

DHAMMA PADETHA

VOLUME I

BY

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AGGA MAHĀ KAMMAṬṬHĀNĀCARIYA

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**Edited by the Editorial Committee of
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(i)

PREFACE

This book which you are about to read is a collection of articles written by Saddhāmmaransi Sayādaw as dhamma gifts in the Myatmingala monthly magazine.

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

The teachings of Lord Buddha, being the Tipitakas, the five collections of scriptures (nikāya) and eighty-four thousand dhammakhandhās, are too numerous. For people to study them completely would not be easy. In fact it is too difficult. Thus, Sayādaw has gone through these scriptures and extracted many items which are noteworthy and has written in this book.

The Venerable Saddhāmmaransi Sayādaw has given the title of this book “Dhamma Padetha”. The word Padetha is a derivative of Kapparukkha Pāli word, meaning a “wishing tree”.

In ancient days Kappa lukkha trees would grow from the earth to be enjoyed by those born with accumulation of merit. Food and clothing could be obtained from these trees as 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

(ii)

pitakas from this variety of dhamma discourses which have been selected from the Teachings of Lord Buddha.

The essence which you can draw from this book are:

- (1) From the Pāli Atthakathā, points that would act as guide for things in the mundane world such as food, clothing, shelter and social dealings.
- (2) For the supramundane world, points that have been extracted from Pāli Atthakathā such as sīla which should be observed by everyone throughout in life. Saddhā which should always be firm; the most precious knowledge or wisdom and puñña kusala or meritorious deeds which 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 Pāli Atthakathā have been given for easy reference.

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

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(iii)

TRANSLATOR'S NOTE

Dhamma Padetha has been rendered into English purely out of gratitude for Saddhãmmaransî Sayãdaw. Had it not been for the invaluable comments and corrections of the Editorial Committee it would hardly be in this form.

It is certainly far from being flawless in choosing vocabulary, apart from syntax being systematic. The spelling of some Pãli 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.

CONTENTS

No	Page
1. Noble Saddhã Likened to the Hand	... 1
2. Discard the Outer Covering, Take the Essence	... 5
3. Dependable for Womankind	... 8
4. A Model of Good and Bad	... 10
5. Let the Body Suffer, not the Mind	... 15
6. Longevity of Human Life	... 18
7. If You Wish to Have Peace, Enter a Meditation Centre	... 20
8. To Be Worthy Sons and Daughters	... 23
9. A Reminder by Lord Buddha	... 25
10. Three Ways of Noting Vedãna	... 27
11. Four Types of Devotees	... 31
12. Unseparated at Present and Meet Again in the Future	... 34
13. Impossible to Repay in a Hundred Years	... 38
14. Five Benefits of Dãna	... 41
15. Emancipation Only Through Dhamma	... 46
16. Accumulate and Share the Merit	... 50
17. Eating the Right Way Brings Merit	... 54
18. Great Happiness if Faultless	... 58
19. Proper Maintenance of Wealth Means Happiness and Prosperity	... 65
20. Paying Respects Benefit both Parties	... 69
21. Vipassanã Meditation should be Practised	... 73
22. Insight can be Gained only by Overcoming Vedãna	... 79
23. Choosing Meditation Centre to Realize Dhamma	... 85
24. Ordain as Dullabha Monks to Gain Benefits	... 87
25. Revere Those Who See Both Sides	... 92
26. Sacca Mantam: the Good and the Bad	... 95
27. Four Kinds of Right Living to Reach Good Realms	... 100
28. Four Good Opportunities to Realize Dhamma	... 103
29. Slowly and Speedily, Should be the Way	... 108

(v)

CONTENTS

No	Page
30. Eradicate Akusala Like a Poison Tree	... 113
31. Noble Kathina Robe Offering, but Once a Year	... 119
32. Let Saddhã be Always Firm	... 127
33. The Correct Way of Practice to Reach Nibbãna	... 132
34. Like the Buddha-to-be, Perform Your Supporting Duty	... 139
35. Be Mindful to Gain Merit	... 145
36. Happiness, Only by Having Four Foresight	... 152
37. If Eliminated, Happiness Will Follow	... 159
38. Seven Qualities of a Virtuous Person	... 167
39. Six Kinds of Dãna	... 176
Conclusion	... 182
List of Donors	... 183
Index	... 185

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SADDHĀMMARANSĪ MEDITATION CENTRE SAYĀDAW
AGGA MAHĀ KAMMAṬṬHĀNĀCARIYA
ASHIN KUNDALĀBHIVAMSA

Dhamma Padetha Volume I

Noble Saddhā Likened to the Hand

Buddhists use the word Saddhā liberally when doing merits. One is praised when one is full of Saddhā or faith. “Saddhā” which is a Pāli word has a deep and wide meaning. Saddhā is the best basic concept for all Buddhists who aspire most to reach total extinction of being (nibbāna). A meritorious deed can be accomplished only where there is saddhā.

“Saddhā” is translated as belief or faith in one single word. In Myanmar language it is a combination of two words meaning faith and clarity.

There are five kinds of faith-

- (1) Faith in the Buddha
- (2) Faith in the Teachings (Dhamma)
- (3) Faith in the Sangha
- (4) Faith in the Action (Kamma)
- (5) Faith in the effects of Kamma

Faith or Confidence

Lord Buddha, whom we revere is perfect with one realizing the path of holiness (arahatta-magga) insight which could eliminate all evil. He is entirely free from base, inferior defilements such as greed (lobha), anger (dosa), delusion (moha).

He is omniscient. Without the help of anyone He knows everything that should be known. We believe in these excellent qualities of our Lord Buddha.

We believe that the dhamma we are practising, beginning from the observing of five precepts up to insight (vipassanā) practice, have been preached by Lord Buddha. If we practise it, we will be free from all kinds of unhappiness and attain nibbāna.

Dhamma Padetha Volume I

We believe that the sangha we revere are those who are practising dhamma according to the instructions of Lord Buddha to reach nibbāna. They are practising for the benefit of the laity who can do meritorious deeds, and that their practice is noble.

We believe that the charity (dāna), the wholesome action we are doing, the precepts we are observing concern with our mind. They cannot be seen with the eye or are tangible. But these will bring benefit to ourselves.

Because of these wholesome actions, we reap the benefit of improving our lives in this existence and are free from harm. We believe that we will get to the higher planes and be endowed with good benefits in our future existences.

It is also believed that killing, stealing will bring bad result (akusala kamma). These akusala kamma cannot be seen by the natural eye but they exist as shadows, giving bad effects as occasion arises, (either in this life or in future existences)

Lucidity or clarity

When saddhā arises in you, things that make your mind impure such as greed, anger, delusion, pride, conceit, jealousy and ill-will disappear and your mind becomes lucid. Thus, because it makes your mind clear and lucid, we say that saddhā is clarity.

For example, it is like the ruby of a Cakkavatî, (universal monarch) in ancient times, who ruled over the four continents. When these monarchs went round the universe, with many followers sometimes they could not get clear water in some places. When that happened, the monarch's ruby was put into a bowl of muddy water and all at once, the mud settled to the bottom and the water

Dhamma Padetha Volume I

became clear and drinkable.

In the same way, when one has saddhā, lobha, dosa, moha, pride (māna), jealousy (issā), avarice or stinginess (macchariya), which are likened to dirt and mud disappear and one's mind is purified. Good deeds are done in succession.

Because one's mind is clear and lucid one's behaviour becomes light and active. The facial expression also becomes clear and lucid. One can vividly observe the donor's courteous activities while giving dāna.

Clarity or lucidity because of faith

Although saddhā is translated into two words, belief and clarity, the meaning is associated. There is lucidity or clearness because of faith.

Those who worship Lord Buddha have faith in Him and His excellent qualities. Thus their minds become pure. Those who worship the Dhamma or the Teachings of Buddha believe that it will eliminate unhappiness. Thus their minds become clear and lucid. Those who worship Sangha also believe in their noble qualities, and their minds become pure. Hence, belief and lucidity of the mind are associated.

Those who are mindful of the qualities of Buddha, Dhamma, practising vipassanā meditation and mindful of the noble qualities of Sangha will find for themselves that their minds become pure and lucid.

Disbelief makes impurity

Sometimes, when evil people like robbers come to your place you cannot be at peace, your mind is disturbed. What will they destroy, what will they loot and take with them? How can I escape from these bad men? You are worried and cannot be at ease because

Dhamma Padetha Volume I

you cannot trust and believe in these wicked people. Because of lack of faith there is no lucidity or clarity of mind.

Saddhã likened to the hand

The hand accomplishes the work you wish to carry out. Likewise, Saddhã carries out good deeds for you to gain merit.

The land is most important and most useful for you. It cleans the body and makes it look presentable. It will help keep things that are either not valuable, or moderately valuable or the most valuable such as diamond, gold and other gems. When you wish to get something you have to take it with your hand.

In the same way, one who gives dāna, will never be poor or destitute in every existence. One will have riches and be able to do meritorious deeds in succession with ease. One gets merit due to Saddhã, which is likened to the hand.

Those who have morality (sīla), are endowed with longevity, good health, free from diseases, have pleasant looks, spiritual and physical happiness, concentration, determination so that they can perform meritorious deeds in succession. Because they have Saddhã, they are firm in their sīla. They are able to get merit because of Saddhã which is likened to the hand.

Those who are complete with tranquility (samatha) and vipassanã practice, and the belief that they can most rapidly attain nibbãna to which they aspire put in extra effort in practising samatha and vipassanã, and are able to gain merit. To be able to accomplish this, it is all due to Saddhã, which is compared to the hand.

Motto: Saddhã (faith) is likened to the hand.

Dhamma Padetha Volume I

Discard the Outer Covering, Take the Essence

Those who have not much perfection (pārami) or are immature and blissfully happy in the human abode think many objects to be valuable, while in essence they are not.

Things that are of no value in essence

- (1) their property or wealth
- (2) their physical bodies
- (3) their lives

(Jataka-ttha 4/7)

How it is thought to be valuable or as essence

(1) Those who have not much pārami think that their gold and diamond, their house and property are depend-able and that only their property will fulfil their social life.

(2) When there occurs an accident, they let their wealth be spent but the physical body must be preserved. The physical body is more valuable than their wealth.

(3) When their lives are endangered, let the riches be spent and some parts of the body may be destroyed or impaired but life must be preserved. Life is more valuable than the riches and the physical body.

Not seeing it as the essence

Those who have accumulated pārami, like the Buddhato-be see things as follows:

(1) Their riches and wealth can be destroyed by floods and storms, by fire, by evil rulers, by robbers and by enemies. They are not dependable, not lasting and are just the outer covering, not the essence.

Dhamma Padetha Volume I

(2) Their physical bodies are full of diseases and also can be destroyed outwardly by weapons such as swords, spears and guns any time. Although you may be well today, this month, this year, you may be bed-ridden the next day, the next month, the next year. That is why your physical body is not the essence, it is only an outer covering.

(3) The nature of the process of the phenomena of your physical body and the mind which keep arising and passing away every moment and they seem to be oppressing you and your whole life can be destroyed at any time. That is why life is not the essence, it is only an outer covering.

Take the essence from the covering.

Those who have accumulated pārami like the Buddhas-to-be would take three kinds of essence from the three objects which are not the essence.

(1) From the riches, which are not the essence, they would give dāna or charity and gain merit, that is, taking the essence.

The riches are material objects and can be destroyed or taken by force by the five kinds of enemies. After giving away or donating the property, the merit gained cannot be seen by the natural eye, not tangible and therefore cannot be destroyed by the five kinds of enemies. The merit gained has the ability to give good effects in a series of existences up to nibbāna and is secure. Therefore, donate as much as possible so as to extract the essence of dāna merit from one's property.

Motto: Extract from property, dāna essence.

Dhamma Padetha Volume I

(2) Extract from the body the essence of sîla merit. The physical body which is prone to the (96) kinds of diseases internally and can be destroyed outwardly by poisons and weapons is worthless. But paying obeisance to sangha who have sîla, elderly people, the triple gems, (Buddha, Dhamma, Sangha), teachers and parents and also looking after them, taking the five, eight, nine precepts are carried out by the physical body. The merit gained by sîla will provide all kinds of blessings which are secure in the series of existences till one reaches nibbāna. Hence, one observes sîla, which has been extracted from the physical body.

Motto: Extract from the physical body, sîla essence.

(3) From life, which is unsubstantial, take vipassanā merit which is the essence.

While we are alive during Lord Buddha's Sāsanā, the merit we gain from practising vipassanā meditation is secure and if circumstances are favourable, the door of woeful states (apāya) will be closed in this very life and attain nibbāna. It is the most secure essence. Therefore, we must practise vipassanā meditation. From the unsubstantial life extract vipassanā essence.

Motto: Extract from life, vipassanā essence and merit.

Dhamma Padetha Volume I

Dependable for Womankind

Because women are gentle and delicate in every way, they are thought to be the weaker sex, having no strength nor power. That is not true. They are those who have skill, strength and capability.

The strength of womankind.

- (1) Rūpabalam — Physical beauty is one of the strengths of females. Thus, they try to beautify themselves.
- (2) Bhogabalam — Being prosperous is one of the strengths of womankind. Hence, they have to earn and save up.
- (3) Nātibalam — Having parents and relatives is one of the strengths of womankind. That is why women of good parentage live amicably with parents and relatives.
- (4) Puttabalam — Having children is one of the strengths of women. Therefore, to bear children should be given a priority.
- (5) Silabalam — To be endowed with sīla is women's strength. Consequently, she must abstain from killing, stealing, sexual misconduct, telling lies and abstaining from intoxicants, thus, fulfilling her sīla.

These five qualities are the strengths of a good and virtuous woman. (Sam 2/443)

Housewives who are perfect with these five qualities of strength are able to run the house and look after the

Dhamma Padetha Volume I

family, they win the respect of the whole family.

Among the five qualities of strength, physical beauty, having property or riches, parents and relatives and having children are not strengths to reach higher planes in future lives. They are only for the present existence.

Only those good women who possess sîla will reap the five benefits:

- (1) property and riches can be acquired easily
- (2) can become famous due to good reputation
- (3) has a pleasant disposition and can enter various functions happily and delightfully.
- (4) at the time of death seeing good signs and dying peacefully
- (5) to be reborn at the celestial abode

These are the five benefits a good woman gets.

Motto: Easily obtain property, earning good reputation never inferior, dying in peace, reaching celestial abode. Those are the five benefits of observing sîla.

Consequently, good women should depend on sîla which must be spotless.

Dhamma Padetha Volume I

A Model of Good and Bad

A person has good and bad characteristics, just as weeds are removed from a pond and water is drawn, so also discard the bad and take the good.

During the life time of Lord Buddha, there was a girl known for her bad and good reputation. Her name was Khujjuttarā, a combination of two words: Khujja and Uttara. Khujja, means hunchback and Uttara, was her original name. A hunchback since birth and was known as Khujjuttarā.

Khujjuttarā was Queen Sāmāvati's maid, a flower-buyer. King Udena gave Queen Sanaa vati eight coins every day to buy flowers. And the Queen gave Khujjuttarā eight coins to buy flowers. Whereupon, Khujjuttarā took four coins for herself and bought only four coins worth of flowers and presented them to Queen Sāmāvati.

One day, the flower seller, Sumana offered amis-food to the Lord Buddha and Sangha at the house. Sumana invited Khujjuttarā to listen to the appreciative expression (anumodāna dhamma). Khujjuttarā listened very attentively and respectfully so as to memorize every word. While listening she meditated penetratively and thus became stream-winner (sotāpanna) at the end of the discourse.

At the end of the dhamma discourse, she bought all eight coins worth of flowers and presented them to Queen Sāmāvati. Because the flowers were double the usual amount. Queen Sāmāvati asked Khujjuttarā whether King Udena had given her eight coins more as there were more flowers. Khujjuttarā answered in the negative and that flowers were eight coins worth that day. On

Dhamma Padetha Volume I

previous days, she had taken four coins for herself and had bought only four coins worth of flowers. She answered truthfully. Queen Sāmāvati was amazed and enquired why she did not steal and tell lies that day Khujjuttarā responded, she could not steal or tell lies because she had listened to the Lord Buddha's discourse that day.

Queen Sāmāvati thought Lord Buddha's Teachings have so much power and was full of reverence and longed to listen to the dhamma. Thus, she asked Khujjuttarā if she could repeat the discourse she had listened to, Khujjuttarā answered that she could. She was given good clothes to wear and a respectable place from which to relate the dhamma discourse.

Queen Sāmāvati and five hundred attendants became sotāpanna at the end of the discourse. After becoming sotāpanna they desired more and more to listen to the Teachings of Lord Buddha. Hence, they sent Khujjuttarā wherever Lord Buddha gave dhamma discourse and then listened to Khujjuttarā again.

Because Khujjuttarā listened to the dhamma discourse every time and related to Sāmāvati and five hundred attendants, she learnt the Three Pitakas without being taught but only through listening.

Lord Buddha, in giving the highest title to lay women, Khujjuttarā was given the highest honour, the pre-eminent position (etadagga), in being skilful and learned in the Pitakas. Thus after receiving the highest honour, Khujjuttarā became well-known in Lord Buddha's Sāsanā. One day, some monks asked Lord Buddha: Oh Lord!

(1) Why is Khujjuttarā a hunchback?

Dhamma Padetha Volume I

- (2) Why can she learn the Three Pitakas just by listening?
- (3) Why did she become a sotāpanna so quickly while listening to the dhamma discourse?
- (4) Why did she become a maid in the life she is to attain noble dhamma.

The Lord Buddha replied in the following way:

Khujjuttarā-to-be was a maid at the palace of King Brahmadata at Bārānasi before the life time of Gotama Buddha, after the Enlightenment of Kassapa Buddha. Lord Buddha went on relating Khujjuttarā's past lives.

(1) Once eight Silent Buddhas (Pacceka Buddhas) including one hunchback came to the palace of King Brahmadata for alms- food. The maids including Khujjuttarā put rice in golden bowls and wearing red shawls on their shoulders, offered alms-food.

When they had finished offering, Khujjuttarā held the golden bowl as the alms-bowl, wore the red shawl like a robe, went forward and mimicked the hunch-back Pacceka Buddha and made fun so that everyone laughed.

That is why, because she had made fun of the Pacceka Buddha, she became a hunchback from birth.

(2) The reason why she was so intelligent was as follows: One day when the eight Pacceka Buddhas came to the palace for alms-food, the alms bowls were full, and because they were hot, the Pacceka Buddhas held the bowls with one hand and another, the right hand and the left hand. When Khujjuttarā saw this, she at once took off her eight ivory bangles and offered them to the Pacceka Buddhas to serve as alms bowl stands so as to alleviate the heat.

Dhamma Padetha Volume I

Thus because she was quick-witted and offered the ivory bangles to alleviate the heat from the hands of Pacceka Buddhas, in the present life she became very intelligent and learnt the Three Pitakas while listening to the dhamma discourse of the Lord Buddha.

(3) Why Khujjuttarā became a sotāpanna rapidly is because when Pacceka Buddhas came to the palace she performed the necessary duties respectfully. Because of this merit she became a sotāpanna while listening to the Lord Buddha's dhamma discourse at the offering of amis-food ceremony, by Sumana, the flower seller.

(4) Why Khujjuttarā became a maid. During the time of Kassapa Buddha, Khujjuttarā-to-be was a rich man's daughter at Bārānasi. One evening she was beautifying herself in front of a big mirror. At that time a holy or liberated female medicant (arahanta bhikkhuni), who was friendly with her came to her place.

The rich man's daughter asked the arakanta bhikkhuni to fetch some of her cosmetics. The arahanta bhikkhuni thought to herself. If I don't get the things she asked for, she will be angry and bear a grudge with the result that she will go to realms of continuous suffering (niraya). If I carry out the task she will become a servant for five hundred existences.

Out of these two kinds of bad results, to be a servant would be better than to go to niraya. Thus thinking she did the things as bidden by the rich man's daughter.

The Lord Buddha discoursed that because Khujjuttarā had asked a respectable arahanta bhikkhuni to do things she became a servant for five hundred existences.

(Dhammapadattha 1/44)

Dhamma Padetha Volume I

To sum it up, Khujjuttarā.

- (1) was a hunchback from birth because of making fun of a Pacceka Buddha who was a hunchback;
- (2) became servant girl for five hundred lives because she made an arahanta bhikkhuni do things for her; (These are bad conducts which should be avoided).
- (3) learned the Three Pitakas just by listening was the effect of offering immediately ivory bangles to serve as alms bowl stands, immediately alleviating the heat from the hands of PaecekaBuddhas; and
- (4) becoming a sotāpanna while listening to the dhamma discourse was the benefit of serving the Pacceka Buddhas respectfully. (They are good conducts which should be copied).

Motto: Avoid bad deeds, carry out good deeds.

Dhamma Padetha Volume I

Let the Body Suffer, not the Mind

Once, Lord Buddha was residing in a sanctuary for animals at Susumāragira town in Bhagga country. During that time, a very old man from Susumāragira came to the Lord Buddha. He was called Nakulapitā, a rich man.

This rich man had won an etadagga title as the foremost in being closely acquainted with Lord Buddha. He always went to pay homage to the Lord Buddha.

At that time, he was too old and had become weak so that he kept suffering from ailments. He was no more in good health. In future he would not be able to pay homage to Lord Buddha. He would go just once while he could. He would request the Lord to give him an admonition which would benefit him for long. Thus, thinking he approached the Lord Buddha.

After paying obeisance he asked the Lord Buddha to give him a dhamma discourse “O Lord, I have reached the last stage of my life and have become too old. I do not have good health even for a moment, I keep suffering from many diseases. It will not be easy for me to come another time. Therefore, please give me an admonition which will be beneficial for long.

Lord Buddha replied “It is true that you are no more healthy because of old age. However, there is no one who has no ailments and is always healthy. Everyone has ailments. Those who say they do not have any disease are those who do not know or are fools.

After that, Lord Buddha gave the rich man, the most suitable discourse “Rich man, let your body suffer, not the mind. Practise, so that the mind does not suffer.”

Dhamma Padetha Volume I

The rich man having listened to the most suitable discourse bowed down mosi respectfully with his hands clasped and went round Lord Buddha from the right side clockwise and departed after paying respects. Each time the rich man went to Lord Buddha, he also went to Ashin Sāriputta to pay obeisance.

Ashin Sāriputta addressed the rich man 'You look very bright and pleasant, did the Lord give you any dhamma discourse?' He answered, 'Why wouldn't the Lord give a dhamma discourse to a person like me? He had given me admonition.'

When Ashin Sāriputta asked what kind of discourse the Lord had given him, the rich man answered 'Let your body suffer not the mind. Practise, so that your mind will not suffer.'

Ashin Sāriputta was Buddha's chief disciple, who had been given etadagga title for his wisdom. As soon as he heard what the rich man said, he realized that the nature of suffering in body and mind, as well as, only the body suffering and not the mind should be distinctly clarified. Lord Buddha should be asked this question.

Seeing this, the rich man was asked, whether he had requested the Lord to tell him how to practise so that body and mind suffer and how to practise so that only the body suffer and not the mind.

The rich man replied, 'Venerable Sir, I did not request the Buddha to tell me how to practise I will only know if you instruct me how to practise so that both body and mind suffer, and only the body suffers not the mind. It will not be easy for me to come another time. So please instruct me, Venerable Sir.'

Dhamma Padetha Volume I

Ashin Sāriputta elaborated the twenty kinds of false view of self (attaditthi). If one is attached to the body and mind together, then both the body and mind suffer.

For example, when one's palm or sole is pierced by a thorn while working and there is no pin to take it out, one finds another thorn to take out the first thorn but the first thorn does not come out. Instead, the second thorn is left broken in the flesh. That person has to suffer the two thorns piercing the flesh. Similarly, those who cannot meditate and discern the body from the mind, suffer both in body and mind.

If one can practise meditation and know that the body is separate and the mind that knows is separate, only the body suffers and not the mind. This was the dhamma discourse given by Ashin Sāriputta.

Motto: If attached to the body and mind both the body and mind suffer. If one notes the process of the phenomena of the body and mind as they arise and pass away, only the body suffers, not the mind.

Those who practise meditation and reach knowledge of dissolution (bhariga nana), as they note intently when pain arises in the body they will realize that the pain disappears one note after another. Because one notes attentively and knows the passing away only the body suffers, not the mind.

Consequently, Lord Buddha had instructed that one must practise meditation so that only the body will suffer, not the mind.

(Sam 2/1)

Dhamma Padetha Volume I

Longevity of Human Life

The life of all beings in this world are of two categories briefly:

- (1) Sugati life—good, noble life
- (2) Duggati life—inferior, low down apāya life which is suffering.

Of these two, sugati, good noble life is human, deva and brahma existences. Of the three good existences human life is the best to do meritorious deeds.

Out of the series of existences, in the human abode, the present life is the best as we are living to be in the time of Lord Buddha's Sāsana. To do away with apāya and to listen to the dhamma and practise accordingly, we have a great opportunity. We also have the best and the right belief. Hence, the present human life is the best life.

In this life we have the opportunity to do merit so that in our future lives we will not be born in the apāya and we will be able to reach higher places of life till we reach nibbāna, extinction of all suffering and unhappiness. So long as we live, we will accumulate merit. Therefore, those who are wise wish to live long lives.

Consequently, Lord Buddha has given a discourse on the five factors which lead to long lives.

- (1) Sappāyakāri hoti - we must eat suitable food, stay where there is a suitable climate, avoid food that is unsuitable and climate which is unsuitable.
- (2) Sappāyamattam jānāti- having suitable food, staying at a place where the heat and the cold are not extreme, we

Dhamma Padetha Volume I

must know the right amount of food for our bodies.

(3) Parinatabhojica hoti- while taking food we should see to it that it is easily digestible and to avoid food that is indigestible.

(4) Silavaca- Abstaining from killing, stealing, sexual misconduct, lying and abstaining from intoxicants, we must be perfect with sîla.

(5) Kalyanamittoca - we must live harmoniously together with good friends, sons, daughters, husbands, and wives who will make us happy.

Lord Buddha discoursed that those who live according to the five factors will live long lives.

Motto: Suitable and right amount of digestible food, having sîla and good friends, are five factors for longevity.

Our body may be compared to a four-legged table; when one leg is broken it can no more stand properly. Similarly, our body exists due to kamma, mind, climate and nutrition. When one of these is in disorder one will not live long.

That is why associating with bad friends, husbands, sons and daughters and wives being the cause of unhappiness, one's life is shortened. Associating with good friends and daughters, husband and wife being the cause of peace and happiness, one's life is lengthened. This is the discourse of Lord Buddha.

