhappiness due to their illness and their minds being restless. The mind is restless therefore there cannot be *samādhi*. When there is no *samādhi* there cannot be *vipassanā ñāna*. When there is no *vipassanā ñāna* they will not reach *nibbāna* with the realization of *magga phala ñāna*. Therefore it is not fruitful to practise *dhamma* only when they are ill.

**Motto: In sickness
If meditation is practised
It is indeed inappropriate.**

Those who have meditated before any sickness befalls them, because they have overcome *dukkha vedanā*, only their physical bodies suffer and not the mind.

At one time, *Nakula Pita* the rich man, becoming very old and was suffering from ailments went to Lord *Buddha* to request from Him *dhamma* to practise while he, (*Nakula Pita*) still lived. Lord *Buddha* instructed the rich man to practise *dhamma* so that only his body may suffer but not his mind.

The rich man was very pleased, paid obeisance to the *Buddha*, and left. Then he went to *Ashin Sāriputta* and paid respects. *Ashin Sāriputta* greeted the rich man

saying "You look bright and cheerful, did the Lord *Buddha* give you any discourse?". The rich man responded "Yes, He did. He told me to practise, so that only the body suffers, not the mind".

Then Ashin *Sāriputta* queried whether he had asked the Lord *Buddha*, the meaning of suffering bodily and mentally to which the rich man answered in the negative. Whereupon, Ashin *Sāriputta* continued to enquire whether he had asked about how only the body suffers and not the mind. Again the rich man answered in the negative. After answering, he begged Ashin *Sāriputta* to tell him the meaning of both the body and the mind suffering and how only the body suffers and not the mind.

Thus Ashin *Sāriputta* explained suffering in body and mind means those who cannot discern *nāma* and *rūpa* and think that the body and mind together as 'self'. In as much as the body suffers so also the mind.

(Atta titthi 20)

Motto: If matter and mind,
Is thought of as self and attached to it,
Both the body and mind will suffer.

Ashin *Sāriputta* went on to explain one why the body suffers and, not the mind means-- that one who can note the phenomena of *nāma* and *rūpa* as they arise means that one who can discern *nāma* and *rūpa* separately. Though the body may suffer aches and pains the mind is not affected. Therefore, one must practise *satipatthana vipassanā* meditation while in good health so that only the body suffers and not the mind.

Motto: While mind and matter appear,
Discern,
Let only the body and not the mind to suffer.

Reflecting the danger of death and searching for *dhamma*

One's life is impermanent whereas, death is permanent. One does not know the span of one's life nor the disease that will afflict one, nor the time of death, nor the place where one would die. But death is most certain.

There are ninety six kinds of diseases within oneself and externally there are many means of death, weapons such as swords, spears, and poison which are the warriors of death. One is unable to bribe or make appointment with death who has lots of warriors. One cannot make friends with him either or can one collect soldiers to fight back death. Though one is alive today, one may not live the next day. Thus, reason out the danger of death closely in your mind.

Motto: **Having many a trooper,
 The Monach of Death,
 Can neither be bribed or appointment made,
 To be able to rise against,
 The forces of resistance
 Have not been recruited,
 Therefore,
 Not postponing another day,
 Practise (dhamma) this very day.**

Thus, if one can reason out the danger of death according to *Baddekaratta Sutta Desanā*, one's pride due to being alive can be diminished. Only then will one remember to practise *dhamma* before the danger of death arrives.

Motto: **The danger of death,
 Before its arrival
 Shall be reflected.**

Before death comes, a human being who is alive at this time, can listen to the virtuous *dhamma*, while the teachings of *Buddha* is flourishing. It is the best time to immediately practise *satipaṭṭhāna vipassanā* meditation to reach the deathless *nibbāna*.

**Motto: Before death
If meditation is practised
It is indeed appropriate.**

Those who do not contemplate death will be enjoying themselves with sensual pleasures and will forget to do meritorious deeds. They will also neglect to practise *vipassanā* meditation. Thus they will have very little merit and since they had not practised *vipassanā* meditation while living; they will see bad signs on their death bed and die bewildered.

**Motto: While dying
Having the bewilderment
Will be inappropriate.**

Those who die bewildered seeing bad signs will be reborn in the realm of continuous suffering (*niraya*), as animals, *petas* and *asuras*. They will meet with all kinds of suffering in the rounds of rebirth prone to wrongful actions.

**Motto: At death,
Not realizing *dhamma*,
Will be a mistake.**

Thus reasoning out the dangers of ageing, illness and death vividly in your mind and only by practising *satipaṭṭhāna vipassanā* meditation, you will be delivered from the dangers of old age, sickness, death and reach *nibbāna*.

Ageing leads you to illness which in turn drives you to death. Just as a cowherd drives his cattle towards the pasture, old age and sickness keep driving you towards death. You will be free from these dangers if old age, sickness and death only if you practise *dhamma*.

Motto: **Becoming is always accompanied by decay.**
 It is nearer to sickness as decay sends us to it.
 It is nearer to death as sickness drives us towards it.
 No bribery can win the dangers of decay, sickness and death
 Contemplation surely will save us from these dangers.

A certain person has been surrounded by enemies who would ill-treat him. But there is a way to escape and find a safe place for him to stay. Yet if that person does not take the opportunity to run away he is the biggest fool. Those who are wise will take the good opportunity and run away immediately.

In the same manner, those who are encountering the dangers of old age, sickness and death, can be free from those dangers and there is the noble path or *magga*. Yet if you do not practise the *magga*, path, leading to *nibbāna*, you will be totally foolish. You must practise immediately. By practising *satipaṭṭhana vipassanā* meditation you are practising *magga dhamma*.

Motto: **Facing dangers of old age, sickness and death,**
 Parents, if alive are helpless
 Sons and daughters are unable to cure.
 Develop *magga dhamma* to overcome these dangers for sure.

The discourse on the dangers of ageing, illness and death is quite complete. We shall continue with bad *kamma* or past unwholesome actions. Nobody in this world wishes to encounter the danger of old age, ailments and death. Yet no one can escape from these dangers. They will definitely meet them. In the same way they do not wish to face the results of bad *kamma*. Yet, they cannot escape from them. They must inevitably encounter the effects. A *sotāpanna* cannot escape. Even *arahants* have to bear the results of bad *kamma*.

Sāmāvatī, and her five hundred attendants had been maids at the court of *Brahmadatta* in *Bārānasī* in one of their existences when they were immature in their *pāramī*. One day they went to bathe at a bathing place beside the river. As they got onto the river bank they made a fire out of a bush because they were feeling cold.

When the fire went out they saw among the heap of ash the *Pacceka Buddha* who used to have meals at the palace. Fearing that the king would punish them if he knew about it, they collected firewood and lighted them again so that the *Pacceka Buddha* would disappear.

Thus, because they had burnt the *Pacceka Buddha* with more fire wood, they had to suffer more than a hundred thousand years in hell for this unwholesome action. When they were free from hell they were burnt together with their houses for more than a hundred lives. Those were the results of bad *kamma* or unwholesome actions. During the lifetime of *Gotama Buddha* they became *sotāpanna* after listening to Lord *Buddha's* sermon through *Khujjatarā*. However, they could not escape from the bad *kamma* of burning the *Pacceka Buddha*. They had to bear the results.

One day, as instructed by *Māgundi*, the rival of *Sāmāvati*, the Brahmin uncle coated fuel oil all around *Sāmāvati*'s dwelling. When asked why he was doing it, he replied that the King had sent him to do so to maintain the house. When he had finished coating the fuel oil, he locked up *Sāmāvati* and five hundred maids and set fire to the dwelling. Thus *Sāmāvati* and five hundred maids were burnt alive, which was the result of burning the *Pacceka Buddha*. They could not escape the results of bad *kamma* or unwholesome action.

Arahants also have to bear the effects of bad kamma.

When Ashin *Mahamoggalana*'s *pāramī* was still immature, because of the words of his wicked wife, he took his blind parents on a cart saying that he would take them to their relatives but when they reached the heart of the woods he pretended to be a robber and beat the blind parents to death. Because of this heinous crime of killing his parents, he suffered more than a hundred thousand years in hell.

After escaping from hell, he had to pay very dearly for having killed the blind parents. He was beaten to death for more than a hundred lives. Although he was the holder of the title *etadagga* in supernormal powers, even in his last existence he had to bear the results of the heinous crime of having killed his blind parents. He could not escape from the bad *kamma*.

At one time Ashin *Mahamoggalana* was residing at the stone slab monastery beside *Jsigili Hill* near *Rajagaha*. The *tithis* who were jealous of Ashin *Mahamoggalana*'s popularity gave a thousand coins to five hundred robbers to kill Ashin *Mahamoggalana*.

The robbers surrounded Ashin *Mahamoggalana*'s monastery to kill him. Ashin *Mahamoggalana* escaped through

a key hole. The second time he was surrounded he left through the roof and went up into the sky. The third time he was surrounded, he reflected and knew that he could not escape the bad *kamma* of having killed his blind parents when his *pāramī* was immature. Hence, he surrendered.

The five hundred robbers beat Ashin *Mahamoggalana* till his bones were broken into tiny pieces like broken rice. Ashin *Mahamoggalana* could not escape even in his last existence as an *arahant*, he had to bear the results of bad *kamma* and then only passed into *parinibbāna*. That is why, as Buddhist sons and daughters of good parentage must especially refrain from committing serious unwholesome actions.

By virtue of listening to the discourse on the four unpreventables which should be known and by practising *dhamma* may you be free from ageing, illness, death and the results of bad *kamma* and reach *nibbāna* easily and without much delay

* * *

Four Types of Individual

Human beings living in this world wish to know about their past and future, good and bad causes and effects. They also wish to have this information about the members of their family as well as their friends. Hence, they would approach fortune tellers, palmists and clairvoyants, persons with transmitted knowledge. They even wish to know and inquire about parents and relatives who have been dead and gone and in what realms they are reborn.

For those people who wish to know the past, future, good and bad causes and effects, Lord *Buddha* had given a discourse on the four types of people.

1. A person who comes from darkness and goes into darkness.
2. A person who comes from darkness and goes into brightness
3. A person who comes from brightness and goes into darkness.
4. A person who comes from brightness and goes into brightness.

1. A person who has come from darkness and is going into darkness means that one who has died in *niraya*, animal world, *petas* and *asuras*, the woeful states of darkness and being reborn in the human world and after dying in the human world, he goes back to the four woeful states of darkness.

How do we know that a person has come from the four woeful states of darkness is that an individual is born into a family of hunters, fishermen, beggars or lowly

families: some are born blind, with hunchedback, broken leg, bow-legged, curved hand or with half the hand and such like, deformed and very unhealthy and also has scarcity of property or the parents are very poor. This type of person has come from the four woeful states of *apāya* darkness.

How do we know that a person after death would go to *apāya*, four woeful states of darkness is that an individual who has come from the past life of *apāya*, darkness, is born in lowly family, ugly and deformed, unhealthy and poor. In this present life too he would kill, steal, have sexual misconduct, tell lies, cause disharmony among others and commit all kinds of unwholesome actions. This person will definitely go back to the four woeful states of *apāya*, darkness.

In the four woeful states there is no light of wisdom for discrimination of wholesome or unwholesome deeds. Thus, there is no light, but only darkness. There is no opportunity to do meritorious deeds, therefore, there is no happiness. As many a suffering has to be endured, unhappiness in mind and only anger (*dosa*) and grief (*domanassa*) arise. Therefore it is just darkness.

2. A person who comes from darkness but will go into brightness means that a person who has died in *niraya*, as an animal, *peta* or *asura*, four woeful states of darkness and being reborn in the human abode and when he dies in the human abode he will be reborn in the human, *deva* or *brahma* world which is brightness.

How do we know he had come from darkness but will go into brightness is that an individual being born in a lowly family, ugly, full of sickness and poor or destitute, become remorseful and does wholesome deeds, giving

dāna, observing *sīla*, practising *kammaṭṭhāna bhāvana*. This type of person who has come from darkness will surely go into brightness.

In the human, *deva* and *brahma* worlds, *kusala* and *akusala*, wholesome and unwholesome actions are discriminated by wisdom and therefore there is light. Because there is opportunity to do meritorious deeds, one is happy and there is less *dukkha* and *domanasa*. Thus there is light.

3. A person who has come from brightness but will go into darkness means that a certain individual is born in the royal family, wealthy parents or in a noble family, has good appearance, is free from diseases, is healthy, and also has lots of property. This type of person is deemed to have come from human, *deva* or *brahma* realms.

How do we know he is going to the four *apāya*, darkness is that a certain individual born in the human abode in the royal family and in a noble family, is beautiful in appearance, is free from diseases, is healthy, and also possesses wealth and property. But he does not do any meritorious deeds. He does unwholesome deeds such as killing, stealing, committing sexual misconduct, speaking falsely, taking intoxicants and enjoying all kinds of sensual pleasures. This type of person will surely go into the darkness.

4. A person who has come from brightness and will go into brightness means that after dying in the human, *deva* or *brahma* world, he is reborn as a human being. After his death he will go to the abodes of brightness human, *deva* or *brahma* and reach *nibbāna*.

How do we know that he had come from brightness and will go into brightness is that a certain individual is born in a royal family or in a noble family, is good looking, free from diseases, enjoys good health and owns lots of property. Due to his richness he gives *dāna*, observes *sīla* and practises *samāttha* and *vipassanā* meditation. He lives doing wholesome deeds. This type of person has come from a bright place and will go into brightness. All human beings, before reaching *nibhāna* wish to be in human, *deva* or *brahma* worlds in every existence. They also wish to be in a noble family, have good looks, be free from diseases, and have lots of property.

To be in a noble family

Those who wish to be in a noble family in every life must donate such things as good carpets, bedspreads or bed sheets. Paying respects to the *sanghā*, old and senior people, greeting and giving them good seats, and must do *dāna*.

To have good looks

Those who wish to look beautiful in every existence must do the following:-

- a. to prepare good food, feed and donate it.
- b. to donate clothes and robes, and decorations for the pagodas and monasteries.
- c. to sweep, clean and tidy the beds of the *sangha*.
- d. to refrain from violent anger and temper.

To be free from diseases

Those who wish to be free from diseases in every existence must do the following:-

- a. to observe *sīla* or precepts securely.
- b. to refrain from ill-treating all beings.

- c. to offer medicines and medical equipments.
- d. to repair old pagodas and monasteries.

To be rich and have lots of property

Those who wish to be wealthy having lots of gems and property must offer the *sangha*, robes, alms-food, monasteries and medicines, the four requisites of the monks.

Those who do not wish to go to *apāya samisāra*, darkness and wish to reach the light of *nibbāna*, must practise *satipaṭṭhānā vipassanā* meditation.

* * *

Noble Knowledge to be Esteemed

Those who are wise, appreciate knowledge like gold, silver, diamonds and rubies. Though these jewels give pleasure, they sometimes cause one to be unhappy. Knowledge can differentiate between happiness and unhappiness. It guides you to avoid unhappiness and leads you to happiness. One cannot be unhappy because of knowledge. It is noble. Hence, it is the most esteemed and the best jewel.

Those who are wise revere knowledge like a good master. Among the teachers who admonishes in the most beneficial way, knowledge is the best teacher. Parents, who are like teachers instruct personally when the children are with them. When they are away, they cannot instruct. Whereas, your own knowledge will always instruct you to do the right thing. That is why knowledge is most reverential.

There are two types of knowledge:—

1. Vocational mundane knowledge and
2. Supramundane (*Lokuttarā*) knowledge concerning the realization of *dhamma*.

Also there are two types of vocational knowledge:—

- a. Vocational Arts Knowledge and
- b. Vocational Science Knowledge.

In ancient days learning verbally was known as Arts Education. Learning things by using the hand was known as Science Education.

In this present era, knowledge learned by the study of literature, history, geography, law, social relations,

culture, and so on are said to be "Arts Knowledge". Knowledge resulting from the exposition of the true nature of facts, by the combination of theory and practice, in Chemistry, Physics, Botany, Zoology, Engineering, Mathematics, and so on is said to be "Science Knowledge".

Only where there is Arts Education, the right mode of language, *Buddha's* dispensation (*sāsanā*), social undertakings, culture and so on can be established. If there is no Arts Education, the right mode of language, dispensation (*sāsanā*) or the teachings of *Buddha*, social undertakings, culture and so on cannot be established and they will disappear. Therefore, Arts is an education that should be acquired.

Again, only if there is Science Education, the natural resources can be tapped systematically and work toward progress and development. If there is no science education, there will not be any progress and development and consequently, there will be disparity and poverty. That is why science education should be acquired too.

Knowledge is the most preferable as compared to other jewels such as, gold, silver, diamonds and rubies. Educated persons can work for the benefit of others and thus are held in high esteem. Earning your living by means of knowledge or education is the best livelihood. That is why educated people revere knowledge and wish to become intellectuals. Those who wish to be intelligent in any and every existence:

- i. must give *dhamma* talks to others.
- ii. must impart faultless vocational knowledge to others.

- iii. must give offertories to *dhamma* lecturers and request them to give *dhamma* talks.
- iv. when giving *dāna*, pray that one may be intelligent in future lives

Lokuttara knowledge concerning *dhamma* can be divided into three categories:

1. *Sutamaya Paññā*
2. *Cintāmaya Paññā*
3. *Bhāvānamaya Paññā*.

1. *Sutamaya Paññā* means that *Sutta* = by listening + *maya* = that arises + *paññā* = knowing or knowledge. Knowledge that is gained by listening to others.

Nowadays, we gain knowledge of the teachings of Lord *Buddha* by listening to the *dhamma* talks of sayadaws and the *sangha* and by studying Buddhism from books. It is *Sutamaya Paññā*.

Those who do not have any general knowledge of the literature or teachings of Lord *Buddha* tend to think wrongly. If they think wrongly, they will practise incorrectly. If they practise incorrectly, they will not be able to reach the good realms in future existences, and they will not gain true peace and *nibbāna*. That is why, to be complete with *Sutamaya Paññā* one must listen to *dhamma* discourses and also read Buddhist literature.

2. *Cintāmaya Paññā* means that *Cintā* = by thinking or reasoning + *maya* = that arises + *paññā* = knowledge or knowing. Knowledge that is gained through your intellect.

An analytical reasoning which will give an understanding whether it gives happiness or not, whether it is beneficial or not. Thinking or weighing with your own

intelligence and arriving at truth, is known as *Cintāmayā Paññā*.

If there is no right thinking or reasoning power, one may do something that will not lead to happiness, or do an undertaking without benefit or do an undertaking in an unsuitable locality. Where there is no *Cintāmayā Paññā*, whatever one does will be of no value. It will only be futile. That is why, one must think and reason in whatever one does.

3. *Bhāvanāmayā Paññā* means that

Bhāvanā = by practising + *mayā* = that arises + *paññā* = knowing or knowledge. Knowledge that is gained through practising *satipaṭṭhanā vipassanā* meditation.