Dhamma Padetha Volume I

If You Wish to Have Peace, Enter a Meditation Centre (Yeiktha)

Every living being wishes to be happy and thus search for happiness. Also wishes to live in places where one can be at peace. A place where one can stay at peace is called a yeiktha.

In Myanmar language yeiktha is a combination of two words: “yeik” means ayeik(shade); “tha” means happiness or peace. Therefore, it means a peaceful shade or a shady peaceful place.

There are five kinds of shade.

- (1) the shade of a tree
- (2) the shade of parents and relatives
- (3) the shade of a teacher
- (4) the shade of a ruler
- (5) the shade of Lord Buddha's dhamma or Teachings

Among these five shades, the shade of relatives and parents is more peaceful than the shade of a tree. The shade of a teacher is more peaceful than the shade of relatives and parents. The shade of a ruler is more peaceful than the shade of a teacher. The shade of Lord Buddha's Teachings or dhamma is more peaceful than the shade of a ruler.

(1) The shade of a tree makes a weary traveller who has travelled in the heat of the summer sun, cool and happy both in body and mind when he/she gets rested under the big cool shade.

(2) To get the shade of the tree is only momentary. One is happy just at the time of staying under mat tree. To

Dhamma Padetha Volume I

get the shade of relatives and parents is better because one gets the wealth, property and legacy so that one can be happy in one's whole life. That is why the shade of relatives and parents is better than the shade of a tree.

Motto: The shade of parents is better than the shade of the tree, 'tis true happiness.

(3) To get the shade of relatives and parents is peaceful because one gets wealth and property legacy. However, the wealth can be destroyed by robbers and bandits. But to get the shade of a teacher one can obtain vocational education and therefore, live peacefully. Knowledge or education cannot be destroyed by robbers or bandits. That is why the shade of a teacher is more peaceful than the shade of relatives and parents.

Motto: A teacher's shade is better than the parents', 'tis true happiness.

(4) In the shade of a teacher one gets only knowledge or a vocational education and is happy. But to be in the shade of a ruler who rules the country, one is free from danger internally and externally. Thus one can acquire education, wealth and dhamma so that one is happy in many ways. That is why a ruler's shade is more peaceful than the shade of a teacher.

Motto: A ruler's shade is better than the teacher's 'tis true happiness.

(5) To get the shade of a ruler one is free from harm and is happy in this life. To be in the shade of Lord Buddha's dhamma or Teachings, one is happy in this life

Dhamma Padetha Volume I

As one gets the peacefulness of dhamma. In future lives, one is free from the unhappiness of apāya and all kinds of suffering. Thus, one is happy. One can also reach the noblest state of nibbāna. Therefore, the shade of Lord Buddha's dhamma is more peaceful than the shade of a ruler.

Motto: The shade of Dhamma is more peaceful than the ruler's shade, 'tis true happiness.

Consequently, to be free from all kinds of suffering and if one wishes to attain nibbāna enter a Meditation Centre (Yeiktha).

Dhamma Padetha Volume I

To be Worthy Sons and Daughters

Parents who have brought up their children till they come of age wish them to have everything, to be worthy sons and daughters.

On the part of the sons and daughters, they wish to be worthy children and not inferior ones. Those who wish to be worthy sons and daughters must have five qualities. Those who possess these five qualities are said to be worthy sons and daughters by ancient sages.

Five characteristics of worthy sons and daughters.

- (1) To be in the habit of giving charity
- (2) To be in the habit of practising meditation
- (3) To be courageous
- (4) To acquire knowledge/vocational education with zest and zeal
- (5) To search for wealth and property continuously

Those who possess these five qualities are known to be worthy sons and daughters

Motto: **Courage, charity and moral conduct, acquiring knowledge and property constantly, complete with these are true sons.**

(1) Those who have an inclination for charity would, even when young, give away their belongings to the poor. When parents and elders give them eatables they would share and distribute among their friends. From their savings they would donate at the monasteries and hospitals. Thus, giving charity is one of the qualities of worthy sons and daughters.

Dhamma Padetha Volume I

(2) Those who are interested in practising dhamma are, since young, usually contented with the food and clothing that they get. They try to copy their parents, grand-parents and elders who practise dhamma and try to practise as much as possible. This is one of the good qualities of worthy sons and daughters.

(3) Those who are courageous will always stand for the right since young. When they encounter oppositions for their parents and relatives, for the country and religion they will carry out or speak up for the right, without any fear. To have a courageous mind is one of the qualities of worthy sons and daughters.

(4) Those who are in the habit of acquiring knowledge or education constantly, will attend school and study regularly, without the persuasion of parents and elders. They learn their lessons at regular study hours. They study constantly so as to be outstanding. This is one of the good qualities of worthy sons and daughters.

(5) Those who are in the habit of working and acquiring wealth will after completing their education, work for themselves, for parents and relatives and for the country to become prosperous. They will attend their work regularly and work constantly. This consistency in working and acquiring wealth is one of the qualities of worthy sons and daughters.

Consequently, good sons and daughters who are working for themselves, for parents and relatives for the development of the country and the Sāsana must try and have the five qualities of worthy sons and daughters.

Dhamma Padetha Volume I

A Reminder by Lord Buddha

Once, while Lord Buddha was residing at Jetavana monastery in Savatthi, the monks were assembled to listen to the dhamma discourse. Lord Buddha went to the place and picking up some dust from the earth and putting it on his thumb nail asked the monks.

'O monks if the dust on my thumb nail is compared to the whole earth, which is more,' the Lord Buddha asked (though knowing the answer).

(Monks are generally of two categories : Those who just wear the robes and eat, after going round for alms-food, and those who fear the sufferings of sanisara Here it concerns both the categories)

The monks replied 'O Lord, the dust which is on your thumb nail, if compared to the whole earth is so little that it cannot be accounted for. The dust on the earth is much too abundant.

When the monks thus replied, the Enlightened One continued to say ' Monks, according to the example given, when people die and leave this existence those who are reborn as human beings are so few that they may be compared to the dust on my nail.

After leaving this human abode, people who are reborn in hell or become animals, ghosts, demons in the lower planes are as numerous as the dust on earth. Thus, the Lord gave a discourse that to become a human being is very difficult. (Sam 1/454)

Motto: Born in the human abode compared to the dust on the nail.

Dhamma Padetha Volume I

Born as creatures in the apāya are numerous as the whole earth.

After the discourse Lord Buddha continued to remind the monks, since it is so difficult to be a human being, as little as the dust on my finger nail, do not forget to practise dhamma while there is Sāsana.

When there was no time to give a discourse Lord Buddha would remind 'Do not forget, practise dhamma.' This was the usual reminder. In some places "Appamadena Sampadetha" "Be vigilant, practise and perfect yourselves" This is the usual utterance by Lord Buddha.

In saying 'Do not forget, perfect yourselves in practising dhamma' does not mean to do ordinary merit so as to get the happiness of human beings, celestial beings and brahmas'. What the Lord Buddha meant was to practise Satipatthāna Vipassanā so as to reach nibbāna.

Why did the Lord Buddha remind us to practice Satipatthāna Vipassanā? To become Enlightened, Lord Buddha had practised dhamma for four incalculables (asarikheyya) and a hundred thousand world cycles (kāppas) without caring for His physical body and life. The purpose is not for all beings to get the happiness of human life, celestial life and brahma. This is not the aim in perfecting Himself without caring for His life and physical body.

It is for Himself and all beings to be free from apāya and all kinds of suffering and reach nibbāna, that He accumulated merit. That is why He said do not forget to practise Satipatthāna vipassanā to reach nibbāna.

Dhamma Padetha Volume I

Three Ways of Noting Vedāna

Nowadays, practising Satipatthāna vipassanā has flourished. Every wise person practises Satipatthāna vipassanā meditation. Those who do not have the opportunity to practise yet, try to find the correct method to do so.

When the practice of Satipatthāna vipassanā meditation is done practically, aches, pain, fatigue which are unpleasant sensation (dukkha vedāna) are experienced at the beginning. There is more or less some difference between one another. Later, they will experience peace which no ordinary people can experience.

Therefore, at the beginning of the practise, unpleasant sensations such as aches and pain, dizziness, itchiness, nausea, swaying, physical and mental suffering will be experienced according to the knowledge (ñāna). Then one will think that he had heard that those who practice Lord Buddha's dhamma step by step become happy and gentle.

But in actual practice there are aches and pain, dizziness, itchiness, nausea and swaying so that the one becomes discouraged, thinking he cannot attain dhamma in this life and become discouraged. That is why everyone who practises meditation should know the method of overcoming vedāna.

There are three ways of noting the dukkha vedāna which arises while practising vipassanā meditation.

- (1) meditating with the aim of making the unpleasant sensations disappear.
- (2) meditating by establishing an aggressive state of mind with the intention of annihilating the unpleasant sensations.

Dhamma Padetha Volume I

- (3) meditating to realize the intrinsic nature of the unpleasant sensations.
- (1) When you meditate with the aim of making the unpleasant sensations disappear it is because of your desire to be comfortable again, to be free from unpleasant sensations which is lobha. You meditate so as to be free from lobha. If you meditate with the aim of making unpleasant sensations disappear, lobha is involved. Because of this defilement you will be slow in gaining insight. That is why, you should not have the aim to make unpleasant sensations disappear. You should not adopt this method. You should avoid it.
- (2) When you meditate by establishing an aggressive state, of mind and resolve to annihilate the unpleasant sensations, and dosa is established. Because you have established an aggressive state of mind to make unpleasant sensations disappear the noting will contain anger, which is a defilement. Thus, you will be slow in the progress of gaining insight. Therefore, you should not adopt this method of establishing an aggressive state of mind, to annihilate the unpleasant sensations. You should avoid this method.
- (3) You should adopt the method to contemplate and note so that you will realize the intrinsic nature of the unpleasant sensations.

When you are noting to realize the intrinsic nature of aches and pain you must be careful not to let your body and mind become tense when vedāna arises. If you become tense there will be too much effort (viriyā). It must be natural without being tense or lax, your noting mind must be focussed directly on the vedāna.

Dhamma Padetha Volume I

When noting, you should not contemplate on the form of the body such as the foot, the hand, the knee, the buttock. Note just the intrinsic nature of pain penetratively. Only then you will realize the intrinsic nature of vedāna.

When unpleasant sensations occur while meditating, note intently to know whether the pain is located on the flesh or on the skin, in the veins or through the bones so that you will realize the extent of the pain. You should note intently and mentally 'paining, tingliig, aching'. The second, third and later notings should be done in a similar manner, intently to know the extent of unpleasant sensations.

When your concentration power has developed to a certain extent, after noting four or five times intensively you will realize that the aches and pain increase. After it reaches its highest intensity it begins to lessen and after noting four or five times you will know that it eases step by step.

Because you are noting continuously your concentration power deepens and you will realize that as you note once the pain increases. When it decreases you note once and it eases. You will realize the nature of vedāna.

Afterwards, as you continue noting, your concentration power strengthens and as you note 'paining, painig*' once, the vedāna arises and passes away. Yogis who are practising meditation will know for themselves.

Yogis, who are intelligent, will perceive that as they note 'paining' once, it disappears. Moreover, the consciousness that knows the pain also disappears. The noting mind which notes 'paining' also vanishes.

Dhamma Padetha Volume I

Those who experience the disappearance of the phenomena will perceive with their own intellect that vedāna is impermanent, the noting mind is also impermanent, thus, characteristic of impermanence (Anicca Lakkhana) is known. The disappearance is so rapid that it oppresses you, that is the sign of suffering, thus, characteristic of suffering (Dukkha Lakkhana) is known. You cannot prevent the oppressive process of dissolution in any way. This process takes place of its own accord. There is absence of self or ego which is characteristic of no-self (Anatta Lakkhana).

In noting to realize the nature of vedāna the yogis' concentration (samadhi) power strengthens and sharpens and because they can note and perceive anicca, dukkha, anatta, they are nearing the noble dhamma which they have aspired for. As their five faculties (indriya) become balanced they will attain noble dhamma, fruition and nibbāna. That is why the method of noting to comprehend the intrinsic nature of vedāna should be adopted.

Dhamma Padetha Volume I

Four Types of Devotees

Those who are carrying out for the propagation and perpetuation of Buddha Sāsanā belong to two categories: Sayādaws / sangha and devotees.

Sayādaws and sangha alone cannot carry out for the propagation and perpetuation of the Sāsanā. The devotees alone cannot carry out the propagation and perpetuation of the Sāsanā either. Depending on each other and only if both parties work together the Sāsanā will flourish and last long. This is the discourse of Lord Buddha.

To work and earn toward obtaining clothing (robes), food (alms-food), building (monastery) and medicine, and other requisites has been prohibited by Lord Buddha. Therefore, Sayādaws and sangha have to depend on the devotees.

Since people are too busy with economic affairs, social affairs, education and the affairs of the country, they cannot learn the dhamma discourse completely and are unable to practise it. Therefore, they have to depend on the Sayādaws and sangha.

There are four types of devotees whom Sayādaws and sangha must depend upon. Devotees who are

- (1) allowed to ask for but cannot give
- (2) allowed to give but cannot ask for
- (3) allowed to ask and also give
- (4) can neither ask for, nor give

In depending on each other, if these four types are known, Sayādaws and sangha and devotees will be free from fault and will be able to work for the propagation and perpetuation of the Sāsanā. If they do

Dhamma Padetha Volume I

not know these four types both the sangha and devotees will have faults in depending on each other and will not be able to work for the propagation and perpetuation of the Sāsana. Their actions might be detrimental to the Sāsana.

(1) Some devotees would tell Sayādaws and sangha to ask them if they need robes, alms-food, monastery and medicine (the four requisites). But they (devotees) do not build or renovate monasteries. Neither do they air out and put the beddings of sangha in the sun, nor do they prepare and cook alms-food, nor do they sweep and do other necessities at the monastery. From these devotees sangha can ask for things but cannot give them anything. Thus they are those from whom sangha can ask for but not give anything.

Motto: Not doing the necessities, though invited, can ask but not give.

(2) Some devotees would build and repair monasteries for Sayādaws and sangha, sweep and sun the beddings, prepare meals and alms-food and such-like necessities. However, they would not invite the sangha to ask for anything they wish for. To these laity the Sayādaws can give but cannot ask for anything. Therefore, these devotees can be given but not asked for.

Motto: Uninvited but dutiful, give anything but cannot ask for.

(3) Some dāyakas and dāyikas (female giver) would invite Sayādaws and sangha to ask for robes, alms-food, monastery and medicine, the four requisites, whenever they

Dhamma Padetha Volume I

need. They would build and repair monasteries, sun the beddings, sweep, prepare and cook alms-food and sweet meats and do other duties. From these devotees Sayādaws and sangha can ask for anything and also give them anything. That is why from these devotees sangha can ask for, as well as give them anything.

Motto: Invited, dutiful, ask and give.

(4) Some devotees would not invite Sayādaws and sangha to ask for robes, amis-food, monastery and medicine the four requisites, when they wish for. They will not do anything for the sangha. From these devotees the Sayādaws and sangha cannot ask for anything. Neither can they give them anything. Therefore, this type of devotees cannot be asked from and be given.

**Motto: Far from being invited, far from being dutiful.
Neither can they ask nor give.**

Sayādaws and sangha, as well as devotees who are well versed with the four types of devotees know whom to ask from and whom to be given, so that they can work for the propagation and perpetuation of the Sāsana and will be beneficial till they reach nibbāna for which they have wished and aspired.

Dhamma Padetha Volume I

Unseparated at Present and Meet Again in the Future

Having good and noble hearts and staying together, husband and wife wish to live together as long as they are alive in this life and they wish to meet again in their future existences till they reach nibbāna.

In this way, those wishing to live together in this life and to be able to meet again in future existences, must practise four kinds of dhamma for their wishes to be fulfilled. This has been discoursed by Lord Buddha in Samajivi Sutta.

(Am 1/373)

Four kinds of dhamma which must be practised equally by both husband and wife are:

1. SamaSaddhā - Husband and wife must have the same faith or belief in every aspect.
2. Samasīla - Husband and wife must observe the same sīla, such as abstaining from killing, abstaining from taking things not given, abstaining from sexual misconduct, abstaining from false speech and abstaining from intoxicants.
3. Samacaga - Husband and wife, must have the same mind in giving charity, in supporting parents and relatives from both sides, in donating to sangha, nuns and those who ask for.
4. Samapanna - Husband and wife must have the

Dhamma Padetha Volume I

same intelligence level in weighing the pros and cons, in going about, staying, eating and in speech.

Husband and wife who can practise these four kinds of dhamma will live happily together (physically and spiritually) in this life. Acquiring wealth together and doing merits to help attain supramundane (lokuttara) nibbāna.

In future existences, before reaching nibbāna they will meet again. They will also reach the abode of devas where there are all kinds of luxury. This is the discourse of Lord Buddha.

Motto: Faith and practice, generosity, same level of wisdom, four dhammas together, husband and wife, happily meet together, reach the abode of devas.

Because the rich man named Nakulapitā and wife Nakulamata who lived in Susumāragira town in Bhagga country had asked, the Lord Buddha had given this discourse accordingly in Samajivī Sutta, the four dhammas which must be practised by husband and wife equally. The rich man and his wife were Lord Buddha's parents for the past 500 lives. In the present life too they were foremost in being closely acquainted with Lord Buddha. Hence, they had won etadagga the highest honour among those who were closely acquainted with Lord Buddha.

At one time Lord Buddha went to Susumāragira town in Bhagga country to honour the rich man Nakulapitā and his wife Nakulamata. When the rich man and his wife saw Lord Buddha, thinking Him to be their own son paid obeisance at his feet blaming Him sorrowfully asking Him why He had forsaken them and went round

Dhamma Padetha Volume I

to other places. Lord Buddha tolerated without telling them that He was not their own son in the present life.

The rich man and his wife after blaming and speaking sorrowfully as much as they had conceived in their minds and when they came to their senses Lord Buddha gave them a suitable discourse. At the end of the discourse both the rich man and his wife became sotāpanna and the Lord Buddha went back.

When the rich man and his wife reached old age, Lord Buddha went to Susumāragira town in Bhagga country for the second time. The rich man and his wife invited Lord Buddha and sangha who followed Him, to their residence and offered them alms-food and sweet-meats.

When Lord Buddha had finished his meal the rich man and his wife went close to the Lord and the rich man was the first to speak, 'O Lord, we were married since we were young. All this time staying together with my wife, I have found happiness physically and spiritually. I have never wronged her, not even mentally, let alone physically. I have been entirely free from doing any wrong.

That is why, I wish to be together with my wife without being separated and seeing her always in this life. And I wish to meet her in future lives as well. Which "dhamma must I practise?" When the rich man had finished, his wife also said the same thing.

Lord Buddha replied if you two wish to see each other and live together in this life and also wish to meet in future existences:

1. SamaSaddhā - practise to have the same faith.
2. Samasīla - practise to have the same sīla.

Dhamma Padetha Volume I

3. Samacaga - practise to have the same mind when giving charity
4. Samapanna - practise to have the same level of intelligence and reasoning

Lord Buddha discoursed the four dhamma which the husband and wife must practise equally.

Dhamma Padetha Volume I

Impossible to Repay in a Hundred Years

Knowing the gratitude of parents, good sons and daughters who wish to repay the gratitude, may carry the mother on the right shoulder and father on the left shoulder, feed them and perform all duties for a hundred years, but the debt of gratitude cannot be repaid fully. The Lord Buddha discoursed on the immeasurable gratitude of the parents. (Am 1/63)

Only by the wisdom of the Enlightened one, can know completely the gratitude of parents which cannot be repaid in a hundred years. We only know through the discourse of the Buddha.

To let the children know the three kinds of gratitude of the parents. Lord Buddha had said:

Parents are :

1. The children's brahma
2. The children's best first teacher
3. The children's best people to pay homage to (Am 1/30)

1. The brahmas staying in their abode sometimes extend loving kindness (mettā) saying 'May all beings be happy in body and mind.'

Sometimes with compassion (karunā) they say 'All those beings who are in trouble, may they be free from all kinds of misery'

Sometimes with altruistic joy (muditā) they say, 'May all beings who have wealth may be able to maintain it'.

Sometimes, to those who have riches and wealth and those who are in trouble they say, with equanimity (upekkhā) 'it is according to their kamma that they are being rich or poor'.

Dhamma Padetha Volume I

In the same way, every time parents see their children, every time they remember, they extend their mettā countless number of times for the well-being of their children.

When parents see their children in trouble they have so much pity and compassion that they wish to remove their children's troubles. This happens countless number of times.

When parents see their children fully endowed with education and property and live in good health and happiness, they are filled with muditā and pray that their riches may remain as they are, never decreasing. This happens countless number of times.

2. Ever since their children start learning, the parents teach them with great mettā, how to walk, how to stand, how to sit, how to eat, not to kill, not to steal, not to destroy the chastity of other people's children, not to tell lies, not to use abusive and harsh language, not to drink intoxicants, how to choose friends, whom to associate with and whom not to. Parents have genuine mettā for the wellbeing of their children in their whole lives.

As the teachings of parents are good and complete, the children become courteous and prosperous and live happily their whole lives. That is why parents are the best and first teachers, said Lord Buddha.

3. Parents have mettā, karunā, muditā, upekkhā, Brahmavihara and always look after their children with compassion.

That is why, parents are worthy of all kinds of honour. Children must pay respects, bow down with hands

Dhamma Padetha Volume I

clasped, must prepare and feed them with good food, wash their clothes and make them wear, putting scent and fragrance, bathing, massaging, washing their feet. Thus they must pay obeisance. Parents are like noble persons (ariya puggala) who are worthy of all kinds of honour. These are the instructions of Lord Buddha.

Parents are children's brahmas, the first teachers and best receiver of honours. Because they have these three qualities, their gratitude cannot be repaid in a hundred years.

Motto: parents are brahmas, first teachers who are worthy of honour.

Dhamma Padetha Volume I

Five Benefits of Dāna

Every wise person wishes to have long life or longevity, good looks, happiness, companions and authority. Although they wish for these five things, those who have no merit in their past lives cannot have them. Only those who have dāna merit can have them.

(1) To have a short life in the good human or deva abode is not a favourable circumstance. Longevity or to have a long life is a good and noble circumstance. That is why everyone wishes to have a long life and so try and adjust themselves in every possible way.

(2) In a good noble human life and deva life, to have unpleasant or ugly looks is not a good circumstance or happening. To have good looks or beauty is a favourable circumstance. That is why every body wishes to have good looks and thus try to beautify themselves.

(3) In a good human or deva life, to be unhappy physically and spiritually is a bad situation. To be happy physically and mentally is a good condition. That is why every person wishes to be happy physically and mentally. Thus they try to adjust themselves to get physical and mental happiness.

(4) In a good human or deva life, not to have companions or attendants is a bad condition. To have people to look after you and attendants surrounding you, are good circumstances. That is why we wish to have people to look after us and attendants surrounding us. Hence we try to get people to look after us and attendants surrounding us.

(5) In a good human and deva life, not being master of yourself and always having to consider other people's

Dhamma Padetha Volume I

wishes is not a good situation. To be able to do according to your own wishes is a good condition. That is why everybody wishes to be master of one's own mind. Thus, they try to have supremacy.

However, those who do not have dāna merits in their past lives cannot have the five conditions they wish for. Only those who have dāna merit in their past lives can have the five benefits. Those who have dāna merit in their past lives are in a better condition to have these five favourable circumstances.

During the life time of Kassapa Buddha two monks residing together had an argument over giving dāna. One monk said, though you have to go round house after house for alms-food, you should first give dāna out of your own share of food which is (Sārāṇīya Dhamma) or practice, and then make use of whatever is remaining.

Another monk argued saying that a monk should not acquire things more than is needed and then get rid of the surplus. You must take only enough for yourself that is (Bhattachavatta) or duty. One should not give charity or dāna.

The two monks could not accept each other's idea. Hence, each practised his own method and when they died they became celestial beings.

During the life time of Gotama Buddha they were reborn as human beings at Savatthi. The one who practised Sārāṇīya Dhamma and had given dāna became the son of King Kosala and his chief Queen. The other monk who did not give dāna and had practiced Bhattachavatta became the son of a maid of the Queen. They were born on the same day.

Dhamma Padetha Volume I

On the day they were given names, seeing each other, the one who had practised Sārāṇīya Dhamma and had become a young prince said to the one who had not given dāna and had practised Bhattaggavatta and had become the maid's son “You see me under the white umbrella on a rich and magnificent bed. You have also seen that your bed is inferior and the bed clothes are coarse, haven't you? This has happened because you did not practise Sārāṇīya dāna, now you have to sleep on an inferior bed” blamed and belittled him.

Without giving charity and had only practised Bhattaggavatta, the one who had become the maid's son retaliated:

“Because of the luxury you are having, you have become conceited. Inferior and coarse bed clothes and fine rich beddings are all element of earth (pathavi dhatu), they are of the same dhatu.”

When Princess Sumana heard the conversation between the two young boys, went to Lord Buddha and asked.

‘O Lord, there are two persons in your Sāsana. These two have the same Saddhā. They have the same sīla and the same level of wisdom. However, though they are the same in these aspects, one gave dāna but the other did not do any giving or dāna. When these two die and be reborn in the realm of the devas, do they have the same benefit or are they different?

Lord Buddha replied: 'Princess Sumana, they do not have the same benefit. The one who is in the habit of giving has, as a celestial being

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

Dhamma Padetha Volume I

- (5) supremacy or authority, and therefore attain

five more benefits than the one who does not have dāna or give charity.

Princess Sumana asked again.

'O Lord, the two celestial beings, when they are reborn as human beings do they have the same benefit or are they different?'

Lord Buddha answered, 'Princess Sumana, they do not have the same benefit. The one who has given charity has, as a human being

- (1) a long life
- (2) good looks
- (3) riches and happiness
- (4) companions and attendants
- (5) supremacy or authority, and therefore, attain

five benefits and is better and more influential than the one who has not given dāna.

Motto: Longevity, good looks, happiness, attendants and supremacy are five benefits of dāna.

Princess Sumana asked again. 'When these two leave the mundane world and become monks in the Sāsana do they have the same benefits or are they different?'

Lord Buddha replied Princess Sumana, they do not have the same benefit. The monk who had given charity, has as a monk's requisites:

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

Dhamma Padetha Volume I

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

“When these two persons practise meditation and become Arahants, do they have the same benefit or are they different?” asked the princess again.

Lord Buddha replied “Princess Sumana, when they become Arahants they are free from defilements and have attained the same Fruition, there is no difference, they have become equal.”