By practising *satipaṭṭhana vipassanā* meditation with the correct way or systematically, one will first and foremost realize by discernment, *nāma* and *rūpa* in oneself. By practising continuously, one reaches the knowledge of dissolution (*Bhanga Ñāna*) and perceives both the physical and mental processes disappearing rapidly and thus realize impermanence (*anicca*). As the successive disappearing process seems to be oppressing, suffering (*dukkha*) is realized. One can in no way prevent the passing away process or the oppression and hence non-self (*anatta*) is realised. This realization of *anicca*, *dukkha* and *anatta* knowledge is *Bhāvanāmayā ñāna paññā*.

Unless *Bhāvanāmayā ñāna paññā* is achieved *magga ñāna*, *phala ñāna* will not be attained and when the latter two are attained *nibbāna* will be realized. So for *Bhāvanāmayā ñāna paññā* to be achieved *satipaṭṭhana vipassanā* meditation must be practised.

Lokuttara Paññā

There are four categories in which to perceive *lokuttara* knowledge.

1. *Kammasakata Paññā* - Knowledge that *kamma* is one's own property.
2. *Vipassanā Paññā* - Insight knowledge.
3. *Magga Paññā* and - Path knowledge.
4. *Phala Paññā*. - Fruition knowledge.

1. ***Kammasakata Paññā*** means knowledge that knows that only *kamma* is one's own property. The wealth that have been accumulated all one's life, in reality, is not one's own. They can be destroyed often in this very life due to the five enemies such as water, fire, evil rulers, robbers and unworthy heirs. It cannot be possibly taken to future lives, therefore, wealth and property are not one's own.

The *dāna* merit that has been done, the *sīla* merit that has been observed and the *bhāvana* merit that has been practised will be of benefit till *nibbāna* is reached. Knowledge that only merits are one's own property is known as *Kammasakata Paññā*.

Only by having *Kammasakata Paññā*, *dāna*, *sīla* and *bhāvanā* merits can be done. Only by having these merits will one be reborn in the human, *deva* and *brahma* realms. Only by being reborn in the human, *deva* and *brahma* worlds, will one be able to practise virtuous *dhamma* so as to reach *nibbāna*. Only by practising *dhamma* will one reach *nibbāna*. That is why Buddhists must have *Kammasakata Paññā*.

2. ***Vipassanā Paññā*** means having the knowledge of *anicca*, *dukkha*, *anatta*, the three characteristics of life. By practising *satipatthāna vipassanā* meditation and

reaching *Bhanga ñāna*, and being mindful of all the sensations such as seeing, hearing, smelling, touching, thinking and planning, while the six sense objects come into contact with the six sense doors, eye, ear, nose, tongue, body, mind, that one will notice that the sense objects, as well as, the noting mind disappear. Thus the meditator realizes the appearance and disappearance of all the phenomena that he had been noting.

On knowing the disappearance of the phenomena, the six sense objects as well as the noting mind, are also realized to be impermanent (*anicca*). Because the arising and disappearing are so rapid, there is an oppressed feeling which is suffering (*dukkha*). One is in no way able to prevent the disappearing, so *dukkha* is realised. It takes place on its own accord. Therefore, one realizes that it is non-self (*anatta*).

Realizing these three characteristics, which is *Vipassanā Paññā*, is far superior to *Kammasakata Paññā*. There exists *Kammasakata Paññā* at the time, when there was no enlightenment of *Buddha*. It also exists at the time, when there is the enlightenment of *Buddha*. Whereas, *Vipassanā Paññā* has not existed when there was no enlightenment of *Buddha*. It exists only when there is the enlightenment of *Buddha*. Only when there is *Vipassanā Paññā* there can be *Magga Paññā* which closes the door of *apāya*. That is why *Vipassanā Paññā* is far superior to *Kammasakata Paññā*.

Vipassanā Paññā does not lead to rebirths which result in old age, sickness and death. Even if there should be rebirths, it will be just for seven existences. *Vipassanā Paññā* gives the benefits of *magga ñāna*, *phala ñāna* and *nibbāna*, which uproot *samsāra* sufferings. That is why, those who wish to be delivered from *samsāra* sufferings must practise *vipassanā* meditation.

3. *Magga Paññā* destroys the root of the rounds of rebirths. After practising *vipassanā* meditation and attaining *magga paññā*, the four *magga paññā* annihilates the root of their respective round of rebirths (*vatta*).

- a. **Stream-entry (*Sotāpatti*) *Magga Paññā*** annihilates the three fetters (*samyojana*), wrong view (*ditthi*), sceptical doubt (*vicikicchā*), clinging to rites and rituals (*silabha taparamāsa*). It also annihilates gross *lobha*, *dosa*, *moha*. They are the three roots of *vatta* lead one to *apāya* sufferings.
- b. ***Sagadāgāmi* (once-returner) *Magga Paññā*** diminishes *lobha*, *dosa*, *moha* roots which would lead one to human and the six *deva* realms repeatedly. Thus by diminishing these roots, old age, illness and death which are suffered repeatedly in the human and *deva* worlds are annihilated. He would suffer just one more time.
- c. ***Anāgāmi* (non-returner) *Magga Paññā*** annihilates entirely, *kamma rāga*, *lobha*, *dosa vyāpāda*. The root of sufferings thus being annihilated, one is totally freed from old age, sickness and death in the human and the six celestial worlds.
- d. ***Arahatta Magga Paññā*** entirely eradicates the root of all *kilesās*. Hence, being totally annihilated, one is freed from old age, sickness and death in all kinds of realms.

4. *Phala Paññā* prevents cycle of births. The noble-persons (*ariyas*) during the attainment of fruition *phala ñāna* extinguish defilements (*kilesā*) which are the cause of cycles of birth. Because the cause of *kilesā* is extinguished, the effect which is the cycle of birth is also extinguished. There is no more birth because *phala paññā* has prevented it.

Those who own wealth and property sometimes become unhappy when five enemies destroy their wealth and property. Knowledge vocational or otherwise, which is proverbially likened to gold pots, however, cannot be robbed. Those who have mundane or worldly knowledge can work in any country, any place, accumulate wealth and live happily. That is why people admire knowledge more than gems and jewels.

Those who have *lokuttara paññā*, wisdom in *dhamma*, can always weigh their physical, mental and verbal actions. They would know whether to do or not to do to think or not to think and to say or not to say. *Lokuttara paññā* always guides them. Consequently, wisdom or knowledge or *paññā* should be esteemed like a good teacher.

* * *

***Abhidhammā*, the Time for Joy and Elation**

The Fullmoon Day of Thadingyut (*Assayuja*) has been marked by *Therevada Buddhist* countries as the noble day of *Abhidhammā*. The reason being, Lord *Buddha*, after being enlightened went to *Tāvātimsa* celestial abode to deliver the discourse, *Abhidhammā desanā*, in His seventh *vāssa*. The discourse ended on the Fullmoon Day of Thadingyut (*Assayuja*) and Lord *Buddha* descended to the gate of *Sankassa* town of the human abode. Since then, this day has been marked as the great *Abhidhammā* day.

When the Lord *Buddha* descended from *Tāvātimsa* celestial abode, the *devas* and *brahmas* accompanied the Lord *Buddha* putting up white umbrellas and fanning Him. It was a most joyous scene. People from the earth could see the magnificent celestial abodes, because of Lord *Buddha's* glory and supernormal powers. The *devas* and *brahmas* could also see more than hundreds of millions of people greeting or welcoming the *Buddha*. Such a scene was never experienced before and all rejoiced exuberantly.

On every anniversary of *Abhidhammā* Day on the Fullmoon Day of Thadingyut (*Assayuja*) the *sangha* recite *Abhidhammā Desanā*. In remembrance of the Lord *Buddha*, Buddhist devotees offer lights, water, flowers, fragrance, fruits and other offertories. There are *dhamma* talks on the history of *Abhidhammā* Day and how it came to be. The meaning of *Abhidhammā* is always to be remembered.

Abhidhammā is a combination of two words: *abhi* + *dhamma*.

Abhi = higher and + *dhamma* = discourse:

Abhidhamma = *Dhamma* discourse to be highly revered, far superior to *Sutta* discourses.

When Lord *Buddha* gave a discourse on *Sutta desanās*, the *Buddha* only analysed part of the five aggregates (*khandas*). When giving a discourse on twelve bases (*ayatanas*), eighteen elements (*dhātus*), dependant origination (*Paticcasamuppāda*), four truths (*sacca*), four *satipattanā*. He only analysed partly.

But when the *Buddha* gave a discourse on *Abhidhammā desanā*, the *Buddha* elaborated the five aggregates, the twelve *ayatanas*, eighteen *dhatus*, *Paticcasamuppada*, four *sacca*, four *satipatṭhāna dhamma*. Thus, Lord *Buddha* had analysed and elaborated more in giving *Abhidhammā* discourse than on *Sutta desanās*, so *Abhidhammā desanā* is an especially revered discourse.

How did the *Abhidhammā desanā* come about, Its history is most pleasing. In the seventh *vāssa* of Lord *Buddha* after attaining enlightenment, He went to *Tavatimsa* celestial abode and sat on the emerald stone seat (*Paṇḍukambala*), which was prepared for Him under the *paricchattaka* tree (a coral tree) to deliver the *Abhidhammā* sermon. Then He delivered the *Abhidhammā desanā* to His former mother who was reborn as a celestial *deva Santusita* and many *devas* and *Brahmas* who had come from ten thousand universes.

When giving the *Abhidhammā* discourse, because it was very lengthy, Lord *Buddha* spoke incessantly day and night like a stream running down a mountain rapidly without stopping. When it was time for going for alms-

round, while giving the discourse, Lord *Buddha* created a Replica of Himself and made a resolution that the Replica of Lord *Buddha* would give the discourse on a specific part of *Abhidhammā desanā*; then He went to *Anotatta* lake on earth.

The Replica of *Buddha* (*Nimmita*) had exactly the same appearance and behaviour as the Lord *Sabbaññu Buddha* with the six rays of the *Buddha*, and some *devas* and *brahmas* who did not possess much power did not know that He was the Replica of Lord *Buddha*, but powerful *devas* and *brahmas* knew that the Replica of *Buddha* was giving the discourse, and *Sabbiññu Buddha* had gone to the human abode for alms-food.

After taking a bath at the *Anotatta* lake, Lord *Buddha* went to the Northern-island continent for alms-food, came back to the *Anotatta* lake, ate His meal and rested in the sandal-wood grove. At that time, Ashin *Sariputta* came to the Lord *Buddha* and to do the necessary chores.

Lord *Buddha* would tell Ashin *Sariputta* which portion of the *Abhidhammā desanā* was being delivered at the *Tāvātimsa* as though giving instructions. Ashin *Sariputta* being pre-eminent (*etadagga*) in wisdom understood everything that was being given in the discourse at *Tāvātimsa*.

The Lord *Buddha* rested in the sandal-wood grove every day, giving Ashin *Sariputta* the discourse on *Abhidhammā* briefly that was being delivered at *Tāvātimsa*. But Ashin *Sariputta* learnt it elaborately. After learning, he taught his five hundred disciples who had already had the foundation in *Abhidhammā* in their past lives as bats.

The five hundred disciples had been five hundred little bats living on the walls of a cave during the time of *Kassapa Buddha*. Two of *Kassapa Buddha's* disciples went into the cave where the five hundred little bats were staying and recited the *Abhidhammā desanā*. While listening to their recitation, the five hundred little bats passed away.

The little bats did not understand whether it was *dhamma*, *kusala* or *akusala* at that time. All they knew was that the sounds were pleasant, as they passed away listening. Because of the power of *Abhidhammā desanā* they were reborn in the realm of the *devas*. Between the time of *Kassapa Buddha* and *Gotama Buddha* they were reborn repeatedly only in the abode of the celestials and never in the woeful states.

When *Gotama* was enlightened as *Buddha* they were reborn in the human world. They revered Lord *Buddha's* glory and supernormal powers and were ordained as monks with *Ashin Sariputta* as their instructor in *Gotama Buddha's sāsana*. *Ashin Sariputta* taught his five hundred disciples the *Abhidhammā* discourse which he had learnt from Lord *Buddha* every day. The five hundred disciples learnt *Abhidhammā* very quickly as they had the necessary foundation during the time of *Kassapa Buddha*.

By the time when Lord *Buddha* finished delivering the *Abhidhammā desana*, the five hundred monks had learnt the *Abhidhammā* (contained in seven books) almost spontaneously. When the discourse of *Abhidhammā desanā* came to an end, on the Fullmoon Day of Thadingyut, eighty thousand koti *devas* and *brahmas* were liberated. Lord *Buddha's* former mother *Santusita deva* also be-

came a stream-winner (*sotāpanna*). Note: (1 koti = ten millions).

When Lord *Buddha* had finished delivering *Abhidhammā desanā*, He told the king of the celestials that He would return to earth. Thus, The king of the celestials created the three stairways beginning from the top of the great Mount *Meru* to the city gate of *Sankassa* on earth, a stairway of gold on the right side, a stairway of silver on the left and a stairway of rubies in the middle.

Lord *Buddha* let the six colourful rays emanate from the body and from the top of the great Mount *Meru*. He then descended by the middle stairway of rubies to the city gate of *Sankassa* on earth. The *deva* audience accompanied Lord *Buddha* from the right side by the golden stairway paying homage by playing celestial musical instruments and fanning Lord *Buddha*. From the left stairway of silver the *brahmas*, shading Lord *Buddha* with white umbrellas accompanied Lord *Buddha*.

Because of the glory and supernormal powers of the Lord *Buddha*, from the highest *brahma* realm *Akanittha* to the lowest *avīji apāya*, and from the four cardinal points to the ten directions and all the thousands of worlds were visible vividly to everyone without having any barrier.

People could see the most beautiful and majestic abodes of the *devas* and *Brahmas*, and all the celestial beings in turn viewed more than hundreds of millions of people who were welcoming the Lord *Buddha*. Thus witnessing the most unsurpassed splendour there was none within the thirty six *yojana* who did not pray to become a *Buddha*. The entire populace prayed that they would

become future *Buddhas*, the most noble wish. (1 yojana = 8 miles).

Nowadays too, bearing the whole scene in mind or visualising the most splendid event of the Lord *Buddha* descending to earth from the great Mount *Meru* accompanied by *devas* and *brahmas* to the city gate of *Sankassa* on earth; people make all kinds of offerings such as lights, water, flowers, fragrance or scents, fruits and other offertories at prestigious pagodas and monasteries and pay respects to teachers, parents, older and senior citizens. They are all very pleasant and loving acts.

* * *

Ordination Halls (*Sima*)

Buddhist devotees give a lot of respect to ordination halls. In some places females are prohibited from entering ordination halls which is paying respects to the extreme. Only if facts are known concerning ordination halls respects can be paid in the rightway.

Monks have to pay more respect to ordination halls than laity. They have to make a special study concerning numerous factors about ordination halls. If one knows about it even briefly, it will be beneficial for oneself and the *sāsanā*.

The *Pāli* word *Sima* means boundary. A landmark or a stone marking the territorial boundary of a country, a city, a town or a village is known as *Sima* in *Pāli*. In the same way, a place that is marked or divided for ordaining monks and performing the duties of monks (*sangha kamma*) is called *Sima*.

Generally there are two kinds of *Sima*.

1. *Nissāya Sima* - *sima* to be depended upon.
2. *Nissita Sima* - depending *sima* that comes into existence resting on the depended one.

1. *Nissāya Sima* is of five categories:

- a. *Gāma Sima* = *Sima* demarcated by town or village boundary.
- b. *Arañña Sima* = *Sima* demarcated by forest boundary.
- c. *Nadi Sima* = *Sima* with demarcation in a river.

d. *Samudda Sima* = *Sima* with demarcation in oceans and seas.

e. *Jātassara Sima* = *Sima* with demarcation in a pond or lake.

a. *Gāma Sima* is an ordination hall of a town or village the boundary of which is designated for the purpose of taxation by the government. This *gāma sima* is not established by the order of Lord *Buddha*, but is established by the order of the government.

b. *Arañña Sima* is a building which is out of the boundary of a town or village, not on a river or pond but on land. This *Arañña Sima* is established not by the order of Lord *Buddha* nor by the order of the government. It has been existing by itself of its own accord.

c. *Nadī Sima* is a building in various rivers and creeks. *Nadī Sima* also has not been established by the order of Lord *Buddha* or by the government. It has been existing by itself of its own accord.

d. *Samudda Sima* is a building in a very wide ocean with water in four directions. This *Samudda Sima* also has not been established by the order of Lord *Buddha* or by the order of the government. It has been existing by itself of its own accord.

e. *Jātassara Sima* is a pond *sima* where there is water at least during the four months of the rainy season. The pond has not been dug by any person. This *Jātassara Sima* also has not been established by the order of Lord *Buddha* or by the order of the government. It has been existing by itself of its own accord.

2. *Nissita Sima* is of two categories.

a. *Baddha Sima* - *Sima* which has been designated by an ecclesiastical resolution

- b. *Abaddha Sima* - *Sima* which has not been designated by an ecclesiastical resolution.

a. *Baddha Sima*

A plot of land (50) feet square or (100) feet square for the ordination hall must be marked by stone or stone pillars as a boundary. Then four monks or more sitting $2\frac{1}{2}$ cubits*, apart from each other designate the *sima* by ecclesiastical resolution. This ordination hall is known as *Baddha Sima*.

Baddha Sima is of two kinds:

- i. Asking for a plot of land to build an ordination hall from the government and confirming it as a *sima*.
- ii. Without asking for a plot of land separately for an ordination hall from the government, but taking the agreement of monks residing in the same ward under the jurisdiction of a headman or authorities of the ward and confirming it as an ordination hall.

Asking for a plot of land from the government and confirming it as a *sima* is known as "*Visungāma Baddha Sima*."

Without asking for a plot of land separately from the government and confirming a *sima* with an agreement of monks residing in the same ward under the jurisdiction of a headman or authorities of the ward is known as Region-wise agreed *Baddha Sima*.

When confirming a Region-wise agreed *Baddha Sima*,

1. All monks residing in the area under the jurisdiction

* 1 cubit = 18 inches.

of a headman or ward-elder are invited into the plot to be designated as *Sima*, and each monk must be within $2\frac{1}{2}$ cubits.

2. if they cannot be invited the monks' agreement shall be asked for.
3. if the monks cannot give an agreement, they must stay in the ordination hall of their own monastery, during the time the "Region wise-agreed *Sima*" is being confirmed.

After performing the above three requirements, a plot of land (50) feet square or (100) feet square must be divided into blocks of $1\frac{1}{2}$ "cubits" squares by marking with lime powder or with lime and water mixture and up-root any *sima* that may have existed before. The boundary of the plot for *sima* must be marked by stone pillars. Then four or more than four monks sitting within $1\frac{1}{2}$ "cubits" constraints designate the *sima* by ecclesiastical resolution time. This is known as "Region-wise agreed *Baddha Sima*."

During the recitation for this Region-wise agreed *Baddha Sima*, if a certain monk who has not given any vote should come into the ward, the *sima* becomes a failure. Confirming the Region-wise agreed *Baddha Sima* is not successful. That is why in a big city like Yangon it is difficult to confirm "Region-wise agreed *Baddha Sima*."