Princess Sumana was much delighted and said ‘O Lord, I have now heard the most amazing discourse that I have never heard before. Dāna merit is beneficial to a deva, celestial being, also beneficial to a human being. That is why giving, dāna should be practised.’

Lord Buddha replied in encouragement, 'It is true, one should do dāna merit.'
(Ani 2/27)

Dhamma Padetha Volume I

Emancipation only Through Dhamma

Every wise individual tries to protect oneself from harm before it befalls him. If it is inevitable he tries to protect himself with his physical strength, intelligence, or with his wealth to the utmost of his ability. If he cannot protect himself he has to ask the help of other people who can protect him.

By taking precautions with all the abilities, some dangers can be prevented. But some dangers cannot be prevented. Therefore, it causes sorrow and lamentation. Only if one knows the dangers that cannot be prevented beforehand, can one alleviate with dhamma. Only through dhamma can one be emancipated.

Natural phenomena which nobody can take the responsibility of preventing are: four kinds:

- | | | |
|-----|-----------------|---|
| (1) | Jaradhamma | - old age (danger of) |
| (2) | Vyadhidhamma | - sickness (danger of) |
| (3) | Maranadhamma | - death (danger of) |
| (4) | Papakammavipaka | - bad kamma (results of unwholesome past actions) |
- (Am 1/491)

(1) Old age - No body wishes to encounter old age. They wish to prevent it as much as possible. On the contrary, even the most wonderful development of science cannot prevent it. No psychic or supernormal powers can prevent it. Therefore, nobody can take the responsibility of preventing the danger of old age.

(2) Sickness - Nobody wishes to encounter sickness. They try to prevent it as much as possible. However, the most amazingly developed science cannot prevent it. They only try to cure the diseases that have occurred. It

Dhamma Padetha Volume I

cannot be prevented by psychic or supernormal powers. That is why we know that nobody can take the responsibility of preventing sickness, a natural phenomenon.

(3) Death - No one wishes to meet with the suffering of death. They try to prevent it as much as they can. However, the most amazingly developed science cannot prevent it. It cannot be prevented by psychic or supernormal powers. That is why we know that nobody can take the responsibility of preventing death.

(4) Bad kamma - No body wishes to bear the punishment of bad kamma. However, the most learned scientists cannot prevent it by scientific methods. Those who have magical powers and supernormal powers cannot prevent it. That is why we know that no responsibility can be taken by anyone to prevent the effect of bad kamma.

How the punishment which is the effect of bad kamma cannot be prevented.

Ashin Mahāmoggalāna - to - be was the only son of blind parents at Bārānasi when his pārami was still immature. As a bachelor, he worked and fed his parents. Later he married a girl because his parents urged him.

The wife, two or three days after staying and looking after the blind parents-in-law, complained when the husband came home from work, that the old people were dirty and had bad behaviour, and that she did not wish to stay together with these old people. She used all her wiles and worried the husband.

Ashin Mahāmoggalāna-to-be, a good person listened and believed his crooked wife and told his parents that their relatives wish to see them and that he would take them

Dhamma Padetha Volume I

To their place. So saying he put the parents on a bullock cart. When they reached the heart of a jungle, he alighted from the cart leaving the parents. Then he shouted “Robbers and dacoits have surrounded” He beat the parents to death and left them in the jungle.

Thus, because of the results of lolling the blind parents, bad kamma, he suffered in niraya for more than a hundred thousand years. After escaping from niraya, because of the sin, killing the blind parents, he was beaten to death, crushing the bones into small particles, by other people for more than a hundred existences.

When Gotama Buddha was Enlightened he became Ashin Mahāmoggalāna, holder of etadagga title possessing supernormal powers of the highest degree. Ashin Mahāmoggalāna would go to the realm of the devas and ask what merit they had done and would preach in the human abode. He would go to apāya hell and ask those people what demerits or unwholesome actions they had done and would preach at the human abode. He could travel under ground and also in the air with his supernormal powers. Because he could travel under ground and in the air and able to preach he had lots of gifts and things.

Once Ashin Mahāmoggalāna was residing on a stone slab monastery known as kala which was beside Isigili hill near Rajagaha. At that time the followers of heretical sect (titthis) became jealous of his popularity and gifts he received. So they gave the robbers one thousand coins to kill Ashin Mahāmoggalāna.

The robbers surrounded Ashin Mahāmoggalāna to kill him. Ashin Mahāmoggalāna escaped through a key hole with his supernormal powers. The second time he was surrounded, he went through the roof and went through

Dhamma Padetha Volume I

the air. The third time he was surrounded, he knew that he could not escape from the punishment of his bad kamma. Hence he did not try to escape and surrendered.

The bandits beat the noble elder (thera) till his bones became like broken rice, tiny particles, they were all crushed to powder. But he did not die. Only after going and telling Lord Buddha did he pass away finally (parinibbtoa).

Although Ashin Mahāmoggalāna could travel under ground and go through the sky and had gained Etadagga tide, for possessing supernormal power, yet, he could not prevent the punishment from the effect of bad kamma. That is why it is evident that no one can prevent the punishment from the effect of bad kamma.

Motto: Old age, sickness, death, bad kamma are four things which cannot be prevented.

Because Ashin Mahāmoggalāna was an arahant with supernormal powers, he did not suffer mentally but only suffered physically. He did not have grief, lamentation, sorrow in the least and was emancipated.

If Ashin Mahāmoggalāna had not been an arahant he would have to suffer the punishments in his future existences which is the effect of the bad kamma of killing his parents. Now that he had practised dhamma and had become an arahant, he had no more future existences. Hence he was entirely free from the punishment of the bad kamma. He was totally free from old age, sickness and death.

Motto: Only by meditation, will you be free from four dangers.

Dhamma Padetha Volume I

Accumulate and Share the Merit

Buddhists believe and depend on doing merits. They wish to do dāna merit and keep performing libation. In doing merit they have the same desire. But they have different attitudes in sharing the merit. Some people think that the work is done after giving dāna, and there is no need to pour libation water. Yet, some think that it is more beneficial to pour libation water and share the merit

The act of pouring libation water tends to increase the merit

- (1) You give charity verbally,
- (2) You pray for the blessings you wish for,
- (3) After giving charity you share the merit with other people.

You are doing these three things

(1) Out of the offertories gold, silver and money which the monks are not allowed to hold and food trest is for other days, are presented by word of mouth. Monasteries and buildings that you cannot lift are offered by word of mouth and pour donation water. For what you have offered with your own hand you pour donation water and say it verbally again to multiply your dāna. That is why to increase your dāna, verbal offering, pouring donation water should be done.

But pouring donation water is not the main thing. Reciting and saying it with real volition (cetana) enthusiastically is the essential thing.

(2) Praying for the blessings you wish for is a thing done by Buddhas-to-be and virtuous people. Ashin Anuruddha - to-be when he was a grass carrier (seller) after offering

Dhamma Padetha Volume I

“alms-food” prayed that he may never be born in a poor family in every existence and that he may never hear and know the word 'there isn't'. His wishes were fulfilled when he became Prince Anuruddha. That is why, to pray for things is beneficial and should be done.

(3) Sharing the merit after giving charity is for other people to get the merit you have done. Though there are no material things, it is a kind of giving charity. Those who say 'welldone' (sādhū) also get their merit increased. That is why, sharing of merit should be done, because merit is increased for oneself and others.

Would-be-Ashin Anuruddha, who had prayed for etadagga, the ost honoured title in having the divine eye (dibbacakkhu abhiññā) during the life-time of Padumutra Buddha, became a poor grass carrier/seller in one existence who had to stay in the house of rich man Sumana, and, was called poor man Annabhāra , before the time of appearance of Gotama Buddha.

While Annabhāra came home carrying grass bundles and crossing a jungle, Uparitha Pacceka Buddha having risen from attainment of extinction (nirodha samapatti) came through the air, descended in front of Annabhāra, grass carrier, holding the alms-bowl. The Pacceka Buddha went on for alms-round. Annabhāra approached the Pacceka Buddha, asked for the alms-bowl and went home in a hurry.

When he arrived home he urged his poor wife to put his one-meal into the alms-bowl. He told his wife that they were poor and had difficulty for food, clothing and shelter because they had done very little merit in their previous lives. Sometimes when there were things to offer there was no one to receive. When there was

Dhamma Padetha Volume I

someone to receive, there was nothing they could offer. Now they have met the Pacceka Buddha to accept their offerings. There was also one-meal ready. Therefore, they offered it happily and delightfully.

Since the poor wife had been endowed with Saddhā and also because she was pleased with what her husband had said, she put the meal prepared for Annabhāra and for herself, all into the alms-bowl.

Annabhāra took the alms-bowl to the Pacceka Buddha and offered it. When the Pacceka Buddha had finished eating Annabhāra prayed that because he had offered one-meal he may never be reborn in the family of the poor in every existence and may he never hear or know the word 'there isn't'.

Annabhāra's alms-food offering had these qualities:

- (1) The receiver was a Pacceka Buddha Arahant
- (2) The time was, when he had risen from Nirodha Samapatti
- (3) The offering was obtained by a lawful fee that Annabhāra had for cutting grass
- (4) The cetana in offering was extremely sincere.

That was why the offering would give the benefit of making a rich man out of a poor man.

Thus, because the benefit was so great in offering of the one-meal, the guardian Spirit of the Umbrella uttered in a loud voice 'sādhu'. When rich man Sumana asked the reason for saying sādhu the deva replied that it was for Annabhāra's offering of one meal.

Sumana rich man asked why she did not say sādhu for his daily alms-food offerings but called sādhu for Annabhāra's one meal offering. The deva replied that it was because

Dhamma Padetha Volume I

there was much benefit. On hearing this Sumana rich man asked Annabhāra to sell his merit for one coin. Annabhāra refused and said he could not do so. The rich man increased the money up to a thousand coins. Still Annabhāra refused to sell and the rich man eventually asked him to share the merit with him so that he could say sādhu.

Annabhāra went to the Pacceka Buddha and asked whether he should share the merit or not. The Pacceka Buddha replied 'Annabhāra, in a village where there are a hundred houses, there is light in one house. People from (99) houses came to get the light. In so doing, the light in the first house does not diminish and there were more lights in the (99) houses. In the same way, when you share the merits it will not diminish for you while those who say sādhu also get the merit and thus it is multiplied.

Annabhāra came home and shared the merits with Sumana rich man. The rich man after giving him a thousand coins promised to give him other necessities and took him to the king. The king also gave him a thousand coins and a plot of land to build his house. While clearing the land to build the house, golden pots came up and Annabhāra became a rich man. (Am ttha 1/146)

Motto: Accumulate and share the merit said Pacceka, like lights truly gain benefit.

Dhamma Padetha Volume I

Eating the Right Way Brings Merit

Wise people who respect dhamma, wish to eliminate demerits and gain merit as much as possible. In every respect they wish to gain merit even while eating.

Out of the three requirements, food, clothing and shelter, food is the most important because it is a daily necessity. While eating if we do not have proper reasoning we become attached to the good food, which is lobha. When the food is not good we are disappointed, which is dosa. Depending on the food we eat every day we are as though increasing lobha, dosa, demerits. That is why those who respect dhamma and wishing to gain merit must eat in such a way so as to gain merits.

There are three kinds of eating to gain merits

- (1) Eating with sîla
- (2) Eating with samatha
- (3) Eating with vipassanā

(1) Eating with sua is as follows:

We must reflect that we do not eat for amusement like children, neither do we eat to beautify ourselves, nor do we eat to have strength and pride. We eat so as to have sound health to be able to work for the Sāsana, to work for the benefit of ourselves and others, to practise noble dhamma. Thus, eating with wisdom is known as eating with sîla.

Motto: To enable us to practise dhamma, eating with wisdom is eating with sîla.

Dhamma Padetha Volume I

(2) Eating with samatha is as follows:

While eating the food, we try to extend our mettā towards those who prepared and cooked the food, towards our parents and teachers who were our benefactors; toward those who have come to donate the food. Beginning from these people may all creatures from the ten directions be healthy and happy. This kind of eating is eating while gaining samatha merit.

Motto: Extending mettā while eating is eating with samatha.

(3) Eating with vipassanā is as follows:

Beginning from seeing the food, noting every action while eating. When we see the food we note 'seeing, seeing' just as we see it. When we put out our hand to the meal table we note 'reaching, reaching' when we touch the food we note, 'touching, touching'. When we prepare food for a mouthful, we note 'preparing, preparing.' When we take the food 'taking, taking'. When we lower our heads 'lowering, lowering' when we put the food into our mouths 'putting, putting' when we put our head up 'putting our head up' when chewing the food 'chewing, chewing' when we know the taste 'knowing, knowing' when we swallow, 'swallowing, swallowing.' Thus if we note every action while eating it is eating with vipassanā. We attain vipassanā merit.

Motto: Noting the actions while eating is eating with vipassanā.

Eating with vipassanā, at the beginning we tend to forget many actions. But later when we get into the

Dhamma Padetha Volume I

habit of noting we could note every action. At the beginning of noting we should keep any obvious action as the main object. Reaching for the meal table or lowering your head or chewing as the main object. If you can note one thing, later you will be able to note everything.

While noting and as your concentration develops to a certain extent, you will realize that the action of the physical body is separate and the noting mind is separate. Later when samadhi deepens step by step you will discover that the desire to eat and the action of eating disappears or passes away step by step and you are gaining vipassanā merit while eating. Those whose pāramis are mature have attained noble insight.

Long ago the teacher (upajjhaya) Mahasangharakkhita, the uncle Sayādaw, and Sangharakkhita, the nephew samanera, were residing together at the same monastery. At eight-thirty, or nine o'clock in the morning the samanera went round the houses for alms-food. When he came back to the monastery at about ten thirty or eleven o'clock he ate the food. While eating it the Sayādaw came and admonished, by saying,

“Samanera, do not bum your tongue with hot rice and curry” although the monk knew that the alms-food which has been collected from houses has become entirely cold at ten thirty, eleven o'clock, and yet he admonished that the samanera must not bum his tongue with hot rice and curry. Sayādaw does not mean the actual rice and curry, he meant to say do not burn the tongue with lobha, dosa hot food. Thus the samanera was mindful of his actions while eating.

Dhamma Padetha Volume I

When you eat good food and are not mindful you become attached to the food which is lobha (rasatanha). When you eat inferior food, you are displeased and have dosa. Thus lobha, dosa hot food burn your tongue. So as not to burn, the young samanera ate with mindfulness. While eating with mindfulness, he became an arahant.

Motto: While eating with vipassanā, became an arahant.

Dhamma Padetha Volume I

Great Happiness if Faultless

One day rich man Anathapindika came to Jetavana monastery, where Lord Buddha was residing. After paying homage, he sat at a suitable place. At that time Lord Buddha said to Anathapindika 'In this human world there are four kinds of happiness that human beings can attain.

- | | |
|--------------------|--|
| (1) Atthi Sukha | — happiness of having wealth |
| (2) Bhoga Sukha | — happiness of using the wealth |
| (3) Anya Sukha | — happiness due to being free from debts |
| (4) Anavajja Sukha | — to be free from faults |

These are the four kinds of happiness.

(1) People living in this human abode have to worry when they have no property or wealth for food, clothing and shelter for the present, and also worry for the future. If they should acquire wealth by unlawful means they have to think and worry about the punishment that would befall them.

Those who acquire wealth by lawful means are happy themselves and also make parents, children, workers and friends staying together happy. Because they can give donation to sangha and those who come to ask for donation, they get the benefit of happiness.

That is why Lord Buddha discoursed that those who have acquired wealth lawfully by physical effort and by intellect are happy in this human world.

Motto: Having wealth is one of the causes of happiness.

Dhamma Padetha Volume I

(2) Those who have not acquired wealth lawfully will be unhappy for want of food, clothing and shelter. They will also make their parents, children, relatives and workers who are their dependants unhappy. They will be unhappy because they cannot donate to those who have come to ask for donation.

Those who have acquired wealth by lawful means, could distribute food, clothing and the like among parents, relatives and workers. They could also divide and donate to monks and those who come and ask for donation.

That is why Lord Buddha preached that to be able to divide things and using them and to be able to donate things are causes of happiness.

Motto: Using things and donating are the cause of happiness.

According to Lord Buddha's instructions, wealth acquired through lawful means must be divided into four portions. One portion must be used for parents, children friends and those who ask for donation. Two portions must be used for investment. One portion must be kept by for emergency.

- (3) Those who do not acquire wealth lawfully and are poor
- (a) to be so poor as to take loan and to be in debt is the cause of unhappiness.
 - (b) to have to borrow is unhappiness.
 - (c) to have to promise that one will repay the debt is unhappiness
 - (d) to be asked by the lender to repay is unhappiness.
 - (e) to be chased by the money-lender is unhappiness.

Dhamma Padetha Volume I

- (f) to be imprisoned for not being able to pay back is unhappiness.

In this way, those who are in debt will have to worry and suffer all kinds of misery.

Those who are free from debt because they have acquired wealth by fair means are free from borrowing, from having to promise that they would repay, from being asked to repay, from being chased by money lenders from being imprisoned for not being able to pay back the money. Thus they live happily and peacefully.

That is why Lord Buddha discoursed that to be free from debt is a kind of happiness for people living in this world.

Motto: Free from debt, is one of the causes of happiness.

- (4) Happiness due to faultlessness means:
 - (a) to be free from fault physically
 - (b) to be free from fault verbally
 - (c) to be free from fault mentally are all happiness.

(a) To be free from fault physically means:
Physically abstaining from killing, abstaining from stealing, abstaining from sexual misconduct. These are physically free from fault,

**Motto: Killing shortens life, abstaining prolongs life.
Stealing makes scarcity of things, abstaining have things in abundance.
Sexual misconduct causes hatred, abstaining makes one loved.**

As stated above having a long life in the present existence, being free from diseases, being wealthy, being loved and

Dhamma Padetha Volume I

respected by others are benefits which make one happy. In future lives also one will be happy in the noble deva realm etc with luxuries.

(b) To be free from fault verbally means:

Not telling lies, not to slander so as to cause disharmony, not using abusive and harsh language not having frivolous talk. These are verbally free from fault.

In everyday life, because people have to talk according to circumstances it is more difficult to be free from fault verbally than physically. Sometimes circumstances lead you to tell lies. Sometimes circumstances lead you to slander. Sometimes circumstances lead you to use harsh language. Sometimes circumstances lead you to frivolous talk. That is why it is more difficult to stay verbally free from fault.

Families, teachers and pupils living together should be specially careful not to use harsh language. Sometimes because parents and teachers wish to make their children and pupils become good they have to use harsh language. But this does not amount to harsh language. Only if they have intentions it becomes a harsh language.

However if words are sweet but the intention is harsh it amounts to harsh language.

Once, a ruler of a country, a king while having audience with princes and ministers, the news that a notorious rebel was caught was reported. The king, not wishing to use harsh language in the presence of honourable audience, said 'take the rebel into the jungle and let him sleep.' Though the words were sweet his intention was death and it amounted to harsh language.

Though harsh words are used, if the intention is not harsh it is free from the fault of using harsh language.

Dhamma Padetha Volume I

Long ago, a mother and son lived together in the same house. Since they did not think alike they quarreled now and again. The son said 'I can no more live together with such a rough and harsh mother. I shall leave this house and go and live elsewhere,' So saying he left the house.

The mother, not wishing him to leave, cursed him 'if you go, may you be gored to death by a wild female buffalo in the jungle, on your way.'

The son refused to listen and left through the jungle. Just as the mother had said a female wild buffalo came charging with great speed and came close. Knowing that he could not escape he prayed and made a vow, 'if what mother said was unintentional, may the buffalo not gore, if it was intentional let the buffalo gore me'. The female buffalo, as though she did not see the boy whom she would gore, went away.

Like the words of the mother, though they were rough, the intention not being harsh it did not amount to harsh speech or language.

Those who wish to be faultless in their speech there are five factors to fulfill.

- (1) speaking at a proper time
- (2) speaking the truth, without lies
- (3) speaking with gentle words
- (4) speaking that is beneficial
- (5) speaking with mettā, loving kindness

If the speech is complete with these five qualities it is faultless and gain merit as well as happiness.

(Am 2/213)

Dhamma Padetha Volume I

Those who are faultless in speech and have good morality or sîla:

- (1) acquire wealth or property easily;
- (2) have good reputation;
- (3) can enter functions with all kinds of audience
- (4) seeing good signs at the time of death and dying peacefully; and
- (5) they can reach celestial realms in future lives, and they are also happy in this life.

(Ani 2/221)

(c) Mentally faultless means.

- (1) Not planning to get other people's property by unfair means with lobha.
- (2) Not planning with dosa for other people to deteriorate and die.
- (3) Restraining from thinking wrongly that there is no good or bad kamma.

These are mentally faultless.

Motto: Physically, verbally and mentally faultless is a way of happiness.

To be faultless mentally is more difficult than to be free from fault physically and verbally. The mind that has been unruly for many lives is difficult to defeat. It changes very rapidly and tends to dwell on bad sense object. If it is purified and becomes faultless one will realise nibbāna and the door of apāya will be closed. That is why it is of vital importance to purify the mind and be faultless.

To purify the mind and become faultless one has to practise Satipatthāna vipassanā. For yogis who practice Satipatthāna vipassanā, two things are accomplished by every noting. On one side lobha, dosa, moha, ditthi, the

Dhamma Padetha Volume I

impurities of the mind are eliminated. On the other side, to get to the ultimate goal nibbāna, concentration nana becomes strengthened and mature. When vipassanā insight is complete and reaches magga nana the impurities of the mind are entirely eliminated and reach the noblest nibbāna.

Atthi Sukha — happiness of having wealth
Bhoga Sukha — happiness of using wealth
Anyā Sukha — happiness due to being free from debts.

All these happiness do not even amount to one sixteenth part of the happiness of being faultless in body, speech and mind. Lord Buddha had discoursed that to be faultless physically, verbally and mentally is many many times happier.

Dhamma Padetha Volume I

Proper Maintenance of Wealth Means Happiness and Prosperity

In this human abode it is a satisfactory condition of people who acquire wealth or property by fair means and to be able to maintain it for long, is also another satisfactory condition.

It is undesirable if after acquiring wealth one is unable to maintain it and to let it be deteriorated. To be able to maintain the wealth that has been acquired, gives happiness in this life and in future existences.

Therefore, Lord Buddha gave a discourse on being able to keep wealth for long and the cause of not being able to keep it long.

O' monks.

- (1) Not to search for property that has been lost is the cause of not having the property for long. To look for it is to keep it long.
- (2) Not repairing things that have decayed is the cause of not having it for long. Repairing keeps things restored.
- (3) Not knowing the correct amount to eat is the cause of the inability to keep the property for long. To know the correct amount to eat is the cause of keeping the property for long.
- (4) Keeping a person who has no morality or sīla in the place of a leader is the cause of not having wealth and property for long. Keeping a person who has morality or sīla in the place of a leader is to keep the property for long.

(Am 1/572)

Dhamma Padetha Volume I

(1) If one loses one's property while travelling and if one does not look for it immediately, some travelers might pick it up. If one searches for it in time, one might retrieve it. If one misplaces some valuables in one's own house and does not look for it in time one might forget about it after a long time and it gets lost entirely.

If one lets all the family members know about it and search for it together, the property might be retrieved. Some people have very good intuitive mind and are able to retrieve even the property that has been decided to be lost.

(2) If you do not repair your house, building and furniture in time when they become old and need repair you will lose their worth. If they are repaired in time they will last a long time.

For example:

When a leg of a chair, a bedstead, a dining table is not in a good condition and you keep using it without repairing, the remaining three legs will also become useless by and by. However, if the bad leg is repaired at once, the property will last long.

In every town and village/state people build many buildings for religious purposes enthusiastically with lots of cetana and Saddhã. When the buildings become old and in no more proper order, people are not enthusiastic to renovate them. Thus, they are destroyed which should not have been. That is why people should especially bear in mind to renovate old buildings and maintain them. Lord Buddha liked and praised renovation work very much.

Dhamma Padetha Volume I

It is obvious that Lord Buddha wished us to renovate old pagodas than build new ones. That is why renovating old pagodas will be more beneficial than constructing new ones.

(3) If one does not know the correct amount of money to spend on food and have only good food, clothing and shelter, one will deteriorate because one's income and expenditure are not balanced. Therefore, one's property will not last long.

To know the correct amount and using it, one's income and expenditure will be balanced so that the property will last long. To use the correct amount of property there must be four portions.

- (a) One portion must be used for parents, children, friends and for those who come for donation.
- (b) Two portions must be invested.
- (c) One portion must be kept for emergency

To use the property by dividing into four portions is according to Lord Buddha's instructions to use it correctly so that the property will last long.

(4) If the leader has no morality his followers, who are his children and his subordinates will have no morality. In homes, townships and places where there are people with no morality living together, everything will deteriorate in the mundane as well as in the supramundane world.

Just as the leader of a cowherd goes straight in crossing a river and the cows following straight, if the leader observes sîla, the children and followers will observe sîla. In places like homes, and cities and countrysides

Dhamma Padetha Volume I

respectively, where there are people with morality living together, there will be prosperity and happiness for a long time both in the mundane and supra-mundane worlds.

- (1) Not searching for things that have been lost
- (2) Not repairing things that have decayed
- (3) Not knowing the correct amount to eat and use
- (4) Not to have a leader without sîla,

These are four things to avoid.

- (1) To search for things lost
- (2) To repair things that have decayed
- (3) To know the correct amount of using things.
- (4) To have a leader with sîla,

These are four things that should be practised, according to Lord Buddha's instructions.

Those who follow these instructions to maintain wealth or property for long and those who are complete with the four instructions will be able to maintain their property, for long and thus, will be free from physical and spiritual unhappiness. They will be happy physically and spiritually. Because they will be able to practise and cultivate dāna, sîla and meditation (bhavana) for this life and future births, they will be happy till they reach the ultimate bliss of nibbāna.

Dhamma Padetha Volume I

Paying Respects Benefit both Parties

All Buddhists are in the habit of paying respects to teachers, parents and elderly people according to seniority, on auspicious days like the Full-moon Day of Waso (Asalha), the Full-moon Day of Thadingyut (Assajuja), New Year Day etc. It is our culture which has been handed down from our forbears.

Paying respects whom respect is due or are worthy of respect is beneficial for both parties, the one who pays respects and the one who receives it. The blessings are multiplied.

Benefits gained by those who pay respects.

For young people paying respects to those who are worthy of respect, have the blessings for reverence and humbleness. When paying respects to elderly or senior people you humble yourself first of all and thus you are free from pride and conceit. Pride and conceit are cause of unhappiness in the rounds of rebirth, sanisara for young people.

Because you have got rid of pride by paying respects, it is beneficial for sanisara. That is why those who pay respects eliminate bad effects and gain humbleness (nivata) blessings.

By paying respects young people also have respectfulness (garava) blessings. Respects physically and verbally are given to elderly and senior people. Hence, conceit, not giving respects where respect is due and which is uncourteous, is eliminated, conceit causes a lot of unhappiness in the rounds of rebirth.

Dhamma Padetha Volume I

By paying obeisance, conceit is eliminated and therefore, will have lots of benefit in future births. That is why those who pay respects, eliminate bad kamma and receive garava blessings.

In paying obeisance, there are two kinds.

- (1) Amisa puja — paying obeisance with offertories
- (2) Dhamma puja— paying obeisance by practising dhamma

Buddhists pay obeisance with both kinds

(1) Amisa-piiji—paying obeisance with offertories means offering elderly and senior people good food and fruits, clothing and the like. Those who pay obeisance offer things / presents very respectfully and thus, gain merit by paying due respect (apacayana) merit and also dāna merit.

Because sīla is involved in apacayana merit, those who have this kind of merit, in every existence, the following is acquired.

- (1) property is easily and abundantly obtained
- (2) become famous with good reputation
- (3) attending functions with all kinds of audience, with delight and without any sense of inferiority
- (4) seeing good signs when nearing death and meeting it with peace
- (5) being reborn in the realm of devas

These are the five benefits gained by those who have apacayana merit.

Those with dāna merit will have in every existence,

- (1) long life
- (2) good looks

Dhamma Padetha Volume I

- (3) physical and spiritual happiness
- (4) lots of attendants and companions
- (5) supremacy or authority in every respect

Motto: Longevity, good looks, happiness, attendants, supremacy are the five benefits.

That is why by paying respects to elderly and senior people with offertories they gain the above ten benefits and receive the blessing pertaining to honouring those to whom honour is due (pujaca pujanejanam).

(2) Dhamma Puja—paying respects by practicing dhamma, listening to the admonition of elderly and senior people and by practising dhamma with mindfulness.

Out of the two kinds of paying respects, Dhamma Puja— paying respects by practising dhamma will enable those who have pāramis to realize nibbāna. Therefore, it is more beneficial than by paying respects with offertories.

Those who pay respects by practising dhamma may realize nibbāna (sacchikiriya), that is attaining supramundane blessings (lokuttara marigala). That is why those who have the foundation for Satipatthāna practice, pay respects by practising mindfulness meditation.

Benefits gained by receiver of the respects.

Elderly and senior people who receive respects from young people would ponder thus: we are no more ordinary people, we are receiving the respects of young people. Hence, to be worthy of their respect it is only appropriate that we should have sīla-samadhi and panna. We must practise sīla, samadhi and panna more than during our younger days. Thus, filled with mindfulness and rerorn-sc they practise sīla, samadhi and panna more and more and thus their merits are increased.

Dhamma Padetha Volume I

Genuine mettā is valuable.

When young people come to pay respects elderly and senior people give their blessings with genuine mettā, loving kindness and compassion. 'May you all be free from harm, may you be happy physically and mentally, may you live more than a hundred years, may all your good wishes be fulfilled rapidly, may you be able to practise noble dhamma day and night.' These blessings will be beneficial in the present life as well as in future births or samsāra and will be an invaluable essence.

Reciprocal mettā is valuable.

When older and senior people give their blessings with genuine mettā and karuṇā, young people who pay their respects are filled with joy or rapture (piti), mettā is reflected and they in turn pray for the teachers and parents 'may they live more than a hundred years, may they be able to perform their duties for the benefit of the religion and the Sāsana. Thus returning the best wishes and prayers will be beneficial for the present and future lives which is an invaluable essence.

Therefore, paying respects to those who are worthy, eliminates bad kamma and fulfil benefit and merit to both parties, those who are paying respects and those who are receiving them.

Dhamma Padetha Volume I

Vipassanā Meditation Should be Practised

Human life is so full of problems such as the problem of food, clothing, shelter, social affairs, political affairs and so on. Compared to the lives of devas and brahmas, the human life-span is too short. A hundred years in the human world is just one and a half hours in the world of paranimmita-vasavatti celestial devas.

However, though human life is too short and full of problems, it offers the best opportunities to cultivate or accumulate merits and pāramis which will lead to the cessation of sufferings and nibbāna. All Buddhas, Paccekabuddhas, Arahants who had attained nibbāna accumulated merit and pāramis in this human world.

That is why while you have this human life you should make use of your time most profitably. If you wish to make use of the time most beneficially you must practice Satipatthāna vipassanā meditation. Practising Satipatthāna vipassanā meditation means using your available time in the best way which will be most beneficial.

In practising Satipatthāna vipassanā meditation by just doing one simple job of being mindful you are extinguishing lobha, dosa, moha defilements which will lead you to apāya on one hand. On the other hand, you will gain maturity of concentration insight (samadhinana), which will lead you to the noblest nibbāna. Thus two things are being accomplished.

Consequently, while you have human life you should practise Satipatthāna vipassanā meditation which is most beneficial for you.

Practising Satipatthāna vipassanā meditation is the work of the mind which is very subtle and difficult. However,

Dhamma Padetha Volume I

it was practised by Lord Buddha himself and had given us the method with great compassion. Thus if we practise correctly we will know for ourselves calmness and firmness of the mind remarkably as well as experience insight. We will gain happiness which ordinary human beings and celestial beings cannot experience. That is why it is of vital importance to practise Satipatthāna vipassanā meditation.

By practising Satipatthāna vipassanā meditation you will certainly, beyond doubt, gain magga-phala nana by which you will escape apāya samsāra and miseries. You will reach nibbāna definitely for which you have prayed every time you do meritorious deeds. Other than the practice of Satipatthāna vipassanā meditation there is no way to attain magga, phala, nibbāna. That is why you should practise Satipatthāna vipassanā meditation in this human life.

In practising Satipatthāna vipassanā meditation, you are trying to discover the true nature of the changes that are taking place speedily in your physical and mental processes. To note the phenomena of mind and matter which keep changing at a great speed there are four dhammas:

1. Kāyānupassanā - to be mindful to know every
Satipatthāna bodily behaviour
2. Vedānanupassana - to be mindful to know the three
Satipatthāna types of vedāna; unpleasant
 sensations, pleasant sensations,
 neutral sensations
3. Cittanupassana - to be mindful of the ever
Satipatthāna changing mental processes

Dhamma Padetha Volume I

4. Dhammānupassanā - to be mindful of the remaining
Satipatthāna phenomena other than mentioned in
the above three categories

Kāyānupassanā - Noting every bodily behaviour that arises such as walking, standing, sitting, bending and stretching your arms, to know the nature of all their manners. At the beginning you are unable to note all the bodily actions. To gain concentration or samadhi you have to sit and meditate.

At sitting meditation, you can either sit cross-legged or folding your knees to enable you to meditate for a long time. Your head and back must be erect, keep your attention at the abdomen. As you breathe in note, 'rising' and be mindful of the inner motion that rises up. Do not think of the form of the abdomen, which is the concept (pannatti), note attentively how the abdomen rises up as the air pushes from inside, which is the reality (paramattha).

When you breathe out or exhale you must note, 'falling' as the motion inside falls, to know the nature of the phenomena. Do not note the form of the abdomen (pannatti) but be mindful of the falling movement of the abdomen and register its occurrence penetratively (paramattha)

As your concentration develops you will realize that the rising and falling of the abdomen of the physical body is separate from the noting mind. This knowledge discerns the nature of rupa from that of nāma. Apart from the rising and falling of the physical body and the noting mind there is in reality no such thing as self. As you keep on noting continuously you will discover that

Dhamma Padetha Volume I

Because there is a cause, there is an effect. Later when your samadhi strengthens you will perceive by comprehension, anicca, dukkha and anatta.

Later when the samadhi nana becomes stronger, the material and mental processes arise and vanish at a fantastic speed. One will experience for himself or herself that the bodily behaviour such as walking, standing, sitting, lying down, bending stretching arise and disappear immediately as noting them is kept on.

After realizing the appearance and disappearance of the physical behaviour such as rising, falling, walking, standing, sitting, lying down, bending and stretching you will be able to note the arising and passing away of vedāna sensations. When you are noting the conscious mind also you will notice its appearance and disappearance. When you are noting seeing, hearing, smelling you will discover the nature of its arising and passing away. You will experience happiness significantly which no ordinary human beings or devas can experience.

When you continue being mindful without interruption, your insight will develop step by step and attain fruition by way of sense objects when you reach sotapatti magga phala nana. All the bad kamma due to unwholesome deeds done in the previous countless number of existences which will lead you to apāya will be entirely extinguished. Beginning from this present life since you will have no chance to do any demerit which will lead you to apāya you will be entirely free from bad kamma.

When you die you will have no more doubts. Can one be reborn in apāya, or as animals or in the woeful states of petas and the most ugly looking asurās? You will

Dhamma Padetha Volume I

never reach the woeful states of apāya. You go through life cycles fearlessly.

If a sotāpanna who has realized nibbāna by magga phala nana should be happy in the rounds of rebirth and forget the practice of Satipatthāna vipassanā meditation, he will forget it for seven lives at the most. After seven rebirths he will be comespecially remorseful and practice Satipatthāna vipassanā meditation and attain nibbāna as an arahant.

Even if a sotāpanna is happy in the rounds of rebirth he will scarcely have sensual pleasures in the mundane world. He is mostly happy with dāna, sīla and samatha. Suffering from ageing, sickness, death, sorrow and lamentation in future lives have become so few as to be compared to the dust on Lord Buddha's thumb nail.

At one time Lord Buddha was residing at Jetavana monastery in Savatthi. At that time the monks were assembled to listen to the discourse of Lord Buddha. As there was no time to give a discourse. Lord Buddha approached the monks and picking up some dust from the earth and putting it on his thumb nail asked though knowing it.

'O monks, the dust put on my nail if compared to the whole earth, which is more?'

Whereupon, the monks answered:

'O Lord, the dust put on your nail compared to the whole earth is too little to be accounted for. The dust on the whole earth is far too much'.

When the monks replied thus, the Lord said 'O, monks, my disciples in the same manner, those who have practised Satipatthāna vipassanā and have become sotāpanna

Dhamma Padetha Volume I

may be compared to the dust on my nail. The remaining beings who suffer sanisara's miseries such as old age, sickness, death, sorrow, lamentation, the bad kamma, may be compared to the whole earth. Thus the Enlightened One discoursed how a sotāpanna who has practiced Satipatthāna vipassanā is relieved from suffering and attain happiness.

That is why, you should make use of the time available most beneficially by practising Satipatthāna vipassanā meditation in this human life.

Dhamma Padetha Volume I

Insight Can be Gained only by Overcoming Vedānas

Nowadays, the practice of vipassana meditation has flourished. Those who are knowledgeable believe that vipassanā meditation is dependable and are practising it. Those who do not have the opportunity yet are trying to study the method of practising vipassanā meditation.

Learned people from various countries of the world are trying to make a research as to whether a yogi can find out scientifically about the true nature of the physical body by practising vipassanā meditation. If one practices vipassanā meditation correctly, one will definitely find the true nature of the physical body scientifically for oneself.

Vipassanā meditation is practised to find out scientifically the true nature of the physical body by intuitive knowledge. Lord Buddha himself had found it through his supreme knowledge and had expounded the dhamma. Because Lord Buddha's disciples have practised according to the method given, generation after generation have found the reality of the true nature of the physical body scientifically and have attained true happiness.

By practising vipassanā meditation systematically with the correct method one will know the true nature of the physical body by insight knowledge and will experience physical and mental sensations.

There are three types of sensations

- (1) unpleasant sensation — dukkha vedāna
- (2) pleasant sensation — sukha vedāna

Dhamma Padetha Volume I

- (3) neither unpleasant nor pleasant sensation—neutral (upekkhā) vedāna.

According to order of priority in Lord Buddha's preachings (desana), sukha vedāna, dukkha vedāna and upekkhā vedāna, sukha vedāna comes first. But when practising vipassanā meditation we will know that dukkha vedāna comes first.

Only by overcoming these three vedānas by being mindful, can we attain nibbāna which we have aspired for.

Of the three vedānas

- (1) unpleasant sensation — dukkha vedāna, we must overcome as though we pull out the arrow or the thorn.
- (2) pleasant sensation — sukha vedāna, we must meditate until we realize that it is dukkha
- (3) neutral sensation — upekkhā vedāna must be contemplated as anicca.

That is how the Lord Buddha had instructed.

(1) Unpleasant sensation (dukkha vedāna) must be overcome as though pulling out an arrow or a thorn means:

Those who work in rural areas, sometimes, have their feet or palms pierced by thorns, and if they continue working without pulling out the thorns, work will not progress. Time will be wasted and they will become exhausted.

Just as you pull out the thorn in time, the work is done in time and you are happy;

If yogis who are practising meditation do not try to

Dhamma Padetha Volume I

overcome the aches and pains (unpleasant sensations)etc. as they arise, but keep noting the inhaling and exhaling of the breath or the rising and falling movement of the abdomen, then they will not achieve calmness of the mind or concentration (samadhi) and might keep wandering.

Because the aches and painful sensations are too -obvious, though you note the inhaling and exhaling of the breath or rising, falling your mind cannot be kept focussed on these objects but will be wandering towards the painful sensations and might be discouraged to practice meditation.

Consequently, when aches and painful sensations arise, like the person whose palm has been pierced by a thorn and pulls it out, unpleasant sensations must first and foremost be overcome by being mindful. While contemplating to overcome the painful sensations you might become tense by saying to yourself that you must be able to bear the vedāna. Your body might also become taut. You must be careful not to get tense.

You must not be anxious or worry for the disappearance of the vedāna, whether it disappears or not, let it take its course and keep your mind cool and calm. You must focus your mind directly on the vedāna. After focusing your noting mind directly on the painful sensation try to discover whether the pain is on the flesh or on the skin or up to the veins or bones. Concentrate very deeply to know the nature of the pain as much as possible and attentively note, paining, tingling, throbbing and so on.

When you are noting do not concentrate on the parts of the body such as the back is paining, tingling or throbbing

Dhamma Padetha Volume I

or the hip is paining, tingling, throbbing or the knee is paining, tingling, throbbing. The form and shape must not be contemplated, only the paining and aching sensation must be noted attentively.

The noting mind must be precisely on the vedāna. Note respectfully and attentively, “paining, tingling, throbbing, when concentration deepens or becomes stronger after noting four or five times energetically you will notice that the pain increases. After reaching the highest point and starts lessening it eases after noting four or five times and finds that it moves to other places.

Later, by being mindful continuously and as concentration becomes stronger you will realize that the paining, tingling and throbbing sensations disappear as soon as you have noted once.

When samadhi nana is further strengthened you note paining, tingling, throbbing once and you will perceive that it disappears at once as though it is taken away. You will also perceive that the noting mind or the awareness also passes away.

In this way, as you experience both the vedāna and the consciousness vanish, the dukkha vedāna is overcome by the noting mind. Thus Patighanusaya=dosa, which arises several times on account of the vedāna is eliminated. Because you can get rid of dosa you will realize nibbāna, where dosa comes to an end, according to your pārami.

(2) Pleasant sensation (sukha vedāna) must be meditated until you perceive that as dukkha means: you will experience the peacefulness of body and mind (sukha vedāna), by practising Vipassanā Meditation and realizing the arising and passing away of the phenomenon (Udayabbaya

Dhamma Padetha Volume I

nana). You tend to become attached to the pleasant sensation, sukha vedāna. So as not to be attached you must note attentively and respectfully “pleasant, pleasant” and you will perceive that the pleasant sensations occur and vanish at a great speed. Occurrence and disappearance of the phenomena are so speedy that they seem to oppress you. Hence you realize that it is a kind of suffering (dukkha).

When you perceive that it is dukkha, attachment to pleasant sensations, sukha vedāna raganusaya (lobha) is annihilated since you are able to get rid of lobha you will realize nibbāna, where lobha comes to an end, according to your pārami or perfection.

(3) Neutral sensations = upekkhā vedāna. To meditate to realize upekkhā vedāna as anicca means:

While practising vipassanā meditation and when the knowledge that arises from equanimity (sarikharupekkhā nana) is reached you will be balanced in noting pleasant and unpleasant sensations and become at ease so that upekkhā vedāna arises. The noting has become so easy that you may not realize the disappearance, impermanence (anicca) which leads to delusion (moha). Thus when mindfulness becomes lax and moha sets in, you must note respectfully and attentively, rising and falling of the abdomen so that you will realize the disappearances of the phenomena. You will also discover that the noting mind also disappears. The rising and falling is impermanent or transient so is the noting mind. Hence, you will perceive anicca lakkhana.

The disappearance is so speedy that it seems to oppress you which is 'suffering' and you perceive dukkha lakkhana. You are unable to prevent the suffering of

Dhamma Padetha Volume I

passing away by any means. They occur as they are, it is uncontrollable. Thus you realize anatta lakkhana.

Consequently, because you realize anicca, dukkha and anatta lakkhana you have annihilated avijjanusaya (moha) which besots upekkhā vedāna. Because you have eliminated moha, you will realize nibbāna, where moha comes to an end, according to your pārami.

Dhamma Padetha Volume I

Choosing Meditation Centre to Realize Dhamma

Nowadays Satipatthāna vipassanā meditation practice has flourished. Every knowledgeable person practices Satipatthāna vipassanā meditation in their own available time. They usually go to meditation centres to practise. However, if they should go to meditation centres which are unsuitable for them, they will not perceive and not realize dhamma. They will waste their time and energy and thinking that this is not the time to realize dhamma they might become discouraged. Therefore, it is necessary to choose a suitable meditation centre.

Lord Buddha had discoursed on four kinds of meditation centre to choose:

- (1) a centre where dhamma is not perceived clearly and requisites are scarce.
- (2) a centre where dhamma is not clearly perceived but requisites are in abundance.
- (3) a centre where dhamma is clearly perceived but requisites are scarce.
- (4) a centre where dhamma is clearly perceived and requisites are also in abundance.

(1) At the first type of yeiktha (meditation centre), because the instructor does not give full instruction or because of other circumstances though a yogi may practice ten or fifteen or more days he or she may not perceive dhamma clearly. Water, food and clothing are also scarce. The yogi should not continue staying there under any circumstances. Leave the place at once without notifying the authorities concerned.

**Motto: Not perceiving dhamma clearly,
scarcity of requisites, leave without notifying.**

Dhamma Padetha Volume I

(2) At the second type of yeiktha, a yogi may practice ten or fifteen days or more but he will not perceive dhamma vividly. Water, food and clothing are in abundance. A yogi should not stay at this centre under any circumstances. Leave the place after reporting to the authorities concerned.

Motto: Not perceiving Dhamma but requisites aplenty leave after reporting.

(3) Meditating at the third type of centre, dhamma is perceived very vividly within a few days. Water, food and clothing are very scarce. Be patient and continue staying steadfastly until you have achieved the goal expected.

Motto: Dhamma perceived vividly, scarcity of things, stick to and continue staying, practise at the place.

(4) Meditating at the fourth type of centre, dhamma is very clearly perceived within a few days. Water, food and clothing are plentiful. Though the authorities ask you to leave as the allotted time has expired, if you have not achieved dhamma level you have expected, you must explain and plead them to let you stay.

Motto: Dhamma perceived clearly, requisites plentiful, do not leave even if asked.

Therefore, according to the instructions of Lord Buddha, avoid the first and the second type of meditation centres, choose the third and the fourth types and practise meditation.

Dhamma Padetha Volume I

Ordain as Dullabha Monks to Gain Benefits

Nowadays there are more ordination ceremonies to become dullabha monks in Myanmar than in the olden days. If they can practise according to the term 'dullabha', these monks will have lots of benefit till they reach nibbāna. Depending on the dullabha monks the Sāsana will also progress, flourish and have much benefit.

If they cannot practise in keeping with the term 'dullabha' they will be degraded till they reach apāya. Because of them the Sāsana will also deteriorate or degenerate. That is why for their own benefit and for the benefit of the Sāsana, dullabha monks must practise accordingly.

What the majority of the people understand the word 'dullabha' is, entering monkhood temporarily and become lay again.

In reality the term dullabha does not mean entering monkhood for a short duration of time and become lay again. It means, dullabha monks are people who try to attain what is difficult to attain.

In the word dullabha, 'du' is one word and 'labha' is another word; du-that is difficult labha-attaining or trying to get. Dullabha, monkhood that is difficult to attain, but tries to attain is the meaning.

Dullabha monkhood is difficult to attain because laity cannot attain or try and fulfil the (227) rules of training (sīla sikkhāpada) which, when expanded become more than ninety thousand millions or nine thousand kotis. Only when these numerous rules can be observed, sīla merit can be obtained. That is why dullabha means attaining what is difficult to attain.

Dhamma Padetha Volume I

Concerning ordination of dullabha monks there are five types of people which should be known. Together with dullabha monks there are five kinds of people who enter monkhood in the Sāsana.

- (1) Saddhāpabbajita — enter monkhood because of faith
- (2) Pannapabbajita — enter monkhood due to wisdom.
- (3) Bhayapabbajita — enter monkhood because of fear
- (4) *Miyophalapabbajita— enter monkhood due to tradition
- (5) Dullabhapabbajita — enter monkhood because he wishes to attain what is difficult to attain.

(1) Saddhāpabbajita—entering monkhood because of faith Aii individual hears about Buddha, Dhamma, Saiigha or Triple Gems and believes or have faith in them. Depending on his faith he becomes a monk and is known as Saddhāpabbajita.

Because this monk believes in the Triple Gems and is respectful he will observe sīla, the rules of training, without breaking them. He reveres his teacher and colleagues. He practises kammattana ardently so as to be free from samsāra, rounds of rebirth. Because of his practice and qualities of virtue, he becomes a pride for the Sāsana.

(2) Pannapabbajita—entering monkhood due to panna or wisdom.

An individual studies Buddhist Pitakas and scriptures and also listens to them. Hence, he progresses in his

* Miyophala (Myanmar word) means traditional

Dhamma Padetha Volume I

knowledge and wisdom. Depending on that, he becomes a monk and is known as Pannapabbajita—a monk due to panna. This type of monk only respects pitaka scriptures and learning them. He is not interested in the affairs of the Sāsana. He simply tries not to oppose others. However, when he becomes a learned monk in pitakas and scriptures he will be fully endowed with faith and knowledge. Hence, he can eventually become the pride of the Sāsana.

(3) Bhayapabbajita—entering monkhood due to fear. An individual becomes a monk because of some crime he had committed or because of the problems of food, clothing and shelter. This type of monk is known as bhayapabbajita.

Mostly, this type of monk do not wish to live with good teachers systematically. He does not observe sīla and rules of training which will make him look respectable. He will go about in the four directions begging and degenerate the glory of the Sāsana.

(4) Miyophalapabbajita—entering monkhood due to tradition.

An individual becomes a samanera since young and when he is twenty years old, he becomes a monk according to the custom and tradition of the family. This type of monk is known as miyophalapabbajita.

Nowadays this kind of monk is known as 'ngephyu' (generally meaning, pure since young). This type of monk will listen to the admonition of good teachers and when he becomes learned he will be fully endowed with Saddhā, faith or confidence. And when he is fully endowed with Saddhā and panna, he will be the pride, the hero or the star in the sāsana.

Dhamma Padetha Volume I

- (5) Dullabhapabbajita—ordained as a monk because he wishes to attain that is difficult to attain.

'Although I cannot stay in the realm of Sāsanā, I will attain what is difficult to attain,' he thinks and aspiring to have pārami or perfection in the future lives he is ordained as a monk. Thus in trying to attain what is difficult to attain, he becomes a monk which is known as dullabhapabbajita. He becomes a monk because he wishes to achieve that is difficult to achieve.

Those dullabha monks who do not observe the (227) sīla, the rules of training, who do not listen to the admonitions of the teachers respectfully and reverently, making use of the four requisites of the Sāsanā, robes, alms-food, monasteries and medicines, eating, drinking and staying merrily, who do not practise in accordance with the term 'dullabha', will be trespassing or committing offence and will be degraded till they reach apāya.

Certain dullabha monks practise according to the term dullabha and observe the (227) rules of training perfectly, which lay people cannot. They listen to the instructions of the good teachers respectfully and reverently and dwells fully endowed with sīla, samadhi, panna, the three rules of training. These dullabha monks will have a lot of benefit till they reach nibbāna according to their pārami or perfection.

If however, their pārami is still immature and cannot yet realize magga, phala and nibbāna, they shall become sotāpanna, sakadagami, anagami, arahant in their future lives at the Sāsanā of future Buddhas and reach nibbāna.

During the life time of Vipassi Buddha a certain good person became a monk due to the death of relatives

Dhamma Padetha Volume I

And loss of property. He practised the dhamma of monks energetically. After seven days he was relieved of grief and sorrow. Thus he became a lay man again.

After dying as a lay person he was not reborn in the apāya four woeful states for (91) cycles of worlds. When Gotama Buddha appeared, because of the pārami of being a monk for seven days during the time of Vipassi Buddha, he became an arahant with four analytical insight (patisambhida) and six super normal power (abhiññāna). He was well known as Sattahapabbajita therā.

Consequently, if dullabha monks practise according to the term dullabha, attaining what is difficult to attain, there will be a lot of benefit till they reach nibbāna.

Dhamma Padetha Volume I

Revere Those Who See Both Sides

All those who are wise and have foresight do not err in carrying out their tasks. Hence they are happy in this life and in future existences. They also make people living together happy.

That is why we place people who are wise and have foresight in the position of leaders. We associate with them. We revere those people who are wise and have foresight.

Concerning people who are wise and have foresight, Lord Buddha spoke of three kinds of people.

- (1) Andha — one who is blind to both sides
 - (2) Ekacakkhu — one who sees only one side
 - (3) Dvicakkhu — one who sees both sides
- (Am 1/126)

(1) Andha — one who is blind to both sides

A certain person does not have any knowledge or foresight to acquire wealth. Neither does he have any knowledge or foresight to increase the property he has acquired.

He does not have any knowledge or foresight to abstain from taking life, to abstain from taking other people's property which is not given i.e. stealing and such akusala is not beneficial in this life nor in samsāra. That which is beneficial at present and in samsāra, dāna, sīla and in such merit he has no knowledge and foresight. This kind of person does not see both sides and is known as andha.