To avoid this difficulty, a plot of land (50) feet square or (100) feet square has to be asked from the government. After the plot of land has been asked from the government, there is no need to get an agreement from monks residing in the same ward under the jurisdiction of a headman or authorities of the ward. Four or more than four monks sitting within $1\frac{1}{2}$ cubits constraint in the plot marked for the *sima*, do the up rooting.

Afterwards the ordination hall is confirmed by reciting the ecclesiastical resolution. This is known as "*Visungāma Baddha Sima*."

Thus, by asking for a separate plot of land for the ordination hall from the government, there is no need to invite all the monks from the ward or take an agreement from the monks residing in the same ward. Therefore, it is done easily. It is mostly successful. That is why sayadaws and *sangha* prefer "*Visungāma Baddha Sima*."

In some places females are prohibited from entering an ordination hall, that is because the people there, give great respect to it and because they are not well versed in *vinaya* rules of discipline. There is no discrimination between male and female in entering a *sima*. The only prohibition is that while monks are performing the duties of *sangha*, laity (both male and female) cannot enter within $2\frac{1}{2}$ "cubits" of the *sangha*. It is thus evident that females can enter ordination halls.

b. *Abaddha Sima* is of two kinds:

- i. *Sattabbhantara Sima* - *Sima* demarcated by the measurement of cubits.
- ii. *Udakukkhepa* - *Sima* demarcated by a throw of water.

1. *Sattabbhantara Sima*:

Lord Buddha had given permission to monks residing in rural areas to perform the duties of *sangha* peacefully in this *sima* with a boundary demarcated at a distance of seven "*abbhantara*" from the residing place of the monk.

One *abbhantara* is equal to 42 feet. From the *Sangha's* residing place, it is measured (294) feet to the east, (294) feet to the north, (294) feet to the south and (294) feet to the west and constitute a *Sattabbhantara*

Sima. This *sima* had come into existence by the order of the Lord *Buddha* and not by the order of the government.

ii. *Udakukkhepa Sima*:

For monks residing and travelling on rivers, creeks, ponds and oceans, the Lord *Buddha* has granted a *sima*, so that these monks can perform *sangha* duties peacefully. From the place where the monks are residing, water is taken by the hand and thrown. The place where the water lands is demarcated as the *sima* or ordination hall.

From the place where the monks are residing, a man of medium strength throws water in four directions, east, west, south and north. The place marked by the fall of water is demarcated as a *sima*. It is also called "Water *Sima*" or ordination hall. When performing the duties of the *sangha*, monks can also wade in water or build small monasteries.

If there is water during the four months of the rainy season, the duties of *sangha* can be done on the beach where there is no water.

From five depended *simas*, three depending *simas* came about:

- a. *Gāma Sima* - depending on the town or village *Sima*, *Buddha Sima* came into existence by ecclesiastical resolution.
- b. *Arañña Sima* - depending on the village *Sima* *Sattabbhantra Sima* comes about, which is demarcated by the measurement of cubits.
- c. *Nadi Sima* - *Sima* of river or creek

- d. *Samudda Sima* - *Sima* of the ocean.
- e. *Jātassara Sima* - *Sima* that depends on lake river and formed by the demarcation of a throw of water. Thus *Udakukkhepa Sima* came into existence.

Thus, there are altogether eight *Simas*; (5) depended *Simas*, the *Nissāya Simas* and (3) depending *Simas*, the *Nissita Simas*. It is good for the Buddhist devotees and the *Sangha* to have the knowledge about these (8) *Simas*.

* * *

Happiness Acquired by Guarding the *Dhamma*

All sentient beings in this world have happiness, only when they have protection. Little children have the protection of their parents. The parents in turn take the protection of their children when they become old and infirm. Therefore, both the parents and children are happy. Parents and children who have no protection become unhappy.

In the same manner, those who have the protection of *dhamma* are happy in this life and in *samsāra*, rounds of rebirth. Those wishing to get the protection of *dhamma* must practise *dhamma*. Those who do not practise *dhamma* that is appropriate, is like opposing the *dhamma* which in turn will destroy them and thus they will be unhappy in this life as well as in *samsāra*. That is why Lord *Buddha* had spoken of two types of people:

1. *Dhammohave Rakkhati Dammacari* = one who practises *dhamma* and gets its protection..
2. *Dhammohavehatohanti* = One who does not practise *dhamma* appropriately, which is tantamount to opposing the *dhamma* and in turn is destroyed by *dhamma*.

A person who is protected by *dhamma* and one who is not, is made distinct by whether one observes the five precepts or not.

- a. Of the five precepts, those who abstain from killing, are practising *dhamma* and in turn they get the

protection of *dhamma* in *samsāra*, by being reborn in human and *deva* worlds. In this life and in future births, they are endowed with longevity; free from diseases; having well-formed limbs; having good appearance; and able to die peacefully without bewilderment.

Those who kill are in a way destroying *dhamma* and thus there will be bad results in this life and in future existences. They will be reborn in *apāya*. When freed from *apāya*, they will reach other existences where they will have short lives, deformities, full of diseases; ugly appearances; die at the hands of others and die in fear and in bewilderment. Thus they are punished for opposing the *dhamma*.

Motto: Taking life results in short life, if abstained enjoys longevity.

b. Those who abstain from taking other people's property are practising *dhamma* which results in good effects of being reborn in the abodes of human and celestials. In this life, in *samsāra* and in every existence, they are wealthy, happy and peaceful materially and spiritually. They can easily obtain things that they wish for. Their wealth and luxurious life are firmly established and indestructible. These are the benefits that they gain.

Stealing other people's property means they are not observing the five precepts, and are opposing the *dhamma* and therefore encounter all kinds of bad effects and are reborn in *apāya*. When freed from *apāya* and on reaching any other existence they become destitute, suffer hunger, are unhappy physically and mentally, are unable to get things they wish for and their property is often lost. Thus they are punished for opposing the *dhamma*.

Motto: Stealing leads to scarcity, non stealing brings abundance.

c. Those who abstain from indulging in sexual misconduct are practising the *dhamma*, which therefore, in turn, results in their reaching noble realms such as human and *deva* abodes in their future existences. In this life and in future births they are well loved and respected. They are free from harm, get abundant wealth, are born in noble families and have poise and dignity. These are the benefits that they reap.

Those who commit sexual misconduct are violating the said precept. Hence, they will encounter all kinds of bad effects in this life and in future lives. They will suffer in *apāya*. When they are freed from *apāya*, they will be hated, encounter lots of trouble, will face scarcity, will be reborn in an inferior family and shall bear shame. This is how they are punished for opposing the *dhamma*.

Motto:- Committing sexual misconduct results in hatred, if abstained will gain love and respect.

d. Abstaining from false speech is practising *dhamma*, which would in turn result in being reborn in good realms such as human and *deva* abodes. In this life and in every existence they will be listened to by others, will not have bad breath, will have authority, will speak gently and have a serene and calm countenance.

Those who speak falsely and cause disharmony are not observing the five precepts and are deemed to have opposing the *dhamma*. They will therefore encounter all kinds of bad effects in this life and will be reborn in *apāya*. When freed from *apāya*, in every existence they will not be listened to by others, will have bad breath, will have no authority, will speak harshly and trivo

lously and have facial expression which is not calm and serene

Motto: **Word is kept if truth is spoken.**
 Word is not kept if truth is not spoken.

e. Those who abstain from taking intoxicants are practising *dhamma* which therefore protects and guides them to reach noble realms such as human and *deva* abodes. In this life and in every existence they will have good memory, diligence, the power or knowledge of weighing the pros and the cons, the knowledge of other people's gratitude and the knowledge of shame and fear for doing wrong. These are the benefits they reap and they are happy.

Those who take intoxicants are opposing the *dhamma* and therefore encounter all kinds of bad effects in this life and will be reborn in *apāya* in their future lives. When freed from *apāya*, in every existence they will be forgetful or have poor memory, be dumb and insane, do not know what is appropriate or inappropriate, do not know gratitude and have neither fear nor shame to do wrong.

Motto: **Taking intoxicants results in poor memory.**
 If not have sound memory and knowledge.

Consequently one who observes the five precepts, thus preserving the *dhamma*, is in turn guarded by *dhamma* and therefore, is happy in the present life and in *samāsāra*, future lives. If one does not observe the five precepts which one should bad effects will accrue and therefore one is unhappy in the present life and in *samāsāra*. That is why sons and daughters of good parentage should and must observe the five precepts.

Success in Mundane (*Lokiya*) and Supramundane (*Lokuttara*) World

Buddhist devotees have to do two kinds of work. To be happy in the present life they have to work for wealth and prosperity and perform the mundane (*lokiya*) task and also do supramundane work (*lokuttara*) to be happy, and peaceful permanently by realizing the path, fruition and *nibbāna* (*magga, phala, nibbāna*).

These two kinds of work are not similar in procedure. There are distinctions. Only after comprehending the dissimilar distinctions and carrying on with the task, will there be attainment of effective success.

Lokiya matters

When doing business to obtain wealth and prosperity, one has to study and take note of different eras of past history and the changes that have taken place. One also has to consider and forecast the good and bad circumstances, that would prevail in the future. One must also be well versed with the true circumstances or situations of the present. Thus, only by studying and weighing the situations of the past, present and future and work accordingly will there be effectiveness and success.

Loku ttarō matters

In practising *vipassanā* meditation to attain the perpetual bliss of *lokuttarā magga phala nibbāna*, one must not go back into the past and recollect sense objects. Neither must one go into the future and imagine and expect sense objects. Try and forget as much as possible, the sense objects of the past and future also which have not

yet arisen. One must be directly mindful of the present. Only then there will be success.

The physical and mental process in your continuity of consciousness takes place only at the present moment. When the process passes away you cannot find them in any place in your body and they are not in any place before they arise. That is why you must discard the past and future. You must note attentively on the present moment. Only when you can be mindful of the present moment, will you realize the cause and effect, the arising and passing away of the phenomena of the physical and mental processes and eventually perceive noble *dhamma*.

When you come into contact with the present sense objects, just note seeing, hearing, smelling, eating, touching as mere seeing, mere hearing, mere smelling, mere eating and mere touching. You must be able to note without having *lobha* on pleasant objects and *dosa* on unpleasant objects.

In working for wealth and prosperity in this life or *lokiya* matters, you must be active and alert and see things in every aspect before other people see it. Only when you can be active and alert and see things quickly, can you be successful in *lokiya* matters.

But when working for permanent peace, that is practising *vipassanā* meditation to realize path, fruition and *nibbāna* (*magga phala nibbāna*), it is different. Even though you have good eye sight you must practise as though you cannot see. Just note at this present moment on seeing as mere seeing."

Noting 'seeing, as mere seeing, means not comprehending or categorizing the object such as male, female, tall,

short, fair, dark and so on. Only when you can note as mere seeing, will you have concentration (*samādhi*). Only when you have *samādhi* you will experience the nature of *dhamma*.

To note seeing as mere seeing is difficult for one who has no fundamental practice of *vipassanā* meditation, it is not difficult for those who already have the basic foundation of *vipassanā* meditation. They can note 'seeing, as mere seeing.

For example - a yogi who has the foundation of *satipaṭṭhāna vipassanā*, while practising walking meditation notes 'lifting, as he or she lifts the foot and the foot becoming lighter as it moves upwards; while noting 'pushing', it becomes lighter as it moves gradually forward, while noting 'placing', it gets heavier step by step as the foot goes down. While thus being mindful of every movement, if someone should walk past near the yogi, he or she would not comprehend whether the person is male or female, the yogi will just note 'seeing' as mere seeing. The yogi will realize this by himself or herself.

When a yogi can note precisely 'seeing', as mere seeing, the yogi is also able to note other sensations accurately that arise in other postures such as standing, sitting and lying down. If the yogi can be mindful precisely and accurately such as 'seeing', his or her concentration will develop distinctly and will perceive the nature of *dhamma* and will attain noble *dhamma* according to his or her *pāramī* or perfection.

In ancient days in a cave called *Kuraṇḍaka* there was a sixty *vāssa* Thera called *Cittagutta* practising *dhamma*. The Elder to be able to note 'seeing, as mere seeing.

guarded his eyes so much so that he did not look even once at the interesting drawings of seven *Buddhas* such as *Vipassi* and others adorning the cave walls, nor did he look up at the 'Iron Wood Tree' (*Mesua ferra*) towering at the mouth of the cave.

When *Kākavannatissa* king heard about the Thera and wishing to pay obeisance invited him three times but the Elder did not come to the palace. Then the king summoned the breast feeding mothers who are living in the big village near the palace; the king ordered that their breasts be wrapped and sealed. They are to unwrap the shawls only when the Elder came to the palace.

The Thera came to the palace having mercy on the young babies who could not suck milk from their mothers. The king after offering alms-food listened to the sermon and when the Elder was leaving the palace, the king bowed down and paid respects. The queen also followed suit. When the king paid respects the Thera blessed him: 'O king, may you be well and happy'. When the queen paid obeisance, the Elder repeated the blessing: 'O king, may you be well and happy', because the Elder had practised 'seeing' as mere seeing he could not comprehend whether it was a male or a female. For seven days at the palace, when the king paid homage, the Elder blessed him: "O king, may you be well and happy" and also when the queen paid obeisance he repeated the same blessing: 'O king, may you be well and happy'. Thus the king realized that the Thera was especially having to guard his controlling faculties (*Indriya*) because he had to come to the palace and therefore sent the Elder back to the cave.

When the Thera arrived back at the cave, he practised *dhamma* until he realized the nature of *dhamma* more obviously. So he continued practising from the early part

of the night, past midnight till dawn arrived, he then became an *arahant*.

Although the *Cittagutta* Thera practised *dhamma* for sixty *vāssa* he did not become an *arahant*. His becoming an *arahant* only after his return from the king's palace was remarkable.

While residing at the palace, the visual objects such as male and female courtiers though very attractive, the Elder had exercised strict restraint. He practised 'seeing' as mere seeing. Thus his concentration gained more power.

He had gained more powerful mindfulness because he could note every phenomenon as it arose without missing, hence his *samādhi* matured. As *samadhi* strengthened he gained insight or *vipassanā ñāna*. Because of insight he could discern *nāma* and *rūpa*, cause and effect, arising and passing away of phenomena. Thus, his insight became more and more evident. He continued noting without interruption and eventually he was enlightened as an *arahant*.

Those who are practising *vipassanā* meditation should take note of this method. If they can note 'seeing' as mere seeing when they encounter visual objects, their concentration will develop. When concentration develops they will gain *samādhi*. When they gain *samādhi*, *vipassanā ñāna* develops and when *vipssanā* wisdom is complete they will perceive noble *dhamma*, *magga phala ñāna* and realize *nibbāna*. That is why at the moment of seeing, note in such way that seeing is mere seeing. Then you will be successful and achieve the noble *dhamma*.

Ovada Katha that should be followed

Nowadays, there are services associations (*veyyavacca* groups) and trustees (*gopaka* groups) organized at monasteries and pagodas. These groups work for the prolongation, propagation and promotion of the *sāsanā*. It is indeed a good sign for the future of the *sāsanā*.

These groups of *gopaka* and *veyyavacca* elect senior or older monks and sayadaws as advisor sayadaws (*ovadacariyas*) who could give instructions according to the admonishments of Lord *Buddha*. These *ovadacariyas* give appropriate instructions at annual meetings.

At Saddhammaransi Yeiktha in Yangon, situated at 8th mile Zeyakhemar Road, Mayangon Township, which had been established under the instructions of Mahāsi Sayadaw, there is an association of *veyyavacca* which has taken the task of promoting and propagating the *Paripatti Sāsanā*. This group of *veyyavacca* has Saddhammaransi Sayadaw as their *ovadacariya* and receives instructions from him.

In order to act in accordance with the Teachings of Lord *Buddha*, the Saddhammaransi Sayadaw delivers *ovada* speeches once every six months or a year.

This year the services association (organization of *veyyavacca*) held its annual meeting on the sixth waning day of the month of Tabodwe 1350 Myanmar Era (11-2-89) Saturday at 1.00 pm. According to the programme the Saddhammaransi Sayadaw administered the

five precepts and delivered (*ovada*) an advisory speech as follows:

Every year I have given *ovada* speech. This year also I shall give *ovada* speech briefly for the members of *veyyavacca* group to carry out the task. I shall do so under four topics.

1. The meaning of *veyyavacca*.
2. The three good tasks for the members to carry out.
3. The four *dhamma* which the members must follow.
4. The four wishes of Sayadaw.

1. The meaning of *Veyyavacca*

Veyyavacca means carrying out the necessities due towards the Triple Gems, teachers and parents with care and diligence.

The Saddhammaransi Yeiktha *veyyavacca* organization must see to it that sayadaw, *sangha* and the good people who have come to practise *vipassanā* meditation and those who have come to donate are satisfied with the services offered by the yeiktha. They must make an effort to see to the donors' well being.

2. The three good tasks for the members to carry out.

When the Lord *Buddha* gave a discourse, the beginning, the middle and the end are all fulfilled with perfection. Likewise, when the members are carrying out their duties it should be perfect (a) at the beginning, (b) in the middle and (c) at the end.

- a. Perfect at the beginning means that when *yogis* come to meditate and donors come to donate, they must

first and foremost be made to feel happy physically and mentally.

For example, to those who have come to donate or offer alms-food at the centre they must be informed of the number of yogis and monks at the centre, what would be the cost of the breakfast or the lunch, and when they are agreeable to the cost, their donations are to be accepted. This means perfection at the beginning.

b. Perfections in the middle means that arrangement must be made so that the food the donors wish to offer, is prepared well and clean and just enough without undue wastage. Arranging and preparing the food in this way means perfect in the middle.

c. Perfection at the end means that after the offering, a bill must be produced with details of the cost of food, sweets, fruits and so on accurately so that donors may be satisfied. This is the meaning of perfection at the end.

For donors of monastery too, arrangements must be made so that there is perfection at the beginning, in the middle and at the end.

**Motto: The beginning, the middle and the end.
These three should all be perfect.**

3. The four *dhamma* which the members must follow:

- a. *Dāna* = members must be charitable to each other.
- b. *Peyyavacca* = when speaking to each other or speaking at the meeting they must be courteous and gentle.
- c. *Atthacariya* = members must work for each other so that it is beneficial in the present and future lives.

d. *Samānattatā* = members must be together through thick and thin in happiness and adversity.

Motto: Charitable, courteous and gentle, working for each other, together through thick and thin, is the attitude of *veyyavacca*.

4. The four wishes of Sayadaw

a. For the donors who come to the Saddhammaransi Yeikthā, by seeing the goodwill and performance of the group of *veyyavacca* members and also by seeing the *yogis* meditating incessantly, their sense of *lobha*, attached to their property lessen and volition (*cetanā*) arises to donate.

Motto: Eliminating *lobha*, giving *dāna* should be practised in this Yeiktha.

b. All those who are carrying out *veyyavacca*, and the good and virtuous persons who come to this Yeiktha, eliminate *dosa* which makes or causes themselves and others to suffer. I wish you all to carry out everything with *mettā*.

Motto: Eliminating *dosa*, radiating *mettā* should be practised in this Yeikthā.

c. Members who are doing *veyyavacca* as well as the good people who have come to this Yeiktha, should forgive, should eliminate ill-will and grudge, and practise forbearance (*khanti*) like the *Bodhisatta* and virtuous people of olden days.

Motto: Eliminating grudge and having *khanti* should be practised in this Yeiktha.

d. All those who come to this Yeiktha, including the children who have no knowledge or wisdom and are

ignorant should be taught to have knowledge till they are fully endowed with *vipassanā paññā*.

Motto: To eliminate *moha* and to have *nāna* should be practised in this Yeikthā.

Sayadaw said that these points included in the speech are fairly complete.

Conclusion

What I have discoursed here are:-

1. The meaning of *veyyavacca*
2. The three good tasks for the members to carry out
3. The four *dhamma*, which the members must follow and
4. The four wishes of the Sayadaw.

By virtue of listening to this discourse on the four wishes of the Sayadaw, may you all be able to work for the propagation, perpetuation and promotion of the *sāsanā*. May you all be able to attain the noble *dhamma* as swiftly as you desire.

Sadhu! Sadhu! Sadhu!

* * *

The Month of Tazaungmon (*Kattika*) to be Esteemed

Buddhist devotees revere the month of Tazaungmon (*Kattika*) as it gives peace and happiness. When the month of Tazaungmon arrives the monsoon is nearing the end and therefore the sky is clear and cloudless. Whosoever sees the clear and beautiful sky is filled with peace and happiness. Thus the month of Tazaungmon is esteemed.

When the month of Tazaungmon comes Buddhist devotees would go to monasteries where they pay homage and offer *Kathina* robes. As they can do this kind of offering they are happy and revere the month of Tazaungmon.

According to the instructions of Lord *Buddha*, *Kathina* robes are offered only once a year and must be offered only within one month and just once in one day in a monastery. Buddhist devotees who are the donors of *Kathina* robes would prepare special food and make offerings. People are fed, without discrimination at the *Kathina* ceremony. That is why the devotees like and revere *Kathina* offerings. As much as they revere *Kathina* offerings, they highly esteem the month of Tazaungmon.

Buddhist devotees would go to ancient pagodas, stupas and monasteries where they always pay homage and offer lights on the Fullmoon Day of Tazaungmon. They also illuminate their places and wards with beautiful lights. They celebrate these festivals of light and do

meritorious deeds. As they can offer lights they revere the month of Tazaungmon.

Facts which should be known about the month of Tazaungmon by Buddhist devotees are:

1. Why it is called Tazaungmon
2. Why places are decorated with lights.

1. **Why it is called Tazaungmon** is because the Myanmar word Tazaungmon was used as Tazaungmhon during the Bagan Dynasty.

The Myanmar word Tazaungmon is divided into three constituents, Tan + hsaung + hmon.

- a. Tan means the appearance of the power of light
- b. hsaung means to carry
- c. mhon means annihilating and eliminating darkness and bringing light or brightness.

Thus Tanhsaunghmon (mon) = the month that eliminates darkness and brings forth brightness.

2. **Why places are decorated with lights.**

In ancient days astronomers who were well-versed in astronomy also study about the guardian spirits of stars and planets and knew about them. During the month of Tazaungmon, the lunar mansion of *Kattika* is guarded by the spirit of lights. It is said that the spirit of lights, the guardian spirit of *Kattika* descended to the earth in the month of Tazaungmon. As the spirit of lights came down to earth, rulers of countries and the people lighted oil lamps and made offerings, and it became a tradition. That is why on the Fullmoon night of Tazaungmon people offer lights to the spirit of lights.

Nowadays learned people in religion and *sāsanā*, point out that offering lights to the Lord *Buddha's* pagodas

and stupas is more beneficial than offering lights to the spirit of lights. Thus, on the Fullmoon night of Tazaungmon lights are offered and festivals are held at pagodas. The Buddhist devotees highly revere these festivals which accrue great benefits.

The offering of lights at pagodas are made in honour of the two pagodas of *Siddhattha* (would-be-Buddha) in the *deva* and *brahma* worlds.

- a. *Cūlāmaṇi* Pagoda at *Tavatimsa* and
- b. *Dussa* Pagoda at *Akkanittha Brahma* world.

a. **How the *Cūlāmaṇi* Pagoda came into existence at *Tavatimsa***

Prince *Siddhattha*, (*Buddha-to-be*) enjoyed the luxury of a prince for sixteen years, and as a king for thirteen years. At the age of twenty nine, one day on his way to the Royal park, he saw an old person, and afterwards at four month intervals he saw a sick person, a dead person and a monk, the four great signs. Therefore, he renounced the world. He left the palace at midnight to go forth into a homeless life.

When he reached the other bank of the *Anomā* River, he cut his knot of hair so as to become a recluse. He threw his knot of hair together with the crown skywards making a resolution that if he should become a *Buddha* the knot of hair together with the crown remain in the sky as though hung up and if he was not destined to be a *Buddha*, may they fall back onto the ground. The knot of hair and the crown went up to one *yojana* and remained in the sky.

The king of the celestials seeing them with his divine eyes (*dibbacakkhu*) took the knot of hair together with the crown in a golden container, and enshrined them in

a pagoda which was decorated with seven kinds of jewels at *Tavatimsa deva* world.

The height of the pagoda was three *yojana*. If measured at a rate of eight miles per *yojana* it will be twenty four miles high. Because the knot of hair together with the crown were enshrined in it, it is known as "*Cūlāmaṇi Pagoda*".

Motto: *Cūlāmaṇi cetiya in Tavatimsa,
Has a height of three yojanas.*

With the thought of this *Cūlāmaṇi Pagoda*, oil lamps or lights are offered by the devotees at the pagodas on the Fullmoon nights of Tazaungmon.

b. How *Dussa Pagoda* was built at *Akkanittha Brahma* world:

During the time of *Kassappa Buddha*, Prince *Siddattha* (the *Buddha-to-be*) was very friendly with *Ghatikara Brahma*. When *Sidd-attha* cut off his knot of hair to become a monk *Ghāṭikāra Brahma* came down from his heavenly abode and offered him three *Ticivarit* robes, alms bowl, razor, needle and thread, belt, water strainer: the eight requisites for a monk. The *would-be-Buddha* took off his lower garment (*paso*) and taking the eight requisites wore them neatly appear reverential.

Motto: *Ticivarit robes, alms bowl, razor, needle and thread, belt, water strainer are the eight requisites.*

Ghāṭikāra Brahma took the royal garment of the *would-be-Buddha* to *Rupāvācara Brahma* realm, the highest *Akkanittha Brahma* world and enshrined the royal garment and built a pagoda decorated with most beautiful jewels.

The height of the pagoda was twelve *yojana*. If measured at a rate of eight miles per *yojana* it will be ninety six miles in height. Because the royal garment had been enshrined it was called '*Dussa Pagoda*'.

Motto: *Dussa cetiya in 'kanittha,*
 Has a height of twelve yojavas

With the thought of *Dussa* pagoda, oil lamps or lights are offered on the fullmoon day of Tazaungmon.

On this Fullmoon Day of Tazaungmon lights are also offered to the pagodas in the human world which are of three kinds,

1. Pagodas enshrined with relics of Lord *Buddha's* teeth, hair and so on are known as *Saririka Pagoda*.
2. Pagodas enshrined with Lord *Buddha's* requisites, such as monastery, seat, bed, Bo tree, the eight requisites and so on are known as *Paribhoga Pagoda*.
3. Replicasting-images of Lord *Buddha*, made of stone, bronze and so on enshrined are known as *Udissaka Pagoda*.

Alternatively five kinds of pagodas can also be listed.

1. Pagodas enshrined with Lord *Buddha's* requisites are known as *Paribhoga Pagodas*.
2. The Replicating-images of Lord *Buddha* made out of stone, bronze and so on are *Udissaka Pagodas*.
3. Pagodas enshrined with Lord *Buddha's* hair, tooth and so on are known as *Dhātu Pagodas*.
4. Pagodas enshrined with Lord *Buddha's* sermons such as *Paticcasamuppada*, *Dhammacakka*

- ppavattana Sutta* and so on inscribed on copper or gold plates are known as *Dhamma* Pagodas.
5. Lord *Buddha's* foot prints on rocks and stone slabs are known as *Pāda* Pagodas.

These three and five kinds of pagodas are in the human world. On the Fullmoon Day of Tazaungmon lighted oil lamps are offered at these pagodas.

Thus in offering lights to the pagodas in the human *deva* worlds and *brahma* worlds one shall bear in mind that we are offering lights as if, to the living Buddha Himself *Buddha*, the Supreme One who is worthy of the highest veneration.

As we have the highest veneration for Exalted One, we feel happy and by noting 'happy, happy' we are practising *vipassanā* meditation.

While noting if the *yogi* has come to the stage of *Nāmarūpapariccheda ñāna*, the *yogi* will realize that feeling of happiness is different from the physical body that is sitting. The physical body that is sitting does not know anything, the consciousness that knows the happiness is *nāma*. In other words, the *yogi* knows how to differentiate between mind and matter.

When the *yogi* reaches the knowledge of cause and effect (*Paccayapariggahañāna*) he will realise while noting 'happy, happy' the feeling of happiness arises and the noting mind follows. The happiness that arises primarily are causes and the noting mind that follows are effects.

If the *yogi* has reached *Sammasana ñāna* (knowledge of comprehension) he will realize that while noting 'happy, happy' the sensation of happiness increases and decreases. This increasing and decreasing means impermanence (*anicca*).

If the *yogi* has reached the knowledge of arising and passing away of mental and physical phenomena (*Udayabbaya ñāna*), the *yogi* will perceive that while noting 'happy, happy' the sensation of delight arises and passes away swiftly. The sensation of delight is impermanent, (*anicca*). As they arise and pass away so quickly it is oppressive, *dukkha*. You cannot prevent it in any way, it takes place of its own accord, therefore *anatta*, absence of self. After perceiving thus, according to the *pāramī* or perfection, the *yogi* will become *sotāpanna*, *sakadāgāmi*, *anāgāmi* or *arahant* and reach *nibbāna*.

Consequently, by paying homage by offering lights to the pagodas in the human, *deva* and *brahma* worlds, on the Fullmoon Day of Tazaungmon, and by noting the sensation of delight one can become *sotāpanna*, *sakadāgāmi*, *anāgāmi*, *arahant* according to one's *pāramī* and reach *nibbāna*. Thus the month of Tazaungmon is to be revered and esteemed.

* * *

Knowledge about Transition of Life

Buddhists who are fully endowed with knowledge, work for and put effort for the attainment of wealth and prosperity to be of benefit in their present lives just as they work for the benefit of their future lives. They work for the attainment of proper transition into their future existences. As they get on in years they work more for the benefit of their future lives so as to be free from the bonds of *samsāra*. They perform more meritorious deeds aiming to be of benefit for their future lives than rather for the benefit of this present life. They give *dāna*, observe *sīla* and practise *samatha* and *vipassanā* meditations.

Buddhist devotees especially prepare for the transition of their present life to the next. Only if their transition is good will they be happy in their rounds of rebirth. If they have a bad transition they will encounter all kinds of misery and misfortune. They perform special good deeds. Knowing that only if their transition is good, they will reach noble realms and ultimately the noblest *nibbāna*.

All beings must be reborn again into various lives, excepting *arahants*. During the transitory period three signs may appear:

1. *Kamma* signs.
2. *Kamma* signs for deeds done.
3. *Gati* signs.

Those who have accumulated *dāna* and *sīla kusala* abundantly experience mostly good *kamma* signs, *kamma*

signs for action performed and *gati* signs when they are approaching death. Those who have done unwholesome deeds such as killing and stealing and so on, experience mostly bad signs.

1. *Kamma* signs mean, *kusala* and *akusala* deeds that you have done during your life time.
2. *Kamma* signs for deeds done mean the way you have done *kusala* and *akusala* deeds during your life time.
3. *Gati* signs mean pleasant or unpleasant the realm or plane where you would be reborn in the next life.

How *Kusala Kamma* sign is perceived

With the exception of *arahants* all beings perceive of their own accord before they die, the *dāna*, *sīla*, *bhāvanā* that they had done during their lifetime. Perceiving this *kusala* is called *kusala kamma* sign

How *Kusala Kamma* signs for deeds done is perceived

With the exception of *arahants* all beings perceive of their own accord before they die, signs of offering alms-food to the *sangha*, donating monastery and pouring libation water, observing *sīla* with friends and practising *kammaṭṭhāna* meditation. Perceiving these meritorious deeds done is known as perceiving *kusala kamma* sign.

How *Kusala Gati* sign is perceived

With the exception of *arahants* all beings who have accumulated meritorious deeds abundantly, perceive before they die the realms or planes where they would be reborn such as pleasant buildings, mansions, parks, lakes, palaces and so on. Thus perceiving these beautiful places where they would be reborn is known as perceiving *kusala gati* signs.

Perceiving *Akusala Kamma* sign

Those who have done unwholesome deeds such as killing and so on perceive before they die killing, stealing, lying and other misdeeds that they have done during their present life time. Thus, perceiving these *akusala* unwholesome deeds is known as perceiving *akusala kamma* signs.

Perceiving *Akusala Kamma* signs for deeds done

Those who have done unwholesome deeds such as killing and so on perceive before they die: how they had killed, how they had stolen other people's property and so on, the misdeeds that they had done during their present lifetime. Perceiving these demeritorious *akusala kamma* is known as perceiving *akusala kamma* signs.

Perceiving *Akusala Gati* sign

Those who have done unwholesome deeds such as killing and so on perceive unpleasant and frightful places where they will be reborn. Those who are going to hell perceive huge pans, warders in hell, hell fire, gigantic black ugly dogs, inhabitants of hell and so on. Those who will become *petas* perceive the places of *petas* and those who will become animals perceive places of animals and those who will become their mothers. Thus perceiving these frightful places and sense objects is known as perceiving *akusala gati* signs.

At one time a *dhamma* lecturer *Sona Thera* was residing at *Asela* monastery at the foot of *Sona Hill*. His father earned his living by hunting with his dogs. When he became old, his son *Sona Thera* ordained him as a monk. One day he became seriously ill and while lying down on his death bed he told his son: "There are big black dogs coming to bite me, please drive them away". He was shouting with fear.

Ashin *Sona* Thera knew that his father was perceiving *niraya* gati signs. So he asked some young novices to pluck flowers and offer them to the pagoda and also spread them on the platform of the pagoda. Then he made the novices carry his father on to the platform of the pagoda. The Thera said aloud "Elder monk open your eyes and look at the flowers offered to the pagoda for you. Please pay homage to the *Buddha* with reverence."

After praying he became unconscious for a while, and perceiving good signs, he gained consciousness and he said; "Young novices and *Sona* make way, for your mothers are coming," and so saying he died. He was thus perceiving good *deva* realm gati signs. He was reborn in the celestial world.

How *Sassataditthi* comes about

If an individual has a wrong view of the transition of life it means *Sassataditthi*. According to the different beliefs of their forefathers people think differently at the time of death. Some think that when a person dies, the dead body or the corpse of this life is left behind but the soul transmigrates to another life. The belief that "the soul is permanent", if accepted amounts to *Sassataditthi*.

How *Ucchedaditthi* comes about

If an individual thinks that when a person dies his body and soul of this life come to an end and the person that comes into being in another life is a new person, then this is an annihilation view (*Ucchedaditthi*) or a view that all beings are annihilated.

How to be free from *Saasataditthi* and *Ucchedaditthi*
All beings after dying are reborn in future lives accord

ing to *Paticcasamuppada* Doctrine, the belief of cause and effect. Because of *kamma* in this life they are being conceived and born again in future lives.

For example in caves and forests, if you shout "Hello" it echoes back. This echo is not the original voice and it does not occur without the original voice. Because of the original voice there is the echo. In the same manner, due to the *kamma* of this life or its cause, there is another life, being conceived again and have a new existence.

The original voice is similar to the *kamma* of this life. The echo is similar to the next life, being conceived again to begin a new existence.

Another example is if a person is standing in front of a big mirror and there is the reflection of that person in the mirror, the reflection is not that person, neither can there be any reflection without the person. Because the person is standing there, there is the reflection. Likewise, because of the *kamma* of this life, another life is being conceived. The person standing in front of the mirror is similar to the *kamma* deeds done in this life. The reflection in the mirror is similar to the next life being conceived.

Another example is if a candle is lit and another candle is lighted from the first one, the light of the second candle is not the light of the first candle. Yet, there cannot be any light without the first candle. Because of the first light there is another light. Likewise, because of the *kamma* deeds done in this life, the next life is being conceived.

The first light can be compared to the *kamma* deeds done in this life. The second light can be compared to the next life being conceived.

Another example is if a seal with ink is stamped on a paper, words are printed. Those words on the paper are not the words of the seal. But there cannot be words without the seal and ink. Because of the words on the seal, words are printed. In the same manner, because of the *kamma* in this life, the next life is being conceived.

Words from the seal are to *kamma* deeds done in this life. Words that are printed on the paper can be compared to the new life being conceived.

Motto: Echo, reflection, light and seal print are resemblance of conception.

Consequently, *kamma* from the previous life is the cause of having another life. If this is believed the transition of life is rightly viewed, (*Samāditthi*), and so *Sassataditthi* and *Ucchedaditthi* are abandoned.

* * *

Dreams and Their Causes

With the exception of *arahants* everyone has dreams. Sometimes the dreams are good, but sometimes the dreams are bad. When we have good dreams we feel pleasant and happy thinking that there will be good benefits. However, when we have bad dreams we feel unpleasant and unhappy thinking that misfortune will befall us. We ask older people who have general knowledge to tell us as much as possible what they understand by these dreams.

In ancient times, the mother of the *would-be-Buddha*, the *Buddha-to-be*, King *Kosala* and so on had dreams. Wise Brahmins had to explain whether the dream will have good or bad effects. Nowadays, there are not many wise enough to people tell us the exact effects of dreams. Only by reading books can we know the good and bad effects of dreams.

According to *Aṭṭhakathā* teachers who have explained in *Anguttara Pāli Mahā Supina Sutta*, there are four causes in having dreams.

1. *Dhātukkhobhato* = dream caused by (*dhatu*) elements
2. *Anubūtapubbato* = dream caused by past experience
3. *Devatopasamhārato* = dreams caused by *devas*
4. *Pubbanimittato* = dream caused by foreseeing future events.

1. Dreams caused by (*dhātu*) elements means that because of the disorder of organs in your body you have frightful and bad dreams as though falling from a height,

as though flying in the air, being chased by frightful elephants, horses, lions, leopards, tigers and wild animals or bandits.

This kind of dream caused by the disorder of *dhātu* cannot be true nor can the events in the dreams take place in future.

2. **Dreams caused by past experiences** means that you dream of beautiful things or unpleasant and frightful things that you have seen. Also pleasant and melodious sounds or frightful sounds that you have heard and savourary food and beverages that you have tasted are dreamt.

These kinds of dream are only recollecting the past experiences and will not occur again. Therefore, they cannot come true.

3. **Dreams caused by *devas*** means that because of being loved by the *devas* they cause you to dream good dreams or because they are angry with you they try to cause you to dream of unpleasant objects. Thus this kind of dream is caused by *devas* to bring you good and bad results.