This type of person is not happy with himself. Neither can he make those living together, children, wife,

Dhamma Padetha Volume I

workers and relatives happy because he has no property. Because he can not make any meritorious deeds which will be the cause of happiness in future lives, he loses both those benefits in this life and in future lives, samsāra.

(2) Ekacakkhu — one who sees one side only A certain person has knowledge and foresight to acquire property. He also has knowledge and foresight to increase the property he has acquired. He does not have the knowledge of demerits such as killing and stealing and so on which are unbeneficial in this life and in samsāra, and which should be abstained. But he has no knowledge of doing merits such as dāna, sīla which will be beneficial in the present life and samsāra. This kind of person is known as Ekacakkhu — one who sees only one side.

This kind of person does not know merits or demerits and hence, he acquires wealth by all kinds of unlawful means. He would steal by selling things with incorrect scales and measurement, and by lying the cost of things and selling them. He would acquire wealth and enjoy himself with all kinds of sensual and worldly pleasures. This kind of person will surely go to hell or apāya and suffer all kinds of miseries.

(3) Dvicakkhu — one who sees both sides A certain person has knowledge and foresight to acquire wealth. He also has knowledge and foresight to increase the property he has acquired.

He has knowledge to abstain from killing, stealing and such like akusala which is unbeneficial in the present life and in samsāra. He also has knowledge of doing

Dhamma Padetha Volume I

merits such as dāna, sīla, meditation (bhavana) which will be beneficial both in the present life and in samsara. This kind of person is known as Dvicakkhu — one who sees both sides.

This person who sees both sides acquires wealth by lawful means, do merits such as dāna, sīla and has no worry when he dies. He will be reborn in the realm of devas where it is complete with happiness. By practicing Satipatthāna vipassanā meditation he will achieve noble dhamma till he reaches nibbāna according to his pārami.

That is why the Lord Buddha discoursed that we must avoid one who does not see both sides and who sees only one side. We must revere and associate with one who sees both sides so that it will be beneficial till we reach nibbāna.

Dhamma Padetha Volume I

Saccā mantam: the Good and the Bad

With the exception of anagami and arahant all human beings in this world become frightened, distressed and restless when faced with a catastrophe which threatens life and property all at once. So we have to depend on sacca, the power of truth by which we can escape from disaster.

Sacca mantani means:

- (1) To make a vow revealing the good traits within yourself truthfully.
- (2) To make a vow revealing the bad traits within yourself truthfully.

(1) When faced with a catastrophe which threatens life and property all at once, you try and contemplate the good traits or the virtue within yourself and say it verbally. "Because I have said the truth may I escape this disaster." Because of these truthful words, you can escape from various kinds of disaster.

(2) When faced with a catastrophe which threatens your life and property all at once, you try and contemplate the bad traits within yourself and say it aloud, "Because I have said the truth may I escape this disaster which threatens my life and property". Because of these truthful words you can escape from many kinds of danger and disaster.

Good and noble people in ancient times have been cured of their ailments and escaped death and were happy due to their truthful words (sacca mantani).

Dhamma Padetha Volume I

Making a vow of the good traits

In ancient times, due to the son's truthful words, the mother's headache was cured. Long ago, there lived in Ceylon - (SriLanka) a mother and two sons named Mahācakkala, the elder brother and Culacakkala, the younger brother who worked and supported their mother. The mother suffered from a severe headache and the physician prescribed rabbit's blood to cure the headache. Thus Mahācakkala sent Culacakkala into the forest to trap a rabbit.

Culacakkala took nets with him to trap a rabbit and went into the forest. The trap was kept and- a mother rabbit which had two suckling rabbits was caught. The female rabbit was so frightened of death that it shouted and struggled with all her strength. The two little rabbits came running towards the mother and pitifully ran around her.

Culacakkala saw that even though they were animals they showed a pitiful behaviour toward their mother and kept running around. At that time Culacakkala tried to identify himself with the young rabbits and was filled with pity. He thought to himself, 'these three rabbits are like the three people (members) of my family.' To kill the young rabbits' mother to save my mother is not fair, it is devoid of compassion. Thinking thus, he freed the female rabbit from the trap.

When he arrived home, the elder brother Mahācakkala asked why he did not get a rabbit. Culacakkala replied that although he had caught a female rabbit, feeling sorry for the three rabbits, mother and two sons which were like themselves, he set the mother rabbit free.

Mahācakkala became angry because his brother compared the mother to a lowly animal and was about

Dhamma Padetha Volume I

to beat him with a stick. The young brother ran to his mother and embraced her. The mother prevented me elder son from beating the young brother.

Culacakkala made a vow; “Ever since I could cognize, I have not killed. With loving-kindness towards the three rabbits, mother and sons equally* with my own family, freed the mother rabbit and fulfilled my sila”, he said it aloud. “Because I have uttered these truthful words, may my mother's headache be cured.” Wherefore, the mother's headache was miraculously cured as though it was taken away.

Thus, because Culacakkala had spoken the truth about his good qualities, the mother was cured of her headache.

Saccfl words about bad qualities

Once upon a time, Lord Buddha-to-be Kanhadlpayana Hermit lived in a monastery at Bārānasi. One day rich man Mandabya came to the monastery of the Hermit Kanhadlpayana, together with his wife and son Yannadat, with offerings.

While the parents were conversing with the hermit, the young son was playing with a top. It fell into a hole where there was a snake. Yannadat put his hand into the hole to retrieve his top. Whereupon, the snake angrily bit the hand hard and the child fell down fainted.

The parents carried the child to the hermit and asked him to cure their son from the poison of the snake. The hermit replied that he could not cure the child. “If you cannot cure him with medicine, make a vow with truthful words and cure the snake's poison”, urged the parents.

Dhamma Padetha Volume I

The hermit put his hand on Yannadat's head and said aloud: "Ever since I became a hermit, I was happy only for seven days in the noble practice. Seven days after that, till over fifty years, I was unhappy in the noble practice. Therefore, I practised ignoble practice. Because of these truthful words may the poison of the snake be cured and may the child live."

Because of the hermit's sacca, truthful words, the snake's poison fell to the ground out of the child's breast. Yannadat opened his eyes, called 'father, mother' and fainted again.

Kanhadipayana hermit told the rich man Mandabya: "I have shown my power, you must make a vow for your young son to become alive."

The father rich man Mandabya uttered a vow: "I do not like giving charity. Neither do I revere those who come to ask for donation. However, I give charity because I do not wish to break the tradition of the family. Because I have said these truthful words may the snake's poison be cured and my son live."

Because of Mandabya's sacca, truthful words, the snake's poison fell to the ground from Yannadat's waist upwards.

Though the poison fell out, Yannadat could not sit, stand or walk about. So the rich man Mandabya told his wife:

"I have shown my power, you make a vow so that your son can stand and walk about."

Yannadat's mother told her husband: "Dear rich man Mandabya, it is inappropriate to make a vow in front of you." The husband urged her to do so for the sake of the son. And then she said: "I hate the snake that bit my son Yannadat and I also hate Yannadat's father

Dhamma Padetha Volume I

equally. Because I have said these words truthfully may the snake poison be cured and my son live.”

Because of the mother's sacca words, all the poison in Yannadat's body fell to the ground. Yannadat stood up, went about and was able to play.

Thus, the hermit, the rich man and his wife found out the bad traits in each other and tried to correct or mend each other's faults. Therefore, the hermit's unhappiness, the rich man's unwillingness to give charity and the wife's hatred were all mended. All the bad characteristics were cured and turned to happiness, willingness to give charity and to love.

Dhamma Padetha Volume I

Four Kinds of Right Living to Reach Good Realms

Those who are born as human beings have done merits in their previous lives and to be born as human beings is the result of the past good deeds. They wish to live good lives in the human world. Only if they have the right living will they be reborn in good planes and will also reach the noblest nibbāna.

Would-be 'Ashin Kaccayana Thera', Kaladevila Hermit, had spoken of four kinds of right living in the human world.

- (1) Right living by acquiring wealth without being lazy.
- (2) Right living by dividing and distributing the wealth acquired.
- (3) To be modest and not to be boastful when a lot of wealth has been acquired.
- (4) To live calmly when property is lost or degenerated. Not to be discouraged and depressed.

These four ways of good living has been told in connection with his younger brother hermit.

(1) One who is lazy and does not try and acquire wealth has to live unhappily for want of food, clothing and shelter. Parents, children, relatives and workers who are staying together are also unhappy for want of food, clothing and shelter. That is why, one who doesn't acquire wealth due to laziness has a bad way of living in this human life.

One who tries to acquire wealth without being lazy will be happy because he has enough food, clothing and shelter for himself. Those who are living together with

Dhamma Padetha Volume I

him, his parents, children, relatives and workers will also be happy because there is sufficient food, clothing and shelter. That is why, to acquire wealth without being lazy is a good way of living in the human life.

(2) One who does not divide and distribute the wealth, that one has acquired, among those who should get, parents, children, relatives, and who does not donate to the sangha and who have come to ask for donation, is attached to his wealth. Though he may be rich there is no benefit in this nor in the future lives. Therefore, it is a bad life led in this human world.

After dividing the wealth acquired into four portions, one portion must be divided among children, parents, relatives, sangha and those who have come to ask for donations, two portions must be put into the investment and one portion must be kept by for emergency. This person who divides and makes use of his property lives a good life in the human world.

(3) Those who become rich and wealthy tend to ignore old friends and become boastful, proud and conceited because of their wealth. These kind of people will degenerate in this life and future births, which is the cause of unhappiness. They are said to live bad lives in the human world. Those who become rich and wealthy, and do not become boastful and conceited, and associate lovingly and respectfully with old friends, are having a good way of living in this life and will be the cause of happiness in future existences.

(4) Because of floods, fire or robbers, that is due to one cause or the other, when one's property is lost or deteriorated, and if one cannot sleep or eat and is grief stricken, one will lose benefit in the present life and

Dhamma Padetha Volume I

future samsāra. This is a bad way of living in human existence.

When property is lost due to certain circumstances such as floods, fire, robbers, staying calmly without being emotionally disturbed and keeps on doing things as before that are beneficial in this life and in the samsāra, means having a good way of living in the human abode.

Only if one can live according to the four kinds of good living, it is a good way of living in this life. One will also be reborn in the good and noble realms. One will also reach the noblest nibbāna.

Dhamma Padetha Volume I

Four Good Opportunities to Realize Dhamma

As the Sāsana era has passed (2500) years, some people think that it is not the time for people to become noble persons (ariya puggala) such as stream-winners (sotāpanna) etc. and attain noble dhamma. Yet some believe that although the Sāsana era has passed (2500) years, there can be ariya puggala such as (sotāpanna) etc who will attain noble dhamma. Of these two schools of thought which is correct have been clarified in the works of Atthakathā commentators.

These commentators who knew the wishes of the Lord Buddha have pointed out four good opportunities to realize dhamma.

- (1) Buddhuppadakhano - being at the time of Lord Buddha's Enlightenment, there is the opportunity of encountering the Sāsana.
- (2) Majjhimadeseuppattikhano - being born as a human being in the central region (Majjhimadesa) where the Sāsana flourishes.
- (3) Sammaditthiyapatiladdhakhano- the opportunity of having the right view.
- (4) Channāmayatananāmavekallakhano – the opportunity of having the fully-endowed unhandicapped sensitive parts, such as that of eyes, ears, nose, tongue, body and mind. These are the four opportunities to realize noble dhamma which have been spoken of.
(Dhammapadattha 2/304)

(1) When there is no enlightenment of Buddha and there is no Sāsana, the teachings of Buddha, if people

Dhamma Padetha Volume I

wish to practise dhamma, they cannot do so because there is entirely no Satipatthāna vipassanā meditational practice to attain noble dhamma. Thus, they cannot practise and realize noble dhamma.

Those who are born as human beings, when there is the enlightenment of the Buddha and his teachings(Sāsanā), are able to listen to the dhamma discourses and the opportunity to practise Satipatthāna vipassanā meditation, will become ariya puggala such as sotāpanna, etc and realize noble dhamma according to their parami. That is why, to be at the time of the enlightenment of the Buddha and this Sāsanā is a good opportunity to realize noble dhamma.

Motto: To meet with the enlightenment of Buddha and this Sāsanā is a good opportunity.

(2) Though there is enlightenment of a Buddha and his Sāsanā, those who are born at a place where the Sāsanā does not flourish, cannot listen to the dhamma and are unable to practise Satipatthāna vipassanā meditation. Hence they cannot attain noble dhamma.

Those who are born where the Sāsanā flourishes are able to do merits in connection with the Sāsanā. They can listen to and practise Satipatthāna vipassanā meditation to attain noble dhamma. Therefore, they can become ariya puggala such as sotāpanna, etc and realize noble dhamma. Hence to be born as a human being at a place where the Sāsanā flourishes is a good opportunity to achieve noble dhamma.

During the life time of Lord Buddha, India, known as Majjhima desa was a place where the Sāsanā flourished.

Dhamma Padetha Volume I

Nowadays a country like our Myanmar will be considered as a place where the Sāsana flourishes.

Motto: To reside at a place where Sāsana flourishes, is a good opportunity.

(3) Those who do not believe that doing meritorious deeds such as dāna can make one prosperous and can give many kinds of benefit in every existence; unwholesome deeds such as killing, stealing etc will lead one to apāya and will have to suffer—mink mat there is only one existence, there is no future life. These people, with wrong view (micchaditthi) will not give dāna or do any meritorious deeds. Neither will they practice Satipatthāna vipassanā meditation by which they can attain noble dhamma. Thus they will never attain noble dhamma.

(4) Those who believe that doing meritorious deeds such as dāna will make them prosperous and give many kinds of benefit in every existence till they reach nibbanna, and that taking life, stealing and other misdeeds will lead to apāya, and will have to suffer all kinds of miseries will do meritorious deeds because they have the right belief. To attain noble dhamma, they will practise Satipatthāna vipassanā meditation. Thus, according to their pārami they will become ariya puggala such as sotāpanna etc and realize noble dhamma. Therefore, to have the right belief is a good opportunity to perceive noble dhamma.

Motto: Having the right belief is a good opportunity.

Those, who are blind, cannot worship the Buddha image and cannot be mindful by noting mentally 'seeing,

Dhamma Padetha Volume I

seeing'. Those, who are deaf, cannot listen to dhamma talks and be mindful by noting 'hearing, hearing'. Those whose sensitivity of smell, taste, and touch are handicapped, and who are mentally deranged cannot practice meditation. Therefore, they cannot achieve noble dhamma.

Those whose six sensitivities such as sensitivity of sight, hearing, smell, taste, and touch are all sound, and who is mentally not impaired, can worship Buddha image, listen to dhamma discourse, practise Satipatthāna vipassanā meditation and according to their pārami will become ariya such as sotāpanna, etc and perceive noble dhamma. That is why, to have all the six senses without being impaired is a good opportunity to achieve noble dhamma.

Motto: Having good six sense faculties is really a good opportunity.

If those who have those four good opportunities practice Satipatthāna vipassanā meditation correctly will surely attain noble dhamma.

Those who practise Satipatthāna vipassanā meditation with the correct method, though they may not be able to practise full time but practise only part time will know the nature of dhamma. Those who know the nature of dhamma will become interested in practicing dhamma. They will have more confidence than before, that they can achieve dhamma in accordance with their pārami.

In as much as their confidence that they can perceive dhamma in this very life they will have more determination, effort and diligence which again will lead to strong mindfulness. In as much as mindfulness is strengthened,

Dhamma Padetha Volume I

concentration(samadhi) will be strengthened. If samadhi is deepened vipassanā insight will be gained. When insight becomes stronger and (requiremenis) are fulfilled, they will attain magga phala nana and realize nibbāna, the noblest dhamma.

Dhamma Padetha Volume I

Slowly and Speedily should be the Way

All those living in this human world there is none who has nothing to do. With the exception of arahants everyone has things to do. While doing things they must differentiate what to do slowly and which cases to be handled speedily; Only if they can differentiate, can their work be carried out in time and in good shape.

Things to be done slowly are:

- (1) acquiring knowledge and education
- (2) acquiring wealth and property
- (3) ascending mountains
- (4) desiring worldly pleasures
- (5) losing temper

(1) An individual wishing to acquire education in haste tries to learn the second lesson before he is thorough with the first lesson. Because this person is not thorough with the first lesson and the second lesson he will find much difficulty in learning the third, the fourth and higher lessons. That is why he might become discouraged in acquiring education.

An individual when acquiring education tries to learn the first lesson thoroughly and slowly till he has memorized them. He goes on learning the second the third lessons and so on, slowly after being thorough with the first lesson. Since the first lesson has been of help, this person will be able to study or acquire higher lessons till he has completed. That is why, when acquiring knowledge and education one must be slow.

In saying that one must be slow in learning, does not mean that one must simply waste the time without

Dhamma Padetha Volume I

studying. Instead, one must study the lessons taught by the teacher repeatedly until one is thorough. This is the meaning of learning slowly.

(2) An individual, in acquiring wealth and property, wishing to be prosperous overnight, tries to expand and set up different kinds of work without having enough investment or basic property. This person has no skill in many kinds of work and means to supplement in his work. Thus, none of his work will be accomplished, with the result that he becomes discouraged.

An individual, when acquiring wealth tries to do, one work in which he is skilful, slowly and continuously, so that it develops. This person, in as much as he puts in effort, he will accumulate wealth and become wealthy. That is why when acquiring wealth one must be slow and steady.

(3) An individual climbing a mountain which is 4000, 5000 feet high runs and climbs rapidly so as to reach the summit quickly. This person will be exhausted before reaching the summit. Not being able to climb anymore he will get into trouble.

An individual, while ascending a mountain climbs slowly and mindfully according to his strength. This person will reach the top as expected in good shape. That is why, when climbing mountains one must climb slowly.

(4) It is the nature of worldlings to look for a spouse. Because one is in haste in looking for a partner one does not study or think deeply and chooses someone to marry and gets engaged. Only after the engagement they find out the differences in their attitude and become unhappy. There have been cases when one or the other,

Dhamma Padetha Volume I

bride or groom runs away and hides on the day of the marriage ceremony. Parents and elders from both side? lose face or are embarrassed. They lose the property bought for the marriage ceremony. That is why in looking for a life partner and worldly pleasures one should be slow.

(5) An individual, encounters an occasion to lose his temper he will not think of cause and effect or weigh the pros and cons and gets furious at once. He becomes violent in his behaviour and threatens with abusive language. Because this person say things and behaves wrongly his good reputation is lost or degraded, good friends who respect him will have wrong impression and will disassociate with him. That is why, when an occasion arises to lose one's temper one should be slow.

Three things that should be done slowly.

Because it is difficult to mend one must think and carry out these three things slowly.

- (1) getting married (matrimony)
- (2) building a pagoda
- (3) tattooing (making a permanent mark on the skin)

(1) Good men and women who have moral shame (hiri), and moral dread (ottappa), wish to get married just once and not several times. To alter it, is a difficult thing. That is why matrimony must be done thoughtfully and slowly.

(2) Building pagodas and Buddha images to worship, the site must be chosen appropriately and the Buddha image must look glorious. If the site is unsuitable and the image does not have the great qualities of glory they

Dhamma Padetha Volume I

cannot be destroyed. To mend them is a difficult task. That is why in building pagodas one must think slowly and carefully in doing it.

(3) Young men are in the habit of tattooing on their arms, chest and back, pictures of cats, tigers, and spirits. They wish to erase them as they grow old. But the dyes have been stuck so fast in their flesh that they cannot erase them. Thus tattooing should be thoughtfully and slowly considered before undertaking it

(4) Ancient people have composed a poem about the three things that should be done slowly as they are difficult to mend.

**Motto: Matrimony, building pagodas and tattooing.
If done improperly is difficult in mending.**

Things which must be done immediately.

They are dāna, sua, samatha, vipassanā merits. Lord Buddha had said if you have the opportunity to do merit today, do it today.

The opportunity you have today should not be postponed till the next day. Why mustn't you put it off? Though you are alive today, you may not be, the next day. Why can't you be alive the next day? Because your inner body has (96) kinds of ailments and outwardly death has many kinds of weapons such as swords, spears, poisons etc. You cannot possibly request death to let you stay in this human world one or two days, one or two months, one or two years more because you have not attained dhamma. You cannot make any appointments.

Dhamma Padetha Volume I

It is impossible to make friends with death and make appointments. You cannot bribe him either. You can neither collect warriors to fight death. That is why Lord Buddha had instructed to practise vipassanā meditation so as to realize nibbāna if you have the opportunity to, do it today immediately. That is why meritorious deeds must be done rapidly. (Ma 3/226)

Motto: Warriors and bribe we do not have, against death unable to fight, we have not collected soldiers, will we be alive tomorrow, we do not know. Hence, do not postpone till tomorrow practise vipassanā today. (Mahasi)

Dhamma Padetha Volume I

Eradicate Akusala Like a Poison Tree

Those who are intellectual and have pārami basically are fearful of samsāra to be reborn again and again. They wish to be specially free from apāya. They are practising meditation so as to be delivered from samsāra. But only if you can eliminate demerits from yourself which is likened to a poison tree can you be free from samsāra.

Akusala which are likened to a poison tree

- (1) Bodily and verbal unwholesome actions (Vitikkama Akusala)
- (2) Repeated unwholesome thoughts/ mental action. (Pariyutthana Akusala)
- (3) Unwholesome actions existing from countless number of past lives (Anusaya Akusala)

- (1) Bodily and verbal unwholesome actions (Vitikkama Akusala) means;

Killing or taking life, stealing, taking other people's property without being given, sexual misconduct are three kinds of unwholesome actions. Lying, slander, using harsh words or abusive language, frivolous talk are four unwholesome verbal actions.

These are seven types of akusala which are like the tip of the poison tree that can be clearly seen from afar. In the same way, bodily and verbal unwholesome actions can be seen vividly like the tip of the poison tree.

Bodily and verbal unwholesome actions which are likened to the tip of the poison tree must be eradicated by sīla. When one observes sīla, bodily unwholesome actions such as killing, stealing; verbal unwholesome

Dhamma Padetha Volume I

actions such as lying, slander, using harsh and abusive language and frivolous talk will not be committed which means eliminating them by sHa. By observing sfla it is like cutting off the tip of the poison tree.

Motto: Bodily and verbal unwholesome actions must be eliminated by noble sua.

(2) Repeated mental unwholesome actions(Pariyutthana Akusala) means;

Craving for things repeatedly in one's mind which is lobha, when not getting things one craves for, one becomes unhappy repeatedly which is dosa.

The trunk of the poison tree and the circumference cannot be seen exactly from afar. Just as the circumference of the tree trunk can be seen at a close range, repeated mental unwholesome actions (pariyutthana akusala) cannot be seen by the naked eye. Because it can be seen only by reasoning. Pariyutthana akusala is compared to the circumference of the poison tree trunk.

Repeated mental unwholesome actions (pariyutthana akusala) likened to the tree trunk must be annihilated by samatha. When one contemplates the great qualities of the glory of Lord Buddha or concentrate one-sense object energetically, repeated unwholesome mental actions do not occur, which means eliminating them by samatha. Because samatha eliminates akusala it is like cutting the middle of the tree trunk.

Motto: When mental akusala arises, eliminate with noble samatha.

(3) Unwholesome actions existing from countless number of past lives (Anusaya Akusala) means;

Dhamma Padetha Volume I

unwholesome, actions existing in the mind from unknown beginning of countless number of past existences.

The life-giving root of the poison tree, if looked from afar, cannot be seen. Though you get near, you cannot see it with your naked eye. You only know by reasoning. The poison tree is living because there is the life-giving root under the ground. You see it through intuitive knowledge. In the same way, anusaya akusala can be seen through reasoning and thus it is compared to the life-giving root of the poison tree.

Thus life-giving root which is compared to anusaya akusala existing from countless past lives must be annihilated by Vipassanā Magga Nana. Though it is said that it can be eliminated by vipassanā insight and Magga Nana, only Magga Nana can eliminate it entirely. To reach Magga Nana, Vipassanā, meditation must be practised. Only when Vipassanā Nana is fulfilled, you will attain Magga Nana.

Once you reach Sotapatti Magga Nana the root of the poison tree, the root of apāya dittha nusaya and vicikiccha nusaya akusala are totally annihilated. Lobha, dosa, moha which lead to apāya are also diminished.

Foolish and unwholesome actions, done in the several past lives, which would have led one to apāya are all annihilated. Thus eliminated, and being a sotāpanna, he is delivered from all kinds of suffering of the apāya samsāra.

When the yogi reaches sakadagami Magga Nana, by practising meditation continuously, the life-giving root of

Dhamma Padetha Volume I

the poison tree which is kamaraganusaya (lobha) padganusaya (dosa) avijjanusaya (moha) akusala, though not entirely eliminated, have weakened. Hence, becoming a sakadagami (once returner), one is reborn just once in the plane of kamma. He is delivered from being reborn repeatedly in the kamma plane and all kinds of suffering.

When the yogi practises continually, he reaches anagami Magga Nana which annihilates the life-giving root of the poison tree totally, which are kamaraganusaya (lobha) patiganusaya (dosa) akusala dements. Hence becoming an anagami (non returner), one does not come back to the kamma plane and is entirely delivered from all kinds of suffering of the kamma planes.

When the yogi keeps on practising vipassanā meditation he reaches arahatta Magga Nana which annihilates the deepest part of the life-giving root of the poison tree which are bhavaraganusaya (lobha) mananusaya (mana) avijjanusaya (moha) akusala totally. Thus, becoming an arahanta, he is delivered from all kinds of suffering of samsāra.

Motto: Akusala, unwholesome actions existing in a series of existences are annihilated by noble wisdom.

During the life time of Lord Buddha, a certain brahma who eliminated bodily and verbal unwholesome actions (Vitikkama akusala) which are likened to the tip of the poison tree by sīla; repeated unwholesome mental actions (pariyutthana akusala) which is likened to the trunk of the poison tree by samatha; but did not eliminate unwholesome actions existing from several past lives (anusaya akusala) which is the life-giving root, was reborn as a female pig.

Dhamma Padetha Volume I

At one time Lord Buddha was residing at the Veluvana monastery near Rajagaha. One day with Ashin Ananda and other sangha following, Buddha went into Rajagaha for alms-food. Seeing a female pig at the entrance of the town, the Lord Buddha smiled and Ashin Ananda asked the Lord the cause of His smile.

The Lord Buddha answered that He smiled because He saw the young female pig which has been reborn from the realms of brahma. It had been a hen near the dining hall of sangha during the life time of Kakusandha Buddha. It heard the recitation of vipassanā kamatthana and when it died it was reborn as a princess in the human abode.