These dreams caused by the love or hatred of the *devas* are sometimes true and sometimes not. If you dream because of their love, it is true but if you dream because of their hatred it is not true.

Those who do not wish to have these dreams must before they go to sleep radiate their *mettā* towards their guardian angels, or deities of the house, of the enclosure, of the town, of the forest and all beings in ten directions.

How the deities cause bad effects because of their hatred.

In ancient times in Ceylon (Sri Lanka), an old Thera residing at *Nāga* monastery in *Rohana* place ordered felling of an Indian Iron Wood Tree (*Mersuraferra*) without asking for permission from the *sangha*. The guardian deity of the tree was angry with the old Thera and gave a dream which came true for the first time, so as to make the old Thera believe in dreams.

The second time it gave a dream to cause the old monk trouble, "Seven days from now, your supporting donor, the king will die" was told in his dream. The old Thera, thinking that it would come to pass told the news to the courtiers, who all became very anxious for the king and wept.

When the king asked them for the reason of their anxiety and weeping, they replied that according to the old Thera, the king would pass away on the 7th day from then. And that was why they were weeping. The king counted the days and when he did not pass away on the 7th day he said that the Thera had predicted wrongly and frightened everyone. So saying he ordered that the old Thera's hands and legs be cut off. Hence, because of the dream given by the deity which was false, the old monk got into trouble.

4. **Dreams caused by foreseeing future events means** that by the power of *kusala* merits, dreams are dreamt of forthcoming good events and by the power of *akusala* demerits dreams of unfavourable forerunner (*pubba*) signs are dreamt. Thus the dream is caused by good and bad events that would take place in the future.

This kind of dream will certainly give good results due to *kusala* merits. And there will definitely be bad effects

due to *akusala* demerits. Therefore, dreams caused by forerunner (*pubba*) signs will be true and take place in the future.

On the (14) waxing day of the month of Kason (*Vesākha*) Maha Era (103), between midnight and dawn the *Buddha-to-be* dreamt that he slept on the great Mount *Meru* as his pillow, keeping his left hand on the Eastern Ocean and his right hand on the Western Ocean and keeping his two legs at the Southern Ocean. Because he dreamt between midnight and dawn he attained *Sabbaññuta ñāna*, to be truly enlightened as *Buddha*. It was a *pubba* sign. The dream came true as dreamt.

We know whether these four kinds of dreams are true or not according to the time one has dreamt. Dreams in the day, early part of the night, at midnight, about 3 a.m. in the morning are mostly incorrect. Whereas, dreams at dawn are mostly correct.

These four kinds of dreams are dreamt by worldlings (*putthujjana*,) *sotāpanna*, *sakadāgāmi* and *anāgāmi*. The *arahants* do not dream any more. Those who practise meditation rarely have the former three kinds of dream.

That is why sons and daughters of good parentage who do not wish to have bad dreams must note the inhaling and exhaling of the breath, that is *anāpāna* practice. When they get into bed they must contemplate the rising and falling of the abdomen by noting 'rising', and 'falling'.

Sasana at a Place in Myeik

Since (1983) Sayadaw has been to Myeik once a year at the invitation of the Dhamma Discourse Organization of Lekyun Hsimee Zedi and *Buddha Sāsana Gopaka* Organization from Myeik to give *dhamma* lectures and meditation instructions. This year also (1351 M.E) on the (14) Waning day of Tazaungmon (26-11-89) at 2 p.m., Sunday at their invitation he made a visit and put up at the monastery built by U Shwe Ei (ATM), the grandfather of Daw Thee May, near the Lekyun Hsimee Pagoda platform. *Dhamma* talks and meditation instruction were delivered.

On (27-11-89) Monday morning Kyaungamagyi, (donor of monastery) Daw Thee May came to the monastery where Sayadaw was staying, and invited him to have a look around and study Bohtaung tawya (forest) monastery which had been built by her forefathers. The Sayadaw was conveyed there by Botaung tawya monastery *veyyavacca* organizations lay devotees on (28-11-89) at (7:00) in the morning. On arrival at the monastery, the Chief Abbot or Nayaka Sayadaw U Sudassanābhivamsa and Dhamma Lecturers U Kāruṇṇa and U Kusala welcomed the Sayadaw and group and took them around the monastery, showed them the natural spring and the water reservoirs.

Bohtaung tawya is five miles away to the east of Myeik, and had been built on the side of a hillock known as Bohtaung. The roadway to the monastery has been repaired. It was an easy and pleasant journey.

The monastery was built about a hundred years ago by U Shwe Ei (A.T.M.) the grandfather of Daw Thee May. It is a pleasant place for noble monks who are practising

Vipassanā (*Patipatti Sāsana*) and teaching the scriptures (*Pariyatti Sāsana*). It is also pleasant for those who wish to be in solitude, lecturing the *dhamma* (*Pariyatti Sāsana*).

At the time Sayadaw and lay devotees arrived, there were 36 monks learning the scriptures. In olden days there were not many monks, but now there are 36 monks, Daw Thee May and other lay devotees from Myeik seem to be very happy and delighted.

This Bohtaung tawya (forest) monastery has five qualities or characteristics of a tawya monastery. The five qualities are:

1. Not too far or too near the town.
2. There is peace and quiet as there are few peoples.
3. Almost free from the danger of gad-flies mosquitoes, flies, snakes and creeping things.
4. The four requisites, robes, alms-food, monastery, medicines, are easily available.
5. There are good teachers who can give *dhamma* talks and meditational instructions.

Thus, this monastery is endowed with these five qualities or characteristics of a tawya monastery.

Nowadays, Bohtaung tawya monastery with 36 *sangha*, is flourishing and this is an encouraging sign for the development in Myeik *sāsana*. Due to the accomplishments of the Chief Abbot Nayaka Sayadaw U' Sudassanābhivamsa, the situation has improved very much for the *sāsana* of Myeik.

Bohtaung tawya Nayaka Sayadaw U' Sudassanābhivamsa is 39 years of age and has accomplished (19) *vassa* and has the capacity to lecture the three *Pitakas*, five *Nikāyas* in detail. The aim of U' Sudassanābhivamsa is very encouraging for the Myeik *Pariyatti Sāsana*.

Sayadaw U Sudassanābhivamsa put up his aim to the Sayadaw, the author of this book, that he would teach monks and novices (*sāmanerās*) of Myeik, the three *Pitakas* and five *Nikāyas* in a short time or in a few years, thoroughly so that they become lecturers themselves. Hence the *Pariyatti Sāsana* in Myeik, Taninthayi Division can develop rapidly and shine brightly.

Afterwards, Sayadaw U Sudassanābhivamsa asked the Saddhammaransi Sayadaw to deliver an advisory speech, words of encouragement to the *sangha* and *sāmanerās* who were assembled at the monastery of Daw Thee May. So, the Saddhammaransi Sayadaw gave an appropriate *Ovāda*.

For Monks and *sāmaneras* who are learning the scriptures of *Pariyatti Sāsana* to be able to learn them within a short time as aimed for there are four fold suitable requirements (*sappāya*) to be considered.

1. *Avasa sappāya* = having a suitable monastery.
2. *Bojjhana sappāya* = getting suitable alms-food.
3. *Puggala sappāya* = having congenial people residing together.
4. *Dhammasavana sappāya* = having an opportunity to listen to appropriate admonition.

If it is complete with these four-fold suitable requirements you will be able to learn the scriptures within a short period as aspired.

At present, it is noticed that Botaung tawya monastery is fully endowed with the four-fold *sappāya*.

1. The *sangha* who are teaching and learning scriptures at this Botaung tawya monastery are able to stay peacefully under the shades of trees and able to use natural clean water from wells. The monastery built

longago by U Shwe Ei (A.T.M), daughter Daw Me and U Po Nyunt and family, is therefore a suitable place, (*avāsa sappāya*).

2. For the *sangha* teaching and learning scriptures at Bohtaung tawya monastery, devotees from Myeik have been donating money to provide sufficient meals daily for the monks. It is learned that every month (16) bags of rice and about (8000) kyats have been donated for meals. Hence you have been provided with *Bojjhana sappāya*.

3. It is important that both teaching and learning the *sangha* residing at Bohtaung tawya monastery should be congenial to one another. Only if there is cooperation among *sangha* residing together there will be the four-fold supporting *dhamma*, as instructed by Lord *Buddha* will be accomplished.

- a. *Dāna* = *Sangha* and *samaneras* residing together must be charitable, giving and offering things to each other.
- b. *Peyyavaca* = When speaking to each other they must use amicable and gentle words.
- c. *Atthacariya* = One must do things for the benefit of others.
- c. *Sammanattata* = They must stick together through thick and thin, weal and woe.

If they can stay in accordance with the four supporting *dhamma*, there will be *Puggala Sappāya*, amity and unity.

4. *Dhammasavana Sappāya* = *Saigha* and *samanera* residing at Bohtaung tawya monastery have the opportunity of listening to the appropriate *dhamma* and of listening to the admonition of the Nayaka Sayadaw U Sudassanābhivamsa every day. On Sabbath days such

as the 8th waning and waxing day of the month, the fullmoon and the new moon day there are special sermons to listen to. Thus, they have *Dhammasavana Sappāya*.

Consequently, as the *sangha* and *samanera* have the four-fold *Sappāya* they will certainly learn *Pariyatti* Scriptures within a short time depending on their effort or endeavour. May you be able to put in more effort to learn and may you be able to work for the development of the *sāsana*."

Sadhu! Sadhu! Sadhu!

After the *Ovada* speech by Saddhamaransī Sayadaw, lay devotees from Bohtaung tawya, Myeik offered fried gourd and Myanmar delicacies as an in-between-meal.

When the in-between-meal was over, U Sudassanābhivamsa and *Dhamma* lecturers U Karuṇṇa and U Kusala wished the Saddhammarasī Sayadaw farewell. Sayadaw returned to Lekyunhsimee Zedi.

On the way back to Lekyun Hsimee Zedi, the Saddhammaransī Sayadaw reflected how much Bohtaung tawya monastery's Nāyaka Sayadaw U Sudassanābhivamsa had contributed to the development and shining achievements for Myeik Township, Taninthayi Division *Pariyatti Sasana*. The Sayadaw recollected the points repeatedly and was filled with joy (*pīti*) for the *sāsana*.

The Sayadaw hoped and believed that Bohtaung tawya monastery would be a place in Myeik where the *sāsana* would flourish. He wished that it would be a place where the *sāsana* would develop. Wishing thus, the Sayadaw arrived at Kyaungamagyi Daw Thee May's monastery near the platform of Laykyunhsimee Zedi.

Four Factors to Perceive *Dhamma*

Some people think, now that the *Sāsanā Era* has passed over two thousand five hundred years there cannot be *ariyas* such as *sotāpanna*, and so on and the noble *dhamma* cannot be perceived. Yet others would say although the *Sāsana* Era has passed over two thousand five hundred years there can be *ariyas* such as *sotāpanna*, and so on and the noble *dhamma* can be realised. Out of the two schools of thought we know which one is correct by the discourse of the *Buddha*.

To know whether the noble *dhamma* can be perceived, Lord *Buddha* had given a discourse on the four factors which are difficult to achieve:

1. *Kiecho manussa patilabho* = being very difficult to become a human being.
2. *Kicchamī maccāna jīvitam* = being very difficult to remain alive
3. *Kicchamī saddhamma savanam* = being very difficult to have the opportunity to listen to the virtuous *dhamma*.
4. *Kiccho buddhānam uppado* = being very difficult to encounter the enlightenment of Lord *Buddha* and be alive during His *sāsanā*.

If these four difficult factors are achieved there can be *ariya*, such as *sotāpanna* and so on and the noble *dhamma* can be perceived.

1. Being very difficult to become a human being

At one time Lord *Buddha* was residing at *Jetavana* Monastery. One day putting some earth on his thumb nail asked his disciples: "If you compare the dust on my nail with the whole earth, which is more?"

The monks answered "The dust on the Lord *Buddha's* nail is very little but the whole earth is very, very much more." The Lord *Buddha* spoke, "O *Bhikkhus*, those who have died and are reborn in the human abode are so few as compared to the dust on my nail. Those who are reborn in *apāya*, the four woeful regions, can be compared to the whole earth. The human life you have obtained can be compared to the dust on my nail". Thus, Lord *Buddha* spoke of the difficulty of becoming a human being.

The life you have obtained now is like the dust on Lord *Buddha's* nail. Still you have got the human life which is so difficult to get, it is a factor to perceive noble *dhamma*.

2. Being very difficult to remain alive

Lord *Buddha*, on reflecting by his super knowledge, perceived that it was very difficult for a human being to stay alive. If you think with your own power of intellect too, you will know that it is difficult for a human being to remain alive. Many died in their mother's womb. Some live only a few days or a few months. Parents themselves know how difficult it is to keep a child alive. When a person is over seventy and nearing eighty he will realize better how difficult it is to be alive.

You yourself will have to take great care to stay alive. You have to eat suitable food, wear suitable clothes to be able to bear the heat and the cold. You have to build a suitable house and take suitable medication. Being

difficult to keep alive, is one of the factors to perceive the noble *dhamma*.

3. Being very difficult to have the opportunity to listen to the virtuous *dhamma*

It is not very difficult to listen to sermons on *dāna*, *sīla* and *samatha*. There have been these sermons even before the enlightenment of the *Buddha* and we have heard them in our past lives. But *satipaṭṭhāna vipassanā* meditation *dhamma* can be heard only when there is *Buddha sāsana*. That is why it is very difficult to listen to *satipaṭṭhāna vipassanā* meditation *dhamma*.

Even after the enlightenment of the *Buddha* and during the *sāsana* if *satipaṭṭhāna vipassanā* does not flourish you can only listen to *dāna*, *sīla*, sermons. It is very difficult to have a chance to listen to the virtuous *dhamma* of *satipaṭṭhāna vipassanā* which leads one to realizing the path, fruition and *nibbāna* (*magga, phala, nibbāna*).

It is due to favourable circumstances that you can hear this *dhamma* living in a country like Myanmar, which has favourable weather, suitable locality and suitable food so that it makes for one's health to be fairly good. Only when you had good health will you be able to have *samādhi* or calmness of mind while practising *vipassanā*. Due to *samādhi* you will gain insight knowledge by which you can discern the true nature of mind and matter *nāma* and *rūpa*. This penetrative knowledge will enable one to listen to the subtle virtuous *dhamma* and enable one to practise it.

It is very difficult to have favourable circumstances which will enable one to listen to virtuous *dhamma*. Thus to be able to listen to *satipaṭṭhāna vipassanā* meditation or the virtuous *dhamma* is one of the factors to attain noble *dhamma*.

4. Being very difficult to encounter the Enlightenment of the *Buddha*, and be alive during His *Sāsana*

Lord *Buddha*'s teachings or *sāsanā* can only be present at the time of the enlightenment of the *Buddha*. For the enlightenment of a *Buddha*, it takes four incalculables and a hundred thousand world cycles, eight incalculables and a hundred thousand world cycles and sixteen incalculables and a hundred thousand world cycles, to accumulate perfection, having sacrificed life and limb. Only when the *pāramī* is fulfilled can there be an enlightenment of a *Buddha* and the presence of *sāsanā*.

There are far more worlds without *sāsanā* than worlds where there is *sāsanā*. That is why to encounter the time of the enlightenment of a *Buddha* and *sāsanā* is very difficult. Thus, to be in the time of the *sāsanā* is one of the factors to attain the noble *dhamma* in this very life.

The time of the enlightenment of the *Buddha* and His *sāsanā* teachings, is called *Buddhuppāda Navamakhana* by *Atthakathā* masters. In *Buddhuppāda Navamakhana*; *Buddha* is Lord *Buddha* and *Uppada* is enlightened. *Navama* is the 9th, *Khana* is the opportune time to attain noble *dhamma*.

Buddhuppādanavamakhana means having passed the eight bad times one has reached the ninth opportune time when the *Buddha* was enlightened, the noble *dhamma* was attained in the *sāsanā*. While in this *sāsanā* you can attain the noble *dhamma* according to one's *pāramī*.

Before the ninth opportune time of the great *sāsanā* there were eight bad times known as *Akkhana*, as instructed by Lord *Buddha*.

1. *Niraya Upapanna* = being born in hell.
2. *Tiracchanayoni* = being born as an animal.

3. *Pettivisaya Upapanna* = being born as a *peta*.
4. *Asaññadevanikaya* = being born in a realm with *rūpa* and without *nāma*.
5. *Paecantimajāta* = being born at a place where *sāsanā* does not flourish (*Paecantarit*).
6. *Micchaditthika* = being born with wrong belief, (*micchaditthi*).
7. *Elamūga* = being born deformed and dumb.
8. *Buddhanuppana* = being born at a time when there is no *sasana*.

Those people born during the above eight inopportune times cannot attain the noble *dhamma*. People whose doors to *apāya* are not closed are born at these times. To pass these eight bad times and to be born in the opportune ninth time when there is enlightened Buddha.

Now that you have been born as a human being which is a difficulty. You are also alive which is a difficulty. You are listening to *satipatthāna vipassanā* virtuous *dhamma*, the opportunity for which is a very difficult one to have. You are also in the time of the great *vāsanā* which again is a very rare opportunity. Thus you have all the four factors which are difficult to get in this human life.

Consequently, since you have all the four factors in this life, if you practise *satipatthāna vipassanā* meditation, with the correct method, you can be an *araya* such as a *sotāpanna* according to your *parami* and perceive the noble *dhamma* and the door of *apāya* to be closed forever.

Words of Advice by the Sayadaw of Saddhammaransi Meditation Centre

The Executive Committee members of services (*veyyavacca*) group should have the six qualities of a leader in carrying out their duties. If they undertake their tasks in accordance with the six qualities of a leader they will gain merit. The members who are working together with them will also increase their merit. *Yogi* who have come to the meditation centre to practise *vipassanā* meditation will also be happy and attain *dhamma* rapidly. Those who have come to the meditation centre to donate will also be delighted, enthusiastic in faith (*saddhā*) and gain benefit. That is why the Executive Committee members of the *veyyāvacca* group must carry out their duties in accordance with the six qualities of a leader.

The six qualities of a leader are

1. *Khama* = forbearance
2. *Jāgariyā* = alertness
3. *Uttāna* = diligence
4. *Sanivibhāga* = analytical
5. *Dayā* = compassionate
6. *Ikkhana* = to weigh everything with wisdom

1. *Khama* = forbearance means that the Executives and members of *veyyavacca* association must be able to forbear in every respect for the centre. "Forbearance is the noblest practice", said the Lord *Buddha*. Bearing that in mind even when young people show bad behaviour physically and verbally you must be able to correct them with patience and forbearance. Though you

may have things to do or say, if the time is inappropriate, you must wait for the right time. If the place you have been allotted temporarily and the food as well is not to your satisfaction you must bear it up. Forbearance is the greatest strength for those who are working for the development of the *sāsanā*. Having this in mind you must have forbearance in every aspect.

Those who have forbearance can have five benefits.

1. Loved by others.
2. Have no enemies
3. Have few problems
4. See good sense objects and die peacefully
5. Being reborn in the celestial world.

Motto: Loved, free from enmity, few problems, dying without confusion and being reborn in the celestial world.

2. *Jāgariyā* = alertness means that the Executives and members of the *veyyavacca* group must always be alert, and encourage other people in anything that should be carried out at the centre. Not taking things lightly. you must always enthusiastic and work for the development of the centre. You will thus gain merit for yourselves. You must work with alertness.

3. *Utthāna* = to be diligent means that the Executives and members of the *veyyavacca* group must be diligent and enthusiastic and persevere in carrying out the affairs of the centre. In matters which you can carry out by yourselves, do it with diligence and perseverance. If however, you are unable to carry it out, encourage those who have the ability to do it.

4. *Samivibhāga* = to be analytical means that the Executives and members of the *veyyavacca* group must be analytical in handling any case concerning the medi

tation centre. Those who are expert in preparing alms-food must be made to carry out matters concerning alms-food. Those who are skilful in construction works must take the responsibility for construction. Those who are skilful in accounts must be made to do the estimation and calculation. Those who are well versed in purchasing things for the centre, must be made to do so. Hence, make the right person do the right thing is the meaning of *Samivibhāga*.

5. *Dayā* = to be compassionate means that the Executives and members of the *veyyavacca* group must be compassionate and kind to one another especially towards the young, the aged and the poor, when working together for the affairs of the meditation centre. When poor *yogi* come to the centre to meditate you must have compassion and help them as much as you can.

6. *Ikkhana* = to weigh everything with wisdom means that the executives and members of the *veyyavacca* group must always be mindful or be aware of the development or deterioration of the centre. If you can foresee that it is deteriorating you must prevent it and amend it. If you can foresee that it is developing you must put in every effort, to the utmost of your ability for the continued development.

May the Executives and members of the *veyyavacca* group be able to work in accordance with the six qualities of a lender and be able to realize *nibbāna* with ease and rapidity.

* * *

Facts about *Kamma*

Buddhists most ardently believe and rely on wholesome deeds (*kusala kamma*) which are of two kinds, *kusala kamma* of the present life and *kusala kamma* of the previous lives. But it is more beneficial to believe and rely on the *kusala kamma* of the present life than the *kusala kamma* of the previous lives.

Kusala kamma from the past lives cannot be seen, nor do we know when we will reap the benefit. We cannot make it to become beneficial at the time we wish it to be. That is why expecting, believing and relying on the past *kusala kamma* makes our efforts in this life slacken, and which will make us miss the good opportunities. Hence, to keep waiting for the benefit of the *kusala kamma* of past lives will only bring us degeneration and it will be no avail.

We ourselves know the *kusala kamma* of good physical, verbal and mental actions (thought, word and deed). We can improve them to give us better results. They will certainly give benefit accordingly with time. That is why we must believe and rely more on the *kusala kamma* of the present life.

When *kusala* deeds of *dāna*, *sīla* and so on, are done in this present life there occurs generally *kusala* impulsive consciousness seven times, together with *kusala* volition. *kusala* volition is known as *kamma*. These *kammas* lead to four resultant benefits at different times.

1. The first *kusala* impulsive consciousness gives results in this very life.

2. The seventh *kusala* impulsive consciousness gives benefits in the second life.
3. The middle five *kusala* impulsive consciousness give benefits from the third life up to the time of attaining *nibbāna*.
4. Non resulting ineffective *kamma* (*Ahosi-kamma*)

1. Of the seven *kusala* impulsive consciousness the first one gives results in this very life but they are weak since it is a first occurrence. Therefore, the benefits will not be obvious to the person who has done the merits. Yet it certainly gives benefits. The first *kusala* impulsive consciousness makes the person concerned, free from dangers. Also any undertaking that he wishes to do is easily accomplished and any benefit that he wishes for, is easily obtained in time. But these resulting *Kamma* are not too evident.

If the first *kusala* impulsive consciousness is complete with the following four qualities, it gives benefits distinctly in this very life.

- a. The recipient of the *dāna* is a noble person.
- b. The time is very appropriate, it is a flawless time,
- c. The offertories have been acquired lawfully; and
- d. There is enthusiastic volition and delight.

If the *kusala* impulsive consciousness is complete with the above four qualities, a poor man can become wealthy in this very life.

2. The seventh *kusala* impulsive consciousness, being the last, is weak and therefore, cannot give benefit in the third and fourth lives. It can only give benefit in the second life.

3. The middle five *kusala kamma* volition has the strength of previous impulsive consciousness and therefore could give benefits from the third life up to the time of reaching *nibbāna*.

4. Giving no benefits or results means that if the first *kusala* impulsive consciousness has no chance of giving any benefit in this very life it is unable to give benefits in future lives also. It is ineffective.

If the seventh *kusala* impulsive consciousness has no chance of giving benefit in the second life, it is unable to give benefit in the third, fourth and the future lives. It is been ineffective.

The *akusala* demerits that had been done in countless number of past lives which would lead to *apāya* will have no more effects once you have become a *sotā panna*. They are all annihilated.

The middle five *kusala kamma* and *akusala kamma* impulsive consciousness that had taken place in countless number of past lives cannot bear any results once a meditator has become an *arahant* and realized *nibbāna*. The merits and demerits have all come to an end.

How the first *kusala* impulsive consciousness gives benefit in the present life; how the seventh *kusala* impulsive consciousness gives benefit in the second life; how the middle five *kusala* impulsive consciousness give benefit from the third life up to the time of reaching *nibbāna*; and how *kusala kamma* and *akusala kamma* bear no results can be seen vividly in the incident of Ashin Anuruddha-to-be, Annābhara's alms-food offering.

Ashin Anuruddha-to-be was a poor grass carrier in one of his existences, between the life time of Kassapa and Gotama Buddha. He had to stay in the richman Sumana's house and he was called Annābhara.

One day *Annābhara* returned from the woods, carrying grass bundles and saw *Uparittha*, an Independently Enlightened *Buddha* (*Pacceka Buddha*), coming for alms-round. The *Pacceka Buddha* had just risen from absorption in cessation (*Nirodha Samāpatti*). *Annābhara* offered a meal and prayed that he would never be poor again in every existence and that he would never hear and know the word "there isn't" (that he would never know 'want').

When *Annābhara's* prayer was heard after offering alms-food, the deity at the richman *Sumana's* house uttered *Sādhu*. Thus the richman *Sumana* knew how great the benefit was and asked *Annābhara* to sell his merit, starting from giving one coin to a thousand. But *Annābhara* refused to sell. Richman *Sumana* then asked *Annābhara* to share the merit, to which he agreed. The richman *Sumana* told *Annābhara* to stop working from that day onwards and also that he would provide him with everything.

Richman *Sumana* took *Annābhara* to the King who having heard about *Annābhara's* alms offering, he also gave him a thousand coins. Then the King gave him a plot of land on which to build a house, and gave orders to clear the place. While doing so gold pots appeared. The pots of gold could not be taken by the King, only *Annābhara* could get them. Eventually, he was given the title of a richman.

Annābhara did meritorious deeds till the end of his life and was reborn in the celestial world which was many times more luxurious than the human abode. He was repeatedly reborn in the human and *deva* worlds with great wealth and luxury.

During the time of *Gotama Buddha*, he became the

youngest son of King *Dhotodhana* and was named *Anuruddha*. He was so wealthy that he did not know the word "there isn't" nor where and how the rice was cooked. When he came of age, he became a monk in the *sāsanā* and practised *dhamma*. He received the pre-eminent title of (*e tadagga*) in having a divine eye (*dibbacakkhu abhiñña*) and passed into *nibbāna* as an *arahant*.

Ashin *Anuruddha-to-be Annābhara's* alms-food offering as a poor man is complete with four qualities:

- a. The receiver of the alms-food was a noble person, *Uparittha Pacceka Buddha*:
- b. The *Pacceka Buddha* had just risen from *Nirodha samāpatti* and hence the time was flawless:
- c. *Annābhara's* aquisition of the offering of the alms-food was lawfully earned by carrying grass bundles:
- d. *Annābhara's* volition was strong and he was very happy at heart at the time.

1. The first *kusala kamma* impulsive consciousness had made the poor man *Annābhara* become a very wealthy person in that very life.

2. *Annābhara* being reborn in the celestial world which was many times more luxurious than the human world is due to the seventh *kusala* impulsive consciousness, which gave benefit in the second life.

3. He was so wealthy that he did not know the word "there isn't" or where and how the rice was cooked. His getting the title of *etadagga* in having *Dibbacakkhu abhiñña* and passing into *nibbāna* as an *arahant* is due to the middle five *kusala* impulsive consciousness during numerous lives beginning from the time of *Padumuttara Buddha*.

4. The first *kusala kamma* impulsive consciousness, the seventh *kusala kamma* impulsive consciousness and the middle five *kusala kamma* impulsive consciousness that had no chance to give benefits proved ineffective for him.

That is why in doing *dāna* merit, if you cannot find an *anāgāmi* or an *arahant*,

- i. search for a person endowed with *sīla*, *samādhi* and *pañña*;
- ii. choose a time while being mindful and free from *lobha*, *dosa* and *moha*;
- iii. offertories must be those acquired lawfully; and
- iv. offer with enthusiastic volition and delight.

For *dāna* merit which is complete with these four qualities, the first *kusala kamma* impulsive consciousness gives benefit in this very life. The seventh *kusala kamma* impulsive consciousness will give benefit in the second life, in the human and celestial worlds. The middle five *kusala kamma* impulsive consciousness give benefit from the third life till the time of attaining *nibbāna*. Those volition *kamma* that have no chance to give benefit all become ineffective.

Consequently, *kusala kamma* that is done in this life gives benefit during four periods of time. It is most certain that *kusala kamma* will give benefit. Hence, merits such as *dāna* and so on, should be done in this life, believing in and relying on the present *kusala kamma*.

Acquiring the Noblest Four

With the exception of *arahants*, all living beings in this world wish to obtain things that they should get for themselves. Things that they should get are of three categories - inferior, mediocre and the best. When they have the opportunity to get them, they naturally wish to get the best. However, after taking, thinking it to be the best, it might turn out to be inferior or mediocre. That is why Lord *Buddha* had given a discourse on the noblest four as the king of celestials had implored.

1. Among all *dānas*, offering *dhamma* is the noblest.
 2. Among all tastes, the taste of *dhamma* is the noblest.
 3. Among all happiness, happiness in *dhamma* is the noblest.
 4. Among all peace, extinguishing all craving, that is fruition of an *arahant* (*arahatta phala*) is the noblest peace.
1. Among all *danas*, offering *dhamma* is the noblest means that an individual without knowing the benefits of *dāna* will not be able to perform *dāna*; without knowing the benefits of *sīla*, will not be able to observe *sīla* and without knowing the benefits of *samatha* and *vipassanā* will not be able to practise *samatha* and *vipassanā*. Without giving *dāna*, observing *sīla* and practising *samatha* and

vipassanā, one will not get the happiness of the mundane world, nor attain *nibbāna* bliss. To these people *dhamma dāna* must be given so as to let them know the benefits of *dāna*, *sīla*, *samatha* and *vipassanā* meditation and how happiness is attained in the mundane world, and *nibbāna* bliss is attained.

After listening to the *dhamma* talks, those who have listened to them are able to give *dāna*, observe *sīla* guarding it securely and practise *samatha* and *vipassanā* meditation as much as they can and attain all kinds of mundane happiness till attaining *nibbāna*. As it can give benefit till attaining *nibbāna*, giving *dhamma* talks, *dhamma dāna*, is the noblest *dāna*. It has been discoursed by Lord *Buddha*.

Motto: Among all *dānas*, *dhamma dāna* is truly the noblest.

Giving *dhamma* discourse or *dhamma dāna* does not merely mean giving *dhamma* talks or lectures to hundreds or thousands in the audience. Teaching those who cannot read *Pāli*, *Paritas*, Conditional Relations (*Paṭṭhāna*), *Dhammacakka* and Higher Buddhist Scriptures, teaching those who do not know how to practise *vipassanā* meditation, making arrangements for *dhamma* talks, inviting people to listen to *dhamma* discourses, teaching young children the benefits of observing the five precepts and punishments if not observed are all *dhamma dāna* and donation for the bliss of *nibbāna*.

2. Of all tastes the taste of *dhamma* is the noblest means that in this world people have all kinds of tastes, flavoury or savoury, such as sweet taste, delicious taste, taste with fragrance, taste of *deva*

delicace which human beings cannot enjoy. By enjoying these tastes people encounter all kinds of trouble in the *samsāra*. Therefore, all these good tastes are not the noblest but inferior kind of tastes.

There is an exquisite taste of *dhamma* that can extinguish the burning heat of defilements, that can liberate one from greed, hatred and delusion. It is acquired by practising such *Kayanupassana*, *Vedanānupassana*, *Cittānupassana*, *Dhammānupassana* (the four foundations of mindfulness), and by ardently practising the *dhamma* of eight-fold path (*magganga dhamma*) and the *dhamma* of the (7) factors of Enlightenment (*Bojjhanga Dhamma*). The taste of *dhamma* excels all other tastes as it leads one to *nibbāna* bliss (*vimutti rasa*), that frees one from the suffering of rounds of rebirth (*vatta*). Therefore, it is the noblest taste.

Motto: Of all tastes, *dhamma* is truly the noblest.

3. Of all happiness, happiness in *dhamma* is the noblest means that in this world most people are happy with their children, material wealth, husbands and wives, dancing, singing and playing musical instruments and so on. This kind of enjoyment will only lead them to all kinds of suffering in *samsāra*. That is why, all these enjoyments are not noble, they are ignoble enjoyments.

There are those who find delight in giving *dhamma* talks, in listening to *dhamma* talks, in teaching and learning Buddhist scriptures, in practising *satipathana vipassanā* meditation and having rapture and happiness (*piti sukha*) which common human and *deva* cannot enjoy. Being happy with *dhamma* will lead one to the extinction of all sufferings and reach *arahatta magga*

phala. Thus the Lord *Buddha* spoke of this happiness as the noblest.

Motto: Of all happiness, happiness in *dhamma* is the noblest.

4. Among all peace, extinguishing all craving, that is the fruition of an *Arahat* (*Arahatta Phala*) is the noblest means: that craving (*tahnā*) is the cause of suffering (*Samudaya sacca*). Where there is more *tahnā*, there will be more suffering. Where there is less *tahnā* there will be less suffering. So long as there is *tahnā*, there will, definitely be suffering. As soon as *tahnā* craving is exterminated one will attain the noblest *arahatta phala*, extinction of all sufferings. Hence, Lord *Buddha* had discoursed that extinction of *tahnā* will lead to *arahatta phala*, which is the noblest.

Motto: Extinction of craving, *arahatta phala* is the noblest.

To be able to extinguish craving, *satipaṭṭhāna vipassanā* meditation must be practised. If practised with the correct method *sotāpatti magga phala ñāna* will be attained and at once, craving leading to *apāya* is extinguished. Hence, you will be free from *apāya* suffering and have peace.

If you continue to practise *satipaṭṭhāna vipassanā* meditation you will attain *sakadagami magga phala ñāna*. Once it is attained craving which leads to the human and the six *deva* worlds repeatedly are annihilated. You will suffer only once in the human and six *deva* realms, and there will be peace in future lives.

If the *vogi* continues to practise he will attain *anāgami magga phala ñāna* and at once craving that leads to

human and six *deva* worlds is entirely annihilated. That is why he became totally free from the sufferings of human and six *deva* worlds.

If the yogi still continues practising *satipaṭṭhāna vipassanā* meditation, he will attain *arahatta magga phala ñāna*. Once he has attained it, all cravings that lead to thirty one planes will totally be extinguished. Therefore, he is free from all the sufferings of the thirty one planes and will attain the noblest *nibbāna*.

Men and women of good parentage who wish to attain the noblest four which are difficult to attain, during this human life, will attain them by giving *dhamma* talks, by listening to *dhamma* lectures, by reading *dhamma* scriptures, by reciting Lord *Buddha's* words such as *Paritas*, *Dhammacakka* and so on regularly and by practising *vipassanā* meditation.

* * *

Women Aspiring for Buddhahood

Some women think that their lives as women are inferior in every aspect and they are subordinate to men. They cannot become the most venerated *Buddha*. They cannot pray to become a *Buddha*. That is not true. They have equal chances in life. They can also pray to become a *Buddha*.

During the lifetime of Lord *Buddha*, there were examples of women folks who prayed to become *Buddhas*. Lord *Buddha*, nearing His (7th) vassa, went to *Tavatimsa* celestial world and preached *Abhidhamma*. After the *Buddhist* lent, he came back to earth as He had finished preaching *Abhidhamma*.

When the Lord *Buddha* came down to earth, He was highly revered. The *devas* accompanied Lord *Buddha* from the right golden stairway, playing their celestial musical instruments. From the left silver stairway the *brahmas* came down shading Lord *Buddha* with white umbrellas. Due to *Buddha's* supernormal powers, beings in the whole celestial realm up to *akkanittha brahma* realm and down to *avīji* hell could see each other without any barrier. People could see the *devas* and *brahmas* and *brahmas* and *devas* could see the people. The six rays emanating from *Buddha* was visible and venerated.

Thus, when they saw Lord *Buddha's* glory and supernormal powers, there was no one in the audience, within the range of (36) *yojana*, who did not pray to become a *Buddha*. Without any discrimination between

men and women, all the people prayed to become *Buddhas* as explained by commentary (*Atthakathā*) teachers. By these examples, it is known that women can also aspire for Buddhahood.

(Dhammapada tha, 2/146)

Women who pray to become *Buddha* must first become a man as only a perfect man can become a *Buddha*. That is why those women who pray for Buddhahood must practise and follow the four *dhammas* to become men:

1. Revering the Triple Gems;
2. Observing the five precepts;
3. Not wishing to be a woman and disliking a woman's life and
4. Wishing to be a man and liking a man's life.

1. Revering the Triple Gems means the reverence being paid by *puthujjanas*. They are of two kinds revering the good voice, good appearance and behaviour, and revering the glory (qualities or attributes) of the Triple Gems. Out of the two kinds of reverence, revering the nine virtues of *Buddha*, the six virtues of *dhamma* and nine virtues of *sangha* are included.

Thus women's faith and reverence in the great virtues of *Buddha*, *Dhamma* and *Sangha* is one of the favourable factors for women to be reborn as men.

2. Observing the five precepts means to observe the five precepts firmly knowing the advantages and disadvantages of the five precepts.

Advantages and Disadvantages

a. By killing or taking life one is not only reborn in *apāya* but is also liable to be killed by others in every

life and having short lives and also other punishments. Those who refrain from killing have good benefits such as longevity, beauty and so on, till they attain *nibbāna*.

Motto: Killing shortens life, abstention results in longevity.

b. Those who steal or take other people's property, without being given, are not only reborn in the lower woeful regions but also have scarcity of things or being very poor in every existence. Those who abstain from stealing will have lots of wealth and things in every existence till they reach *nibbāna*.