As a princess she became a bhikkhuni and observed sīla securely which was cutting off the tip. One day, as she saw maggots in the lavatory she practised samatha which was cutting the trunk, th[^];middle. She gained samatha jhana. She stayed peacefully her whole life with the happiness of the first jhana, 'After her death she was reborn in the realm of the first jhana brahmā.

After the death from the brahma abode? she became a rich man's daughter in the human world. Because as a rich man's daughter, she had done some unwholesome deeds she has now become a young female pig at the entrance of Rajagaha at the time of Lord Buddha's enlightenment. The monks were filled with remorse after hearing this.

The reason why she became a lowly animal from being a high and noble brahma is because when she practiced dhamma as a bhikkhuni she had practised only sīla, cutting off the tip and samatha, cutting off the middle

Dhamma Padetha Volume I

and not vipassanā which is uprooting the poison tree till she reached magga nana.

Motto: Not annihilating anusaya, reborn as a young female pig.

Knowing that the monks were filled with remorse Lord Buddha gave a discourse while standing.

‘O Bhikkhus, if only the branches of a tree are cut off but the root is left uncut or not uprooted, the branches will grow and thrive again. In the same manner, bodily and verbal unwholesome deeds which are likened to the tip of the tree (vitikkama akusala) are eliminated by silā. Repeated mental unwholesome actions (pariyutthana akusala) likened to the trunk, middle part of the tree are cut off by samatha. But if (anusaya akusala) likened to the base root is not annihilated by Magga Nana one will be reborn and suffer repeatedly, all kinds of miseries such as rebirth, ageing, sickness, death, sorrow, lamentation etc. (Dhammapada ttha 2/332)

All those monks who listened to the discourse practiced vipassanā meditation till they reached magga nana and because they could uproot the anusaya akusala they became sotāpanna and were delivered from apāya samsāra.

Motto: Cutting branches, not uprooting, thrives again. Not annihilating anusaya, suffering is repeated. Eliminate anusaya, delivered from suffering. To eradicate anusaya, practise Satipatthāna .

Dhamma Padetha Volume I

Noble Kathina Robe Offering, but Once a Year

Buddhists take great interest in Kathina Robe offering ceremonies. All family members take part in these ceremonies. The donors of Kathina robes welcome the guests joyously and feed them with specially prepared delicious food. The guests also consume them merrily at the ceremony. They also listen to the Kathina sermon together with the donors. They believe that offering Kathina robes is highly beneficial since it is done but once a year.

“Robes for Kathina and monastery for an ordination hall (sima) are the noblest offers”, goes the saying.

Things that should be known regarding Kathina,

- (1) The meaning of the word Kathina
- (2) What holding the ceremony means
- (3) Why Kathina is held
- (4) The benefit of holding Kathina ceremony
- (5) Why Kathina offering is noble

These are the five things that should be known (1) The word Kathina has come from the Pāli word 'Kathina'. The Pāli word kathiha means permanence. Among permanent things, the time and the benefit are permanent. Thus Kathina means the time as well as the benefit are permanent.

How the time is permanent

Kathina ceremony is held only during the time Lord Buddha had allotted. It must be held within one month from the 1st waning day of Thadingyut (Assayuja) to the fullmoon day of Tazaungmon (Kattika).

Dhamma Padetha Volume I

The Kathina ceremony cannot be shifted to other months like Nattaw(Magasira), Pyatho(Phussa), Tabodwe(Magha) and other months. That is why the time for holding Kathina ceremony is permanent.

Motto: The time cannot be shifted, kathina ceremony is permanent.

How the benefit is permanent

Lord Buddha had granted that the five benefits be permanent for the monks residing (rising from Purimavassa) at the monastery where Kathina is held, beginning from the first waning day of Thadingyut up to the Fullmoon Day of Tabaung(Phagguna), altogether five months. The benefit does not shift to other months. That is why the benefit of Kathina is permanent.

Motto: The benefit does not shift, permanent is Kathina offering.

(2) Holding the ceremony is to increase the benefit. Monks residing at the monastery where Kathina is not held, get the benefit of Kathina just for one month from the first waning day of Thadingyut to the Fullmoon Day of Tazaungmon. Those monks residing at the monastery where Kathina ceremony is held get the benefit from one month to five months. Hence, the benefit is increased.

Motto: The benefit of one month, extended to five months

For Example: When you spread a five-folded carpet when visitors come to your house, the carpet expands five times. Thus when dāyakas and dāyikas donate kathina robes and

Dhamma Padetha Volume I

the sangha hold the Kathina ceremony by the ecclesiastical act (vinaya kamma), the benefit spreads and increases from one month, from the first waning day of Thadingyut to the fullmoon day of Tazaungmon, to five months, up to the fullmoon day of Tabaung. Thus the five benefits of Kathina is extended from one month to five months.

The robes that have been offered to the Sayādaws and sangha are arranged according to vinaya kamma so as to get benefits from one month to five months and this is known as holding Kathina ceremony.

(3) The reason why Kathina ceremony is held: During the lifetime of Lord Buddha thirty monks from Paveyyaka who came to pay homage to the Buddha were exhausted, with their robes soaked with rain. Hence Lord Buddha gave permission to hold Kathina ceremony.

The story of the thirty Paveyyaka citizens who became monks is as follows: One year after the enlightenment, Lord Buddha went into the Umvela forest and while staying under a tree, thirty bhaddavaggi princes came into the forest with their wives to enjoy themselves. While they were merry-making, a hired wife stole the valuables of a prince and ran away. The thirty princes while looking for the woman saw Lord Buddha. They told the Lord that they were looking for a woman who had been lost.

Lord Buddha asked them, 'Princes, which is more profitable, looking for the woman or searching yourselves? The princes whose pārami was mature, answered: 'Searching ourselves is more profitable'. Then Lord Buddha said, 'if searching yourselves is more profitable I will give you a discourse.' At the end of the discourse

Dhamma Padetha Volume I

The thirty princes became sotāpanna. Lord Buddha uttered Ehibhikkhu” and they all became monks.

These thirty monks practised living in the forest (arannakanga dhutanga), going for alms(pindapatikanga dhutariga), wearing parched robe(parisukulikariga dhutanga), wearing only three robes(tecivarikariga dhutanga). These thirty monks stayed (thirteen) whole years in the forest at the end of which yearning to pay homage to the Lord Buddha started on their journey to Savatthi where the Lord was residing. Since the distance was too far they had to spend the vassa at Saketa, a town six yojana (one yojana=12miles) away from Savatthi.

As soon as vassa was over, they did commemorate the termination of vassa (pavarana) and continued their journey towards Savatthi where the Lord Buddha was. Since it rained heavily on their way their robes were soaked and soiled with mud and very uncomfortably arrived at the place where Lord Buddha was staying, who asked, 'My disciples, are you all well and happy?', in the form of greeting. Later, because the thirty monks who had come from a great distance were exhausted and uncomfortable with wet robes, gave permission to hold kathina ceremony. Ever since and up to this day permission is given to hold kathina ceremony.

(4) The benefits of holding kathina ceremony: When the monks hold kathina ceremony with the robes offered by the dāyakasiand dāyikas, by the act of vinaya kamma, the monks get five Kathina benefits from the first waning day of Thadingyut to the Fullmoon Day of Tabaung for five months. The laity also reap five benefits similar to that of the monks.

(1) Anāmantacara. When invited for alms-food,

Dhamma Padetha Volume I

going away without reporting to the residing monk does not commit any offence.

Motto: Going where one wishes without reporting commits no offence.

The donors of Kathina robes could go freely wherever they wish to without any hindrance in every existence.

Motto: Without any hindrance could go freely wherever one wishes.

- (2) Asamadānacara—Out of the three Ticivara robes on which have been made resolution according to vinaya, one robe can be kept anywhere and the monk can go about without committing any offence.

Motto: One out of the three robes, keep one any where and can go about as one wishes.

The donors of Kathina robes, devotees may go to any place to carry out their tasks. They will be done easily and lightly without having to bear any burden in every existence.

Motto: Task and duty are not heavy but carried out lightly.

- (3) Ganabhojana - If four or more monks are invited to eat rice, curry and other foods inappropriately or improperly using the language of the laity, the monk can go and eat without committing any offence.

Motto: Four together the same order if wishing to eat together, may do so.

Dhamma Padetha Volume I

The donars of Kathina robes, in every existence may eat any kind of nutrition/food but will not have stomach trouble, diarrhoea, food poison or other dangers. They get the benefit of easily digesting whatever is eaten.

Motto: Eating what one wishes will cause no trouble.

- (4) Yavadattacivara- Several robes may be kept by without making resolution and apportioning from the first waning day of Thadingyut (Asayuja) to the fullmoon day of Tabaung (Phagguna) up to five months without committing any offence or apatti. This is the benefit the monks get.

Motto: Keeping lots of robes for five months, will cause no offence.

The donors of Kathina robes, in every existence, may keep by diamonds, gold, silver, rubies, lots of jewels without having enemies.

Motto: Keeping lots of property have no danger.

- (5) Yocatatthacivaruppada- Though robes are offered for all the sangha, only those from the monastery for whom the originally kathina ceremony was held have the benefit of being entitled to own the robes. Monks from other monastery although they are staying in the monastery after the kathina ceremony are not entitled.

Motto: Robes offered to sangha, only those staying formerly at the monastery are entitled.

Dhamma Padetha Volume I

The property of the donors of Kathina robes can not be taken away by force. If they do not wish to give away their property, nobody with any power can take by force. They get the benefit of making other people get it only when they give.

Motto: Your own property is not taken away by anybody by force.

Offering Kathina robes is excellent, in that, the monks, when needing robes, are allowed to ask from the parents and relatives with the exception of Kathina robes. They can also ask from people who have invited them to ask when they need robes, whereas kathina robes cannot be asked from either parents, relatives or those who have invited. As though the robes have fallen from the skies Kathina robes have been offered automatically due to the Saddhā of the donors, and the kathina ceremony is held. The robes are noble as they are being cleanly received, entirely without being asked for. It shall be said that they are noble.

When monks accept the 4 requisites other than Kathina robes from donors, who have Saddhā. Lord Buddha said, “O Bhikkhus, without observing sīla or vinaya rules, wearing the robes offered by people means more suffering than wearing a hot sheet of iron, burning with flames; eating alms-food has more suffering than eating hot pieces of iron burning with flames and staying in the monastery has more suffering than staying in an iron trap burning with flames.” Thus the Lord Buddha admonished the monks.

(5) When the monks accept the offering of Kathina robes Lord Buddha praised them “O Bhikkhus, accept

Dhamma Padetha Volume I

the Kathina robes that are being offered and may you get the five benefits from one to five months. That is why Kathina robe offering is an excellent offering.

Moreover, Kathina robe offering is done but once a year, only within one month in a year and it must be finished within one day in that month. That is why it is most noble and pure.

Dhamma Padetha Volume I

Let Saddhā be Always Firm

All Buddhists rejoice in doing merit. While doing merit one's mind is clear, calm and kindly disposed because of Saddhā. When one is fully endowed with Saddhā, one can accomplish dāna, sīla, bhavana meritorious deeds. One's mind is clear and is delighted. Saddhā is the most basic factor to practise dāna, sīla and bhavana. Also the most basic factor to reach nibbāna. That is why Lord Buddha had said Saddhā should always be established firmly in our continuity of consciousness.

(Saddhā Sādhu Patitthita)

Saddhā means faith or confidence, is a combination of two words, belief and clarity. Belief in Buddha, dhamma and sangha, kamma and the effects of kamma, and clarity of the conscious mind.

According to perfection (pārami) of a person there are four kinds of Saddhā.

- (1) Agama Saddhā- the belief that is in the continuity of consciousness of Buddhas-to-be (Bodhisatta)
- (2) Adhigama Saddhā- the belief that is in the continuity of consciousness of ariyas such as sotāpanna.
- (3) Okappana Saddhā- the belief that is firm in the triple gems by puthujjana
- (4) Pasada Saddhā- Revering the appearance and believing.

(1) The Buddha-to-be, ever since in the presence of Dipankara Buddha, resolved to attain Buddhahood. He believed firmly that he would definitely be the Buddha. This firm belief Saddhā could not be erased in any plane

Dhamma Padetha Volume I

wherever he was reborn and under any circumstances.

Could Practise the Ten Pararois and Thirty Elaborated

Because of the belief (Saddhā) that he would undoubtedly become Buddha.

- (a) With the exception of his body he gave away his wealth and property which is dānaparanu
- (b) Donating his limbs which is dānaupapārami
- (c) Donating his body and life which is dānaparamattha pārami

He practised these pāramis to the full.

Could Practise the five kinds of great generosity

Because of the belief that he would become the Buddha for certain.

- (a) giving away the luxury of kings, emperors and universal monarchs which is most difficult, known as dhanapariccaga
- (b) giving away his own children known as puttapariccaga
- (c) giving away his wife known as bhariyapariccaga.
- (d) giving away his hands, legs, big and small parts of his body known as angapariccaga.
- (e) giving away his body and life known as jivitapariccaga

He could practise these five great generosityes.

In this way he could practise the ten pāramis and thirty expansions and five kinds of generosity without consideration, because of his firm belief (Saddhā) that he would definitely become the Buddha. This is the firm Saddhā in the mind of the Buddha-to-be.

(2) The faith of a noble person (ariya puggala), such as sotāpanna, in the Buddha, Dhamma and Sangha will never be erased under any circumstances, in any plane

Dhamma Padetha Volume I

or life. It cannot be destroyed by any opposition. It stays firmly.

At one time while the Lord Buddha was residing at Veluvana monastery, a poor leper Suppabuddha became a sotāpanna after listening to Buddha's sermon. At that time the king of the celestials said "Suppabuddha you are so poor and also suffering from leprosy. I wish to save you. Say that there is no benefit in believing Buddha, Dhamma and Sarigha. I will give you as much property as you wish."

Being a sotāpanna and having a firm faith in Buddha, Dhamma and Sarigha, Suppabuddha threatened the king of the celestials, 'you are a fool and have no shame. I do not wish to speak to you" Thus, a sotāpanna's Saddhā which is firm cannot be destroyed even by the King of the Celcsnals.

(3) A puthujjana's faith in the Triple gems is the unstable Saddhā of puthujjana Buddhists. It is not as firm as the Saddhā in the minds of ariyas. It can be destroyed due to various reasons in this life. It can also be destroyed in future lives. Even people with supernormal powers cannot protect the Saddhā of puthujjana from destruction. It must be protected by oneself.

At one time Lord Buddha was residing at a rural place known as Kundadhana. At that time, one of the devotees of Ashin Mahamoggallana invited Lord Buddha and other sangha to have the next day's morning meal at his house. At the same time Ashin Sivali's mother, the Princess Suppavasa having been pregnant for seven years and took seven days to deliver Ashin Sivali with great difficulty, wish to offer birthday meals to Lord Buddha

Dhamma Padetha Volume I

and sangha for seven days, sent her husband the prince to invite Lord Buddha.

Lord Buddha seeing the benefit in future Sāsana by accepting Ashin Sivali's birthday offering, and since there were two invitations. Lord Buddha sent Ashin Mahamoggallana to tell his disciple to offer on the 8th day, after seven days.

Ashin Mahamoggallana went to his disciple's house and postponed the invitation. The dayaka said, "Reverend Sir, within these seven days if you can take the responsibility of

- (1) my life
- (2) my wealth and property
- (3) my Saddhā

I will postpone till the 8th day."

This is how Ashin Mahamoggallana replied: "I can take the responsibility of your life and property but I cannot take the responsibility of your Saddhā not to be destroyed. You yourself must take the responsibility for your Saddhā not to get destroyed." For a puthujjana's Saddhā not to be destroyed even an Etadagga with supernormal powers, Ashin Mahamoggallana, cannot take the responsibility. You yourself must keep it firm.

(4) To revere outward appearance and have Saddhā is a very weak and inferior kind of saddhji which can be wrongful. To revere after seeing the appearance, to revere after hearing the voice, to revere after seeing the way one wears the clothes are all inferior Saddhā which is not firm.

At one time Lord Buddha was residing at Pubbarama monastery. At that time King Kosala came to pay homage to Lord Buddha. While King Kosala was seated

Dhamma Padetha Volume I

near the Enlightened one, he saw some naked, some half clad titthiya carrying their requisites going along the path near Pubbarama monastery.

Seeing these naked titthiya. King Kosala thought that they had extinguished kilesa and have become arahants, clasped his hands and bowed. After the titthiya had passed he approached Lord Buddha and said that he believed those people who had passed by to be arahants, Lord Buddha replied “It is difficult for a king like you to know whether a person is worthy of reverence”.

To know whether a person is worthy of reverence one must consider the following four factors

- (1) by staying together
- (2) by staying together for a long time
- (3) having the reasoning power yourself to find out whether the person is worthy of reverence
- (4) having the wisdom to decide whether the person is worthy of reverence or not.

Motto: Stay together for long, reason with wisdom and will know directly whether worthy of reverence.

Among the four kinds of Saddhã only the Saddhã of Buddhas-to-be and Saddhã of the ariya puggala are firm. The remaining are unstable kind of Saddhãs. To have a firm Saddhã you must be an ariya puggala like sotãpanna and to be a sotãpanna you must practice Satipatthãna vipassanã meditation. Therefore, if you wish to have a firm Saddhã in your mind you must practice Satipatthãna vipassanã meditation.

Dhamma Padetha Volume I

The Correct Way of Practice to Reach Nibbāna

The Buddhists wish to live happily in this life as well as in future existences and reach nibbāna. That is why they practise dāna, sīla, samatha and vipassanā as much as possible. Happiness in this life and in future births is not true happiness. They also know that, that happiness is mingled with suffering. Each time they do dāna, sīla meritorious deeds, they pray that they may realize the peace of nibbāna.

To attain nibbāna, dāna, sīla, samatha merits are not sufficient. They also know that only by vipassanā meditation practice they can reach nibbāna. That is why knowledgeable and wise Buddhists are practicing vipassanā meditation during all the time that is available. Those who do not have the time yet are searching for correct ways to practise.

Those who are about to practise vipassanā meditation wish to experience the nature of dhamma rapidly and to make progress quickly. Also wish to realize noble dhamma quickly. That is why they are searching for the correct ways to practise vipassanā. The correct way to meditate is to practise the four Satipatthāna meditation.

- (1) Kāyānupassanā Satipatthāna - to be mindful of every bodily action
- (2) Vedānanupassana Satipatthāna- to be mindful of sukha, dukkha, upekkhā, three kinds of vedāna.
- (3) Cittanupassana Satipatthāna - to be mindful of every mental behaviour (changes of the mind)

Dhamma Padetha Volume I

(4) Dhammānupassanā Satipatthāna - seeing, hearing etc to be mindful of the mind objects.

(1) To be mindful of every bodily action means:

To be mindful of every bodily action such as walking, standing, sitting, lying down, bending, stretching, arising and passing away of the phenomena.

To note every bodily action, there are three types of meditation

- (a) sitting meditation
- (b) walking meditation
- (c) meditating on miscellaneous detailed daily actions

(a) Sitting meditation means:

Choose a quiet and peaceful place and sit down cross-legged or folding your knees. Keep your back and head erect and close your eyes. Focus your attention attentively on the abdomen. When inhaling, note the tension and movement of the air that forces up step by step, the rising of the abdomen and note mentally and attentively 'rising.'

When exhaling, the abdomen falls, falling step by step, note attentively to know the intrinsic nature of the falling movement, note mentally, 'falling'. When Samadhi nana develops you will observe the tension that forces up and the falling movements passing away step by step, one after another.

(b) Walking meditation means:

When walking quickly, note the movement of left and right foot. When your left leg moves, you must be mindful of the process of the movement step by step without giving any attention to the shape of the foot. In

Dhamma Padetha Volume I

the same manner, when you move your right foot, you must be aware of the movement step by step.

When you walk slowly you must note 'lifting, placing or dropping* two notings in one step. As you note lifting you must be aware of the movement of the foot going up slowly, note attentively to discover the process of the movement.

When you walk more slowly, you must note lifting, moving or pushing and placing, three notings in one step. As you note lifting, do not be aware of the shape or form of the foot. Just be mindful attentively to be aware of the movement, in moving upwards. When noting moving of the foot, note the foot that gradually moves forward without being aware of the form or shape of the foot. When noting placing, be aware of the moment that occur as the foot goes down, note attentively to know the process of the phenomena. The form or shape is pannatti. Hence you must not meditate on concept (pannatti). The motion or movement is reality (paramattha). Therefore, it must be meditated.

Motto: Eliminate pannatti and be mindful of paramattha.

As concentration insight develops you begin to realize that lifting and pushing become light as it moves on and placing becomes heavy as it goes down. When you reach knowledge of dissolution (bhanga nana) you will discover that the phenomena of lightness and heaviness keep disappearing rapidly.

(c) Noting or being mindful of miscellaneous detailed daily activities.

They are sitting, standing, bending, stretching activities. While sitting, be mindful of the movement attentively as

Dhamma Padetha Volume I

the body goes down gradually without being aware of the form or shape of the body. Be sure that the mind is attentive to the entirety of the process and make a mental note 'sitting'. When standing up also be aware of the movement attentively as the body rises gradually, not being aware of the shape of the body.

As your samadhi nana or concentration insight develops you will realize that while noting sitting, the body becomes heavy and when standing it becomes lighter as it goes up. When your samadhi nana reaches bhariga nana you will discover that heaviness and lightness disappear rapidly one after another.

When you are bending your arm, ignore the shape of the arm and be aware of the movement of the arm that slowly rises towards the upper part of the body. Focus to know and note directly and precisely 'bending' 'bending'. When you stretch out your arm again, ignore the shape of the arm and just be mindful of the movement that goes out towards the lower part of the body gradually. To be aware of the movement, note attentively "stretching, stretching".

As you gain concentration (samadhi) nana, you will perceive that as you bend, it becomes lighter and lighter, and when you stretch out, it becomes heavier as it goes down. As your samadhi deepens and reaches bhariga nana you will realize that the phenomena of lightness and heaviness vanish speedily one after another.

(2) When you meditate sukha, dukkha and upekkhā vedāna you will experience dukkha vedāna first and foremost. To overcome dukkha vedāna is the main factor.

When aches and pains, dukkha vedāna, arise while meditating,

Dhamma Padetha Volume I

focus your mind right on the vedāna. You must be careful not to keep your body taut and your mind tense and worry about the disappearance and appearance of the vedāna. Special care must be taken.

Focus your mindfulness right, on the vedāna and contemplate whether the pain is only on the flesh, on the skin or up to the veins, or reaches up to the bones, so as to know the magnitude and nature of the pain, and note attentively, “paining, tingling, throbbing, aching” and so on.

When samadhi nana deepens, you will discover, as you note four or five times, the pains, aches and tingling sensations increase. After reaching the peak, it lessens or eases again. Although it eases, you must not be lax in your mindfulness meditation but continue noting. If you continue noting four or five times, you will realize that it lessens one after another.

As you continue mindfulness meditation, your concentration samadhi nana become stronger, and when you focus your noting mind on the vedāna attentively, you will realize that the paining, tingling and aching increases more and more with each noting. But when it lessens also, the vedāna eases with each noting.

When your mindfulness meditation is continuous, your samadhi nana becomes more mature and as you focus your noting uijnd directly on the vedāna attentively you will perceive that you note once and the vedāna passes away once.

When your concentration (samadhi) nana becomes stronger and reach bhanga nana, as you note attentively once, vedāna disappears once. Moreover, you will also discover that the noting mind also disappears. Thus

Dhamma Padetha Volume I

vedāna is impermanent, the conscious mind is also impermanent, (anicca). Because they disappear at a great speed it seems to oppress you, (dukkha). You are unable to control the disappearance and oppression by any means, which is anatta. They happen of their own accord. Thus you perceive the three characteristics.

(3) To be mindful of the ever changing mental activities

To be able to realize pleasant and unpleasant consciousness, happiness, sadness etc you must contemplate attentively the mind that occurs with these consciousness. During sitting meditation or walking meditation, if you are thinking, make a mental note 'thinking'. If you are planning, note 'planning'. As soon as you note 'thinking', 'planning', you will realize that they pass away swiftly.

It is observed that thinking and planning are passing away rapidly and are impermanent, the noting mind is also transient, (anicca). Because they seem to oppress you by their disappearance at a great speed, it is dukkha. You are unable to prevent these occurrences which take place of their own accord, there is no self (anatta). Hence, you perceive the three lakkhanas.

(4) To be mindful of the nature of dhamma, seeing, hearing etc.

When you practise mindfulness meditation you look at a person without discriminating whether the person is male or female. You must be mindful of just 'seeing' and note 'seeing... seeing'.

As your concentration advances to bhariṅga nana you will perceive, while noting "seeing, seeing", the disappearance of the visible object one by one, and also the rapid vanishing of the eye consciousness. The visible object is

Dhamma Padetha Volume I

impermanent and the eye consciousness is also impermanent, i.e., anicca. Because of the speedy disappearance, it seems to oppress you, i.e., dukkha. You cannot control or prevent the disappearance by any means, they happen of their own accord, there is no self, i.e., anatta. Thus you realize the three lakkhanas.

When you hear a sound while meditating do not discriminate whether it is good or bad, not wishing to know or imagine. Be mindful just as you hear the sound and contemplate 'hearing' 'hearing'.

As your concentration (samadhi) grows sharper and reaches bhanga nana, while noting 'hearing hearing', you will realize that the sound disappears one by one, the ear consciousness also disappears one by one. In the same manner when you contemplate with correct method, the smell, taste, touch, you will perceive anicca, dukkha, anatta, the three lakkhanas.

Consequently, by practising mindfulness meditation correctly and perceiving anicca, dukkha, anatta, the three lakkhanas, you will become ariya puggala such as sotāpanna etc., and according to your perfection or pañña, realize nibbāna.

Dhamma Padetha Volume I

Like the Buddha-to-be, Perform Your Supporting Duty

The sîla of Buddhists are of two categories; abstention (varitta) sîla and practising (caritta) sîla. Only by observing both types, will one be fully endowed with sîla.

Buddhists abstain from killing, stealing, sexual misconduct, telling lies and taking intoxicants which is varitta sîla that must be observed. The duty of parents, the duty of sons and daughters, the duty of a teacher, the duty of a pupil, the duty of a friend, known as caritta sîla, which must be practised so that one is said to be fully endowed with sîla.