**Motto: Stealing makes scarcity of things.
If refrained will have things in abundance.**

c. Those who commit adultery will not only go to *apāya* but will not be loved, hated and suffer other bad effects in every life. Those who do not commit adultery will be loved and respected by others and reap good benefits till they attain *nibbāna*.

**Motto: Committers of adultery are hated.
If refrained will be loved.**

d. Those who tell lies and cause disharmony not only go to *apāya* but also have bad results in every life. People do not wish to listen to them even if they speak good words, there will be opposition. Those who do not tell lies will have good effects. People wish to listen to them and obey them in every life till they attain *nibbāna*.

**Motto: Telling lies his words will be unheeded
Refraining, his words will be respected.**

e. Those taking intoxicants which lead to bad physical and verbal behaviour will not only go to hell but will also

be deformed, dumb, ignorant, insane, forgetful and so on in every existence. Those who abstain from taking intoxicants 'will be intelligent, have good memory and so on. That is, will enjoy good benefits till they attain *nibbāna*.

Motto: Taking intoxicants results in forgetfulness.
Refraining results in good memory and intelligence.

Thus, knowing the advantages and disadvantages of the five precepts and observing them, women will have the favourable factors to become men.

3. To dislike being a woman means that being a woman one cannot obtain the luxurious life of a Universal Monarch, a Celestial King or a King of *Brahmas* nor become a *Pacceka Buddha* and *Samāsambuddha* and therefore one shall dislike womanhood and not wish to be a woman.

Moreover, women

- a. have to go along with the husband when married and parting with the parents and relatives;
- b. have monthly menstrual periods;
- c. become pregnant;
- d. have to give birth;
- e. have to serve the husband. These sufferings are particular to womankind.

That is why women dislikes their lives.

(San, 2/437)

Thus, disliking and not wishing to be a woman is one of the favourable factors for women to become men.

4. To admire the life of a man means that a man can have the luxurious life of a Universal Monarch, a King of the Celestials, a King of *Brahmas*, can be a *Pacceka*

Buddha and *Sammāsambuddha*. Hence, to aspire to be a noble *Buddha*, manhood is wished for. Therefore, to wish and yearn to become a man is one of the factors for women to be reborn as men. There were examples of women who became men in their second lives by practising the four *dhammas*, to become men, during the life time of the *Buddha*.

At one time a *Kapilavattu* citizen named Princess *Gopika* of *Sakya* clan, highly revered the *Buddha*, *Dhamma* and *Sangha*, and observed the five precepts firmly. Disliking the life of a woman and admiring the life of a man, made offertories and looked after the three *sangha*. When this princess *Gopika* died, she became the son of the king of the celestials at *Tavatimsa* named *Gopika* deity, a male in her second life.

By this example we know that if women can practise the four *dhammas* completely they can certainly become good men in their future existences. When they become men what they had prayed, in their lives as women to be a *Buddha* can be fulfilled, if they practise perfection. That is why a woman can also pray to become a *Buddha*.

* * *

To be Happy in the Mundane World

Buddhists aspire to reach *lokuttara nibbāna* which is nobler than *lokiya* happiness of human beings, *devas* and *brahmas*. Whenever *dāna* merit is done, "May we attain the bliss of *nibbāna*" is our prayer. Before realizing *lokuttara nibbāna* bliss, they wish to live happily in *lokiya* or mundane world. Those who wish to be happy in *lokiya* world must practise loving-kindness (*mettā*) abundantly. *Mettā* is the best cause of happiness for those living in the *lokiya* or mundane world.

Those who practise *mettā* and are *mettā* conscious, obtain merit whenever they meet noble, mediocre or inferior people. When they meet poor people or destitutes or those suffering from diseases, instead of having unpleasant feelings towards them they have pity, compassion and a wish to give them help. They gain merits for their compassion.

When we meet mediocre people we should not have conceit and compete with them but we must have *mettā*, and pray that they will be well and happy. When we meet those who are superior to us we must not have ill will and jealousy because of their wealth. Instead, we must be happy that they are wealthy and we gain merit for our good will. Thus, those whose hearts are filled with loving-kindness will only gain merit whosoever they meet. That is why we all must cultivate *metta*.

In as much as you succeed in cultivating *metta* you yourself will be happy and whoever comes into contact with you will be delighted. To be successful in cultivat-

ing *mettā*, just as a person who wishes to give away things to other people must possess a lot of property, so also for you to radiate *mettā* you must possess *mettā* in abundance. To have *mettā* in abundance you must avoid *dosa* as much as possible, which is the antithesis of *mettā*.

To be free from *dosa*, you must always have forbearance. When you hear words opposing you, which you dislike, when you see bodily behaviour which you dislike and when you hear words or verbal behaviour which you disapprove, or things do not turn out the way you planned or arranged, you are apt to become furious immediately. Thus, when you lose your temper, you must reason out the faults of *dosa*, the peacefulness of forbearance (*khanti*) and cultivate forbearance. If you can practise *vipassanā* meditation practise it and learn to forbear.

If you have *khanti*, you will be loved by others, have no enemies and hence you will know for yourself how peaceful your life is. In as much as you can practise forbearance your happiness will also increase. When you have peace within yourself, you will wish others to have peace and happiness. When you have *mettā* consciousness you will be able to cultivate *mettā* for yourself as well as for others.

There are two ways of cultivating *metta*

1. Cultivating *mettā* to gain *kusala pārami*.
2. Cultivating *mettā* to gain *jhāna*.

1. Cultivating *mettā* to gain *kusala pārami* means performing (a) *Kayakamma mettā*, practising *mettā* physically
 (b) *Vacikamma mettā*, practising *mettā* verbally and

(c) *Manokamma mettā*, practising *mettā* mentally.

- a. *Kayakamma mettā*, practising *mettā* physically means making other people happy by your physical behaviour are by helping them physically. Doing things for people, without discriminating whether they are superior, mediocre or inferior whenever one comes into contact with them. so as to make them happy. When there are things to be carried out in dwellings and in other places, help each other. When visitors or *sangha*, come to houses, public institutions and monasteries in your township, they shall be greeted and given suitable places and paid respect.. If they are the *sangha* paying them obeisance, preparing suitable food and offering it to them shall be done. Giving offertories to nuns and giving things to poor people respectfully are all physical acts of loving-kindness (*kayakamma mettā*).

Myanmar people have been practising *mettā*, loving kindness since the days of their forefathers. It has been handed down from generation to generation which is a very noble trait. It is also a cultural heritage for future generations. This good trait must be specially kept alive and should never be allowed to degenerate.

- b. *Vacikamma mettā*, practising *metta* verbally means making other people happy by your good verbal behaviour. Showing good verbal behaviour without discriminating whether they are superior, mediocre or inferior whenever you come into contact with them.

When there are matters to speak about, speak for the benefit of both and make one another happy. When meeting at a jetty, airport, workshop or during a journey

Speak pleasantly and direct the way as necessary. Directing or pointing out so as to let the other party know the correct way is known as practising loving kindness verbally (*vacikamma mettā*).

When speaking to others, never take the upper hand and make the other party feel indignant. Do not use harsh language, be gentle and polite, address older people as grandpa, grandma, uncle, aunt and so on and politely thanking them are all *vacikamma mettā*.

People of Myanmar are in the habit of speaking with *mettā*, i.e., *vacikamma mettā* since the days of their forefathers. It is a very noble trait handed down from generation to generation. That is why we must specially keep up this noble trait and not let it disappear.

To be able to speak with *vacikamma metta* there are five characteristics as instructed by Lord *Buddha*.

1. Speaking at the right time.
2. Speaking truthful words.
3. Speaking gentle words.
4. Speaking words that are beneficial.
5. Speaking with *mettā* consciousness.

If in speaking these five characteristics are inherent the speaker as well as the listener are happy. Hence it is practising *vacikamma mettā*.

c. *Manokamma mettā*, practising *mettā* mentally means to extend *mettā* to people far and near without discriminating whether they are wealthy, middle-class or poor. "May all beings be free from danger and be free from physical and mental suffering. May they be able to bear the burden of their lives peacefully." Thus radiating *mettā* far and near mentally is *manokamma mettā*.

Good men and women wish for other people to prosper, wish to offer things, wish to let them have good food, wish to make them succeed in their work and plans, and wish them have wealth, which is having *manokamma mettā*.

How *mettā* help the three remaining *Brahmacariya dhamma*.

Those who are endowed with the above three kinds of *mettā* are also imbued with compassion (*karunā*), sympathetic joy (*mudita*) and equanimity (*uppekkha*).

Those people with *mettā* or loving-kindness in their hearts, wish other people to prosper, feel compassionate when they see people suffer from poverty and all other kinds of suffering, and wish to help them, which is *karunā*. When they see people who have more wealth and endowed with everything, they feel sympathetic joy which is *mudita*. When they see people suffering, they do not feel extremely upset or when they see wealthy people, they are not overly delighted or become attached to their wealth. This feeling is a feeling of equanimity (*uppekkha*). These three feelings of *karunā*, *mudita* and *upekkha* arise from *mettā dhamma*.

2. Cultivating *mettā* to attain *jhāna* means that those who wish to attain *jhāna* through practising *mettā* must choose a quiet place, sit in a posture, either folding the knees or sitting cross-legged, keeping the head and body erect, this enabling one to sit for a longtime. In radiating *mettā*, it must first and foremost to be radiated to yourself

In order of priority in which you must radiate *mettā* are,

1. the most loved one, that is self.
2. loving teachers and parents.

3. not too loved or hated persons or persons you feel indifferent.
4. enemies.

1. First and foremost, concentrate on yourself and develop *mettā*: "May I be free from danger, may I be free from physical and mental suffering, may I be able to bear the burden of my life peacefully." That is how you must practise. (you cannot attain *jhāna* by cultivating *mettā* to yourself, it is just a preliminary cultivation)

2. Then, "May my loving teachers and parents be free from danger, may they be free from physical and mental suffering, may they be able to bear the burden of their lives with physical and mental peace.

3. Next, to not too loved or hated person you feel indifferent radiate metta. "May they be free from danger, may they be free from physical and mental suffering, may they be able to bear the burden of their lives in the physical and mental peace.

4. Lastly, "May my enemies be free from danger, may they be free from physical and mental suffering, may they be able to bear the burden of their lives with physical and mental peace.

Mettā is to be extended to these four types of people in the respective order as shown above. You must cultivate *mettā* to the loved ones till you attain *jhāna* and continue radiating in succession. Those who attain *jhāna* through cultivating *mettā* are the happiest people in *lokiya* or the mundane world.

* * *

Conclusion

This "*Dhamma Padetha* Volume II" is the essence which has been extracted from Pali and *Attakatha Dhamma* and by studying, following and practising it, may you reach *nibbāna*, easily rapidly, attaining the noblest *dhamma* which you have yearned and aspired for.

Sadhu! Sadhu! Sadhu!

* * *

Dhamma Padetha - Volume II

concludes here.

INDEX

A

Āvāsa macchhariya 2

Abaddha Sima 98, 100

abbhantara 100

Abhi 91

Abhidhamma Dhamma 34

Abhidhammā 90, 91, 92, 93, 158

Abhidhammā desanā 90, 91, 92, 93,
94

abhiñña 66

Aggohamasami 32

Ahosi-kamma 148

Akanittha 94, 119, 120, 158

Akkhana 142

Akusala 37, 41, 79, 125, 126, 132,
133, 149

Akusala Gati 126

Akusala kamma 26, 126, 149

Anāgāmi 27, 88, 123, 133, 152, 156

Anāggahita dāna 17

Anāpāna 133

Anatta 85, 86, 123

anekaja 34

Aneka Jāti saṁsaram sandhāvissam
anibbisam 33

Anguttara Pāli Mahā Supina Sutta, 130

Anicca 85, 86, 87, 122, 123

Annābhara 149, 150, 151

Anomā 119

Anotatta 92

Anubutapūbbato 130

Anujātaputta 14, 15

Anupahacca dāna 17

Anuruddha-to-be 149, 151

Apatti 4

Apāya 2, 4, 25, 26, 27, 28, 29,
35, 36, 37, 38, 40, 74, 75,
78, 79, 81, 87, 88, 104,
105, 106, 140, 143, 149,
156, 159, 160

Apāya saṁsāra 36, 38

Appamādena sampādettha 49, 51

Arahanṭa magga ñāna 48

Arahat 28, 29, 75, 111, 123, 124,
125, 130, 133, 151, 152, 153,
156, 157

Arahatta Magga Paññā 88

Arahatta Phala 153, 156

Arañña Sima 96, 97, 101

Ariya 3, 88, 139, 143

Ariya sangha 1, 2

Asainkheyya 25, 30

Asaññadevanikaya 143

Asavekkhaya Ñāṇa 31

Asela 126

Assayuja 90

Asubba 7

Asura 36, 47, 64, 72, 77, 78

Atijātaputta 14, 15

Attā 37

Atthacariya 114, 137

Atthakathā 130, 142, 159

Avajātaputta 15

Avasa sappaya 136, 137

Avīji 158

Avīji apāya 94

Ayamantimājati 33

Ayatanas 91

B

Bārānasī 74
 Baddekaratta Sutta Desanā 71
 Baddha 99
 Baddha Sima 97, 98, 99, 101
 Bhāvanamaya Paññā 84, 85
 Bhāvana 3, 41, 42, 85, 86, 125
 Bhanga ñāna 85, 87
 Bhatovānobharissati 12
 Bhikkhus 140
 Bodhisatta 30, 32, 33, 53, 54, 55,
 56, 58, 64, 115
 Bojjhana 137
 Bojjhana sappaya 136
 Bojjhanga Dhamma 155
 Brahma 51, 94, 119, 120
 Brahmācariya 167
 Brahmādatta 74
 Buddha 36, 37, 41, 53, 69, 70,
 72, 83, 84, 87, 90, 91,
 92, 93, 94, 95, 97, 100,
 101, 103, 110, 112, 113,
 117, 118, 119, 121, 122,
 127, 133, 139, 140, 141,
 142, 144, 150, 153, 154,
 156, 157, 158, 159, 162,
 166, 171
 Buddha Sāsana Gopaka 134
 Buddha-to-be 119, 120, 130, 133
 Buddhahood 159
 Buddhanuppana 143
 Buddhānussati 7
 Buddhuppāda Navamakhana 142
 Budhisatta 55

C

Cetanā 17, 18, 20, 115
 Cetanā kamma 18
 Cetiya 120, 121
 Cintā 84
 Cintāmaya 85
 Cintāmaya Paññā 84, 85
 Cittānupassana 155
 Cittagutta 111
 Cūḷamani 119, 120

D

Dāna 16, 17, 18, 20, 23, 24, 25,
 35, 36, 41, 42, 46, 51, 53,
 80, 84, 86, 114, 115, 124,
 125, 137, 141, 147, 148,
 152, 153, 154, 163
 Dāna kusala kamma 17, 18
 Dāyajjampatipajjissati 12
 Dayā 144, 146
 Desanā 71, 90, 91, 92, 93, 94
 Deva 2, 3, 24, 25, 32, 35, 40, 41,
 47, 51, 53, 54, 58, 78, 79,
 80, 86, 88, 90, 91, 92, 93,
 94, 95, 104, 105, 106, 119,
 120, 123, 130, 131, 150, 154,
 155, 156, 157, 158, 163
 Devatopasamhārato 130
 Dhātu 91, 121, 130, 131
 Dhātukkhobhato 130
 Dhamma 2, 15, 16, 21, 25, 31, 35,
 36, 37, 41, 44, 45, 49, 52,
 54, 60, 61, 65, 66, 67, 68,
 69, 71, 72, 73, 76, 82, 83,
 84, 86, 89, 90, 91, 93, 103,
 104, 105, 106, 108, 109,
 110, 111, 113, 114, 116, 122,
 126, 134, 135, 137, 138, 139,
 140, 141, 142, 143, 144, 151,
 153, 154, 155, 156, 157,
 159, 162, 167, 169, 171, 173
 Dhamma dāna 154
 Dhamma macchariya 2
 Dhamma Padetha 169
 Dhammānupassana 155
 Dhammacakka 154, 157
 Dhammacakka sutta 45
 Dhammaccakkappavattana Sutta 53,
 121
 Dhammakkhandhās 171
 Dhammasavana 138
 Dhammasavana sappaya 136, 137
 Dhammohave Rakkhati Dhammacari
 103
 Dhammohavehatohanti 103

Dhotodhana 151
 Dhutanga 6
 Dibbacakkha ñāna 31
 Dibbacakkhu abhiñña 151
 Dibbacakkhu 119
 Diṭṭhi 88
 Domanasa 78, 79
 Dosa 6, 8, 10, 23, 37, 38, 78, 88,
 108, 115, 152, 164
 Dukkha 61, 79, 85, 86, 87, 123
 Dukkha vedanā 69, 167
 Dussa 119, 120, 121

E

Elamūga 143
 Etadagga 28, 75, 92, 151

G

Gāma 97
 Gāma Sima 96, 97, 101
 Gahakārakaditthosi punageham
 nakāhasi 34
 Gahakārakamgavesanto dukkhajāti
 punappunam 33
 Gati 124, 125, 127
 Ghāṭikāra Brahma 120
 Gopaka 112
 Gopika 162
 Gotama Buddha 74, 93, 149, 150
 Gotama Buddha's sāsana 93

H

Hānabhāgiya sīla 5, 6

I

Ikkhana 144, 146
 Indriya 110
 Isigili 75

J

Jāgariyā 144, 145
 Jātakas 26
 Jātassara Sima 97, 102
 Jarā dhamma 65

Jetavana 140
 Jetthohamasami 32
 Jhāna 2, 3, 7, 8, 9, 47, 164, 167, 168

K

Kākavannatissa 110
 Kāla dāna 17
 Kāyānuppassanā 10
 Kamma 29, 37, 41, 45, 65, 74,
 75, 76, 86, 124, 125, 126,
 128, 129, 147, 148, 152
 Kammasakata Pañña 86, 87
 Kammatṭhāna 7, 79, 125
 Kanittha 121
 Kapilavattu 162
 Kappa rukkhā 171
 Karunā 167
 Kassappa Buddha 93, 120, 149
 Kathina 117
 Kattika 117, 118
 Kayakamma 165
 Kayakamma mettā 7, 164, 165
 Kayanupassana 155
 Khama 144
 Khana 142
 Khandas 91
 Khanti 8, 115, 164
 Khujjuttarā 74
 Kiccavānokarissati 12
 Kicchanṃ maccāna jīvitam 139
 Kicchanṃ saddhamma savanam 139
 Kiecho buddhānam uppado 139
 Kiecho manussa patilabho 139
 Kilesā 7, 10, 11, 88
 Kosala 130
 Kula macchariya 2
 Kulavamsociramthassati 12
 Kurandaka 109
 Kusala 37, 43, 51, 79, 93, 125,
 132, 147, 148, 149, 151
 Kusala Gati 125
 Kusala kamma 17, 125, 147, 149,
 151, 152
 Kusala pārami 164

L

Lāba macchariya 2
 Lobha 6, 10, 23, 37, 38, 39, 46;
 88, 108, 115, 152
 Lokiya 107, 108, 163, 168
 Lokuttara 15, 16, 82, 84, 86, 107
 Lokuttara nibbāna 47, 163
 Lokuttara Paññā 86, 89

M

Māgundi 75
 Magga 73, 88
 Magga dhamma 73
 Magga ñāna 36, 87
 Magga Paññā 86, 87, 88
 Magga phala ñāna 11, 61, 69, 156,
 157
 Magga phala nibbāna 44, 46, 107,
 108, 141
 Magganga 37
 Magganga dhamma 155
 Maha Era 53
 Mahā Sudassana Sutta 32
 Mahamoggalana 75, 76
 Manokamma mettā 165, 166, 167
 Marana dhamma 65
 maya 84, 85
 Meru 94, 133
 Mersuraferra 110, 132
 Mettā 3, 7, 8, 9, 12, 22, 23, 25,
 115, 131, 163, 164, 165,
 166, 167, 168
 Mettā dhamma 167
 Mettā jhāna 3, 4
 Mettā kammaṭṭhāna 7
 Mettā sutta 45
 Micchaditthi 143
 Micchaditthika 143
 Moha 7, 10, 23, 37, 38, 88, 116,
 152
 Mudita 167

N

Ñāna 67, 116
 Nāga 132
 Nāma 36, 37, 70, 85, 111, 122,
 141, 143
 Nāmarūpapariccheda ñāna 122
 Nadi Sima 96, 97, 101
 Nakula Pita 61, 69
 Nathidanipunathbhavoti 33
 Navama 142
 Nibbāna 44, 47
 nibbāna 16, 25, 26, 30, 34, 35, 36,
 37, 41, 44, 46, 47, 48, 49,
 51, 55, 57, 69, 72, 73, 76,
 79, 80, 81, 84, 86, 87, 107,
 108, 111, 123, 124, 141,
 146, 148, 149, 151, 152,
 154, 155, 157, 160, 163, 169
 Nibbedabhāgiya 11
 Nibbedhabhāgiya sīla 5, 10
 Nikāyas 136, 137
 Nimmita 92
 Niraya 36, 47, 64, 72, 77, 78
 Niraya Upapanna 142
 Nirodha 151
 Nirodha samāpatti 3, 4, 150
 Nissāya Sima 96, 102
 Nissita Sima 96, 97, 102

O

Ovāda 136
 Ovada 112, 113, 136, 138
 Ovada Katha 144
 Ovadacariya 112

P

Pāpa Kamma Vipāka 65
 Pāda 122
 Pāli 21, 96, 154, 173
 Pāli Atthakatha 172
 Pārami 27, 28, 29, 34, 74, 75, 76,
 109, 123, 142, 143
 pāramitā 11

Paccayapariggahañāra 122
 Pacceka Buddha 74, 75, 150, 151,
 161
 Padetha 171, 173
 Padumuttara Buddha 151
 Paecantarit 143
 Paecantimajāta 143
 Pañña 15, 84, 85, 87, 89, 152
 Paṇḍukambala 91
 Paramita 25
 Paribhoga 121
 Paricchattaka 91
 Parinibbāna 29, 30, 31, 32, 34, 35,
 49, 76
 Parinibbana 29
 Paripatti Sāsana 112
 Paritas 45, 154, 157
 Pariyatti 138
 Pariyatti Sāsana 135, 136, 138
 Pattecasamuppada 91, 121, 128
 Petānandakhinananuppadassati 12
 Petas 36, 47, 64, 72, 77, 78, 126,
 143
 Pettivisaya Upapanna 143
 Peyyavaca 114, 137
 Phala 156
 Phala ñāna 87
 Phala Pañña 86, 88
 Pitaka 135, 136, 171
 Pīti 34, 138
 Pīti sukha 155
 Poñña kusala 172
 Pubba 132, 133
 Pubbanimittato 130
 Pubbenivāsa ñāna 31
 Puggala sappaya 136, 137
 Puthujjana 36, 37, 38, 39, 133

R

Rāga 8
 Rajagaha 75
 Ratana 42
 Rohana 132
 Rūpa 36, 37, 70, 85, 111, 141, 143

Rupāvācara 120
 Rupāvācara Brahma 120

S

Samāvati 74, 75
 Sāmanera 136, 137, 138
 Sāriputta 69, 70, 92, 93
 Sāsana 83, 96, 112, 118, 134, 135,
 138, 139, 141, 142, 143, 145,
 151
 Sāsana Era 139
 Sāvano 65
 Saasataditthi 127
 Sabbātephāsukā bhaggā gahakūtam
 visankhi 34
 Sabbaññu Buddha 92
 Sabbaññuta ñāna 31, 133
 Sacca 91
 Saddhā 40, 41, 42, 43, 144
 Saddhā dāna 17
 Sadhu 116
 Sagadāgāmi 27, 88, 123, 133
 Sagadāgāmi lokuttarā nibbāna 47
 Sakadagami magga phala ñāna 156
 Sakkacca dāna 17
 Sakya 162
 samādhi 109
 Samāditthi 129
 samatha kammathāna 6
 saṁsāra 25, 30, 33, 35, 36, 49, 50,
 53, 54, 81, 87, 103, 104,
 106, 155
 Samvibhāga 144, 145, 146
 Samādhi 15, 24, 60, 61, 67, 68,
 69, 109, 111, 141, 152
 Samādhi ñāna 3
 Samānattatā 115
 Samāpatti 151
 Samaneras 137, 138
 Samatha 24, 25, 36, 41, 45, 46,
 50, 51, 52, 53, 54, 80, 124,
 141, 153, 154
 Samatha kammathāna 6, 7
 Samatha kusala 35

Sammāsambuddha 162
 Sammanattata 137
 Sammasana ñāna 122
 Sampatti 47
 Samudaya sacca 156
 Samudda Sima 97, 102
 Samyojana 88
 Sangālovāda Sutta 16
 Sangha 36, 37, 39, 41, 80, 81, 84,
 90, 100, 101, 102, 113, 125,
 132, 135, 136, 137, 138, 159,
 162, 165
 Sangha kamma 96
 Sankanta 22
 Sankassa 90, 94
 Sankhara dhamma 35
 Santusita 91, 93
 Sappāya 136, 137, 138
 Saririka 121
 Sassataditthi 127, 129
 Satipaṭṭhāna 10, 35, 62, 72, 85, 91,
 141, 155, 156
 Satipaṭṭhāna vipassanā 25, 26, 36,
 37, 51, 63, 72, 73, 81, 85, 86,
 109, 141, 143, 56, 157
 Satipatthana dhammas 91
 Sattabbhantara Sima 100
 Sattabbhantra Sima 101
 Setthohamasami 33
 Sīla kusala 124
 Sīla 1, 2, 3, 4, 5, 6, 9, 10, 11, 15,
 24, 25, 35, 36, 40, 41, 42,
 43, 46, 51, 53, 54, 79, 80,
 86, 124, 125, 141, 147,
 152, 153, 154, 172
 Siddattha 120
 Siddhatha 119
 Siddhattha 119, 120
 Silabba taparamāsa 88
 Silabbataparamāsa samyojana 37
 Sima 96, 97, 98, 99, 100, 101, 102
 Sona 126
 Sotāpanna 26, 27, 28, 36, 37, 38,
 39, 74, 94, 123, 133, 139,
 143, 149

Sotāpatti magga ñāna 38, 39, 47
 Sotāpatti magga phala ñāna 156
 Sumana 149, 150
 Sutamaya 84
 Sutamaya Paññā 84
 Sutta 32, 84, 91
 Sutta desanās 91
 Sutta Dhamma 34

T

Tahna 156
 Tavatimsa 90, 92, 119, 120, 158, 162
 Therevada Buddhist 90
 Thitubhāgiya sīla 5, 6
 Ticivarit 120
 Tiracchanayoni 142
 Titthis 75
 Titthi samyojana 36

U

Ucchedaditthi 127, 129
 Udakukkhepa 100
 Udakukkhepa Sima 101, 102
 Udayabbaya ñāna 11, 123
 Udissaka 121
 Uparittha 150, 151
 Upekkha 167
 Uppada 142
 Uthāna 144, 145

V

Vāssa 34, 49, 90, 91, 111, 135
 Vacikamma 165
 Vacikamma mettā 164, 165, 166
 Vaṇṇa macchariya 2
 Vassa 34
 Vatta 88, 155
 Vayadhammā sankhārā appamādena
 sampādet 49
 Vayadhammā sankhārā appamādena
 sampādet 35
 Vedanā 61
 Vedanānupassana 155
 Veyyavacca 112, 113, 115, 116,
 134, 144, 145, 146

Vicikicchā samyojana 36

Vimutti rasa 155

Vinaya 100

Vinaya Dhamma 34

Vipassana Pāñā 86, 87, 116

Vipassanā 6, 10, 23, 24, 25, 30, 35, 36, 41, 45, 46, 47, 50, 52, 54, 61, 63, 67, 68, 72, 80, 85, 87, 88, 107, 108, 109, 111, 113, 122, 124, 135, 141, 144, 153, 154, 155, 156, 157, 164

Vipassanā meditation 46

Vipassanā ñāna 61, 68, 69, 111

Vipassi 110

Visankhāragatā cittañ tanhānam khayamajj 34

Visesabhāgiya sīla 5, 6

Visungāma Baddha Sima 98, 100

Vyādhi dhamma 65

Vyāpāda 88

W

Would-be-Buddha 120, 130

Y

Yogi 113, 115, 122, 123, 144, 146, 156

Yojana 94, 119, 120, 121, 158

**List of donors for the publication of
Dhamma Padetha Vol. II**

Australia

1. Grahame White
2. Lynn Bousfield
3. Wendy Francis

Belgium

4. Henry Vandergucht
5. Marie Cecila Forget

Canada

6. Daw Khema Nandi

France

7. Ky Tu Nyugen Huy

Germany

8. Johannes Emmering

Hong Kong

9. George Lee
10. Pauline Lee

Italy

11. Paola Malacarne

Japan

12. Kyoto Kogure

Korea

13. Do Myung Sunim
14. Soung Sang Lyun Sunim
15. Cheong Hyun Sunim
16. Jang Ill
17. Jeong Woo
18. Bo Im
19. Gyung Gak
20. Hyu Sim
21. Um San
22. Park Sang Boo
23. Park Chang Jye

24. Park Hye Jeong

25. Park Dong Duk

26. Heo Cha Jo

27. Choi Chun Gil

28. Jung Chung Mo

29. Im Byung Gwan

30. An Byung Tae

31. Lee Jong Won

32. Kim Gyung Man

33. Kim Gae Um

34. Yum Hye Jung

35. Yun Yun Hyuk

36. Seul Hyung Jun

37. Kim Heon Gun

38. Choi Gan Tae

39. Lee Chul Hyung

40. Gang Won Duk

41. Dae Oyl

42. Lee Dae Won

43. Kim Youn Hwan

44. Bae Kae Young

45. Yu Young Jun

46. Lee Yun Ho

47. Jung Ju Yong

48. Kim Min Ho

49. Gwon O Soo

50. Yun Jun Nyuk

51. Young Chang Sik

Malaysia

52. Ashin Vilasa

[Low Chek Seng]

53. Tee Siew Hua

Myanmar

54. Dr Than Than Nyein
55. Mg Mo Myat Aung
56. Daw Thein Nwe
57. Dr Thet Naing
58. Daw Thazin Nu
59. Daw Hla Than
60. Mg Hla Moe
61. U Aung Kyi
62. Daw Khin Khin Than
63. Daw Mya Mya Aye
64. Daw Aye Kyi
65. Daw Shu Po
66. Daw Tin Htwe
67. Daw Nyunt Nyunt
68. Daw Than
69. Daw Myint Myint
70. Daw Nyunt Nyunt Wai
71. Daw Su Su
72. U Ngwe Tun
73. Daw Sein Myaing
74. U Myint Thein

75. Daw Yin Yin Cho

76. Daw Khin Lay Nyo

77. Moe Sandar Kyaw

Panama

78. Gabiel Benaim

Republic of South Africa

79. Dr. Moe Zaw

80. Dr. Omma Myint Thein

Singapore

81. Ashin Kovida

[Hirok Ghosh]

Spain

82. Iglesias Cao Family

Taiwan

83. Shin Mun Esum

U.S.A

84. Ahin Virapañño

[Thuỷ-Nguyen]

85. Jack Buktanica

86. Ha Troung Thauh

87. Hein Nyu Yen

May all donors who contributed towards the publication of Dhamma Padetha Vol II rejoice in their meritorious deed of generosity and may they attain nibbāna, the cessation of all sufferings.

Sadhu! Sadhu! Sadhu!

MANUSCRIPT PERMISSION NO. (27/98) (7)

COVER PERMISSION NO. (8/98) (8)



FIRST EDITION



2000 COPIES



MARCH - 2000



COVER PRINT - AUNG CHAN THA



PUBLISHED BY DAW SHWE AIM

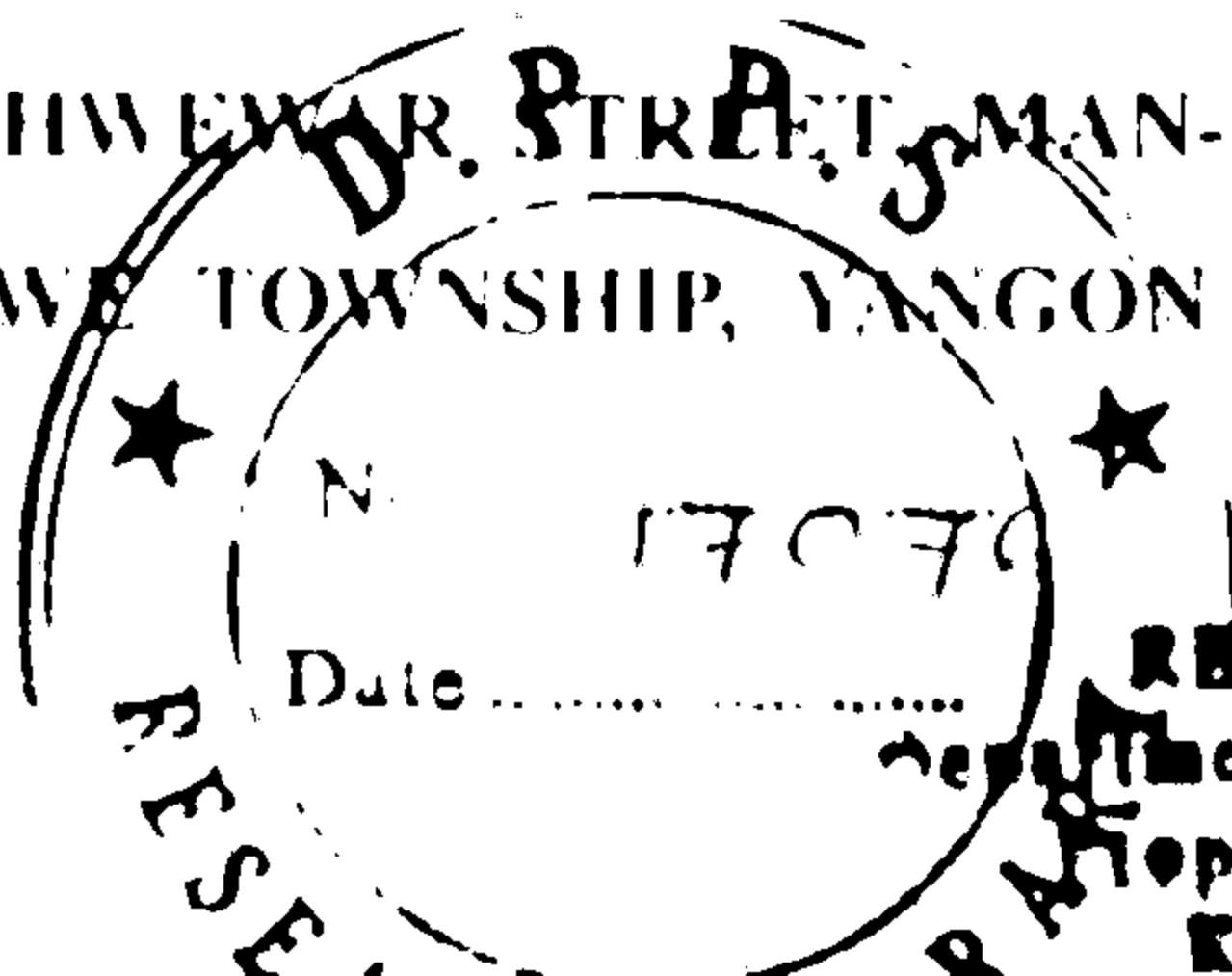
THILAND SAPEI.



PRINTED BY UKYI MYINT (02936)

AUNG CHAN THA PRESS.

**NO. 13/27 SHWEMAR STREET, MAN-AUNG QUARTER,
TAMUWE TOWNSHIP, YANGON, MYANMAR.**



RESEARCH LIBRARY

Department for the Propagation of the Dharma

Propagation of the Dharma

Kaba-Aye, Yangon.

ERRATA

S.N	PAGE	LINE	INCORRECT	CORRECTION
1	2	24	Familities	Families
2	6	4	that breaking	that he is breaking
3	7	4	natural	nature
4	10	3	Percept	Precept
5	31	18	Dibbacakkha	Dibbhacakkha
6	46	11	in than	and
7	47	30	existance	existence
8	49	3	giving	given
9	51	5	to mindful	to be mindful
10	51	8	not be mindful	not to be mindful
11	53	21	been born	come
12	64	3	bewildment	bewilderment
13	72	17	bewildment	bewilderment
14	74	14	batheing	bathing
15	88	10	lead	leading
16	91	8	khandas	Khandha
17	91	11	satipattanā	satipatthana
18	106	28	accure	accrue
19	120	23	neatly appear	neatly to appear
20	122	13	for Exatted one	for the Exalted one
21	124	11	than rather	rather than
22	129	7	are to	can be compared to
23	130	15	to people	people to
24	131	11	savourary	savoury
25	141	23	had	have
26	142	10	having sacrifice	having sacrificed
27	143	5	fluorish	flourish
28	145	21	always enthusiastic	always be enthusiastic
29	147	16	be no	be of no
30	149	28	hte	the
31	155	1	delicace	delicacies
32	157	2	because	became
33	167	27	this enabling	thus enabling
34	167	27	lonftime	longtime
35	169	2	essance	essence
36	169	5	easily rapridly	easily and rapidly

MOTTOS IN THIS BOOK THAT SHOULD BE NOTED

- (1) Offer with faith makes one extremely beautiful in every existence.
- (2) Offer respectfully and all will listen to you well.
- (3) Offer at appropriate time, will be prosperous since young.
- (4) If offered without attachment, wishes will be fulfilled.
- (5) If offered without harming others, will be free from the five dangers.
- (6) Health is the best among all gifts.
- (7) Contentment is certainly the best property.
- (8) Close friend is definitely the best relative.
- (9) Only *nibbāna* is the noblest bliss.
- (10) Parents when old and infirm would be looked after in return.
- (11) The offsprings will help in carrying out their parents' affairs.
- (12) The offsprings will keep up the lineage of the family for a long time.
- (13) Striving for worthiness to inherit will receive the inheritance.
- (14) After death, offerings will be made and the merits shared.