The caritta sîla, which must be practised, includes the four supporting duties of parents, sons and daughters, relatives and friends. Lord Buddha had instructed the following four supporting duties in Sangaha Sutta:

- (1) Dāna — generosity, giving charity;
- (2) Peyyavajja — speaking pleasing words;
- (3) Atthacariya — carrying out beneficial duties;
and
- (4) Samanattata— to treat others as yourself.

(1) In giving charity: the giver as well as the receiver are pleasantly disposed and also gain merit. The giver in thinking that he/she had given something that makes the receiver happy, is pleased or delighted. Because he had given his belonging, he is free from stinginess (macchhariya) and attachment (lobha). One has mettā (adosa) towards the receiver and achieves merit through mettā and also gain merit through unstinginess (alobha).

The receiver, knowing that the giver has mettā for him is delighted. 'Just as he is happy, may the giver be

Dhamma Padetha Volume I

happy physically and spiritually', he reflects repeatedly and thus gain merit.

(2) In speaking pleasant and loving words: the speaker as well as the listener are happy and therefore gain merit.

Because the speaker has in mind, before speaking, that he would speak pleasant words with mettā, he gets manokamma mettā merit. That is, merit gained through mental action, while speaking. Because pleasant words are spoken, he gets vacikamma mettā merit i.e. merit gained through verbal action.

Because the listener hears pleasant words, he is filled with happiness. Later on, whenever he thinks of the speaker who had spoken pleasantly to him, he remembers that he had been spoken to pleasantly. Every time he remembers, he is filled with physical and spiritual happiness repeatedly, and thus gain merit

(3) Carrying out something for the benefit of another person: the one who does it and the other who follows the instructions, both parties, get benefit and happiness.

The one who carries out things tells the other who follows the instructions, not to do any unwholesome deeds; for the benefit of this life and future existences. He should do wholesome deeds and revere wise people and not revere unwise people. In this way he gives instructions, honoured with good-willed mettā, to the other to get benefits. Hence he gains mettā -led benefits of merit.

The one who follows the instructions thinks to himself that he had been instructed to gain benefits. He listens respectfully and abstains from killing, stealing, having sexual misconduct, telling lies and taking intoxicants.

Dhamma Padetha Volume I

Because he abstains from unwholesome actions and because he reveres virtuous wise people and avoids unwise and foolish people, he gains benefits in the present and future existences. Also till he reaches nibbāna.

(4) To treat others as yourself: Both elderly person and younger person, who stay together, get benefits and happiness.

The older ones who share every thing with the younger ones, through thick and thin, weal and woe, have to tolerate with mettā, when the young ones misbehave in their speech, in their behaviour in eating and drinking, and in all their mannerisms. They also try to correct them with mettā and patience. Thus staying together, with mettā and tolerance (khanti), they gain the merit of khanti mettā, which increases and gets mature.

The younger ones who stay together with older ones, in age and seniority, through weal and woe, receive the blessings of the older people, and are happy. Since they try to copy the behaviour of the older ones, they benefit in this life as well as in future births.

Ordinarily, one might think that by just giving charity, one's supporting duty is complete. According to Sarigaha Sutta it is Lord Buddha's wish to carry out all the four supporting duties.

After giving a supporting by charity and if one speaks harshly when opportunity arises, then the supporting duty becomes meaningless. Therefore, one must also be pleasant in one's speech.

Some people do not wish to be given but wishes to be spoken to pleasantly. To those people one must speak pleasantly and revere them. Yet some people do not wish to be given- Neither do they wish to be spoken to

Dhamma Padetha Volume I

pleasantly. They only wish others to carry out their duties beneficially. For those people, one must carry out one's duties for their benefit. Again, some people do not wish to be given, nor do they wish to be spoken to pleasantly nor do they wish others to perform their duties so as to be beneficial. They just want senior or older people to live with them. Hence, older people must bless them by living together with them.

Families and friends, who do not fulfil these four duties are like people going on a journey by cart, without a linch-pin, loaded with valuable food and property. People, going on a journey by cart, which does not have linch pins, will get into trouble on the way, because the cart wheel will come off. In the same way these people will have to suffer in this life and in samsāra.

Families and friends who fulfil the four supporting duties are like people going on a journey by cart, which has linch-pins, loaded with valuable food and property. People, going on a journey by cart, which has linchpins, will reach their destination smoothly or safely and will be happy. Similarly, they will live happily in this life and in samsāra and will eventually reach nibbāna for which they have aspired.

In one existence, the Buddha-to-be was the king of parrots. He supported his parents, children and disabled fellow parrots, like repaying old debts, putting new investments and burying gold pots which are three kinds of dāna, supporting duties.

At one time, the Buddha-to-be became a parrot king in a forest near Rajagaha. Near Rajagaha at Saliddiya village lived Kosiyagotta brahmin who had planted Sali paddy plants in his fields of one thousand units of square-measure in area. He hired a watchman to watch

Dhamma Padetha Volume I

over his field of five hundred square-measures. When the paddy plants ripened, the Buddha-to-be king parrot and a host of parrots flew down into the watchman's field and ate the good quality paddy.

When the watchman drove the birds from one place they would go to another place and eat the paddy. All the birds, excepting the Buddha-to-be, only ate in the field and flew away. The Buddha-to-be ate the paddy and also took away some ear of paddy in his beak. The watchman being unable to drive the birds away reported the matter to the owner of the fields, the brahmin.

The brahmin, owner of the fields, told the watchman to keep a trap, catch the big bird and bring it to him. As instructed the watchman kept a trap, caught the bird and brought it to the brahmin. The brahmin, holding the strong and beautiful bird, which resembled a peacock, in esteem and affection, took it as though it was his own son and after embracing, asked:

'O parrot, other birds just eat the paddy in the field and fly away. As for you, you not only eat but take the ear of paddy in your beak and fly away.

- (1) Is it because your stomach is larger?
- (2) Or do you have a barn where you collect paddy?
- (3) Or are we enemies?'

The king parrot, the Buddha-to-be replied: None whatever you said is correct. The reasons why I take away the ear of paddy are:

- (1) I have to repay old debts.
- (2) I have to make new investments.
- (3) I have to bury gold pots. These are the reasons why I take away the ear of paddy.

Dhamma Padetha Volume I

The brahmin said 'I do not understand whatever you have said, please explain.'

The Buddha-to-be king parrot replied, 'I have to feed my old parents with the ear of paddy. This is repaying old debts.'

'I have to feed my children also with paddy. This is making' new investments'

I also carry the ear of paddy to feed the disabled fellow parrots, around me, which cannot fly. This is burying gold pots.' Thus it explained everything.

The owner of the fields, the Brahmin, was filled with awe. Even human beings do not understand the supporting duties in full. Although you are a parrot you know so much about the supporting duties. He revered the Buddha-to-be king parrot so much that he offered all his entire paddy field of a thousand square-measures. The Buddha-to-be king parrot accepted only eight square-measures.

Now, Buddhists taking me example of the Buddha-to-be king parrot's supporting duties and observing caritta sīla.

- (1) While feeding parents you are repaying old debts.
- (2) While giving and feeding children you are making new investments.
- (3) By giving charity to the poor, nuns, and offering and supporting the sangha you are burying gold pots.

Motto: Repay old debts, invest new and bury noble gold pots like the king parrot Buddha-to-be, perform your supporting duties.

Dhamma Padetha Volume I

Be Mindful to Gain Merit

Buddhists realize the fact that kusala merit is truly dependable and demerit, akusala is their enemy. That is why they try to avoid akusala demerit as much as possible and try to gain as much merit as possible. To gain merit there are five factors:

- | | | |
|------------------------|---|---|
| (1) Yonisomanasikara | — | to pay proper attention |
| (2) Sappurisupanissaya | — | to get the support of virtuous people |
| (3) Saddhāmmasavana | — | to be able to listen to sublime dhamma |
| (4) Patirupadesavasa | — | to reside in a suitable locality |
| (5) Pubbecakatapunata | — | to have done, specially, meritorious deeds in the previous existences |

(1) Yonisomanasikara — to pay proper attention means:

Whether you encounter pleasant sense objects or unpleasant sense objects you must contemplate the real cause and effect, and pay proper attention by preparing your mind to stand on the good side.

When you encounter pleasant sense objects you must try not to become attached to them which is lobha. You must contemplate that because you have done good deeds in your previous lives you meet with pleasant sense objects. To be able to have good and pleasant sense objects in the future lives, till reaching nibbāna, you must not forget to do merit. If you contemplate this

Dhamma Padetha Volume I

way, you will not be attached to the pleasant sensual objects which is lobha. Instead, you gain merit.

When you come across unpleasant sense objects too, do not have anger (dosa) and grief (domanassa). You must contemplate that because of your bad kamma you encounter unpleasant sense objects, because you have done bad deeds (akusala) in the previous lives that you meet with unpleasant things.

You can overcome these unpleasant sense objects only by doing merit. You must bear in mind that you must do merit many times more than before. If you think that way you will have no more dosa akusala, but gain merits. Therefore, yonisomanasikara, to pay proper attention, is one of the closest factors to gain merit.

You must have yonisomanasikara, proper attention, while doing dāna merit. While you have offertories which you have earned righteously, and while there are some virtuous persons with sīla to accept the offertories, you offer them. This dāna will help you throughout your samasara till you reach nibbāna like food packets and so on, contemplate the real cause and effect and keeping your mind on the good side is yonisomanasikara. It is the closest factor to gain dāna merit.

How Ashin Anuruddha-to-be reasoned

Ashin Anuruddha-to-be was, in one existence, a poor grass carrier named Annabhāra who stayed in rich man Sumana's house as a dependant. While Annabhāra came home carrying grass bundles through the jungle, on his way he saw Uparitha Pacceka Buddha coming for his amisa-round.

Annabhāra came home hurriedly and told his wife to offer food for a meal. Because they had not done

Dhamma Padetha Volume I

meritorious deeds in the previous lives they were poor. At the moment they have one meal ready, and Uparitha Pacceka Buddha to accept the food. He told his wife the true cause and effect to have yonisomanasikara. 'Let us offer the food.'

(2) Sappurisupanissaya - to get the support of virtuous people means staying together with good parents and teachers. Those who stay together with good parents and teachers see them doing dāna, sīla, samatha and vipassanā meritorious deeds and they also have the desire to do them, when they are able, and eventually do them. Because they receive the teachings or admonitions of parents and teachers they carry out meritorious deeds. Therefore, to have the support of virtuous people is the second factor to be able to do meritorious deeds.

(3) Saddhāmmasavana - to be able to listen to the sublime dhamma means to listen to the talks on dāna, sīla, samattha, vipassanā etc. Dāna will help you to be prosperous in every existence so that you are able to do merit continuously till you reach Nibbāna. Thus you listen to these sublime dhamma talks known as Saddhammasavana.

Sīla gives you the benefit of acquiring wealth easily, being famous with good reputation, entering functions with all kinds of audience happily without any feeling of inferiority, seeing good signs and dying a peaceful death without any confusion and being reborn at the abode of the Celestial beings. When practising meditation you gain concentration samadhi quickly, having good health and living a long life in every existence. To listen to these is Saddhāmmasavana.

Samatha will lead you to the realm of brahma. Vipassanā will lead you to the attainment of magga phala nibbāna

Dhamma Padetha Volume I

for which you have prayed every time you do meritorious deeds. Listening to this discourse is Saddhāmmasavana. Thus, to be able to listen to virtuous dhamma is the third factor to do meritorious deeds.

(4) Patirupadesavasa - residing in a good and suitable locality. The place you stay has favourable climatic conditions, easy to acquire wealth lawfully, the Sāsana flourishes and the Triple Gems are respected and revered. This sort of place is patirupadesavasa.

Those who reside in this kind of locality are able to do dāna, sīla, samatha, vipassanā merits. Therefore, patirupadesavasa, residing at a good suitable place, is the fourth factor to be able to do meritorious deeds.

(5) Pubbecakatapuññata - having done special merits in the past lives means:

You have done special merits such as dāna, sīla at the Buddha, Pacceka Buddha, arahants in the past lives.

Those who have done special merits in the past lives are enthusiastic in doing merits in the present life. They are also able to do merit as expected. Therefore, pubbecakatapuññata having done special merits in the past lives is the fifth factor to be able to do meritorious deeds.

Although pubbecakatapuññata—having done special merits in the past lives—is the farthest factor in being able to do merit in the present life, yet it is the most powerful factor. Pubbecakatapuññata—having done special merits in the past lives—these people can reside at a good suitable place, (Patirupadesavasa). They could listen to virtuous dhamma (Saddhāmmasavana). They meet with good parents and teachers (sappurisupanissaya).

Dhamma Padetha Volume I

They have proper attitude in their way of thinking, take the good side and gain merit (Yonisomanasikara).

How the family of Buddha-to-be reasoned.

Long ago while Bramadatta king ruled over Bārānasi, the Buddha-to-be was a Brahmin by descent at Tankha village.

The Buddha-to-be lived happily together with his wife, son, daughter, daughter-in-law and a servant girl, working in the fields for their living.

One day while the Buddha-to-be and his son were ploughing the fields, his son died of snake-bite. The Buddha-to-be asked a neighbour who was passing by his field to tell his wife.

He asked the neighbour to tell his wife. Unlike in the previous days, to send lunch only for one person, not to send only the servant girl but all the four to come, wearing white clothes and to bring fragrant scents. The Buddha-to-be kept his son's corpse in the shade of a tree and waited.

As instructed by the Buddha-to-be, his wife, daughter, daughter-in-law and the servant girl, all the four came wearing white clothes and bringing scents. As they approached the Buddha-to-be sitting near his dead son's body, none of them cried and shed tears. They contemplated death calmly. They fed the Buddha-to-be who ate seated near the corpse of his dead son.

When the Buddha-to-be had finished his lunch the five of them collected fire-wood put some scents and cremated the corpse. None of them wept. They were only contemplating the nature of death.

Dhamma Padetha Volume I

Because of the power of the sîla of the family of the Buddha-to-be, the seat of the King of Celestials became heated. The King of the Celestials descended from his abode, stood near the family of five and asked “what are you all doing?”

They replied 'we are cremating a person'. The King of the Celestials said 'You are not cremating a person. I do not think so, you are roasting a deer' “No, we are cremating a person”. “If you are cremating a person, it must be your enemy”. “Not an enemy either, we are cremating the dead son,” replied the Buddha-to-be.

“If you are cremating the dead son, it must be the son you do not love. “No, we love him very much”. “If it is a very loving son why don't you cry” asked the King of the Celestials. Each member of the family of five gave his or her view.

Like the snake changing its skin.

The Buddha-to-be said as the snake forsakes its old skin without any attachment, my son has left his body and has gone to another life. The corpse that is left is like the old skin of the snake. It has no sensation. Though it is burnt it does not know anything. Looking at the corpse and weeping would give no benefit. That is why I do not cry.”

Came without bidding and left without permission.

The mother Brahmin said “My son came to our house from another existence without any invitation. Without our permission he has gone to another life. He came of his own accord and has gone back “of his own accord. There is no benefit gained by weeping. That's why I do not weep.”

Dhamma Padetha Volume I

Only Exhaustion

The big sister said “If I weep I will only grow thin and exhausted. There is no benefit whatsoever. If I cry, friends and relatives will be unhappy. There is no benefit gained in crying. That's why I do not cry.”

Like crying for the moon.

The wife said 'If I weep for my dead husband I will be like a child crying for the moon which is travelling through the space. There is no benefit gained by crying. That is why I do not cry.”

Like the broken pot that cannot be mended.

The servant girl gave her view “The dead person will not know even if we cry, neither will he be alive again. It is like a big waterpot which has broken and cannot be mended. In the same way the dead will never be alive again. There is no benefit gained in crying. That is why I do not cry.”

The death of a family member, which is an unpleasant (unhappy) episode became an episode to gain merit because each member of the family of the Buddha-to-be could think fairly and justly.

Consequently, whether you encounter unpleasant incidents or pleasant incidents you must pay proper attention (yonisomanasikara) to get merit.

Dhamma Padetha Volume I

Happiness, only by Having Four Foresights

All knowledgeable or wise individuals wish to be prosperous, and have progress both in the mundane and supramundane worlds and wish to work accordingly. They wish to be successful in whatever they do. To be successful there must be four kinds of foresights.

The four factors of foresight are:

- (1) Sathakasampajanna - having the foresight of choosing that is beneficial
- (2) Sappayasampajanna - having the foresight of choosing whether it is suitable or not
- (3) Gocarasampajanna - having the foresight of working continuously
- (4) Asammohasampajanna- having the foresight of clear Comprehension without confusion

Reasoning in Mundane affairs

(1) To be prosperous in the mundane world you must choose the kind of work which is most beneficial before you start to work. In this way, choosing the best kind of work is the fundamental factor for the development of the work.

(2) Next, to be able to start work, a suitable locality, an appropriate time must be chosen. Ancient people have advised us to choose the suitable time, place, value and wealth. If an unsuitable time and locality are chosen and set up your work, then it may not progress as expected. If circumstances are unfavourable, you might have to suffer loss of property. That is why suitable time and

Dhamma Padetha Volume I

locality must be chosen i.e. having the foresight. Thus. in choosing whether it is suitable or not is another fundamental factor in the development of your work.

(3) After choosing the most suitable work, time and locality, you have to start working, you must be interested in your work, put heart and soul into it and work continuously.

After setting up your work, if you are not interested in it and most of your time is taken up by other affairs, then your work will not progress as expected, it might even deteriorate. That is why you have to work continually with interest. Thus working incessantly with interest is one of the basic factors for the development of your work.

(4) In working continuously you must study and be aware of the situation of your work, whether it is progressing or deteriorating. You must know clearly and definitely without having confusion. Knowing the correct amount of investment, profit and loss for one day. One month or one year etc., definitely, without any confusion, is one of the fundamental factors in the development of your work.

Those who are complete with these four factors of foresight will progress in their work and become prosperous in the mundane world.

Things to reason in the affairs of dhamma

(1) Those who are going to practise dhamma to realize nibbāna will have to choose the most beneficial kind of merit before practising. The most beneficial deeds: performing dāna; observing sīla; worshipping sacred pagodas; practising samatha meditation; vipassanā meditation; and etc., are to be chosen as the foremost acts. Thus

Dhamma Padetha Volume I

choosing the best kind of merit is the basic factor to realize noble dhamma and reach nibbāna.

(2) After choosing the most beneficial kind of merit, you must choose the time, meditation centre (yeiktha), monastery, instructor or teacher. You must choose and reason for yourself which time, meditation centre, instructor or teacher are suitable for you.

Though reasoning and choosing that is beneficial has been done before hand, if you had not chosen a suitable time, and if the dhamma is practised at an unsuitable time, you may not get any benefit. You might even degenerate. Therefore, you must choose a suitable time, a suitable meditation centre and an instructor or teacher who is suitable.

For example: going to Pagodas and Buddha Images to worship is beneficial but if there happens to be a festival, there will be lots of music, singing and dancing. Then that time is unsuitable for a monk or a samanera.

If monks and samaneras should go and worship the pagodas at the time of big festivals they will not get any merit⁴ but will be committing offences (apatti) and be degenerated till they become lay again. That is why monks and samaneras, who wish to gain merit, should choose the time to worship pagodas, when there are few people.

When practising vipassanā meditation which is beneficial, one must choose a suitable meditation centre. A monastery which has five qualities is a suitable place to practise meditation.

The five qualities are:

- (a) a place which is neither too far nor too near from your own place;

Dhamma Padetha Volume I

- (b) a quiet place with few people;
- (c) a place with few gad-flies mosquitoes, flies;
- (d) a place where food, medicine and other requisites are easily obtainable; and
- (e) a place with a good meditation (kammatthana) teacher who can instruct those who have not experienced dhamma to experience dhamma, and those who have experienced dhamma to a certain level to reach higher stages and attain noble dhamma.

A meditation centre which has these five qualities is a place where vipassanā meditation should be practised.

In another method:

There are four kinds of meditation centre serving the practise of meditation.

Practising in a certain meditation centre where one does not perceive the nature of dhamma vividly, and where food, drinks and medicine and other requisites are scarce. This sort of yeiktha, monastery, is unsuitable in which to practise meditation.

Practising in a certain meditation centre where one does not perceive the nature of dhamma vividly, but food drinks and medicines are in abundance. This also is not the suitable type of centre in which meditation should be practised.

Practising in a certain meditation centre, one perceives the nature of dhamma clearly but food, drinks and requisites are scarce. This is the kind of suitable yeiktha where one should practise meditation.

Practising in a certain yeiktha where one perceives dhamma vividly. Food, drinks and medicines are in

Dhamma Padetha Volume I

abundance. This is the suitable type of meditation centre, where one should practise. Thus choosing a suitable meditation centre is a fundamental factor to attain noble dhamma and reach nibbāna.

(3) After choosing a suitable time and yeiktha you enter the centre and practise meditation keeping a target date to achieve noble dhamma. You must practise ardently until you attain the level of dhamma you had aimed for. The consecutive notings, concentrations and insight or intuitive knowledges must be continuous. You must practise incessantly till you reach the level of noble dhamma.

There are three kinds of mindfulness meditation for your noting to be continuous. Sitting meditation, walking meditation and noting miscellaneous daily activities. Out of the three kinds of meditation, noting miscellaneous daily activities is the most difficult.

To be clearly conscious of each bodily behaviour in detail, i.e. in walking, standing, sitting, lying, bending, stretching etc. and daily activities is known as clarity of consciousness or (sampajānī) in Pāli. It is in the discourse of Lord Buddha.

You must be aware of every movement and note continuously, walking, standing, sitting, lying down, bending, stretching etc. in detail. You must keep on meditating so that there is no break, the former noting and the latter noting, former samadhi and the latter samadhi, the former insight and latter insight must all be in continuity. Thus being mindful without any interruption is a fundamental factor to achieve noble dhamma and reach nibbāna.

Out of five hundred monks chosen for the first great Council (Synod), four hundred ninety-nine were arahants.

Dhamma Padetha Volume I

Ashin Ananda was the only one who was not an arahant. Ashin Ananda meditated, while walking, in the first watch of the night and midnight ardently. After past midnight, towards dawn, wishing to meditate while lying down, he entered the monastery and, while lying down he noted, 'lying down, lying down' in detail. Thus he became an arahant and realized the bliss of nibbāna.

(4) When you are noting the bodily behaviour, such as walking, standing, sitting, lying, bending, stretching etc. without interruption in detail and gain samadhi nana, you realize that the objects such as walking standing, sitting, lying, bending, stretching constitute the physical phenomena (rupa), being separate from the noting conscious mind (nāma). You perceive, without any confusion, the true nature of nāma and rupa, which are separate.

As you keep on being mindful without any break or interruption, you will realize that because of the intention to walk, there arises the walking behaviour. Because of the intention to stand, there arises the standing behaviour. Because of the intention to sit, the sitting behaviour arises. Because of the intention to lie down, the lying behaviour arises. Because of the intention to bend, there arises the bending behaviour. Because of the intention to stretch, the stretching behaviour arises and so on. You realize the true nature of cause and effect.

When you are being mindful continuously, your Samadhi nana becomes stronger, and you discover that walking, standing, sitting, lying down, bending, stretching behaviours etc. occur and vanish one after another. You are aware of the phenomena precisely without any confusion.

Dhamma Padetha Volume I

Later, as you keep noting without any interruption and as your concentration samadhi deepens, you realize that the bodily behaviours such as walking, standing, sitting, lying, bending, stretching etc. disappear at a great speed. So also is the consciousness of the noting mind. Because both the physical actions and the noting mind disappear at a fantastic 'speed, they are impermanent (anicca).

Because they disappear so rapidly they seem to oppress you. Hence it is suffering (dukkha). You cannot prevent or control the disappearance by any means. It happens of its own accord. Thus it is anatta. You are aware of these facts without any confusion. To be aware of the true nature of the processes without any doubt is one of the factors to attain noble dhamma and reach nibbāna.

To sum it up:

- (1) To choose that is beneficial
- (2) To discriminate whether it is suitable or not
- (3) Moving the foresight of working continuously
- (4) Having the foresight of clear comprehension

If you are complete with these four factors of foresight you will progress and be prosperous and successful both in the mundane and supramundane worlds.

Dhamma Padetha Volume I

If Eliminated, Happiness Will Follow

Although all beings living in this world wish to be free from suffering they keep encountering all kinds of suffering. The root causes are raga, dosa and moha. So long as these manifest themselves there will be suffering. If only raga, dosa and moha can be eliminated there will be true happiness. That is why Lord Buddha had discoursed on three kinds of dhamma for the elimination of raga, dosa and moha.

- (1) To eliminate raga (lobha), asubha kammatthana must be practised.
- (2) To eliminate dosa, mettā kammatthana must be practised
- (3) To eliminate moha, insight meditation must be practised (Am 2/388)

(1) To eliminate raga, asubha kammatthana must be practised means: If you think that your own body or khandha as well as other people's bodies are pleasing (subha), you become attached, which is raga. Only if you can contemplate they are repulsive (asubha) you will be free from raga, attachment. That is what Lord Buddha had instructed to eliminate raga, attachment, by asubha kammatthana (reflecting on the repellent nature of a corpse). There are two kinds of asubha: asubha of the dead person, and asubha of a living person. The dead person's asubha is more obvious than the asubha of the living person. Asubha of a living person i.e. the repulsive nature is not so obvious because of clothing and cosmetics. It seems to be pleasing and loveable. On the contrary the nature of both has no difference.

Dhamma Padetha Volume I

You can see the repulsive nature of the corpse only once in a while. But the repulsive nature of the living person can always be seen. However, people do not realize the repellent nature of the living person. They think it to be loveable and pleasing. That is why they become attached to the person, which is raga. To be able to eliminate attachment (raga), beginning from your own body, you must perceive the repellent nature of other people's bodies, which is asubha. If you can realize asubha within yourself, you will perceive the asubha of others' bodies. That is why you must first and foremost try and realize asubha of yourself.

How Raga is eliminated by Asubha

If you are mindful of all the things that come out of your body nothing is pleasing. You will find that they are unpleasant and have a repellent nature.

Excretion from the eyes, ears, nose are all repulsive, Spit and phlegm from your mouth, urine, stool all have bad smell. Sweat from ninety-nine thousand holes of the body are sticky and have bad smell. Everything that comes out of your body is unpleasing, having a repellent nature. That is why your own body, in reality, is asubha.

When you realize that your own body, in reality, is asubha, you discover that other bodies,, (aggregates) are, in reality, asubha. Those who have perceived that their own bodies as well as other people's are asubha, they will be free from attachments (raga) from their own bodies and other people's bodies. That is why Lord Buddha had said, 'attachment (raga) must be eradicated by asubha kammattana.'

Dhamma Padetha Volume I

Once, while Ashin Ananda was residing at Jetavana monastery at Savatthi he went into Savatthi town for alms-food followed by a young monk Ashin Varigisa. At the invitation of the King and ministers, Ashin Ananda went to their houses, where beautifully dressed maidens did the needful duties. Ashin Varigisa told Ashin Ananda that he had become attached to the maidens, which was raga. Ashin Ananda replied and urged the young monk to practise Asubha Kammatthana and eliminate attachment (raga).

Because of the attachment, (raga) for the females, Ashin Varigisa was about to be degenerated from the Sāsanā and get into trouble. As instructed by Ashin Ananda he practised asubha kmmatthana, and because he could annihilate raga he stayed happily in the Sāsanā till he became an arahant.

(2) To practise mettā kammatthana to eliminate dosa means: dosa and mettā are just the antithesis like water and fire. Dosa is like fire. An angry person burns himself and makes other people heated. When a certain person commits a crime due to dosa, other people also become angry immediately and are heated up. When there is fire in a town, it spreads from one house to another immediately. In the same way dosa spreads from one person to another and become heated. That is why dosa is compared to fire.

Mettā is like water. One who has mettā is peaceful oneself and makes other people peaceful. When one speaks and does things with mettā for another person the other person also returns mettā and makes the first person happy by doing things for him. Mettā is reciprocal which spreads from one person to another and is

Dhamma Padetha Volume I

peaceful. That is why mettā is like water, cool and refreshing.

How Dosa is eliminated by Mettā

The mettā that is developed and cultivated towards all those who come into contact with you, and all those living in the ten directions, by reflecting, 'may they all be happy and healthy like myself', is known as mental (manokamma) mettā. When you instruct for other people to be happy verbally it is verbal (vacikamma) mettā. Doing or performing things for other people physically is physical (kayakamma) mettā. In this way, while there is physical (Kayakamma) mettā, verbal (Vacikamma) mettā, mental (Manokamma) mettā in you, dosa has no chance to arise. Because you have eradicated dosa you will live peacefully. Those who can practise Mettā kammattana till they achieve mettā jhāna, will have their dosa eliminated and attain the highest happiness in the mundane world, which cannot be compared with any kind of happiness.

Because of the instigation of Magandi, King Udena sent a poisoned arrow towards Sammavati and five hundred attendants, which could kill all. Since Sammavati and five hundred attendants were practising mettā kammattana, the arrow, instead of going forth, turned back towards King Udena. Hence King Udena bowed down and pleaded with Sammavati. Thus because of extending mettā, Sammavati and five hundred attendants escaped death and lived happily.

(3) To eliminate moha one must practise insight meditation. Moha and wisdom are directly opposite. Moha is likened to darkness and wisdom is compared to light. If there is no sunlight or moonlight, it becomes dark.

Dhamma Padetha Volume I

When the sunlight or moonlight appears, darkness disappears. In the same way where there is no wisdom light, there will be darkness of moha. When there appears wisdom light, the darkness of moha is eliminated. That is why Lord Buddha had instructed to practise insight meditation to Amihilate moha.

Moha makes one, who is possessed with moha, bewildered. It makes one think wrongful things to be right, and rightful things to be wrong. It makes one do things that should not be done, and things that should be done is left undone. It makes one think that he possesses things that do not belong to him. It went wrong in every case and degeneration results. That is why moha is likened to darkness.

Wisdom makes one, who possesses wisdom, realize things in the true sense without having doubts. It makes one know whether something is beneficial or not. It makes one avoid things that are unbeneficial, and do things that are beneficial and therefore, one enjoys longevity, living a long life. It also makes one become an ariya, live happily with lots of benefit.

That is why wisdom is compared to light.

How moha is eliminated by wisdom

To enable one to eradicate moha one must practice Satipatthāna vipassanā meditation.

Vipassanā is the wisdom that eliminates moha. When one practises mindfulness meditation one must choose a quiet place and sit cross-legged or folding the knees, a posture which one can sit for long.

If you wish to note bream-in and breath-out, you must keep your noting mind at the tip of your nostrils. As

Dhamma Padetha Volume I

you breathe in, the air touches your nostrils and you must make a mental note, 'breathing in' and when you breathe out, the air touches your nostrils and you must note, 'breathing out'. When your insight or vipassanā nana develops you will realize that the air touching the nostril and your noting mind are two separate phenomena.

The air touching and the physical body that is sitting are rupa which does not know anything. The conscious mind that is aware of the breath coming in and going out is nāma. You shall discern those two phenomena. In this khandha (aggregates), there is rupa, which does not know anything and nāma, the conscious mind that knows. Thus, you gain vipassanā insight which distinguishes between nāma and rupa. There is nothing but mind and matter. You discover that there is no such thing as atta or self in reality. Thus, the wrong view atta, mistakenly thought as self is eliminated. Vipassanā insight panna, has annihilated moha.

As you keep on practising, vipassanā insight develops, step by step, and while noting the breath-in and breathout, touching the nostrils, you will realize that they pass away one after another. The noting mind also disappears. Then you perceive that touching is impermanent (anicca), the noting mind is also impermanent (anicca). The disappearance is so rapid that it seems to oppress you, that is dukkha. You cannot, by any means, prevent the rapid disappearance. It happens of its own accord. It is uncontrollable, therefore, it is anatta. Hence, you achieve vipassanā nana.

Before practising mindfulness meditation you had thought wrongfully that your body is permanent (nicca), happiness (sukha) and self/ego (atta), all are eradicated by

Dhamma Padetha Volume I

vipassanā meditation. Vipassanā insight has annihilated moha.

According to the method of Venerable Mahasi Sayādaw, sit in a quiet place and when you inhale, the abdomen rises and you must note attentively from the beginning of rising, step by step, the sensation of the stomach becoming tense and label mentally 'rising'; when you exhale the abdomen falls gradually, you must note by being aware of the movement from beginning to end attentively and precisely and label mentally 'falling' When vipassanā nana deepens you realize that rising and falling, and the noting mind are two separate phenomena.

Rising, falling and the body sitting, that does not know anything, are rupa. You realize that the noting mind is nāma. In your body, there is rupa that does not know anything and nāma which is the conscious mind. There are but these two, nāma and rupa, which you can discern. This is vipassanā insight. You realize truthfully that there is no such thing as ego, self or atta body. The wrongful thought that rupa and nāma are self, ego or atta body is annihilated. This annihilation is annihilating moha by vipassana panna.

As you continue practising, vipassanā nana becomes stronger and as you note rising, falling you discover that the rising and falling sensations disappear one after another. The phenomena of rising and falling are impermanent or transient, (anicca), the noting mind is also impermanent (anicca). The disappearances are so rapid that they seem to oppress you, (dukkha), you cannot by any means control or prevent the disappearances or the passing away of the phenomena, they occur of their own accord. Hence there is no self i.e. anatta. This realization is vipassanā nana.

Dhamma Padetha Volume I

The wrong view held before practising mindfulness meditation, that your body is nicca, sukkha, atta are all eradicated. This is eliminating moha by vipassanā nana.

By practising vipassanā meditation, you will be fully endowed with anicca, dukkha, anatta nana. Raga, dosa, moha will be eliminated by magga nana and according to your perfection or pārami you will become Sotāpanna, Sakadagami, Anagami, Arahanta and attain Nibbāna.

Dhamma Padetha Volume I

Seven Qualities of a Virtuous Person

Those who are residing together with virtuous people are happy in this life and in samsāra. Those who are living together with virtuous people are free from demerits and therefore happy. They also have opportunities to do merit and thus they will be happy in future lives. That is why, they themselves wish to be virtuous and also wish to live together with virtuous people and associate with them. They even pray that they may meet with virtuous people in their future existences.

Virtuous people from ancient times, like the Buddha-to-be, also pray that they may meet virtuous people. At one time, the Buddha-to-be Akitti Hermit was staying induced with the bliss of jhana attainment near a tree. At the time the king of the celestials revered the Buddha-to-be hermit so much that he said 'O Hermit, please make a wish' and the Buddha-to-be Akitti Hermit replied:

- (a) I do not wish to see fools. I wish to see wise and virtuous people;
- (b) I do not wish to hear the voice of the fool I wish to hear the voice of wise and virtuous people;
- (c) I do not wish to associate with fools. I wish to associate with wise virtuous people;
- (d) I do not wish to converse with fools. I wish to converse with wise virtuous people; and
- (e) I do not wish to be friendly with fools. I wish to be friendly with wise virtuous people.

Thus He said that He only wished to meet with virtuous people.

Dhamma Padetha Volume I

That is why, when He was enlightened and became the Buddha, He had discoursed on the seven qualities of a virtuous person so as to realize how to be a virtuous person and how to know whether a person is virtuous.

These qualities are:

- | | | |
|-------------|---|--|
| (1) Saddhā | — | faith, belief, confidence |
| (2) Sīla | — | morality, to have control over physical and verbal actions |
| (3) Kiri | — | to be ashamed of doing unwhole some actions |
| (4) Ottappa | — | moral dread, to be fearful of doing unwholesome actions |
| (5) Suta | — | to have knowledge |
| (6) Caga | — | generosity, to give charity |
| (7) Panna | — | to know the truth (An 2/398) |

(1) Saddhā - faith means, faith in Buddha, dhamma, sangha, kamma and the results of kamma. It is a combination of two words belief and clarity. Belief is belief in the Buddha, dhamma, sangha, kamma and the results of kamma. Clarity is clarity of the process of the mind. When you pay homage to the triple gems, when you are doing meritorious deeds, such as dāna, your mind is clear and feel delighted. That is because of Saddhā.

Saddhā is the best basic factor to increase meritorious deeds, attain noble birth, in good destination (sugati) and finally reach nibbāna. That is why the Lord Buddha had said that Saddhā is like a good friend, like the hand, like wealth and property, and like good seeds.

How it is like a good friend

Those who are travelling to other countries and other places which they have never been to, are in great need

Dhamma Padetha Volume I

of a good friend. Because the good friend sends you to places you wish to get to, you reach there in happiness. In the same way, Saddhā sends you to the higher planes you wish to get to. It also sends you to nibbāna. That is why Saddhā is like a good friend, which is one of the qualities of a virtuous person.

How it is like the hand

The hand is the most useful for your body. It cleans any dirt and tries to arrange things that do not look good. It keeps by valuables, and things though not valuable but useful. Similarly, those who have Saddhā which is like the hand, are able to do deeds of merit by doing dāna and gain dāna merit. By observing sīla, one can also gain sīla merit. By practising samatha vipassanā meditation, one can also gain bhavana merit. That is why Saddhā is like the hand, which is one of the qualities of a virtuous person. (Ani 2/304)

How it is like wealth and gems

Those who have wealth and property can have good food, clothing, vehicles, houses and buildings and live happily. Likewise, those who have Saddhā can enjoy the happiness of human life and deva life by giving dāna or charity and observing sīla. By practising samatha they can reach the realm of brahma and enjoy the happiness. That is why Saddhā is like gems and wealth, which is one of the qualities of a virtuous person. (Sani 1/216)

How it is like good seeds

Good seeds have two functions, which are going down as roots and going up as shoots and branches. With these two functions they make the trees grow and bear fruits and flowers. In the same way those who have Saddhā can observe sīla, which is like roots and practice

Dhamma Padetha Volume I

samatha and vipassanā, which are like shoots and branches. With these sfla merit and samatha and vipassanā merit they can attain nibbāna, which are like fruits and flowers. Therefore, Saddhā is like a good seed, which is one of the qualities of a virtuous person.

In this way, Saddhā, like a good friend, like the hand, like wealth, property and jewels, like good seeds, is one of the noble qualities of a virtuous person, and serves as a good foundation in gaming and cultivating merits, reaching good destinations and realizing the bliss of nibbāna.

(2) Sīla - to have control over physical and verbal actions.

Refraining from taking life, refraining from taking what is not given, refraining from sexual misconduct, refraining from telling lies, refraining from intoxicants- this five precepts, and eight or nine precepts etc. are sīla.

Those who observe sīla securely, get five kinds of benefit which are:

- (a) acquiring wealth and property easily and abundantly;
- (b) having fame with good reputation;
- (c) able to enter any kind of function happily without a sense of inferiority;
- (d) while nearing death, seeing good signs and dying peacefully; and
- (e) being reborn in the realms of the devas.

Those who practise meditation must have sīla and only if their sīla is spotless there can be samadhi. Only when there is samadhi, there occurs vipassanā insight. Only when vipassanā insight is complete, there will be magga and phala nana. Only when there is magga and phala nana you will reach nibbāna. Hence sīla is a good basic

Dhamma Padetha Volume I

factor to reach nibbāna, which is one of the qualities of a virtuous person.

(3) Hiri - Moral shame; to be ashamed of doing demerits or unwholesome actions. Abstaining from killing, abstaining from stealing, abstaining from sexual misconduct, abstaining from false speech, slander, using harsh and abusive language, talking frivolously which is unbeneficial etc. To be ashamed of committing the ten unwholesome actions.

(4) Ottappa - Moral dread, fearing of committing immoral actions. To have fear of killing, stealing, committing sexual misconduct, speaking falsely, causing disharmony, speaking harshly using abusive language, talking frivolously which is unbeneficial. To have fear or moral dread in committing ten unwholesome actions.

Having distinctions in Hiri and Ottappa

A virtuous person reasons to himself. "I being a descendant of noble parents, an elderly person, courageous, a keeper of good and noble mind, endowed with knowledge, will be inappropriate in doing demerits". Thus he reasons and is ashamed of doing unwholesome actions which is hiri.

A virtuous person reasons to himself, I fear to be despised by myself and by others, I fear to be punished by the law or ruler, I fear the danger of apāya and therefore am afraid of unwholesome actions, which is ottappa. In this way hiri differs from Ottappa.

Hiri and ottappa are causes to have sīla securely. Sīla is the cause of samadhi. Samadhi is the cause of vipassanā insight. Vipassanā nana is the cause of magga phala nana. In this way hiri and ottappa are the causes of

Dhamma Padetha Volume I

magga phala nana step by step, they are qualities of a virtuous person.

(5) Suta - knowledge means:

To learn pitakas or scriptures discoursed by Lord Buddha and to understand them. Only if you comprehend them will you be able to practise correctly. Only if you can practise correctly or with the correct method will it be beneficial till you reach nibbāna, which you have aspired for. That is why, to have suta is one of the qualities of a virtuous person.

Nowadays, having dhamma talks and listening to them, studying Buddhist scriptures are to have suta.

If you do not study the Pitakas, discoursed by Lord Buddha, and do not have suta, you will not understand the nature of dhamma and may misinterpret it. Those who have not learnt Abhidhamma may have wrong views.

For example: Avarice (macchhariya) and wrong (kukkucca), and jealousy (issa) and macchhariya, are wrongly interpreted.

Instead of saying macchhariya for stinginess they use the word kukkucca wrongly.

To be jealous of other people's richness which is issa they misuse the word macchhariya.

Jealousy issa, must be eliminated by sympathetic joy (muditā), stinginess (macchhariya) must be eliminated by mettā. To be worried over unwholesome actions that have been done and wholesome actions that have not been done (kukkucca), must be eliminated by samatha and vipassanā meditations.

Dhamma Padetha Volume I

(6) Caga-generosity, giving charity means:

Giving away to parents and relatives, to be charitable to the poor, the needy, and offering things to sangha, nuns and virtuous people.

Those who give charity have five benefits:

- (a) loved and revered by other people;
- (b) approached by virtuous people;
- (c) famous with good reputation;
- (d) entering into all kinds of audiences delightfully;
These are the four benefits at present
- (e) being reborn at the abode of the celestials after death.

Those who give charity, in every existence:

- (a) live a long life i.e. longevity;
- (b) possess beauty, good looks;
- (c) happiness, materially and spiritually;
- (d) having lots of attendants; and
- (e) having authority/supremacy in every way, are the five benefits they get.

Motto: Longevity, good looks, happiness, with lots of attendants and authority. These are the five benefits of caga.

When entering Sāsanā as a monk,

- (a) having robes in abundance,
- (b) having alms-food in abundance,
- (c) having several monasteries and buildings,
- (d) having medicines and requisites in abundance,
- (e) loved and revered by monks residing together,

are also five benefits that shall be enjoyed.

Dhamma Padetha Volume I

Because of caga, giving charity, you have clarity of mind when practising meditation, which helps to attain jhana magga, phala, and therefore, attain noble dhamma rapidly. That is why caga, giving charity, is one of the qualities of a virtuous person.

(7) Patina-knowing things truthfully means: To know whether it is the cause of suffering or not; to know whether it is the cause of happiness or not and whether it is beneficial in this life or not, and whether it is beneficial in future lives or not. Knowing these things is panna.

The panna, an ariya person must possess, is knowing the arising and passing of phenomena (Udayabbaya). What a puthujjana virtuous person must possess is Kammassakkata panna. Kammassakkata panna means to know that kamma is the only property one owns.

What you have acquired, gathered and saved up, in reality, is not your own. Even in this very life, floods, fire, tyrants, robbers and those who do not love you can destroy them. You cannot, by any means, take them to future existences. That is why wealth and property are not your own but owned by many.

The dāna merit you have done, sīla merit, bhavana merit which you have practised, only these merits, will give you many kinds of benefits in a series of existences till you reach nibbāna. To know that these are your own property is known as kammassakkata panna. Those who have kammassakkata panna and practise Satipatthāna vipassanā meditation correctly or with the correct method, will reach nibbāna with magga phala nana according to their pāramis or perfection. That is why panna is one of the characteristics of a virtuous person.

Dhamma Padetha Volume I

If those, who have these seven characteristics or qualities of a virtuous person, practise Satipatthāna vipassanā meditation, they will attain nibbāna with magga phala nana according to their pāramis or perfection.

Sons and daughters of good parentage, who wish to attain magga-phala nana and nibbāna must practise so as to be fully endowed with the seven qualities of a virtuous person and must also associate with people, who possess the seven qualities of a virtuous person.

Dhamma Padetha Volume I

The Six Kinds of Dāna

Buddhists wish to have a lot of merit. They believe that merit is truly dependable. Because of this belief, they try to gain dāna, sīla, and bhavana merits, which are within their reach. They perform dāna meritorious deeds continuously especially in conformity with the saying: “charity and libation-water being always in hand.” They also wish to know the benefits of many kinds of dāna they perform. That is why Lord Buddha, on being asked by a certain deity, had discoursed the six kinds of dāna and the kinds of benefit they reap:

- (1) One who donates, alms-food, fruits and desserts gets the benefit of having strength and energy.
- (2) One who donates robes and clothes has the benefit of possessing good looks
- (3) One who donates vehicles gets the benefit of happiness physically and spiritually
- (4) One who donates light gets the benefit of having good eyesight
- (5) One who donates monastery gets all the four benefits
- (6) One who donates dhamma by giving dhamma talks reaches nibbāna.

Lord Buddha discoursed that they can get these benefits because offertories, that would give them these benefits, were offered to the recipients.

(1) The benefit of getting strength and energy by offering alms-food.

In saying that one gets the benefit of having strength and energy by offering food, fruits and sweets, here is

Dhamma Padetha Volume I

an example: one who has not had food for two or three days becomes weak and has no more energy to perform his duties or things that he must do.

That is why one who donates alms-food, fruits and sweets is like donating strength and energy and therefore, gets the benefit of having strength and energy in every existence.

Lord Buddha had discoursed in Bhojana Sutta about the five benefits that a donor of food and sweets/desserts can get in every existence.

- (1) Longevity, living a long life,
- (2) having good looks,
- (3) getting physical and spiritual happiness,
- (4) endowed with strength and energy, and
- (5) endowed with knowledge and wisdom.

The donor gets these five benefits without having to pray for them.
(Am 2/35)

(2) Getting the benefit of having beauty by donating clothes and robes.

In saying that one who donates clothes and robes get the benefit of possessing beauty means: although one may have good looks, if the clothes worn are dirty and ragged, it will be a bad sight. People will not care to look at the sight. If that person wears good clothes he/ she will look more presentable. Even if those people, who do not have good looks will look presentable when good clothes are worn. That is why those who donate clothes and robes will get the benefit of looking beautiful in every birth.

The dos and the don'ts in donating things to get the benefit of having good looks in other suttas.

- (a) preparing and cooking food properly and offering

Dhamma Padetha Volume I

- (b) Donating clothes and robes and decoration for monasteries, .Buddha images and pagodas
- (c) Sweeping and doing environmental cleanliness
- (d) Refraining from getting very angry or furious By doing and avoiding these, one will get the benefit of looidng beautiful in every birth.

(3) Getting the benefit of happiness by donating vehicles.

In saying that one who donates gets the benefit of being happy bodily and mentally: one who has to travel a long distance without a vehicle, umbrella or footwear has to bear the heat and the cold and because one has, spent one's energy, one suffers a lot. Whereas, one who travels with footwear, umbrella or in a vehicle such as a motor vehicle reaches the destination happily. That is why those who donate vehicles get the benefit of having happiness materially and spiritually.

Among vehicles, monks and samaneras cannot ride on carts drawn by animals such as elephants horses etc. They can only ride on vehicles driven by engines.

Donating umbrealla, footwear, walking sticks, bedsteads, chairs,bridge", stairways, repairing roads, and providing the monks with transportation, using boats and motor vehicles, are also included in the donation of vehicles. That is why those, who are unhappy bodily and mentally because of sickness or other causes, should donate umbrellas, slippers, walking sticks, bedsteads and chairs. Also repair roads, build bridges and stairways. Sending and meeting sangha, elderly people and sick people by boats, steamers and motor vehicles are also included in the donation.

Dhamma Padetha Volume I

(4) Getting the benefit of good-eye sight by donating lights.

In saying that one who donates lights gets the benefit of having good eye-sight means: however good one's eyesight may be, when it is dark, one cannot see what one should see, such objects like monasteries, Buddha images and pagodas. Only when it is lighted, one can see monasteries, Buddha images and pagodas, which are sense objects. That is why those who donate lights get the benefit of clearness of eye-sight.

Those who have weak eye-sight must donate lights at the monasteries, Buddha images and pagodas. To have lights, fluorescent lamps and electric bulbs may be donated. Those who wish for Divine eye, the super normal power (Dibbacakkhu abhiññāna), to be able to see tiny-little and far-away things by which the natural eye can not see in the human abode as well as in the realms of the devas, must donate lights.

(5) Getting all benefits by donating monasteries

In saying that one who donates monasteries get all the four benefits:

(a) Because one has travelled a long distance and has no food, one has lost energy and is exhausted. When that person gets into the monastery, lies down and takes a rest one is rested and regains energy. That is why one who donates monasteries gets the benefit of having energy.

(b) Travelling a long distance to places when the heat of the sun and wind is intense, one becomes sunburnt and looks ugly. But on taking a closed-door rest in the monastery, one shall look presentable again. That is why one who donates monasteries gets the benefit of possessing good looks in every birth.

Dhamma Padetha Volume I

(c) Those who do not have monasteries and those who have to live outside the monastery suffer miseries physically and mentally, because of gad-fly mosquito and fly bites and also because of extreme heat and cold weather. Those who stay in a monastery are free from these troubles and are happy. That is why those who donate monasteries get the benefit of being happy physically and spiritually in every existence. Those who study scriptures in a safe monastery are happy physically and mentally, and therefore get concentration and learn rapidly.

Those who practise Vipassanā Meditation in a safe monastery because it is clean and tidy, gain joy (piti). This piti leads to physical and mental happiness (sukha). This sukha leads to calmness of the mind samadhi. This samadhi leads to the realization of vipassanā insight that knows the cause and effect of nāma, rupa (mind and matter). When vipassanā insight is complete, they will reach nibbāna with magga phala nana.

(d) Those who travel to distant places where the sun and the wind are extremely hot, their eyes become blurred, heated and ached. When they get rest in a monastery, in a closed-door security, their eyes will become good and clear again. Therefore, those who donate monasteries also get the benefit of having good and clear eye-sight.

(6) Getting the benefit of nibbāna by giving dhamma discourses.

In saying that one who donates dhamma gets the benefit of the happiness of nibbāna means: because when people have no opportunity to listen to dhamma talks they fail to do dāna, observe sīla and practise samattha and vipassanā meditation, and therefore cannot attain nibbāna. Only when people have the opportunity to

Dhamma Padetha Volume I

listen to dhamma talks, they will carry out dāna, sīla, samatha and vipassanā meditations and reach nibbāna. Thus, those who donate dhamma by giving dhamma lectures will attain nibbāna.

When giving dhamma lectures there need not be a hundred or a thousand audiences. Teaching Pāli, Atthakathā, answering those who come to ask the nature of dhamma as they do not know; giving instructions to meditate kammattana, making arrangements for dhamma lectures are all giving dhamma discourses. It amounts to the donation of nibbāna.

The admonishings and teachings of parents, elder brothers and sisters, young and elder aunts to young sons and daughters, young brothers and sisters, young nephews and nieces by saying, “Do not kill, if you kill, your life will be shortened, if you don't kill, your life will be long”, also is giving dhamma talks and donating nibbāna.

**Motto: By killing, your life is shortened.
By not killing, your life is lengthened.**

Do not steal other people's property. If you steal you will be poor, with scarcity of things. If you do not steal, you will have lots of property.

**Motto: Stealing makes scarcity of things.
If not, there'll be lots of things.**

Do not commit sexual misconduct with other people's sons and daughters. If you do, people will hate you. If you do not, you will be loved by other people.

**Motto: Committing sexual misconduct, will be hated.
If not, will be loved.**

Dhamma Padetha Volume I

Do not tell lies. If you do, people will not listen to you and will be rebellious. If you do not tell lies people will listen to you, and take your words seriously.

**Motto: Telling lies, your word is not serious.
If you do not, your word becomes serious.**

Do not take intoxicants. If you do, you will become forgetful, dull and cannot learn anything. If you do not take intoxicants, you will, have a good memory, be intelligent, and learn many things quickly.

**Motto: Taking intoxicants becomes forgetful.
If abstained, will have good memory and be intellectual.**

Teaching in that way too is giving dhamma talk which will help listeners attain nibbāna.

Conclusion

This book Dhamma Padetha is the essence of Dhamma taken from Pāli Attakathā. Sons and daughters of good parentage, who read and study this book, who give talks and who follow and practise, may you all have the benefits in the mundane and supramundane worlds till you attain the true bliss of nibbāna.

Sādhu! Sādhu! Sādhu!

**Dhamma Padetha
Volume 1.
concludes here**

Dhamma Padetha Volume I

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Sādhu! Sādhu! Sādhu!